

A stylized background featuring a large, light-colored sun in the upper left and a tree with thick, textured branches extending across the top and left. At the bottom, there is a row of colorful silhouettes representing diverse people, including a person with a cane, a person in a wheelchair, and a child.

Instrumentum Laboris

for October 2023 Synod Assembly

**XVI General Synod – the Synod on Synodality:
Communion, Participation, and Mission**

Presenter: Adj Prof Susan Pascoe AM

For Australian Catholic Coalition for Church Reform (ACCCR) Webinar
Hosted by Garratt Publishing: 27 July 2023, 7.00pm by Zoom

Overview

- **Background**
- **Key Milestones to Date**
- **Oceania Process**
- **Oceania Deliberations**
- ***Instrumentum Laboris***
- ***Conduct of 2023 Assembly***

The aim of the Synod on Synodality

To learn synodality

Reread and Practice

→ The Synodal conversion of the Church

*Putting into practice the Synodal nature
of the entire Church*



The Challenge 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

Background

Key Milestones to Date

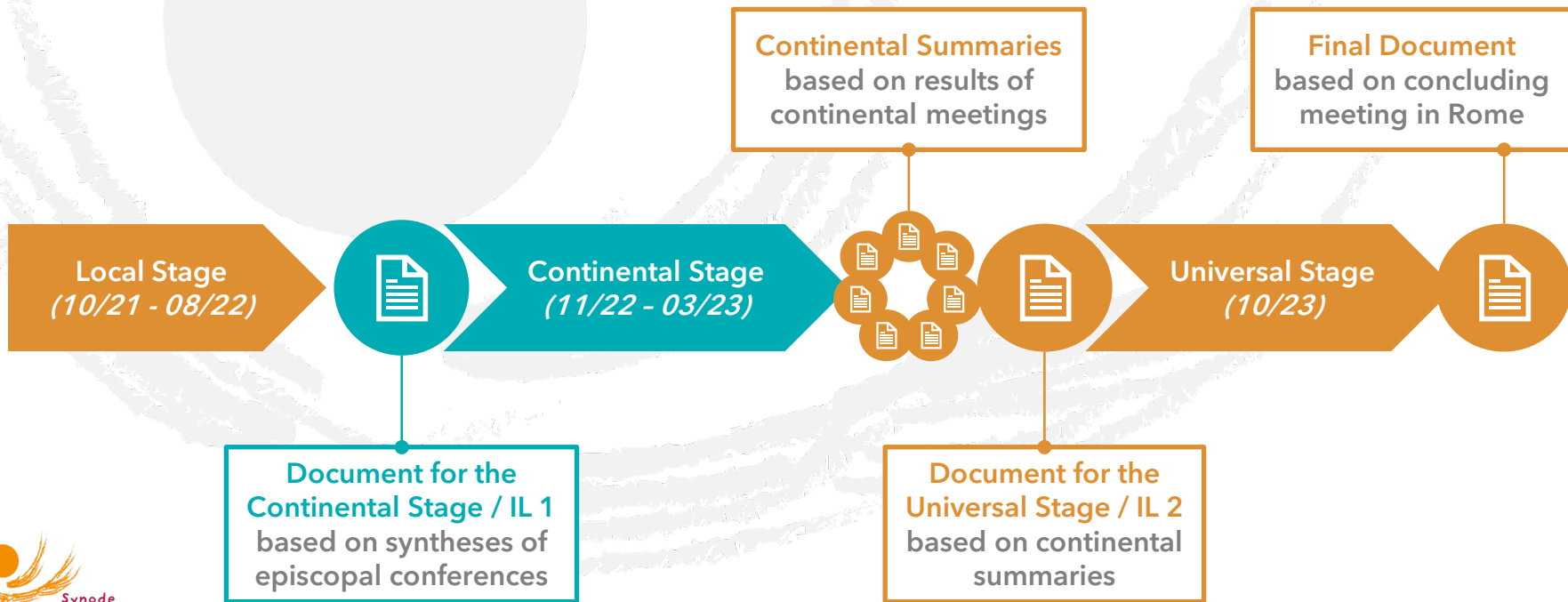
1. 17 Oct 2021 – 15 August 2022 = Discernment in local Churches
2. September – October 2022: Global synthesis into Document for the Continental Stage (DCS), '*Widen the space of your tents*'
3. Oct 2022 – March 2023 = continental-level discernment on DCS
4. April – June 2023 = Global synthesis into *Instrumentum Laboris*

