



Bible Enthronement

14/11/2025



Adsumus Sancte Spiritus



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.

Opening Prayer



1/2025

SESSION 1 Bible Reflection



1/2025

Flow:

Bible Sharing Guide

INDIVIDUAL SHARING:

Round 2:

From the sharing of others, what inspired or disturbed you?

Pause in silence before proceeding to the next sharer.

COMMUNAL SHARING:

Round 3:

Inspired by our Bible passage and our shared reflections create a short slogan or statement about **SULONG/PADAYON**.

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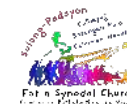
Bible Passages

- Exodus 3:1-17 - Moses and the Burning Bush
- Exodus 14:10-31 – The Crossing of the Red Sea
- Joshua 3:1-17 – Crossing the Jordan
- Mark 2:1-12 – The Healing of the Paralytic
- Mark 5:1-20 – The Healing of the Gerasene Demoniac
- Mark 5:21-43 – Jairus’s Daughter and the Woman with a Hemorrhage
- Matthew 10:1-20 – The Mission of the Twelve
- Acts 8:26-40 – Philip and the Ethiopian
- Acts 27:1-44 - Departure for Rome



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SESSION 1-Plenary Sharing Bible Reflection



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Adsumus Sancte Spiritus



Do not let ignorance lead us down the wrong path nor partiality 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.

Opening Prayer



1/2025

Flow:

Bible Sharing Guide

1. Verse Reading (8 mins)

Let us read the passage doing verse reading. Around the circle, we will take turns to read a verse in a prayerful way until the entire text is read. After reading, in silence, we choose a word/phrase that inspires or disturbs us.

2. Silence and Meditation (2 mins)

3. INDIVIDUAL SHARING:

Round 1: Read first your chosen bible word/phrase aloud 2 times then share your **BRIEF** reflection on **“How does this story speak of pagSULONG/PADAYON?”**

Pause in silence before proceeding to the next sharer.

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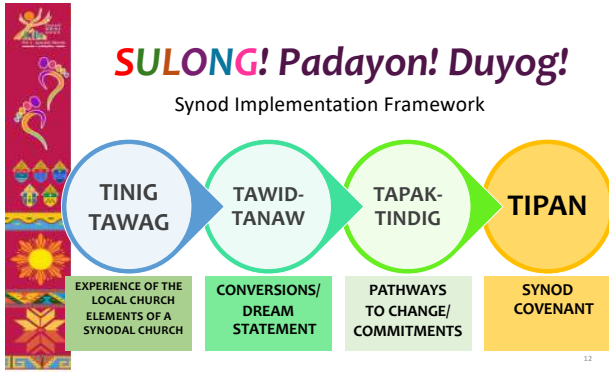
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SULONG! Padayon! Duyog!

Synod Implementation Framework

At the recent National Synodal Implementation Assembly, all dioceses in the country were represented by their bishops and a member of the Diocesan Synod Team, resulting in 100% participation. At the Metropolitan level, representation of the clergy, lay, religious, and youth was ensured. Participants were divided into small diverse groups of six members each (coming from different regions, states of life and gender) for reflection, discernment, and decision-making. The National Synodal Implementation Framework was crafted through a synodal process designed by NST with the help of the National Crafting Committee.

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CONVERSATION IN THE SPIRIT



Conversation in the Spirit

Reflect on the **TINIG-TAPAK** statements.

Third round of conversation:

Question: **“What do we need to cross as a group in order to implement this goal statement?”**

Each person has a chance to speak for **a minute**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**

SULONG! Padayon! Duyog!
Synod Implementation Framework

The NST then gathered all the data from the **regional assemblies**, and from these data, the Five Characteristics of a Philippine Synodal Church emerged. All these became the primary input for the National Synod Implementation Assembly, which was tasked with crafting a National Synodal Implementation Framework. This National Framework will then be sent back to the Metropolitan and Dioceses for a synodal process of ownership and relevance as well as a guide for pastoral planning at all levels of church life and mission.



Conversation in the Spirit

We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TANAW-TAWID** statement.

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CHARACTERISTIC #1

#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT



- Characteristics of a synodal church - Philippines**
1. Listening, discernment, and accompaniment
 2. Formation for Conversion and Mission
 3. Accountable and Collaborative Leadership Governance Structures
 4. Inclusive Participation - BECs, Grassroots, Marginalized Sectors
 5. Partnership and Outreach



Conversation in the Spirit

Share what struck you most or what resonated for you in the first round and what moved you during the time of silence.

