



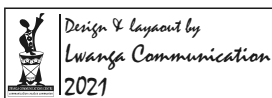
CATHOLIC ARCHDIOCESE OF MOMBASA



For a synodal Church
communion | participation | mission

SYNOD BOOKLET

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OUTLINE

Introduction

1. Address of His Holiness Pope Francis for the opening of the Synod, Saturday, 9 October 2021.....	1
2. Archbishop Martin Kivuva Musonde Synod opening reflections on the launch of the Synod in Voi on 17th October 2021.....	7
3. Meaning of Synod and Synodality.....	9
4. Theme of Synod and Key Words.....	10
5. Aims and objectives of the Synod.....	10
6. Principles of the Synodal process.....	11
7. Pitfalls and Temptations to Avoid.....	13
8. Phases of the Synod.....	13
9. Mombasa Archdiocesan Roadmap and Synod Process....	14
a) Synod teams	
b) Orientation meetings in counties/deaneries.	
c) Synod Anthem by CLiMAK	
d) Liturgical Celebration during 2022 Priests AGM	
e) Synod theme during Bura Pilgrimage 2022	
f) Chasubles, stoles and other appropriate cloths for synod use	
10. Flow of Synod meetings.....	15
11. Additional points to focus on.....	16
12. Proposed stimulus Synod questions for Mombasa Archdiocese.....	18
13. Adsumus Sancte Spiritus Prayer.....	21
Conclusion.....	21
Synod on Synodality Anthem.....	22

INTRODUCTION

Pope Francis started the eve of the inauguration of the Synod with a moment of prayerful reflection in the Vatican's Synod Hall. He officially inaugurated the diocesan phase of the Synod for all the dioceses around the world, marked by a solemn synod Mass in Rome's St. Peter's Square on Sunday, Oct. 10. Dioceses across the world then inaugurate the synodal journey at the local level on or from Oct. 17, 2021.

This diocesan listening phase will run until April 2022, followed by a continental phase running from September 2022 to March 2023. The final “universal Church phase” will culminate in the traditional assembly of the Synod of Bishops in the Vatican in October 2023.

The theme of this 16th Synod is: “For a Synodal Church: Communion, Participation, and Mission”. “It starts with, and involves all the faithful at local Churches across the world, promising to listen to all, especially to lay people.” Traditionally the Synod was basically for bishops but this involves all baptized and even those whose voices are seldom heard. It is no longer a one-month process but a two-year process.

Some people have expressed fears that opening the doors to everyone may be risky and will open doors to sensitive discussions like scandals of abuses by clergy and religious, priesthood and celibacy, ordination of women, LGBTQ agenda, reawakening of wounds caused by scandals etc. Cardinal Mario Grech, the Synod secretary-general said: “I sense the difficulty of some brothers and sisters who still feel uncertain and afraid in the face of this path, deliberately left open as to the so-called decisions to be made. I address them fraternally, saying: Do not be afraid to let us know your fears.”

The Synod is different in that it has as its theme Synodality. In the past the synod discussed specific themes like the family, the Eucharist or Synod on particular churches like Africa. This synod reflects on the very nature of being church and journeying together, meaning synod on

synodality.

A basic question guiding us in this synod is this: How does this “journeying together,” which takes place today on different levels (from the local level to the universal one), allow the Church to proclaim the Gospel in accordance with the mission entrusted to Her; and what steps does the Spirit invite us to take in order to grow as a synodal Church?

1. Address of his Holiness Pope Francis for the opening of the Synod Saturday, 9 October 2021

Dear brothers and sisters,

Thank you for being here for the opening of the Synod. You have come by many different roads and from different Churches, each bearing your own questions and hopes. I am certain the Spirit will guide us and give us the grace to move forward together, to listen to one another and to embark on a discernment of the times in which we are living, in solidarity with the struggles and aspirations of all humanity. I want to say again that the Synod is not a parliament or an opinion poll; the Synod is an ecclesial event and its protagonist is the Holy Spirit. If the Spirit is not present, there will be no Synod.

May we experience this Synod in the spirit of Jesus' fervent prayer to the Father on behalf of his disciples: "that they may all be one" (Jn 17:21). This is what we are called to: unity, communion, the fraternity born of the realization that all of us are embraced by the one love of God. All of us, without distinction, and in particular those of us who are bishops. As Saint Cyprian wrote: "We must maintain and firmly uphold this unity, above all ourselves, the bishops who preside in the Church, in order to demonstrate that the episcopate is itself one and undivided" (*De Ecclesiae Catholicae Unitate*, 5). In the one People of God, therefore, let us journey together, in order to experience a Church that receives and lives this gift of unity, and is open to the voice of the Spirit.

