

Missionary Synodality starting with #ChristusVivit



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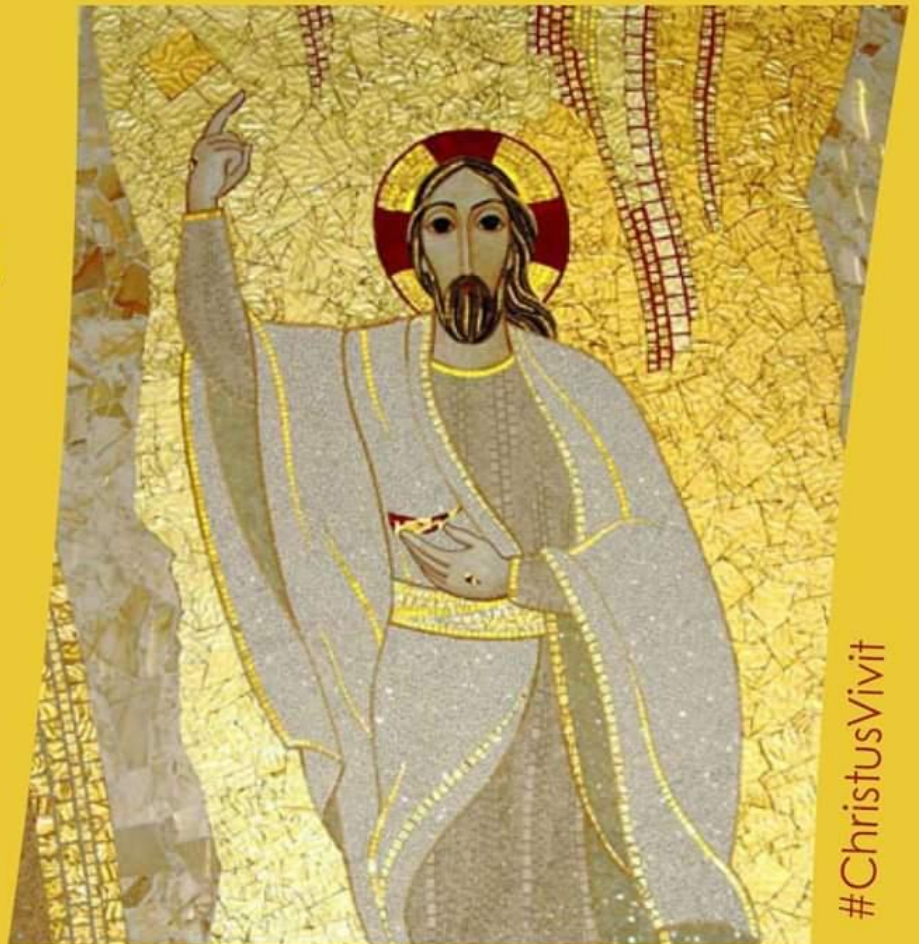
From the synod on youth, a laboratory of synodality to Christus Vivit calling for “a synodal pastoral”



The main fruit of the synod

*Synodality as a fruit of a path with Christ
through and with the young people*

Christ is alive!
He is our hope,
and in
a wonderful way
he brings youth
to our world.



#ChristusVivit

The dream of Pope Francis : “Young people and elder together in a synodal church ”



*A presentation with Percival Holt from India,
Young auditor at the synod on youth, student in theology*

This Covid-19 crisis as an eye opener that highlights the vision of the youth synod and *Christus Vivit* The urgency of synodality



Synodality in a context of epochal shift

A time of pandemic, a time of crisis,
a time of change, a time of *kairos*
→ the challenge to getting rid of clericalism



Starter

- *At this stage, 2 years after the youth synod...*
when you think about synodality...
what image or word comes to your mind?

Pop-up : everyone shares one word or one image in the zoom chat

An image from Christus Vivit

- Together on the same canoe !



Together on the same canoe !

- CV 201. During the Synod, one of the young auditors from the Samoan Islands spoke of **the Church as a canoe, in which the elderly help to keep on course by judging the position of the stars, while the young keep rowing, imagining what waits for them ahead.** Let us steer clear of young people who think that adults represent a meaningless past, and those adults who always think they know how young people should act. Instead, **let us all climb aboard the same canoe and together seek a better world, with the constantly renewed momentum of the Holy Spirit.**

A focus on the vision and practice of synodality

- “What the Lord is asking of us is already in some sense present in the very word ‘synod’. **Journeying together** — laity, pastors, the Bishop of Rome — **is an easy concept to put into words, but not so easy to put into practice**”

Pope Francis

Address at the [Ceremony Commemorating the 50th Anniversary of the Institution of the Synod of Bishops](#), October 17 2015

A young adult voice from India : Percival Holt, auditor at the synod



I. What is missionary synodality?



The experience of the Youth Synod

- Synodality is the key...
 - To take action with young people
 - to transmit the faith today
 - To meet the current missionary challenges



A course for youth ministry

Spiritual, pastoral and missionary conversion

- **DF 118. (...) The fruit of this Synod**, the choice that the Spirit has inspired in us through listening and discernment, is **to walk with the young, going out towards everyone, so as to bear witness to the love of God. We could describe this process by speaking of synodality for mission, or missionary synodality**: “Making a synodal Church a reality is an indispensable precondition for a new missionary energy that will involve the entire People of God.”

