

## **SPIRITUALITY IN A SYNODAL CHURCH**

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### **ABSTRACT**

Spirituality articulates a facet of lived synodality. The journey of the Church towards the synod on Synodality in October 2023 is in itself synodal. A synodal church calls for a synodal method that engages the faithful in dialogue and discernment through spiritual conversations that shape and form the participants towards synodality. If communion, participation and mission are the key ideas of synodality, it will follow that the synodal spirituality is a spirituality of communion, participation and mission. The synodal process, however, is meant to open avenues and opportunities for the faithful to reflect on the way God acts in their lives, the way they relate to God, how they respond to the promptings of the Holy Spirit in their day-to-day life of following Jesus, in different contexts, whether alone or with others. Reflecting, articulating and sharing these experiences through spiritual conversations, following the process of listening, dialogue and discernment, enable the participants in the synodal process to see “the ways the Holy Spirit graces the life of the Church, drawing each one into a deeper love of Christ” and moving them to desire an ever greater communion, participation and mission. The five elements or coordinates of Christian spirituality (God-image, prayer, community, ministry, asceticism), together with the other aspects, dimensions and features of spirituality serve as a guide to reflect on our experience of God and to recognize the characteristics of our spirituality. Through prayer, listening, dialogue, discernment and spiritual conversations, the synodal spirituality continues to unfold as we listen to the ways the Holy Spirit touches our hearts and enables us to share how God draws us to deeper intimacy with God and with others. We see how Mary, our Mother embodies the synodal spirituality as we get closer to her and experience how she is to us as a journey companion.

**Keywords** :conversion, spirituality, spirituality of communion, spiritual conversation, synodal spirituality, synodality

### **INTRODUCTION**

Good morning to all! It is my joy to be with you this morning, to meet you virtually, and share some thoughts on spirituality in a synodal church. I want to begin by expressing my gratitude to the organizers of this event and for inviting me to be part of this seminar. Honestly, the e-mail of Fr. Yohanes Anjar Donobakti caught me by surprise. I wonder if I ever met him face to face anywhere at all. The letter of invitation attached to his e-mail comes from the Chairman of the Committee, Surip Stanislaus, S.Th. Only later would I know how Fr. Yohanes reached me through the Institute of Spirituality in Asia, Fr. Gabriel, O.Carm. and Ms. Joy Kialkal. So, thank you for this opportunity to respond to God’s call and “expand the space of my tent,” a phrase based on the Prophet Isaiah, that inspired the biblical icon on the working document for the continental stage of the synodal process. This document is important because of what it says on synodal spirituality in #84-87.

This document is among the resources that are available to us for the ongoing synodal process.

The work of the Commission on Spirituality Sub-group, Spirituality for Synodality, entitled “Towards a Spirituality for Synodality” is directly relevant to our topic. The text was prepared by Members of the Spirituality Commission subgroup: James Hanvey SJ; Sr. Nathalie Becquart XMCJ; Sr. Marie Kolbe Zamora OSF; Fra Giulio Cesareo OFMConv; Rev. João Chagas Jr.; Maria Campatelli, and approved by the Spirituality Commission.

The preparatory document for the Synod 2021-2023 mentions spirituality under one of the ten nuclei that articulate the different facets of “lived synodality.” It falls under the topic “Forming ourselves in Synodality.” This Preparatory Document is at the service of the synodal journey, especially as a tool to facilitate the first phase of listening to and consulting the People of God in the particular Churches (October 2021 - April 2022), in the hope of helping to set in motion the ideas, energy, and creativity of all those who will take part in the journey, and to make it easier to share the fruits of their efforts.

The document prepared by the International Theological Commission, *Synodality in the Life and Mission of the Church*, deals with spirituality in Chapter 4 which focuses on the topic of Conversion to renew synodality. This document highlights the spirituality of communion.

