



For a synodal Church
communion | participation | mission



ARCHDIOCESAN

Synodal Assembly

St. John the Evangelist School of Theology

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TABLE OF CONTENTS

I. CBCP INTRODUCTORY LETTER	1
II. SULONG-PADAYON! The National Synodal Implementation Framework	2
III. SULONG-PADAYON SYNODAL IMPLEMENTATION PROCESS: TINIG-TAWAG; TAWID-TANAW, TAPAK-TINDIG TUNGO SA TIPAN	4
1. Tinig-Tawag: Listening to All and Clarifying the Call	4
2. Tawid-Tanaw: Being Converted and Setting our Goals	5
3. Tapak-Tindig: Creating an Impact and Renewing our Commitment	5
4. Tipan: Returning to the Covenant with God	6
IV. GUIDE TO THE NATIONAL SYNODAL IMPLEMENTATION FRAMEWORK	7
1. For local churches (diocese, parish, commission, groups, BECs)	7
2. For Pastoral and Program Planning	7
V. THE NATIONAL SYNODAL IMPLEMENTATION FRAMEWORK	9
1. LISTENING, DISCERNMENT, AND ACCOMPANIMENT	9
2. FORMATION TOWARDS CONVERSION AND MISSION	12
3. ACCOUNTABLE AND COLLABORATIVE LEADERSHIP / GOVERNANCE STRUCTURE	15
4. INCLUSIVE PARTICIPATION — BECs, GRASSROOTS, MARGINALIZED SECTORS	18
5. PARTNERSHIP AND OUTREACH	21

I. CBCP INTRODUCTORY LETTER

July 7, 2025

Dear Brothers and Sisters in Christ,

Peace of Christ!

It is with gratitude and hope that I present to you the fruit of our shared journey: *SULONG-PADAYON! The National Synodal Implementation Framework*, developed during the National Synodal Consultation held at the CBCP Annual Retreat in Bohol from July 1 to 3, 2025, and attended by our bishops, clergy, religious, and lay faithful. It embodies the collective discernment, prayers, and contributions of those who have actively participated in the synodal journey since 2021.

From our initial *Salubong* (welcoming encounter) to the *Salya* (crossing over) and the national and continental consultations, the Philippine Church has humbly listened to the Spirit. In January 2025, we launched the *Sulong* (moving forward) process, guided by the National Synod Team, culminating in this framework shaped by the voices and experiences of our local churches, ecclesial movements, and various sectors.

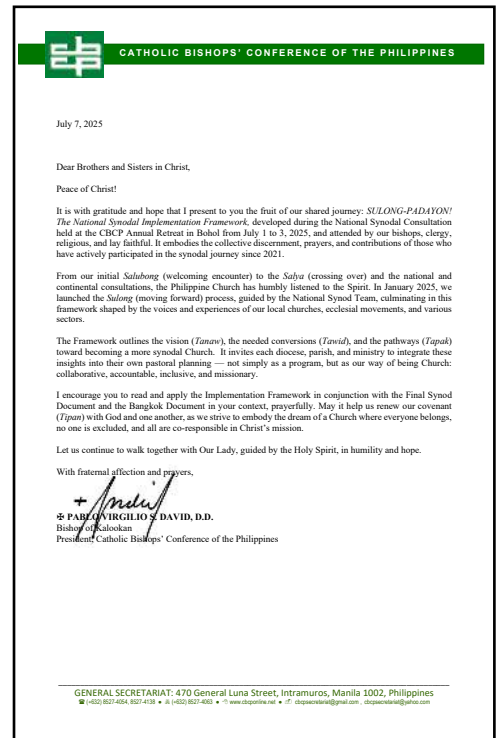
The Framework outlines the vision (*Tanaw*), the needed conversions (*Tawid*), and the pathways (*Tapak*) toward becoming a more synodal Church. It invites each diocese, parish, and ministry to integrate these insights into their own pastoral planning — not simply as a program, but as our way of being Church: listening, collaborative, accountable, inclusive, and missionary.

I encourage you to read and apply the Implementation Framework in conjunction with the Final Synod Document and the Bangkok Document in your context, prayerfully. May it help us renew our covenant (*Tipan*) with God and one another, as we strive to embody the dream of a Church where everyone belongs, no one is excluded, and all are co-responsible in Christ's mission.

Let us continue to walk together with Our Lady, guided by the Holy Spirit, in humility and hope.

