

Communion, Participation, and Mission for a Synodal Church: A Critical Analysis of the Preparatory Document of the Synod

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Abstract

In the second half of the twentieth century, through divine inspiration, Pope Paul VI instituted the synod of bishops as a permanent institution in the Church. Synod of Bishops is to enliven the Church and to meet the challenges of a turbulent world. In earlier centuries, synods were the patrimony of the hierarchies of the Church – the Bishops, Cardinals, and the Supreme Pontiff. But today, the Church has become one global family and synods have included all members of the divine family to participate collaboratively in synodal discussion for the spiritual, moral, and general well-being of each member according to each one's state of life. Hence the Church is fully becoming a synodal church that listens to the voices of clerics, consecrated persons, and laity. To enable appropriate discussion that would lead to the spiritual and moral growth of the family of God, His Holiness. Pope Francis developed a preparatory document. This document is a guiding star toward the 2023 General Assembly or Synod. Everyone entrusted with this synodal process should critically analyze this document with the guidance of the Holy Spirit.

Introduction

From the era of the first apostles of the Lord Jesus, the Church had called assemblies to discuss matters that affect the growth of the Body of Christ. The apostles convoked the first Council in Jerusalem to discuss the disagreement between Paul and Jewish converts to Christianity. The Jewish converts to Christianity insisted that the Gentile converts should observe the Jewish law of circumcision to become Christians. At the end of the council of Jerusalem, the apostles decided that circumcision is not a criterion for the Gentiles to become Christians. From then on Popes had convoked several general councils or synods. Each of these synods unveiled new dimensions of the life of the Church without contradicting prior doctrines. Hence, His Holiness, Pope Francis convoked the 16th Ordinary General Assembly of the Synod of Bishops entitled “For a Synodal Church: Communion, Participation, and Mission,” to be held in 2023, and on July 9th, 2021, he released its preparatory document to give the faithful the opportunity to read, meditate, reflect, pray, listen, and hear the Holy Spirit speaking to their hearts, (Inspiration). This reflection period will give the participants the opportunity to accurately interpret the document to promulgate sound doctrines that will advance the spiritual and moral growth of the people of God. There is also the silence dimension in studying this document. Christ, though God, made important decisions after he spends private hours in communion with his Father. Therefore, participants in the analysis of this synod document should treasure moments of interior silence to hear the whispering voice of 'Truth' like Elijah the holy prophet of God.

Although participants in the preparation of the synodal document work collaboratively, topics with ambiguity or have double meaning need experts for authentic clarification. Such clarifications will broaden the perception of participants of the important assembly before their decision making. As a synodal community of God, participants should

prayerfully immerse themselves into the spirit of the Lord since they have embarked a journey that to the spiritual and moral of members of a divinely united family. Hence, experts in various parts of the document should scrutinize every response from participants in the light of the scriptures and traditions of the Church. As the title of this synod is “For a Synodal Church: Communion, Participation and Mission,” His Holiness, Pope Francis calls for honest contribution on issues militating against local churches in various parts of the world. Accurate contribution will enable the Church of this millennium to mitigate problems she had encountered and build up the faithful as did synods and general assemblies in previous millennia.

A critical Analysis of the Preparatory Document of 2023 Synod

In every generation, there has arisen in the Church the need to convoke a general assembly or synod. Convocation of synod assemblies invigorate the faithful when the spark of faith is fading or if there is need to promulgate important articles of the faith. Celebrated under the sovereign Pontiff, Paul III, on the thirteenth day of the month of December 1545, was the Council of Trent in which the Church promulgated important articles of faith that the Church values, believes in and practices to the present. At the council of Trent, the Church promulgated decrees from manner of Christian living, The Trinitarian symbol of faith, indissolubility of matrimonial sacrament ..., to the offering prayers and petitions for the souls in Purgatory -the last session of the Council of Trent. (1-25 sessions of the Council of Trent, 1545 - 1563).^[1]

The dogmatic Constitution on the Church, (*Lumen Gentium*), promulgated by His Holiness Pope Paul VI on November 21, 1964, called the faithful to believe that Christ is the light of all the People and Nations. In *Lumen Gentium*, the Church addresses the issue of Christ as the light that all men should follow. The synod states that since the

Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission, (Lumen Gentium, The Mystery of the Church, #1)^[2]. Although man lost his original grace due to his fallen nature, God the eternal Father, who in his wisdom and goodness created the world did not leave man to himself but ceaselessly offered helps to salvation through Jesus Christ (Lumen Gentium, #2)^[3]

On March 25, 1996, John Paul II convoked the Vita Consecrata, (Consecrated life), a synod that revealed that the life of consecration-the evangelical Counsel, practiced by non-clerics, men and women is unmistakable evidence that consecrated life is not something isolated and marginal, but a reality which affects the whole Church. In this general assembly, the synod fathers stated that the evangelical nature of consecrated life and in effect, the consecrated life is at the very heart of the Church as a decisive element for her mission is consecration is the manifestation of the nine calling of the members of the Church as a Bride toward union with her one Spouse, (The consecrated life: a gift to the church, #3, Vita Consecrata).^[4] the fruits of different synods convoked by different Popes yielded immense spiritual fruits that had given substance to the life of the faithful.

Preparatory Document

His Holiness, Pope Francis produced an elaborate guideline as beacon for the synod participants during their deliberations. This guideline is to aid the synod members to listen and consult the faithful in their particular or local churches because this synod is a journey that will renew the face of catholicity during this century and beyond. Number three of this document outlines and clarifies prominent characteristics of the contemporary context, biblical references aimed to nourish

meditation and prayerful reflections, illustration of the fundamental theological references for a better comprehension and practice of synodality, (The Preparatory Document, #3) ^[5]. This document is methodologically set out to be an indispensable handbook for uniformity and unity of purpose in all deliberations.

It is appropriate that as each millennium evolves with problems peculiar to it, the reigning Pontiff should challenge such problems with their corresponding measures. The 21st century has convoluted problems that erupted at the implementation phase of the second Vatican Council. Therefore, His holiness, Pope Francis deems it apposite to include the implementation phase of the results of Vatican II, that he calls a gift and a task, when says “It is precisely this path of synodality which God expects of the Church of the third millennium, (Preparatory document:16th Ordinary General Assembly, #1) ^[6] This journey follows in the wake of the Church's renewal proposed by the Second Vatican Council is both a gift and a challenge to that the synodal Church, in Communion, Participation, and Mission, (Preparatory document,16th Ordinary General Assembly, #1) ^[7] The Synodal Church ought to determine suitable measures that meet and exceed the challenges posed by practicing the recommendations of the second Vatican in local churches throughout the world. Recommendations such as greater participation of the laity in the Church and the celebration of the various liturgies in vernacular that enables every member of the family of God to hear the Word of God proclaimed in his own Language as on the day of Pentecost, (Acts 2:6). ^[8] The apostles of the Lord waited in prayer to receive strength through the outpouring of the Holy Spirit before they began to proclaim the Gospel. Likewise, participants in this synod of Communion, Participation, and Mission that is a journey of unity ought to be one in faith and intensify their listening ability through prayer to hear the still, small voice of the Holy Spirit as did Elijah the prophet of God, (1 kings 19:11-13). ^[9]

The Call to Journey Together

The Catholic Church is the unity of all believers under one visible head on earth and one invisible head, the Lord Jesus Christ. Under the visible head on earth, the Church is hierarchical- the bishop of Rome that is the bishop of the Universal Church, the bishops of local Churches, and the bishop of nuclei-Church who is the father of each family. The universal Church comprises the clerics, the religious, and the laity. These multilevel of the Church such as Universal and local, clerics, religious, and laity will pose challenges to the synodal participants solve the problems peculiar to the Church of this millennium amenable. Therefore, the call to journey together is a universal invitation to members of the Church throughout the universe deliberate on issues that will renew the universal Body of Christ. Synodality deliberative journey can only be effective when synod participants listen to and understand the directives of the Holy Spirit. On one hand the synod fathers and participants need to see themselves and each other as fellow custodians in listening, hearing, and perceiving the voice of the Holy Spirit. On the other hand, they need to realize that each should remain open to the surprises the Holy Spirit who, like the wind “blows where it wills; you can hear its sound but you do not know where it comes from or where it goes” (Jn 3:8 Preparatory Document for the 16th Ordinary General Assembly, #2).^[10] The call to journey together is fulfilling the recommendations of the second Vatican Council, which among other things, called for a greater participation of the Laity in the ministry of the Church. His Holiness, Pope Francis expects 16th General Assembly to a bring greater unity and harmony among all the members of the Catholic Church, Christians of different communions, other children of God that are not in the Christendom without compromising the authentic teachings entrusted to the apostles through the ages.