These resources are meant to help us become in touch with our own spiritual experiences in order to contribute to the synodal process through listening, dialogue and discernment. The way God acts in our life, the way we relate to God, how we respond to the promptings of the Holy Spirit in our day-to-day life of following Jesus, in different contexts, whether alone or in communion with others, is a treasure to be shared to others in our faith-communities and in the Church to enhance our ecclesial communion, participation and mission. I have organized my talk in four parts:

1. The Synodal Process as the Context of our Reflection on Spirituality
2. Synodality and Spirituality
3. Spirituality and Spiritualities in a Synodal Church
4. Brief Concluding Note: Mary and Synodal Spirituality

## **THEORYTICAL FRAMEWORKS**

### **1. The Synodal Process as the Context of our Reflection on Spirituality**

An essential dimension of the Church which our Holy Father Pope Francis is leading the whole Church to experience in our day and age is *Synodality*.

The term synodality is not explicitly found in the teaching of Vatican II but it is “at the heart of the work of renewal” envisioned by the Council.<sup>1</sup> We can recall how on October 17, 2015, at the commemoration of the Golden anniversary of the institution of the Synod of Bishops by Blessed Paul VI, Pope Francis expressed the following: “From the time of the Second Vatican Council until the present Assembly, we have experienced ever more intensely the necessity and beauty of “journeying together”.<sup>2</sup> Pope Francis continued saying, “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.”

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<sup>1</sup> International Theological Commission, *Synodality in the life and mission of the Church*, 6.

<sup>2</sup> Francis, *Ceremony Commemorating the 50<sup>th</sup> Anniversary of the Institution of the Synod of Bishops*, 17 October 2015, AAS 107 (2015) 1139.

His Holiness also clarified what he means by a synodal church. “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).”

Although the word “synodality” does not appear in the documents of the Second Vatican Council, Pope Francis’ vision for a synodal church continues the agenda of Vatican II for Church renewal.<sup>3</sup>

With his predecessors, Pope Francis recognizes the valuable help and guidance offered by the synodal assemblies to the Successor of Peter “in order to safeguard and increase the faith, in order to courageously offer the integrity of Christian life and strengthen the discipline of the Church.”<sup>4</sup> Following what Pope St. John Paul II said about the synod, that “perhaps this instrument could also be improved. Perhaps collegial pastoral responsibility could be expressed in the Synod even more fully,”<sup>5</sup>

Pope Francis thought of ways to improve it. He says, “Thus we can and must search for ever deeper and more authentic forms in exercising synodal collegiality to better realize ecclesial communion and to promote her inexhaustible mission”.<sup>6</sup>

At the commemoration of the 50<sup>th</sup> anniversary of the institution of the Synod of Bishops in 2015, Pope Francis expressed that from the beginning of his election as Bishop of Rome, he “sought to enhance the Synod, which is one of the most precious legacies of the Second Vatican Council”.<sup>7</sup>

In an interview he granted to *Civiltà Cattolica* in 2013 Pope Francis said something on the methods of the Synod of Bishops. “We must walk together: the people, the bishops and the pope. Synodality should be lived at various levels. Maybe it is time to change the methods of the Synod of Bishops, because it seems to me that the current method is not dynamic.”<sup>8</sup> Pope Francis’ vision of a synodal church calls for a synodal method.

The journey towards the Synod on Synodality in October 2023 was initiated by Pope Francis in April 2021 and began in October of the same year. The process is in itself synodal.<sup>9</sup> The whole Church is in this together. Our synodal path entitled “For a Synodal Church: Communion, Participation, and Mission” solemnly opened last October 2021 in

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<sup>3</sup> “The Church is “at the same time holy and always in need of being purified, always follows the way of penance and renewal” (*Lumen Gentium* 8). “Christ summons the Church to continual reformation as she sojourns here on earth. The Church is always in need of” renewal, in so far as she is a human institution here on earth (cf. *Unitatis Redintegratio* 6). The Church’s openness to a constant self-renewal is born of fidelity to Jesus Christ (*Evangelii Gaudium* 26). See J.S. Palakeel, “Journeying Together to Evangelize. A Look at the Synodal Church of Pope Francis,” *Asian Horizons* 14/1 (March 2020):119-136.

