



Item	Description
No. 1	Promotion of a synodal spirituality
FD reference	27, 43–46
Explanation <i>Restate the point in plain language a parishioner will understand on first reading. Avoid the words used in the original heading where a simpler word will do.</i>	Growing in the habit of praying and listening together, so that walking together as a Church is something rooted in prayer, not just a way of running meetings.
What the Final Document says <i>Three to five sentences drawn from the cited FD paragraphs. Explain the idea; do not reproduce long extracts.</i>	Synodality is first of all an inner disposition before it is a structure or a process. It grows through listening to the Word of God, contemplation, silence and a change of heart, and it calls for humility, patience, and readiness to forgive and be forgiven. No one grows in this alone — formation and spiritual accompaniment are needed, both personally and as a community. The document also asks that the liturgy, above all the Eucharist, be lived in a way that draws everyone into genuine participation, since it is there that the Church learns to be a communion. Without this spiritual depth, synodality becomes little more than an administrative exercise.
Terms to explain <i>Explain any terms a parishioner may not know with a one-liner</i>	Synodality — the Church's way of walking together: listening to one another and to the Holy Spirit before deciding. Synodal spirituality — the prayer and inner attitude that makes this possible. Discernment — seeking together what God is asking, rather than simply choosing preferences. Contemplation — prayerful attention to God, often in silence. Conversion of heart — allowing God to change how we think and act, including towards one another.
Sample answers <i>Provide sample answers as prompts in case (but let the discussion flow first)</i>	Steps taken: Ministry and PPC meetings now open with Scripture and a few minutes of silence. Steps underway: A parish recollection day is being planned for all ministries, not only coordinators. Difficulties: Prayer at meetings is often shortened when the agenda is long; few parishioners are comfortable speaking aloud. Perspective coming to view: If silence and shared listening become normal, decisions may be less driven by whoever speaks loudest.



No. 2	Fostering ministries and charisms and access by lay faithful to leadership roles
FD reference	60, 75–77
Explanation <i>Restate the point in plain language a parishioner will understand on first reading. Avoid the words used in the original heading where a simpler word will do.</i>	How our parish can encourage everyone to use the gifts God has given them and give more people the opportunity to serve and help lead the community.
What the Final Document says <i>Three to five sentences drawn from the cited FD paragraphs. Explain the idea; do not reproduce long extracts.</i>	Every baptized person has gifts from the Holy Spirit that are meant to build up the Church, so everyone should have the opportunity to discover, develop, and use those gifts in service to others. The Church values the contributions of both women and men and encourages the fuller participation of women in leadership and other responsibilities wherever Church law already allows. Besides ordained ministry, the Church recognises many other forms of service, both formally commissioned and informal, so that the needs of the parish and its mission can be met. Lay Catholics should be more actively involved in prayer, evangelisation, catechesis, charitable works, pastoral planning, discernment, and decision-making, sharing responsibility with clergy according to their different vocations. A synodal parish is one where leadership is based on service and collaboration, ensuring that people are chosen for responsibilities because of their faith, gifts, and readiness to serve the mission of the Church. In short, the emphasis is in recognising the gifts of all the baptized, expanding opportunities for lay participation, affirming the important role of women, and fostering shared responsibility in the Church's mission.
Terms to explain <i>Explain any terms a parishioner may not know with a one-liner</i>	Charisms – God-given gifts for serving the Church and others. Ministry – Any organized way of serving God's people. Discernment – Prayerfully discovering God's will together. Co-responsibility – Clergy and laity sharing responsibility for the Church's mission, each in their proper role. Instituted ministry – A stable ministry officially entrusted by the bishop. Leadership in the Church – Primarily about serving others and helping the community fulfill its mission, not about status or authority.
Sample answers <i>Provide sample answers as prompts in case (but let the discussion flow first)</i>	Steps taken: We have invited more parishioners, including women and young adults, to take part in ministries and parish leadership. More decisions are being discussed through the PPC and ministry leaders rather than by only a few people. Steps underway: We are prayerfully identifying parishioners with gifts for service, encouraging new volunteers, and providing formation and mentoring so they can take on responsibilities with confidence. Difficulties: Many parishioners have limited time because of work and family commitments. Some hesitate to serve because they lack confidence, while others are still getting used to the idea of shared responsibility between clergy and laity. Perspective coming to view: We are discovering that the Holy Spirit has already raised many gifts within our parish. Our next step is to become a community where these gifts are recognised, encouraged, and entrusted with responsibility so that the mission of the Church is shared more widely.

