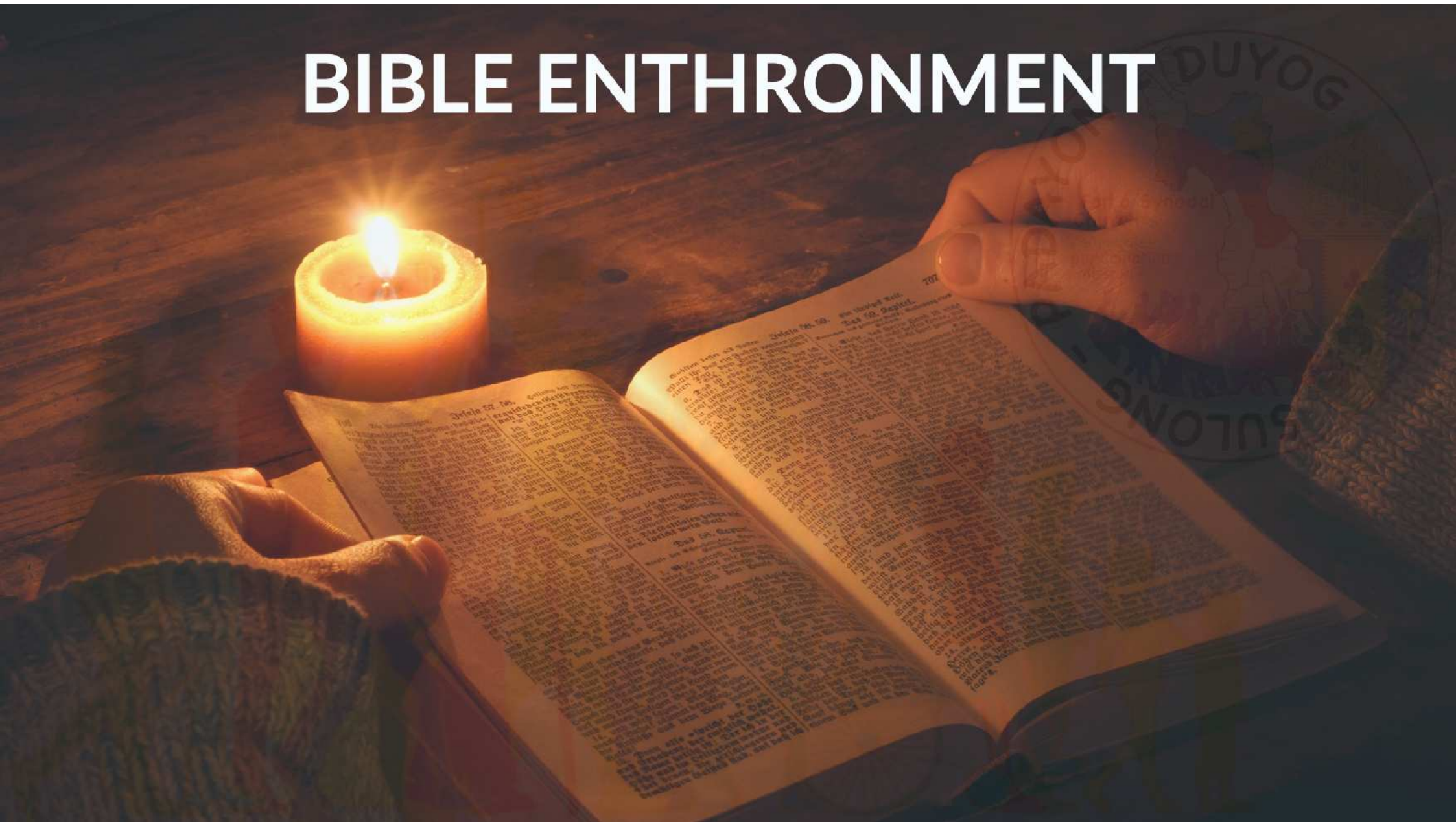


BIBLE ENTHRONMENT

- **Introduction**
- **Opening Prayer**
- **Procession of the Word** (candles, flowers, crucifix, BIBLE (if there is a priest. The priest will bring the Bible, proclaim the WORD and share his reflections))
- **Enthronement of the Bible**
- **Proclamation of Luke 24:13–35**
- **Brief silence**
- **Short Reflection**
- **Short Prayer (linking Emmaus to the Synodal journey)**
- **Prayer to the Holy Spirit**
- **Final blessing**



BIBLE ENTHRONMENT





BIBLE ENTHRONEMENT

Parish Synodal Assembly

St. Joachim Parish



1. Introduction:
2. Opening Prayer:

Leader: We begin our synodal Journey today, in the name of the Father, and of the Son...

Dear Lord,

As we gather to enthrone Your Holy Word, we come before You with open hearts and minds, just as the disciples on the road to Emmaus had their hearts opened to understand the Scriptures.



We acknowledge Your presence among us, and we invite You to guide us on this synodal journey, that we may recognize Your presence in our midst and be transformed by Your Word.



May Your Word be the foundation of our unity, the source of our hope, and the inspiration for our service. May this enthronement mark the beginning of a new chapter in our parish's journey, one marked by a deeper commitment to Your mission and a greater sense of synodality among us.



We entrust our speakers and facilitators and our Parish Priest to Your care. May their words be infused with Your wisdom, and may they guide us on the path You have set before us.



May every moment of this day be an encounter with You, and may we emerge renewed, revitalized, and recommitted to Your mission. As we walk together on this synodal journey, may we recognize Your presence in our midst, and may our hearts be burning with love for You and for one another. Amen."





Leader: .Now, let us lift up our voices in worship and adoration as we all ,sing: " JESUS, We Enthroned YOU!"

BIBLE ENTHRONMENT

- **Proclamation of
Luke 24:13–35**
- **The road to Emmaus**



BIBLE ENTHRONMENT

BRIEF SILENCE



BIBLE ENTHRONMENT



BRIEF SILENCE



BIBLE ENTHRONMENT

Leader:

**Lord Jesus, who walks with us,
we bring our questions and
disappointments to You.**

**Teach us to walk together and to
listen with open hearts.**



BIBLE ENTHRONMENT

ALL:

Risen Lord, You listen before You speak.

Open the Scriptures to us, that we may discern Your presence through prayer and the Spirit.



BIBLE ENTHRONMENT

Leader:

**Jesus, in the breaking of the Bread,
open our eyes to recognize You.
Let our hearts burn with faith and
communion.**



BIBLE ENTHRONMENT

All:

**Living Word of God, enthroned among us,
shape our Church and our lives.**

**Lead us to walk together, attentive to the
Spirit. Amen.**





Prayer to the Holy Spirit

(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.

09/02/2026

Opening Prayer₁₆



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

BIBLE ENTHRONMENT



BLESSING





SESSION 1

ORIENTATION



09/02/2026

1



Ang salitang Synod ay nanggaling
sa 2 Greek words:

Syn + *Hodos*

SAME/TOGETHER

WAY OR PATH (DALAN)



JOURNEYING TOGETHER

Towards a **WHAT IS THE MEANING OF SYNOD**

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**Greek word synodos - assembly,
meeting; a coming together**



WHAT IS SYNODALITY?



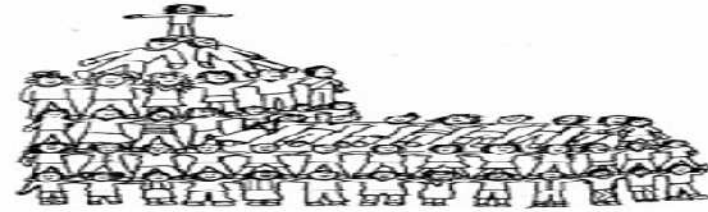
Towards a

• SINODALITY IS A WAY OF BEING A CHURCH

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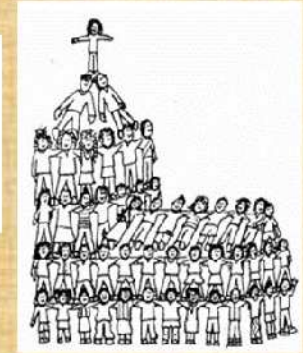




SYNODALITY IS AT THE **SERVICE** OF THE MISSION OF THE CHURCH, IN WHICH ALL MEMBERS ARE CALLED ***TO PARTICIPATE. THE INVOLVEMENT, THE PARTICIPATION OF ALL BAPTISED*** SINCE WE ARE **MISSIONARY DISCIPLES.**

✠ VATICAN II

SIMBAHAN

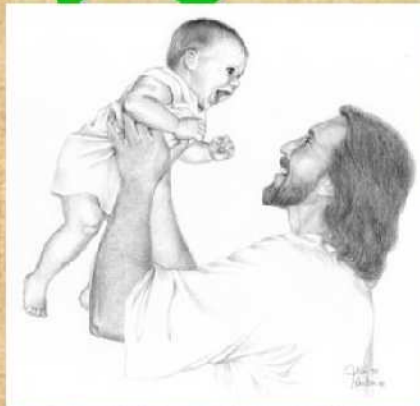


Katawhan ha Dios

(mga binunyagan)



Bunyag



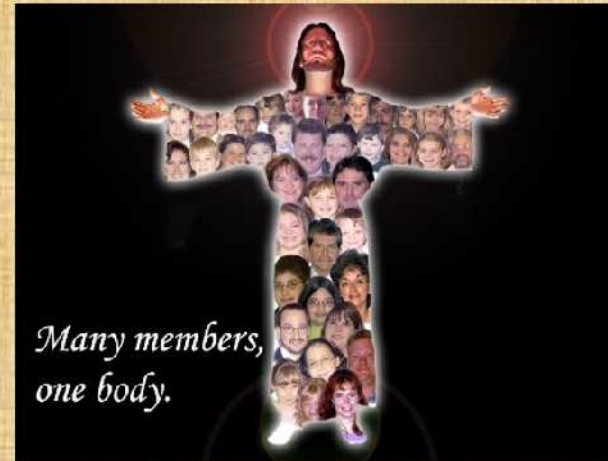
pagka-padi
pagka-propeta
pagka-hadi



Vatican Council II

Simbahan†

Living Body of Christ

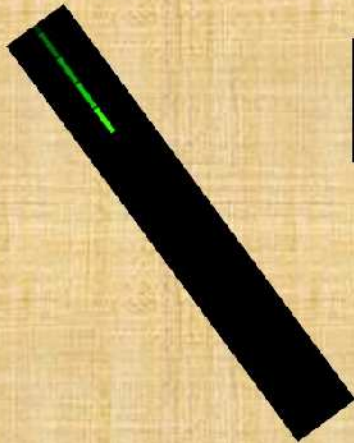


**In Baptism
we have
become one
with Christ**



Ini nga SIMBAHAN mayda MISYON
As Body of Christ

SIMBAHAN



Pagin uusa la nga panon han
mga binunyagan

COMMUNION/KOMUNYON (PAGKA-URUSA)

BEC bag-o nga paagi ha pagka-Simbahan.

A SYNODAL PROCESS (JOURNEYING TOGETHER)



- ***Synodal Process*** is a journey for all the faithful, in which every local Church has an integral part to play.