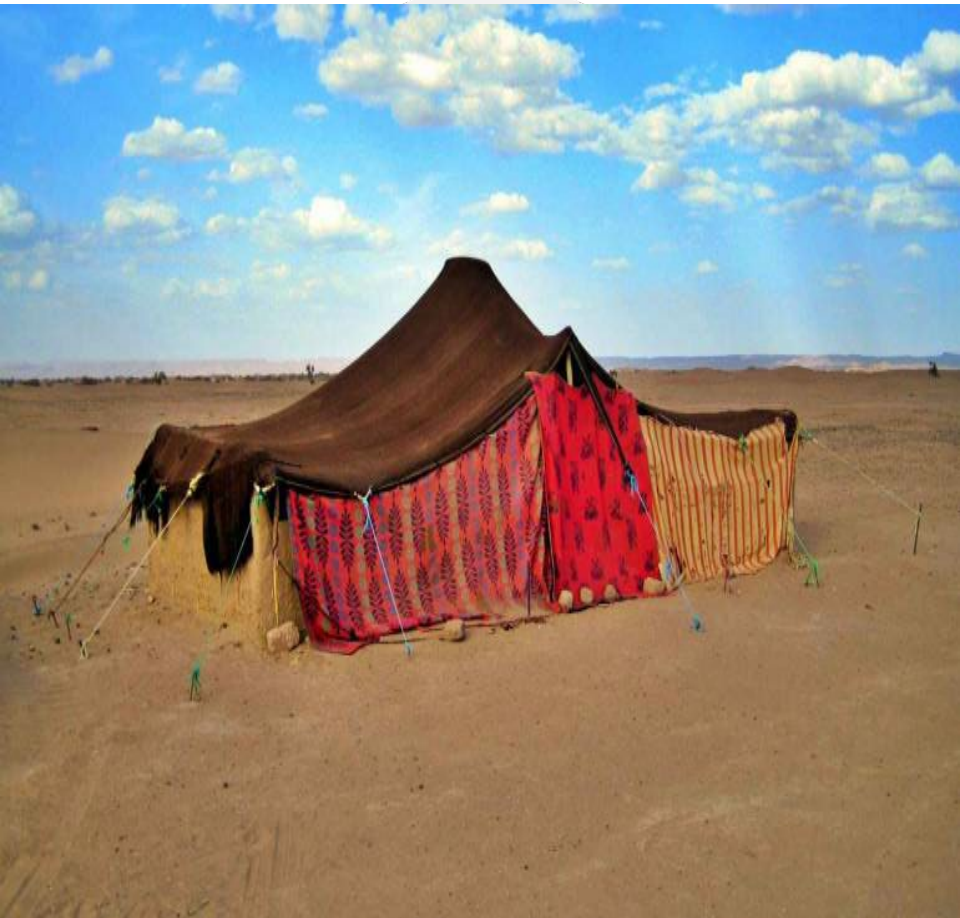
Papal announcements on significant changes to episcopal assemblies

- Two Assemblies 2023 and 2024,
- 5 religious women and 5 religious men to participate and vote
- 70 people, 10 from each Continent (at least half women) to participate and vote

Use of facilitators for the first time – spiritual conversation as well as plenaries

Milestones of Listening, Reflection and joint Discernment of the People of God





Enlarge the Space in your Tent **Working Document on the** **Continental Stage (DCS)**

Synthesis of submissions from local

Churches from Stage One

**-> Deeper discernment in Continents
through the prism of their context
Discernment ecclesial in nature with
episcopal validation**

**Adoption of spiritual conversation in
local Churches and in Discernment
and Writing Group**



Oceania well represented 1

- Mr Manuel Beazley, **Vicar for Maori, Diocese of Auckland and Coordinator Maori Pastoral Care Plan**
- Dr Trudy Dantis **Director of the Australian Catholic Bishops Conference's National Centre for Pastoral Research**
- Prof Renee Kohler-Ryan **Head of the School of Philosophy and Theology, University of Notre Dame Australia**
- Mr John Lochowiak **Chair National Aboriginal and Torres Strait Islander Catholic Council**
- Fr Dennis Nacorda PP **Parish Priest, St Joseph's Parish, Levin, Archdiocese of Wellington**
- Mrs Kelly Paget **Chancellor, Diocese of Broken Bay**
- Sr Mary Angela Perez RSM **Director of Mission Effectiveness**
- Rev Dr Sijeesh Pullenkunnel **Chancellor, Syro-Malabar Eparchy of Melbourne**
- Dr Susan Sela **Director of Technical and Further Education, University of the South Pacific in Fiji**
- Ms Grace Wrakia **Pastoral Care and Education, De La Salle Brothers, Papua New Guinea**