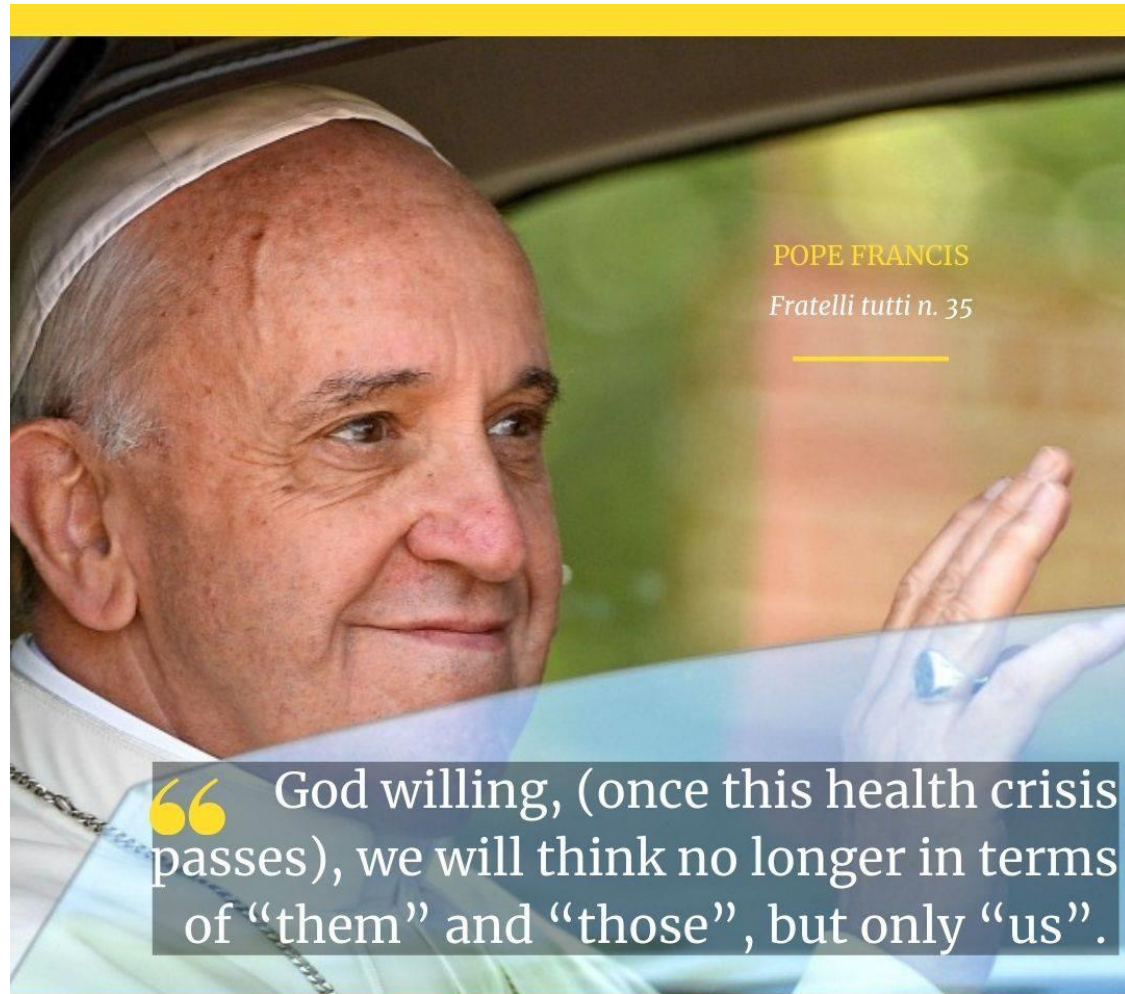
International Theological Commission, [*Synodality in the life and mission of the Church*](#), 2 March 2018, §9

Together taking the common course of fraternity

« **One of the fruits of the last Synod was the enrichment that came from being able to meet and above all to listen to one another.** The enrichment of **intergenerational dialogue**, the enrichment of exchange and the value of **realizing that we need one another**, that we have to work to create channels and spaces that encourage dreaming of and working for tomorrow, starting today. And this, not in isolation, but rather side by side, creating a common space. A space that is not simply taken for granted, or won in a lottery, but a space for which you too must fight. “

Pope Francis' homily, closing mass WYD Panama, January 27 2019

Synodality is passing from the “I” to the “us”




POPE FRANCIS

Fratelli tutti n. 35

“ God willing, (once this health crisis passes), we will think no longer in terms of “them” and “those”, but only “us”.



Synod.va



Synodality is a process that
"ecclesializes" us.

- "This stimulates the generation and implementation of **processes that build us as the People of God** rather than the search for immediate results with quick consequences."