The Church had always lived and socializes harmoniously with believers and none-believers in communities. However, faith is

different from worldly socialization although faith in God can shape social behavior. Worthy of note is that worldly socialization is not congruent with Catholic faith and reverence for holy place of worship. As people of other Christian faith, heathens, Muslims, and atheists are ignorant of reverence for holy things, they cannot revere, value, and cherish what they do not believe. To admit into the Lord's presence will be setting up a desolating abomination in the House of God. When an ecumenical council is proclaimed, it should be celebrated outside the house of God so the holy and unholy people in the conference can move and circulate at will because such a place has been allotted for them according to the book of Revelations, "But exclude the outer court of the temple; do not measure it, for it has been handed over to the Gentiles, who will trample the holy city for forty-two months", (Rev. 11:2).^[11] On the other hand, the Church should not desecrate her holy of holies due to a purported unity of all that has been created with soul and body, otherwise the prophecy of Daniel may be fulfilled as it is written, "But when you see the abomination of desolation standing where it ought not, then let them that live in Judea flee to the mountains," (Mark 13:14).^[12] Societal norms might change following itself, but the word of God abides forever. The world wants immediate gratification. It has no patience, and it is afraid to struggle; the Church as a spiritual guide ought not compete with them. The Church should continue to redirect the steps of the world and remind it to remember to strive to enter through the narrow gate that leads to life for broad is the road that leads to destruction (Matt. 7:13).^[13] As the Church embarks on synodal journey as one, she can create and regenerate Christian communities, promote Christian charity and love, and the oneness for which Christ prayed without throwing her precious germs to the swine or give holy things to dogs because the swine or dogs will trample them underfoot and tear you to pieces, (Matt. 7:6)^[14]. Pagan or cult leaders and Muslims worldwide do not introduce Christians and non-members into the core

premises. Muslims believe that Christians and any non-adherent to Islamic faith are infideles, (def.2).^[15]

This 16th General Assembly is an invitation for the universal Church to grow and proclaim the Gospel according to the mission entrusted to her and to encourage inclusivity. Thus, those that deem themselves marginalized now have opportunity to express themselves through positive contributions. The ecclesial process, as far as it calls for reaching out to believers and non-believers, Christians of other communion, Muslims, and Hindus, ought to adhere to the Church's authentic gospel message. When a Catholic Christian's behavior accords with his preaching, non-Catholics can be edified and will begin to reflect to become converted. The global pandemic, COVID-19, a global invisible terrorist, did awaken the spirit of oneness of humans living in our universe and undoubtedly reminded people who isolate others that all are one and no one lives and dies for himself only, (Preparatory document, #5).^[16] Scripture stated that if we live, we live for the Lord, and if we die, we die for the Lord. So then, whether we live or whether we die, we are the Lord's (Romans14:8-9)^[17] can be interpreted to mean believers in the Lord. When Christians immerse themselves in the love of one another without the dichotomy that springs up because of color, race, or nationality, the Church will become really one because she has conquered the non-biblical elements that breed division. When the Christians live in harmony, people outside the faith might observe and comment on such fraternal love with admiration and begin a reflection and conversation on conversion. The Master, the Shepherd himself, speaks of other flocks that are in different fold, he himself will carter for them so that there should be one flock and one shepherd, (John 10:16).^[18]

The Church though not deliberately, had hurt people both within and outside the church. Some of such wounds are deeply rooted in the consciousness and subconsciousness of the victim especially when the

