



Holy Ghost Catholic Cathedral

SYNOD REPORT

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**FOR A SYNODAL CHURCH:
COMMUNION, PARTICIPATION AND MISSION**

2021-2023

The Cathedral Parish Report

Synod Chairperson / Parish Priest

Very Rev. Fr. Armogast Mdawida

Sign.....

Parish Council Chairperson

Mr. Josephat Orangi

Sign.....

Synod Coordinator

Francis Wambua

Sign.....

Synod Secretary

Rose Apondi

Sign.....

Synod Committee Team

- ❖ Nobert Ochola
- ❖ Sr. Elnora Maghanga
- ❖ Bro. Jackson Kabachia
- ❖ Sr. Josephine Khasoa

Mombasa, 2022

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GENERAL INTRODUCTION

What is a Synod?

A synod is a council of a Christian denomination, usually convened to decide an issue of doctrine, administration or application. The word “synod, derived from the Greek “to walk”, expresses the idea of journey together. It involves listening to the Holy Spirit and to each other in order to discern the path we are called to walk together and what we should do to make our parishes better.

It is in this regard that Holy Father Pope Francis opened up the synod for participation by all Catholic faithful all over the world. He wants to:

- To hear about what is happening in our local parishes and the Church at large
- To assist our Bishops and to hear the voices of the people they shepherd
- To raise an awareness that will result in awakening of the baptised to be alert to our responsibilities within our Parishes that will support growth and greater communion of the faithful.

What is the aim of the Synod?

The Synod "is intended to inspire people to dream about the Church we are called to be, to make people's hopes flourish, to stimulate trust, to bind up wounds, to weave new and deeper relationships, to learn from one another, to build bridges, to enlighten minds, warm hearts, and restore strength to our hands for our common mission." Synod Handbook.

Scope & Methodology

Holy Ghost Cathedral Synodal process started on 05th January 2022, with all sessions being held within the church compound. All the Synodal process started with Holy Mass after which the Small Christian Communities (SCC) and lay associations held procession to their respective meeting areas where they held their deliberations.

Number of participants varied depending on the number of members of each group but the range was between 10 to 30 per session. Members were taken through the key elements of the synod and what was required of them after which they began their discussions through an open forum.

PARISH PRIEST'S REPORT



As one family of Cathedral Parish it has been a total ushering of new experiences, which as it were a momentum of true interaction with perspectives centered on the Holy family. The Synod on Synodality has reminded us that our roots have to be grounded in the commandment of love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love Jn 15:9. The life of love is the life we ought to cherish; it is the life of God, for God is love.

The call for Synod Church is a call of urgency; it requires immediate response from every family member in the words of Pope Francis a reflection about Communion, Participation and mission. The reflection is not a sort of ideas from somewhere else or about others, it is how we practice and live our faith. We are the salt of the earth; the flavor to influence the society. In a simple and humble manner of making Christ visible in our daily activities that Christ who redeemed us is our shield.

Yet the Synod is not to be seen as something for the future because it centered ultimately on the kingdom of God. Pope Francis made this clear, "Synodality is an ecclesial Journey that has a soul that is the Holy Spirit." The Journey is guided by the Holy Spirit, who enlightens our minds and hearts continuously. As the day of Pentecost the disciples celebrated the birth of the Church, we have the fruits of the Synod which have emanated from the process that is from the day of commencement through the synthesis to the conclusion. These fruits have to be gathered together and shared with joy; they bring out clearly the spirit of fellowship.

It is a God given opportunity for our Parish especially as we have started celebrating the centenary of Holy Ghost Cathedral Church, He willed it. Let us give the Holy Spirit who is the Patron of our Parish freedom to renew our faith so that we may witness the saving love of Christ as one family.

Very Rev Fr Armogast Mdawida

Parish Priest

PARISH CHAIRMAN REPORT



When we started this journey at the Holy Ghost Cathedral last year, we were all excited at what it would look like for all of us to walk together.

For many parishioners of the Holy Ghost Cathedral, this presented a rare opportunity for them to be listened to by their leaders, sisters and brothers on matters affecting their faith and to identify gaps.