Second round of conversation:

Question: **“What inspired/disturbed me about what the others have shared?”**

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **In between sharer, allow a minute silence for self reflection.**



#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

Tanaw

We dream of a Church that listens not just with ears, but with the heart — a Church that knows how to stay and be silent, and how to walk with the wounded.



Tawid

- From individualism to community
- From apathy to concern
- From self-centeredness to shared mission
- From exclusivity to inclusion
- From irresponsibility to accountability
- From fear to boldness
- From passivity to mission
- From centralization to immersion



Tapak

2. Deepening Discernment in Community
 - Embed “Conversation of the Spirit” in regular meetings to foster collaborative decision-making and growth.
 - Encourage spiritual conversation and listening without prejudice, integrating Ignatian discernment into spiritual formation and retreat programs.
 - Ensure data-driven planning and implementation, striking a balance between the spiritual and practical aspects of decision-making.
 - Strengthen shared spiritual growth, using “Lakbay Aral” and resource sharing to deepen communal discernment.



Tapak

5. Institutionalizing Synodal and Collaborative Practices
 - Ensure “consistent” and “circular” consultation processes with bishops, priests, and ministry leaders.
 - Build alliances with Catholic schools, professionals, and organizations to support formation and pastoral action.
 - Integrate approaches such as ASIPA (Asian Integrated Pastoral Approach) and social media platforms for broader evangelization and communication.
 - Promote a “culture of accountability and responsibility” across Church structures.



Tapak

1. Cultivating a Culture of Listening
2. Deepening Discernment in Community
3. Strengthening Accompaniment and Pastoral Care
4. Promoting Inclusion and Intercultural Dialogue
5. Institutionalizing Synodal and Collaborative Practices



Tapak

3. Strengthening Accompaniment and Pastoral Care
 - Build a culture of “mentorship, support, and care” for leaders and communities, fostering “transparency, inclusivity, and well-being”.
 - Support clergy and lay leaders with ongoing formation, including mental health, HIV/AIDS awareness, and liturgical training.
 - Promote visitation ministries such as “visiting the sick”, home visitation, and dialogue of life experiences to ensure presence and accompaniment.
 - Highlight “shared decision-making” by including marginalized and minority groups in leadership and planning.



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Tapak

1. Cultivating a Culture of Listening
 - Foster “a culture of listening where everyone is actually present and voices are valued”.
 - Create spaces for open sharing and feedback, such as “suggestion boxes” and “feedbacking processes”.
 - Practice “Pakikiramdam – listening to others” and ensuring “healthy conversations” across ministries and sectors.
 - Promote active engagement, especially through “regular consultative and collaborative meetings” and “focus group discussions”.
 - Emphasize inter-ministry collaboration and inclusive communication platforms like regulated chat groups.



Tapak

4. Promoting Inclusion and Intercultural Dialogue
 - Embrace “inter-faith and intercultural sharing”, respect for other cultures and traditions, and ecumenical dialogue.
 - Create inclusive, multi-cultural spaces in and outside the Church.
 - Include the “Anawim, LGBTQ, Children/Youth” in programs and leadership opportunities.
 - Strengthen community immersion (Brgy. Babad) and dialogue that reflect the realities of the poor and neglected



Conversation in the Spirit

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Conversation in the Spirit

Reflect on the **TINIG-TAPAK** statements.

Third round of conversation:

Question: **“What do we need to cross as a group in order to implement this goal statement?”**

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#2 FORMATION TOWARDS CONVERSION AND MISSION

Tanaw

We dream of a Church where formation is lifelong, rooted in Christ, and alive with mission — a Church that teaches not only doctrines, but teaches how to love.

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#2 FORMATION TOWARDS CONVERSION AND MISSION

Tapak

1. Institutionalizing Integral and Ongoing Formation

- Emphasize a “needs-driven and data-based” formation that integrates “head, heart, and hand”—ensuring holistic growth.
- Implement a “common formation program for the clergy and leaders from the laity” that is contextual, inclusive, and grounded in Catholic Social Teaching.
- Support “formation of formators” and ensure “regular formation, assemblies, retreats, and recollections” to sustain conversion.
- Foster “joint formation among clergy, religious and laity” to nurture unity and shared mission.

