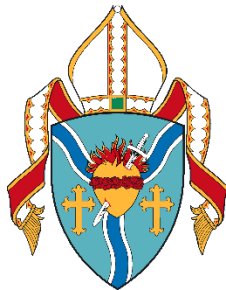




For a synodal Church  
communion | participation | mission

## *Dialogue Groups*



ROMAN CATHOLIC  
DIOCESE OF KAMLOOPS

October 2021 – March 2023

## **Synodal church is not a democratic assembly**

The laity, who have long lamented the lack of opportunities for expressing themselves in the Church, will be able to seize the synodal process to make themselves heard.

But this is on the condition that the proposed process is understood for what it really is.

This diocesan phase cannot simply be a place to vent grievances against the hierarchy. It must offer proposals. However, this is not a democratic assembly where only recommendations that have won the support of a majority will prevail. The synodal process must certainly allow for the expression of the great diversity of views that characterizes the Catholic community. But it requires a fundamental disposition: the ability to listen to what each person, without exception, has to say for the good of the Church and its mission in the third millennium. Any other attitude would inevitably lead us back to clericalism, which consists in believing oneself superior to others and which, we now know, opens the door to all sorts of abuse.

The Church of Jesus Christ is being called into Synod by Pope Francis. This journey, under the title “For a Synodal Church : Communion, Participation and Mission,” is a preparation for the celebration of the XVI Ordinary General Assembly of the Synod of Bishops, in October 2023. Together, with the help of the Holy Spirit, we will seek to cultivate attitudes that promote “walking together” in order to realize and manifest what the Church truly is as a pilgrim and missionary people of God.

Our Diocese of Kamloops synod that we undertook in 1991-1995 with a theme “A Journey in Faith” gives us the opportunity to exercise the synodality that we have experienced. Along the way, we have learned to listen to each other better in order to discern the will of Jesus Christ. The process that we are going through is intended to prepare us to set out as a Church “on the move” towards the world of our time.

### ***A process that encourages listening, dialogue and discernment***

The realizations are sometimes disturbing, but they invite us to listen to each other and to the Holy Spirit. If throughout our journey, we realize that we have difficulty listening to each other, to hear each other; if we realize that we have difficulty seeing the other, the excluded, the marginalized; if we become aware of the challenges of walking together with our poverty, we can hear the Holy Spirit whispering within us: “*The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor*”.  
Matthew, 11:5

We have simplified the approach proposed by the Secretariat of the Synod by focusing on one fundamental question: how do we walk together in our parish, in our movement, in our diocese, in our Church?

To answer this question, we have prepared five small group dialogues on the following themes:

- **LISTENING**
  
- **SPEAKING OUT**
  
- **CELEBRATING**
  
- **DECISION-MAKING**
  
- **CO-RESPONSIBILITY IN MISSION.**

You only take up one theme per meeting, which will last about 75 minutes. We encourage you to multiply the number of dialogue groups in order to promote as many places as possible for listening and speaking in the Church. Groups are encouraged to meet more than once to study more than one theme. At the end of each workshop, a group secretary should write up a short synthesis and send it to the Chancery office. From all the dialogue reports, a diocesan synthesis will be prepared.

*Prayer for the Beginning of  
a Synodal Meeting*

Here we are before you, Holy Spirit;  
in your name we are gathered.

You, our only counselor, come to us, dwell with us,  
deign to dwell in our hearts.

Teach us where to go,  
show us how we should walk together.

We who are weak and sinful,  
do not allow ourselves to cause disorder.

Let us not be led astray by ignorance,  
nor let partiality influence our actions.

May we find our unity in you,  
without straying from the path of truth and justice,  
advancing together towards eternal life.

We ask this of you, who act in all times and places,  
in the communion of the Father and the Son,  
for ever and ever.

Amen.