Towards a **SYNODS IN THE CHURCH**



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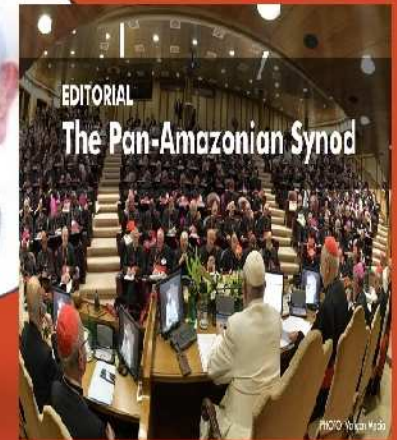
□ since 1965, (61 years ago) from the time of, Pope Paul VI (Pope John XXIII, 1963 successor), SYNODS have been called to bring changes in the Church.

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□ Popes have proposed various themes which have been explored by the Synods of Bishops in order to keep the Church in a “permanent state of mission”.

Towards a

STYLE OF SYNOD



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 The Church is always on Mission,
The Bishops have the main duty
in the seeing the importance of proclaiming
the Good News (Evangelization)

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 Pope Francis presided over the last three synods
Family – Amoris Laetitia (The Joy of Love)
Youth - Christus Vivit (Christ is Alive)

Pan-Amazona Region- Amazonia: New Paths for the
Church and for an Integral Ecology



Towards a

WHAT KIND OF CHURCH DO WE WANT ?

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A SYNODAL CHURCH



Towards a

SYNODAL CHURCH IS ...

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People of God
journeying together
gathering assembly,
listening to the Holy
Spirit



Towards a

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- ❑ Sent the Lord Jesus by the power of the Holy Spirit
- ❑ part of the Church's way of living and working

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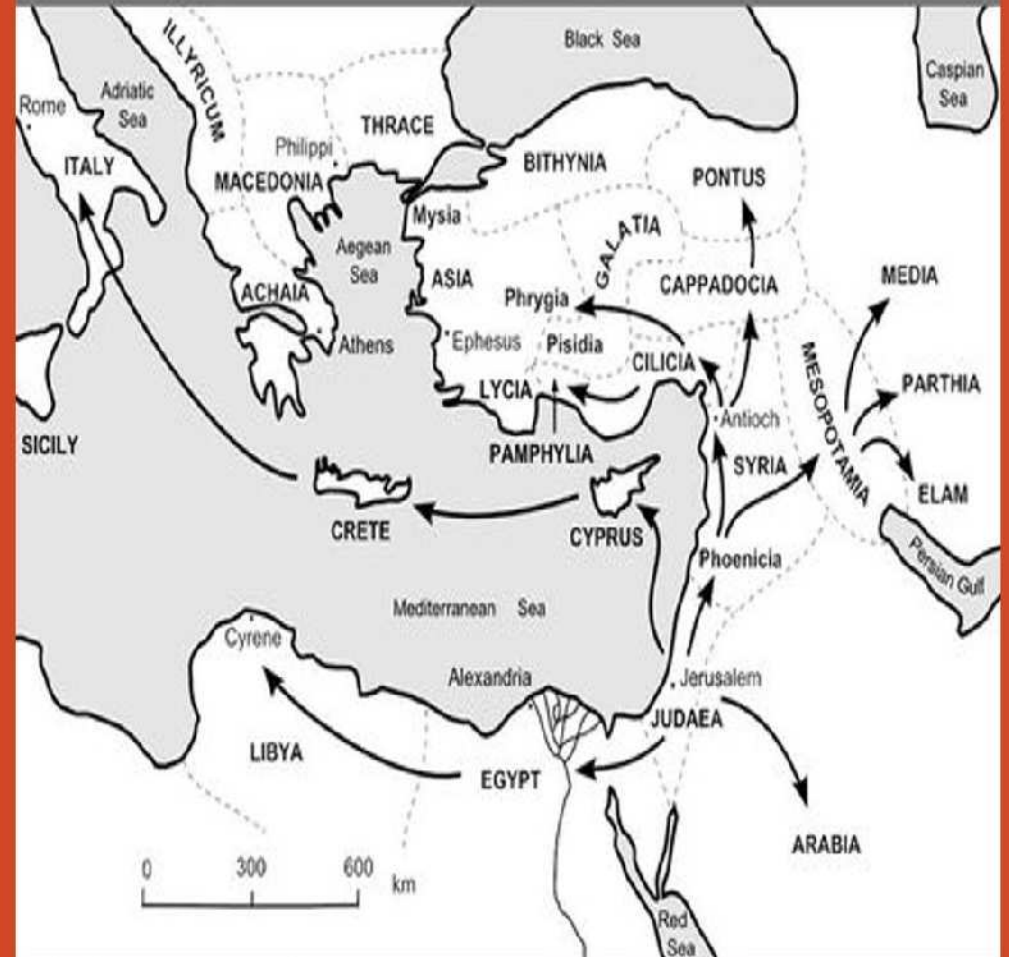
Towards a

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Story of the Acts of the Apostles – how the Church spreads from Jerusalem, Samarria, Judea. Syria, Asia Minor, Greece, Rome, Europe to other Countries, Philippines 1521

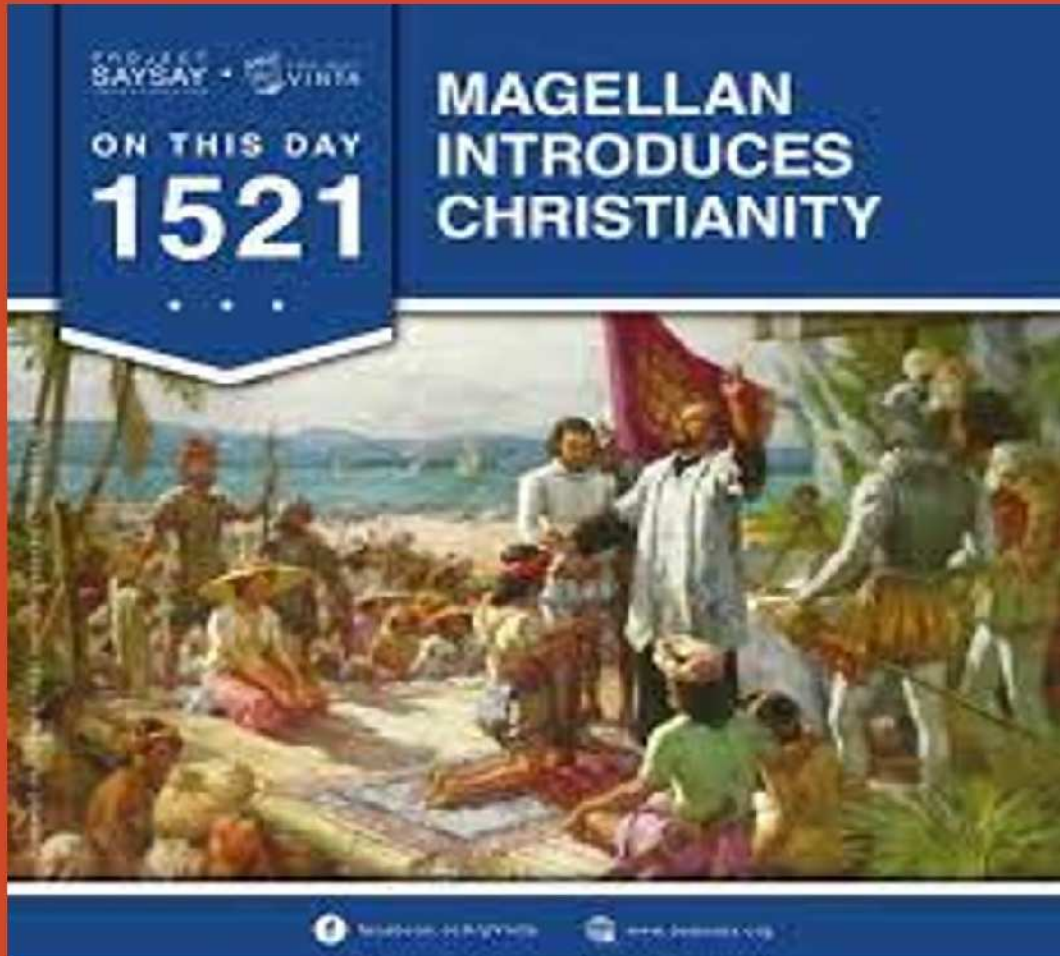


Map of Asia



Towards a

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Towards a

•WHO WILL PARTICIPATE?

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All the baptized coming from all sectors of the community particularly those who are in the peripheries

Everyone has a part to play; no one is a mere extra.

The Pope, the bishops are not more important than the others;

Towards
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• WHO WILL PARTICIPATE in the SYNOD 2021-2023-2024 ?

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**BAPTISM IS
OUR ID CARD**



Towards a

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• **SYNOD is WHO we are**

we are the people of God

Whether lay or ordained- in a common baptism'

All have been given the gift of the Holy Spirit.

Our oneness in Christ is celebrated in the Eucharist

Towards a

POPE FRANCIS' MIND BASED ON WHAT THE CHURCH TRULY IS

S From the College of
Bishops



Consulting the people of
God



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**XVI Ordinary General Assembly of the Synod
of Bishops
2021-2024**

**Participation of the People of God
(Spiritual Conversations)**



For a synodal Church

communion | participation | mission

The Second Vatican Council reinvigorated the sense that all the baptized, both the hierarchy and the laity, are called to be active participants in the saving mission of the Church (LG, 32-33).



THEME



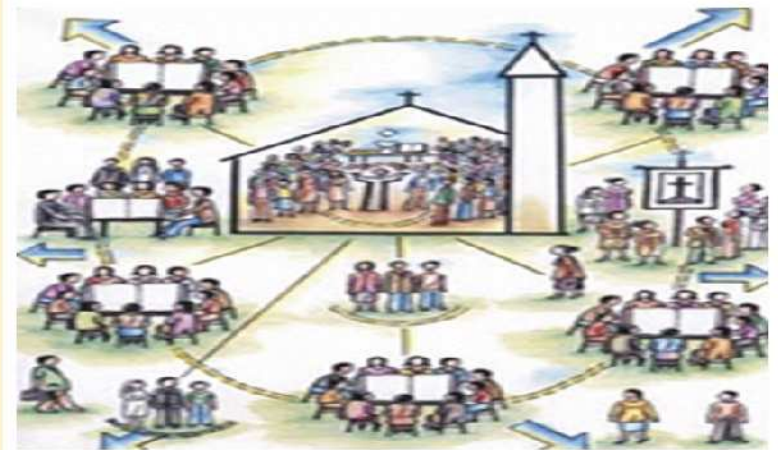
Synod
2021
2023

For a synodal Church
communion | participation | mission



Tema han Synod

The Church Synod is a “Company” - journey together, “*pagkoyog*” The goal of the synodal process is to be one with each other - “*pakighiusa,*” to participate and let each one participate or have a share - “*makibahin*”, and to go on mission - “*pagmisyon.*”



Our journeying together is seen the nature
of the Church NOT ONLY as a *PILGRIM* BUT
ALSO A *MISSIONARY*
People of God



**We are PEOPLE OF GOD WHO are in
COMMUNION with each others towards our real
home.**

GOAL

It is intended to inspire people to dream about the Church we are called to be, to make people's hopes flourish, to stimulate trust, to bind up wounds, to weave new and deeper relationships, to learn from one another, to build bridges, to enlighten minds, warm hearts, and restore strength to our hands for our common mission.

