



Synod  
2021  
2023

For a synodal Church  
communion | participation | mission

**Diocese of Wrexham  
Consultation  
in preparation for  
the Synod of Bishops 2023**

**October 2021 – April 2022**



## **The Synod of Bishops, 2023**

*“For a Synodal Church: Communion, Participation, and Mission.”*

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### **Prayer for the Synod: *Adsumus Sancte Spiritus***

Every session of the Second Vatican Council began with the prayer *Adsumus Sancte Spiritus*, the first word of the original Latin, meaning, “We stand before You, Holy Spirit,” which has been historically used at Councils, Synods and other Church gatherings for hundreds of years, and is attributed to Saint Isidore of Seville (c. 560 - 4 April 636).

As we embrace this Synodal Process, this prayer invites the Holy Spirit to be at work in us so that we may be a community and a people of grace. For the Synodal journey from 2021 to 2023, we propose to the following simplified version,<sup>1</sup> so that any group or liturgical assembly can pray it more easily.

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.

**(The original version of the *Adsumus Sancte Spiritus* can be found on the Synod website.)**

## INTRODUCTORY TALK

1. Background to the 2023 Synod.
2. Synods and 'Synodality': a long history
3. Journeying together:  
Extending a synodal way of living and working
4. A worldwide consultation:  
generous listening and bold speaking  
including *positive and negative attitudes/pitfalls. etc.*
5. Key Concepts:  
Communion, Participation, Mission
6. The Main Question for Consultation,  
divided into 10 distinct parts  
& how exactly to go about the consultation?

## **[1] Positive Attitudes for Participating in the Synodal Process**

*On various occasions, Pope Francis has shared his vision for what the practice of synodality looks like concretely. The following are particular attitudes that enable genuine listening and dialogue as we participate in the Synodal Process.*

- 1) Being synodal requires time for sharing: We are invited to speak with authentic courage and honesty (parrhesia) in order to integrate freedom, truth, and charity. Everyone can grow in understanding through dialogue.
- 2) Humility in listening must correspond to courage in speaking: Everyone has the right to be heard, just as everyone has the right to speak. Synodal dialogue depends on courage both in speaking and in listening. It is not about engaging in a debate to convince others. Rather, it is welcoming what others say as a way by which the Holy Spirit can speak for the good of all (1 Corinthians 12:7).
- 3) Dialogue leads us to newness: We must be willing to change our opinions based on what we have heard from others.
- 4) Openness to conversion and change: We can often be resistant to what the Holy Spirit is trying to inspire us to undertake. We are called to abandon attitudes of complacency and comfort that lead us to make decisions purely on the basis of how things have been done in the past.
- 5) Synods are an ecclesial exercise in discernment: Discernment is based on the conviction that God is at work in the world and we are called to listen to what the Spirit suggests to us.
- 6) We are signs of a Church that listens and journeys: By listening, the Church follows the example of God himself, who listens to the cry of his people. The Synodal Process provides us with the opportunity to open ourselves to listen in an authentic way, without resorting to ready-made answers or pre-formulated judgments.
- 7) Leave behind prejudices and stereotypes: We can be weighed down by our weaknesses and sinfulness. The first step towards listening is freeing our minds and hearts from prejudices and stereotypes that lead us on the wrong path, towards ignorance and division.
- 8) Overcome the scourge of clericalism: The Church is the Body of Christ filled with different charisms in which each member has a unique role to play. We are all interdependent on one another and we all share an equal dignity amidst the holy People of God. In the image of Christ, true power is service. Synodality calls upon pastors to listen attentively to the flock entrusted to their care, just as it calls the laity to freely and honestly express their views. Everyone listens to one other out of love, in a spirit of communion and our common mission. Thus the power of the Holy Spirit is manifested in manifold ways in and through the entire People of God.
- 9) Cure the virus of self-sufficiency: We are all in the same boat. Together we form the Body of Christ. Setting aside the mirage of self-sufficiency, we are able to learn from each other, journey together, and be at the service of one another. We can build bridges beyond the walls that sometimes threaten to separate us – age, gender, wealth, ability, education, etc.
- 10) Overcoming ideologies: We must avoid the risk of giving greater importance to ideas than to the reality of the life of faith that people live in a concrete way.
- 11) Give rise to hope: Doing what is right and true does not seek to attract attention or make headlines, but rather aims at being faithful to God and serving His People. We are called to be beacons of hope, not prophets of doom.