Letter of Pope Francis to the Church in Germany on the synod's journey

Rediscovering the primacy of the ecclesial "we" to serve the common good

- QA 20 **"Life is a community journey** in which tasks and responsibilities are distributed and shared according to the common good.
- Synodality awakens and strengthens the **ecclesial "we"**.
- Synodality aims at and produces **communion** at the service of the **"common home"**.

➤ **Articulation Synodality & #LaudatoSI/#FratelliTutti**





Synodality is a process that
"ecclesializes" us,

- To insert ourselves more deeply into the ecclesial "we", to awaken in us this fundamental communal and spiritual dimension,
- Synodality helps us "to retrieve" this "constitutive" church baptismal part of us that may have been covered by a culture of individualism and centuries of clericalism.
- Towards a synodal Church with young people to go back to the source and be renewed.

Synodality is rooted in the Trinity and sourced in the Eucharist

- « **The practice of synodality**, traditional but always to be renewed, **is the implementation**, in the history of the People of God on their journey, **of the Church as a mystery of communion, in the image of Trinitarian communion.** As you know, this theme is very close to my heart: **synodality is a style, it is walking together**, and it is what the Lord expects of the Church in the third millennium » Pope

Jesus, model of synodality

- CV 29. “(...) **Hence we can understand why, when Jesus returned from his pilgrimage to Jerusalem**, his parents readily thought that, as a twelve-year-old boy (cf. *Lk 2:42*), he was wandering freely among the crowd, even though they did not see him for an entire day: “supposing him to be in the group of travellers, they went a day’s journey” (*Lk 2:44*). Surely, they assumed, **Jesus was there, mingling with the others**, joking with other young people, listening to the adults tell stories and sharing the joys and sorrows of the group. **Indeed, the Greek word that Luke uses to describe the group – *synodía* – clearly evokes a larger “community on journey” of which the Holy Family is a part.** Thanks to the trust of his parents, Jesus can move freely and learn to journey with others.”

An ancient notion back in the spotlight

- Biblical foundation, especially Acts 15
- Councils/synods of the first centuries
- A modern reappropriation, fruit of Vatican II
- A central axis of Pope Francis' pontificate
- A Vision for a Church in Mission in Today's World
- A stake for ecumenism

A fruit of the Second Vatican Council

- Ecclesiology of the People of God
 - Ecclesiology of Communion
 - Ecclesiology of Synodality
- « the practice of synodality, traditional but always to be renewed, is the implementation, in the history of the People of God on their journey, of the Church as a mystery of communion, in the image of Trinitarian communion.»

Pope Francis' address to members of the International Theological Commission, 29 november 2019

http://www.vatican.va/content/francesco/en/speeches/2019/november/documents/papa-francesco_20191129_commissione-teologica.html

The ecclesiology of the People of God

- All baptized, all called, all disciples
- All equal, all inhabited by the Spirit
- The *sensus fidei*

FD 87 "Synodality also characterizes the Church of the Second Vatican Council, understood as the People of God, in equality and dignity common to all the baptized at the heart of the diversity of ministries, charisms and services."

« Church and synod are synonymous

- 3. **Synodality is a fundamental quality of the Church as a whole.** As St John Chrysostom said: **"Church" means both gathering [*systema*] and synod [*synodos*]'.**(3) The term comes from the word 'council' (*synodos* in Greek, *concilium* in Latin), which primarily denotes a gathering of bishops, under the guidance of the Holy Spirit, for common deliberation and action in caring for the Church. Broadly, it refers to the active participation of all the faithful in the life and mission of the Church." The Chieti agreement



A dynamic and systemic vision

An integral ecclesiology

- Relationship and community
- Listening and dialogue
- Participation and co-responsibility
- Reciprocity and circularity
- The enhancement of charisms

→ "Synodality is the secret of the links".

G. Costa, SJ, Special Secretary Youth Synod

→ Synodality is to come out of a competitive vision.

A definition of synodality

« Synodality in the life and mission of the Church » ITC
guidelines for going deeper into the theological sense of this promise and
some pastoral *orientations* about what it implies for the Church's mission



Definition ICT

- **70 a)** First and foremost, synodality denotes **the particular style that qualifies the life and mission of the Church**, expressing her nature as the People of God **journeying together and gathering in assembly**, summoned by the Lord Jesus in the power of the Holy Spirit to proclaim the Gospel. **Synodality ought to be expressed in the Church's ordinary way of living and working.**

Definition ICT

- This *modus vivendi et operandi* works through the community listening to the Word and celebrating the Eucharist, the brotherhood of communion and **the co-responsibility and participation of the whole People of God in its life and mission**, on all levels and distinguishing between various ministries and roles.

Definition ICT

- **70 b.** In a more specific sense, which is determined from a theological and canonical point of view, synodality denotes those ***structures and ecclesial processes in which the synodal nature of the Church*** is expressed at an institutional level, but analogously on various levels: local, regional and universal. These structures and processes are officially at the service of the Church, which must discover the way to move forward by listening to the Holy Spirit.

