Archdiocese of Dublin

SYNODAL PATHWAY SYNTHESIS:

THE ARCHDIOCESE OF DUBLIN REPORT

This report outlines the steps and stages in the Synodal Pathway of the Archdiocese of Dublin, and captures the treasures shared by people in the Archdiocese as groups and gatherings discerned the voice of the Holy Spirit. The introductory section details the milestone moments and turning points in the process, as well as the spiritual dimension of the pathway. Following on from this, the report explores some of the interesting, innovative or enlightening elements from the feedback and then moves to concerns, difficulties or challenges that were raised. The trends which emerged are presented within the synodal framework of communion, participation and mission. Finally, the concluding remarks describe pastoral steps that can be taken from what the Holy Spirit is saying to us.

At the beginning of the Synodal Pathway, as we gathered in the Pro-Cathedral, Archbishop Dermot Farrell offered the following reflection:

'Life is alive! When we reflect on our lives, we see that human life is characterised by change: that which does not change has either never been alive or is no longer alive. Stones do not change, and unfortunately, life can become like that: life can become fossilised- very beautiful, but no longer alive, a stunning relic of another age, but no longer alive: "dry bones," to use Ezekiel's powerful image (Ezekiel 37:1-14).

The way the Church lives out its mission-the way we live out our mission-continually needs revitalisation, just as the dry bones in Ezekiel's valley of death needed to be invigorated. As proclaimed by the prophet Ezekiel, Israel's restoration is not meant to be a mere political change, but an occasion of profound spiritual renewal, requiring a new heart and a new spirit.'

It is within this context of revitalisation of our mission that we began our process.

MILESTONES, TURNING POINTS AND SPIRITUAL DIMENSION OF THE JOURNEY

In the Archdiocese of Dublin, the first milestone was the liturgical launch of the Synodal Pathway on Sunday 17th October 2021 in St Mary's Pro-Cathedral. Inspired by the phrase "we are all in the same boat," the interior of the Pro-Cathedral was liturgically arranged into the shape of a boat. *(Cf. The Preparatory Document for the Synod §5 and the Vademecum §2.3, informed by Fratelli Tutti §32)* The bow of the boat faced towards the Cathedral door, emphasising mission and outreach to the peripheries. The 'net' was cast wide with invitations to all parishes to send representatives. The Archbishop, with three young people, raised the sail of the 'synodal boat', initiating the diocesan Synodal Pathway.

The phrase 'we are all in the same boat' also inspired the design for the diocesan logo, highlighting the boat as the place where all the baptised and the illumination of the Holy Spirit (symbolised by the lighthouse).

At the same time, a range of synodal digital resources were published on-line based on the preparatory documents. These included a digital flipbook entitled Simply Synod, role descriptions for the selection of parish animators, five three-minute bite-sized videos, and elaborated versions of the synodal prayer for daily use. Resources were continuously updated and expanded throughout the process.

At the outset, Archbishop Dermot led the process by connecting with the five pastoral areas of the diocese and taking part in pastoral orientation sessions in October with all pastoral ministers of the diocese. Because of restrictions in gatherings on account of the Covid pandemic, this was on-line. Then, training of the local animators to lead synodal gatherings took place in two stages. In the November training, reactions were typically anxiety, confusion, lack of clarity, worry about the process and managing strong emotions. The January training session was a major turning point, as animators grew in confidence about and understanding of the Synodal Pathway. At this turning point, many animators realised that their task was not about discussion or debate but helping everyone to listen in order to understand. *(Cf. The Preparatory Document for the Synod §30 and the Vademecum §2.3)*

The diocesan Synodal Steering Committee proposed four questions focused on joys and sorrows, hopes and fears, informed by *Gaudium et Spes §1 and the Vademecum §5.3*, to help local parish gatherings to share experiences. The four questions were deliberately crafted to elicit an open, direct and simple response, enabling participants to stay close to their experiences. Participants were invited to consider the following question:

'When you think about your experience of Church what brings joy?'

