



The Synod

Synthesis Report

The main objective of the October 2023 meeting was to outline paths of in-depth study to be carried out synodal style. A plan that will be completed in the second session in October 2024.



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Important Pre-synod moments in the Institution



Women obtain the right to vote



2018 *Episcopalis Communio*

Constitution

Pope formalizes a new kind of synod in *Episcopalis Communio* (September 15, 2018) replaces *Apostolica Sollicitudo* (Sept 15, 1965)

- AS – Bishops have consultative role. Pope decides.
- EC – Bishops have a deliberative role. The whole church discerns.
- AS – The Pope writes the definitive teaching
- EC - The final document of the bishops can become part of Ordinary Magisterium
- AS – Only ordained can vote
- EC - Voting members of the synod do not have to be ordained.



2022 Praedicate Evangelium

Constitution

- Evangelization highest office, not CDF
- Vatican offices can be headed by lay people
- Synodality is the way
- Women in the Curia - one in four employees is female.

July 1, 2023

Luis Ladaria out Victor Manuel Fernandez in

- *Those who came before you used **immoral methods**.*
- *"What I expect from you is certainly something very different."*
- *"The different lines of philosophical, theological and pastoral thought...**harmonious growth will preserve Christian doctrine more effectively than any mechanism of control.**"*





October 2, 2023
The Dubia Five get more
than they bargain for

Pope Francis makes public his reply
to the Dubia Five

- **Open to blessings same sex relationships**
- **Women's ordination to priesthood can be studied**

On the other hand, to be rigorous, let us recognize that a clear and authoritative doctrine on the exact nature of a "definitive statement" has not yet been fully developed. It is not a dogmatic definition, and yet it must be adhered to by all. No one can publicly contradict it and yet it can be a subject of study, as with the case of the validity of ordinations in the Anglican Communion.

Burke and company holds October 3rd
summit: Synodal Babel

The five: Cardinals Brandmüller, Burke, Sandoval
Íñiguez, Sarah and Zen Ze-kion

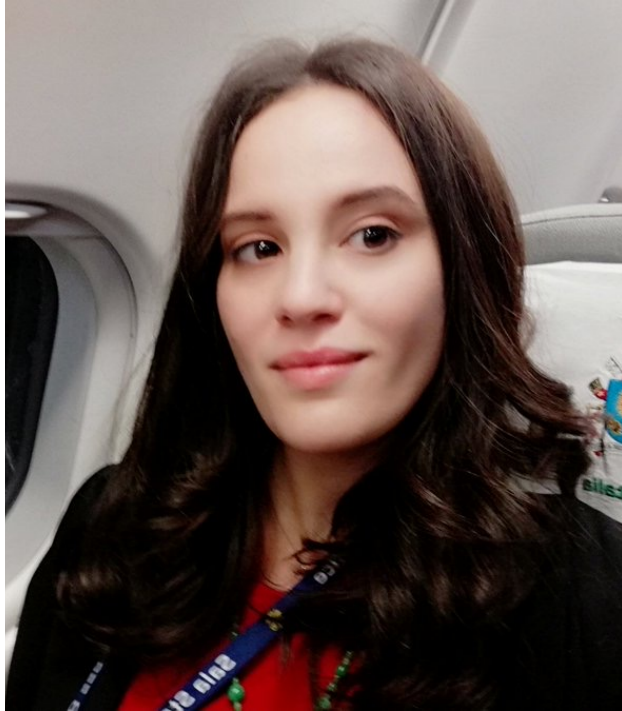
Advocates for Justice and Inclusion for women before and during the synod



October 4 – 29, 2023

What we saw, what we heard





Media Blackout

- Pope Francis asked participants to “fast” from talking to journalists
- Which was a major barrier for journalists



What made this synod synodal?