12) Synods are a time to dream and “spend time with the future”: We are encouraged to create a local process that inspires people, with no one excluded to create a vision of the future filled with the joy of the Gospel. The following dispositions will help participants (cf. *Christus Vivit*):

13) An innovative outlook: To develop new approaches, with creativity and a certain audacity. o Being inclusive: A participatory and co-responsible Church, capable of appreciating its own rich variety, embraces all those we often forget or ignore.

14) An open mind: Let us avoid ideological labels and make use of all methodologies that have borne fruit. o Listening to each and every one: By learning from one another, we can better reflect the wonderful multi-faceted reality that Christ’s Church is meant to be.

15) An understanding of “journeying together”: To walk the path that God calls the Church to undertake for the third millennium. o Understanding the concept of a co-responsible Church: To value and involve the unique role and vocation of each member of the Body of Christ, for the renewal and building up of the whole Church. o Reaching out through ecumenical and interreligious dialogue: To dream together and journey with one another throughout the entire human family.

## **[2] Negative Attitudes & Pitfalls to be Avoided**

*As on any journey, we need to be aware of possible pitfalls that could hamper our progress during this time of synodality. The following are several pitfalls that must be avoided in order to promote the vitality and fruitfulness of the Synodal Process.*

1) The temptation of wanting to lead ourselves instead of being led by God. Synodality is not a corporate strategic exercise. Rather it is a spiritual process that is led by the Holy Spirit. We can be tempted to forget that we are pilgrims and servants on the path marked out for us by God. Our humble efforts of organization and coordination are at the service of God who guides us on our way. We are clay in the hands of the divine Potter (Isaiah 64:8).

2) The temptation to focus on ourselves and our immediate concerns. The Synodal Process is an opportunity to open up, to look around us, to see things from other points of view, and to move out in missionary outreach to the peripheries. This requires us to think long-term. This also means broadening our perspectives to the dimensions of the entire Church and asking questions, such as: What is God’s plan for the Church here and now? How can we implement God’s dream for the Church on the local level?

3) The temptation to only see “problems.” The challenges, difficulties, and hardships facing our world and our Church are many. Nevertheless, fixating on the problems will only lead us to be overwhelmed, discouraged, and cynical. We can miss the light if we focus only on the darkness. Instead of focusing only on what is not going well, let us appreciate where the Holy Spirit is generating life and see how we can let God work more fully.

4) The temptation of focusing only on structures. The Synodal Process will naturally call for a renewal of structures at various levels of the Church, in order to foster deeper communion, fuller participation, and more fruitful mission. At the same time, the experience of synodality should not focus first and foremost on structures, but on the experience of journeying together to discerning the path forward, inspired by the Holy Spirit. The conversion and renewal of structures will come about only through the on-going conversion and renewal of all the members of the Body of Christ.

5) The temptation not to look beyond the visible confines of the Church. In expressing the Gospel in

our lives, lay women and men act as a leaven in the world in which we live and work. A Synodal Process is a time to dialogue with people from the worlds of economics and science, politics and culture, arts and sport, the media and social initiatives. It will be a time to reflect on ecology and peace, life issues and migration. We must keep the bigger picture in view to fulfil our mission in the world. It is also an opportunity to deepen the ecumenical journey with other Christian denominations and to deepen our understanding with other faith traditions.

6) The temptation to lose focus of the objectives of the Synodal Process. As we proceed along the journey of the Synod, we need to be careful that, while our discussions might be wide-ranging, the Synodal Process maintains the goal of discerning how God calls us to walk forward together. No one Synodal Process is going to resolve all our concerns and problems. Synodality is an attitude and an approach of moving forward in a co-responsible way that is open to welcoming God's fruits together over time.

7) The temptation of conflict and division. "That they may all be one" (John 17:21). This is the ardent prayer of Jesus to the Father, asking for unity among his disciples. The Holy Spirit leads us deeper into communion with God and one another. The seeds of division bear no fruit. It is vain to try to impose one's ideas on the whole Body through pressure or to discredit those who feel differently.

8) The temptation to treat the Synod as a kind of a parliament. This confuses synodality with a 'political battle' in which in order to govern one side must defeat the other. It is contrary to the spirit of synodality to antagonize others or to encourage divisive conflicts that threaten the unity and communion of the Church,

9) The temptation to listen only to those who are already involved in Church activities. This approach may be easier to manage, but it ultimately ignores a significant proportion of the People of God.