perpetrator is hierarchy of the Church. The victims need complete healing, but in what form will the healing come that can restore their hope and confidence? How can the Church destroy the innocence of Minors, the weak, and the vulnerable that the clerics and religious stole from them and their families? How can the Church heal the wounds of the Poor from whom the Church wriggle her meal for the day by enforcing Annual Mission Collection (AMC), or whose family members are denied Christian burial due to unmeet Church financial obligation? The universal Church has the obligation to fix these uncharitable practices of local bishops and priest enforce as the law of the Church; so that local bishops and priests should care for real widows, orphans, and visitors. The Church has sustained more internal injuries through corrupt practices that could make the members loose faith. Worth of mention are the sufferings of Minors and the vulnerable “due to sexual abuse, the abuse of power, and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons,” (Preparatory Document, #6).^[19] These wounds need healing to radiate infectious joy in the countenance from her members that will induce even pagans to confess the authenticity of Christian life. As written in the preparatory document, "For too long the cry of the victims has been a cry that the Church has not been able to hear sufficiently."^[20] These are deep wounds that are difficult to heal and constitute obstacles, to advance in the direction of “journeying together.” Therefore, as the Church embarks on this synod of Communion, Participation and Mission, all her members should dispose themselves to the direction of the wind of the Holy Spirit to heal the wounds inflicted.

Infidelity of the Church and the Action of the Holy Spirit

The Church is a community of saints and sinners. Members of the Church are humans created in original innocence but corrupted by the

original fall. Since the fall, God did not relinquish man entirely. He promised man victory over the tempter's deceit, "I will put enmity between you and the woman, your offspring, and her offspring. You will bruise her heel and she will crush your head, (Gen. 3)^[21] The incarnation, birth, passion, death, and resurrection of the Lord Jesus Christ fulfilled the promised redemption and to remain with His Church to the end of time and sent the Holy Spirit, the advocate. Yet man continues to drown in various forms of infidelity that has wounded the Church of the 21st millennium. However, through the wounds and pains inflicted by the consequences of sin, the Holy Spirit has directed the Church, not only to heal wounds but also to find theological interpretation that will enable the reformation of the Church, (Preparatory document, #7),^[22] Prior articulations of the previous synods such as inclusion of the laity in ministries of the Church are yielding positive fruits in the Church. Youth ministries, the institution of Catechists, and greater participation of women in church's ministries is a clearer indication of the successful acceptance of outcomes of the synodal assemblies of 2018 and 2019. Youths ministering to youths in the Catholic Church have greater impact on them more than when they hear the message of the kingdom from only adults.

21st Flaws of the Church

The Church in the 16th century experienced sexual abuse of children and females. To prevent this crime against holy things, the Church created cubicles that prevented physical contact between the confessant and the confessor. Weitse de Boer wrote that in the early 16th century that Erasmus, a Dutch scholar lamented that the faithful often fall into the hands of priests who, under the pretence of confession, commit acts which impure acts. Erasmus continues that the confessional secrecy and immunity from legal actions produced the fertile ground that breed the unchecked predators that included monks

from prestigious and well-respected orders in the church, such as Jesuits, Franciscans, Augustinians, etc.^[23] By the 17th century, Church Law proclaimed solicitation of unseemingly things (sexual abuse, *sollicitatio ad turpia*) as a form of sacrilege against the sacrament of penance and a potential sign of heresy, and actions that are worth of prosecution, (Erasmus).^[24]

Clerics and religious have of the 21st century repeated the sexual abuse of female and children the Church suffered in the 16th century. The harm that the present sexual abuse has caused is greater due to the communication highway that exposes everything good or evil. Yet the victims have almost irreparably wounded. However, the Church has presently prosecuted to the extent of defrocking pedophile scandalous clerics, from the lowest to the topmost. Will this prosecution induce wholehearted repentance or prevent the unexposed predators from further hurt to the Church of our Lord Jesus Christ? How would the synodal Church journeying as a family prevent further hurt from hierarchical members entrusted with the spiritual and moral growth of their brothers and sisters? Our Lord Jesus, in the gospels according to (Luke 7:2, Matt. 18: 6),^[25] says that it would be better for a millstone hung around the neck of a man and thrown into the bottom of the sea than that he should cause one of the little ones to sin. What weapons can the Church give to her ministerial priests and indeed, any Christians plagued by the epidemics of irresistible appetite of lust? Solution to stop sexual predators in the Church could be more crucial in healing the wounds and bringing forgiveness than to desecrate the House of God with the presence of non-believers, Atheists, Moslems, or Hindus.