- Round tables – 35 tables
- Speaking freely without interruption/periods of silence
- Prayer & Spirituality
- Advanced technology
 - Instantaneous translations
 - Tablets for everyone
 - 4 televisions per table
- Symbols



Opening Mass: Synod on Synodality

Women and laity first

Grumblings

- Bishops in Synod Hall
 - Listening is tedious, listening to emotional pleas was annoying
 - Some walk out
 - Heated exchanges on LGBTQ+ inclusion/justice



First women

- Sr. Nathalie Becquart
- Sr. Maria de los Dolores Valencia
- Ms. Momoko Nishimura, SEND



Marianne Duddy Burke

DignityUSA & Rainbow
Catholics

1st meeting with Pope
Francis

“This is a big day for LGBTQ
Catholics”





Sr. Jeannine Gramick/New Ways

A close-up shot of Cardinal Jean-Claude Hollerich, an older man with white hair, wearing a black clerical suit and a white stole. He is speaking into a microphone with three red lights. The background is a wooden panelled wall. A small blue light is visible on a stand to the left. A red logo with a white cross and a stylized 'Z' is in the bottom left corner.

Allies at the Synod

- Cardinal Jean-Claude Hollerich



- **Where clericalism reigns,** there is a church that does not move, **a church without mission.**
- Clericalism can affect the clergy but also the laity
- **Clericals, in this sense of the word, only want to maintain the 'status quo',** because only the 'status quo' cements their power.
- Mission, then, impossible!"

- Most of us are men.
- But men and women receive the same baptism and the same Spirit. **The baptism of women is not inferior to the baptism of men.** How can we ensure that women feel they are an integral part of this missionary Church?
- Do we, the men, perceive the diversity and the richness of the charisms the Holy Spirit has given to women? **Or the way that how we act often depends on our past education, our family upbringing and experience, or the prejudices and stereotypes of our culture?**
- **Do we feel enriched or threatened** when we share our common mission and when women are co-responsible in the mission of the Church, on the basis of the grace of our common Baptism?





- Besides being men, most of us are also ordained ministers.
- **What is the relation between ordained ministry and other baptismal ministries?** We all know the image of the body Saint Paul uses.
- **Are we ready to accept that all parts of the body are important? Are we ready to accept that Christ is the head of the body,** and that the body can only function if each part relates to the head and to the other parts? Can the body of our Church act in harmony or are the parts twisting in all directions?



Allies at the Synod

Dominican Timothy Radcliffe

Radcliffe

- On Tradition (citing Benedict):
- **The static version is "is legalistic, propositional and ahistorical -- relevant for all times and places,"** he said, while **"the latter is personalist, sacramental and rooted in history,** and therefore to be interpreted with an historical consciousness."





Radcliffe

- **Many of us wept** when we heard of that young woman who committed suicide because she was bisexual and did not feel welcomed. **I wept. I hope it changed us.**
- The Holy Father reminds us all are welcome, "*Todos, todos, todos.*"

The background of the slide is an abstract watercolor wash in various shades of blue, ranging from deep navy to a lighter, misty blue. The texture is organic and fluid, with soft edges and subtle variations in tone. The text is centered horizontally and vertically over this background.

The Synod Synthesis

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The Starting Point for the next 11 months

- **Convergences already reached, the most urgent questions and proposals**
- Episcopal conferences, hierarchical structures of Eastern Catholic Churches, Local Churches, Secretariat of Synod



High and Low Notes

- Women's inclusion URGENT
- Women deacons forward
- The needs of local church rise to top
- No mention of women's ordination to the priesthood even though we know it was discussed
- Blow to LGBTQ+ Catholics and Allies when "LGBTQ" language stripped from final



A SYNODAL CHURCH IN MISSION
SYNTHESIS REPORT

Forty Pages; Three Sections

- PART I
THE FACE OF THE SYNODAL CHURCH
- PART II
ALL DISCIPLES, ALL MISSIONARIES
- PART III
WEAVING BONDS, BUILDING COMMUNITIES

PART I: SYNODALITY

Experience of Synodality

Trinity

Christian Initiation

People in Poverty

Culture

Eastern & Latin Traditions

Christian Unity

SYNODALITY Agreements

- It is clear some people are afraid they will be forced to change – fear losing power
- CEAMA – The Ecclesial Conference of the Amazon is an example of synodality at work now

Considerations

- Need to clarify the meaning of the word – synodality (pastorally, theologically, canonically)
- Study differences between Latin Churches and Eastern Churches