And so in our first meeting for Mombasa county parishes held at our main Hall on 18.12.2021. We were taken through the booklet by our facilitators

Fr. Harrison Yaa, Fr. Pascal Mwambi Mwakio and the Vicar General Fr. Armogast Mdawida. Within weeks, the small Christian communities, lay associations and all church groups were busy discussing the questions in the booklet with guidance from our liturgy ministry headed by Mr. Nobert Ochola.

As we went on, we realized that these questions could not be exhaustively dealt with by each group and so it was decided that a group would handle a few questions so as to have adequate time and also to be within the agreed timelines And so on 01.03.2022. We met as the Central Deanery at the cathedral to share our experiences on this interesting journey. It was enriching to hear what Makupa and Tudor parishes had come up from their parishioners especially on the subject of lived experiences.

All the parishes and deaneries later had their written answers on the SYNODALITY questions compiled which were later sent to the leading team at the Archdiocesan secretariat.

On 02.06.2022 Archdiocesan synod meeting presided by his Grace Arch Bishop Martin Kivuva Musonde was held at Tudor Pastoral center. Representatives of the archdiocese were taken through a draft of the responses regarding all the pertinent questions as contained in the SYNODALITY booklet. The session preceded by mass was very inclusive. Participants were able to see varied responses from across the archdiocese and also some gave their opinions on the answers.

The Archbishop cautioned that it was not the final draft and so there was need for patience. The draft and write ups would be sent to the National level for further analysis and the process would continue all the way to the Pope.

So far, we have started seeing the fruits of SYNODALITY. We have witnessed more open discussions and engagements by parishioners on matters affecting their faith and their interactions with their Priests. A number of new Small Christian Communities have been formed and parishioners have increased their level of participation in the church.

And so on behalf of the Parish Council, I see a positive impact from this synod not only in our church but in the universal Catholic Church. Going forward, our responsibility will be to guard the gains made and ensure that they contribute immensely to our faith and walking together for decades to come.

Josephat Orangi

Parish Chairman

SYNOD FINDINGS/RESULTS/CONTENT AS PER THE THEMES

1. Companions on The Journey

Introduction: In the church and in the society we are side by side on the same road

Key findings

People feel they are journeying together through personal prayers and Mass. Through Small Christian Communities SCC groups and lay associations. Participation of the youth and young adults very minimal. Participation of single parents / broken families not measured at all, coz they fear to identify themselves. Not all who come to church are members of the parish. Lack of proper information on the church proceedings. Lack of proper dissemination of information to Christians. Not all parishioners belong to the Church Small Christian Communities, groups and lay associations hence miss out. People feel a disconnect on the accompaniment of Christians and Priests.

Gaps identified

No proper structure or recognition in the church for single parents & broken families. Lack of mentorship for youths and young adults hence their lack of active participation in the church. The Priest do not visit Small Christian Communities, groups & lay associations because of a tight schedule they have making the people feel neglected. The Christians do not have a clear outline on the sacramental life due to lack of proper information on the church teachings

List of Directions, Actions, Key Elements of a Future Church

Encourage parishioners to register as members of the parish and the Small Christian Communities. The Church to find a way of welcoming and accommodating the marginalized groups. Organize more educational seminars for the Christians to bridge the lack of information gap. In these seminars including catechism to refresh the minds of the Christians. Small Christian communities & lay associations to plan and invite the Priests regularly to their groups/homes. Seminars for parents to fully understand their roles in the lives of their children.

Question 2. Listening

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

Key findings

The church listens to people based on their financial status. The church listens to people based on their marital status. Some Priests are too strict, have harsh and tight rules towards the members which lead to discouragement. Spiritually dry – Lack of proper spiritual nourishments. Tribal aligning's in the Small Christian Communities, groups & lay associations.