## **Dialogue Group I**

### ***How do we listen to each other in the Church?***

#### ***Getting to know each other***

- Each person briefly introduces themselves.
- Activity to put people at ease - Ice breaker
- Go around the table briefly to ask each participant how they feel and validate it.

#### ***Introduction***

In this meeting, we want to reflect on our experience of listening in our Christian community, our movement, our diocese? It is precisely an exercise of listening that we will deepen this great theme. We will reflect and pray together, sharing our experiences of listening and not listening. Ask ourselves: what is my experience of listening in the Church? Am I being listened to and am I being heard?"

#### ***Prayer time***

Let's take the time to arrive with who we are. Let's unite our spirit with our body, without judging ourselves; let's dispose ourselves to hear the breath of the Holy Spirit breathing in us and uniting us to one another. Let us be willing to enter into an attitude of listening and discernment.

Let us recite together the prayer to the Holy Spirit for the beginning of a synodal meeting (see p. 5).

#### ***Word of God***

##### **Mark 7:31-37**

Jesus left the territory of Tiro, and returned by Sidon towards the Sea of Galilee, crossing the land of the Decapolis. A deaf man was brought to him, who had difficulty speaking, and he was asked to lay his hands on him. He took him aside from the crowd, put his fingers in his ears, and touched his tongue with his own saliva; then, raising his

eyes to heaven, he sighed, and said: Ephphatha, that is to say, open yourself. Immediately his ears were open, his tongue loosened, and he spoke very well. Jesus told them not to tell anyone about it; but the more he recommended it to them, the more they published it. They were in the greatest astonishment, and said: He does everything wonderfully; even he makes the deaf hear, and the dumb speak.

*(Time of silence)*

**Song:** Be Not Afraid (John Michael Talbot)

<https://www.youtube.com/watch?v=2oSiX1WKg4w>

You shall cross the barren desert, but you shall not die of thirst. You shall wander far in safety though you do not know the way. You shall speak your words in foreign lands and all will understand. You shall see the face of God and live.

Be not afraid, I go before you always.  
Come follow me and I will give you rest.

Blessed are your poor, for the kingdom shall be theirs. Blessed are you that weep and mourn for one day you shall laugh. And if wicked men insult and hate you all because of me, blessed, blessed are you

### **Questions for Phase 1: Diocesan Consultation (derived from the Preparatory Document and the *Vademecum*)**

#### **LISTENING**

*Listening is the first step, but it requires an open mind and heart, without prejudice.*

1. How is God speaking to us through voices we sometimes ignore?
2. How are the laity listened to, especially women and young people?
3. What facilitates or inhibits our listening?
4. How do we integrate the contribution of Consecrated Men and Women?
5. What space is there for the voice of minorities, especially people who experience poverty, marginalization, or social exclusion?
6. What are some limitations in our ability to listen, especially to those who have different views than our own?
7. How do we listen to the social and cultural context in which we live?

8. How well do we listen to those on the peripheries?

***First round of dialogue (twenty minutes)***

You identify an experience where you felt listened to or not listened to in the Church.

(What happens to you when you let this experience of listening or not listening come up?)

Everyone has an equal time to speak. There is no discussion during this round: each participant listens deeply to what the other is expressing, in an attitude of listening to what the Holy Spirit is trying to tell us in ourselves, through the person who is expressing himself or herself and in the group.

(Time of silence)

***Second round of dialogue (twenty minutes)***

As you listen to others, what does this bring out in you as joy and hope or as difficulty, obstacles or wound?

In a second round, the participants express what struck them most in what was shared, in the words expressed as well as in the silences (an attitude of attentive and spiritual listening is maintained, not confrontation or debate, but of respectful dialogue.)

(Time of silence)

***Third round of dialogue (twenty minutes)***

What does the Holy Spirit whisper in you, what does he teach you about yourself, your environment, your community, towards what growth does he direct your steps; towards what strength to develop, charisma to discover, to cultivate as an individual and also as the Church.