Proposals

- Involve clergy in synodality
- Make more room for young people
- Promote synodality in light of ITC “Synodality in the life and mission of the Church (2018) and Sensus Fidei in the life of the Church (2014).
- **Create Intercontinental Special Commission of theological and canonical experts ahead of next synod.**
- Equip **local church to train people** to facilitate processes of ecclesial discernment and adapt conversation in the Spirit
- Make **liturgical language more accessible**, culturally diverse
- **Widen community prayer beyond Mass**
- **Make Vatican II teachings, Catholic Social Teaching better known** – integrate ecology, option for the poor, racial justice
- **Rethink diaconal ministry**
- Create shared frameworks for **decentralization**
- **New paradigms** for pastoral **engagement of indigenous**
- Engage in concrete projects for **integration of migrants**
- **Combat racism and xenophobia** – include those who are harmed

Proposals: Eastern Churches

- Establish **permanent council of Patriarchs and Major Archbishops of Eastern Churches to the Pope.**
- **Canon law** revision between Latin and Eastern Churches
- **Special Synod** dedicated to the Eastern Catholic Churches
- Establish a **joint commission of Eastern and Latin theologians, historians and canonists** to address issues
- **More curial positions** given to members of Eastern Catholic Churches
- Create a **common date for the feast of Easter**
- Convene an **ecumenical Synod** on common mission in the contemporary world
- Devise an **ecumenical martyrology**
- Inter-church marriages and communion is under “considerations” but no formal proposal made

PART II: ALL DISCIPLES & MISSIONARIES

Church in Mission

Women in the Life and Mission of the Church

Consecrated Life & Lay Associations/Movments

Deacons and priests in a Synodal Church

The Bishops in Ecclesial Communion

The Bishop of Rome in the College of Bishops

LAITY Considerations

- Vatican II/subsequent magisterial teaching present the distinctive mission of the laity/sanctification of secular realities. **However, the reality is that pastoral practice at the parish, diocesan and, recently, even universal levels, increasingly entrusts lay people with tasks and ministries within the Church itself. Theological reflection and canonical provisions need to be reconciled with these important developments.**

Proposals

- **Be creative in establishing ministries** according to the needs of local churches.
- **Expand responsibilities of lector - include preaching**
- **Establish ministry of married couples**
- **Local churches bestow pastoral mandates on lay ministers**

WOMEN Agreements

- Galatians 3:28, Mary Magdalene, Mary of Bethany, Mary
- **Women make up most of those in our pews** and are often the first missionaries of the faith in the family. Consecrated women, both in contemplative and apostolic life, are a fundamental and distinctive gift, sign and witness in our midst. The **long history of women missionaries, saints, theologians and mystics** is also a powerful source of nourishment and inspiration for women and men today.
- **Women cry out for justice in societies** still marked by sexual violence, economic inequality and the tendency to treat them as objects. Women are scarred by trafficking, forced migration and war. Pastoral accompaniment and vigorous advocacy for women should go hand in hand.
- **Women spoke of a Church that wounds.** Clericalism, a chauvinist mentality and inappropriate expressions of authority continue to scar the face of the Church and damage its communion.
- **Where dignity and justice are undermined** in relationships between men and women in the Church, we weaken the credibility of the Church.
- **Don't repeat the mistake of talking about women as an issue or a problem**

WOMEN Considerations

- Churches all over the world have expressed a clear request that the active contribution of women would be recognized and valued, and that their pastoral leadership increase in all areas of the Church's life and mission.
 - 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?**
- Different positions have been expressed regarding women's access to the diaconal ministry.
 - Unacceptable because they consider it a discontinuity with Tradition.
 - Worrying anthropological confusion, which, if granted, would marry the Church to the spirit of the age.
 - Opening access for women to the diaconate would restore the practice of the Early Church.
 - It is an appropriate and necessary response to the signs of the times, faithful to the Tradition, and one that would find an echo in the hearts of many who seek new energy and vitality in the Church.

WOMEN Proposals

- **It is urgent to ensure that women can participate in decision-making processes and assume roles of responsibility in pastoral care and ministry.**
- **Theological and pastoral research on the access of women to the diaconate should be continued** (will that expand beyond what has already been done?)
- **Labour injustice and unfair remuneration within the Church** need to be addressed for women (nuns are highlighted)
- **Women's access to formation programmes and theological study** needs to be considerably expanded.
- **Integrate women into seminary teaching** and training programs to foster better formation for ordained ministry.

WOMEN Proposals

- Ensure that liturgical texts and Church documents are more **attentive to the use of language** that takes into equal consideration both men and women, and also **includes a range of words, images and narratives that draw more widely on women's experience.**
- Ensure women receive appropriate **formation** to enable them to **be judges** in all canonical processes.

