

**THE XVI ORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS
“FOR A SYNODAL CHURCH: COMMUNION, PARTICIPATION AND MISSION”**

Based on the Preparatory Document and Vademecum for the Synod on the Synodality, these questionnaires are written.

“For a Synodal Church” is “journeying together” to proclaim the Gospel.

The following questionnaires manifest clearly the synodal way of ours. We have had responsibilities on explicating, deepening and summarizing issues in accordance with the context of countries and regions. By then, it is essential for us to pray together, meditate and share with one another.

1. THE JOURNEYING COMPANIONS

In the Church and in society, we are side by side on the same road.

- a. Am I/are we journeying together?
- b. Who is asking us to journey together?
- c. As journeying together, what persons or groups are left on the margins, forgotten and excluded?
- d. Who are the ones that cannot journey together? Why is it so?
- e. Do I/we want someone to journey together? What shall we do in order to journey together?

2. LISTENING

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

- a. Sometimes we can hear the voice of God speaking through words that we don't understand. To whom am I/are we listening?
- b. Do I/we not care for listening? Especially, not listening to women, young people, the little, neighbors, those who have different standpoints, the poor, the discarded and the excluded, refugees, etc.
- c. Why can't we listen to them attentively?
- d. How can we listen to them attentively?
- e. Do we need someone to listen to us?
- f. How can I/we do in order that someone listen to me/us?

3. SPEAKING OUT

All are invited to speak with courage and parrhesia (boldness), that is, integrating freedom, truth, and charity.

- a. Am I/are we manifesting my/our life of faith in reality? If not, why is it so?
- b. Are there opportunities and places of courageously speaking out clear and loud within the community and society? If not, why is it so?
- c. Do we maximize the useful means of proclaiming the Gospel? e.g. printings, newspaper, magazines, TV, radio, SNS, internet, etc.
- d. Do we have any idea on mission?

4. CELEBRATING

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

- a. How do prayer and liturgical celebration inspire and direct our “journeying together”? If not yet experienced, why is it so?

- b. How do we do in order to translate such graces into practice?
- c. How do we promote the active participation in the liturgy?
- d. Do I/we pray together?
- e. What experience(s) is/are given to the exercise of the ministries of the reader and acolyte?

5. CO-RESPONSIBLE IN THE MISSION

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

- a. Are all Baptized person conscious of their missionary vocation?
- b. Have we tried out to proclaim the Gospel yet? To whom have we had to proclaim the Gospel?
- c. In what kind of perspectives and realms do we not support mission?
- d. What are the hindrances of our active doing mission?
- e. To whom are we most likely surrendering the mission? or are we together doing mission? How can we effectively foster the proclamation of the Gospel?
- f. By what means and ways do we use to proclaim the Gospel, or to prepare for mission? e.g. via social and political commitment, in scientific research and teaching, in the promotion of social justice, in the protection of human rights, and in caring for the Common home, etc.
- g. How does the community support its members committed to service in society on all fields?

6. 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.

- a. Are we active in dialogue with those who have different views and with believers of other religions? Do we afford to keep in touch and dialogue with them?
- b. What are the places and modes of dialogue within our particular Church?
- c. How do we promote collaboration with neighboring Dioceses, with and among religious communities in the area, with and among lay associations and movements, etc?
- d. Do we pay special attention to any issue within the Church and society?
- e. What experiences of dialogue and shared commitment do we have with believers of other religions and with non-believers?
- f. How does the Church dialogue with and learn from other sectors of society such as the world of politics, economics, culture, civil society, the poor...?

7. WITH THE OTHER CHRISTIAN DENOMINATIONS

The dialogue between Christians of different confessions, united by one Baptism, has a special place in the synodal journey.

- a. Do we pray together, share and journey with other non-Catholic Christians?
- b. What should we do for journeying together?
- c. What fruits have we drawn from this "journeying together"?
- d. What is/are next step(s) after journeying together?

8. AUTHORITY AND PARTICIPATION

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

- a. Do we know well our Diocese's goal?
- b. How do we concretely collaborate to target its goal? Are we acting together in order to reach its goal? What are those activities or practices?

- c. In every meetings, do we share with each other the ways of translating the mission into practice, aside from making decision to whom assumes of responsibility within our particular Church?
- d. Have we articulated our personal views? Have we wanted co-faithful to listen to our views?
- e. How are lay ministries and the assumption of responsibility by the female faithful promoted?
- f. How do the Diocesan Associations such as Parish Pastoral Councils, Diocesan Pastoral Council, Regularly Clergy Meeting, etc., function at the level of the Diocese?
- g. How do the leaders lead and the participants participate for the synodal Church/parish?
- h. Have we ever experienced the synodal Church within our particular Diocese?

9. 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.

- a. Have we started any meeting with prayer, reading the Sacred Scriptures, and then to follow the Word of God, as well as to bring forth all activities of the Church/parish?
- b. Have we done pastoral activities within our conviction of God's ever-present and of The Holy Spirit's working with us at all time?
- c. How do we promote participation in decision-making within hierarchically structured communities (Pope, Bishops, Priests, Religious Men and Women, Laity)?
- d. Have we started the process of decision-making with the moment of listening to all the people of God?
- e. How is the relationship between viewpoint-gathering and decision-making? How is this relationship done?
- f. How and with what tools do we promote transparency and accountability?
- g. By what procedures and methods do we discern together and make decisions?

10. FORMING OURSELVES IN SYNODALITY

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

- a. How do we make more aware and capable of 'journeying together' within the context of mission and liturgy?
- b. What formation do we offer for discernment and the exercise of authority based on the principle of 'journeying together'?

Questionnaires written by CBCJ Committee on Synod 2023, translated by Fr. Michael VINH, in-charge of Naha Diocese's Committee on the XVI Synod 2023.