Gaps identified

Lack of proper communication channel in all levels of the church

List of Directions, Actions, Key Elements of a Future Church

Church leadership should be open minded and ready to listen to all and should be ready to change if corrected. Members should stop tribal leanings and gatherings within the Small Christian Communities groups and lay associations, and be ready to listen to all. The church should always ensure the Priests appointed to lead parishes are ready to embrace teamwork and embrace divergent views. The Archbishop should open communication channels to the parishioners to enable him get timely feedback regarding each parish. Priests to be changed after every five-year rotation so as to bring fresh leadership and ideas in parishes and stations. Priests should improve on how to lead the church making it lively and active especially during sermons. The church members should be allowed to enjoy singing actively to make church lively and motivated. People should be open minded when presenting their cases to the church and should be able to understand and accept the decisions made.

Question 3. Speaking out

Introduction: All are invited to speak freely with boldness and courage, that is, integrating freedom, truth and clarity.

Key findings

Communication between the parishioners and the church is mainly done through the small Christian communities, groups and lay association's chairpersons in matters related to the groups. However, parishioners who have personal issues that needs to be addressed are free to visit the Parish office and seek audience with the Priest on duty.

Gaps identified

Non parishioner's voices not heard. Some parishioners still fear to speak out due to past experiences where they were victimized for speaking out.

List of Directions, Actions, Key Elements of a Future Church

The formation of various ministries in the church has opened up the channels of communication, however not all ministries are known by the parishioners. More awareness needed. Parishioners to be encouraged to speak out without fear.

Question 4. Celebration

Introduction: "Journeying together as one" is only possible if it is based on communal listening to the word and the celebration of the Eucharist.

Key finding

Holy Ghost Catholic Cathedral, due to its central location, possibly gets the highest number of new comers but a vast majority of them do not actively participate in church activities/programs nor belong to any small Christian community, do not volunteer to be lectors, do not sing nor tithe.

Gaps identified

Active participation

Majority of the people are anonymous; immediately after celebrating Mass they leave. Most do not belong to any Small Christian Community, groups or lay associations and there has been minimal effort to engage them and find out why. For the people who would like to join the Small Christian Communities it is not clear whether one should join according to their geographical location or not, this has led to some faithful being left out. Tithing is not so good; many faithful are treating it as a second collection when it's time for presenting envelopes at Mass. The rituals at the Mass are not properly understood by all e.g. Stretching of hands when the Priest says " may the Lord be with you" and number of times the sign of the cross should be made during the Mass.

On the weekday Masses, at times no one wants to take initiative to move the offertory sticks around. On the days when the Small Christian Communities, groups or lay associations are not serving the daily evening Mass, there is some disorder and at times there is no singing.

Ushering

Done by the Small Christian Communities, groups or lay association as allocated in the monthly duty scheduled. Many a times, some ushers do not understand at what point to let people in when Mass is ongoing. This becomes a distraction to the others. When it is time for Holy Communion, some people receive the sacrament and sit with it instead of putting it in the mouth; many ushers are not keen or aware of such occurrences. Many times, the ushers do not monitor those small children that keep shouting, fighting or running across the church when the Mass is on.

Avoidance of distractions

During Mass there are those who talk, including the liturgists. Mass is a solemn celebration and talking distracts- those trying to concentrate. Walking and unnecessary movement during the Mass - Latecomers should be encouraged to walk in at appropriate times during the Mass. Another distraction happens when the altar servers are constantly moving from the altar to the sacristy and back. It distracts the faithful concentrating on the Holy sacrifice. Some people's dressing on many

occasions during Mass is inappropriate; this includes those serving the Mass. Use of phones during the Mass also distracts those seated next to the person.

Songs

Not everyone knows the songs sang during particular occasions like Lent and /or Advent and this includes those serving Mass at the time. At times the faithful are not able to sing along well because they do not know the words to all the verses. There are no songbooks or booklets and the TV Screens are not adequately utilized for the same.

Readings

You find that on several occasions the lectors do not practice well before doing the readings at Mass. This is unfortunate because the message is easily lost when the sentences are not well read.

List of Directions, Actions, Key Elements of a Future Church

To get everyone to participate in the singing, a suggestion would be to use the TV screens when preparing songs for Sunday services. This will greatly improve singing. Review the list of lectors every once in a while, to add more of those who would want to join and let go those who do not actively participate. Announce in Church the need of appropriate dressing as a form of respect to God in church and if possible, enforce the same at the gate or just have a poster at the gate.

