

Item	Description
No. 6	Bonds among neighbouring Dioceses, within regions and across countries
FD reference	120–124 (see also 125–129)
Explanation	Local Churches are not meant to stand alone. Each has its own history, culture and pace, but all are joined together and called to share what they have with one another — like family members bringing different gifts to the same table. Being different does not mean being divided; it means the family is richer.
What the Final Document says	Communion between Churches grows through a genuine exchange of gifts, not through uniformity. Each local Church keeps its own history and character, while remaining bound to the wider Church through real, lived relationships. Because contexts differ, local Churches may grow and adapt at different speeds — this is not a failure but a legitimate expression of diversity, and can itself become an opportunity for mutual enrichment. What is asked of everyone is to identify and support concrete practices that make this exchange real, rather than leaving it as an idea.
Terms to explain	Communion — the bond of unity that holds all local Churches together as one Church. Exchange of gifts — local Churches sharing what they have (people, experience, resources, prayer) with one another, in both directions. Local Church — here, the Vicariate of Brunei Darussalam, gathered around its own parishes. Differentiated pace — the idea that Churches may move at different speeds toward the same goal, without this being a problem.
Sample answers	Steps taken: • Continued full participation in CBCMSB throughout sede vacante, including a nominated representative on the regional Synodal Team and an annual hosted commission meeting. • The 2022 World Mission Sunday virtual exchange with a parish in Laos via the FABC, which strengthened our resolve as a small Church without a bishop. Steps underway: • Joint work with CBCMSB and CRMS on a shared safeguarding framework for the Malaysia–Singapore–Brunei region. Difficulties: • Limited resources and legal restrictions mean we cannot always travel to, or host, regional and FABC-level gatherings. • With no chancery and only three priests, capacity to engage fully as an equal partner in regional discernment is stretched thin. Perspective coming to view: • Our witness as a small Church journeying faithfully without a bishop, under real constraints, is itself a gift we can offer the wider Church — not only something we receive.



Item	Description
No. 7	Synodal Style in Ecumenical Relations
FD reference	137-138
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>	One of the biggest highlights of the Synod was a strong drive to bring all Christians closer together. For real unity to happen, the Church needs to rethink how the Pope leads—finding a way for his role to be a welcoming sign of love and unity for all Christians, rather than a point of division.
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>	In the participation of the leaders from non-Catholic Christian churches the goal is to sit down with other Christian churches and work together on how the Pope can best serve and support the entire Christian family. Welcoming leaders from other Christian traditions to our meetings teaches us valuable lessons about how they make decisions and listen to God together. Because all Christians share one Baptism, we are called to go beyond talking and start acting together—consulting one another on big issues (like a joint gathering on sharing the Gospel), keeping each other accountable, and growing closer as one Christian family. We are all one in mission, bringing the good news as synodal church- our identity is the people of God.
Terms to explain <i>Explain any terms a parishioner may not know with a one-liner</i>	<u>Synod / Synodality / Synodal</u>: refers to a specific Catholic process of communal listening, consultation, and discernment ("walking together"). <u>Ecumenical / Ecumenism</u>: Often confused with multi-faith or interfaith dialogue, ecumenism specifically targets restoring unity among different Christian denominations (such as Catholic, Eastern Orthodox, and Protestant groups). <u>Primacy / Petrine Primacy</u>: Refers to the authority and theological role of the Pope (the Bishop of Rome) over the universal Church. Explaining how primacy operates alongside shared leadership without sounding like standard political hierarchy requires theological nuance. <u>Dicastery for Promoting Christian Unity</u>: "Dicastery" is Vatican jargon for a department, ministry, or office of the Roman Curia (the Vatican administration). <u>Ut Unum Sint (UUS)</u>: Latin document titles (incipits) are unfamiliar to non-specialists. This specifically refers to Pope John Paul II's 1995 encyclical "That They May Be One," which invited non-Catholic Christians to help rethink how the Papacy is exercised. <u>Dogmatic Definitions</u>: "Dogma" in theology isn't just an opinion; it means divinely revealed truths officially defined as binding for believers, making any "rereading" or reinterpretation a delicate theological matter. <u>First Vatican Council (Vatican I)</u>: This 1869–1870 council explicitly defined Papal Infallibility and absolute Papal jurisdiction, which remain major sticking points in ecumenical relations. <u>Ecclesiology of Communion</u>: "Ecclesiology" is the theological study of the nature and structure of the Church. A "communion ecclesiology" views the Church not primarily as a legal institution, but as a network of local churches united in shared faith, sacraments, and fellowship. <u>Ministry of Unity</u>: A theological phrasing for the Papal role—reframing the Pope's power not as political dominance, but as a service (diakonia) meant to keep the global Christian community united. <u>Fraternal Delegates</u>: Official representatives sent from non-Catholic Christian churches (Orthodox, Anglican, Protestant) to observe, speak, and contribute to a Catholic Synod, though without voting rights. <u>Discernment</u>: In a spiritual and synodal context, discernment isn't just basic decision-making or voting; it is a prayerful process of trying to determine the guidance of the Holy Spirit. <u>Dynamism of Communion, Participation, and Mission</u>: These three terms serve as the explicit three-pillar motto of the Synod 2021–2024. Explaining how they interact requires understanding the specific Catholic framework for church renewal.