And similarly, for sorrows, hopes and fears, enabling the gathering of the fruits of people's experiences in a synodal dynamic. These questions enabled a deeper reading of responses, noticing convergence and divergence. As participants listened to each other, indications of 'what the Spirit is saying to the churches' emerged. *(Revelation 3:22)* This highlighted new possibilities, new paths and new pastoral actions.

The spiritual dimension of the journey was intrinsic to every session, always keeping in mind the dynamic of spiritual conversation. Each gathering began with prayer and every step on the way was interspersed with reflective moments connecting to scripture and the synodal prayer. It was felt by some parishes that the process would need more time to be fully effective, in relation to reaching out to the peripheries, particularly within the context of emerging from the Covid pandemic. Nevertheless, animators were surprised by the positive engagement of so many participants. People were delighted to have the opportunity to speak freely and openly (parrhesia), in an environment of acceptance at in-person gatherings. In addition to this, the team at Manresa Jesuit Centre of Spirituality offered four online sessions to all who were taking part in the Synodal Pathway drawing upon the insights of St Ignatius. Each zoom session presented some essential elements of Ignatian spirituality to inform the Synodal Pathway.

A total of one hundred and seventy-three parishes hosted gatherings for ten thousand five hundred participants. These gatherings were coordinated by three hundred and twenty-five animators who took part in two online training sessions and additional support sessions. The average gathering had between thirty-five and forty participants, however the largest gathering had two hundred and eighty participants. Another two thousand two hundred people participated in other ways, mainly in focus groups. Parishes expressed enormous gratitude for all the preparation, accompaniment and facilitation that the animators provided within such a short span of time. Great efforts were also made to reach out to people representative of different interest groups. Nineteen synodal conversations were held in the form of focus groups, reaching out to religious congregations, health care chaplains and providers, universities, teenagers, secondary schools, young adults, LGBTQI+ community, survivors of abuse, ecumenical groups and prison chaplains.

The parish reports, while voicing many serious concerns and challenges, were uniformly positive in their tone and expression. There is a real desire to participate as fully as possible across the diocese, coupled with a remarkable energy and enthusiasm. This synthesis tries to do justice to both the spirit and the content of all the parish reports and focus groups. The report references quotes that often encapsulate key trends across the parishes and deaneries.

INTERESTING, INNOVATIVE OR ENLIGHTENING RESPONSES

Firstly, for the majority of those who took part in the gatherings this synodal process was a cause of hope. Coupled with this was a high expectation of a humbler, listening clergy, that is, bishops and pastors who engage with people, in real life situations, as all walk and discern together. This can be practically actioned locally, by carefully discerning together what we can do and need to do. This implies that a synodal church cannot go back to silencing divergent voices. Feedback from parishes indicated that this only alienates more and more people.

Secondly, a large majority find Pope Francis positive, inspirational and encouraging, in particular his simple lifestyle and his call to care for creation. The desire for an outward-looking church is strong, a church that connects with young people in a more intentional way. For the young, action for social justice is both central to Church teaching and also a means of making the Gospel message more relevant for our time.

Thirdly, people coming to Dublin from different cultures are also a positive influence in our parishes: with a vibrant living faith and high levels of participation, they are a great example to their Irish friends of how things can be.

Fourthly, the opportunity to connect to the celebration of the liturgy on-line has been very supportive during the pandemic. Other on-line ways of engaging should now be developed further, making better use of the arts to communicate the Gospel, expressing our symbols and sacraments, using digital communications, music and social media.

CONCERNS, DIFFICULTIES OR CHALLENGES RAISED

Firstly, parishes stated that the synodal consultation was very welcome and there was a strong voice for urgent change. At the same time, anxiety was expressed that nothing might happen as a result or it might happen too slowly. In particular, there is a consciousness that change may face resistance to renewal from within the Church and from clericalism. The biggest fear is that there will not be a shift in the balance between the pastoral application of Church teaching and community needs. This is aligned with the fear that once the synodal process has finished, there will be a continuation in the decline that sees a drop in numbers of priests, young people in the church, and no change in the role of women in the Church or the option for priests to marry and enjoy family life. There is a hope that women will have a meaningful role in the life and governance of the Church. Feedback also highlights that a palpable tension exists between the desire to be relevant and meaningful and the fear that traditions and teachings will be lost.