In this third round, the participants reflect on what seems to emerge, what resonated during the conversation and which touched them, moved them and made sense to them, followed by a time of silence.

We seek to discern what the spirit is saying to the Church through our dialogue.

***Conclusion***

Go around the table and ask participants to summarize in a few words what they will take with them from this dialogue on “How do we listen to each other in the Church”



and how they found the process. A group secretary takes note of these comments and prepares a summary

### ***Prayer of thanksgiving***

Difficult Decisions – Oremus Let Us Pray – Pg. 128

*Sometimes, Lord, I do not know where to turn. I want to make a wise decision, one that will be right for me, but also for all those others who touch my life. Send your Holy Spirit upon me that I might receive the gifts of wisdom, knowledge, and understanding. Help me to patiently weigh my choices and to put the good of others before my own. Guide me, direct me, and strengthen me to do what is right and good for myself and others.*

*Amen*

### ***A time of gratitude***

As you return home and think about what you have heard in these dialogues, in the presence of the Risen One, ask yourself today and in the days to come: What is rising in me? What is the call that the Lord is placing upon me? Perhaps you might catch yourself saying, “Lord, what do you want me to do?”

## Dialogue II

### *How do we express ourselves in the Church?*

#### ***Introduction***

In today's dialogue, we will reflect on speaking out in our Christian community, our movement, our diocese. Speaking out requires courage to express oneself freely and in charity. In an exercise of speaking out, we will discern together what allows or hinders it.

#### ***Time for Prayer***

Let's take the time to arrive as we are, let's take the time to centre ourselves on our breathing, let's unite our spirit to our body, without judging ourselves; let's dispose ourselves to hear the breath of the Holy Spirit breathing in us and uniting us to each other. Let us be willing to enter into an attitude of listening and discernment.

Let us recite together the prayer to the Holy Spirit for the beginning of a synodal meeting (see p. 5).

#### ***Word of God***

##### **Colossians 3:13-17**

Support one another, and if one has reason to complain about the other, forgive each other. As Christ forgave you, so forgive yourself. But above all these things put on charity, which is the bond of perfection. And may the peace of Christ, to which you have been called to be one body, reign in your hearts. And be grateful. May the word of Christ dwell among you abundantly; educate and exhort one another in all wisdom, in psalms, in hymns, in spiritual hymns, singing to God in your hearts under the inspiration of grace. And whatever you do, word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

(Time of silence)

**Song:** On Eagles Wings (John Michael Talbot)

<https://www.youtube.com/watch?v=dBQKmL7Gq4>

You who dwell in the shelter of the Lord,  
who abide in His shadow for life,

say to the Lord: “My refuge, my rock in whom I trust!”

And He will raise you up on eagles’ wings,  
bear you on the breath of dawn,  
make you to shine like the sun  
and hold you in the palm of His hand.

The snare of the fowler will never capture you  
and famine will bring you no fear.  
Under His wings your refuge,  
his faithfulness your shield.

You need not fear the terror of the night  
nor the arrow that flies by day.  
Though thousands fall about you,  
near you, death shall not come.

### **Questions for Phase 1: Diocesan Consultation (derived from the Preparatory Document and the *Vademecum*)**

#### **SPEAKING OUT**

*All are invited to speak with courage and parrhesia, that is, in freedom, truth, and charity.*

1. What enables or hinders speaking up courageously, candidly, and responsibly in our local Church and in society?
2. When and how do we manage to say what is important to us?
3. How does the relationship with the local media work (not only Catholic media)?
4. Who speaks on behalf of the Christian community, and how are they chosen?

#### ***First round of dialogue (twenty minutes)***

You identify an experience where you were able to express yourself or not in the Church.

How do you express yourself in your parish, in the different teams, committees, movements, in your diocese. What moves in you when you remember this experience of speaking out?

(Time of silence)

Everyone has an equal time to speak. There is no discussion in this round: each participant listens deeply to what the other is expressing, in an attitude of listening to what the Holy Spirit is trying to tell us in ourselves, through the person who is expressing himself.