Persecution of the Church

Although the Church accommodates people of other faiths and religions, the church is marginalized or even persecuted especially in countries where they are in minority. How can journeying together

reimage the mindset of those preoccupied with how to stop the saving mission of Christ? The challenge of the Synod fathers of Communion, Participation, Mission, is to devise means to promote healing and forgiving. They are to devise theological apologies that could heal the wounded in the Church as well as to forgive those that are obsessed with her destruction. Although the Church has endured persecution from the beginning, even from the hand of Saul that became the apostle of the Gentiles, consequently, the Church endured persecutions from the hands of her enemies. Enemies that did not wish the seed of Christianity to germinate. Prominent among them was Saul who approved of the stoning of St. Stephen. Saul was not satisfied with the death of St. Stephen, so he set out to Damascus to imprison believers. He was blinded with the light from heaven on his way to Damascus to persecute the believers. This early persecution of the Church lead to his dramatic conversion, he became Paul and apostle of the Gentiles, (Acts 9: 3-5) ^[26] Mark Galli wrote a Gallery of the Persecuting Emperors of early Church:

1. Nero, (54–68) Savage madman martyred Peter and Paul at the peak of his drunken persecution committed suicide.
2. Domitian (81–96) who alluded in the book of Revelation as a hideous beast. He persecuted both Jews and Christians. In addition, in 95 AD he executed and exiled Flavius Clemens, Consul and his wife, Flavia Domitilla, who were Christians. However, Clemens, Stephanus an ex-slave murdered of him.
3. Trajan (98–117) Skilled ruler, established policies for treating Christians even though relatively temperate. He became the first emperor known to persecute Christians as fully distinct from the Jews. St. Ignatius, Bishop of Antioch, among others suffered death during his reign.

4. Severus, though friendly toward Christians from the onset of his reign later developed great hostility for Christians. In 202 he issued an edict that forbade further conversions to Judaism and Christianity and the persecution of Christians followed, especially in North Africa. During this persecution, Severus martyred Perpetua and her servant Felicitas, Clement of Alexandria, and the father of Origen. At the death of Severus, the Early Church experienced peace for fifty years under the reign of Maximus (235-238).
5. Under Marcus Aurelius (161-180). anti-Christian literature flourished for the first time. Prominent of them was 'the True Doctrine' by Celsus. Aurelius allowed anti-Christian informers to multiply, and this resulted in the fierce persecution of Christians in various regions of his empire. He martyred the local bishop of Lyons and Justin the first Christian philosophy, (Mark Galli).^[27]
6. Emperor Valerian, (253-260) blamed Christians for inciting civil strife in his empire. Because of this he ordered the persecution and execution of Pope Sixtus and Lawrence in Rome and Cyprian in Carthage. He condemned Christians to tenants of imperial estates to the mines confiscated their property. His reign of terror and persecution of Christians ended with his captivity.

Despite these persecutions the Church of Christ still invigorates according to Christ's promise that the gates of hell will not prevail against his church and that he would be with his church to the end of the world, (Matt. 16:18, 28:20).^[29] The synodal church of this millennium should have the faith as little a mustard seed, she would move mountains and dispel the prevalent problems that cloud the Church of our time. She should listen to the voice and action the Lord Jesus during his teaching on the Eucharist, "Amen, Amen, I say to you, unless you eat the flesh of the Son of Man and drink his Blood, you will not have

life within you. . .” (John 6:53).^[30] The Lord did not compromise his teaching to impress the crowd that withdrew from his discipleship. Defense of the Church that Christ entrusted in the hands of the apostles is a collective responsibility and it begins with the hierarchy of the church to the laity

There are questions that demand calculated, honest, reflective answers. How will the Church become color-blind as not to differentiate between colors that makeup her members? How can She not know that this person is a European while the other is an African? How can the Church not select my country, nephew, or a person from my vicinity when her qualified members are to fill key positions in the Church? When will the Church – the local bishops and priests relieve the burden of the poorest of the poor in their dioceses and parishes, and visit them with love and compassion and mitigate their burden of compulsory annual mission collection, (AMC) but accept their widow's might? How would Christians not understand that their fellow Christian is from a forbidden caste and is not worthy of association? The church may have grown with these flaws when there were no communication highways, when people thought that Rome was in heaven, and the Vatican, the Citadel of God. In this millennium, the global family has shrunk so much that the Church's and societal ills are instantly exposed.