Definition ICT

- **70 c.** Finally, synodality designates **the programme of those *synodal events*** in which the Church is called together by the competent authority in accordance with the specific procedures laid down by ecclesiastical discipline, involving the whole People of God in various ways on local, regional and universal levels, presided over by the Bishops in collegial communion with the Bishop of Rome, **to discern the way forward** and other particular questions, and **to take particular decisions and directions** with the aim of **fulfilling its evangelising mission**.

La synodalité, un appel de Dieu

- «The world in which we live, and which we are called to love and serve, even with its contradictions, demands that the Church **strengthen cooperation** in all areas of her mission. It is precisely **this path of synodality which God expects of the Church of the third millennium. »**

Pope Francis, Address for the ceremony commemorating the 50th anniversary of the institution of the synod of bishops, 17 october 2015

A new style of missionary church

"A way of being and working together, young and old, in listening and discernment, to arrive at pastoral choices that respond to reality."

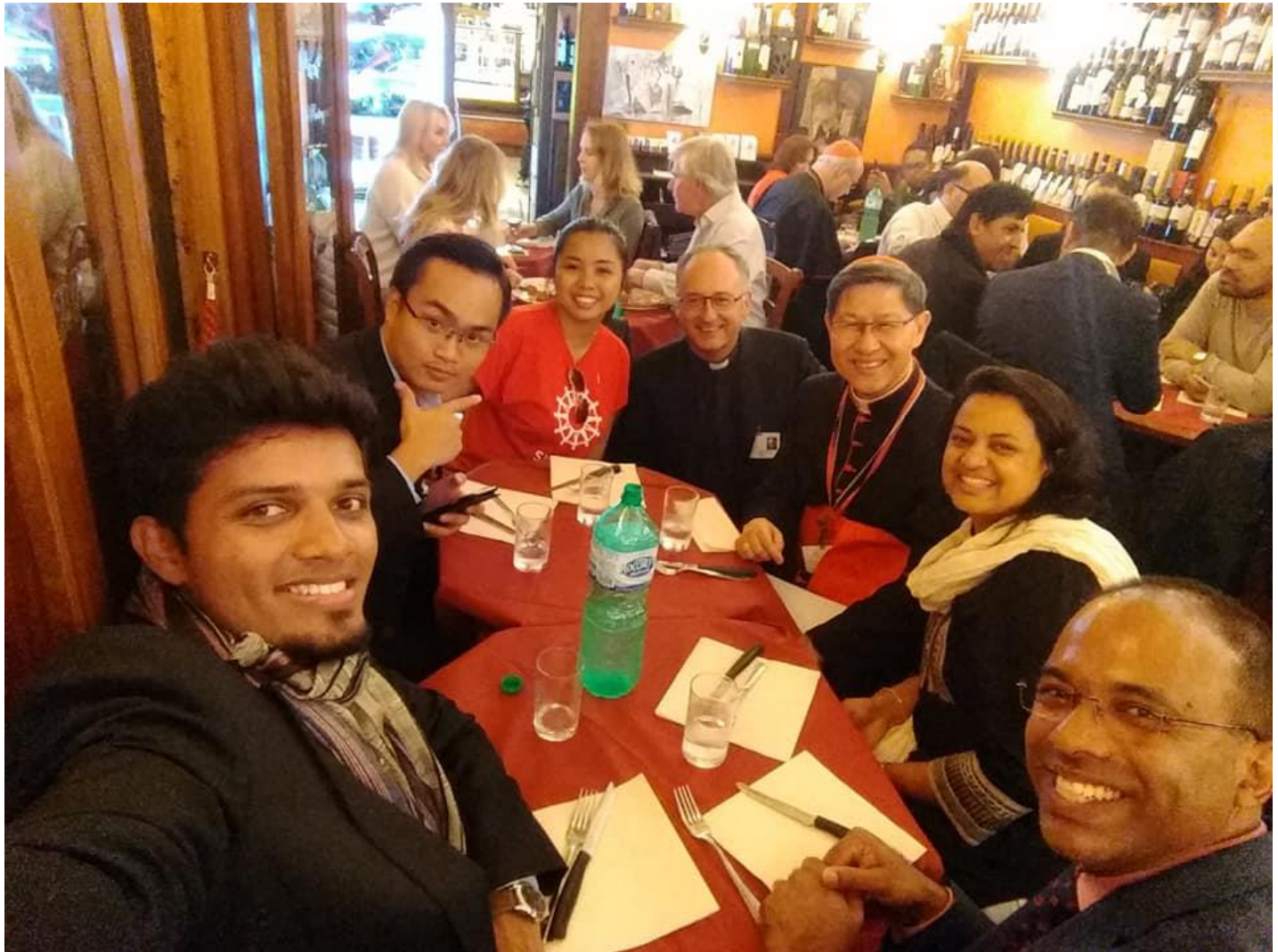
ANGELUS Sunday 28 October 2018



Pilgrims together in a pilgrimage Church in this land

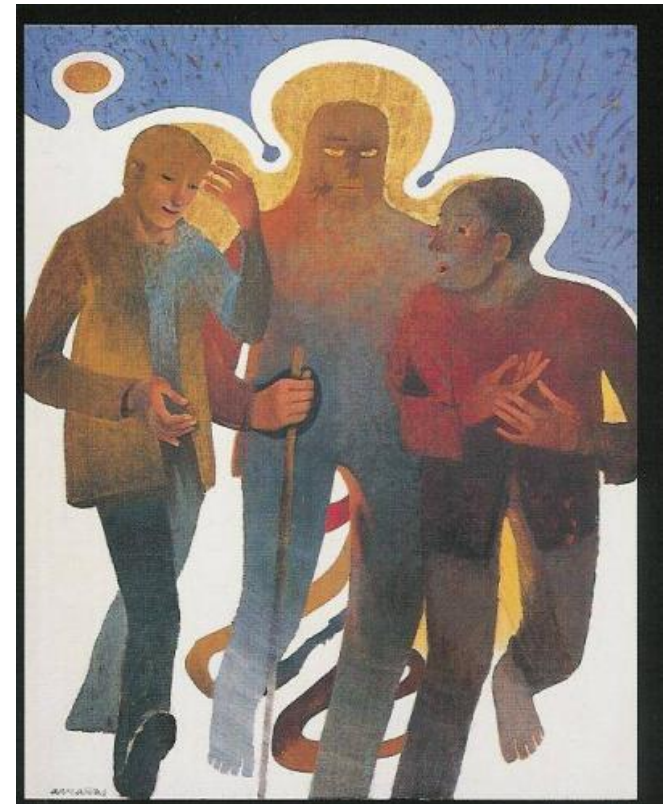
- A "walk together" listening to the Spirit
- A path of spiritual and pastoral conversion
- **An open path:** accepting not to know in advance, not everything can be foreseen or framed, remaining open to the unpredictability and newness of the Holy Spirit.
- We are in a transition phase and a learning process of synodality.

II – Missionary synodality in practice



The synodal path of this synod « On the road to Emmaüs »

- walking together listening the Holy Spirit
- *Listening, dialogue, empathy, sharing, discernment*



Synodality in practice

The experience of the synod

- Some outcomes from my survey among participants in the synod of youth



The experience of the synod

The most striking elements

- The presence and voice of young people
 - Listening to the « others »
- The presence and inspiration of Pope Francis
 - A role model for synodal leadership



The experience of synodality

- An experience of the Spirit
- An experience of true synodality and fraternity: becoming “one family”/a community
- A formative experience, the synod as a “school of synodality”
- An experience of dialogue, encounters and relationships,
- An experience of the humanity of the Church
- An experience of the universality of the Church that broadens one’s vision

The impact of the synod/synodality