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CHARACTERISTIC #1

Plenary Sharing

LISTENING, DISCERNMENT, AND ACCOMPANIMENT



1/2025



#2 FORMATION TOWARDS CONVERSION AND MISSION

Tawid

- From intellectual formation to integral formation
- From isolation to accompaniment and communion
- From woundedness to healing
- From maintenance mode to dynamic mission
- From clericalism to pastoral charity
- From individualistic ministry to inter-ministerial

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#2 FORMATION TOWARDS CONVERSION AND MISSION

Tapak

2. Creating Formative Mechanisms for Accountability and Participation

- Build transparent systems: “financial transparency – measures at all levels”, “regular parish audits”, and “monitoring and reporting of each event” with “clear accountability and responsibility”.
- Implement “feedback/suggestion boxes”, “yearly parish/diocesan assessments”, and “regular evaluations” (every 6 months, annually) as tools for formative feedback.
- Ensure “inclusive participation in decision-making”, valuing voices from all sectors in shaping formation and mission priorities.

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CHARACTERISTIC #2

FORMATION TOWARDS CONVERSION AND MISSION



1/2025



#2 FORMATION TOWARDS CONVERSION AND MISSION

Tapak

1. Institutionalizing Integral and Ongoing Formation
2. Creating Formative Mechanisms for Accountability and Participation
3. Strengthening Structures for Formative Mission
4. Promoting Pastoral Sensitivity and Inclusion
5. Forming Missionary Disciples Who “Walk the Talk”
6. Encouraging Collaboration and Resource Sharing

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#2 FORMATION TOWARDS CONVERSION AND MISSION

Tapak

3. Strengthening Structures for Formative Mission

- Establish “inclusive synodal formation teams” and “pastoral centers and formation hubs” as venues for education and spiritual growth.
- Revitalize BECs under the principle of “one barangay, one BEC”, grounded in community prayer, immersion, assembly, and faith sharing.
- Create “discernment circles for different sectors” and a “structure for safe dialogue involving clergy, lay, and religious”, nurturing a listening and discerning culture.
- Form a “Formation Team for synodal implementation” across all diocesan levels to ensure integration and consistency.

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Tapak

4. Promoting Pastoral Sensitivity and Inclusion

- Foster “pastoral sensitivity” marked by “awareness, empathy, compassion, accompaniment, and listening”.
- Commit to “formation toward inclusivity”—explicitly naming “Children, Parents/Solo
- Parents, Marginalized, IPs, LGBTQIA++, PWDs, Senior Citizens, and Parish Staff” as priority sectors.
- Ensure “respect and inculturation, understanding, accessibility, and reaching out”, using “simple language not theological/ecclesial” in communication and catechesis.
- Practice “mentorship and accompaniment” as daily modes of evangelizing formation.



Conversation in the Spirit

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First round of conversation:

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CHARACTERISTIC #2

Plenary Sharing

FORMATION TOWARDS CONVERSION AND MISSION



Tapak

5. Forming Missionary Disciples Who “Walk the Talk”

- Encourage “witnessing – live what you preach, walk the talk”, integrating values of stewardship, accountability, and consistency.
- Integrate “formation towards stewardship spirituality (Halad, Pasasalamat, Balik-Loob)” into parish and diocesan formation activities.
- Emphasize “strengthening foundational knowledge (practical and philosophical) on doctrine and liturgy” to ground missionary action in truth and love.
- Promote “digital training/constant formation on the use of social media” to prepare missionaries in the digital age.



Conversation in the Spirit

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Second round of conversation:

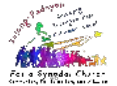
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CHARACTERISTIC #3

ACCOUNTABLE AND COLLABORATIVE LEADERSHIP / GOVERNANCE STRUCTURE



Tapak

6. Encouraging Collaboration and Resource Sharing

- Support “regular networking”, “resource sharing”, and “inter-diocesan sharing of resources (CBCP level)” for broader missionary outreach.
- Engage in “collaboration between Church and government”, and deepen ties with Catholic schools and other educational institutions.
- “Tap the gifts/charism of individuals and groups” to “design programs where different ministries work together—not just simultaneously” but collaboratively.



Conversation in the Spirit

Reflect on the **TINIG-TAPAK** statements.

Third round of conversation:

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Tanaw

We dream of a Church led by servant-leaders — where authority is not a privilege, but a responsibility shared in trust.



Tawid

- From authoritarian leadership to collaborative
- From lay passivity to lay empowerment
- From entitlement to humility
- From ineffective and irresponsible management to good ecclesial governance
- From youth disengagement to youth empowerment
- From arancel to stewardship



Tapak

2. Governance Mechanisms with Monitoring and Evaluation

- Use a cycle of “Planning, Implementation, Monitoring, [and] Evaluation”, supported by “Annual Operational Budgeting” and “Professional Audit and Monitoring and Evaluation” processes.
- Emphasize “financial accountability mechanisms and transparency”, including “regular lifestyle audits for clergy”.