WOMEN RELIGIOUS Proposals

- **Revise the 1978 document *Mutuae Relationes*** regarding relationships between religious and bishops. Do this in a synodal manner consulting all involved.
- Through synodal processes **create forms of collaboration between Episcopal Conferences and the Conferences of Superiors and Major Superiors** of Institutes of Consecrated Life and Societies of Apostolic Life.
- Establish councils and advisory bodies with reps from lay associations, ecclesial movements, and new communities can meet
- Ordained ministers monitor and strengthen the Church's charismatic dimension

PRIESTS, DEACONS Proposals

- **Assess how the diaconal ministry has been implemented** since Vatican II.
- Made a better distinction between permanent and transitional diaconate.
- Need **deeper study of diaconate and the question of access for women.**
- Need a **thorough review of formation programs for ordained ministry.**
Review *Ratio Fundamentalis*.
- Adopt a **synodal style** when it comes to the ongoing formation of priests and deacons
- **Local churches need to identify processes and structures that allow for a regular audit of how priests and deacons** are carrying out roles of responsibility in the exercise of their ministry
- **Consider re-inserting priests who have left the ministry** in pastoral services that recognise their formation and experience

BISHOPS Proposals

- In forms **legally** yet to be defined, **structures and processes for regular review of the bishop's performance**, with reference to the style of his authority, the economic administration of the diocese's assets, and the functioning of participatory bodies, and **safeguarding against all possible kinds of abuse. A culture of accountability is an integral part of a synodal Church** that promotes co-responsibility, as well as safeguarding against abuses .
- **Make the Episcopal Council, the Diocesan Pastoral Council and the Eparchial Pastoral Council mandatory** to make the diocesan bodies **exercising co-responsibility** more operational, including in **legal terms**.
- Review the criteria for **selecting candidates for the episcopate**, balancing the authority of the Apostolic Nuncio with participation of Episcopal Conferences. **Expand consultation with the faithful.**
- Rethink metropolitan sees (ecclesiastical provinces)

BISHOPS Proposals

- Rethink how Ad Limina visits are carried out
- Roman Curia needs to consult with bishops
- Establish forms of evaluation of the work of the Pontifical Representatives by the local churches
- It is proposed to **enhance the Council of Cardinals (C-9)** as a synodal council at the service of the Petrine ministry.
- In the light of the teaching of Vatican II, it is necessary to carefully **evaluate whether it is opportune to ordain the prelates of the Roman Curia** as bishops.

PART III: WEAVING BONDS, BUILDING COMMUNITY

A Synodal Approach to Formation

Ecclesial Discernment and Open Questions

Towards a Listening and Accompanying Church

Mission in a Digital Age

Structures for Participation

Groupings of Churches within the Communion of the Whole Church

The Synod of Bishops and Ecclesial Assemblies

FORMATION Proposals

- **Priority** should be given to providing programs of **joint formation of the laity, consecrated, ordained.**
- A range of members of the People of God (**especially women**) **should be represented in formation programs for ordained ministries**, *as already requested by previous Synods.*
- **Adequate standards and processes for selecting candidates** for ordained ministry
- Formation should be consistent with a synodal church. Formation should **not create an artificial environment.** This may require a revision of *Ratio Fundamentalis*
- **In preparation for the next session of the Assembly, a consultation of those responsible for the initial and ongoing formation of priests should be undertaken to assess how the synodal process is being received and to propose changes that will promote the exercise of authority in a style appropriate to a synodal Church.**

ECCLESIAL DISCERNMENT/ OPEN QUESTIONS Agreements

Certain issues, such as those relating to **matters of identity and sexuality**, the end of life, complicated marital situations, and ethical issues related to artificial intelligence, are controversial not only in society, but also in the Church, because they **raise new questions**. **Sometimes the anthropological categories we have developed are not able to grasp the complexity of the elements emerging from experience or knowledge in the sciences** and require greater precision and further study. **It is important to take the time required for this reflection and to invest our best energies in it, without giving in to simplistic judgements that hurt individuals and the Body of the Church.** Church teaching already provides a sense of direction on many of these matters, but this teaching evidently still requires translation into pastoral practice. Even where further clarification is required, **Jesus' actions, assimilated in prayer and conversion of heart, show us the way forward.**

OPEN QUESTIONS Proposals

We propose that **initiatives enabling shared discernment on controversial doctrinal, pastoral and ethical issues should be developed**, in the light of the Word of God, Church teaching, theological reflection and an appreciation of the synodal experience.