- Empowerment, reassurance, confirmation and/or encouragement of one's vocation and ministry
- A new vision of the church and/or a greater love for and commitment to the church
- A change of approach in ministry and the endorsement of synodality
- A new way to lead in a more collaborative style

The vision of synodality

- **Synodality is a practice**, a different way of being church
- Synodality is the way for the Church to be herself and to live her mission in the world of today.
- Synodality is connected to mission and communion
- Synodality is connected to the experience of being a community that reflects God's behaviour

The vision of synodality

- **Synodality is a process**, a spiritual process
- Synodality is a path of conversion, an open path, (no ready-made solutions and pre-packaged answers)
- Synodality should begin and be promoted at the grassroots, in the local churches
- Synodality is a lifestyle of collaboration and participation
- Synodality requires to have synodal leaders with a vision and practice of servant leadership

Difficulties and challenges for synodality

- Misunderstandings and misinterpretations
- Problem of language and perception according to the languages and cultures
- Fears and struggles with the notion and reality of synodality
- Difficulties to implement concretely and practically synodality
- The uneasy challenge to find the way to really listen to everybody and to reach the diversity,

The fruits of synodality

- The joy
- The missionary impulse
- Communion
- Empowerment and commitment
- The desire for participation, collaboration and co-responsibility
- A call to change

→ A Church on the Move



The images of synodality

- The « invert pyramid »
- The polyedron
- The Church as a family
- The road of Emmaüs
- A new Pentecost
- The « tent of meeting » Ex25

« In this way the Church presents herself as **the “tent of meeting”** in which the Ark of the Covenant is preserved (cf. *Ex 25*): **a dynamic Church, in movement**, which accompanies while journeying, strengthened by many charisms and ministries. Thus does God make himself present in this world

A dynamic church on the move « A dance together »



Becoming a synod

- “*Synodality*. Being Church is being a community that walks together. **It is not enough to have a synod, you must be a synod.** The Church needs intense internal sharing: a living dialogue between the Pastors and between the Pastors and the faithful. Three aspects revive synodality. First of all, *listening* - A second aspect: *co-responsibility* - Synodality – third aspect – also means *involvement of the laity*: as full members of the Church, they too are called to express themselves, to give suggestions.”

