

1. Synodality: discerning the presence and action of Christ through prayer together, with intent.

The aim of the prayer together is towards “evangelical proclamation, service to those experiencing poverty, care for our common home and theological research.” (2e) We need to deepen our understanding of the church’s teaching in all areas of relevance, especially social teaching. Another emphasis on co-responsibility – to discern the will of God and carry it out *together*.

2. We are united by the Eucharist which forms us in synodality and mission.

We must live our lives according to the grace of our original Baptism, growing in holiness and knowledge of the will of God for us. We do this by discerning through God’s Spirit, and ensuring that “liturgy, celebrated with authenticity, is the first and fundamental school of discipleship”. (3k)

Important also to supplement our sacramental life through devotions and other prayers. (3m)

3. The Mission of the Church: evangelise.

We have all been baptised and are all members of the one Church, given a mission by Christ – to proclaim the good news and the call to universal holiness.

Still have to develop a clearer identification of synodality as an essential process for the life of the church. Moving towards exploration of status/authority/leadership and co-responsibility.

We can move more towards this by *listening to one another in the Spirit*.

4. Listening to, and working with, the 23 Eastern Catholic Churches, all in communion with us via the Pope. “Their experience of unity in diversity can make a valuable contribution to the understanding and practice of synodality.” (6a)

5. Synod process – emphasis on LISTENING.

“Listening is the word that best expresses our experience. This is listening given and received.” (16a) The listening has to be open to the situation of people today, including those on the margins owing to illness, hardship, living alone, or “their marriage status, identity or sexuality.”(16h)

Need also to listen to the situation of different churches and “inter-church marriages”. (7f)

6. Synodality towards greater ecumenism.

Deepen our openness towards, and communion with other churches. Move towards common sharing of commemoration of our martyrs, for example – an “ecumenical martyrology” (7o) on the road to greater cooperation and unified celebrations. E.g. common date for Easter in 2025.

7. Formation: ordained and lay faithful need to be formed in order to fulfil the mission.

There needs to be real committed intentionality to avoid clericalism – progression through communal discerning and *knowing what is the right thing to do*.

Formation of clergy will need to be completely reconsidered, through “close contact with the People of God and through concrete service-learning experiences.” (11c)

Call for deeper reflection about:
priestly celibacy
the vocation of the deacon
the role of women in the church (and see below).

8. Consider how sexual abuse has harmed the whole church.

Aspects of abuse of power, authority, and sexual abuse. Need to be properly dealt with, including accompaniment of victims. Find ways to move towards “hope, healing, reconciliation and restoration of trust.” (1e) Ensure in all this a “culture of transparency”.

9. Develop skills, and explore the digital media as a place for evangelisation.

How can our parishes be places of evangelisation through the media/internet? Perhaps to develop “digital missionaries”. (14e)

10. Women in the Life and mission of the Church. (all of 9)

A true acknowledgement of the significant role that women play in the practice of the Faith and the continuation of parish life. “how can the Church include more women in existing roles and ministries? If new ministries are required, who should discern these, at what levels and in what ways?” (9i)