Discourage unnecessary movement at the altar and across the Church during Mass; to enable people to focus properly on the Holy sacrifice. Ushers to be trained on how to act during mass, when to let people in, how to monitor and discourage distractions e.g, talking, use of phones, children running around and fighting. Have a day during the Sunday masses, when the Priests explain the actions/rituals/gestures that are supposed to be done during Mass and those that are self-imposed. e.g too many signs of the cross and stretching of hands; not responding when receiving the Holy Eucharist etc.

Encourage frequently and teach in church the importance of joining Small Christian Communities, groups, lay associations and find out why majority of church goers are not in any of them. Then from there it will be easy to find ways to get people to join so as to journey together.

Awareness should also be created on the modality of joining the Small Christian Communities. Most parishioners still assume that the Small Christian Communities are joined according to one's locality.

Encourage and teach about tithing and its importance. Not everyone knows this or gives it the required respect. Encourage praying together in church. Before and / or after Mass. E.g, the Holy Rosary just before the daily evening Mass commences or the Angelus prayer at noon and at 6.00pm.

Provide a clear path toward involvement. The challenge for many people in a congregation is that they don't know what to do to get involved. The clearer and simpler the path is toward engagement; the more people will travel in it.

Question 5. Sharing Responsibilities for our common mission

Introduction: Synodality is at the service of the mission of the church, in which all members are called to participate.

Key Findings

Parishioners who are in the Small Christian Communities, groups and lay associations are aware of their duties and responsibilities to the church. Fear of mockery prevents some from witnessing their faith, eg, making the sign of the cross in public, praying the Rosary etc.

Participation in church activities is only left to those in the Small Christian Communities, groups and lay associations

Gaps identified

Catholic Justice & Peace Department CJPD impact not felt on the ground. There is still poor response from the parishioners as well as from Small Christian communities, groups and lay associations.

Lack of civic education in relation to their faith

List of Directions, Actions, Key Elements of a Future Church

CJPD should come up with seminars/teachings at the grassroots levels. The church should find a way of reaching out and forming groups of professionals found within its congregation such as lawyers, doctors, teachers etc to assist in various activities like mentorship and faith based education. Encourage wider participation in church activities. Find a way of reaching out to parishioners who are not members of any small Christian Communities, groups or lay association and bring them on board.

Script prayers – Catholic prayers are limiting in terms of expression, need for allowance of spontaneous prayers in the church. Prayers of the faithful should be spontaneous not written. Faithful to be encouraged to get into a reading culture of the Catholic books to know more about Catholic faith.

Question 6. Dialogue in Church and Society

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

Key findings

Finding a balance between faith and science in a day to day life experiences

Gaps identified

Social and Moral teachings of the church has not been properly addressed.

List of Directions, Actions, Key Elements of a Future Church

Apart from Doctrinal, Catechumenal and Religious teachings and discussions in church, the discussions on the issues that affect our daily lives should be encouraged but from our Church perspective. Most teaching focus on the bible only but do not relate to pertinent issues such as economy, law, science and research, politics and culture. The parish can team up with Haki Africa, CJPD to address this issue and other social oriented teachings.

Question 7. Ecumenism

Introduction: The dialogue between Christians of different confessions, united by one baptism, has a special place in the Synodal journey.

Key findings

Same God created humanity and there is a history of shared systems. Even those that are not Christians have a part in our journey because our God created them. We need to discuss with them too to hear the side of their story and try to understand them more. We need to respect them and value them as children of God. We all believe in God though practice differently. Catholics are very flexible in accommodating other religious groups who are more inflexible. For example, if a member who is in a mixed marriage with SDA partner the catholic family has been very flexible when setting dates for family meetings while the counterpart is very adamant.

Gaps identified

Parents whose faith is not fully formed many times do not also value the catechism for their children i.e. they do not see it as a priority. Catholic is the mother church of all other Christian churches so we need to start the movement towards reuniting all in Christ. The interfaith group/ association is not felt / non- existence on the grass root level. Lack of or no bible studies provision in the church programs. Lack of enough knowledge or grasp of the Catholic doctrine. Lack of or grasps of the bible, this makes it hard to dialogue with people from other sects.