Pope Francis, Address for the Audience with the Major Archbishop, the Metropolitans and the Permanent Synod of the Ukrainian Greek-Catholic Church, July 5 2019

Under the agency of the Spirit

- EC 7 « In the Church the purpose of any collegial body, whether consultative or deliberative, is always **the search for truth or the good of the Church.** When it is therefore a question involving the faith itself, the *consensus ecclesiae* is not determined by the tallying of votes, but is **the outcome of the working of the Spirit**, the soul of the one Church of Christ” »

Key attitudes for synodality

- Faith and trust in God
- Listening
- Humility
- Prayer
- Dialogue and sharing.
- Confidence in others
- Inner freedom

→ A spirituality of synodality

Key attitudes for synodality

- *Dialogue and sharing.*
- Speaking with courage and *frankness*, integrating *freedom, truth and charity*. Honesty and transparency
- *And to the courage to speak must correspond the humility of listening.*
- Interiority and attention to the movements of the Spirit
- An act of faith for an ecclesial exercise in discernment

Tous-Quelques-uns-Un

- **No synodality without primacy**

« the synodal dimension of the Church expresses the character of active subject of all the baptized and, at the same time, the specific role of the episcopal ministry in collegial and hierarchical communion with the bishop of Rome. » ITC

- **Whoever presides is the guarantor of the synodal framework and process.**
- **The final decision is the result of a process of discernment in common.**

To discern in common

- Each member of the team/group that discerns in common must know how to discern personally.
- A common starting point: to ensure that all members share the same goal at the deepest level.
- Examine all proposed solutions with indifference
- Listening to each other with spiritual sensitivity
- Praying alone and together
- Speaking and discerning with inner freedom

The notion of *Conspiratio*

- An image first developed by Cardinal John Henry Newman in the 19th century: the *conspiratio fidelium et pastorum*, literally the “breathing together of the faithful and the pastors”
- The minister who leads and accompanies the synodal process then makes the final decision based on this whole spiritual process of listening and discernment which can be understood through the important notion of *conspiratio*

Breathing together

- In the synodal church, **the pastor mingles with the community in which he walks and of which he is the servant.** He is that close shepherd, immersed in the midst of his flock, who smells the scent of the sheep. And depending on the time and circumstances, he may walk in front of, in the midst of, or behind the flock with which he is



Towards a synodization of the Church at all levels

"The Second Vatican Council gives an ideal of synodal and episcopal communion. **It has yet to be developed, even at the parish level, in view of what is prescribed.**

There are parishes that have neither a pastoral council nor a council for economic affairs, even though the Code of Canon Law obliges them to do so. Synodality is at stake here too. »

- Entretien exclusif de la Croix (Guillaume Goubert et Sébastien Maillard) avec le Pape François, 17 mai 2016
- <https://www.la-croix.com/Religion/Pape/Entretien-exclusif-avec-pape-Francois-integralite-2016-05-17-1200760636>

III – Paths for a synodal youth ministry



Christus Vivit Chapter 7

Youth ministry as a synodal, missionary and popular pastoral care

- Audacity, creativity, flexibility, proximity, gratuity, participation, coresponsability
- 3 main courses of action :
 - Outreach
 - Growth
 - Announcing the kerygma
 - The need for accompaniment



A participatory and co-responsible Church

- CV 206. **“Youth ministry has to be synodal**; it should involve a “journeying together” that values “the charisms that the Spirit bestows in accordance with the vocation and role of each of the Church’s members, through a process of co-responsibility... Motivated by this spirit, we can move towards a participatory and co-responsible Church, one capable of appreciating its own rich variety, gratefully accepting the contributions of the lay faithful, including young people and women, consecrated persons, as well as groups, associations and movements. No one should be excluded or exclude themselves”

Journeying together

- **Pastoral ministry today demands that the relationship be put at the center**, because faith is only transmitted through and in the encounter. Chapter II of Part III of the FD, entitled "Walking together in daily life," translates this in the subtitle "From structures to relationships. It is the quality and authenticity of relationships and the life itself of fraternal communities that evangelize more than structures.



Relationship at the center

- **FD 122. It is in relationships – with Christ, with others, in the community – that faith is handed on.** For the sake of mission, too, the Church is called to adopt a relational manner that places emphasis on listening, welcoming, dialogue and common discernment in a process that transforms the lives of those taking part. “A synodal Church is a Church which listens, which realizes that listening ‘is more than simply hearing’. It is a mutual listening in which everyone has something to learn. The faithful people, the college of bishops, the Bishop of Rome: all listening to each other, and all listening to the Holy Spirit, the ‘Spirit of truth’ (Jn 14:17), in order to know what he ‘says to the Churches’ (Rev 2:7)” (Francis, [Address for the Commemoration of the fiftieth anniversary of the Institution of the Synod of Bishops](#), 17 October 2015). **In this way the Church presents herself as the “tent of meeting”** in which the Ark of the Covenant is preserved (cf. Ex 25): a dynamic Church, in movement, which accompanies while journeying, strengthened by many charisms and ministries. Thus does God make himself present in this world.