The Synod has three key words: communion, participation and mission. Communion and mission are theological terms describing the mystery of the Church, which we do well to keep in mind. The Second Vatican Council clearly taught that communion expresses the very nature of the Church, while pointing out that the Church has received "the mission of proclaiming and establishing among all peoples the kingdom of Christ and of God, and is, on earth, the seed and beginning of that kingdom"

(Lumen Gentium, 5). With those two words, the Church contemplates and imitates the life of the Blessed Trinity, a mystery of communion ad intra and the source of mission ad extra. In the wake of the doctrinal, theological and pastoral reflections that were part of the reception of Vatican II, Saint Paul VI sought to distil in those two words – communion and mission – “the main lines enunciated by the Council”. Commemorating the opening of the Council, he stated that its main lines were in fact “communion that is, cohesion and interior fullness, in grace, truth and collaboration... and mission, that is, apostolic commitment to the world of today” (Angelus of 11 October 1970), which is not the same as proselytism.

In 1985, at the conclusion of the Synod marking the twentieth anniversary of the close of the Council, Saint John Paul II also reiterated that the Church’s nature is koinonia, which gives rise to her mission of serving as a sign of the human family’s intimate union with God. He went on to say: “It is most useful that the Church celebrate ordinary, and on occasion, also extraordinary synods”. These, if they are to be fruitful, must be well prepared: “it is necessary that the local Churches work at their preparation with the participation of all” (Address at the Conclusion of the II Extraordinary Assembly of the Synod of Bishops, 7 December 1985). And this brings us to our third word: participation. The words “communion” and “mission” can risk remaining somewhat abstract, unless we cultivate an ecclesial praxis that expresses the concreteness of synodality at every step of our journey and activity, encouraging real involvement on the part of each and all. I would say that celebrating a Synod is always a good and important thing, but it proves truly beneficial if it becomes a living expression of “being Church”, of a way of acting marked by true participation.

This is not a matter of form, but of faith. Participation is a requirement of the faith received in baptism. As the Apostle Paul says, “in the one Spirit we were all baptized into one body” (1 Cor 12:13). In the Church,

everything starts with baptism. Baptism, the source of our life, gives rise to the equal dignity of the children of God, albeit in the diversity of ministries and charisms. Consequently, all the baptized are called to take part in the Church's life and mission. Without real participation by the People of God, talk about communion risks remaining a devout wish. In this regard, we have taken some steps forward, but a certain difficulty remains and we must acknowledge the frustration and impatience felt by many pastoral workers, members of diocesan and parish consultative bodies and women, who frequently remain on the fringes. Enabling everyone to participate is an essential ecclesial duty! All the baptized, for baptism is our identity card.

The Synod, while offering a great opportunity for a pastoral conversion in terms of mission and ecumenism, is not exempt from certain risks. I will mention three of these. The first is formalism. The Synod could be reduced to an extraordinary event, but only externally; that would be like admiring the magnificent facade of a church without ever actually stepping inside. The Synod, on the other hand, is a process of authentic spiritual discernment that we undertake, not to project a good image of ourselves, but to cooperate more effectively with the work of God in history. If we want to speak of a synodal Church, we cannot remain satisfied with appearances alone; we need content, means and structures that can facilitate dialogue and interaction within the People of God, especially between priests and laity. Why do I insist on this? Because sometimes there can be a certain elitism in the presbyteral order that detaches it from the laity; the priest ultimately becomes more a "landlord" than a pastor of a whole community as it moves forward. This will require changing certain overly vertical, distorted and partial visions of the Church, the priestly ministry, the role of the laity, ecclesial responsibilities, roles of governance and so forth.

A second risk is intellectualism. Reality turns into abstraction and we,

with our reflections, end up going in the opposite direction. This would turn the Synod into a kind of study group, offering learned but abstract approaches to the problems of the Church and the evils in our world. The usual people saying the usual things, without great depth or spiritual insight, and ending up along familiar and unfruitful ideological and partisan divides, far removed from the reality of the holy People of God and the concrete life of communities around the world.