### ***Second round of dialogue (twenty minutes)***

Do you feel confident enough to express yourself freely in the Church? If so, how do you experience this? If not, what are the obstacles to speaking out?

(Time of silence)

In a second round, the participants express what struck them most in what was shared, in the words expressed as well as in the silences (an attitude of attentive and spiritual listening is kept in view, not confrontation or debate) but a respectful dialogue.

### ***Third round of dialogue (twenty minutes)***

Through what has just been shared, the Holy Spirit whispers to our hearts a direction, a conversion both in listening and in speaking. What is the spirit saying to our Church?

(Time of silence)

Finally, in the third round, the participants reflect on what seems to emerge, to surface, what resonated during the conversation and which touched them, moved them and made sense to them.

### ***Conclusion***

Go around the table and ask participants to summarize in a few words what they will take with them from this dialogue on “How do we express ourselves in Church” and how they found the process. A secretary records these comments and prepares a summary of the meeting’s conclusions.

## ***Prayer of thanksgiving***

*Let us recite together Psalm 66*

*May God be gracious to us and bless us, and may his face shine upon us; and your way will be known on earth, your salvation among all nations.*

*Let the peoples, God, give you thanks; let them give you thanks altogether!*

*Let the nations sing for joy, for you rule the world with justice; you rule the peoples with righteousness, on earth you lead the nations.*

*Let the peoples, God, give you thanks; let them give you thanks altogether!*

*The earth has yielded its fruit; God, our God, blesses us.*

*May God bless us, and may the whole earth adore him!*

## ***A time of gratitude***

As you return home and think about what you have heard in these dialogues, in the presence of the Risen One, ask yourself today and in the days to come: What is rising in me? What is the call that the Lord is placing upon me? Perhaps you might catch yourself saying, “Lord, what do you want me to do?”

## **Dialogue Group III**

### *How do we celebrate in Church?*

#### ***Introduction***

In this workshop, we will share our experiences of celebration in the Church. The strength to walk together in the truth of love comes from our listening to the Word and the Eucharist: the centre and summit of Christian life. We will seek together to answer this question: how do our liturgical celebrations inspire our missionary action?

#### ***Time of Prayer***

Let us take the time to arrive with what we are, let us take the time to centre ourselves on our breathing, let us unite our spirit to our body, without judging ourselves; let us dispose ourselves to hear the breath of the Holy Spirit breathing in us and uniting us to each other. Let us be willing to enter into an attitude of listening and discernment.

Let us recite together the prayer to the Holy Spirit for the beginning of a synodal meeting (see p. 5).

#### ***Word of God***

**Acts 2:41-47**

Those who accepted his word were baptized; and in that day the number of the disciples increased by about three thousand souls. They persevered in the teaching of the apostles, in fellowship, in the breaking of bread, and in prayers. Fear took hold of everyone, and many wonders and miracles were done by the apostles. Everyone who believed was in one place, and they had everything in common. They sold their properties and their goods, and they divided the proceeds among all, according to the needs of each one. They were all together at the temple every day, they broke bread in the houses, and ate their food with joy and simplicity of heart, praising God, and finding favour with all the people. And the Lord added daily those who were being saved to the Church.

*(Time of silence)*

**Song:** I Just Want to Praise my Lord (Hillsong Worship)

<https://www.youtube.com/watch?v=N9mR2wyyRlw>

I just want to praise the Lord  
I just want to dance and celebrate yes  
I just want to bless my God  
Lift my hands and sing

Heaven and the earth proclaim  
All the nations bow before You  
All creation shouts Your praise  
The majesty honour and glory of God

### **Questions for Phase 1: Diocesan Consultation (derived from the Preparatory Document and the *Vademecum*)**

#### **CELEBRATION**

*“Walking together” is only possible if it is based on communal listening to the Word and the celebration of the Eucharist.*

1. How do prayer and liturgical celebration inspire and direct our “journeying together”?
2. How do they inspire the most important decisions?
3. How do we promote the active participation of all the faithful in the liturgy?
4. What space is given to the exercise of the ministries of Lector and Acolyte?