Oceania well represented 2

● Members

- Abp Tim Costelloe SDB – **Delegated President** of the Synod
- Aby Anthony Fisher – Member of the **Council of Ordinaries** of the Synod Secretariat
- Bp Anthony Randazzo – Chair Federation of Catholic Bishops Conferences of Oceania (**FCBCO**)
- **Australia** – Abp Pat O'Regan and Bp Shane McKinlay (ACBC)
- **New Zealand** – Abp Paul Martin (NZCBC)
- **Pacific** – Bp Paul O'Donoghue SM (CEPAC)
- **Papua New Guinea and Solomon Islands** – Bp Dariusz Kaluza MSF (CBC PNGSI)

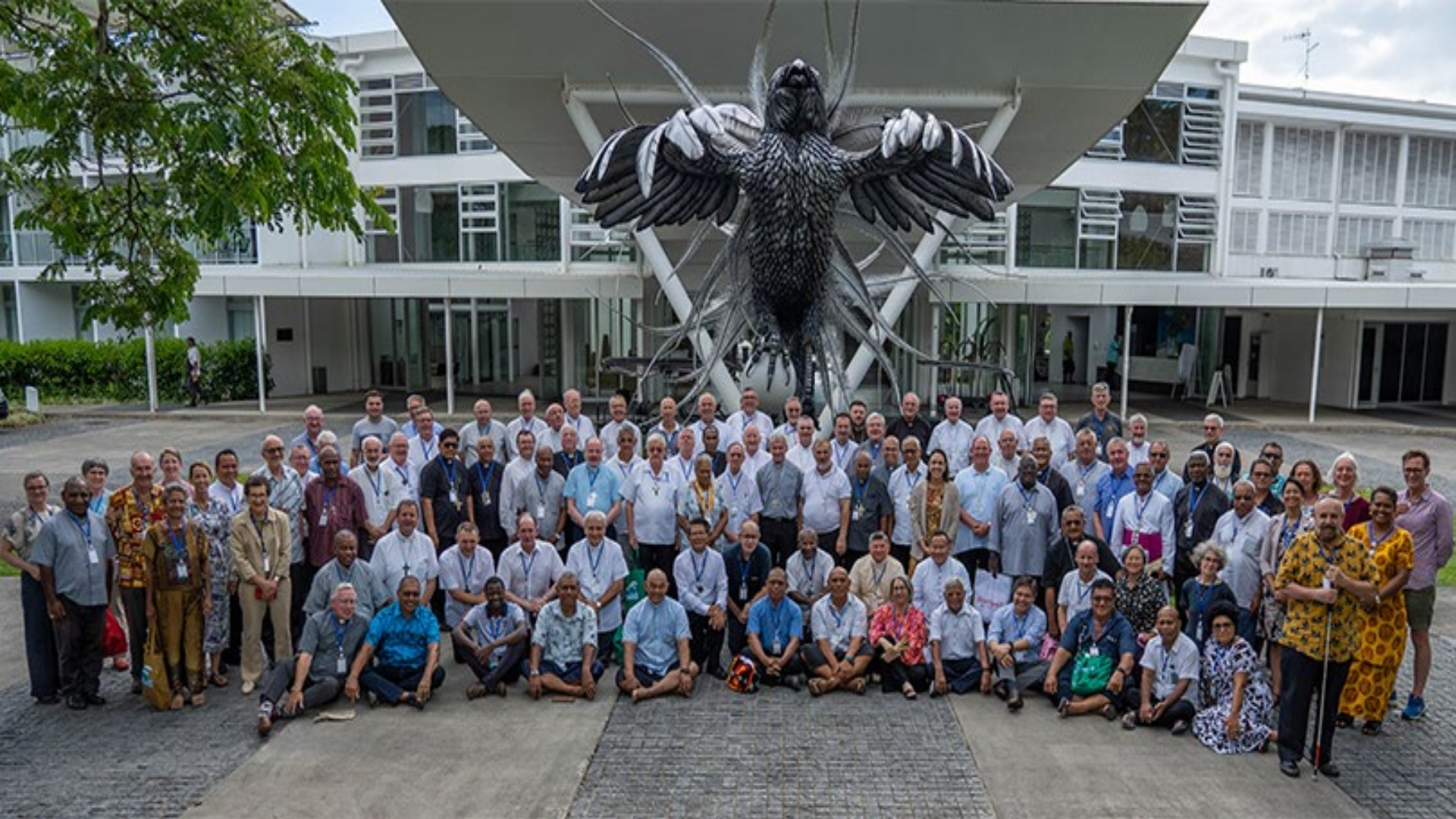
● Experts/Facilitators

- Dr Sandie Cornish
- Br Ian Cribb SJ
- Prof Renee Kohler-Ryan
- Adj Prof Susan Pascoe AM
- Rev Dr Ormond Rush