Finally, the temptation of complacency, the attitude that says: “We have always done it this way” (*Evangelii Gaudium*, 33) and it is better not to change. That expression – “We have always done it that way” – is poison for the life of the Church. Those who think this way, perhaps without even realizing it, make the mistake of not taking seriously the times in which we are living. The danger, in the end, is to apply old solutions to new problems. A patch of rough cloth that ends up creating a worse tear (cf. Mt 9:16). It is important that the synodal process be exactly this: a process of becoming, a process that involves the local Churches, in different phases and from the bottom up, in an exciting and engaging effort that can forge a style of communion and participation directed to mission.

And so, brothers and sisters, let us experience this moment of encounter, listening and reflection as a season of grace that, in the joy of the Gospel, allows us to recognize at least three opportunities. First, that of moving not occasionally but structurally towards a synodal Church, an open square where all can feel at home and participate. The Synod then offers us the opportunity to become a listening Church, to break out of our routine and pause from our pastoral concerns in order to stop and listen. To listen to the Spirit in adoration and prayer. Today how much we miss the prayer of adoration; so many people have lost not only the habit but also “the very notion of what it means to worship God! To listen to our brothers and sisters speak of their hopes and of the crises of faith present in different parts of the world, of the need for a renewed pastoral life and of the signals we are receiving from those on

the ground. Finally, it offers us the opportunity to become a Church of closeness. Let us keep going back to God's own "style", which is closeness, compassion and tender love. God has always operated that way. If we do not become this Church of closeness with attitudes of compassion and tender love, we will not be the Lord's Church. Not only with words, but by a presence that can weave greater bonds of friendship with society and the world. A Church that does not stand aloof from life, but immerses herself in today's problems and needs, bandaging wounds and healing broken hearts with the balm of God. Let us not forget God's style, which must help us: closeness, compassion and tender love.

Dear brothers and sisters may this Synod be a true season of the Spirit! For we need the Spirit, the ever new breath of God, who sets us free from every form of self-absorption, revives what is moribund, loosens shackles and spreads joy. The Holy Spirit guides us where God wants us to be, not to where our own ideas and personal tastes would lead us. Father Congar, of blessed memory, once said: "There is no need to create another Church, but to create a different Church" (True and False Reform in the Church). That is the challenge. For a "different Church", a Church open to the newness that God wants to suggest, let us with greater fervour and frequency invoke the Holy Spirit and humbly listen to him, journeying together as he, the source of communion and mission, desires: with docility and courage.

Come, Holy Spirit! You inspire new tongues and place words of life on our lips: keep us from becoming a "museum Church", beautiful but mute, with much past and little future. Come among us, so that in this synodal experience we will not lose our enthusiasm, dilute the power of prophecy, or descend into useless and unproductive discussions. Come, Spirit of love, open our hearts to hear your voice! Come, Holy Spirit of holiness, renew the holy and faithful People of God! Come, Creator Spirit, renew the face of the earth! Amen.

2. Archbishop Martin Kivuva Musonde synod opening reflections on the launch of the synod in Voi 17th October, 2021

Dear Priests, all the Religious and our lay Faithful,

The Holy Father Pope Francis has invited us for the Synod on Synodality, an invitation for the entire Catholic Church worldwide. It is a blessing period of reflections and God's given opportunity for all of us.

As your shepherd I am extending the invitation to all members in the Archdiocese and to those who live away from the Archdiocese. We are one Family hence we have to reflect together, what is going on well amongst us, and what poses as a challenge.

Synod is about inclusiveness, about those whose voices we hear every day and those who feel marginalized, on the periphery. The journey calls the family of Small Christian Communities, our immediate neighbors, not necessarily Catholics that is, people of other faiths and moving up to the Parish level.

This is just in the model of how families call a meeting together to discuss on the status and progress of the family. It is a way of participating in the communion of the Church, building the Church as Christ builds it Himself. Christ loves us, we are his beloved brothers and sisters and always prays for us before His Father, 'That all may be one' Jn17:21.

As a Church we are called upon to bring and use our different gifts for the good of one another, we need to mobilize our resources and use them well. Look at our Parishes, they have God given resources enough to support the Pastoral activities and also remain with something to share out as St Peter did to his partners Lk 5:7. We are not a poor Church neither our nation Kenya, we are a blessed people.

How we acknowledge this; is what matters hence we have to walk together, talk to one another while giving a listening ear and at the end the result will be good.

The Synod has three pillars

- 1. Communion**
- 2. Participation**
- 3. Mission**

There shall be three levels of interaction

- 1. Local**
- 2. National**
- 3. International**

As we begin together let us remember that what we say and do has to add value for we are not alone, the Holy Spirit is in our midst guiding, directing and encouraging us to work as a team.