<sup>4</sup> Francis, *Letter to the General Secretary of the Synod of Bishops, Cardinal Lorenzo Baldisseri, on the elevation of the Undersecretary, Mgr Fabio Fabene, to the episcopal dignity*, 1 April 2014.

<sup>5</sup> John Paul II, *Address at the Conclusion of the 6th General Assembly of the Synod of Bishops*, 29 October 1983.

<sup>6</sup> *Letter to the General Secretary of the Synod of Bishops, Cardinal Lorenzo Baldisseri*, 1 April 2014.

<sup>7</sup> Francis, *Address*, 17 October 2015. The Synod of Bishops was established by Pope Paul VI on September 15, 1965 with the *Motu Proprio* “*Apostolica Sollicitudo*”.

<sup>8</sup> Antonio Spadaro, “Interview with Pope Francis,” August 19, 23, 29, 2013. [https://www.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco\\_20130921\\_intervista-spadaro.pdf](https://www.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.pdf).

<sup>9</sup> Initiated by Pope Francis in April 2021, the synodal journey of the whole People of God began in October 2021 in each local Church and will culminate in October 2023 in the Assembly of the Synod of Bishops. (Vademecum,12)

Rome and in the particular churches. It will culminate in October 2023 in the Assembly of the Synod of Bishops.

The time plan presented in the *Vademecum* is being followed so far with some adjustments. The *Vademecum* also presents the process of the synod, from the diocesan phase to the episcopal conferences and synods of oriental churches, to the continental phase and finally the assembly of the synod of bishops.

Based on the timeline we are now in the Continental Stage. The continental assemblies will be held from January to March 2023. The working document for the Continental Stage already shows the change in the dates, instead of 2021-2023, we have 2021-2024. Pope Francis extended the synodal process by one more year.

The discernment process in this continental phase will be guided by the working document which is a synthesis of the results of previous consultations. The aim is to carefully formulate open questions, demonstrate and clarify perceptions and the overall vision, while still listening to the realities that were not integrated in the previous phase. There will be no suggestions for answers or decisions on courses of action which will be the matter for broader discussion at the General Assemblies of 2023 and 2024.<sup>10</sup>

What does it mean then to reflect on spirituality in the context of the ongoing synodal process? I wonder if one can read the working document for the continental phase without sensing how the Holy Spirit has been guiding the participants in the synodal process. The process in itself that engages the faithful in dialogue and discernment through spiritual conversation is shaping and forming the participants towards synodality.

## **2. Synodality and Spirituality**

In the document of the International Theological Commission, *Synodality in the Life and Mission of the Church*, three key ideas on synodality are put forward: communion, participation and mission. Synodality refers to the involvement and participation of the whole People of God in the life and mission of the Church.<sup>11</sup> 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.”<sup>12</sup>

Synodality is better understood within the ecclesiology of the mystery of the Church as communion and from the perspective of the Church as a pilgrim and missionary people of God.<sup>13</sup> Based on this understanding of a synodal Church, it seems easy to say that the spirituality of a synodal church is a spirituality of communion, participation and mission. The ITC document highlights the spirituality of communion that is characterized by, lived as, and leads to participation and mission.

The relation of synodality and spirituality is expressed succinctly in the introduction of the document “Towards a Spirituality for Synodality.” “Synodality is a way to express who we are as Christians and who we are becoming together as Church through the work of the Holy Spirit.”<sup>14</sup> “The same Holy Spirit constantly renews the Church in communion and draws her ever more deeply into a synodal life.” A synodal spirituality is a way of life or praxis which integrates and makes concrete the three key

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<sup>10</sup> <https://omnesmag.com/en/newsroom/synod-stage-continental-synod/>. Accessed 15 December 2022.

<sup>11</sup> *Synodality in the life and mission of the Church*, n.7.