List of Directions, Actions, Key Elements of a Future Church

Catholics can pray together with the other Christian churches. We all need to speak with respect to other Christians and listen to what they are sharing, asking questions instead of making assumptions. We need to pray together, serve the community together and probably share bible study with other Christians of different denominations and traditions. Understand our Catholic faith well so be in a position to answer any question asked by the other Christians in healthy discussions. Have time for interfaith meetings on the grassroots level to foster dialogue. Church to try and introduce active bible studies in faith formation for the children. Encourage the

same in the Small Christian Communities, groups and lay association's meetings. In journeying together with non-Christians, non-believers and other non-Catholic Christians, we need to encourage respect and understanding of how other people worship. We also need to encourage Catholics to live a life that will not make them a subject of ridicule. The Catholics should always strive for "good and peaceful neighborhood" by living a humble and righteous life and accepting when he or she is wrong or has made a mistake.

Question 8. Authority and participation.

Introduction: A Synodal church is a participatory and co-responsible church

Key findings

Lay people are actively involved in the running and management of church activities, eg the Small Christian Communities, groups, lay associations and Ministries. However there is disquiet on how some issues are handled

Gaps identified

Members have limited authority of making decisions. Small Christian Communities, groups and lay associations are not fully represented in the lectors Ministry. Lack of transparency from leaders

List of Directions, Actions, Key Elements of a Future Church

Need of people to be trained and informed on the protocol of the church/ decision making bodies/ roles of Priests and lay people in the decision making hierarchy. Monthly reports of finances etc to be announced / shared. Church should appoint Priests in leadership positions who are ready to embrace dialogue, transparency and teamwork for the parish to move forward. Failure to this may lead to parishioner's becoming lukewarm and eventually leave the church hence breaking the spirit of Synodality. Church should have extensive consultations before decisions involving parishioners are made

Question 9. Discerning and Deciding

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

Key findings

The Laity is involved through the Small Christian Communities, groups and lay associations. Consultative bodies are the small groups and decision making is done by council and clergy. Project involvement is done by timely announcements after masses.

Gaps identified

Involvement is by decimal number, thus decision making is therefore done by small sample that is unrepresentative.

List of Directions, Actions, Key Elements of a Future Church

Have a portal where weekly/monthly businesses may be viewed by all when they subscribe. Transparency and accountability is present though by a small scale of representatives, there is need to spread the net wider using technology.

Question 10. Forming ourselves in Synodality

Introduction: 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.

Key finding

There has been little knowledge about how the formation of the brothers and seminarians due to the lack of exposure to them. Most parishioners are not aware that the church has brothers and seminarian formations that exist within the church. There

has been minimum to no communication between the laity and the formations, also due to lack of exposure and also not being introduced to the parishioners so we could be able to journey with them. Lack of interaction between the brothers, seminarians and the parishioners. Initially we would keep a distance from them due to reasons that are not quite defined but it used to be a 'norm'.

Training of the catechists are at a location which is not close to our church hence parishioners have no idea on how the training takes place and the requirements or qualifications of being a catechist, hence training to be held within the diocese. The laity only see catechists without the knowledge or information on how they managed to get that slot or the process that takes place in choosing the catechist.

Marriage encounter - The training is not as aggressive as it should be hence people in marriage not being very participative.

Infant, children and adult baptism - Infant baptism is very aggressive, the process takes place on a monthly basis or every two months which is very effective. Children and adult baptism is not as aggressive as Infant baptism but they still take place after a certain period of time.

First Holy Communion. This forum is active as people receive the first Holy Communion yearly after undergoing training about it

Acolytes - There is little knowledge of this ministry on its role in church as well as recruitment. The parish so far has 2 Acolytes.

Lectors - There is progress in this forum whereby the church has recruited parishioners in this ministry and so far it's on the right track.