Item	Description
Sample answers Provide sample answers as prompts in case (but let the discussion flow first)	Steps taken: Our church is open for dialogue with other Christian groups where all pastors gather once a month to discuss special matters and upcoming events such as about the Ecumenical Prayer; Prayer for the Nation Steps underway: the youth Ecumenical prayer for example have started last year 2025 and still continuing this year 2026 and in the future. Difficulties: very few parishioners attend gathering with other Christian groups because of thinking that we (Catholics) are better than the other. Perspective coming to view: When we welcome leaders from other Christian groups we will learn to listen to God together as one in sharing the good news of the Gospel.

124. The guiding principle of the relationship among Churches is the perspective of communion through the sharing of gifts. This combines attention to the bonds that form the unity of the whole Church with the recognition and appreciation of the particularity of the context of each local Church, along with its history and tradition. A synodal style allows local Churches to move at different paces. Differences in pace can be valued as an expression of legitimate diversity and as an opportunity for sharing gifts and mutual enrichment. This common horizon requires discerning, identifying and promoting concrete practices which allow us to be a synodal Church on mission.

137. One of the most significant fruits of the Synod 2021-2024 has been the intensity of ecumenical zeal. The need to find “a way of exercising the primacy which [...] is nonetheless open to a new situation” (UUS 95) is a fundamental challenge both for a missionary synodal Church and for Christian unity. The Synod welcomes the recent publication of the Dicastery for Promoting Christian Unity The Bishop of Rome: Primacy and Synodality in Ecumenical Dialogues and in the Responses to the Encyclical *Ut Unum Sint*, which opens avenues for further study. The document shows that the promotion of Christian unity is an essential aspect of the ministry of the Bishop of Rome and that the ecumenical journey has fostered a deeper understanding of it. The concrete proposals it contains regarding a rereading or an official commentary on the dogmatic definitions of the First Vatican Council on primacy, a clearer distinction between the different responsibilities of the Pope, the promotion of synodality within the Church and in its relationship with the world and the search for a model of unity based on an ecclesiology of communion offer promising prospects for the ecumenical journey. The Synodal Assembly hopes that this document will serve as a basis for further reflection with other Christians, “together, of course”, on the exercise of the Ministry of Unity of the Bishop of Rome as a “service of love recognized by all concerned” (UUS 95).

138. The richness of the participation of Fraternal Delegates from other Churches and Christian Communions at the synodal Assembly invites us to pay more attention to the synodal practices of our ecumenical partners, both in the East and in the West. Ecumenical dialogue is fundamental to developing an understanding of synodality and the unity of the Church. It urges us to develop ecumenical synodal practices, including forms of consultation and discernment on questions of shared and urgent interest, as the celebration of an ecumenical Synod on evangelisation could be. It also invites us to mutual accountability for who we are, what we do, and what we teach. What makes this possible is our unity under the one Baptism that offers us the dynamism of communion, participation and mission and which gives life to our identity as the People of God.