<sup>12</sup> *Ibid.*, n. 70.a.

<sup>13</sup> *Ibid.*, n. 10.

<sup>14</sup> Commission on the Spirituality Sub-group, *Towards a Spirituality for Synodality*, 6.

elements of communion, participation, and mission. The spirituality for a synodal church is further characterized as an *ecclesial habitus*,<sup>15</sup> which is a source of dynamism and renewal for the Church's life and mission. It is a way of being and becoming Church.

The spirituality for synodality gives form to the amazing discovery of the hidden energies of love, self-commitment, generosity and sharing that lie within us, sometimes unattended and forgotten: a sort of 'dowry' received in baptism but often neglected. In so far as we truly live the synodal character of the Church, it becomes a witness to all peoples of the advent of God's Kingdom in which all have a home, In justice, dignity, reconciliation and peace.<sup>16</sup>

The synodal path is a spiritual journey. The synodal process that the Church has begun and continues to undertake is informed and shaped by a spirituality.

## **ANALYSIS AND RESULTS**

### **Spirituality and Spiritualities in a Synodal Church**

In the ongoing synodal process, it is hoped that "the features of synodal spirituality unfold for us." Through prayer, dialogue, discernment and spiritual conversation, we as Church may see "the ways the Holy Spirit graces the life of the church, drawing each one [of us] into a deeper love of Christ, moving us to desire an ever-greater communion, participation and mission."<sup>17</sup>

The working document for the Continental Stage recognizes the different ways that Christian spirituality is expressed. This is related to the "multiplicity of traditions between East and West and to the variety of charisms in consecrated life and ecclesial movements." "A synodal Church is built around diversity, and the encounter between different spiritual traditions can be a formative "gymnasium" insofar as it can promote communion and harmony, contributing to overcoming the polarizations that many Churches experience."<sup>18</sup>

Considering the variety of spiritualities and charisms that the Holy Spirit gifted the Church with through the centuries, it is important to take a quick look at what spirituality is about and how some ideas from studies about spirituality may help us in appreciating the different types of Christian spirituality. This might lead us to understand better the contours, dimensions, aspects and features of the unfolding synodal spirituality based on the shared experiences of all who participate in the synodal process.

Sister Nathalie Becquart, a member of the Congregation of Xavieres, and appointed a consultor to the Synod of Bishops of the Catholic Church in 2019 and named one of its undersecretaries in 2021, was asked: What is the purpose of organizing a day of study and reflection on the spirituality of synodality? Is there only one spirituality, or can we talk about different spiritualities?

Sister Nathalie replied:

This is an aspect to explore more deeply. The idea was to start from the experience of different spiritualities, given that there are many spiritual families in the Church,

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<sup>15</sup> For Pierre Bourdieu, 'habitus' refers to socialised norms or tendencies that guide behavior and thinking. *Habitus* is 'the way society becomes deposited in persons in the form of lasting dispositions, or trained capacities and structured propensities to think, feel and act in determinant ways, which then guide them' (Z. Navarro, 'In Search of Cultural Interpretation of Power', *IDS Bulletin* 37/6 (2006):16, citing L. Wacquant, "Habitus," in *International Encyclopedia of Economic Sociology*, eds. J. Becket and Z. Milan (London, Routledge, 2005), 316.

<sup>16</sup> *Towards a Spirituality for Synodality*, loc. cit.

<sup>17</sup> *Ibid.*, 5.

<sup>18</sup> Document for the Continental Stage, n. 87.

to analyze the way in which each of these spiritual families live common discernment, this search for communion for the mission that is synodality, and starting from there, finding common traits. It was an exploratory day: in fact, what is fundamental and certain is that there is no synodality without spirituality because synodality places at its center the fact of walking together with Christ and listening to the Holy Spirit. This spiritual dimension is therefore truly an essential dimension of synodality that we must continue to explore.<sup>19</sup>

What do we hope to accomplish by considering different spiritualities? I think we want to have a broader picture of how the Holy Spirit is working in our world and making God present through events and people of different contexts and circumstances and in different generations.