#### ***First round of dialogue (twenty minutes)***

Can you identify an experience of celebration that has been inspiring for you and your community and that has guided you in your mission in the Church?

(Time of silence)

Everyone has an equal time to speak. There is no discussion in this round: each participant listens deeply to what the other is expressing, in an attitude of listening to what the Holy Spirit is trying to tell us in us, through the person who is expressing himself.

#### ***Second round of dialogue (twenty minutes)***

How does this type of celebration inspire you in your decisions? (Time of silence)

In a second round, the participants express what struck them most in what was shared, in the words expressed as well as in the silences (an attitude of attentive and spiritual listening is kept in view, not confrontation or debate) but a respectful dialogue.

### ***Third round of dialogue (twenty minutes)***

Through what has just been shared, the Holy Spirit whispers to our hearts a direction, a conversion in our ways of celebrating the Word and the Eucharist. What is the spirit saying to our Church?

*(Time of silence)*

Finally, in the third round, participants reflect on what seems to emerge, to surface, what resonated during the conversation and touched them, moved them and made sense to them, followed by a time of silence.

### ***Conclusion***

Go around the table and ask participants to summarize in a few words what they will take with them from this dialogue on “How do we celebrate in Church” and how they found the process. A secretary records these comments and prepares a summary of the meeting’s conclusions.

### ***Prayer of thanksgiving***

**Let us recite together Psalm 116**

*Praise the Lord, all peoples;  
celebrate him, all nations!  
His love for us is strongest;  
the Lord’s faithfulness is everlasting!*

### ***A time of gratitude***

As you return home and think about what you have heard in this dialogue, in the presence of the Risen One, ask yourself today and in the days to come: What is rising in me? What is the call that the Lord is placing upon me? Perhaps you might catch yourself saying, “Lord, what do you want me to do?”



## **Dialogue IV**

### *How do we make decisions in the Church?*

#### ***Introduction***

In today's dialogue, we will reflect on the decision-making process in our Christian community, our movement, our diocese. In a synodal style, we make our decisions by being willing to discern what the Holy Spirit is saying to us in what we are living or not yet living in our community

#### ***Time of Prayer***

Let's take the time to arrive as we are, let's take the time to centre ourselves on our breathing, let's unite our spirit to our body, without judging ourselves; let's dispose ourselves to hear the breath of the Holy Spirit breathing in us and uniting us to each other. Let us be willing to enter into an attitude of listening and discernment. Let us recite together the prayer to the Holy Spirit for the beginning of a synodal meeting (see p. 4)

#### ***Word of God***

##### **Acts 6:1-7**

At that time, as the number of disciples increased, the Hellenists murmured against the Hebrews, because their widows were neglected in the daily distribution. The twelve called together the multitude of the disciples, and said, It is not proper that we leave the word of God to serve at table. Therefore, brethren, choose from among you seven men, of whom we bear good witness, who are full of the Holy Spirit and of wisdom, and whom we will entrust to this office. And we will continue to apply ourselves to prayer and the ministry of the word. This proposal pleased the whole assembly. They elected Stephen, man full of faith and the Holy Spirit,

Philippe, Prochorus, Nicanor, Timon, Parménas, and Nicolas, proselyte of Antioch. They presented them to the apostles, who, after praying, laid their hands on them. The word of God spread more and more, the number of disciples greatly increased in Jerusalem, and a large crowd of priests obeyed the faith.

