

Regional Assemblies

- a) to share new programs/structures/processes since the Synodal Journey started in 2021;
- b) to share challenges they have experienced in implementing a synodal church; and
- c) to discern on where is the Spirit of God leading us towards becoming more synodal (through Conversation in the Spirit).



1) The inputs and processing of the Final Synod Document and the FABC 50 Document were conducted in dialogue with the lived synodal experience of the local churches. The NST then gathered all the data from the regional assemblies, and from these data, the Five Characteristics of a Philippine Synodal Church emerged.

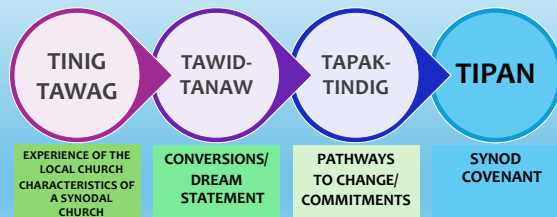
2) All these became the primary input for the National Synod Implementation Assembly, which was tasked with crafting a National Synodal Implementation Framework.

3) 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.

National Synodal Implementation Assembly



SULONG-PADAYON! SYNOD IMPLEMENTATION FRAMEWORK



TINIG-TAWAG: Listening to ALL and Clarifying the call

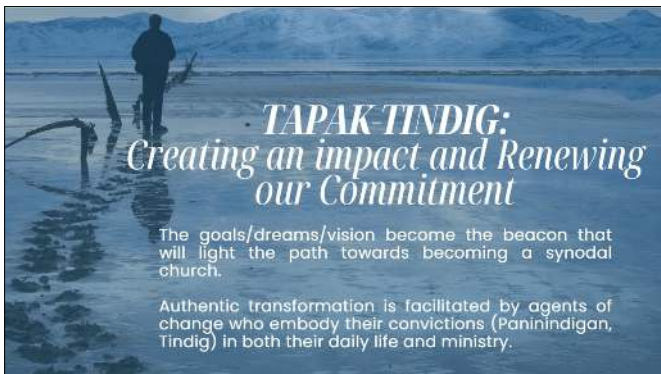
Listening to the Tinig (voice) is the first step in any synodal process; listening to the voice of experience, of the signs of the times, of all stakeholders, and also the poor and the marginalized.



TAWID-TANAW: Being converted and setting our Goals

When God's call is clearly heard, we are called to enter into a conversion process so that we can respond to and embody God's call. We need to cross (Tawid) from one state, attitude, behavior, and action to another way of living as a response to God's call.





TAPAK-TINDIG:
Creating an impact and Renewing our Commitment

The goals/dreams/vision become the beacon that will light the path towards becoming a synodal church.

Authentic transformation is facilitated by agents of change who embody their convictions (Paninindigan, Tindig) in both their daily life and ministry.



Tipan:
Returning to the Covenant with God

God, in abiding love (covenant), always calls us to renewal (ecclesia semper reformanda) and entrusts Jesus' mission to us. Becoming a Synodal Church is a way for us to renew our covenant (Tipan) with God. The whole assembly, guided by prayer, Bible sharing, conversation in the Spirit, and Eucharistic Celebration, became the food that reminded us of God's covenant of love and energized us to recommit our lives to God.

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



Guide to the National Synodal Implementation Framework

1. For local churches (diocese, parish, commission, groups, BECs)
 - Take any of the 5 Characteristics of a Synodal Church (Tanaw) or any of the Tawid/Conversion Statements through synodal pastoral planning and provide indicators and practical steps for impactful implementation. Evaluate your local church: which should you prioritize?
 - Take any or many of the suggestions in the Tapak-Pathways for Change to be implemented in a synodal way and aligned with your diocesan/parish pastoral plans.

2. For Pastoral and Program Planning
 - **The Sulong-Padayon Synodal Implementation Process (Tinig-Tawag, Tawid-Tanaw, Tapak-Tindig tungo sa Tipan) can also be used as a planning process for issues, concerns and programs**

2. For Pastoral and Program Planning

Instead of simply downloading a program or teaching a document, we can plan more synodically. What are the voices/tinig of people (stakeholders, the poor), the signs of the times; also, what is God's voice/tinig regarding this issue/program? Listening to the voices, we can then discern God's call/tawag. When we hear God's call, we need to see what conversions (tawid) need to happen so that we can respond to God's call regarding this specific issue or program. Entering into a conversion process clarifies the vision/dream of God for this specific issue/program. With a clear goal, we can lay down pathways (tapak) to change (see next point).

2. For Pastoral and Program Planning

Pathways to change are empowered with personal conviction and commitment (paninindigan). Any pastoral program or response to social issues should be rooted in and deepen our covenant (tipan) with God, as these programs and issues also become spaces to honor and celebrate God's covenant with us.

2. For Pastoral and Program Planning

The TAPAK Pathways for Change can also aid in our planning processes for advocacy and programs. When we consider implementing a program, we can ask: Are there effective structures and mechanisms in place to implement it? What formative experiences can we facilitate to make conversion and discipleship the primary motivation for this program? Is inclusion and diversity practiced in this program from its inception through research, implementation, and evaluation? Are there voices that need to be included? What cultures and practices need to be cultivated so that our pastoral program becomes a way of life? Who do we need to collaborate with and network with to ensure that this program has an impact not just in the church but also on the broader society?

2. For Pastoral and Program Planning

“Tapak” presents the Church actively journeying toward a more synodal and inclusive community. It fosters listening, discernment, and accompaniment through open communication, mentorship, and spiritual conversations. It centers on formation—doctrinal, liturgical, spiritual, and social—to help clergy and laity grow together in mission.

2. For Pastoral and Program Planning

It builds structures that promote accountability, transparency, and collaboration across ministries, dioceses, and civil society. It empowers the marginalized—LGBTQIA+, IPs, PWDs, and others—to lead and participate fully.

2. For Pastoral and Program Planning

With families as the focus, and BECs and grassroots communities as the locus, the Church nurtures vital spaces for communion, participation, and mission. Finally, it embraces partnerships, digital tools, and ecological advocacy to become more participatory, compassionate, and responsive to today’s needs.