In view of this I Archbishop Martin Kivuva Musonde appoint the following as contact persons for the Synod:

Chair - Very Rev. Fr. Armogast Mdawida - The Vicar General
Secretary - Rev. Fr. Harrison Yaa- The Pastoral Coordinator
Ass. Chair-Rev. Fr. Pascal Mwambi Mwakio - The Dean of Kilifi

May God bless you all



Most Rev Martin Kivuva Musonde
Archbishop of the Catholic Archdiocese of Mombasa

3. MEANING OF SYNOD AND SYNODALITY

Symbols and meaning.

Tree: Life, cross, wisdom, light, open branches symbolizing the Holy Spirit.

Structure: All walk together, all equal in dignity through baptism.

All-round Church: Bishop and religious not in front. Children ahead

Different Colours: Represent humanity and different realities in life.

Eucharist: Church, bright like light.

People of God: Synod- All journeying together, pilgrimage, all included.

What is Synod?

Synod is the path along which the People of God walk together. Equally, it refers to the Lord Jesus, who presents Himself as 'the way, the truth and the life' (Jn 14,6). Christians called people of the way. (cf. Acts 9,2; 19,9.23; 22,4; 24,14.22)

What is Synodality?

i) Synodality denotes the particular style that qualifies the life and mission of the church

ii) Is a path which is the life and mission of the church.

iii) Lord Jesus presents Himself as 'the way, the truth and the life' (Jn:14,6).

iv) Synodality represents the path by which the Church can be renewed by the action of the Holy Spirit, listening together to what God has to say to his people.

v) Synodality ought to be expressed in the Church's ordinary way of living.

- vi) Synodality is putting into practice the nature of the church as the pilgrim and missionary people of God.
- vii) Synodality is the entire people of God walking forward together, listening to the Holy Spirit and the word of God.

4. Theme of Synod and Key Words

For a Synodal church:

- i) Communion**
- ii) Participation**
- iii) Mission**

Key Words for the Synodal Process

- i) Communion:** Sensus fidei (supernatural appreciation of faith on the part of the whole people, when from the bishop to the last of the faithful we manifest a universal consent in matters faith and morals), Holy Spirit, unity, faith and diversity.
- ii) Participation:** Involvement, listening, serving, diversity, pray, analyze, dialogue, discern, advice and inclusion.
- iii) Mission:** Evangelize, witness, gospel, love and fruits.

5. Aims and Objectives of the Synod

- i) To provide an opportunity for the people of God to discern together how to move forward on the path.**
- ii) The path of synodality seeks to make pastoral decisions that reflect the will of God as closely as possible, grounding them in the living voice of the people of God, based on lived experiences.**
- iii) Fundamental question: How does this “journeying together” take place today on different levels?**
- iv) Discover what steps the Spirit is inviting us to take in order to grow as a synodal Church.**
- v) The objective of the current Synod is to listen, as the entire People of God, to what the Holy Spirit is saying to the Church.**
- vi) Listening together to the Word of God in Scripture and the living**

Tradition of the Church, and then by listening to one another, and especially to those at the margins, discerning the signs of the times.

vii) Fostering a living experience of discernment, participation, and co-responsibility, where a diversity of gifts is brought together for the church's mission in the world.

viii) To inspire people to dream about the Church we are called to be, 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.

ix) This Synodal process is a journey of growing together authentically towards the communion and mission.

x) To renew our mentalities and our ecclesial structures in order to live out God's call for the Church amid the present signs of the times.

xi) To serve the dialogue of God with humanity and to journey together the Kingdom of God.

In the end, this Synodal process seeks to move towards a church that is more fruitfully at the service of the coming of the kingdom of heaven.

6. Principles of the Synodal Process

Participation: who is to participate?

-All the baptized are the main subjects of the synodal process (*sensus fidelium*) Jesus reached out to all especially the excluded.

-Special care should be taken to involve those persons who may risk being excluded.

-Include people who have left the practice of the faith, people of other faith traditions, people of no religious belief, etc. insofar as they want to help the church on her synodal journey of seeking what is good and true.

A process that is truly synodal: Listening, discernment and participation.

Discernment is a grace from God, but it requires our human

involvement in simple ways: Praying, reflecting, paying attention to one's inner disposition, listening and talking to one another in an authentic meaningful and welcoming way

-Listening is the method.

-Discernment is the aim.

-Participation is the path.