27. There is a close link between synaxis and synodos, between the Eucharistic assembly and the synodal assembly. In both cases, albeit in different forms, Jesus' promise to be present where two or three are gathered in His name is fulfilled (cf. Mt 18:20). Synodal assemblies are events that celebrate the union of Christ with His Church through the action of the Spirit. It is the Spirit who ensures the unity of the ecclesial body of Christ in the Eucharistic assembly as well as in the synodal assembly. The liturgy is a listening to the Word of God and a response to His covenantal initiative. Similarly, the synodal assembly is a listening to this same Word, which resounds as much in the signs of the times as in the hearts of the faithful, and also a response of the assembly that is discerning God's will in order to put it into practice. Deepening the link between liturgy and synodality will help all Christian communities, in the diversity of their cultures and traditions, to adopt celebratory styles that make visible the face of a synodal Church. To this end, we call for the establishment of a specific Study Group which would be entrusted with reflection on how to make liturgical celebrations more an expression of synodality. It could also consider the topic of preaching within liturgical celebrations as well as the development of catechetical resources on synodality from a mystagogical perspective.

43. Synodality is primarily a spiritual disposition. It permeates the daily life of the Baptised as well as every aspect of the Church's mission. A synodal spirituality flows from the action of the Holy Spirit and requires listening to the Word of God, contemplation, silence and conversion of heart. As Pope Francis stated in his opening address of the Second Session, "the Holy Spirit is a sure guide and [...] our first task is to learn how to discern his voice, since he speaks through everyone and in all things" (Address to the First General Congregation of the Second Session of the XVI General Ordinary Assembly of the Synod of Bishops, 2 October 2024). A spirituality of synodality also requires asceticism, humility, patience and a willingness to forgive and be forgiven. It welcomes with gratitude and humility the variety of gifts and tasks distributed by the Holy Spirit for the service of the one Lord (cf. 1 Cor 12:4-5). It does so without ambition, envy or desire for domination or control, cultivating the same attitude as Christ who "emptied himself, taking the form of a slave" (Phil 2:7). We recognise the fruits of a spirituality of synodality when the daily life of the Church is marked by unity and harmony in pluriformity. No one can progress along the path of authentic spirituality alone; we need support, including formation and spiritual accompaniment, both as individuals and as a community.

44. The renewal of the Christian community is possible only by recognising the primacy of grace. If spiritual depth at both personal and communal levels is lacking, synodality is reduced to organisational expediency. We are called not only to translate the fruits of a personal spiritual experience into community processes. We are also called to experience how practising the new commandment of reciprocal love is the place and form of encounter with God. In this sense, while drawing on the rich spiritual heritage of the Tradition, the synodal perspective contributes to renewing its forms: a prayer open to participation, a discernment lived together, and a missionary energy that arises from sharing and that radiates as service.

45. Conversation in the Spirit is a tool that, even with its limitations, enables listening in order to discern "what the Spirit is saying to the Churches" (Rev 2:7). Its practice has elicited joy, awe and gratitude and has been experienced as a path of renewal that transforms individuals, groups, and the Church. The word "conversation" expresses more than mere dialogue: it interweaves thought and feeling, creating a shared vital space. That is why we can say that conversion is at play in conversation. This is an anthropological reality found in

different peoples and cultures, who gather together in solidarity to deal with and decide matters vital to the community. Grace brings this human experience to fruition. Conversing “in the Spirit” means living the experience of sharing in the light of faith and seeking God’s will in an evangelical atmosphere within which the Holy Spirit’s unmistakable voice can be heard.

46. The need within the Church for healing, reconciliation and the rebuilding of trust has resounded at every stage of the synodal process, particularly in light of so many scandals related to different types of abuse. It also resounded in the face of similar abuses in society. The Church is called to put at the centre of its life and action the fact that in Christ, through Baptism, we are entrusted to each other. Recognition of this profound reality becomes a sacred duty that enables us to recognise mistakes and rebuild trust. There is a missionary obligation upon the People of God to walk this path in our world and we need to invoke the gift to do so from above. Walking this path is also an act of justice. The desire to do so is the fruit of synodal renewal.