Gaps identified

Lack of knowledge/ awareness of the existence of brothers / seminarians within the church as well as their formation/journey, vows. Generally, there has been a disconnect between the formations and the laity because of the above reasons of lack of knowledge, minimal communication and very few interactions among the mentioned. Training and selection of catechists – Selection and training requirements/procedures nit known to many. Marriage encounter (training people in marriage) - Groups presence not felt in the church. Acolytes- Not much is known about them in the church. Considering the baptism process begins in the Small

Christian Communities because of the forms, it makes it difficult for parishioners not registered in any to apply for their Infant baptism, hence some may only join the Small Christian Communities for baptism and other services then leave thereafter.

List of Directions, Actions, Key Elements of a Future Church

Need of parishioners or laity to be educated about the journey of the brothers and seminarians and how they can play a role in this journey. Awareness creation should be planned to get the ideal picture of the journey that seminarians take, and the process they go through before they are accepted to take part in church activities.

The church should focus on creating awareness on catechism and be able to source for representatives who are ready to be catechists in our church, now that there are very few. The church needs to have structure/ procedure / requirements of selecting catechists and have them go through proper and thorough training- Having a full knowledge of the recruitment process of the catechists.

Marriage encounter is as essential group in the church but currently it's not as active as it should be. Most parishioners do not know the functions/purpose of this group. Need for the group to be visible and actively take up their roles. Apart from the sessions that couples go through with the priests, the church should look into the possibilities of having a program which will include sessions with Obstetrician, Gynecologist, Pediatrician and Urologist just to handle some of the health concerns in the family. There should be continuous training for the people in marriage, even after marriage to keep the program active and with members too.

Small Christian Communities leaders should take note about members joining the group not for the sake of committing to communionism but just getting benefits.

Question 11.

(Extra theme as per local context) Which resources are we blessed with in our parishes, communities and Archdiocese and how best can we tap or mobilize them.

Introduction: Most resources are natural or God given while others are acquired. Resources bring inspiration and innovation while expanding human potential. All these are to be utilized for the benefit of all and especially the neediest.

Key finding

HGC is blessed with a good network and variety of professionals in various fields, like:

- ❖ Medicine
- ❖ law
- ❖ Communication
- ❖ Education
- ❖ Community and Social Services
- ❖ Architecture
- ❖ Engineering
- ❖ Entrepreneurs
- ❖ Arts, culture and entertainment
- ❖ Science and technology
- ❖ Transportation, Distribution, & Logistics

The other asset that HGC is blessed with space/ land within Mombasa CBD

The parish also now boasts of a huge population of children and youth who need guidance, mentorship and proper programs to keep them engaged and active in church.

Gaps identified

The resources available to the parish are under utilized

List of Directions, Actions, Key Elements of a Future Church

The church can engage the professionals in mentoring the youths in their career paths and teach them about sanctification of work. They can also play a big part in church development projects by offering their services. The church to develop /use the land/space for income generating projects.

The parish has 4 Priest, and several Religious Sisters the church can utilize them in assisting the faithful within the Small Christian Communities groups and lay associations. I.e Human resource utilization.

Pastoral center facility should be marketed well so that other Christians use it rather than beach hotels.

GENERAL REPORT FROM THE SYNODAL PROCESS

The Parish Priest was at the forefront spearheading the Synodal process to ensure participation by all Small Christian Communities, groups, PMC and lay associations. The Synodal process has been healthy for the life of the Church. In many cases, the parishioners gave witness to their love of the faith, the parish and their Priests. They expressed their love for the sacramental life of the Church. Those not in any group may have been marginalized and may not have participated hence their voices not heard. In certain instances, the process also reopened people's wounds.

CHALLENGES REPORTED FROM THE SYNODAL PROCESS

The Diocese guidelines came late hence was not used by many Small Christian Communities and lay in responding to the questions. This made the compilation of the report a bit difficult since one had to read and determine what the key findings, the gaps and the recommendation were from the whole report. There were delays in receiving of the reports from some secretaries hence delaying the process of compilation. Some reports were sent on SMS.

RECCOMENDATION RAISED BY MOST OF THE SMALL CHRISTIAN COMMUNITIES/ LAY ASSOSIATION / GROUPS

The Final Report has attempted to include as many comments from parishioners as possible. Below are some that featured in most of the discussions.