Attitudes:

- Sharing
- Courage and honesty
- Integrated freedom, truth and charity
- Dialogue leading to newness: We must be willing to change our opinions based on what we have heard from others.
- Humility in listening must correspond to courage in speaking.
- Right to be heard, just as everyone has right to speak.
- Not about engaging in a debate to convince others.
- Welcoming what others says as a way by which the Holy Spirit can speak for the good of all.
- Openness to conversion and change.
- Abandon attitudes of complacency (satisfaction) and comfort.
- Listen to what the spirit suggests following the example of God himself, who listens to the cry of his people.
- Listen in an authentic way, without resorting to ready-made answers or pre-formulated judgments.
- Leave behind prejudices and stereotypes.
- Be open minded.
- Overcome the scourge of clericalism: The Church is the Body of Christ filled with different charisms in which each member has a unique role to play. We are all interdependent.
- Cure the virus of self-sufficiency.
- Dialogue with people from the worlds of economics and science, politics and culture, arts and sports, the media and social initiatives, on ecology and peace, life issues and migration.
- Build bridges beyond the walls that sometimes threaten to separate us- age, gender, wealth, ability, education, etc.
- Give rise to hope not to be prophets of doom.

- Dream and 'spend time with the future creating a vision of the future filled with the joy of the Gospel.

7. Pitfalls and Temptations to Avoid

- i) To lead ourselves instead of being led by God and His Spirit.
- ii) Focusing on ourselves and our immediate concerns than the church.
- iii) Only seeing “problems”.
- iv) Focusing only on structures.
- v) Not looking beyond the visible confines of the church.
- vi) Losing focus of the objectives of the synodal process.
- vii) Conflict and division instead of “That they may all be one”. (Jn 17:21).
- viii) Treating the synod as a kind of a parliament/'political battle’
- x) Listening only to those who are already involved in the church activities.

8. Phases of The Synod

Local Phase

October 2021-August 2022

Dioceses and Conferences of Bishops.

Continental Phase

August 2022-March 2023

Africa (SECAM)

Oceania (FCBCO)

Asia (FABC)

Middle East (CPCC)

Latin America (CELAM)

Europe (CCEE)

North America (USCCB and CCCB).

Universal Phase

October 2023

In Vatican with the Bishops and delegates

9. Mombasa Archdiocesan Roadmap and Synod Process

a) Synod Teams:

1. Diocesan Synod team consists of;

The Archbishop, synod contact persons, DPC, Deans, Representation of the religious congregations, Mons. Ruwa (contact person for ex priests, ex religious, ex seminarians), Fr Mbatia for swahili translation), Agnes Mailu (rep. for the marginalized), Lwanga Communication representative, Fr David Kasera for Modpa chair, Margaret Masibo (for Secretariate commissions), Catechist's representative- Mr Kenyatta (Migombani parish), vocation's representative – Fr David Kalua, Coordinator for sign language people.

2. Catholic Secretariate/commission teams

3. Deanery teams (to appoint a priest and lay secretary)

4. Parish teams

b) Orientation meetings in counties/deaneries

Kilifi County 11th December 2021

Kwale County 14th December 2021

Taita Taveta County 16th December 2021

Mombasa County 18th December 2021

c) Synod Anthem by CLiMAK

d) Liturgical celebration during 2022 Priests AGM

e) Synod theme during Bura Pilgrimage 2022

f) Chasubles, stoles and other appropriate cloths for synod.

N.B.

Parish and deanery teams will include PPC/CPC members (outstations, CWA/St. Ann, CMA/St. Joseph, YCA, Senior youth, PMC, Choir, Charismatic, Sacred heart, Kolping and other existing groups), catechists, religious brothers and sisters, other identified marginalized

people/groups, that are rarely listened too.

After county orientation, each deanery will identify its synod team, coordinators and secretaries then plan for listening consultative meetings to respond to the questions.

Each parish will also identify its synod team and plans to have consultation meetings for listening.

What is gathered in the parish level and church groups should be recorded (written) and thereafter presented in the deanery level for discernment and synthesis before being forwarded to the diocesan contact persons.