Secondly, for many the language in the liturgy is a barrier. The language needs to speak clearly to people, relate to laity and connect with people at Mass. A need for more simplified language is well articulated with the fear that the encounter of the Eucharist risks being lost in too many words, many obscure. This is aligned to concern about the quality of homilies and their relevance for today. It is more positively expressed in an articulated desire for good quality faith development and the necessity of re-evangelising across the generations.

Thirdly, an older generation experiences sorrow, guilt and helplessness about their children not participating in the sacramental life of the Church and grandchildren not being presented for baptism. Reaching those who have some affinity with the Church, especially young adults and children is a key concern. One parish stated,

'It may well be that the young people "out there" know nothing about the church experience except the scandals.'

A fourth concern arises about the workload of the priests and the age profile of both priests and people. Many priests are over-stretched and the current model of parish is no longer sustainable. There is an urgent need to develop new ministries.

Finally, a key concern for young adults is the lack of relational warmth in many Church settings, as they stated:

'The church is a cold place for young people.'

Across the parishes, themes clearly and strongly converged, forming common trends. The four major trends are the importance of community belonging, the role of women, the place of young people and the inspirational leadership of Pope Francis. Every parish highlighted the sense of belonging and support as vital, linking this with the celebration of the Eucharist. It would be hard to overestimate how enormous this trend is in parish reports, even if among the older generation. For this generation, the sacramental life also retains its significance as an experience that provides life, joy and energy. All reports highlight and value the role of women. In particular, this includes leadership and ministry, as well as governance. Every parish mentioned sustainability in relation to the felt absence of the young. It is hard for young people to identify with and affiliate to the church. This is articulated in the following statement:

': 'To stay alive, a parish will need to develop strategies to nurture both young people and young parents. How can we accompany young people in their faith, both in terms of spirituality and catechesis?'

Across all the parishes and deaneries, Pope Francis is inspiring many and energizing them for change. For a growing number of parishes this is enabling them to reach out about care of our common home, environment and climate change. Finally, the impact of the abuse scandals is ever present. The abuse scandals caused lasting harm (as well as sadness) and a deep longing for healing is also articulated by many parishes.

In a deeper reading of these trends, it became clear that they connect strongly with the synodal themes of communion, participation and mission, where communion relates to who belongs, participation to who can participate in the life of the Church and mission to the necessity of reaching out beyond the confines of the parish.

Although the belonging afforded by Church membership and participation are crucial for many people, there is serious worry that it is disintegrating. Correspondingly, this raises the need to promote actively the value of community.

This great value placed upon community can be discerned as the Spirit inviting the Church to reflect on how Christ reached out to the people of his time in their diversity. There is a clear indication to seek a true and honest inclusiveness within the Church, that welcomes and accepts all those who want to be there. More generally, parishes articulate a need to recognise the gifts in the People of God and promote them for the good of the community. Parishes are keen to continue the synodal dynamic which can promote community by means of gatherings, both formal and informal. One parish observed that

'the Holy Spirit lives within all of us. When people gathered, the collective Spirit was present - you could feel it was there.'

Parishes observed that the scandals, abuses and inappropriate behaviour by some of those in ordained ministry and Church authority have contributed to current difficulties. The Church must continue to implement rigorous safeguarding policies. Coupled with this, parishes generally expressed regret that this has enabled some to opt out of Church, and some media use this to undermine the Catholic way and culture. There has been significant reputational damage, resulting in the loss of moral authority. However, there are other forms of abusive behaviour also named: clericalism, materialism, the remoteness of some clergy and hurtful experiences of exclusion. The communion of the Church has been significantly fractured as a result of these scandals, where many people have left the Church and may never return.

