

Dear brothers and sisters! Pope Francis invites you to reflect on a question that is important for the Church. Please send us your responses between October 2021 and March 2022. How to participate: see <https://sinod.katoliku.ee>



The 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'?

In order to respond, you are invited to:

- a) ask yourselves what experiences in your particular Church the fundamental question calls to mind;
- b) reread these experiences in greater depth: What joys did they provoke? What difficulties and obstacles have they encountered? What wounds have they brought to light? What insights have they elicited?
- c) gather the fruits to share: Where, in these experiences, does the voice of the Spirit resound? What is he 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 particular Church?

To help you explore this fundamental question more fully, the following themes highlight significant aspects of lived synodality and can be used as a starting point for exchange and dialogue. Your exchange and dialogue do not need to be limited to these themes.

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?

Prayer

As we are called to embrace this synodal path of the Synod 2021-2023, the following prayer invites the Holy Spirit to operate within us so that we may be a community and a people of grace. It is a simplified version of the *Adsumus Sancte Spiritus*, which was used at every session of the Second Vatican Council.

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.