A church in dialogue

- *Desire for a more authentic and fraternal ecclesial community*
- **57. The young ask the Church to offer a shining example of authenticity, exemplariness, competence, co-responsibility and cultural solidity.** At times this request can seem like a criticism, but often it assumes the positive form of personal commitment to a fraternal, welcoming, joyful and committed community, prophetically combatting social injustice. Among the expectations of the young, one that stands out particularly is **the desire for the Church to adopt a less paternalistic and more candid style of dialogue.**

Accompagnement

- A church in which **all, whatever their vocation, accompany one another and discern together the paths of mission in today's world**, recognizing that they are "truly and intimately united to the human race and its history" (*Gaudium et Spes I*), so that the Church may be ever more faithful to her vocation to be "in Christ as a sacrament or, if you will, a sign and a means of achieving intimate union with God and the unity of the whole human race" (*Lumen Gentium I*).

A new style of leadership

- Co-responsability and participation
 - Accompaniement and empowerment
 - A new relationship to the power
 - An exercise of the authority as an empowerment to liberate the liberty.
- Cf FD 71 on *The true sense of authority* :
- A generative force to activate and liberate the freedom.

The call for teamwork

- Vision of collaborative leadership rooted in a conciliar theology of ministry articulated with the vision of synodality
- Re-positioning of the leader as part of the community, bonded to and not separated from the people he/she serves
 - → « copartners with the Spirit »
 - → accountability, reflection and supervision
- Fratelli Tutti « we are all connected »

The call for teamwork

- FDI03 - It is worth noting, finally, that among the characteristics of our “being Church” that the young particularly appreciate are a **readiness and a capacity for working collaboratively**: in this way the formation of the young can be more significant, effective and incisive. The skill required for working collaboratively involves **cultivating specific relational virtues**: the discipline of listening and the capacity to give the other person space, readiness to forgive and willingness to “put oneself on the line”, according to a genuine spirituality of communion.

Collaboration and teamwork

- CV 203 « I want to state clearly that young people are agents of youth ministry »
- Co-ministering
 - Men and women
 - With young leaders
 - Promoting women leadership
- Diversity, interculturality and intergeneration
- Discernment in common with young people
- Synergie, networking and partnerships



Pope Francis as a role model of « servant leadership » for a synodal Church

- Availability
- Closeness
- Tenderness
- Confidence
- Mutuality



→ **Friendship/Fraternity as a goal/road**
Bishop as both disciple and teacher

To accompany a synodal process requires:

- To both let go and take responsibility
 - To face the nodes and tensions of synodality (No synodal process without spiritual combat)
 - To keep the aim of synodality that is building a people, a fraternal and missionary community to serve the common good of the society
 - To stimulate « the generation and implementation of processes that build us as the People of God rather than the search for immediate results with quick consequences. “
- Letter of Pope Francis to the Church in Germany on the synodal path

➤ *Cf Francis' Government: What is the driving force of his pontificate?*
Antonio Spadaro, sj, Civiltà Cattolica 14 October 2020

The need to inculturate synodality

- Interaction between synodality and a socio-political culture
- No unique way or process, no unique technique, pedagogy or practice for synodality
- Each local church, organization, community... has its own culture/charism/spirituality and has to discern how to implement synodality

Synodality as an art

The art of the mosaic - A poetic vision of synodality



Conclusion

Being a discerning church

- A church on the move,
- A church on the sea



From a clerical church to a synodal church

- A relational church
- An inclusive church
- A dialogal church
- A discerning church
- A generative church



Protagonism - Participation – Coministering

Structure/Static → dynamism

Monolithic → polyedric

Being seated → walking together

Earth → sea

Cathedral → boat

A deep connection between Jesus, young people and the identity of the Church

Christus Vivit Chapter 2 “Jesus, ever young”

34. Youth is more than simply a period of time; it is a state of mind. That is why an institution as ancient as **the Church can experience renewal and a return to youth at different points** in her age-old history. Indeed, at the most dramatic moments of her history, she feels called to return with all her heart to her first love. Recalling this truth, the Second Vatican Council noted that[...] “the Church is the real youth of the world”

- ***A Church open to renewal***

35. Let us ask the Lord to free the Church from those who would make her grow old, encase her in the past, hold her back or keep her at a standstill.