Effective synodal journey needs complete re-engineering of masked hatred members have for each other camouflaged in compulsory Church law. Then would the Church raise one voice in supplication and her Lord who not a God of violence will defend her. Then she will, from the strength from her lord have courage to welcome people of different faiths and beliefs without compromising the sacredness of the house of God. The Church will not need, as in the eleventh century, (1099), Knight Templers, a Christian army, to defend her. The Lord Jesus did not however promise peace and tranquility to his Church. He assured her that she would experience trials and tribulations in the world,

nevertheless, she should take courage because he has conquered the world, (John 12:3) ^[31] This is consoling as the synodal family journey together that the Lord clearly understands the Church's tribulation and would not abandon her on the turbulent sea.

Conclusion

The call to Communion, Participation, and Mission in the Church as a family that is a consecrated life and pathway toward a synodal church is consistent with the Church practice since the apostolic era. They called assemblies to discuss matters that affect the Spiritual and moral growth of the body of Christ. The Council of Jerusalem discuss the disagreement between Paul's mission among the Gentile converts and the observance of Jewish custom of circumcision as insinuated by Jewish converts to Christianity. The Council mandate sets the Gentile free from circumcision obligation before adherence. The second Vatican Council called the laity to greater participation in the ministries of the Church. The Church expects the outcome of this 16th General Assembly to help in healing the wounds that the vulnerable members of the Church sustained from the hands of priests and religious leaders, the hurt felt by the weak and the marginalized, the poor and needy. This synod should determine how to involve or bring people of different religion, atheist, Muslims, and indeed, all humans closer into God's House without throwing her pearls to swine that would trample the pearl and come after her. Therefore, participants of this important Council should work collaboratively, spend time in prayer, observe positive silence that help them to hear the still small voice of God that the holy Spirit communicates. Above all everyone should see each other as possessing the gift of the Holy Spirit to enable the universal Church to hear and understand them speaking in their native Language, to the Glory of God and salvation of man, Amen.

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Endnotes

1. (1-25 sessions of the Council of Trent, 1545 -1563).
2. Lumen Gentium, The Mystery of the Church, #1)
3. Lumen Gentium, #2
4. The consecrated life: a gift to the church, #3, Vita Consecrata
5. The Preparatory Document, #3
6. Preparatory document: 16th Ordinary General Assembly, #1
7. Preparatory document, 16th Ordinary General Assembly, document #1
8. Day of Pentecost, (Acts. 2:6)
9. Voice of the Holy Spirit as did the Elijah the prophet of God, (1Kings 19:11-13)
10. The Holy spirit blows where it wills, Jn 3:8 Preparatory Document for the 16th Ordinary General Assembly, #2.
11. ... the place has been allotted to the Gentiles, (Rev. 11:2)
12. Then let them that live in Judea flee to the mountains, (Mark 13:14).
13. The way is easy that leads to destruction and those who enter by it are many, (Matt. 7:13).
14. Do not give what is holy to dogs and do not throw your pearls to swine (Matt. 7:6).
15. Christians or persons who do not accept the Islamic faith; kafir to be infidels (def. 2)
16. all are one and no one lives and dies for himself only, (Preparatory document, #5).
17. whether we live or whether we die, we are the Lord's (Romans 14: 8-9).
18. there should be one flock and one Shepherd, (John: 16)
19. Sufferings inflicted to the vulnerable members of the Church by clerics ... (Preparatory Document, #6)
20. For too long the cry of the victims has been a cry that the Church has not been able to hear sufficiently.”
21. Enmity between the woman and the serpent (Gen.3)
22. Confessional secrecy and immunity from legal actions produced the fertile ground that breed unchecked predators in the church

23. Priests, under the pretense of confession, commit acts which are not fit to be mentioned
24. designating as sacrilege and worthy of prosecution, soliciting impure things in the confessional (Ersamus).
25. it would be better for a millstone to hung round the neck of a man and drown ... , (Luke 17:2, Matt. 18:6)
26. conversion of Paul, the apostle of the Gentiles, (Acts
27. In addition, Justin, the first Christian philosopher, was also martyred, (Mark Galli)
28. During the reign of Emperor Valerian, (253–260)
29. The gate of hell will not prevail against his Church and that he would be with his Church to the end of the World, (Matt. 16:18, 28:20).
30. . Lord Jesus during his teaching on the Eucharist (John 6: 53 -),
31. . the Church should take courage because Christ has conquered the world, (John12:3).