10. Flow of Synod Meetings

1. Hymn of the Holy Spirit or of communion or of mission.
2. Prayer to the Holy Spirit- Adsumus Sancte Spiritus
3. Biblical text from any of these areas of community scene (Christ, apostles, crowd), Peter and Cornelius, Christ reaching out to the excluded etc. (Jn 14:25-26; 15:26-27; 16:12-15). (Acts 10:1-35). (Mt 15:21-28). (Jn 4:1-42). (Acts 15:1-32.)
4. Moment of reflection
5. Inform people about the theme / principles of a synodal church: communion, participation and mission; objectives e.g. consultation; pitfalls / stereotypes/ prejudices / ideologies to avoid; duration of gatherings and of individuals comments, number of gatherings; right to be heard, respect for other's opinion; attitudes like courage, truth, freedom, humility in listening
6. Informal dimension of listening process can precede like a common, physical, cultural, social and charitable activity, pilgrimage or meal. This is to build mutual trust and foster participation.
7. Brief explanation and presentation of the questions
8. Sharing lived experiences / personal stories / real life authentic listening, consultation while responding to stimulus questions in small groups.
9. Gathering feedback from group / table discussions through

secretaries.

10. Moment of prayer, reflection and discernment in Holy Spirit, God's will and signs of times. Listening is the method, discerning is the aim, participation is the path.

11. Open forum / plenary session to gather the fruits of prayer and reflection e.g. newness, change, conversion, build bridges, renewal of structures, fuller participation etc. Journeying together, identifying areas of convergence, discord, and dilemmas / unresolved issues. What is God's plan for the Church here and now? How can we implement God's dream for the church on the local level?

12. Written synthesis including the minority report for all gatherings to be submitted by the group / round table secretaries and main secretaries. To include challenging and negative experiences, successes and joys.

13. Concluding prayer.

11. Additional Points to Focus on

i) Listening phase will come from discussions among parishes, lay movements, schools and universities, religious congregations, neighborhood, Christian communities, social actions, ecumenical and inter-religious movements, and other groups.

ii) Efforts are made to reach out to the peripheries and to those voices that are seldom heard. The voice of the poor and excluded also find a place, not only that of those who have some role or responsibility within the (local) churches.

iii) Integrate the Synodal process into the life of the local church in creative ways that promote deepen communion, fuller participation and a more fruitful mission.

iv) People to gather, respond to stimulus questions / images / scenarios together, listen to each other and provide individual and group feedback, ideas, reactions and suggestions.

v) It is possible to use moderated online discussion groups, self-guided online activities, chat groups, phone calls, and various forms of social communication, as well as paper-based and online questionnaires.

- vi) Prayer materials, biblical reflections and sacred music, as well as works of art, poetry and so on, can also be used to stimulate reflection and dialogue.
- vii) Discovering or developing synodal tools and pathways that are best suited for our local context.
- viii) To promote and develop the practice and experience of being Synodal in the course of the process and in the future moving forward.
- ix) The purpose of the first phase of the synodal journey is to foster a broad consultation process in order to gather the wealth of the experiences of lived synodality.
- x) Focus on maximum inclusion and participation, reaching out to involve the greatest number people possible will help to ensure that the synthesis formulated at the levels of dioceses, episcopal conferences and the whole church capture the true realities and lived experience of the people of God.
- xi) Ensure participation, regardless of location, language, education, socio- economic status, ability / disability and material resources.
- xii) There is a possibility of direct participation to the general secretariat in Vatican though the aspect of communion in group contribution is vital for synodality.
- xiii) Respect for the rights, dignity and opinion of each participant in the listening process treats each person equally, so that every voice can be dully heard.
- xiv) Several parishes can join together, as well as ministries such as pastoral health care or catholic education, religious communities, lay movements and ecumenical groups.
- xv) Stimulus questions are suggested to initiate and facilitate this experience of sharing and listening. The aim is not to answer all of the questions, but to choose those that are most relevant in your local context.
- xvi) You can also ask other questions giving more emphasis to the types of questions that evoke personal stories and real-life experiences rather than “doctrinal” statements.
- xvii) A synthesis should be written any time there is a gathering in the

diocese to respond to the questions.

xviii) Include both positive experience, challenging and negative experiences in order to reflect the reality of what has been listened to.

12. Proposed Stimulus Synod Questions For Mombasa Archdiocese

Themes For The Synod Questions

1. Companions on The Journey

2. Listening

3. Speaking Out

4. Celebration

5. Sharing Responsibility for Our Common Mission

6. Dialogue in Church And Society

7. Ecumenism

8. Authority and Participation

9. Discerning and Deciding

10. Forming Ourselves in Synodality

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, 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 on going 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 jumuiya, 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.

Reflective Steps to Help Us Listen, Participate and Discern.