DCS Discernment Process Oceania – 10/22 – 3/23

- Group of 20 selected by ECs for synthesis of local responses
- Process of spiritual conversation, discernment, & writing – Jan 2023
- Deliberation at Episcopal Assembly in Suva – Feb 2023
- Bishops Reflection in document
- FCBCO validation and provision to Synod Secretariat





DRAFT Oceania Submission

Chapters

1. Introduction to Oceania
2. Context of individual ECs and ECC
3. Discernment Process
4. Experience of Synodality
5. Fruits of Discernment – 11 issues
6. Tensions and Differences
7. Gaps and Omissions
8. Priorities and Calls to Action ->
9. Conclusion

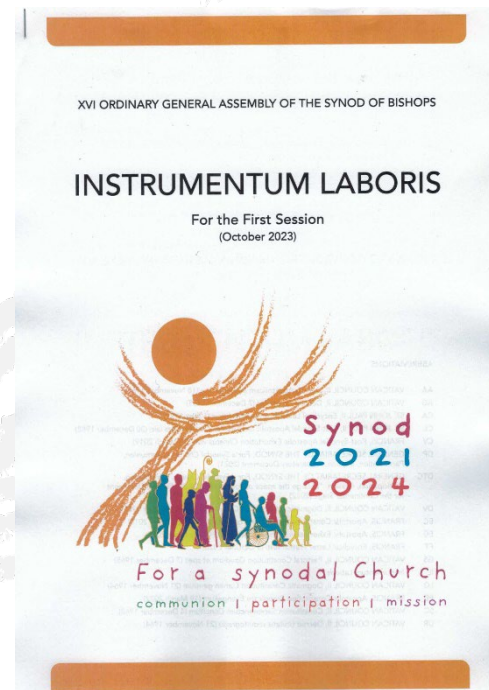
Priorities

- Mission
- Ecological Crisis
- Church Teaching
- Becoming More Synodal
- Authority and Decision-making
- Young People
- Women
- Formation

[FCBCO Response to the Document for the Continental Stage.pdf - Google Drive](#)

Instrumentum Laboris (IL) 1

- Instrumentum Laboris = working document, [PAGINATED ENG INSTRUMENTUM-LABORIS-A4.pdf \(synod.va\)](#)
- IL is aid for the assembly, part of an unfinished process, not first draft of final document but basis for the members *‘to listen deeply to the situations in which the Church lives and carries out its mission.’*
- Based on dialogue and circularity: Organised in short chapters and then worksheets for Assembly members who are asked to discern, and maintain an overview while identifying practical next steps to be taken.



Instrumentum Laboris (IL) 2

- A synodal Church is a listening Church, based on the model of Jesus listening – *synodality appears first and foremost as a dynamism animating concrete local communities...in a dynamism of authentic catholicity* (25)
- Baptism confers a co-responsibility on all members of the Church, a dimension of the Church since its origins (20, 26) but...*we have not always lived in the constitutive synodal dimensions of the ecclesial community.* (23)
- A characteristic of a synodal Church is being able to manage tensions without being crushed by them as we encounter restlessness and incompleteness (28, 29)
- The process of *spiritual conversation* enables listening to one another, making space for the Spirit '*who is the authentic protagonist*' (34)
- The 3 priorities are **communion, mission and participation**

Instrumentum Laboris (IL) 3 - Communion

- All issues addressed from perspective of theology and canon law as well as pastoral care and spirituality (43)
- Communion is a gift and a task from the Triune God to build the 'we' of the People of God (46) A synodal assembly is analogous to a liturgical assembly where we invoke the Holy Spirit, profess faith, and arrive at a shared view (48)
- Our first challenge is to be able to live **unity in diversity** – *'concern[s] the question of whether there are limits to our willingness to welcome people and groups, how to engage in dialogue with cultures and religions without compromising our identity, and our determination to be the voice of those on the margins and reaffirm that no one should be left behind.'* (50)