### **[3] The unfolding of the Synodal Process at a local level must also involve:**

- Discernment through listening, to create space for the guidance of the Holy Spirit.
- Accessibility, in order to ensure that as many people as possible can participate, regardless of location, language, education, socio-economic status, ability/disability, and material resources.
- Cultural awareness to celebrate and embrace the diversity within local communities.
- Inclusion, making every effort to involve those who feel excluded or marginalized.
- Partnership based on the model of a co-responsible Church.
- Respect for the rights, dignity, and opinion of each participant.
- Accurate syntheses that truly captures the range of critical and appreciative perspectives of all responses, including views that are expressed only by a minority of participants.
- Transparency, ensuring that processes of invitation, involvement, inclusion, and aggregation of input are clear and well communicated.
- Fairness, ensuring that participation in the listening process treats each person equally, so that every voice can be duly heard.

## **Key Words for the Synodal Process**

The theme of the Synod is “*For a Synodal Church: Communion, Participation, and Mission.*” The three dimensions of the theme are *communion, participation, and mission*. These three dimensions are profoundly interrelated. They are the vital pillars of a Synodal Church. There is no hierarchy between them. Rather, each one enriches and orients the other two. There is a dynamic relationship between the three that must be articulated with all three in mind.

### **Communion:**

By his gracious will, God gathers us together as diverse peoples of one faith, through the covenant that he offers to his people. The communion we share finds its deepest roots in the love and unity of the Trinity. It is Christ who reconciles us to the Father and unites us with each other in the Holy Spirit. Together, we are inspired by listening to the Word of God, through the living Tradition of the Church, and grounded in the *sensus fidei* that we share. We all have a role to play in discerning and living out God’s call for his people.

### **Participation:**

A call for the involvement of all who belong to the People of God – laity, consecrated and ordained – to engage in the exercise of deep and respectful listening to one another. This listening creates space for us to hear the Holy Spirit together, and guides our aspirations for the Church of the Third Millennium. Participation is based on the fact that all the faithful are qualified and are called to serve one another through the gifts they have each received from the Holy Spirit. In a synodal Church the whole community, in the free and rich diversity of its members, is called together to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God's will (ICT, Syn., 67-68). Genuine efforts must be made to ensure the inclusion of those at the margins or who feel excluded.

### **Mission:**

The Church exists to evangelize. We can never be centred on ourselves. Our mission is to witness to the love of God in the midst of the whole human family. This Synodal Process has a deeply missionary dimension to it. It is intended to enable the Church to better witness to the Gospel, especially with those who live on the spiritual, social, economic, political, geographical, and existential peripheries of our world. In this way, synodality is a path by which the Church can more fruitfully fulfil her mission of evangelization in the world, as a leaven at the service of the coming of God’s kingdom.



## **The Main Question for Consultation**

The 2023 Synod poses the following 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 responding to this question, we are invited to:

- Recall our experiences: What experiences of our local Church does this question call to mind?

- Re-read these experiences in greater depth: What joys did they bring? What difficulties and obstacles have they encountered? What wounds did they reveal? What insights have they elicited?

- Gather the fruits to share: Where in these experiences does the voice of the Holy Spirit resound? What is the Spirit 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 local Church?

To help people explore this fundamental question more fully, the following themes highlight significant aspects of “lived synodality” (PD, 30). In responding to these questions, it is helpful to remember that “journeying together” occurs in two deeply interconnected ways. First, we journey together with one another as the People of God. Next, we journey together as the People of God with the entire human family. These two perspectives enrich one another and are helpful for our common discernment towards deeper communion and more fruitful mission.

The questions accompanying each of the following ten themes can be used as a starting point or helpful guideline. Your conversation and dialogue do not need to be limited to the following questions:

## **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?

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## **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 from our own? What space is there for the voice of minorities, especially people who experience poverty, marginalization, or social exclusion?

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### **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?

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#### **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?

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## **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?

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## **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?

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## **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?

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## **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?

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## **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?

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## **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?

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## **FURTHER COMMENTS**

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### **A prayer for the end of meetings:**

Lord God and Merciful Father,

We know that you are with us on every step of our journey. We adore you with profound reverence. We thank you for all your gifts, and for everything that you have done for us. We ask forgiveness for our faults and sins, and we ask you to continue to bless and guide our efforts, as we seek to listen to your voice, and discern your will.

We make this, and all our prayers, through Christ our Lord. Amen.