With fraternal affection and prayers,

(SGD) + PABLO VIRGILIO S. CARDINAL DAVID, D.D.
Bishop of Kalookan
President, Catholic Bishops' Conference of the Philippines



II. SULONG-PADAYON!

The National Synodal Implementation Framework

The Philippine Church has actively participated in the entire Synodal Journey to which the late Pope Francis invited everyone to participate: from Salubong (Welcoming Encounter, the National Synodal Consultation 2022) to Salya (Crossing Over), the National Report, and feedback on the Document for the Continental Synod. By January 2025, the Catholic Bishops' Conference of the Philippines (CBCP) had initiated the Synod Implementation Process, titled "Sulong" (Moving Forward), with the assistance of the National Synod Team (NST).

There were three major steps in crafting the National Synodal Implementation Framework:

1. The CBCP called on all the Diocesan Synod Teams to gather in subregions: National Capital Region, Southern Luzon, Central and Northern Luzon, Visayas, Mindanao, including the CBCP commissions, as well as national representatives of the following: men and women religious congregations of the Conference of Major Superiors of the Philippines (CMSPS), representatives from the Conference of Secular Institute of the Philippines (CSIP), and the Catholic Educational Association of the Philippines (CEAP).

The purpose of the Regional Assemblies was:

- 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). 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.

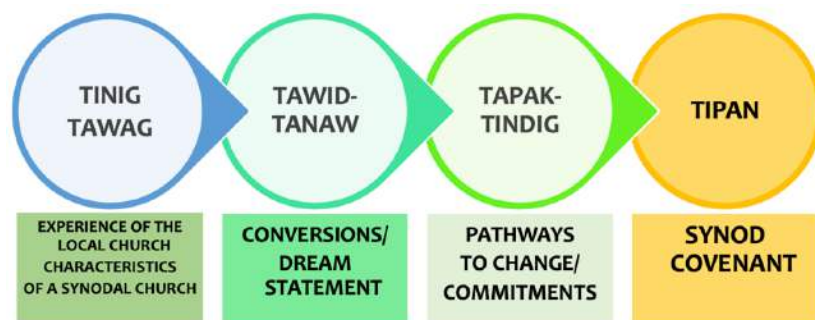
2. All these became the primary input for the National Synod Implementation Assembly, which was tasked with crafting a National Synodal Implementation Framework.
3. This National Framework will then be sent back to the Metropolitan and Dioceses for a synodal process of ownership and relevance as well as a guide for pastoral planning at all levels of church life and mission.



III. SULONG-PADAYON SYNODAL IMPLEMENTATION PROCESS:

TINIG-TAWAG; TAWID-TANAW, TAPAK-TINDIG TUNGO SA TIPAN¹

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 decisionmaking. The task of crafting the National Synodal Implementation Framework followed the synodal process below, designed by NST to be formative and pedagogical:



1. 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. In crafting the national framework, we listened to the data gathered from the regional assemblies, already a lived experience of Synodality.

We also listen to the voice of God: What is God saying to us? The Catholic Church has discerned that becoming a Synodal Church will be its *‘modus vivendi et operandi’* as well as its witness to the world. Emerging from the data of all the regional assemblies, the Five Characteristics of a Philippine Synodal Church emerged:

¹ Literal translation: Tinig (voice), Tawag (call), Tawid (to cross the road), Tanaw (to look at), Tapak (to step on the ground), Tindig (to stand for), Tipan (covenant). The need for brevity hinders the exploration of deep cultural nuances of these words for the Filipinos in a journey.

- a. Listening, Discernment and Accompaniment;
- b. Inclusive Participation: BECs, Grassroots, Marginalized Sectors;
- c. Formation for Conversion and Mission;
- d. Accountable and Collaborative Leadership Governance Structure;
- e. Partnership and Outreach.

These 5 Characteristics of a Synodal Church were then distributed to the small groups for deeper reflection, leading to implementation.

2. 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. In the Assembly, the small groups reflected on what crossings and conversions to be made so that we can live out God's call in the specific characteristic of a Synodal Church the group is reflecting on. The Conversion in the Spirit was used to discern the call to conversion.

As we go through the process of conversion, we can **see (Tanaw)** more clearly where God wants to lead us (Tanaw na!), the goals of our synodal journey. Through another Conversation in the Spirit, the small groups discerned on God's dream or **goal (Pananaw)** in the specific characteristic of a Synodal Church they are assigned to.