This can be accomplished through **in-depth discussions among experts with diverse skills and backgrounds**, in an institutional setting that protects confidentiality and promotes frank discussion.

When appropriate it should also involve **people directly affected by the matters under consideration**. Such initiatives should be set in motion before the next Session of the Assembly.

LISTENING, ACCOMPANYING Proposals

A Synodal Church must be a listening Church. Listening and accompaniment are a form of ecclesial action, not just the actions of individuals. They must therefore find a place within the ordinary **pastoral planning and operational structuring** of Christian communities at different levels, making full use of spiritual accompaniment.

Connect to groups already listening/synodal – Caritas, Religious communities

Those who serve listening and accompanying must have adequate formation.
We propose the establishment of a ministry of listening and accompaniment.

SECAM (Symposium of the Episcopal Conferences of Africa and Madagascar) is encouraged to **promote a theological and pastoral discernment on question of polygamy and the accompaniment of people in polygamous unions** who are coming to faith.

MISSION IN A DIGITAL WORLD Proposals

We need to recognize, form and accompany those who are working as digital missionaries

Create collaborative networks of influencers to promote human dignity, justice, and care for our common home.

STRUCTURES FOR PARTICIPATION

Considerations

- **In *Amoris Laetitia*, Pope Francis entrusted the Church to make changes to the composition of participatory bodies, **this task cannot be further delayed.****
- **The participation of baptized men and women living in complex situations of loving relationship "can be expressed in different ecclesial services, which necessarily requires discerning which of the various forms of exclusion currently practiced in the liturgical, pastoral, educational and institutional framework, can be surmounted" (299). This discernment also concerns their exclusion from parish and diocesan community participation bodies as experienced in some local churches.**

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STRUCTURES FOR PARTICIPATION

Proposals

- **Legislate the obligatory nature of Pastoral Councils** in Christian Communities and local churches....with the proper presence of laity and accountability

GROUPINGS OF CHURCHES

Considerations

Need to study how **ancient institutions** can be recovered into the current canonical order, the **doctrinal and juridical nature of Episcopal Conferences**. Could **canons referring to particular churches (plenary, provincial) be revised** to increase the participation of the People of God (like the dispensation obtained by Plenary Council of Australia)?

Proposals

The ecclesiastical metropolitan see should be recovered.

Relevant authorities should implement synodality at regional, national, continental levels.

A canonical configuration for Continental Assemblies should be worked out

SYNOD OF BISHOPS & ECCLESIAL ASSEMBLIES

Considerations

It remains to identify how to integrate synodality and collegiality holding up the experiences of the First Latin American and Caribbean Ecclesial Assembly, The Organisms of the People of God in Brazil, the Australian Plenary Council.

Proposals

The Synodal process at all levels should be evaluated

The First session should be evaluated

BEFORE NEXT YEAR (specified in synthesis)

- **Create Intercontinental Special Commission of theological and canonical experts ahead of next synod. (I)**
- The call to **include women** in decision making and ministry is **URGENT** (II)
- In preparation for the next session of the Assembly, a **consultation of those responsible for the initial and ongoing formation of priests should be undertaken to assess how the synodal process is being received and to propose changes that will promote the exercise of authority in a style appropriate to a synodal Church. (III)**
- We propose that **initiatives enabling shared discernment on controversial doctrinal, pastoral and ethical issues should be developed**, in the light of the Word of God, Church teaching, theological reflection and an appreciation of the synodal experience. This can be accomplished through **in-depth discussions among experts with diverse skills and backgrounds**, in an institutional setting that protects confidentiality and promotes frank discussion. When appropriate it should also **involve people directly affected** by the matters under consideration. Such initiatives should be set in motion before the next Session of the Assembly (III).

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AFTER THE SYNOD

PARTICIPANTS SPEAK

Cardinal Mueller

- Some in the assembly are abusing the Holy Spirit in order to introduce new doctrines such as an acceptance of homosexuality, women priests, and a change in Church governance.





Unidentified participant

- The progressives got the process, and the conservatives got the content.