...to inspire people...



For a synodal Church
communion | participation | mission

OFFICE FOR THE
PROMOTION
OF THE NEW
EVANGELIZATION WWW.OPNE.PH

We must personally reach out to the peripheries, to those who have left the Church, those who rarely or never practice their faith, those who experience poverty or marginalization, the excluded, the voiceless, etc.

For a synodal Church
communion | participation | mission

- We must make time **1. to encounter** God and one another.
- Time to devote to prayer and to adoration and to hearing what the Spirit wants to say to the Church.
- Time to look others in the eye and listen to what they have to say, to build rapport, to be sensitive to the questions of our sisters and brothers,

For a synodal Church
communion | participation | mission

- we must **2. listen**. To truly encounter others, we must allow people to express themselves, to walk in faith even though they have had difficulties in life, and to be part of the life of the community without being hindered, rejected or judged”. Pope Francis implores us not to “soundproof our hearts” or “remain barricaded in our certainties” but to authentically listen to one another.

For a synodal Church
communion | participation | mission

- Finally, we must **3. discern.** Through His dialogue with the rich man, Jesus helped him discern that he could only find true happiness, not by filling OUR life with more religious observances or material possessions, but “by emptying myself, selling whatever takes up space in my heart, in order to make room for God.” The Synodal process can only be one of communion, participation and mission if it is one centered on God.

Synod means

“encounter/journeying together” and it involves *listening* to the Holy Spirit and to each other in order to discern the path we are called to walk together.



FOOTSTEP

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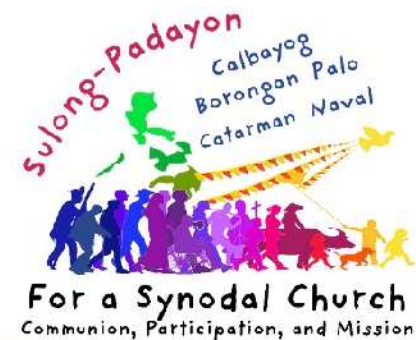


- ***What is our footprint?***

symbolises the ***mark*** that we leaves on the world as one united Body of Christ walking together in the footsteps of Jesus who commands them, “Go into the world and proclaim the Good News to the whole of creation.” (Mark 16:15)

- WE embark on this Synodal journey as “***pilgrims in love with the Gospel and open to INNER CONVERSION & the surprises of the Holy Spirit.***”





THE SYNODAL PROCESS TOWARDS 2028

09/02/2026

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*The Philippine Church has
actively participated in
the entire Synodal
Journey*



PHASE 1: CONSULTATION (2021–2023)


Listening to the People of God



**Oct. 10, 2021 – Opening of the
Synod in Rome**

**October 17, 2021- local
Churches**







Synod
2021
2023

For a synodal Church
communion | participation | mission

Oo, IKAW...
GINPAPA-BULIG KA!

**SYNOD ON
SYNODALITY**



DIOCESAN PHASE: 17 October 2021 to 11 February 2022

For a synodal Church
communion | participation | mission

PHASE 1: CONSULTATION (2021–2023)

Listening to the People of God

2021–2022 –

Spiritual Conversations- Parish,

Diocesan & Metropolitan I (small groups, BECs, assemblies)





Oct.6 2021 - Planning with Vicar Forabes, Vicar General, Chancellor, Social Media Director and Archbishop



OPENING / LAUNCHING
OF THE
Synod on Synodality
October 17, 2021, Holy Mass at Cathedral
presided by Most Rev. John F. Du, DD and October 20, 2021
General Assembly of the Council of the Laity

October 17, 2021 - Launching on Synod on Synodality



October 20, 2021 - General Assembly of the Council of the Laity and Orientation on Synod on Synodality



09/02/2026

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DECEMBER 9, 2021
OUR LADY OF MOUNT CARMEL MISSION STATION
ORIENTATION ON SYNODALITY



DECEMBER 5, 2021
ST. ROCH CHAPLAINCY PICTURE TAKING
AFTER THE SPIRITUAL CONVERSATIONS



DECEMBER 9, 2021
ARCHDIOCESAN SHRINE OF STO. NINO, TACLOBAN
ORIENTATION AND SPIRITUAL CONVERSATIONS



JANUARY 11, 2022 - ST. ROCH CHAPLAINCY
PALO, LEYTE - SPIRITUAL CONVERSATIONS OF THE
POTPOT DRIVERS AND THEIR WIVES BRINGING WITH
THEM A CHRISTMAS GIFT FROM A GENEROUS DONORS



MARCH 26, 2022
OUR LADY OF LOURDES PARISH, TACLOBAN CITY
SPIRITUAL CONVERSATIONS OF THE YOUNG PEOPLE
AND ORPHANS OF THE SAVE OUR SOULS