3. 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. The small groups were asked to reflect on Pathways to Change, steps that will make a mark and create an impact (**Tapak**). Participants were asked to contribute their new and radical ideas by visiting different tables that contain the following synodal pathways:

- A. Formative Encounters;
- B. Structures and Mechanisms;
- C. Inclusion and Diversity;
- D. Cultures and Practices; and
- E. Collaboration and Networking

Authentic transformation is facilitated by agents of change who embody their convictions (**Paninindigan, Tindig**) in both their daily life and ministry. The bishops, clergy, lay, and religious, meeting among themselves, were led to reflect on their individual roles in leading the synodal journey. In pairs of slippers gifted to all, they wrote their roles and God's expectations of them, as well as the wishes of their fellow bishop/clergy/religious/lay, and prayed for one another.

4. **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. The Tanaw-Tawid-Tapak (Goal-Conversion Pathways to Change, pp 5-14)) becomes the National Synodal Implementation Framework to be inculturated in different local churches as they become more responsive to the ecclesial and social challenges they face in their specific contexts and cultures. This is the covenant (Tipan) of the local church in becoming a missionary Synodal Church in the Philippines.



IV. GUIDE TO THE NATIONAL SYNODAL IMPLEMENTATION FRAMEWORK

1. For local churches (diocese, parish, commission, groups, BECs)

- A. 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. Valuate your local church: which should you prioritize?
- B. Take any or many of the suggestions in the TapakPathways 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, TapakTindig tungo sa Tipan) can also be used as a planning process for issues, concerns and programs. For example, we aim to introduce stewardship or encourage people to take a stand on particular social issues.

- A. Instead of simply downloading a program or teaching a document, we can plan more synodally. 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.
- B. 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.
- C. 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 in the broader society?

- D. **“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.
- E. 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.
- F. 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.



V. THE NATIONAL SYNODAL IMPLEMENTATION FRAMEWORK

1. LISTENING, DISCERNMENT, AND ACCOMPANIMENT

A. 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.

In a synodal Church, **listening** becomes a form of healing. We long for spaces where people feel truly heard, especially those carrying pain, doubts, or exclusion (Tables 2, 3, 4, 5, 6). **Discernment** happens not alone but together, always grounded in prayer (Table 7). **Accompaniment** is gentle and faithful — walking alongside broken families and the forgotten (Tables 12, 25), holding their stories with tenderness.

B. TAWID

- i. *From individualism to community*
- ii. *From apathy to concern*
- iii. *From self-centeredness to shared mission*
- iv. *From exclusivity to inclusion*
- v. *From irresponsibility to accountability*
- vi. *From fear to boldness*
- vii. *From passivity to mission*
- viii. *From centralization to immersion*

C. TAPAK

- i. *Cultivating a Culture of Listening*
 - a) Foster “a culture of listening where everyone is actually present and voices are valued”.
 - b) Create spaces for open sharing and feedback, such as “suggestion boxes” and “feedbacking processes”.
 - c) Practice “Pakikiramdam – listening to others” and ensuring “healthy conversations” across ministries and sectors.

- d) Promote active engagement, especially through “regular consultative and collaborative meetings” and “focus group discussions”.
 - e) Emphasize inter-ministry collaboration and inclusive communication platforms like regulated chat groups.
- ii. *Deepening Discernment in Community*
- a) Embed “Conversation of the Spirit” in regular meetings to foster collaborative decisionmaking and growth.
 - b) Encourage spiritual conversation and listening without prejudice, integrating Ignatian discernment into spiritual formation and retreat programs.
 - c) Ensure data-driven planning and implementation, striking a balance between the spiritual and practical aspects of decision-making.
 - d) Strengthen shared spiritual growth, using “Lakbay Aral” and resource sharing to deepen communal discernment.
- iii. *Strengthening Accompaniment and Pastoral Care*
- a) Build a culture of “mentorship, support, and care” for leaders and communities, fostering “transparency, inclusivity, and well-being”.
 - b) Support clergy and lay leaders with ongoing formation, including mental health, HIV/AIDS awareness, and liturgical training.
 - c) Promote visitation ministries such as “visiting the sick”, home visitation, and dialogue of life experiences to ensure presence and accompaniment.
 - d) Highlight “shared decision-making” by including marginalized and minority groups in leadership and planning.
- iv. *Promoting Inclusion and Intercultural Dialogue*
- a) Embrace “inter-faith and intercultural sharing”, respect for other cultures and traditions, and ecumenical dialogue.
 - b) Create inclusive, multi-cultural spaces in and outside the Church.
 - c) Include the “Anawim, LGBTQ, Children/Youth” in programs and leadership opportunities.
 - d) Strengthen community immersion (Brgy. Babad) and dialogue that reflect the realities of the poor and neglected.