In order to respond to the above questions you are invited to:

- a) ask yourselves what experiences in your particular Church the fundamental question calls to mind;
- b) reread these experiences in greater depth: What joys did they provoke? What difficulties and obstacles have they encountered? What wounds have they brought to light? What insights have they elicited?
- c) gather the fruits to share: Where, in these experiences, does the voice of the Spirit resound? What is he asking of us? What are the points to be confirmed, the prospects for change, the steps to be taken? Where do we register a consensus? What paths are opening up for our particular Church?

13. Adsumus Sancte Spiritus Prayer

We stand before you, Holy Spirit, as we gather together in your name. With you alone to guide us, make yourself at home in our hearts; Teach us the way we must go and how we are to pursue it. We are weak and sinful; do not let us promote disorder. Do not let ignorance lead us down the wrong path nor partially influence our actions.

Let us find in you our unity so that we may journey together to eternal life and not stray from the way of truth and what is right. All this we ask of you, who are at work in every place and time, in the communion of the Father and the Son, forever and ever. Amen

Conclusion

As we begin the consultative process in the Archdiocese of Mombasa, we wish each and every faithful within and out of the Catholic church to journey with us in this path of faith. Your prayers, participation, advice, opinion, communion and contribution will be of much help towards the realization of the Will of God through his Holy spirit, of the true mission desired in the church.

After having listened to the experiences of each other in greater depth, we can discover the joys provoked, difficulties and obstacles we have encountered, wounds brought to light and insights that have been elicited.

At the end we expect to gather the fruits to share. Through prayer and discernment, we shall see where in these experiences the voice of the Spirit resounds. The Holy Spirit will at the end help us discover the points to be confirmed, the prospects for change, the steps to be taken and where we have registered a consensus.

The Synod will hopefully direct the paths which will open for our particular Church in Mombasa Archdiocese. In the end, this Synodal Process seeks to move towards a Church that is more fruitfully at the service of the coming of the kingdom of heaven.

SINODI

(Synod on Synodality Anthem)

OCS &
Stephen Wambua $\text{♩} = 80$

For Catholic Archdiocese of Mombasa

Composition by:-
Laurence Ochieng

Soprano

Kwa u-shi - ri-ka; ku-shi-ri - ki kwa ka - zi ya_ki-tu-me;ndi-yo u-mu-hi-mu wa Si

Alto

ndi-yo u-mu-hi-mu wa Si

Tenor

ku-shi-ri - ki kwa ka - zi ya-ki-tu-me ndi-yo u-mu-hi-mu wa Si

Bass

Kwa u shi - ri-ka na kwa ka - zi ndi-yo u-mu-hi-mu wa Si

5

S.

no - di. Kwa ku-si - ki-za na ku e-le-wa yu - le ji - ra - ni ya-ko, ndi-yo u-mu-hi-mu wa Si-

A.

no - di. Kwa ku-si - ki-za na ku-e-le-wa yu - le ji - ra - ni ya-ko, ndi-yo u-mu-hi-mu wa Si-

T.

no - di. ku-e-le-wa yu - le ji - ra - ni ya-ko, 'mu-hi-mu wa_ Si-

B.

no - di. 'mu-hi-mu wa Si-

9

1. 2.

S.

no - di. Kwa u-shi - no - di. Ee Ro-ho, Ro-ho Mta - ka-ti - fu 'e-

A.

no - di. no - di. Ee Ro-ho, Ro-ho Mta - ka-ti - fu 'e-

T.

no - di. no - di. u-tu-o-ngo-ze tu-pa-te ku-e-

B.

no - di. Kwa u shi - no - di. u-tu-o-ngo-ze tu-pa-te ku-e-

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2 14

S. le-wa; ya-le ma-jo-nzi pi-a u-dha-i - fu u - tu-me.

A. le-wa; ya-le ma-jo-nzi pi-a u-dha-i - fu u - tu-me.

T. le-wa tu-we fa-mi-li - a mo-ja kwa u - tu-me.

B. le-wa tu-we fa-mi-li - a mo-ja kwa u - tu-me. Kwa u shi

19

S. ri-ka; ku-shi-ri - ki kwa ka - zi la_ ki-tu-me; ndi-yo u-mu-hi-mu wa Si - no- di. Kwa ku-si-

A. ndi-yo u-mu-hi-mu wa Si - no- di. Kwa ku-si-

T. ku-shi-ri - ki kwa ka - zi la - ki-tu-me ndi-yo u-mu-hi-mu wa Si - no- di.

B. ri-ka na kwa ka - zi ndi-yo u-mu-hi-mu wa Si - no- di.

23


S. ki-za na ku e-le-wa yu - le ji - ra - ni ya-ko, ndi-yo u-mu-hi-mu wa Si - no- di. Kwa u-shi

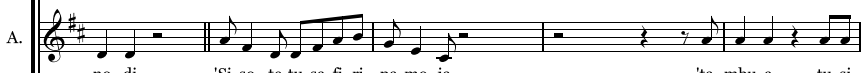
A. ki-za na ku-e-le-wa yu - le ji - ra - ni ya-ko, ndi-yo u-mu-hi-mu wa Si - no- di.