NOVEMBER 19, 2021
SPIRITUAL CONVERSATIONS AT THE
ASSUMPTION OF OUR LADY PARISH,
TANAUAN, LEYTE



NOVEMBER 30, 2021
OUR LORD'S TRANSFIGURATION PARISH
FACILITATOR'S GENERAL ORIENTATION &
SPIRITUAL CONVERSATION PROCESS



NOVEMBER 13, 2021
BURAUEN VICARIATE ORIENTATION ON
SYNODALITY & SPIRITUAL
CONVERSATIONS

PARISHES
Spiritual Conversations
IN THE
BARANGAYS



NOVEMBER 30, 2022
OUR LADY OF LOURDES PARISH
ORIENTATION & SPIRITUAL CONVERSATIONS



ST. FRANCIS XAVIER PARISH
ABUYOG, LEYTE
SPIRITUAL CONVERSATIONS



ST. JOSEPH PARISH,
BARUGO LEYTE

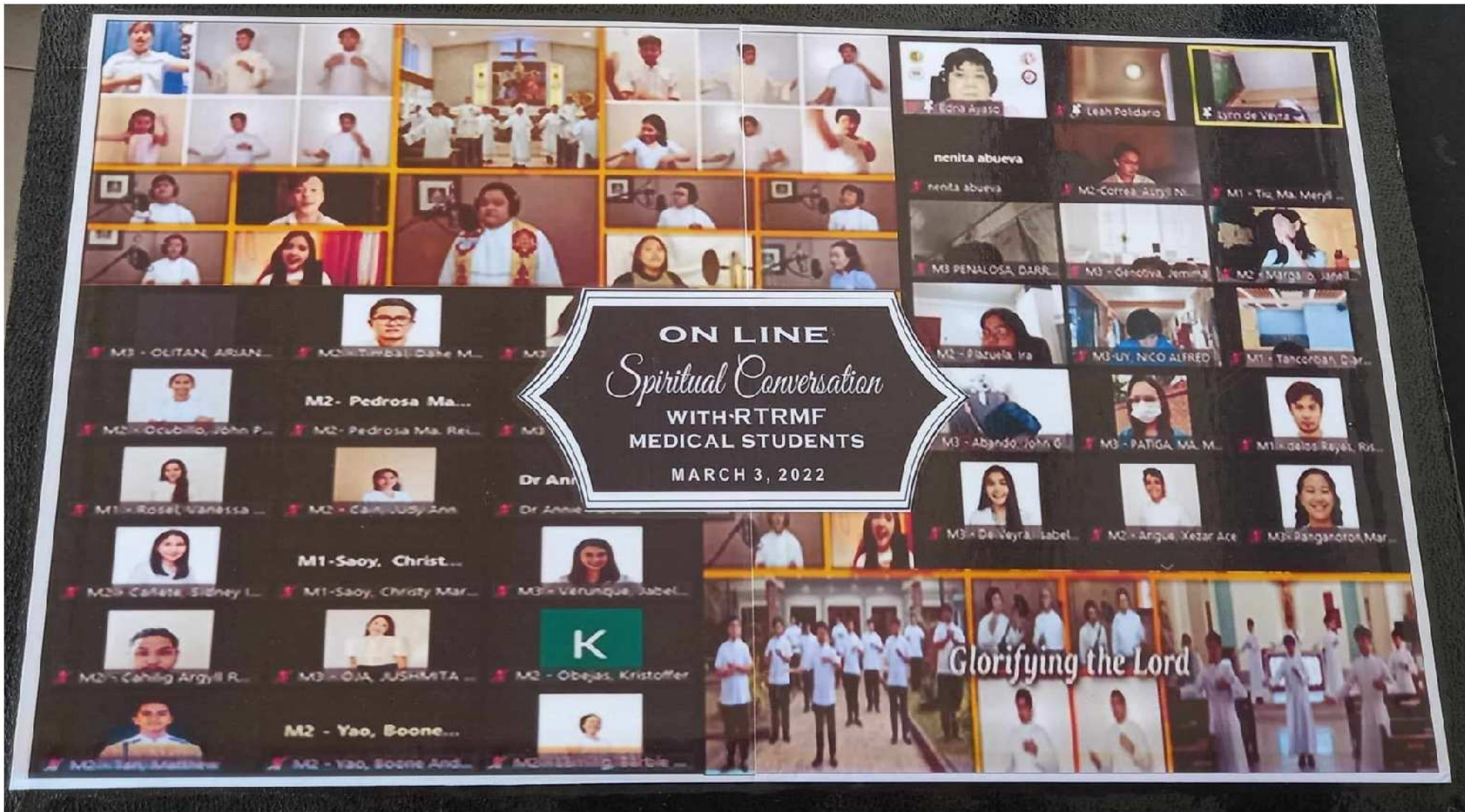


VICARIATE OF PALO
CATECHISTS SPIRITUAL CONVERSATIONS
AT THE ST. JOACHIM PARISH



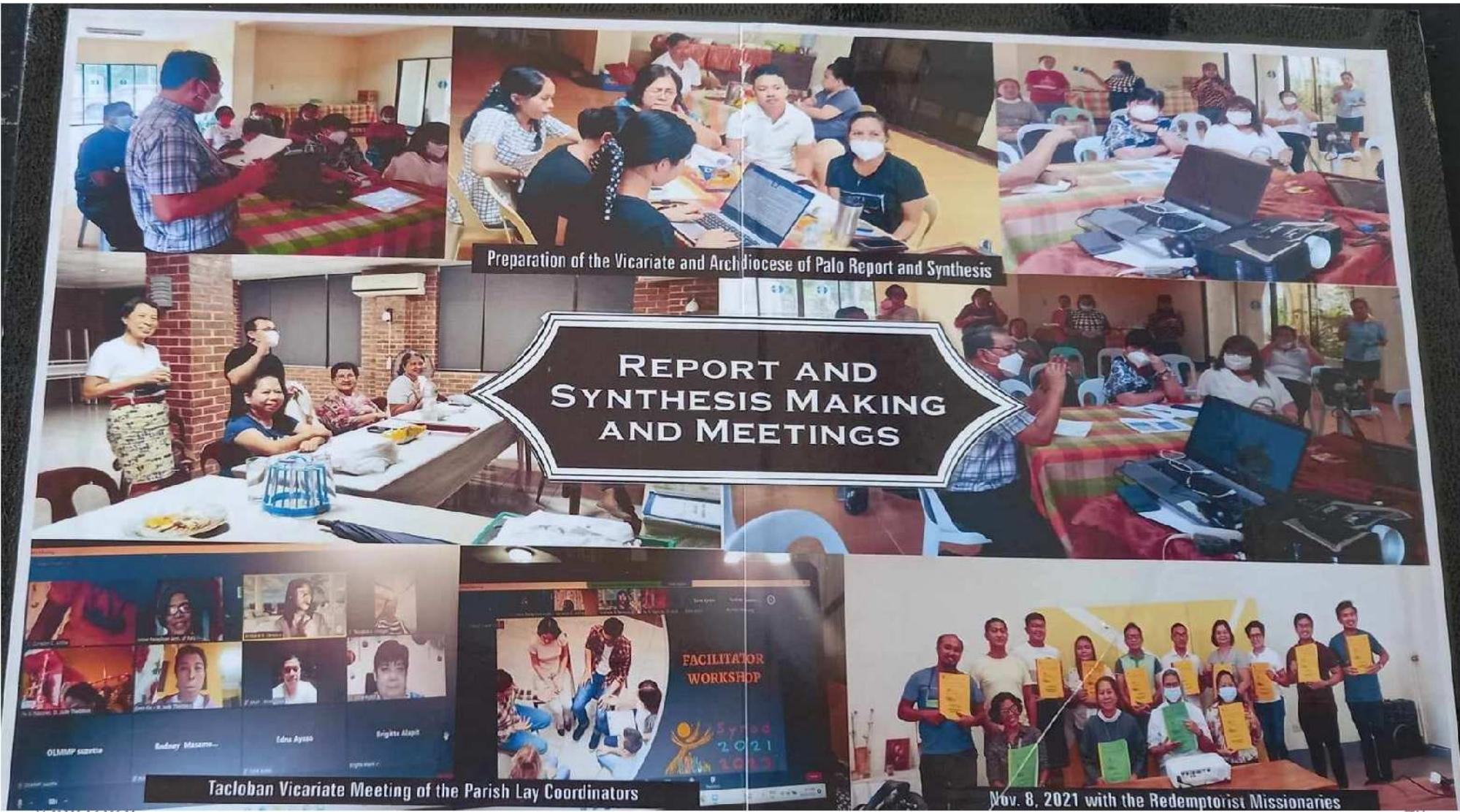
09/02/2020

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ON LINE
Spiritual Conversation
 WITH RTRMF
 MEDICAL STUDENTS
 MARCH 3, 2022

Glorifying the Lord

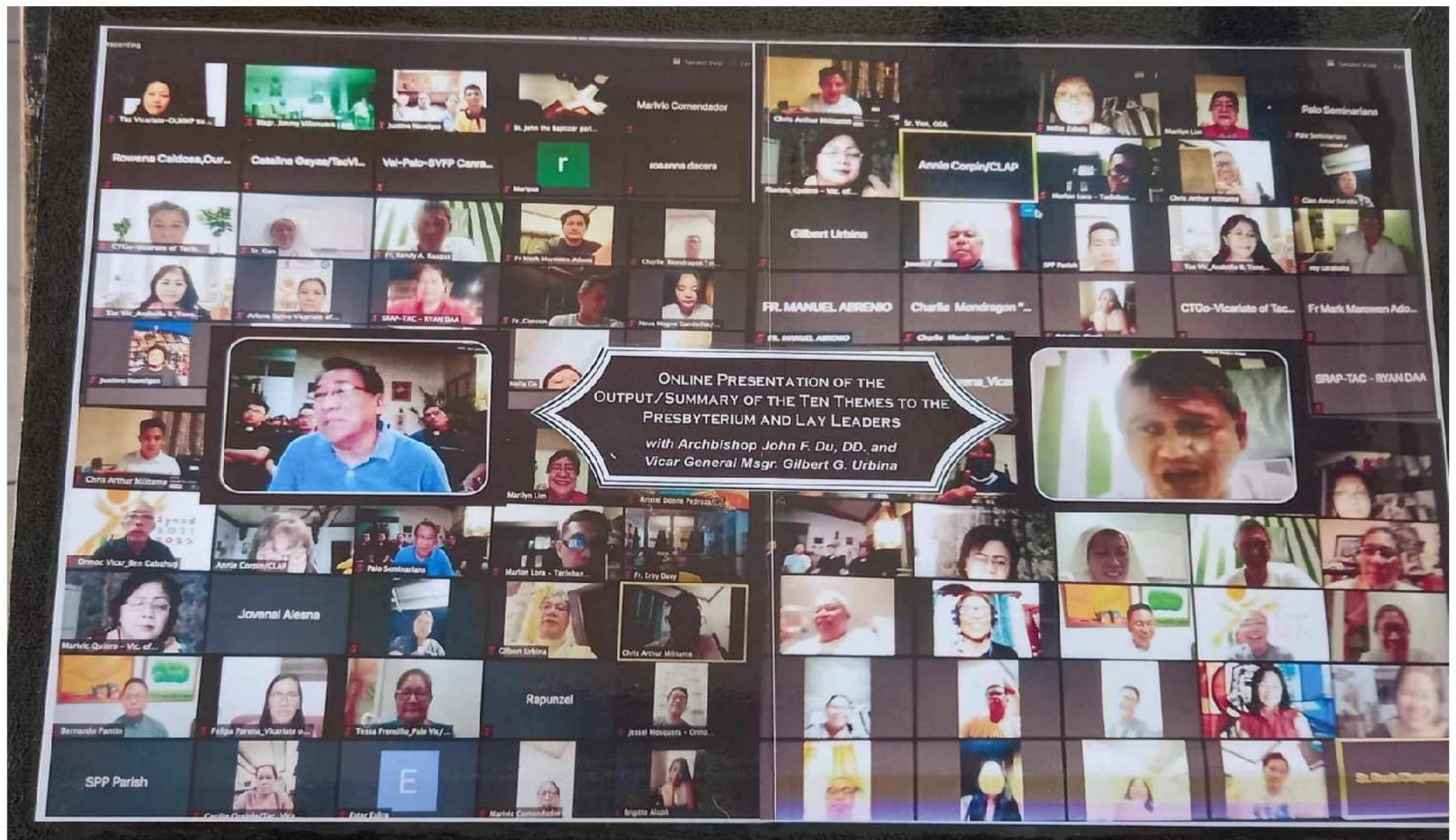


Preparation of the Vicariate and Archdiocese of Palo Report and Synthesis

REPORT AND SYNTHESIS MAKING AND MEETINGS

Tacloban Vicariate Meeting of the Parish Lay Coordinators

Nov. 8, 2021 with the Redemptorist Missionaries



09/02/2026

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Salubong

Welcoming Encounter, the National Synodal Consultation 2022



PHASE 1: CONSULTATION (2021–2023)

Listening to the People of God

Early 2023 – Continental assemblies and global synthesis

Salya/SAROK

(Crossing Over), the National Report, and feedback on the Document for the Continental Synod.

PHILIPPINE
CONFERENCE
on new
EVANGELIZATION

SALYA:
Tumawid tayo
kasama si Hesus
tungo sa misyon!



There are two consecutive Synod Assemblies in Rome (2023 and 2024) because the Synod was intentionally designed as a discernment process, not a one-time event.

**• October 2023 – First Synod Assembly:
Focused on *listening, prayer, and discernment.***

Bishops and delegates reflected on what emerged from consultations worldwide, identified key tensions, and clarified the major themes of synodality—communion, participation, and mission.

• \





There are two consecutive Synod Assemblies in Rome (2023 and 2024) because the Synod was intentionally designed as a discernment process, not a one-time event.

• October 2024 – Second Synod Assembly:

Built on the 2023 work to *deepen discernment, reach convergence,* and formally approve the Final Document, which now guides the Church toward concrete implementation.

👉 *The first assembly listened and discerned; the second decided and sent the Church forward.*

This two-step rhythm reflects the synodal way: listen first, then decide together under the guidance of the Holy Spirit.

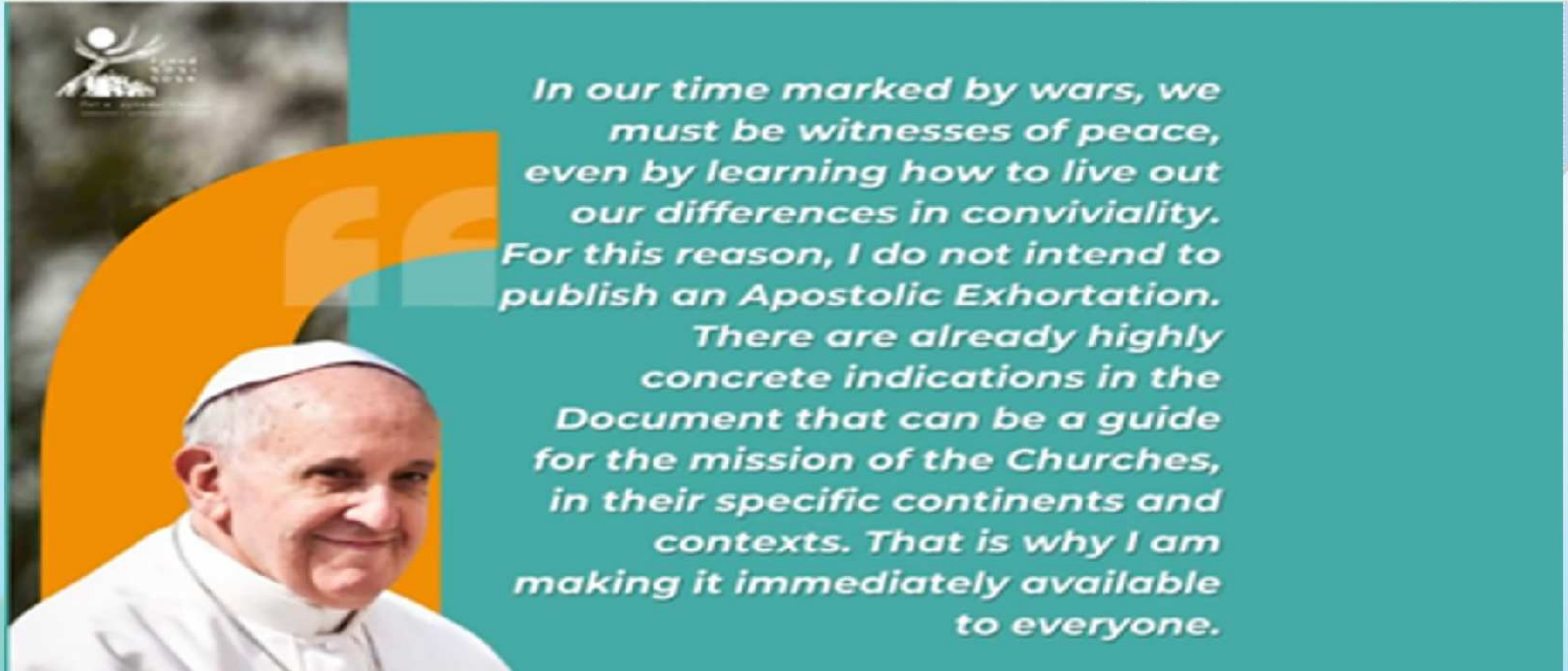


These are the members of the Synod on Synodality study groups



PHASE 2: DISCERNMENT (2023–2024)

. Nov 2024 – Pope Francis ratifies the Final Document



In our time marked by wars, we must be witnesses of peace, even by learning how to live out our differences in conviviality. For this reason, I do not intend to publish an Apostolic Exhortation. There are already highly concrete indications in the Document that can be a guide for the mission of the Churches, in their specific continents and contexts. That is why I am making it immediately available to everyone.