PARTICIPATION

The effort to renew the Church must be marked by urgency and also openness to the new. This will include much more significant roles for laity, recognition of the role of women and expanding criteria for who can be ordained. The continued treatment of women as less than co-equal with men is a source of anger as well as of sadness, in the majority of the parishes. Across the vast majority of the parishes, there is great hope that women will have a meaningful role in governance and ministries, including becoming deacons and priests. Parishes also expressed great openness to married men becoming priests. In this way, the witness value of optional celibacy might be more evident. In the words of one deanery report,

'women and married priests would be much more in touch with people in the community - real people in touch with real people.'

The declining numbers of clergy can be viewed positively as an opportunity to develop new ministries, to quote one parish,

'others are finding their role in the Church.'

This refers to lay people and the development of lay ministries. Parishes articulate the need to facilitate and promote lay leadership at a local level immediately. There is, however, a concern that lay people who respond to the call to serve in the near future will not have the support or formation they need to bear lasting fruit.

There is a call to recognise marginalised groups, through developing church teaching and finding ways of welcoming and becoming more inclusive. In a deanery report, this was expressed as follows:

'many are demoralised by the Church's approach to issues of sexuality, raising the need to include all who are seeking God.'

There is a strong plea that the Church should become genuinely inclusive not only in word but also in deed, by reaching out to unmarried couples, divorced, remarried, LGBTQI+. The Church needs to explore how people can be included and stop looking for reasons to turn people away. This also connects with a clearer outreach to those who are disadvantaged and a call for the Church to become the champion of the poor, the oppressed and the vulnerable. As one parish said

'There is no point talking about love of neighbour, if we are not putting it into practice on a daily basis.'

Critically, all reports cited a reduction of people in all age categories participating in parish life, a situation that has worsened in the pandemic. In particular, there has been widespread inability to engage the young and to continue meaningful participation after reception of Communion for the first time and Confirmation.

On the positive side, parishes are more aware that the community of faith is called to reach out to young people—they are genuinely good, with a great deal to offer. One parish reported as follows:

'There are already strong and powerful youth who are very active in our parish in ways that are deep and meaningful to them-we need to tap into that powerful, youthful energy to connect with them.'

A clear strategy is needed to support young people and young parents, with a particular focus on catechetical accompaniment in the parish. In their own words:

'Young people want to be taught the truths of the faith clearly. They are concerned about the lack of good teaching, catechesis, sacramental preparation.'

(Teen Synod Participants)

There is a felt need for ongoing opportunities to grow in faith and develop faith in a younger generation. Some young people still have a desire to engage with the Church—this is a sign that the Church can thrive, if it actively listens to the voices of the young and changes. Young Adult synodal participants stated:

'The Church needs to adapt and bridge the gap between us and them-why does it stay silent on matters of who we can love-the body of Christ is not out of touch, the Church is.'

MISSION

Parish reports articulate the need to become more missionary, to be less passive by going out to people and not always relying on them to come to Church. As one particular parish expressed it:

"Parishes seem to be in a maintenance cycle rather than parishes "fit for mission" leaving the decision for change to the hierarchy rather than making local changes in their parishes.'

Again, as one parish put it,

'we don't really know how to evangelise.'

Parish reports highlight the necessity to grow and mature in faith and to be formed both for living a life of faith and for evangelisation. Faith needs to be fostered and nourished. During the pandemic, various experiences of different activities and projects across parishes are evidence that local parishes are actively beginning to seek to strengthen their faith. It is critically important to form parents/guardians at the time of sacramental milestones of children. Such nourishment will include good homilies, training in prayer and adult catechesis. As one parish put it:

'There is a yearning to study, pray, share and deepen Scripture and to share Lectio Divina.'

When people develop their faith they can discover and use their charisms. The lack of this faith development at parish level indicates that there is a crisis in the transmission of faith rather than a crisis of faith.