60. By virtue of Baptism, women and men have equal dignity as members of the People of God. However, women continue to encounter obstacles in obtaining a fuller recognition of their charisms, vocation and place in all the various areas of the Church's life. This is to the detriment of serving the Church's shared mission. Scripture attests to the prominent role of many women in the history of salvation. One woman, Mary Magdalene, was entrusted with the first proclamation of the Resurrection. On the day of Pentecost, Mary, the Mother of God, was present, accompanied by many other women who had followed the Lord. It is important that the Scripture passages that relate these stories find adequate space inside liturgical lectionaries. Crucial turning points in Church history confirm the essential contribution of women moved by the Spirit. Women make up the majority of churchgoers and are often the first witnesses to the faith in families. They are active in the life of small Christian communities and parishes. They run schools, hospitals and shelters. They lead initiatives for reconciliation and promoting human dignity and social justice. Women contribute to theological research and are present in positions of responsibility in Church institutions, in diocesan curia and the Roman Curia. There are women who hold positions of authority and are leaders of their communities. This Assembly asks for full implementation of all the opportunities already provided for in Canon Law with regard to the role of women, particularly in those places where they remain underutilised. There is no reason or impediment that should prevent women from carrying out leadership roles in the Church: what comes from the Holy Spirit cannot be stopped. Additionally, the question of women's access to diaconal ministry remains open. This discernment needs to continue. The Assembly also asks that more attention be given to the language and images used in preaching, teaching, catechesis, and the drafting of official Church documents, giving more space to the contributions of female saints, theologians and mystics.

75. Throughout its history, the Church has adopted other ministries apart from those of the ordained in response to the needs of the community and the mission. Charisms take the form of ministries when they are publicly recognised by the community and by those responsible for leading the community. In this way, they are placed at the service of the mission in a stable and consistent way. Some tend, more specifically, towards service of the Christian community. Of particular importance are instituted ministries. These are conferred by a Bishop once in a lifetime through a specific rite and after appropriate discernment and formation of the candidates. These ministries cannot be reduced to a simple mandate or assignment of tasks. The conferral of ministry is a sacramental that shapes the person and redefines his or her way of participating in the life and mission of the Church. In the Latin Church, these are the ministries of lector and acolyte (cf. Francis, Apostolic Letter issued "Motu Proprio" *Spiritus Domini*, 10 January 2021) and that of the catechist (cf. Francis, Apostolic Letter issued "Motu Proprio" *Antiquum Ministerium*, 10 May 2021). A legitimate authority establishes the terms and conditions of their practice by mandate. Episcopal Conferences establish the personal conditions that candidates for these ministries must fulfil and draw up the formation pathways that must be taken to access these ministries.

76. Instituted ministries are complemented by those not instituted by ritual but are exercised with stability as mandated by the competent authority. Some examples of such ministries include the ministry of coordinating a small Church community, leading community prayer, organising charitable activities, and so forth. These ministries have a great variety of expressions depending on the characteristics of the local community. An example is the catechists who, in many regions of Africa, have always been responsible for communities without Priests. Although there is no prescribed rite, in order to promote its effective recognition, a public entrustment should be made through a mandate before the community.

There are also extraordinary ministries, including the extraordinary ministry of the Eucharist, leading Sunday liturgies in the absence of a Priest, administering certain sacramentals, and other instances. The canons of the Latin and Eastern Churches already provide that, in certain cases, the lay faithful, men or women, may also be extraordinary ministers of Baptism. In the Latin canons, the Bishop (with the Holy See's authorisation) may delegate assistance at marriages to lay faithful, men or women. Responsive to the needs of local contexts, consideration should be given to extending and stabilising these opportunities for the exercise of lay ministries. Finally, there are spontaneous services, which need no further conditions or explicit recognition. They demonstrate that all the faithful, in various ways, participate in the mission through their gifts and charisms.

77. The lay faithful, both men and women, should be given greater opportunities for participation, also exploring new forms of service and ministry in response to the pastoral needs of our time in a spirit of collaboration and differentiated co-responsibility. In particular, some concrete needs have emerged from the synodal process. These ought to be responded to according to the various contexts:

- a) increased participation of laymen and laywomen in Church discernment processes and all phases of decision-making processes (drafting, making and confirming decisions);
- b) greater access of laymen and laywomen to positions of responsibility in dioceses and ecclesiastical institutions, including seminaries, theological institutes and faculties, more fully enacting existing provisions;
- c) greater recognition and support for the lives and charisms of consecrated men and women and their employment in positions of ecclesial responsibility;
- d) a greater number of qualified lay people serving as judges in all canonical processes;
- e) effective recognition of the dignity and respect for the rights of those who are employed in the Church and its institutions.