Pope Francis releases a note accompanying the Final Document of the Synod on Synodality.

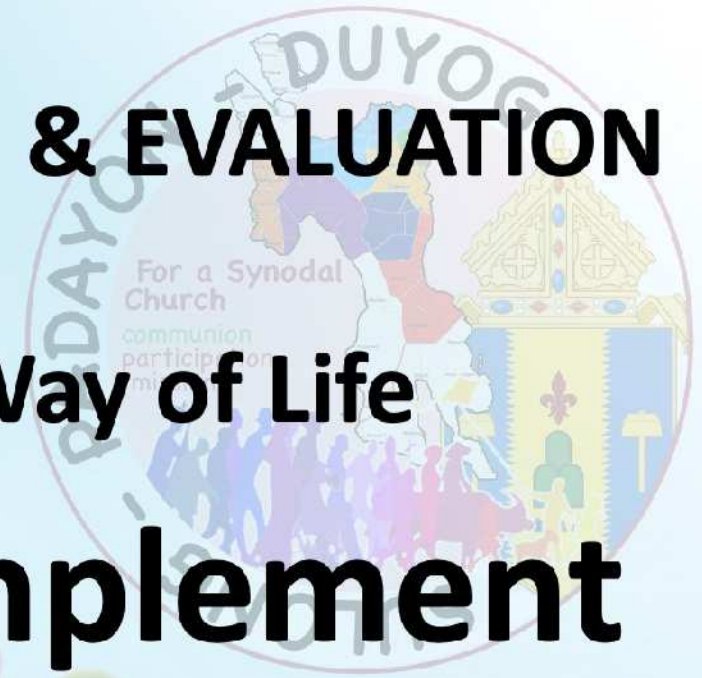
25/11/2024



PHASE 3: IMPLEMENTATION & EVALUATION (2025–2028)

Making Synodality a Way of Life

Local Churches implement synodal practices



Sulong

(Moving forward)



MAJOR STEPS IN CRAFTING THE NATIONAL SYNODAL IMPLEMENTATION FRAMEWORK

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.

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).



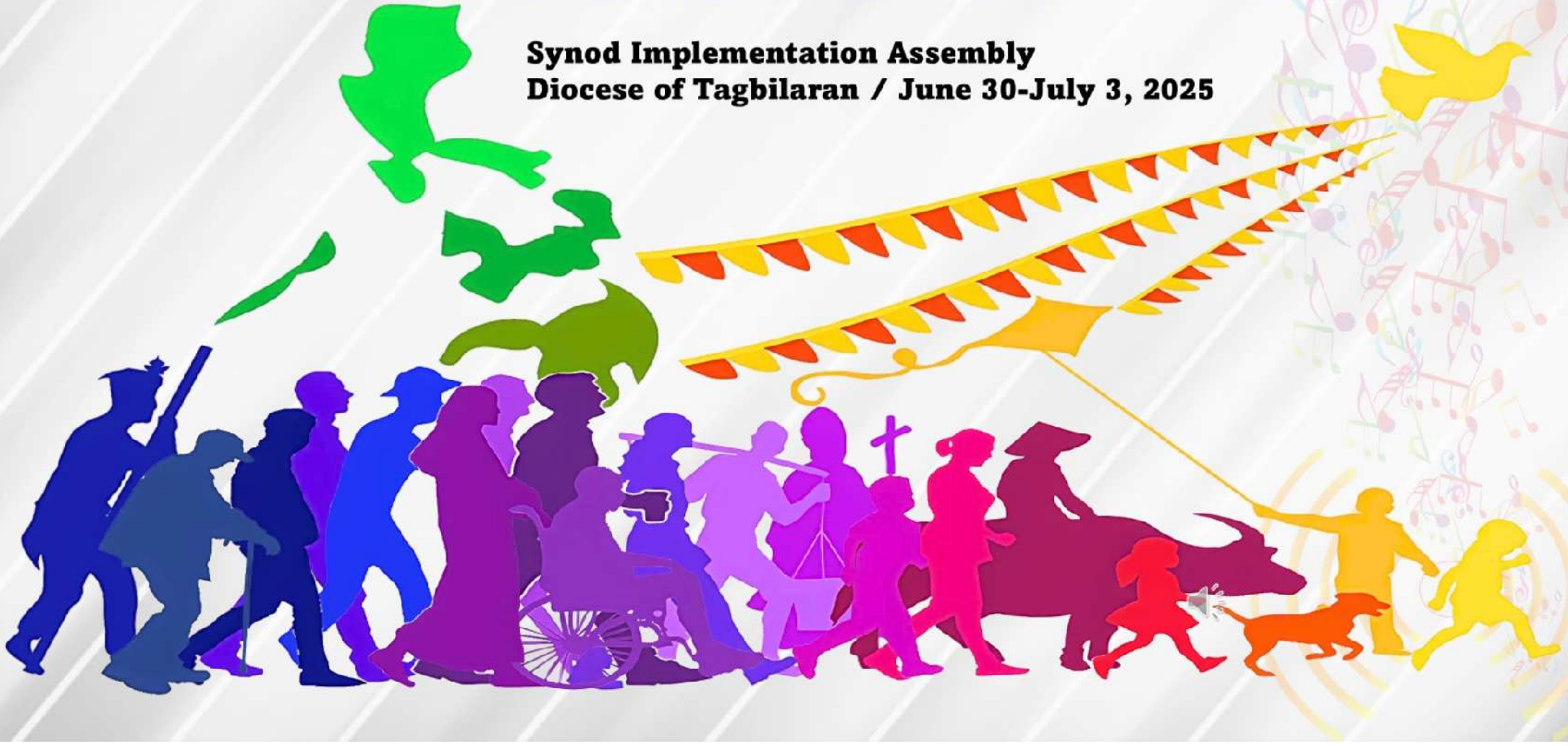
National Synodal Implementation Assembly

**(June 30 – July 3, 2025),
bishops and a member of the
Diocesan Synod Team-
hundred percent (100%)
participation**



SULONG-PADAYON

**Synod Implementation Assembly
Diocese of Tagbilaran / June 30-July 3, 2025**



SULONG! Padayon! Duyog!



SULONG! Padayon! Duyog! **Synod Implementation Framework**

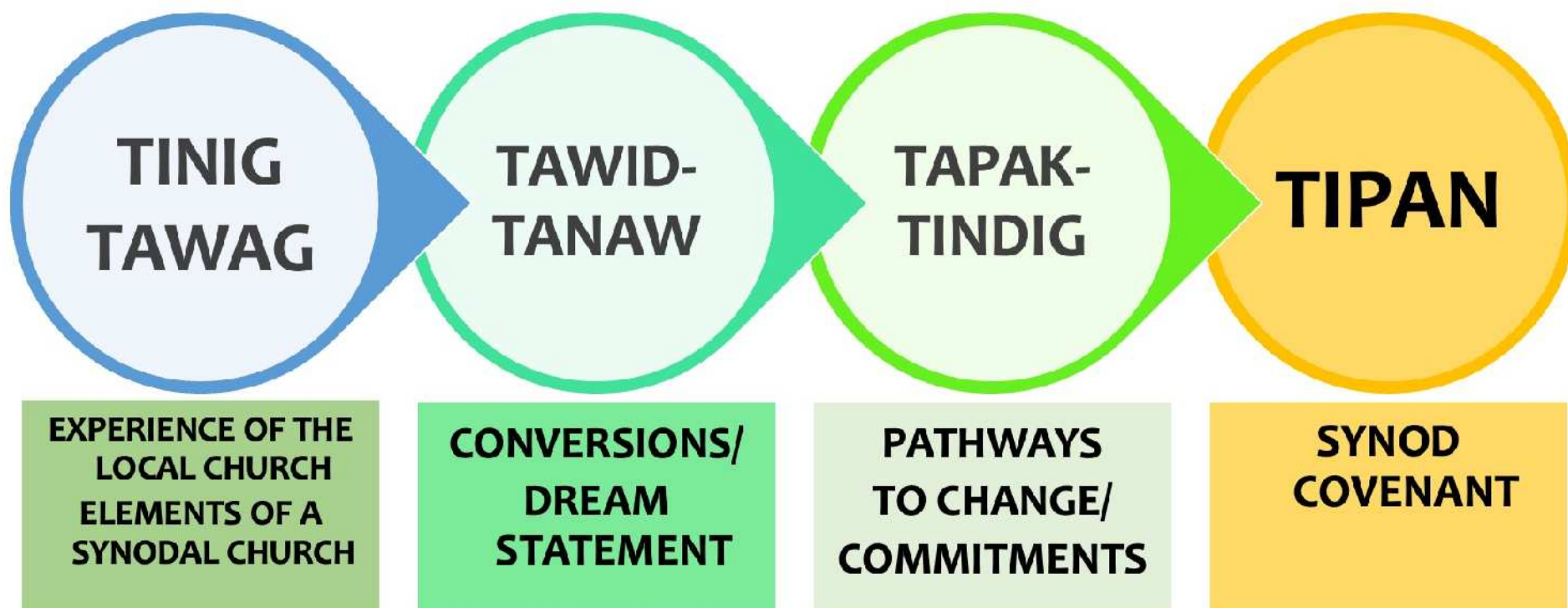
**ARCHDIOCESE OF PALO
SYNODAL IMPLEMENTATION PROGRAM**



National Synodal Implementation Assembly
crafted the National Synodal Implementation Framework- designed by National Synodal Team to be formative and pedagogical:

SULONG! Padayon! Duyog!

Synod Implementation Framework



09/02/2026

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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.