**Prayer for Guidance** Oremus Let Us Pray – Pg. 85

*O Holy Spirit of God, take me as your disciple; guide me, illuminate me, sanctify me. Bind my hands that they may do no evil; cover my eyes that they may see it no more; sanctify my heart that evil may not dwell within me. Be my God; be my guide. Wherever You lead me, I will go: whatever You bid me, I will renounce; and whatever You command me, in Your strength, I will do. Lead me, then, unto the fullness of Your truth. Amen*

**Questions for Phase 1: Diocesan Consultation (derived from the Preparatory Document and the *Vademecum*)**

**AUTHORITY AND PARTICIPATION**

*A synodal Church is a participatory and co-responsible Church.*

1. How does our Church community identify the goals to be pursued, the way to reach them, and the steps to be taken?
2. How is authority or governance exercised within our particular Church (Diocese/Eparchy)?
3. How are teamwork and co-responsibility put into practice?
4. How are evaluations conducted and by whom?
5. How are lay ministries and the responsibility of lay people promoted? 8f Have we had fruitful experiences of synodality on a local level?
6. How do synodal bodies function at the level of the particular Church (Pastoral Councils in parishes and dioceses, Presbyteral Council, etc.)?

**DISCERNING AND DECIDING**

*In a synodal style, decisions are made through discernment, based on a consensus that flows from the common obedience to the Spirit.*

1. By what procedures and methods do we discern together and make decisions?
2. How can they be improved?
3. How do we promote participation in decision-making within hierarchically structured communities?
4. Do our decision-making methods help us to listen to the whole People of God?
5. What is the relationship between consultation and decision-making, and how do we put these into practice?
6. What tools and procedures do we use to promote transparency and accountability?
7. How can we grow in communal spiritual discernment?

### ***First round of dialogue (twenty minutes)***

You identify in your parish, movements, committees, your diocese, an experience of participating or being excluded from the discernment and decision-making process. Do you feel part of the decision-making process?

*(Time for silence)*

Everyone has an equal time to speak to the issues. There is no discussion in this round: each participant listens deeply to what the other is expressing, in an attitude of listening to what the Holy Spirit is trying to tell us in ourselves, through the person who is expressing himself.

### ***Second time of dialogue (twenty minutes)***

How are decisions made in your Christian community, your movement, your parish committee?

*(Time of silence)*

In a second round, the participants express what struck them most in what was shared, in the words expressed as well as in the silences (an attitude of attentive and spiritual listening is kept in view, not confrontation or debate) but a respectful dialogue.

### ***Third time of dialogue (twenty minutes)***

Through what has just been shared about our experiences of discernment and decision-making, the Holy Spirit whispers to our hearts a direction, a conversion in our ways of making decisions. What is the spirit saying to our Church?

*(Time of silence)*

Finally, in the third round, participants reflect on what seemed to emerge, to surface, what resonated during the conversation that touched them, moved them and made sense to them.

## **Conclusion**

Go around the table and ask participants to summarize in a few words what they will take with them from this dialogue on “How do we decide in the Church” and how they found the process. A secretary records these comments and prepares a summary of the meeting’s conclusions.

## **Prayer of thanksgiving**

**Let’s recite Psalm 137 together**

*With all my heart, O Lord, I give you thanks: you have heard the words of my mouth. I sing to you in the presence of angels, to your holy temple I bow down.*

*I give thanks to your name for your love and your truth, for you raise your name and your word above all else. The day you answered my call, you made my soul grow strong.*

*All the kings of the earth give you thanks when they hear the words of your mouth. They sing of the ways of the Lord: “How great is the glory of the Lord!”*

*However high the Lord is, he sees the lowliest; from afar he recognizes the proud. If I walk in the midst of anguish, you give me life; your hand falls on my enemies in anger. Your right hand makes me victorious.*

*The Lord does everything for me! Lord, your love is eternal: do not stop the work of your hands.*

## **A time of gratitude**

As you return home and think about what you have heard in this dialogue, in the presence of the Risen One, ask yourself today and in the days to come: What is rising in me? What is the call that the Lord is placing in me? Perhaps you might catch yourself saying, ‘Lord, what do you want me to do?’