*Reported by Christopher Lamb
of The Tablet*



Fr. Severino Dianich (ecclesialogist)

- The level of theological reflection and the depth of analysis of the concrete situations of *some* interventions were not very brilliant.
- In particular, I was struck by the difficulty of many in looking in the face, and drawing the consequences, of the phenomenon of abandonment of the faith in Europe and North America by large numbers of baptized people.

Catherine Clifford

- I never expected in my lifetime to see these issues being discussed.
- Before the synod: So many women are doing diaconal tasks. Is this not a moment to consider a restoration of women's diaconal ministries?



Catherine Clifford

- We need to **distinguish between power and authority**. You can have power and exercise it and have absolutely no authority.
- When people have been part of the discerning and decision-making process, they will recognize the decision as the fruit of a consensus within the community, and it will have more weight and more authority than if the bishop sat at his desk and made a decision in isolation from the people.”





Helena Jeppesen- Spuhler

- What I see as a symbol for the future is when we were here in 2019 for the Amazon synod, there was a group of Swiss sisters and sisters from Europe standing in front of the synod office, and we had a small symposium on the right of religious to vote in the synod, because ... it wasn't possible yet.
- **In only [four] years after that, the doors of the synod office were open for everybody, and we were able to go there to discuss our issues. This is a symbol for me. Let's open more doors for the women in the Catholic Church.**



Jesuit Fr. Agbonkhianmeghe Orobator

- **On LGBTQ+ issues: Nothing is closed.** It's clear that there is no issue that is off the table. And therefore, even now, because this document is not a final document ... no issue is finalized or closed.
- **On Women:** One of the things I experienced was this desire that we cannot simply continue to ... kick the can down the road. **We have to engage with it. I think the moment is now.**

James Martin, SJ

- I listened carefully to people who had said things about L.G.B.T.Q. people or about women, to take just two topics, that I strongly disagreed with.
- All but a very few members were kind, friendly and generous, **but two or three times people said and did things** that not only made my eyebrows rise, but that **were personally hurtful**.
- There was **occasionally a temptation to despair**, as I heard **uncharitable comments about L.G.B.T.Q. people** and thought, “Will we ever be able to make progress on this?”
- [Being courteous to prelates] **sometimes prevented me from being as straightforward as I would have liked**, especially on matters concerning the bishops—that is, on topics regarding episcopal authority, which was a frequent topic of conversation. And if I felt that fear, I’m sure that others, including the many lay people there, may have as well.
- **A few comments bespoke not only an opposition to the inclusion of L.G.B.T.Q. people** because of certain church teachings on homosexuality, but **also an outright fear of this group**, who were sometimes seen as not only the result of an ideology or colonialism but as an “other.”

James Martin, SJ. *DISAPPOINTMENT*

- Toward the end of this first session of the synod, we began to turn our attention to the final synthesis. Early one morning, a delegate said to me, **“It’s out.” “What is?” I said. “Any mention of L.G.B.T.Q. people.”**
- Sure enough, the term, whose appearance in the working document had proven such a boost to that community, had been excised from the summary document.
- **It wasn’t surprising, given the fierce opposition, but it was still disappointing,** especially given the long conversations we had about it.
- I had hoped that our discussions might be reflected in the final synthesis, as discussions on almost every other topic had been.

James Martin, SJ *HOPE*

- *The next morning in prayer, a few hours before our closing Mass, I realized a few things:*
- ***First, there is much in the document about reaching out to that group of people, even if we didn't use the name that many L.G.B.T.Q Catholics would prefer.***
- ***Second, what happened at the synod is far larger than the synthesis document. The real message of the synod is the synod itself: how we came together to discuss difficult topics.***
- ***And I was amazed that the topic was discussed so openly and so extensively in the synod, surely a major step forward in the church, along with the strong recommendations to listening and accompaniment in the final synthesis.***

The background is an abstract watercolor wash in various shades of blue, ranging from deep navy to a lighter, almost white-blue. The texture is organic and fluid, with soft edges and subtle variations in tone. The text 'OTHER VIEWS' is centered horizontally and vertically in a clean, white, sans-serif font.