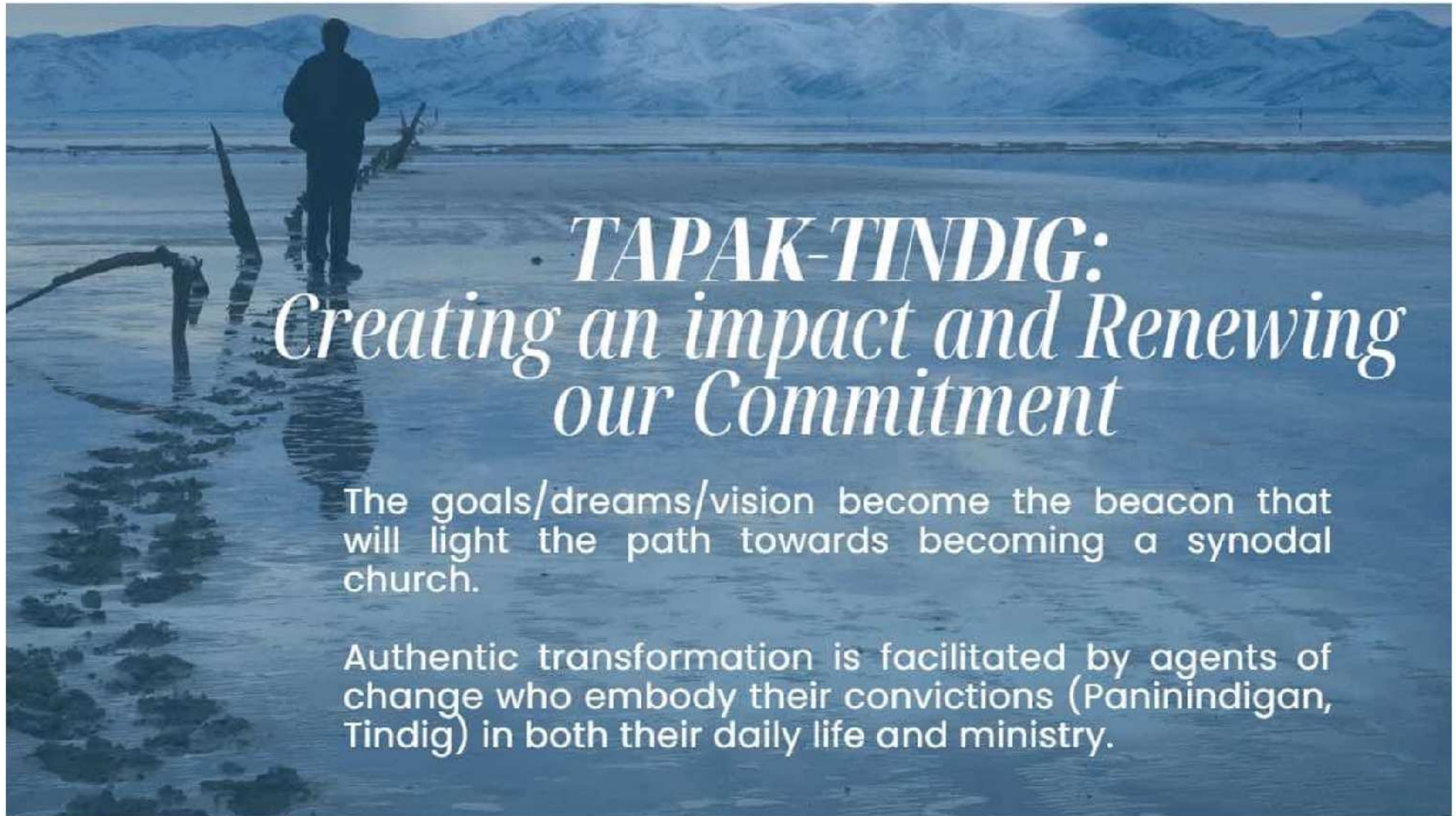
TAWID-TANAW: *Being converted and setting our Goals*

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.



09/02/2026

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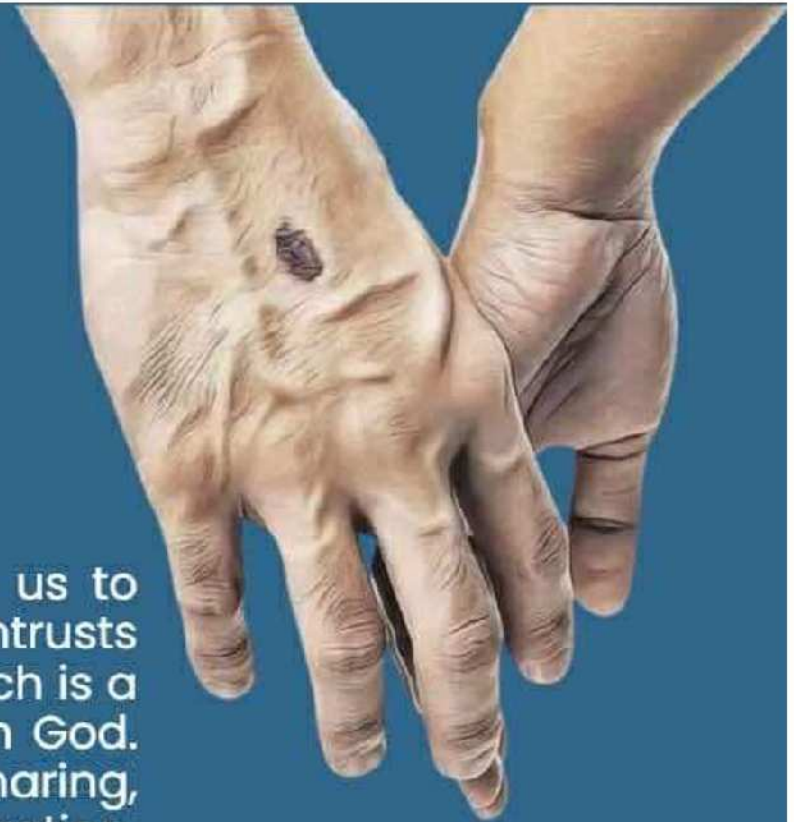
TAPAK-TINDIG: Creating an impact and Renewing our Commitment

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.





SULONG! Padayon! Duyog!

Synod Implementation Framework

***Synodal Implementation Framework* to be implemented in the entire Philippines. This framework contains the five characteristics** of a synodal church which has been gleaned from the previous discussions, reports from earlier assemblies on synodality within the local and national levels.

Characteristics of a synodal church - Philippines

- 1. Listening, discernment, and accompaniment**
(Pagpamati, Pamurubuot ug Pagbunyog)
- 2. Formation for Conversion and Mission**
(PAGTUBO BASI MAGBAG-O UG MAGMISYON)
- 3. Accountable and Collaborative Leadership Governance Structures** (PAGDUMARA NGA MAYDA PAGBATON UG NAKIKIGBURUBLIG / AN PAMAAGI HIN PAGDUMARA HIN MGA TAWO)
- 4. Inclusive Participation - BECs, Grassroots, Marginalized Sectors** (PAGPAAPI UG PAGBAHIN HA NGATANAN — LABI NA AN BECs, UG AN MGA HUGPO HIN MGA GIUBOSI UG HA LIGIDLIGIRON)
- 5. Partnership and Outreach** (PAKIG-UPOD UG PAGKADTO HA IBA)

These five characteristics outlined in the framework, specifically the TANAW-TAWID, have to be presented also in the various local churches throughout the country and have to be discussed and shared in the various levels based on the lived experience of the people (participants).

09/02/2026

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SYNODAL TEAMS AND PARTICIPATORY BODIES



 **METROPOLITAN PROVINCE OF PALO ORIENTATION AND PLANNING CONFERENCE FOR SYNODAL IMPLEMENTATION** **PATHWAYS FOR THE IMPLEMENTATION PHASE OF THE SYNOD**

Vicariate of Palo Synodal Teams



VICARIATE OF PALO FORMATION TEAM



09/02/2020

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Vicariate of Tacloban Synodal Team- South



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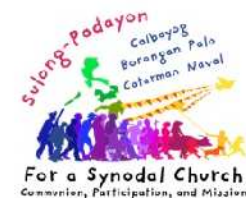
Vicariate of Tacloban Synodal Team- Central



Vicariate of Tacloban Synodal Team- South



TASK OF THE SYNODAL TEAMS AND PARTICIPATORY BODIES



Suggestions for considerations

- a. to facilitate connection with the life and pastoral activity of the diocese
- b. to ensure missionary orientation and avoid the risk of self-referential attitudes, - just as recommended for participatory bodies (cf. FD, no. 106) - actively engaged in witness and apostolic service in everyday life and social contexts;



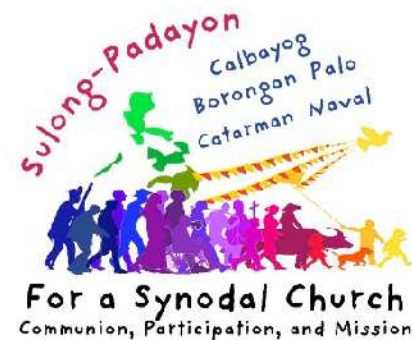
REQUIREMENT OF INDIVIDUAL MEMBERS



The mandate of the synodal teams does not duplicate that of the participatory bodies, but is instead coordinated with it, in a spirit of seeking synergies.

The synodal teams are established to serve the synodal animation and formation





The response of the Archdiocese of Palo through our dear Archbishop



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Synodal Assemblies

August 18-20, 2025-St. John the Evangelist School of Theology;

Metropolitan Province of Palo Orientation & Planning Conference for Synodal Implementation (bishops, priests and lay leaders) from the five dioceses (NACAPABORCA) comprising the metropolitan province

November 13-15, 2025- Archdiocesan Assembly for Synodal Implementation- archbishop, all members of the clergy, one representative each from the parish (mission station, mission area and chaplaincy), religious congregation, school congregation, LAYKO (governing body of lay groups) and LOMAS (association of lay organization, movements and associations) comprising the eight vicariates of the archdiocese.

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August 18-20, 2025- Metropolitan Province of Palo Orientation & Planning Conference for Synodal Implementation









ARCHDIOCESAN ASSEMBLY FOR SYNODAL IMPLEMENTATION – November 13-15, 2025







WHAT DOES THIS SYNODAL JOURNEY MEAN FOR PARISHES & BECs?

- **Listening circles become a regular way of gathering and deciding**
- **Parish life grows through prayerful dialogue and shared discernment**
- **Lay women and men share responsibility in mission and service**
- **Communities become more welcoming, participatory, and missionary**



The following is the result of the Archdiocesan Synodal Assembly and discernment process following the National Synodal Implementation Framework.