Instrumentum Laboris (IL) 4 - Mission

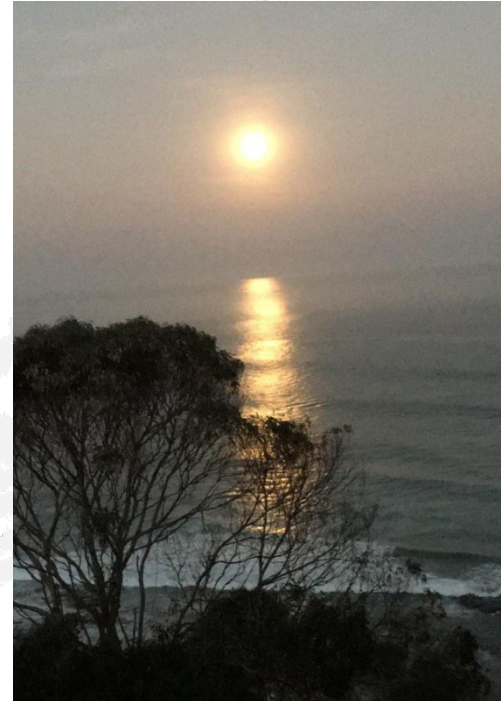
- *Mission is not the marketing of a religious product, but the construction of a community (52)...the second priority identified by a Church that discovers itself as missionary and synodal concerns the manner in which it is able to solicit the contribution of all, each with their gifts and roles, valuing the diversity of charisms and integrating the relationship between hierarchical and charismatic gifts. (54)*
- *All points of view have something to contribute, starting with the poor and excluded: we need to consider the baptismal dignity of women (55)*

Instrumentum Laboris (IL) 5 - Participation

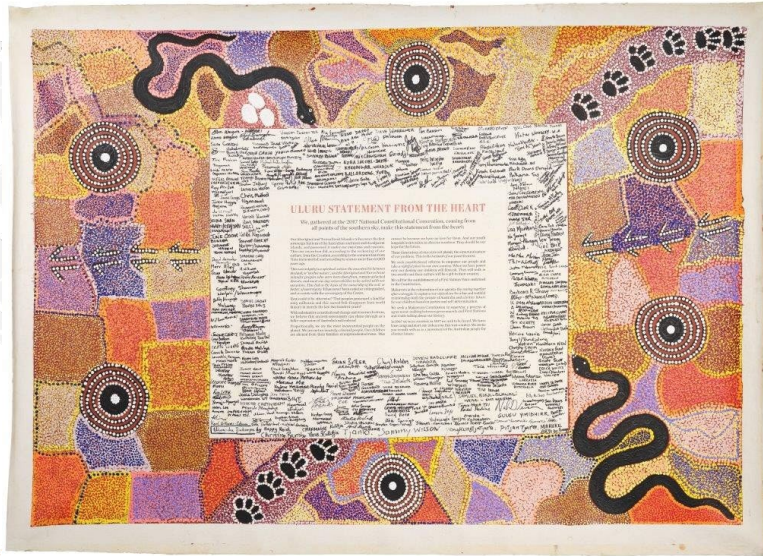
- *‘Participation is essentially an expression of creativity, a way of nurturing the relationships of hospitality, welcome and human well-being that lie at the heart of mission and communion’.*⁽⁵⁶⁾
- *The third priority addresses the question of authority, its meaning and the style of its exercise within a synodal Church. In particular, does authority arise as a form of power derived from models offered by the world, or is it rooted in service?’...’a service to the uniqueness of each person, supporting creativity rather than being a form of control.’* ⁽⁵⁷⁾
- *‘Formation is the indispensable means to make the synodal way of proceeding a pastoral model for the Church’s life and action.’* ⁽⁵⁹⁾ = Consensus

Inviting & authorising laity

- *The laity have an active part to play in the life and activity of the church, their activity is so necessary within church communities that without it the apostolate of the pastors is generally unable to achieve its full effectiveness.* [Decree on the Apostolate of the Laity, (10) 18 November 1965]
- *'..every one of the baptized should feel involved in the ecclesial and social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does.* [Pope Francis, Letter to the People of God, 18 August 2018]



Synodality within Australia



- In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. *We invite you to walk with us* in a movement of the Australian people for a better future.

SMP Observations: a time of hope



- +Francis personally invested
- Symbiosis btw Pope and GSS
- Reanimation scriptural studies, theology, and ecclesiology
- Organic planning: volunteers, disposition of accompaniment
- Backdrop of culture wars
- Fertile ground in Oceania (PC, BCCs, First Nations People)
- Assembly with unique elements