



**DEEPL TRANSLATION** [[original in Spanish](#)]

**POST-SYNOD MEETING**

***The Synod continues in our local Churches:  
Catholic Action and IFCA 's commitment***

**Monday 2 December 2024  
16.00 - 17.00 CEST**

## **Synodal experience**

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- Impressive experience of a universal Church (different origins, cultures, races, languages, sensitivities, rites and even confessions) all with the same objective: to find the necessary ways to be more evangelising today, to discover ways to announce Jesus Christ to the men and women of today.
- Real experience of real co-responsibility, being aware that, if we were able to live it there, it can be lived in our communities, parishes and dioceses. An atmosphere of deep listening, dialogue, respect for each other's opinion and freedom to express what each one had in his or her heart.
- A feeling of hope and certainty that living synodality is possible. That it is a matter of making our commitment so that this way of being Church becomes a reality. With a desire to communicate what we have experienced and to encourage many on this path.

### **Explanation of what appears in the final document and the working groups:**

- The Pope has created 10 working groups, the ones that most affect us and involve the whole of Catholic Action are 5 and 6, in the latter there is a person from CA who is involved in the direct work. The creation of these working groups meant that certain issues that were generating a lot of tension were taken out of discernment and thus made it easier for us to focus on what the Pope really wanted us to work on: How to be synodal Church in mission, how to walk together, what we need to change in our day to day life in order to listen to each other and discern together.
- The final document consists of an Introduction, 5 chapters and a conclusion.
- In the Introduction we are told that everything starts from the experience of an encounter with Christ and from there to show the beauty and mercy of the Lord. At the same time it reviews the situations of suffering in our world. It is insisted that this process is willing to be an update of the Second Vatican Council, insisting that we are the

People of God called to holiness, that we are all sons and daughters of God and invites us to continue taking steps.

- In chapter 1 he speaks of the foundations and the heart of synodality. And there he insists on:
  - The necessary conversion of our hearts
  - Baptism and the Eucharist
  - The fundamental value of Christian Initiation, with reference to Confirmation
  - And he insists that synodality is the style we are willing to live today in the Church.
- The second chapter focuses on the conversion of relationships. Referring to:
  - The experience of differentiated co-responsibility
  - For us, as Catholic Action, it is important to refer to the laity and how we need accompaniment to live our vocation in society.
  - Emphasising the need for greater involvement of women, youth, children, people with disabilities and families.
- The third chapter deals with the conversion of processes and specifies concrete steps to be taken:
  - Ecclesial discernment
  - Decision-making
  - Transparency, accountability and evaluation not only at the economic level but also at the pastoral level.
  - And how the participatory bodies can help us to make visible in the short term the first results of this whole process and synodal journey.
- In the fourth chapter he deals with the conversion of bonds. The need to live the faith in a concrete place and with a sense of belonging to a community.
  - It refers to the challenges we face and must respond to, such as urban planning, mobility and digital culture.
  - All these challenges pose an important challenge for the parish which, with creativity, has to respond and become the existential territory where people can meet Jesus Christ, live the faith and create bonds of fraternity. The document highlights the role of small communities.
  - It also speaks of the need to care for one another, the need to generate intercultural communities and the exchange of gifts between the different local churches.
- The fifth chapter is devoted to the need for formation in order to be missionary disciples:
  - Christian initiation and the Eucharist are essential in formation, but there is also a need for ongoing, integral and shared formation.
  - With a specific formation for the living out of each vocation but which we also need to share among the different vocations.
  - It substantiates the need for formation in discernment and synodality and the importance of the formation of formators.
  - It cites certain relevant aspects of training such as the Social Doctrine of the Church.
- In the conclusion, he invites us to get down to work as a synod with enthusiasm and with a strong involvement of all.

Some key words:

#### TOGETHER and ANNOUNCE JESUS CHRIST

- Synodality is not an end in itself, but leads us to mission. Valuing all charisms and ministries, walking together. Synodality and mission are intimately linked: mission illumines synodality and synodality drives mission.
- The whole process puts the Church's mission at the centre. The proclamation of the Risen Christ in the midst of the world. Discovering the paths we need to take to show his love and mercy to the men and women of the 21st century.

#### PEOPLE OF GOD

- We are the People of God walking together in communion.
- In this sense the synodal process helps us to refocus, to bring CVII up to date.
- Through Baptism we are all sons and daughters of God, with the same dignity.
- With different charisms, ministries, vocations.

#### DIFFERENTIATED CO-RESPONSIBILITY

- To enhance the value of each vocation, each charism, men and women. At the service of all.
- Broadening participation and the exercise of co-responsibility.
- Living a healthy relationality between men and women, between different generations, between different cultures, different social conditions, especially the poor and the excluded.
- Fostering unity in diversity.
- Acknowledging our own partiality, accepting that we are not the centre, that we do not have all the answers, nor do we know it all. Open to welcoming other perspectives. Knowing that our contribution is necessary.

#### CONVERSION

- Conversion is a call we receive from the Spirit.
- The conversion of our heart
- Conversion of our relationships, conversion of processes (how we are working), conversion of links (in the places where we are present). Personal, pastoral and structural conversion. I will dwell on this later.

#### CHURCH as HOME AND FAMILY

- As in the whole synodal process, this idea of making our Church closer to people and more relational, a home and family of God, continues to resonate.
- A welcoming, hospitable, inclusive and integrating Church. A merciful and humble Church, which shares with all the forgiveness that comes from God and at the same time knows how to request forgiveness for the mistakes and sins committed.
- A welcoming home, a sacrament of encounter and salvation, a school of communion for all.
- With a preferential option for the poor and vulnerable, for those who suffer. Our brothers and sisters, not only the object of our assistance, but full participants in the mission of the Church, as subjects of evangelisation. Also poor Church among the poor.

## SOCIAL PROPHECY

- Called out to be a prophecy for our society.
- Bearing witness that another way of living is possible.
- Faced with a world where inequalities are growing, where there is so much polarisation, where all conflicts are resolved by force.
- In our society, where individualism and isolation are on the rise, the idea that everyone can save themselves as best they can is...
- We are called out by the Spirit to foster mutual care, to value interdependence and to seek the common good in co-responsibility.
- "The synodality of the Church becomes a social prophecy, inspiring new ways also for politics and economy, collaborating with all those who believe in fraternity and peace in an exchange of gifts with the world" n153.