Tapak

5. Partnership and Multi-sectoral Collaboration

- Deepen connections with broader society through “multi-sectoral collaboration (NGOs, CSOs, LGUs, ex-UBAS)” and “inter/intra-ministerial dialogue”.
- Foster “closer inter-diocesan collaboration” and “interreligious and ecumenical dialogue and collaboration”.
- Explore “benchmarking of stakeholders outside the Church” — including military, academe, government, and business—to improve governance models.



Tapak

1. Institutional Structures for Transparency and Participation
2. Governance Mechanisms with Monitoring and Evaluation
3. The 4 P’s Framework for a Synodal Church
4. Shared Leadership and Lay Empowerment
5. Partnership and Multi-sectoral Collaboration
6. Formation for Good Governance
7. Ethical and Just Leadership Policies



Tapak

3. The 4 P’s Framework for a Synodal Church

- People: Engage bishops, clergy, religious, lay collaborators, and especially “faithful at the grassroots” and “seminary formators and seminarians”.
- Processes: Regular “Conversation in the Spirit”, “safe spaces for feedback”, “financia auditing”, and “formation sessions during meetings”.
- Practices: Foster “joint leadership in ministries (headed by priests and lay)”, a “culture of mutual accompaniment”, and “shared discernment”.
- Policies: Enact clear mandates that “require regular encounters among all pastoral agents”, “institutionalize synodal team oversight in every parish”, and “promote shared governance”.



Tapak

6. Formation for Good Governance

- Provide formation “for bishops, priests, and lay faithful, especially youth”, focusing on “discipleship, stewardship spirituality, integral ecology, and good governance”.
- Center governance on T.A.O. – Transparency, Accountability, and Openness to God.
- Use multiple formation modes: “Digital, Formal Education, Pastoral Immersion, Workshops/Seminars”.
- Involve “more lay formators (e.g., seminarians)” and promote “formation of Catholic Teachers’ Guild” and “Education/School Ministry (public, parochial, SUCs, congregational)”.



Tapak

1. Institutional Structures for Transparency and Participation

- Establish core structural bodies such as the “Institutionalized Synodal Team”, “Grievance Committee”, and “Participatory Bodies” like the Pastoral Council, BEC, and Diocesan Commissions to promote inclusive governance.
- Provide clear operational guidance through an “Implementing Rules and Regulations Manual”, “Organizational Management Manual”, and “Protocol on Lay Participation Guidelines (especially in trans-parochial organizations)”.



Tapak

4. Shared Leadership and Lay Empowerment

- Encourage “joint leadership in ministries” and engage “lay expertise on various aspects of church life”.
- Mandate “regular meeting, planning, and evaluation of diocesan and parish councils, ministries, [and] commissions” to ensure collaborative discernment.
- “Create new ministries” through communal discernment and consultation.



Tapak

7. Ethical and Just Leadership Policies

- “Create a Code of Ethics, policies, guidelines, and standards” for financial and resource accountability.
- “Abolish Arancel” – ensuring “no price tags for sacraments”, promoting justice and pastoral care for all.
- Extend governance care to “men and women in uniform, persons deprived of liberty (jailed), youth, and the outcast”.



Conversation in the Spirit

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First round of conversation:

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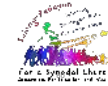
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CHARACTERISTIC #3

Plenary Sharing

ACCOUNTABLE AND COLLABORATIVE LEADERSHIP / GOVERNANCE STRUCTURE



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#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS

Tawid

- From a functional approach to a pastoral approach
- From beginning in formation to ending in mission
- From spectator to actor
- From maintenance to vitality
- From result-oriented to process-oriented

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Conversation in the Spirit

Share what struck you most or what resonated for you in the first round and what moved you during the time of silence.

Second round of conversation:

Question: **"What inspired/disturbed me about what the others have shared?"**

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CHARACTERISTIC #4

INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS



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#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS

Tapak

1. Restructuring Church Governance for Grassroots Empowerment
2. Institutional Inclusion and Lay Empowerment
3. Formation and Synodal Accompaniment
4. Mechanisms for Active Grassroots Participation
5. Grassroots-Led Evangelization and BEC Life
6. Cross-Sector and Interfaith Collaboration
7. Ministries for Marginalized and Overlooked Groups
8. Advocacy and Political Engagement
9. Advocacy for Social and Ecological Justice

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Conversation in the Spirit

Reflect on the **TINIG-TAPAK** statements.