References

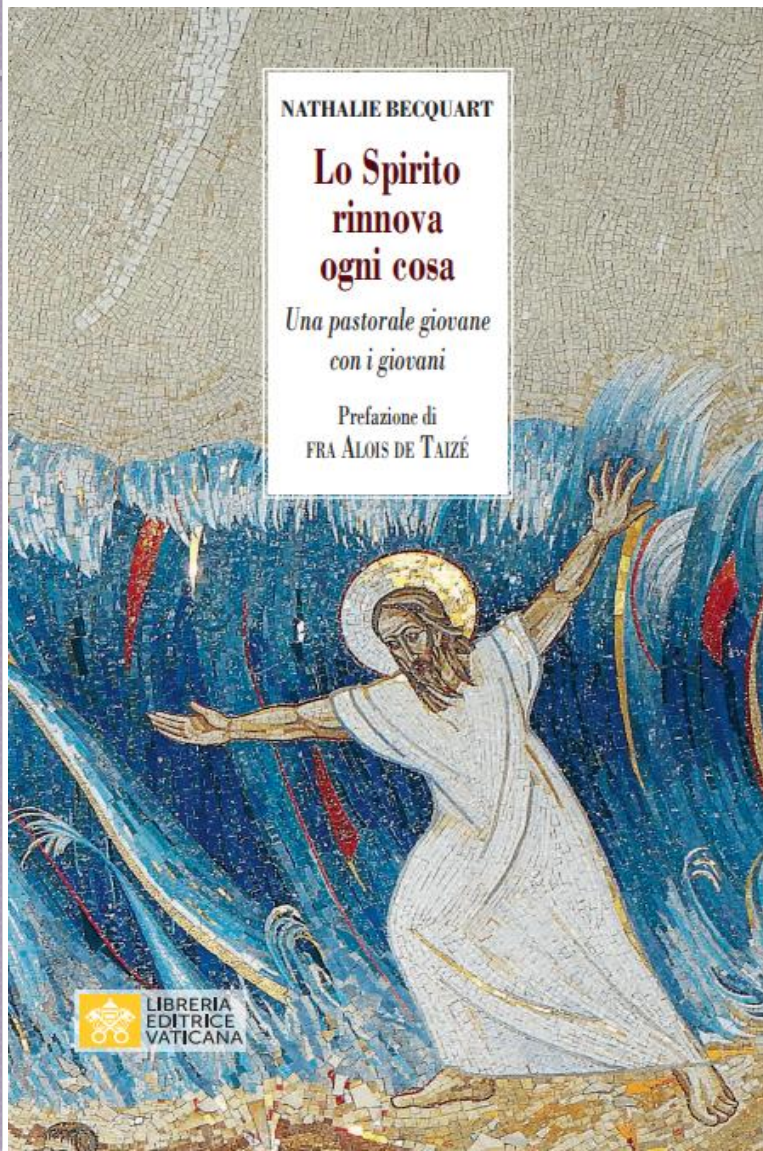
- **All documents on the official website of the synod**
<http://www.synod2018.va/>
- **Ressources to implement the synod and Christus Vivit**
- <http://www.usccb.org/about/bishops-and-dioceses/synod-of-bishops/synod-2018/index.cfm>
- <https://www.synodfruits.org.uk/>
- **Key Documents on Sinodality**
 - A key short text of Pope Francis Oct 2015
http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151017_50-anniversario-sinodo.html
 - For a deeper exploration a new document of the International theological commission March 2018
http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20180302_sinodalita_en.html
 - New Apostolic Constitution on the synod of bishops Sept 2018
http://w2.vatican.va/content/francesco/en/apost_constitutions/documents/papa-francesco_costituzione-ap_20180915_episcopalis-communio.html

Nathalie Becquart's publications on the synod on youth and synodality

<https://bc.academia.edu/NathalieBecquart>

- ***Lo Spirito rinnova ogni cosa : Une pastorale giovane con i giovani***, Nathalie Becquart, LEV (Libreria Editrice Vaticana), Marzo 2020
- ***L'Esprit qui renouvelle tout : une pastorale des jeunes avec les jeunes***, Nathalie Becquart, Salvator, Février 2020
- ***Exploring Christus Vivit, a study guide***, edited by Gerard Gallagher, Veritas Publication, October 2020 ***Chapter On Christus Vivit's chapter 2: Jesus, Ever young - The deep connection between Jesus, young people and the Church***
- ***"The synod of bishops on young people as an act of reception of the second Vatican Council"*** in *Itinere laete servire Domino. Miscellanea di scritti offerti al Cardinale Lorenzo Baldisseri nel suo ottantesimo compleanno* (San Paolo, Cinisello Balsamo 2020)
- ***The Synod on Young People, a Laboratory of Synodality*** International Bulletin of Mission Research 1–16, 2020 DOI: 10.1177/2396939320951566
- ***Il Sinodo dei giovani, laboratorio di sinodalità - Una riflessione sul testo chiave di Papa Francesco sulla sinodalità nell'ultimo Sinodo dei Vescovi***. Note di Pastorale Giovanile, gennaio 2020
- *Marcher ensemble, chapitre sur « le synode des jeunes, laboratoire de synodalité » : Commentaire pastoral et théologique du Discours du Pape François pour le 50^{ème} anniversaire de l'Institution du synode*, Salvator 2019
- ***Les jeunes et la vie fraternelle***, Sequela Christi (Periodica Vaticana Congregationis pro Institutis Vitae Consecratae et Societatibus Vitae Apostolicae) « Il futuro della fraternità », gennaio 2019/01

Thank you !



NATHALIE BECQUART

L'ESPRIT RENOUVELLE TOUT !

SALVATOR