At the same time, parishes highlighted that Christians must learn to live in an increasingly secularised society. There will be pressure to abandon their faith. The Church must provide support for its members to live their faith in that context. Without such support local pastoral initiatives can flounder. Parishes also articulated a fear that the Church is gradually disengaging from society and going into a cocoon of its own.

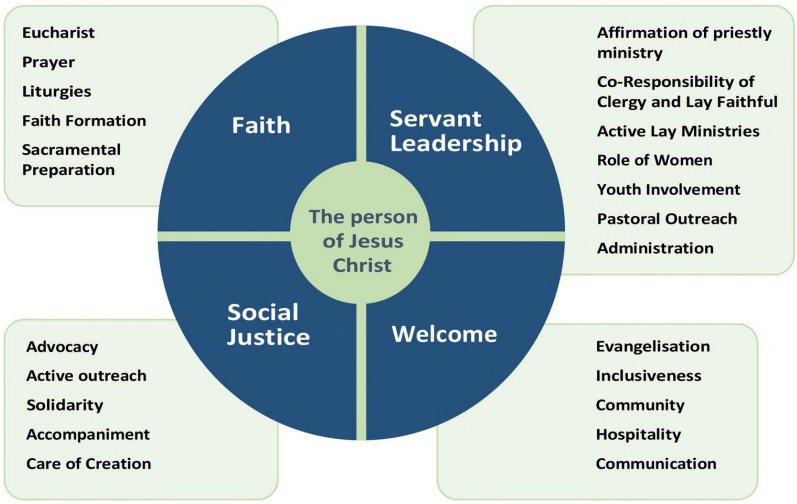
As one parish put it, Jesus is present in the life of people who are not involved in formal Church structures.

'The only Gospel some people will hear or meet is you.'

More than half of the parishes said change has to happen or the children of tomorrow will never experience Church. While change and renewal are often used interchangeably, some renewal movements can be identified. Parishes are now more conscious that change is required to transform the world for the better, in the spirit of *Laudato Si'*. There is also a sense of urgency that steps must be taken to address the many gaps that have opened up in Church life and are manifested in falling attendances, decline in vocations to priesthood, absence of young and middle-aged people, lack of formation and of leadership.

These issues converge strongly with the diocesan *Building Hope Task Force Report (2021).* For this report three thousand people responded to an online survey about the future pastoral needs of the Diocese. In the Report (page 15), four key dimensions of diocesan and parish life emerged as needing significant development:

1. Building communities of faith
2. Developing servant leadership
3. Becoming communities of welcome
4. Engaging in action for social justice



The synodal parish responses, together with the focus group feedback, further articulates this urgency. At the same time the responses begin to name more clearly steps that the Spirit indicates can be taken pastorally.

The Synodal Pathway offers hope but there is also a fear that the Church leadership will not listen and that nothing will change. Change can often be perceived as a dying but, in reality, it is a marvellous opportunity to respond to the Spirit.

Look, I am doing something new, now it emerges; can you not see it?
(Isaiah 43:19)

CONCLUDING REMARKS AND STEPS INDICATED

The experience of being on the Synodal Pathway has been transformative for the Archdiocese of Dublin, enabling many in a parish setting to see that we can listen to each other and envisage a new future where listening to understand becomes a key feature of the way we discern together. For the nearly thirteen thousand participants and for those who animated the listening process at local parish level and in focus groups, there was a deep appreciation of how we can continue to discern a way ahead, in a prayerful reflective environment.

Engagement in the Synodal Pathway highlighted the importance of belonging and community in the lives of many. The Spirit is inviting the people of Dublin diocese to actively promote the significance of community gathering.

- This is aligned to recognising the gifts of the Spirit in the People of God and developing these for the good of the community. Continuing the Synodal dynamic (of gathering to listen to the voice of the Spirit and discern together) must be an important priority in every parish. The synodal approach should be embedded at every level of Church activity.

- The Spirit also indicates that the role of women in the Church needs to be developed so that their baptismal participation in the mission of the Church is fully realised. This must include the development of new ministries within the diocese, as well as the formation of lay people for pastoral service and action.