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



2. FORMATION TOWARDS CONVERSION AND MISSION

A. 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.

We envision a Church that forms both **mind and heart**, preparing **every person** — young and old — to witness with clarity, courage, and joy (Tables 1, 9, 19, 21). We hope for **catechesis** that is relevant and responsive (Table 8), and for **formation** that integrates ecology, the Eucharist, and social engagement (Tables 5, 16). We long for clergy and laity alike to be formed as **missionary disciples**, especially in today's world (Tables 10, 17).

B. TAWID

- i. *From intellectual formation to integral formation*
- ii. *From isolation to accompaniment and communion*
- iii. *From woundedness to healing*
- iv. *From maintenance mode to dynamic mission*
- v. *From clericalism to pastoral charity*
- vi. *From individualistic ministry to inter-ministerial*

C. TAPAK

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

- ii. *Creating Formative Mechanisms for Accountability and Participation*
 - a) Build transparent systems: “financial transparency – measures at all levels”, “regular parish audits”, and “monitoring and reporting of each event” with “clear accountability and responsibility”.
 - b) Implement “feedback/suggestion boxes”, “yearly parish/diocesan assessments”, and “regular evaluations” (every 6 months, annually) as tools for formative feedback.
 - c) Ensure “inclusive participation in decision-making”, valuing voices from all sectors in shaping formation and mission priorities.
- iii. *Strengthening Structures for Formative Mission*
 - a) Establish “inclusive synodal formation teams” and “pastoral centers and formation hubs” as venues for education and spiritual growth.
 - b) Revitalize BECs under the principle of “one barangay, one BEC”, grounded in community prayer, immersion, assembly, and faith sharing.
 - c) Create “discernment circles for different sectors” and a “structure for safe dialogue involving clergy, lay, and religious”, nurturing a listening and discerning culture.
 - d) Form a “Formation Team for synodal implementation” across all diocesan levels to ensure integration and consistency.
- iv. *Promoting Pastoral Sensitivity and Inclusion*
 - a) Foster “pastoral sensitivity” marked by “awareness, empathy, compassion, accompaniment, and listening”.
 - b) Commit to “formation toward inclusivity”—explicitly naming “Children, Parents/Solo Parents, Marginalized, IPs, LGBTQIA++, PWDs, Senior Citizens, and Parish Staff” as priority sectors.
 - c) Ensure “respect and inculturation, understanding, accessibility, and reaching out”, using “simple language not theological/ecclesial” in communication and catechesis.
 - d) Practice “mentorship and accompaniment” as daily modes of evangelizing formation.

- v. *Forming Missionary Disciples Who "Walk the Talk"*
 - a) Encourage “witnessing – live what you preach, walk the talk”, integrating values of stewardship, accountability, and consistency.
 - b) Integrate “formation towards stewardship spirituality (Halad, Pasasalamat, Balik-Loob)” into parish and diocesan formation activities.
 - c) Emphasize “strengthening foundational knowledge (practical and philosophical) on doctrine and liturgy” to ground missionary action in truth and love.
 - d) Promote “digital training/constant formation on the use of social media” to prepare missionaries in the digital age.
- vi. *Encouraging Collaboration and Resource Sharing*
 - a) Support “regular networking”, “resource sharing”, and “inter-diocesan sharing of resources (CBCP level)” for broader missionary outreach.
 - b) Engage in “collaboration between Church and government”, and deepen ties with Catholic schools and other educational institutions.
 - c) “Tap the gifts/charism of individuals and groups” to “design programs where different ministries work together—not just simultaneously, but collaboratively.



3. ACCOUNTABLE AND COLLABORATIVE LEADERSHIP / GOVERNANCE STRUCTURE

A. TANAW

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

We hope for **structures that are transparent, decisions that emerge from discernment, and leaders who listen before speaking** (Tables 14, 15, 18, 22). A synodal Church invites lay persons to **co-responsibility**, not just consultation (Table 23). It builds trust through **accountability** — not just upward to superiors, but outward to the People of God (Tables 20, 10).