## **Dialogue V**

### *How do we carry the Church's mission together?*

#### ***Introduction***

‘Synodality is at the service of the mission of the Church, in which all its members are called to participate’ (Vademecum for the Synod on Synodality). In today’s dialogue, we will reflect on the missionary dimension of the whole Church. We will share our experience by answering the question: how do we carry out the mission of the Church in our Christian community, our movement, our diocese. Since we are all missionary as disciples, how is each baptized person called to participate in the mission of the Church?

#### ***Time of Prayer***

Let us take the time to arrive with what we are, let us take the time to centre ourselves on our breathing, let us unite our spirit to our body, without judging ourselves; let us dispose ourselves to hear the breath of the Holy Spirit breathing in us and uniting us to each other. Let us be willing to enter into an attitude of listening and discernment. Let us recite together the prayer to the Holy Spirit for the beginning of a synodal meeting (see p. 4).

#### ***Word of God***

##### **Luke 10:1-11**

After this the Lord appointed seventy more disciples, and he sent them two by two before him to all the towns and places where he himself was to go. He said to them, The harvest is great, but there are few workers. Therefore pray to the Lord of the harvest to send labourers into his harvest. Go; behold, I send you forth as lambs in the midst of wolves. Do not carry purses, bags or shoes, and do not greet anyone on the way. In whatever house you enter, say first: Peace be upon this house! And if there is a child of peace there, your peace will rest on him; otherwise, it will come back to you. Stay in that house, eating and drinking what you are given; because the worker deserves his salary. Do not go from house to house. In whatever city you enter, and where you will be received, eat whatever is presented to you, heal the sick who are there, and say to them, The kingdom of God is near to you. But in whatever city you enter, and where you will

not be received, go into its streets, and say: We shake against you the very dust of your city which has clung to our feet; know, however, that the kingdom of God has drawn near.

**Song:** 'The Harvest' (Allison Huntley)

<https://youtu.be/y8wHsD5hdqU>

Jesus saw the multitudes and with compassion He was moved, for the people were like sheep without a shepherd. So Jesus had one prayer request that labourers would be sent into the fields to collect the harvest.

For the harvest is plenteous but the labourers are few.

God send me into your harvest, let me be used.

Lord You see the multitudes and Your compassion still moves, for the people are like sheep without a shepherd. So I pray Your one request that labourers would be sent into the fields to collect the harvest.

### **Questions for Phase 1: Diocesan Consultation (derived from the Preparatory Document and the *Vademecum*)**

#### **CO-RESPONSIBLE IN THE MISSION**

*Synodality is at the service of the Church's mission, in which all her members are called to participate.*

1. Since we are all missionary disciples, how is every baptised person called to participate in the mission of the Church?
2. What hinders the baptised from being active in mission?
3. What areas of mission are we neglecting?
4. 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.)?
5. How does the Church help these members to live out their service to society in a missionary way?
6. How is discernment about missionary choices made and by whom?

7. How are the different traditions that constitute the patrimony of many Churches, especially the Oriental ones, integrated and adapted, with respect to the synodal style, in view of an effective Christian witness?
8. How does collaboration work in territories where different sui iuris Churches are present?

## **DIALOGUE IN CHURCH AND SOCIETY**

*Dialogue is a path of perseverance that also includes silences and sufferings, but which is capable of gathering the experience of persons and peoples.*

1. What are the places and means of dialogue within our particular Church?
2. How are divergences of vision, or conflicts and difficulties addressed?
3. How do we promote collaboration with neighbouring dioceses, religious communities in the area, lay associations and movements, etc.?
4. What particular issues in the Church and society do we need to pay more attention to?
5. What experiences of dialogue and collaboration do we have with believers of other religions and with those who have no religious affiliation?
6. 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?