- Many were moved by the Spirit to call for the consideration of women in ordained ministry, so that the Church may be enriched by their deeper participation in leadership and governance roles.

- Aligned to this is the concern raised by a large majority of parishes that there should be a place in the Church for all who are seeking God, as we hear the Spirit's call to become more inclusive.

- The voice of Spirit spoke through people's concern about the absence of young people in the life of the Church. This is part of a comprehensive call to become a more intentional Church, reaching out to the world and making a difference through social action.

- Young people themselves are asking for more support to grow in faith, in prayerfulness and in active discipleship, as well as developing an outreach to the poor and marginalised.

- The growing interest and engagement with Laudato Si' is a definite indication that the Spirit is moving parishes and groups in the diocese to give priority to the care of Creation. At the same time, there are indications that there is a need for growth in outreach to and awareness of those on the margins of society. While some parishes mentioned this, for most it was not a key topic of engagement.

- The voice of the Spirit also indicated the urgency of enabling everyone to develop their faith and the necessity of providing opportunities for all to grow in faith. This includes a deeper appreciation of the Word of God, an immersion in prayer and basic catechesis. There is a real desire for adult faith formation and also an openness to more people availing of training for ministries.

- For many the reputational and emotional impact of the abuse scandals is still very raw. Here the Spirit is indicating a deep need for healing. The good work already started to safeguard others must continue in all of the Church's pastoral practices.

- The leadership of Pope Francis is marked by compassion and joy, simplicity and synodality, rooted in his relationship with Jesus. These fruits of Spirit (Galatians 5:22) have inspired many. All in leadership, at any level, can embrace this Gospel vision.

- There is a definite sense that the people of the diocese of Dublin grew in their understanding and experience of synodality, as they listened and reflected together. Many voices concurred in stating that this is the way to proceed if the Church is to be renewed.

The time-line of the Dublin Diocesan Synodal Pathway October 2021 to June 2022

OCTOBER 2021

- The launch of the diocesan phase
- Launch of digital resources
- Four Orientation Evenings on Zoom for all Pastoral Leaders. The evenings were structured around Theological, Scriptural and Pastoral understandings of Synodality

NOVEMBER / DECEMBER 2021

- Criteria published for the choosing of local animators
- First Animator Training Session (four evenings offered)

JANUARY / FEBRUARY 2022

- Second animator Training (four evenings offered)
- Template for Invitations to local gatherings published
- The Manresa Team launch 4 Zoom Lenten Sessions on Wednesdays
- Additional animator support sessions Tuesdays February

MARCH 2022

- Template of parish Reports published
- Synodal gatherings take place locally
- Gatherings of various Focus Groups

APRIL 2022

- Two gatherings for all Animators North and South of the diocese
- Parishes and Focus groups asked to submit their reports

MAY 2022

- 16 Synodal Readers nominated and trained to receive and discern reports form the 16 diocesan deaneries
- Dublin Diocesan Synthesis is submitted

JUNE 2022

- Diocesan Synthesis is published
- Diocesan Delegates from 26 dioceses gather in Athlone

APPENDIX B
Verbatim Comments

Interesting, innovative or enlightening

- People were very in tune, it was an enjoyable experience to share. We were more than surprised by how well it went.

- The people who participated in the gatherings were delighted to be given the opportunity to express themselves and would welcome other such ventures.

- Coming together is itself a sign of hope. The pathway itself is showing a way forward. At the same time, some change is needed to recognise people's contribution: listen, engage, involve, be open and repeat.

- The Holy Spirit makes us look outwards to others and connects everything together.

- It's a joy that the Church is in action on the street, reaching out to those in need regardless of their religion.

Concerns, difficulties or challenges

- Whole generations are falling away from faith because of poor faith formation of young people and adults.

- Can feel the hurt caused by exclusion, lack of engagement with laity, also the pain when one's children or family members no longer attend church.

- Sorrow about the ignorance of a large group of people re the teaching post Vatican II. A sadly missed opportunity to utilise laity. Educated and graduates not seen as essential to build the Church.