OTHER VIEWS

Phyllis Zagano *on IL*

- There will be significant argumentation against **ordaining women as deacons**, but to say women cannot be ordained, only installed to a quasi-diaconal ministry, **insults their baptismal equality**.
- The **false argument** against restoring women to the ordained diaconate—that **women cannot image Christ**—is implicitly if not directly the cause of the denigration and disrespect for women on every continent.



Massimo Faggioli *Women*

- At the synod **the presence of women was not token...** Their voices were really present, heard and visible.
- We are at a very important juncture for the CC...**A few years ago, I would have never imagined this happening.**
- **Women is the issue on which Pope Francis needs most help.** “As much as he is very open minded on LGBT, his language on women is from another century.
- **Francis needs to be surrounded with women theologians.**



Massimo Faggioli *The Synod's place in history*

1. Synodality is *Ressourcement* in the tradition of the Church—a reconnection with an important and very real part of its past.
2. This assembly differed fundamentally from the twenty-nine that the Bishops' Synod have celebrated since 1967...it **occupies among the turning points in Catholic history in the last two centuries.**
 1. Vatican I (1869–1870) pushed back against liberal modernity and declared papal primacy and infallibility.
 2. Vatican II (1962–1965) balanced the “new” papacy with episcopal collegiality
 3. At the synod global Catholicism supplemented the papal primacy of the nineteenth century and episcopal collegiality of the twentieth with ecclesial synodality.
3. **This is no longer the Synod of bishops but rather a Synod with bishops**, where bishops (especially the bishop of Rome) have a particular role

Massimo Faggioli *Uncertainties*

1. The final synthesis report of this assembly should not be read in a fundamentalist, chapter-and-verse way.
2. The relationship between the Synod and Pope Francis and Fernandez at CDF are more **important** to understanding what may happen within the Church especially,
 - On the role of **women and on LGBT Catholics**.
 - The **pre-Synod responses to the dubia** and **Francis's audience during the Synod with Sister Jeannine Gramick (and Marianne Duddy Burke)** may be more indicative of the October 28 synthesis document.
 - At the same time, both during the Synod and immediately upon the conclusion of the assembly, **the pope repeated once again the theory of the "Marian-Petrine principle"** concerning the role of women in the Church
3. **The new Synod model has to find institutional stability.** More fundamental is whether synodality is a way to change the systems of Church government at all levels (universal, local, and intermediate), or instead a way for the Church to become more pastoral.

Catherine Clifford

- The main question is how to be a synodal church
- Can't happen without a much greater integration of women
- We need more local initiatives – changes most likely will occur at local level
- Formation for priesthood needs major revamp
 - Model of seminary formation is rooted in 16th century – isolated
 - Seminarians need to learn with lay leaders
 - It is regularly observed that there is false sacralizing of priest – servanthood is diminished
- Bishops need conversion
- We need changes in church structures and practices of church
- **It will take a generation to make this change**



The call to include women
is URGENT

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ACTION

Ideas for action

LECTIONARY

- *Mary Magdalene Petition* (<https://futurechurch.org/petition/>)
- *Hidden Sisters* - Telling the Stories of the Women Missing From the Lectionary: A Project to Expand the Lectionary (Study guide: <https://futurechurch.org/wp-content/uploads/2022/02/Women-in-the-Bible-and-the-Lectionary-by-Ruth-Fox-OSB.pdf>)

WOMEN DEACONS

- *Deacon Chat* <http://catholicwomendeacons.org/support/deaconchat>
- Discerning Deacons <https://discerningdeacons.org/>

SYNODALITY

- *A Book Study: Synodality* <https://futurechurch.org/justice-in-the-church/synod-on-synodality/a-study-of-synodality/>
- *International Theological Commission on Synodality:* https://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20180302_sinodalita_en.html
- Reach out to bishops/participants on Women in Ministry, Lectionary and Language Upgrades, LGBTQ+ inclusion UPCOMING RESOURCE! (The USCCB will have synodality on the agenda at their Nov meeting)

LGBTQ+ MINISTRY

- Write letters: <https://www.newwaysministry.org/synod/synod-2023participants/>



FutureChurch

*Thank you for all
you do to create a
synodal church!*

- [Futurechurch.org](https://futurechurch.org)
- [Catholicwomenpreach.org](https://catholicwomenpreach.org)
- Deacon Chat:
catholicwomendeacons.org/support/deaconchat
- Mary Magdalene Petition:
<https://futurechurch.org/petition/>