Proper dressing code for both male and female. Absence of structures to support the youth, since this was crucial to the growth of the Church and that investment in youth work and peer evangelization would be important to bring this to fruition. Adult formation was also included in the submissions with a calls for training for transformation, as well as planned catechesis on Holy Mass. More teachings on the catholic doctrine as well as bible studies. Tribal groupings/aligning's in the Small Christian Communities, groups and lay association. Recognition/acceptance/ guidance for single parents, broken families and absentee parents. Equal treatment of

all parishioners. Infant baptism of shouldn't be a painful experience for parents. In instances of disputes/disagreement, fair/equal hearing should be given to all parties involved. Use technology to reach all. Make use of the notice board. Have time for interfaith meetings – involve other denominations e.g Muslims etc. Transparency and accountability in church projects. Consistently people expressed a view that they were confident in witnessing to their faith but would like to be more informed about current topics, so as to be able to engage in meaningful dialogue with others.

Parishioners would like more listening sessions beyond the Synod.

THE MARGINALIZED IDENTIFIED IN OUR PARISH

Single parents and broken families. Those not in the Small Christian Communities, groups or lay associations. People in mixed un-solemnized marriages. The Youth. Widowers.

VISIBLE FRUITS OF THE SYNOD

We are grateful we now have a Parish Priest who is ready and willing to involve all in making decisions affecting our parish. Members now can effectively participate in various leadership ministries formed to steer our parish forward and put it in level with other Cathedrals. Creation of new and vibrant Small Christian Communities. Creation of ministries. A vibrant, lively and growing Children Mass. Youth Mass. Increase of children participation in the parish. 1st ever confirmation of more than 200 children in the parish

THINGS NOT MENTIONED BUT WHICH THE PARISH CAN LOOK INTO

a) Effects of Covid :

A lot of people have not yet returned to Church (post covid) where are they?

Challenges faced during the lockdown, lessons learnt, way forward/mitigation measures the Parish can adopt for future.

b) LGBT / PLDW / Transgender / drug addicts/the elderly/ people dealing with mental issues/people of have suffered physical and sexual abuse/ perpetrators of

abuse/others etc. Do we have them among us, how do we accommodate and walk with them in the spirit of Synodality.

c) Family oriented activities/programs- to enhance greater participation of parishioners and their children.

d) Widows & Widowers (need to have proper forums for them)

e) Those who left the church due to conflicts/ misunderstandings etc.

f) Commercial sex workers along Moi Avenue, summer link & Mwembe Tayari.

g) Street families / children – **How to sustain the existing yearly/weekly feeding programs**

The street families/children within Cathedral are mainly divided into three groups

- (i) Makadara
- (ii) Maboxini
- (iii) Naivas digo (town center).

The church organizes feeding program once a year for this group. One was held last years but damages the church incurred due to the fight that broke out was very high, putting this program in jeopardy hence the need for the Parish to sit and rethink the program and how best to handle it without putting the church property and personnel in harm's way.

CONCLUSION

This Synod Report is a summary of what parishioners said in the Synod Listening Sessions. The Process so far has been about listening; the next stage must be about action.

Many thanks to all participants and to all those who volunteered as facilitators and note takers for the Listening Sessions. May we continue, to continue “Journeying Together” on its spiritual path by speaking out and listening from and with our hearts.

APPENDICES

Synod Questions in the Archdiocese of Mombasa

1. How is the journeying together in announcing the gospel such as prayer, catechesis, school apostolate, reception of sacraments, works of mercy, pilgrimages, witnessing Christ etc happening today in Mombasa Archdiocese and in your specific deanery, parish, small Christian community or group? How do the priests accompany Christians spiritually?
2. Do you feel part of your church which is walking together? Who are those you are walking together with and those that have been left out maybe in reception of sacraments, burial rite or other services? Scandals, attitudes or authority can hinder Synodality. How do we handle them especially scandals that affect this walking together and ensure wounds are healed?
3. When we want to communicate in the church how does it take place? Who speaks on our behalf as Christian Catholics when it comes to the media? How do we dialogue within our church (as religious, CMA, CWA, Youth or other dioceses? In case of conflicts or disagreements how do we handle/resolve them?
4. How are we involved or involving others in the celebration of the Eucharist (Mass) eg in readings, serving, ushering, songs, active participation, avoidance of distractions etc?
5. As a baptized Catholic Christian how do I participate in the mission of the church by witnessing my faith in areas which I work? How do we support others who work in these areas to remain committed to the mission especially in politics, business, peace and justice, human rights, teaching, caring for the environment etc?
6. In journeying together how do we promote dialogue or actually dialogue with Muslims, Kaya, Hindu, non-believers etc? How is this journeying together experienced with our fellow baptized Christians such as ACK, Protestants, SDA, Jehova Witnesses, and Full gospel churches, AIC etc.
7. How do we build bridges and dialogue beyond the church walls especially with the world of economy, law, science and research, politics, our culture (in areas of burial and funeral, witchcraft, marriage, FGM), arts, sports, media, ecology, bioethics and life issues?