What is spirituality all about? A basic and general description of spirituality is “a lived religious experience.” It is an experience of something far beyond our self. It is an experience of transcendence.

Spirituality may also be understood as “the totality of human life energized by an inner drive for self-transcendence, that is, for moving beyond self-maintenance to reach out in *love, in free commitment, to seek truth and goodness.*” It is “a way of integrating one’s life through self-transcending knowledge, freedom and love in light of the highest values perceived and pursued.”

Spirituality refers to the way our fundamental values, lifestyles, and spiritual practices that reflect particular understandings of God, human identity, and the material world as the context for human transformation.

Spirituality is “a way of life lived in response to the divine spirit. It describes our human appreciation of the mystery at the heart of life, the mystery of God revealed and known. Spirituality is a dynamic, not static, term insofar as it points to our day-to-day engagement with the real world around us where God’s presence meets our own.”<sup>20</sup>

There are certainly many more definitions of spirituality as there are also many spiritualities.

We can describe Christian spirituality as “one’s entire life in relationship to God, in Christ Jesus, empowered by the Holy Spirit.” So, what distinguishes Christian spirituality from other spiritualities? It is our belief and acceptance of Christ Jesus who revealed to us God as our Father and who, after his death and resurrection, gave us the Holy Spirit to guide us towards maturity of identification with Jesus Himself.

More briefly, Christian spirituality is fellowship with God through Jesus Christ in the Holy Spirit. Christian spirituality is the way the personal GOD is at work in our human experience.

Michael Downey defines Christian spirituality in a way that highlights the multidimensional character of spirituality. “The Spirit at work in persons (1) within a culture, (2) in relation to a tradition, (3) in memory of Jesus Christ, (4) in the light of contemporary events, hopes, sufferings and promises, (5) in efforts to combine elements of action and contemplation, (6) with respect to charism and community, (7) as expressed and authenticated in praxis.”<sup>21</sup> This definition highlights the multidimensional character of spirituality.

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<sup>19</sup> See <http://secretariat.synod.va/content/synod/en/news/sister-becquart--there-is-no-synodality-without-spirituality.html>.

<sup>20</sup> Barbara Bowe, *Biblical Foundations of Spirituality* (New York: Rowman & Littlefield Publishers, Inc., 2003), 19.

<sup>21</sup> Michael Downey, “Jean Vanier: Recovering the Heart,” *Spirituality Today* 38 (1986): 339-40, cited in Bowe, *Biblical Foundations of Spirituality*, 12.

For Tarsisius van Bavel, OSA, a Dutch Augustinian scholar, spirituality may be defined according to five key elements. “Spirituality or charism is 1) a permanent inner attitude of the human mind and heart, 2) obtained through a process of personal assimilation of an evangelical value, 3) in dialogue with the world of the individual and of the human race as a whole, 4) originating from a free choice, and 5) made concrete as a particular center of our life-style with due emphasis and attention.”<sup>22</sup>

When we look at our Christian spirituality we can discover five elements flowing from the following characteristics. Christian spirituality is Trinitarian. We believe in One God in three Persons – the Father, the Son and the Holy Spirit. Christian spirituality is centered in and on Christ. We go to the Father through and in Christ Jesus. When Jesus started His ministry, the first thing He did was to call disciples and form them into a community. He proclaimed the Kingdom with His disciples. And we know of the journey of His community with Him not only in the Gospels but also in the Acts of the Apostles. These writings attest that the crucified and Risen Lord breathed out the Holy Spirit upon the disciples gathered in community. The Spirit who proceeds from the Father and the Son binds the community in unity and love. Our Christian spirituality is ecclesial yet deeply personal. The Spirit is poured out into our hearts and leads us to ever greater loving relationship and intimacy with God, with one another and with all God’s people near and far. As Christians, we are called to mission. We are missionary disciples of the Lord Jesus.