B. TAWID

- i. From authoritarian leadership to collaborative*
- ii. From lay passivity to lay empowerment*
- iii. From entitlement to humility*
- iv. From ineffective and irresponsible management to good ecclesial governance*
- v. From youth disengagement to youth empowerment*
- vi. From arancel to stewardship*

C. TAPAK

- i. Institutional Structures for Transparency and Participation*
 - a) 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.
 - b) Provide clear operational guidance through an “Implementing Rules and Regulations Manual”, “Organizational Management Manual”, and “Protocol on Lay Participation Guidelines (especially in transparochial organizations)”.
- ii. Governance Mechanisms with Monitoring and Evaluation*
 - a) Use a cycle of “Planning, Implementation, Monitoring, [and] Evaluation”, supported by “Annual Operational

Budgeting” and “Professional Audit and Monitoring and Evaluation” processes.

- b) Emphasize “financial accountability mechanisms and transparency”, including “regular lifestyle audits for clergy”.

iii. *The 4 P’s Framework for a Synodal Church*

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

iv. *Shared Leadership and Lay Empowerment*

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

v. *Partnership and Multi-sectoral Collaboration*

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

vi. Formation for Good Governance

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

vii. Ethical and Just Leadership Policies

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



4. INCLUSIVE PARTICIPATION — BECs, GRASSROOTS, MARGINALIZED SECTORS

A. TANAW

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

A synodal Church **reaches out to everyone**: families, women, the poor, indigenous peoples, LGBTQIA+, PWDs, the elderly, and the youth (Tables 11, 24, 26, 27). It **honors their voices** and **invites their gifts**. BECs become **seeds of synodality** at the grassroots (Table 13), and inclusion is not an initiative — it is our **identity** (Tables 6, 28).

B. TAWID

- i. *From a functional approach to a pastoral approach*
- ii. *From beginning in formation to ending in mission*
- iii. *From spectator to actor*
- iv. *From maintenance to vitality*
- v. *From result-oriented to process-oriented*

C. TAPAK

- i. *Restructuring Church Governance for Grassroots Empowerment*
 - a) Adopt a “down-to-top planning” structure by “restructuring pastoral and finance council into an inverted pyramid”—beginning with the BEC Community → Sitio → Chapel → Archdiocese.
 - b) Ensure “subsidiarity and solidarity” in decision-making with “consultation and dialogue” as guiding principles.
- ii. *Institutional Inclusion and Lay Empowerment*
 - a) Promote “inclusion of sectors in ministries and BECs/ council of sectors”, such as PWDs, LGBTQIA+, solo parents, IPs, fathers, and the elderly.
 - b) Implement “Protocol on Lay Participation Guidelines (especially in trans-parochial organizations)” and encourage “lay participation in leadership positions, councils, and core teams.”
 - c) Use a “Directory of Gifts and Charisms” to create ministries tailored to talents and availabilities.

iii. *Formation and Synodal Accompaniment*

- a) Ensure “synodal process in formation of seminarians, BEC officers, leaders, members”, with integration of “immersion in seminary formation” and “multi-sectoral hybrid formation.”
- b) Focus formation on “shared values and processes,” “ongoing catechesis,” and “stewardship.”
- c) Make formation “inclusive, using local language in liturgy and BEC prayers”, and include “on-going formation for families, children, and parish staff.”

iv. *Mechanisms for Active Grassroots Participation*

- a) Institutionalize MANCOM (Planning, Implementation, Monitoring, and Evaluation) to ground planning in “translated budgets, continuous monitoring, and outcome evaluation.”
- b) Utilize “sectoral assemblies, situational analysis, storytelling, talent festivals, and Daupang Palad ng sektor at taong simbahan” to uplift the lived experiences of the marginalized.

v. *Grassroots-Led Evangelization and BEC Life*

- a) Promote grassroots evangelization through “home visitations, prayer meetings, immersion, Bible sharing, study sessions, pastoral assemblies, and popular devotions.”
- b) Encourage “meal sharing,” “regular BEC exchanges,” and “liturgical celebrations” that are participatory and culturally relevant.
- c) Use “digital space as a mechanism” and “collaboration using digital platforms and social media” to extend reach and engagement.

vi. *Cross-Sector and Interfaith Collaboration*

- a) Strengthen “intergroup collaboration with NGOs, GOs, and religious organizations” through MOUs and MOAs (e.g., UBAS, IRD).
- b) Promote “clustered BEC gatherings for cross-learning”, and “interministerial teamwork and intragroup collaboration.”
- c) Organize “regular interfaith and ecumenical dialogue,” supporting inclusive and diverse dialogue of life.