## **FORMING OURSELVES IN SYNODALITY**

*The spirituality of journeying together is meant to become an educational principle for the formation of the human person and for Christians, families, and communities.*

1. 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?
2. What formation is offered to foster discernment and the exercise of authority in a synodal way?
3. What tools help us to read the dynamics of the culture in which we are immersed and their impact on our style of Church?

### ***First round of dialogue (twenty minutes)***

You identify an experience in your Christian community where you felt, as a baptized person, that you were participating in the mission of the Church. According to your experience, what facilitated or hindered your participation in the mission? How did you live it?

*(Time of silence)*

Everyone has an equal time to speak on the issues. There is no discussion during this round: each participant listens deeply to what the other is expressing, in an attitude of listening to what the Holy Spirit is trying to tell us in ourselves, through the person who is expressing himself.

### ***Second round of dialogue (twenty minutes)***

How are lay ministries and the assumption of responsibility by the faithful encouraged in your community, your religious movement, in the diocese?

*(Time of silence)*

In a second round, the participants express what struck them most in what was shared, in the words expressed as well as in the silences (an attitude of attentive and spiritual listening is kept in view, not confrontation or debate) but a respectful dialogue.

### ***Third round of dialogue (twenty minutes)***

Through what has just been shared on the challenges of co-responsibility for the mission, the Holy Spirit whispers to our hearts a direction, a pastoral conversion; what is the Holy Spirit saying to each of us in the Church?

*(Time of silence)*

Finally, in the third round, the participants reflect on what seems to emerge, to surface, what resonated during the conversation and which touched them, moved them and made sense to them.



## **Conclusion**

Go around the table and ask participants to summarize in a few words what they will take with them from this dialogue on 'How do we carry the mission of the Church together' and how they found the process. A secretary takes note of these comments and prepares a summary of the conclusions of the meeting.

## **Prayer for Special Blessings**

Oremus Let Us Pray – Pg. 90

*Bless my memory, that it may ever recollect You.*

*Bless my understanding, that it may ever think of You.*

*Bless my will, that it may never seek or desire what which displeases You.*

*Bless my body and all its actions.*

*Bless my heart with all its affections.*

*Bless me now and at the hour of my death.*

*Dear Savior, in the days of Your mortal life,*

*You showed Your love and preference for the poor and the lowly, the suffering and the sick.*

*Give solace to those who are in poverty and want;*

*console and strengthen the sick; and bring consolation to those who mourn the loss of dear ones.*

*Bless in particular, dear Jesus, those who have strayed from the true fold, and lead them back to the haven of peace.*

*Bless and comfort the missionaries, far from home and their loved ones.*

*Bless the priests labouring in this portion of the vineyard*

*Bless us all and grant that as now we are gathered about Your altar,*

*we may one day be gathered about Your throne in heaven. Amen.*

## **A time of gratitude**

As you return home and think about what you have heard in these dialogues, in the presence of the Risen One, ask yourself today and in the days to come: What is rising in me? What is the call that the Lord is placing in me? Perhaps you might catch yourself saying, 'Lord, what do you want me to do?'

## *To write a report on the dialogue*

This report should not exceed two printed pages.

1. Describe the group that met for this dialogue: level of involvement in the Church, membership (parishioners, religious, members of a committee, a service or a movement), young or old, homogeneous group or diversified, etc.
2. How did the process go: harmoniously? With difficulty? Why? If you have adapted it, in which way did you do so?
3. From the notes that will have been collected during the conclusion (after the third round of dialogue), present the main ideas articulated by the group: observations, sources of joy or sadness, realizations, proposals, hopes, etc.
4. Were the dialogue members satisfied with the experience? Why?

Please send your report to Mrs. Linda Filek

By email: [lfilek@rcdk.org](mailto:lfilek@rcdk.org) by **February 28, 2022**

By postal delivery: 365A Tranquille Road, Kamloops, BC V2B 3H5

Your report will help prepare our diocesan synthesis. Many thanks!