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#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS

Tanaw

We dream of a Church where everyone belongs, and no one is invisible.

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Conversation in the Spirit

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CHARACTERISTIC #5

PARTNERSHIP AND OUTREACH



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#5 PARTNERSHIP AND OUTREACH

Tapak

1. Building Linkages Through Dialogue and Connection
2. Mechanisms of Transparency and Collaboration
3. Advocacy Rooted in Dialogue, Justice, and Community
4. Fostering Inclusive and Intercultural Partnership
5. Strengthening the Domestic Church and Shared Celebrations
6. Expanding Collaboration Networks

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Conversation in the Spirit

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#5 PARTNERSHIP AND OUTREACH

Tanaw

We dream of a Church that steps into the world with open hands — ready to serve, to dialogue, and to witness to Christ in every space.

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#5 PARTNERSHIP AND OUTREACH

Tapak

7. Inclusive Formation and Immersion Practices
8. Addressing Discrimination and Promoting Healing
9. Transforming Professions and Resources into Mission

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CHARACTERISTIC #4

Plenary Sharing

INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS



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#5 PARTNERSHIP AND OUTREACH

Tawid

- From preaching to serving
- From personal to social transformation
- From being distant to an incarnational church
- From being biased/ self-righteous to being open to others
- From dependent to relational

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#5 PARTNERSHIP AND OUTREACH

Tapak

1. Building Linkages Through Dialogue and Connection
 - Strengthen “Ecumenical and interreligious dialogue” to foster unity beyond denominations.
 - Engage the BEC/Area Economics to ground outreach in grassroots communities.
 - Use “social media” as a tool for evangelization, ensuring that “lahat ay Instagramable for the youth”—connecting especially with young people.

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Tapak

2. Mechanisms of Transparency and Collaboration

- Emphasize “transparency and accountability”, supported by systems for “review and monitoring”, feedback, and pastoral visits/colloquium.
- Utilize “MANCOM” (Planning, Implementation, Monitoring, Evaluation) to ensure actions are effective and participatory.



Tapak

5. Strengthening the Domestic Church and Shared Celebrations

- “Strengthen families as the domestic church” and, build community through “common celebrations and gatherings”, including ecumenical events.



Tapak

8. Addressing Discrimination and Promoting Healing

- Address “bigotry, sexism, and racism” through tools like psychotherapy and healing community centers (e.g., Balay Kabos).
- Emphasize “mutual respect and open communication”, and recognize both strengths and weaknesses in individuals and institutions.



Tapak

3. Advocacy Rooted in Dialogue, Justice, and Community

- Promote “prayer for peace”, “kumustahan”, and “dialogue of life” as foundational modes of engagement.
- Establish a “LGBTQ+ Ministry” and other inclusive programs to reflect a “culture of participation and bayanihan”.
- Encourage “delegation of work” and resist a “top-down process” by empowering grassroots leadership and mutual responsibility.



Tapak

6. Expanding Collaboration Networks

- Collaborate with “ministries, faith-based organizations, LGUs, POs, NGOs, Catholic schools, and civil society”.
- Ensure partnerships are “empowered, accountable, transparent”, and always in “fidelity to Christ’s mission.”
- Promote programs on “human rights advocacy, integral ecology, protection of minors, PWDs, and rehabilitation of PSUDs.”



Tapak

9. Transforming Professions and Resources into Mission

- Encourage people to “transform secular professions into vocations”, especially the laity.
- Recognize the poor as agents of evangelization.
- Use “AI and social media in the work of evangelization”, and make full use of local church resources.



Tapak

4. Fostering Inclusive and Intercultural Partnership

- “Foster openness and continuous dialogue” with clergy, religious, lay, and especially the marginalized and the unchurched.
- “Organize inclusive festivities”, use local languages, and practice inculturation and contextualization, including IP rituals and cultural expressions in liturgy and formation.
- Partner with the “government and community” to promote “restorative justice and economic upliftment” of the poor.



Tapak

7. Inclusive Formation and Immersion Practices

- Incorporate “immersion and exposure”, “faith sharing”, and “inclusive worship” into formation.
- Include “sports, festivals, service and outreach” as means of engagement with all sectors.
- Embrace the principle: “In essentials—unity; in non essentials—liberty; in all things—charity.”



Conversation in the Spirit

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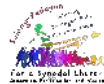
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CHARACTERISTIC #5

Plenary Sharing

PARTNERSHIP AND OUTREACH



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