vii. Ministries for Marginalized and Overlooked Groups

- a) Establish “inclusive ministries for marginalized groups” such as: OFWs, IPs, PWDs, PDLs, LGBTQIA+, the unchurched, ‘istambays’, elderly, children, and parish staff.
- b) Provide pastoral care, formation, and pilgrimages / congresses for these sectors.

viii. Advocacy and Political Engagement

- a) Encourage “political and civic engagement” by identifying “exemplars/champions”, strengthening PPCRV, and offering “political education, especially for youth.”
- b) Support “ministry to those in uniform” and build awareness around socio-political responsibilities.

ix. Advocacy for Social and Ecological Justice

- a) Promote “renewable energy” and “say no to coal.”
- b) Advocate for “protection of marginal fisherfolks” and “care for watersheds and old-growth forests.”
- c) Integrate “ecological awareness at the grassroots level through BECs” as part of ongoing mission.



5. PARTNERSHIP AND OUTREACH

A. 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.

A synodal Church **builds bridges** with others in society, online and offline (Tables 29, 30). It is present in the **digital world**, in **public issues**, in the **wounds of the poor** (Tables 25, 28). We imagine a Church that does not just invite others in — but **goes out**, in humility, love, and hope (Table 17).

B. TAWID

- i. *From preaching to serving*
- ii. *From personal to social transformation*
- iii. *From being distant to an incarnational church*
- iv. *From being biased/ self-righteous to being open to others*
- v. *From dependent to relational*

C. TAPAK

- i. *Building Linkages Through Dialogue and Connection*
 - a) Strengthen “Ecumenical and interreligious dialogue” to foster unity beyond denominations.
 - b) Engage the BEC/Area Economics to ground outreach in grassroots communities.
 - c) Use “social media” as a tool for evangelization, ensuring that “lahat ay Instagramable for **the youth**”—connecting especially with young people.
- ii. *Mechanisms of Transparency and Collaboration*
 - a) Emphasize “transparency and accountability”, supported by systems for “review and monitoring”, feedback, and pastoral visits/colloquium.
 - b) Utilize “MANCOM” (Planning, Implementation, Monitoring, Evaluation) to ensure actions are effective and participatory.
- iii. *Advocacy Rooted in Dialogue, Justice, and Community*
 - a) Promote “prayer for peace”, “kumustahan”, and “dialogue of life” as foundational modes of engagement.
 - b) Establish a “LGBTQ+ Ministry” and other inclusive programs to reflect a “culture of participation and bayanihan”.
 - c) Encourage “delegation of work” and resist a “top-down process” by empowering grassroots leadership and mutual responsibility.

- iv. *Fostering Inclusive and Intercultural Partnership*
 - a) “Foster openness and continuous dialogue” with clergy, religious, lay, and especially the marginalized and the unchurched.
 - b) “Organize inclusive festivities”, use local languages, and practice inculturation and contextualization, including IP rituals and cultural expressions in liturgy and formation.
 - c) Partner with the “government and community” to promote “restorative justice and economic upliftment” of the poor.
- v. *Strengthening the Domestic Church and Shared Celebrations*
“Strengthen families as the domestic church”, and build community through “common celebrations and gatherings”, including ecumenical events.
- vi. *Expanding Collaboration Networks*
 - a) Collaborate with “ministries, faith-based organizations, LGUs, POs, NGOs, Catholic schools, and civil society”.
 - b) Ensure partnerships are “empowered, accountable, transparent”, and always in “fidelity to Christ’s mission.”
 - c) Promote programs on “human rights advocacy, integral ecology, protection of minors, PWDs, and rehabilitation of PSUDs.”
- vii. *Inclusive Formation and Immersion Practices*
 - a) Incorporate “immersion and exposure”, “faith sharing”, and “inclusive worship” into formation.
 - b) Include “sports, festivals, service and outreach” as means of engagement with all sectors.
 - c) Embrace the principle: “In essentials—unity; in nonessentials—liberty; in all things—charity.”
- viii. *Addressing Discrimination and Promoting Healing*
 - a) Address “bigotry, sexism, and racism” through tools like psychotherapy and healing community centers (e.g., Balay Kabos).
 - b) Emphasize “mutual respect and open communication”, and recognize both strengths and weaknesses in individuals and institutions.
- ix. *Transforming Professions and Resources into Mission*
 - a) Encourage people to “transform secular professions into vocations”, especially the laity.
 - b) Recognize the poor as agents of evangelization.
 - c) Use “AI and social media in the work of evangelization”, and make full use of local church resources.