T. ku-e-le-wa yu - le ji - ra - ni ya-ko, 'mu-hi-mu wa_ Si - no- di.

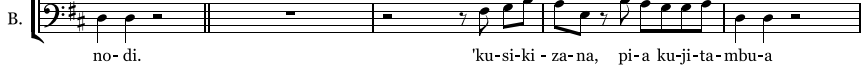
B. 'mu-hi-mu wa Si - no- di. Kwa u shi

27 3

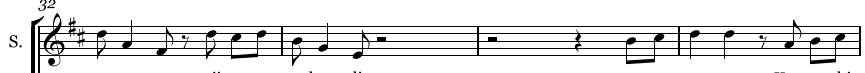
S.  no-di. 'Si so-te tu-sa-fi-ri pa-mo-ja 'ta-mbu-a tu-si-

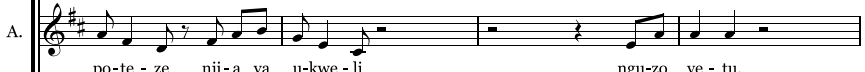
A.  no-di. 'Si so-te tu-sa-fi-ri pa-mo-ja 'ta-mbu-a tu-si-


T.  no-di. ku-si-ki - za-na, pi-a ku-ji-ta-mbu-a

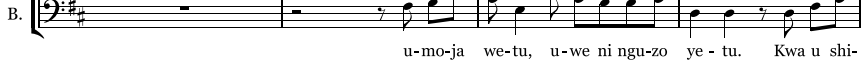
B.  no-di. 'ku-si-ki - za-na, pi-a ku-ji-ta-mbu-a

32

S.  po-te - ze nji-a ya u-kwe-li ngu-zo ye - tu. Kwa u-shi-

A.  po-te - ze nji-a ya u-kwe-li ngu-zo ye - tu.

T.  u-mo-ja we-tu, u-we ni ngu-zo ye - tu.

B.  u-mo-ja we-tu, u-we ni ngu-zo ye - tu. Kwa u-shi-

36

S.  ri-ka; ku-shi-ri - ki kwa ka - zi la - ki-tu-me; ndi-yo u-mu-hi-mu wa Si - no - di. Kwa ku-si-

A.  ndi-yo u-mu-hi-mu wa Si - no - di. Kwa ku-si-

T.  ku-shi-ri - ki kwa ka - zi la - ki-tu-me ndi-yo u-mu-hi-mu wa Si - no - di.

B.  ri-ka na kwa ka - zi ndi-yo u-mu-hi-mu wa Si - no - di.

40

S. *ki - za na ku - e - le - wa yu - le ji - ra - ni ya - ko, ndi - yo u - mu - hi - mu wa Si -*

A. *ki - za na ku - e - le - wa yu - le ji - ra - ni ya - ko, ndi - yo u - mu - hi - mu wa Si -*

T. *ku - e - le - wa yu - le ji - ra - ni ya - ko, 'mu - hi - mu wa Si -*

B. *'mu - hi - mu wa Si -*

43

1. 2.

S. *no - di. Kwa u - shi - no - di. Syn - od on Syn - o - da - li - ty.*

A. *no - di. no - di. Syn - od on Syn - o - da - li - ty.*

T. *no - di. no - di. Syn - od on Syn - o - da - li - ty.*

B. *no - di. Kwa u - shi - no - di. Syn - od on Syn - o - da - li - ty.*

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 túsafiri pamoja; kusikizana pia kujitambua
Tusipoteze njia ya ukweli; umoja wetu, uwe ni nguzo yetu.

Synod on Synodality!!

Walk together as a Church with the Holy Spirit

The purpose of the Synod is
"to plant dreams", to "journey together"
following the course of the Church in
the third millennium with a truly
synodal mentality.
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For a synodal Church
communion | participation | mission