8. Are we involved by the church authority when it comes to participation and responsibilities? As the laity are we part of the ministries (readers/lectors, acolytes etc) and decision making in the various church committees and pastoral councils? Do we understand the difference between consultative bodies and those who make/take actual decisions? How is the involvement in the church projects in order to be part of them? Is there transparency and accountability in decision making and reporting?

9. How is our process of formation as a synod church? Is formation (or ongoing formation) of brothers, seminarians, novices, clergy helping us to journey together? How do we accompany our priests and religious in responding to their vocation? Are we satisfied with how we form and train catechists, couples for marriage, children/adults for Baptism, FHC and other sacraments, lay lectors and acolytes etc. How are the laity formed in matters leadership in the small christian communities, committees, out stations, parish, deanery and diocese level?

10. Which resources are we blessed with in our parishes, communities and Archdiocese and how best can we tap or mobilize them.

PICTORIALS





CHILDREN'S MINISTRY





ST. BENEDICT JUMUIA



ST. RITA JUMUIA AND ST. BRIGID JUMUIA



ST. PETER JUMUIA



ST. MONICA (CWA)



ST. MONICA



ST. KIZITO JUMUIA



ST. JUDE JUMUIA



ST. CHARLES LWANGA JUMUIA



HOLY GHOST CATHEDRAL CHOIR



ST. MATHIAS MULUMBA



WANA MARIA



VERY REV. ARMOGAST MDAWIDA DURING ANNUAL STREET CHILDREN CHRISTMAS PARTY HELD AT HOLY GHOST CATHEDRAL HALL ON 22ND DEC 2021!



HOLY SPIRIT JUMUIA



CMA



Holy Spirit illuminate our senses and our hearts

SYNOD ANTHEM

SINODI (Synod on Synodality)

Kwa ushirika; kushiriki kwa kazi ya kitume, ndiyo umuhimu wa Sinodi Kwa kusikiza na kuelewa yule jirani yako, ndiyo umuhimu wa Sinodi x 2

1. Ee Roho, Roho Mtakatifu; utuongoze tupate kuelewa, yale majonzi pia udhaifu; tuwe familia moja kwa utume.
2. ‘Si sote tusafiri pamoja; kusikizana pia kujitambua, tusipoteze njia ya ukweli; umoja wetu, uwe ni nguzo yetu.

CENTENARY YETU

1. Tnr solo: 1.Leo shangwe tuna sheherekea (miaka mia moja) kwa kweli (centinari) ni furaha na shangwe kubwa (imani ya kitume kweli imeimarika kote).x2

Tnr solo: Hoye(nishangwe kubwa) Hoye (twasherekea) Hoye (twasherekea miaka mia moja)x2

2. Tnr solo: Tumeona fahari ya imani yetu, (Ee Mungu twashukuru) kwa kweli (centinari) ni furaha na shangwe kubwa (imani ya kitume kweli imeimarika kote).x2

3. Tnr solo: Makasisi na watawa wetu wote, (twawaombea Mungu) kweli (awalinde) kazi ya kitume kweli (waimarishe kote kweli waumini waoko).x2

4. Tnr solo: Waumini wote tusherekee,(miaka mia moja) kwa kweli (centinari) ni furaha na shangwe kubwa (imani ya kitume kweli imeimarika kote).x2