We can identify the five elements of Christian spirituality as God-image, community, prayer, ministry, asceticism. They are not only elements but also coordinates because they operate simultaneously and interactively.

We can compare these five elements and coordinates of Christian spirituality with the elements previously mentioned, such as fundamental values, lifestyles, spiritual practices that reflect particular understandings of God, human identity and the material world as the context for human transformation. The comparison shows that spirituality is grounded on fundamental beliefs and values which are articulated and expressed in various ways. These beliefs and values concern the person’s way of understanding the realities in and around him/her.

As we continue to explore the spirituality for a synodal Church, we may consider these elements and coordinates.

The Document for the Continental Stage reminds us that it is “not a conclusive document because the process is far from being finished.”<sup>23</sup> It is a theological document “in the sense that it is loaded with the exquisitely theological treasure contained in the experience of listening to the voice of the Spirit enacted by the People of God, allowing its *sensus fidei* to emerge...[and] that it is orientated to the service of the Church’s mission: to proclaim Christ who died and rose again for the salvation of the world.

The DCS clarifies that it “does not provide a definition of synodality in the strict sense but expresses the shared sense of the experience of synodality lived by those who took part.” A re-appropriation of the common dignity of all the baptized is the authentic pillar of a synodal Church and the theological foundation of unity which is capable of resisting the push toward homogenization. This enables us to continue to promote and

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<sup>22</sup> Joseph Farrell, OSA, “Augustinian Spirituality (*Unitas in Caritas*),” citing T. van Bavel, “Reflections on Spirituality and Charism,” *Augustinian Spirituality and the Charism of the Augustinians*, ed. J. Rotelle, OSA. (Villanova, PA: Augustinian Press, 1995), 78. <https://www.synod.va/en/resources/spiritual-and-liturgical-resources.html>. Accessed 15 December 2022.

<sup>23</sup> *Document for the Continental Stage*, n. 8.

make good use of the variety of charisms that the Spirit with unpredictable abundance pours out on the faithful.”

The Commission Spirituality Subgroup likewise articulates the purpose of its document. It is meant to encourage reflection, prayer and engagement. The document aims to show the necessary relationship of spirituality and synodality. It offers an invitation to each reader to enter into the reality of the Church’s synodal life through their own reflection, experience and vision.”<sup>24</sup>

Thus, what I have shared with you are possible ways of articulating your own spirituality, your own way of living Christian spirituality according to your experience of being led by the Holy Spirit.<sup>25</sup> That is a treasure that the synodal Church hopes to share.

## CONCLUSIONS

### Brief Concluding Note: Mary and Synodal Spirituality

Let me start my concluding note with a quote from Pope Francis:<sup>26</sup>

To hold a “synod” means to walk together. I think this is truly the most wonderful experience we can have: to belong to a people walking, journey through history together with their Lord who walks among us! We are not alone; we do not walk alone. We are part of the one flock of Christ that walks together.

Indeed, we are not alone. The Lord is among us. God walks with us and we walk together. We are not alone because Mary, our Blessed Mother, also accompanies us in our synodal journey.

The third part of the Document of the Commission on Spirituality presents the Blessed Mother as one who illuminates and accompanies the synodal way of the Church. Mary directs our gaze to Jesus her Son. Mary, the mother of God, the mother of the Church, is with us on the journey, a journey in mission, for “there is only one way, one object of our desire, one source of our life and hope: Jesus Christ.”<sup>27</sup>

Mary embodies synodal spirituality. Let me now invite you to a prayerful silence as we go through the pictures that depict Mary in the Gospels. Let these pictures recall how Mary has been led by the Word of God and the Holy Spirit in her life with Jesus, sharing His mission up to the cross and the resurrection and the gift of the Holy Spirit.

Here are the key themes that we find in the document on synodal spirituality that serve as the dimensions and features of synodal spirituality: discernment, listening, contemplation complementarity, charisms, poor and peripheries, humility, forgiveness, reconciliation, conversion, communion, ecumenism, beauty.