Common trends

- There is a strong sense of connection anchored in the parish, as a hub of community, a source of celebration, gathering and support but it can also be a place of isolation and not belonging. More relational, dialogical and personal engagement and small faith communities could be positive developments.

- We need a broader re-imagined priesthood that develops women's roles and the gifts of the laity.

- Pope Francis is consistently named, primarily because of the witness he gives. Aligned to it, is the synodal pathway itself. Both are linked to change; and there is a note of fear. For many, the fear is that change won't happen or be stifled; for others the fear is too much change.

- Compassionate and humble pastoral leadership is a beacon of hope. His fresh approach to a mission Church. His writings especially Laudato Sì. Fear that he won't be around to implement the changes needed in the Church.

- Extreme pain still with all the abuse scandals and the hypocrisy of the church in firstly allowing so many members to behave so badly and, then, closing ranks as it came to light rather than championing the vulnerable, the "widow and orphan."

- The inequality of the role and participation of women in the sacramental life of Parish and Diocese, with an emphasis on priestly/diaconate ministry not an option for women. Lack of recognition, respect and place in the Church with minimal effort to develop and expand ministries for women. Women on the margins of the institutional Church. Failure to explore and understand the priesthood of the People of God in virtue of baptism.

- There is a need for the Church to give equal status to women, in all ranks of the church and in all ministries, including diaconate and priesthood.

APPENDIX C
The Synodal Digital Resources

Synod | Archdiocese of Dublin (dublindiocese.ie)

Simply Synod Resources Booklet

Synodal Prayers

Synod Animators Resources

Frequently Asked Questions

General Synod Resources

Synod inserts for Parish Newsletters

Synod Parish Packs

Diocesan Synodal Pathway Video

Bite sized Videos

Opening Liturgy for the Diocesan Synodal Pathway Video

Parish Synod Displays

APPENDIX D
The Manresa initiative

The session titles were:

- Paying Attention to God in Our Lives
- Noticing How the Spirit Moves
- Spiritual Conversation
- Finding Inner Freedom

Help from Ignatius on our Synodal Pathway

A series of four evenings will be offered by Manresa's team to help all who seek a synodal pathway.

Wednesdays
23, 30 March;
6, 13 April 2022

7:30 - 9:00 pm

Register for any evening:
manresa.today/synod

We will draw on the insight of Ignatius of Loyola, who carefully noted what was most helpful to people seeking God as he made his pilgrim way.

Each Zoom meeting will present some essential elements of Ignatian spirituality to refresh and encourage us as we find new ways of being church together.

Wednesday 23 March

Paying Attention to God in Our Lives

The more aware we are of our blessings and burdens, the more ready we are to find where God is leading us. The awareness prayer helps us to pay attention to how God is present to us and where God may be calling us. This online evening will be led by Piaras Jackson SJ and Aileen Murphy RLR.

Wednesday 30 March

Noticing How the Spirit Moves

Discernment describes how we allow the Holy Spirit to direct our attention and shape our decisions. Ignatius of Loyola paid attention to the "movement of spirits" as he came to understand how God works in our lives. Eileen O'Brien and Ashley Evans SJ will present this evening.

Wednesday 6 April

Spiritual Conversation

In a world Spiritual Conversation describes the reflective dialogue between Christians who value the work of the Holy Spirit. In a world often characterised by debate, how might we best speak and listen to one another in a more "synodal" way? Manresa's Aileen Murphy RLR and Piaras Jackson SJ will present this Zoom session.

Wednesday 13 April

Finding Inner Freedom

The synodal pathway calls us to new ways of being church together: growing in inner freedom is at the heart of our discipleship as portrayed in the events of Holy Week. Mike Drennan SJ and Mary Hunt will guide this online session.

dublindiocese.ie/synod
synod.ie

Please register to attend any evening:
manresa.today/synod

MANRESA
JESUIT CENTRE OF SPIRITUALITY

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Archdiocese of Dublin