We may use these to reflect on the Marian and Eucharistic bases and characteristics of our own spirituality and how synodal spirituality can emerge more clearly in the Church through the synodal process of active listening, dialogue and discernment and spiritual conversation.

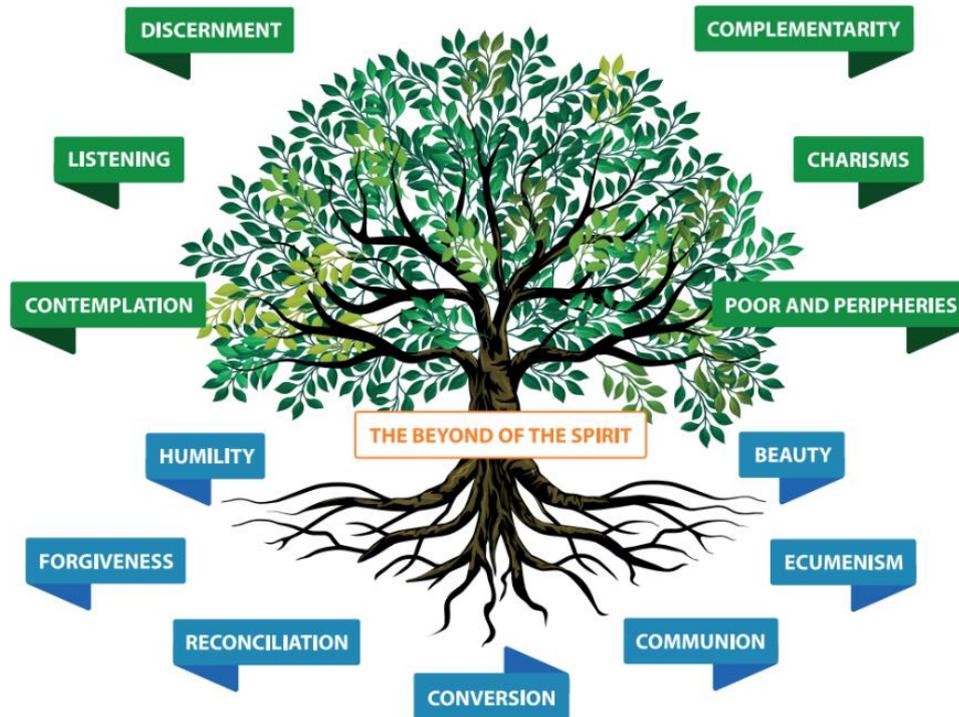
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<sup>24</sup> *Towards a Spirituality for Synodality*, 8.

<sup>25</sup> According to Walter Principe there are three levels of formulation in defining spirituality. The first level is the existential or lived reality of the person (e.g. Augustine, Dominic, Ignatius); the second is a formulation of a teaching about the lived reality (i.e. self-sacrifice, interiority, humility, common good, friendship, love). The third level deals with the study of the first and the second level. W. Principe, “Toward Defining Spirituality,” in *Exploring Christian Spirituality: An Ecumenical Reader*, ed. K. Collins (Grand Rapids, MI: Baker Academic Books, 2000), 48, cited in Farrell, “Augustinian Spirituality”.

<sup>26</sup> Pope Francis, Address to the Clergy, Consecrated People and Members of Diocesan Pastoral Councils, during his Pastoral Visit to Assisi, Cathedral of San Rufino, Assisi, 4 October 2013.

<sup>27</sup> *Towards a Spirituality for Synodality*, 45.



Picture 1. reflect on the Marian and Eucharistic bases

Finally, we conclude with hope that we receive the grace to continue in this synodal journey with openness of heart and generosity. “In Mary, we learn how to travel as a synodal Church. We learn to be at home in the world and to make a home for all those who are seeking home, a place of welcome and refuge, healing and salvation, a place of reconciliation, peace and the assurance of eternal life.”

Mary our Mother and companion on the journey, pray for us.

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