RCAP Synodal Implementation Framework

(Rev. Msgr. Gilbert G. Urbina, SThD-English & Binisaya)





TAWID-TANAW
TABOK-TAN-AW

TAPAK-TINDIG
TAMAK-TINDOG



SESSION 2

DISCERNMENT OF THE 5 CHARACTERISTICS ON TAWID-TANAW

**This characteristic, highlighting experiences,
hopes, and challenges.**

Characteristics of a Synodal Church

1) Listening, Discernment, and Accompaniment

```
graph TD; A[1) Listening, Discernment, and Accompaniment] --> B[2) Formation for Conversion and Mission]; B --> C[3) Accountable and Collaborative Leadership Governance Structure]; C --> D[4. Inclusive Participation – BECS, Grassroots, Marginalized Sectors]; D --> E[5. Partnership & Outreach];
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2) Formation for Conversion and Mission

**3) Accountable and Collaborative Leadership
Governance Structure**

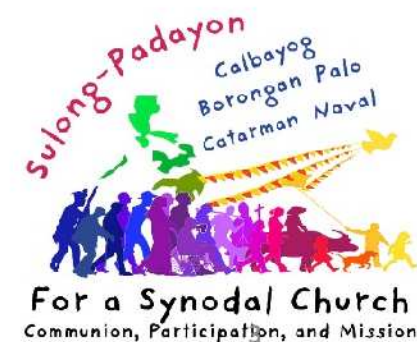
**4. Inclusive Participation – BECS, Grassroots,
Marginalized Sectors**

5. Partnership & Outreach



CHARACTERISTIC #1

#1 PAGPAMATI, PAMURUBUOT UG PAGBUNYOG LISTENING, DISCERNMENT, AND ACCOMPANIMENT





#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.

#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

Tan-aw (Tanaw)



Nangangandoy kita hin usa nga Singbahan nga namamati diri la ha durunggan kundi ha kasingkasing – usa nga Singbahan nga maaran humunong ug humilon, ngan maaram hin pagbunyog ha mga samaran (mayda diri maupay nga inaabat).

#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

Tanaw



In a synodal Church, listening forms part of the culture of the Church (cf. 15 tables) which promotes dialogue and inclusion (cf. 13 tables). This culture encourages accompanying people and taking care of their pastoral needs (cf. 11 tables). There is a need to institutionalize synodal and collaborative practices (cf. 4 tables) and a deepening of discernment in community (cf. 2 tables).

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#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

TABOK (Tawid)



1. Tikang ha pag-inusaan ngadto ha katilingban (*From individualism to community*)
2. Tikang hin ka waray labot ngadto hin panginlabot (*From apathy to concern*)
3. Tikang hin ira-ira la ngadto hin pagpaapi han iba (*From exclusivity to inclusion*)

#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

TABOK (Tawid)



4. Tikang hin ka waray-waray la ngadto hin ka mayda pagbaton (*From irresponsibility to accountability*)

5. Tikang hin diri pagyakan ngadto hin madasigon nga pagpasamwak (*From silence to bold proclamation*)

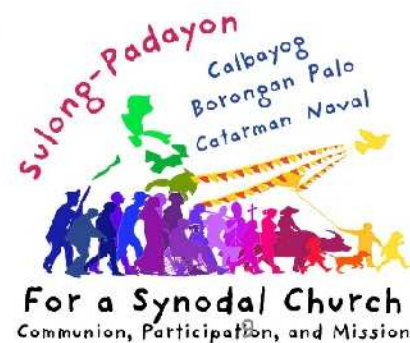
6. Tikang hin paghulat la ngadto hin pagmisyon (*From passivity to mission*)



CHARACTERISTIC #1

Sacred Moment of Reflection
15 seconds

PAGPAMATI, PAMURUBUOT UG
PAGBUNYOG
LISTENING, DISCERNMENT, AND
ACCOMPANIMENT





CHARACTERISTIC #1

Plenary Sharing

LISTENING, DISCERNMENT, AND ACCOMPANIMENT





CHARACTERISTIC #2

2. PAGTUBO BASI MAGBAG-O UG MAGMISYON *FORMATION TOWARDS CONVERSION AND MISSION*



02/2026

#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.



Tan-aw (Tanaw)



Nangangandoy kita hin usa nga Singbahan diin an pagtubo tubtob ha katapusan han kinabuhi, nakagamot kan Cristo, ngan buhi ha pagmisyon – usa nga Singbahan nga nagtututdo diri la hin mga doktrina kundi nagtututdo hin paghigugma

#2 FORMATION TOWARDS CONVERSION AND MISSION

TABOK (TAWID)



We envision a Church that forms both **mind and heart**, preparing **every person — young and old — to the mission of the church** (cf. 22 tables) becoming therefore the **integral ongoing formation of each person** (cf. 19 tables). We hope to form **missionary disciples who “walk the talk”** (cf. 11 tables) who are both **responsible and accountable** (cf. 9 tables) and who promote **pastoral sensitivity and inclusion** (cf. 8 tables) and encourage **collaboration and resource sharing** (cf. 6 tables).

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#2 FORMATION TOWARDS CONVERSION AND MISSION

TABOK (TAWID)

1. Tikang hin pagpatubo han hibaro ngadto hin pagpatubo han bug-os nga kinabuhi (*From intellectual formation to integral formation*)
2. Tikang hin pag-inusaan ngadto hin pagbunyog ug pakig-urosa (*From isolation to accompaniment and communion*)
3. Tikang hin pagpabilin dida han nahiaaraan ngadto hin pagin bukas ha mga naiiba ug bag-o nga pamaagi hin pagmisyon (*From maintenance mode to dynamic mission*).



#2 FORMATION TOWARDS CONVERSION AND MISSION

TABOK (TAWID)

4. Tikang hin pagtagad la han mga gin-ordenahan (kapadian) ngadto hin paghigugma han ngatanan (*From clericalism to pastoral charity*)

5. Tikang hin ira-ira la nga pagtuman han buruhaton ngadto hin pagburublig han ngatanan nga mga buruhaton han singbahan (*From individualistic ministry to inter-ministerial*)

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TAWID-#2 FORMATION TOWARDS CONVERSION AND MISSION



Key pillars of this Transition

The “Heart” Factor: The goal isn’t just to know more but to be more like Christ.

Synodal Conversion: shifting from “I learn” to “We grow together” through communal conversion.



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CHARACTERISTIC #2

Sacred Moment of Reflection
15 seconds

**FORMATION TOWARDS CONVERSION AND
MISSION**
**PAGTUBO BASI MAGBAG-O UG
MAGMISYON**





CHARACTERISTIC #2

Plenary Sharing FORMATION TOWARDS CONVERSION AND MISSION





CHARACTERISTIC #3

ACCOUNTABLE AND COLLABORATIVE
LEADERSHIP /
GOVERNANCE STRUCTURE
PAGDUMARA NGA MAYDA PAGBATON UG
NAKIKIGBURUBLIG / AN PAMAAGI HIN
PAGDUMARA HIN MGA TAWO





Tanaw

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



TABOK (TAWID)

Nangangadoy kita hin usa nga Singbahan nga ginpapangunahan hin mga lider nga surogoon ngahaw – diin an gahum diri usa nga katungod kundi usa nga katungdanan nga ginpaagbit tungod hin pagtapod



Tanaw

We hope for structures that emphasize **shared leadership** and **empower the lay** (cf. 23 tables). These structure, following **the 4Ps framework** (cf. 6 tables), are characterized by **multi-sectoral collaboration** (cf. 6 tables), **good governance** (cf. 6 tables), and **transparency** (cf. 5 tables). A structure with **monitoring and evaluation** ensures **good governance** (cf. 7 tables).

TABOK (TAWID)



1. Tikang hin estrikto ug linugaringan ngadto hin napabulig nga pagpangulo (*From authoritarian leadership to collaborative*)

1. Tikang hin nahulat la ngadto hin mga layko nga nagios (*From lay passivity to lay empowerment*)

2. Tikang hin pagpaurog han kalugaringon ngadto hin pagpaubos (*From entitlement to humility*)

TABOK (TAWID)

4. Tikang hin waray nahihimo ug iresponsable nga pagdara ngadto hin maupay nga singbahanon nga pagdumara (*From ineffective and irresponsible management to good ecclesial governance*)
5. Tikang hin diri pagtagad ngadto hin paghatag hin katungdanan ha mga batan-on (*From youth disengagement to youth empowerment*)
6. Tikang hin pagdumara nga nanginginano la han salapi ngadto hin pag-ataman han ngatanan nga igintubyan (*From financial-based management to stewardship*)



TAWID #3 ACCOUNTABLE AND COLLABORATIVE LEADERSHIP / GOVERNANCE STRUCTURE



The strength of our governance is not measured by how well the leader commands, but by how well the community collaborates.”



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CHARACTERISTIC #3

Sacred Moment of Reflection 15 seconds

ACCOUNTABLE AND COLLABORATIVE LEADERSHIP /
GOVERNANCE STRUCTURE

PAGDUMARA NGA MAYDA PAGBATON
UG NAKIKIGBURUBLIG / AN PAMAAGI
N PAGDUMARA HIN MGA TAWO



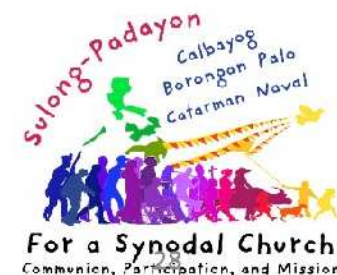
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CHARACTERISTIC #3

Plenary Sharing

ACCOUNTABLE AND COLLABORATIVE
LEADERSHIP /
GOVERNANCE STRUCTURE



09/02/2026

CHARACTERISTIC #4

INCLUSIVE PARTICIPATION — BECS,
GRASSROOTS, MARGINALIZED SECTORS
PAGPAAPI UG PAGBAHIN HA
NGATANAN — LABI NA AN BECs, UG
AN MGA HUGPO HIN MGA GIUBOSI
UG HA LIGIDLIGIRON



09/02/2026

#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS



Tanaw

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



09/02/2026



CHARACTERISTIC #4

Nangangandoy kita hin usa
nga Singbahan diin an
ngatanan kaapi ug waray
diri nahihidabi





#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS

A synodal Church reaches out to everyone and ensures the **active participation of the grassroots** (cf. 8 tables) where the **marginalized are never overlooked** (cf. 8 tables). Synodal formation includes the **formation of peoples in the grassroots and empowers them** (cf. 6 tables), especially in the BECs. It seeks to dialogue with and include those who **wield political, cultural and economic power** on society (cf. 1 table), advocating **social and ecological justice** (cf. 3 tables).



#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS

TABOK (TAWID)

1. Tikang hin pamaagi nga basta la mayda nahitatabo ngadto hin pamaagi nga nagpapalangbo han ngatanan (*From a functional approach to a pastoral approach*)
2. Tikang hin pagtutdo bahin han paghigugma ngadto hin mga buhat nga nakikiusa (*From instructional charity to relational belonging*)—
3. Tikang han katinikangan han pagtubo ngadto hin pagmisyon (*From beginning in formation to ending in mission*)



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#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS

TABOK (TAWID)



4. Tikang hin pagkinita la ngadto hin paggios (*From spectator to actor*)

5. Tikang han mga nahiharaan ngadto han mga madasigon nga gawi (*From maintenance to vitality*)

TABOK (TAWID)

6. Tikang hin kahadlok han mga naaiba ngadto hin madasigon nga pagdapit ha ira (*From fear of “others” to courageous welcome*)

7. Tikang hin paghingita la han resulta ngadto hin paghatag hin importansya han pamaagi o proseso (*From result-oriented to processoriented*)

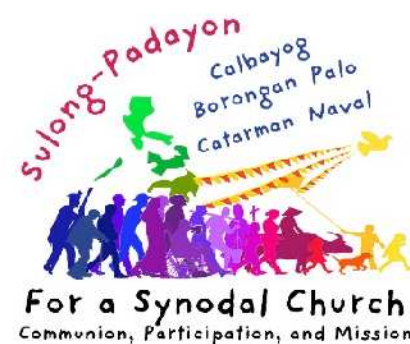




TAWID

#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS

A Church that is truly inclusive does not just open its doors; it walks out of them to find those who are afraid to knock.



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CHARACTERISTIC #4



Sacred Moment of Reflection 15 seconds

INCLUSIVE PARTICIPATION — BECS,
GRASSROOTS, MARGINALIZED SECTORS
PAGPAAPI UG PAGBAHIN HA NGATANAN — LABI
NA AN BECs, UG AN MGA HUGPO HIN MGA
GIUBOSI UG HA LIGIDLIGIRON

09/02/2026

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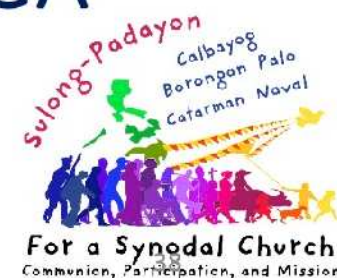


CHARACTERISTIC #4

Plenary Sharing

INCLUSIVE PARTICIPATION — BECS,
GRASSROOTS, MARGINALIZED SECTORS

PAGPAAPI UG PAGBAHIN HA NGATANAN — LABI
NA AN BECs, UG AN MGA HUGPO HIN MGA
GIUBOSI UG HA LIGIDLIGIRON





CHARACTERISTIC #5

PARTNERSHIP AND OUTREACH PAKIG-UPOD UG PAGKADTO HA IBA



09/02/2026

#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.



09/02/2016

Tan-aw (Tanaw

Nangangandoy kita hin usa nga Singbahan nga naatubang ha kalibutan nga bukas an mga kamot – andam pagserbisyo, pakighimangraw nga pagsaksi kan Cristo ha bisan diin nga dapit.



#5 PARTNERSHIP AND OUTREACH

Tanaw

A synodal Church builds linkages through dialogue and connection (cf. 10 tables), fostering **inclusive and intercultural partnership** (cf. 8 tables). The process should emanate from strong families – the **domestic church** (cf. 6 tables) and expands to **other sectors of society** (cf. 5 tables), rooted in **dialogue, justice and community awareness** (cf. 3 tables) with **transparency and collaboration** (cf. 3 tables). This results in **inclusive formation** (cf. 5 tables) **transforming professions and resources into mission** (cf. 4 tables).

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TABOK (TAWID)

1. Tikang ha pagsermon ngadto ha pagserbi
(From preaching to serving)
2. Tikang ha kalugaringon ngadto han pagbag-o han katilingban *(From personal to social transformation)*
3. 3. Tikang han paglinugaring ngadto han pagpanimalay ug pagkilala han iba sakob han katilingban *(From individualism to family and social awareness)*

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#5 PARTNERSHIP AND OUTREACH

TABOK (TAWID)

4. Tikang han panhunahuna hin maraot ha iba ug pagsarig la ha kalugaringon ngadto hin pagbukas ha ngatanan (*From being biased/ selfrighteous to being open to others*)

5. Tikang ha pagkarawat ngadto hin paghatag (*From receiving to giving*)

09/02/2026





TAWID Reflection

#5 PARTNERSHIP AND OUTREACH



“Partnership is not just about doing more; it is about doing it with more people, especially those we have forgotten



09/02/2026

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CHARACTERISTIC #5

Sacred Moment of Reflection

15 seconds

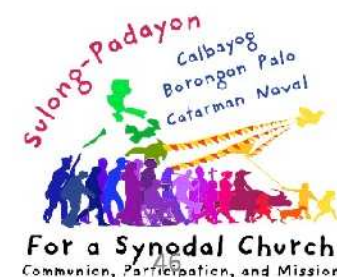
PAKIG-UPOD UG PAGKADTO HA

IBA

PARTNERSHIP AND OUTREACH



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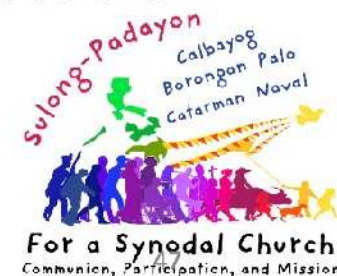




CHARACTERISTIC #5

Plenary Sharing- 1 person
1 minute & 30 seconds

PAKIG-UPOD UG PAGKADTO HA IBA
PARTNERSHIP AND OUTREACH





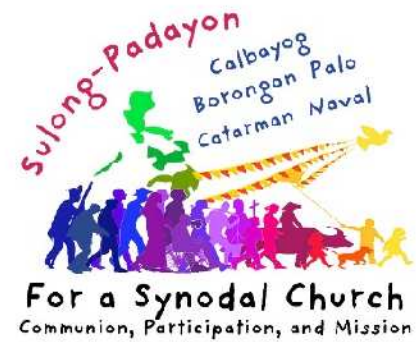
PATHWAYS FOR THE IMPLEMENTATION PHASE OF THE SYNOD

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METROPOLITAN PROVINCE OF PALO ORIENTATION AND
PLANNING CONFERENCE FOR SYNODAL IMPLEMENTATION

PATHWAYS



SESSION 3

TAPAK-TINDIG

Our Pathways to Change

09/02/2026

1



CONVERSATION IN THE SPIRIT



09/02/2026



Our Pathways to Change

“What concrete steps can we take to each characteristic of a synodal church becomes our normal way of being church in our parishes, BECs, and Ministries?”



Conversation in the Spirit

First round of conversation:



First Round – Personal Sharing

- what touched you most in the TAWID & TAPAK
- Where do you recognize this characteristic in BEC, youth, parish or community.

Emphasize speaking from personal experience and listening without interruption.

Silence for Interior Listening

Hold a short period of silence.

Encourage participants to notice: movements of the Spirit, recurring words or feelings, and points of consolation or concern

Conversation in the Spirit

*We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TAPAK** statements.*

First round of conversation:

- **Question: What touched you most in the TAWID & TAPAK ? Where do you recognize this characteristic in youth, parish or community?**

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.**





Conversation in the Spirit

*We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TAPAK** statements.*

First round of conversation:

- **Question:** **Ano an nakakaigo ha imo han mga TAWID & TAPAK na pahayag?**
Hain mo ini makikita nga mga kinaiya ha BEC, youth, Parokya ngan ha kumunidad?

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.**

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:



“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.**



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: “Anu an naka-aghat ha imo o nakagupong o nakasamok hiunong han mga ginpaangbit ha iba ?”

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

Conversation in the Spirit

Reflect on the **TAPAK –TINDIG** statements.

Third round of conversation:

Question:

What concrete steps can we take so that *listening, discernment, and accompaniment* become our normal way of being Church in our BECs, parishes, and ministries—especially in these areas?

Where do you sense the Spirit is inviting the Archdiocese of Palo to grow.

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**



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Conversation in the Spirit

Reflect on the **TAPAK** statements.

Third round of conversation:

Question: Anu an mga konkreto nga mga pitad nga aton bubuhaton para dida han aton paglakaton kaupod naton an igkasi-tawo) magin normal nga paagi hin usa nga Singbahan dida hiton aton BECs, Parokya, ngan ministries-ha magkalainlain nga bahin?

Hain kita gin-aaghat han Espiritu Santo nga maging mainuswagon ug tumubo an Parokya ug Arkidiyosis han Palo?

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**



**LAHAT TAYO AY MAY PAKI ALAM AT PAGMAMAHAL.
LAHAT TAYO AY MAY BOSES AND BEING UNITED WITH
THE HOLY SPIRIT.
MARAMI TAYONG PAGSASAMAHAN.
WITH OUR PRAYERS THIS CONVERSATION IN THE SPIRIT
WILL BE REALIZED THROUGH THE GUIDANCE OF THE
HOLY SPIRIT. **we will treat each other and what
anyone says with reverence and respect.**
DAHIL WALA TAYONG HANGAD NA IBA KUNG DI SA
KABUTIHAN MO, KABUTIHAN KO AT ANG KABUTIHAN
NG SINGBAHAN (PEOPLE OF GOD).
SA ATING PAGLALAKBAY PATUNGO SA KAHARIAN NG
PANGINOON.**



Tara usap tayo!
Handa kaming makinig sa'yo.





CHARACTERISTIC #1

TAPAK-TINDIG

#1 LISTENING, DISCERNMENT, AND
ACCOMPANIMENT

(Pamati, Pagsabot ngan
Pag-upod)



09/02/2026

#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

TAPAK

1. Pag-ataman han kultura hin pagpamati (Cultivating a Culture of Listening)

- a. Pagkaada hin kultura hin pagpamati diin an ngatanan gintatagan hin importansya – basi an ngatanan mapamatian *(foster a culture of listening where everyone is valued – from bishop to priests, deacons, religious and lay people – and should practice real listening so every voice in the eight vicariates is heard.)*



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2

#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

TAPAK

1. *Pag-ataman han kultura hin pagpamati*

(Cultivating a Culture of Listening)

b. Paghimo hin mga pamaagi nga mag-aaghat hin *pagbaton (Create avenues or ways and means which promote “feedbacking processes”)*

c. Pagpamati inupdan hin pag-abat basi mayada mas hilarum pa nga pakighiruhimangraw ha mga iba-iba nga mga hugpo *(Practice “Pakikiramdam – listening to others” and ensuring “healthy conversations” across ministries and sectors)*

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#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

TAPAK



1. Pag-ataman han kultura hin pagpamati (*Cultivating a Culture of Listening*)

d. pagpauswag han maduruto nga paghibulig han iba dida hin padayon nga pagkonsulta, pamakiana, mga ginkakaurusahan nga mga katirok ug iroistorya (*Promote active engagement, especially through “regular consultative and collaborative meetings” and “focus group discussions”*)

#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

TAPAK



1. **Pag-ataman han kultura hin pagpamati** (*Cultivating a Culture of Listening*)

e. paghatag hin bug-at ha mga pagburubligay han ngatanan nga hugpo ug mayda katungdanan ha singbahan ngan paghiruhimangyaw han ngatanan bisan ha mga GC (*Emphasize inter-ministry collaboration and inclusive communication platforms like regulated chat groups*).

09/02/2026

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#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

Tapak

2. Pagpahilarum han Pagpamurubuot inupdan hin pag-ampo (discernment) ha sulod han katilingban (*Deepening Discernment in Community*)

a. Paghisulod han “Hiruhimangraw dida ha Espiritu” (Conversation in the Spirit) ha kada miting o katirok basi an mga desisyon ginkakaurosahan ngan nagpapatubo han ngatanan. *“Conversation of the Spirit” in regular meetings to foster collaborative decision-making and growth.*

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b. Pagsiguro nga ginpapasikad an mga plano dida hin mga konkreto o ungod nga mga datos basi matimbang an espirituwal ug an praktikal nga panginahanglan.

(Ensure data-driven planning and implementation, striking a balance between the spiritual and practical aspects of decision-making.)

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c. Pagpakusog han pagtubo nga
espirituhanon pinaagi hin
pagpaangbit han mga katigayonan
para han pag-inoino han ngatanan
*(Strengthen shared spiritual growth, using
resource sharing to deepen communal
discernment).*

09/02/2026





#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

Tapak

3. Pagpabaskog han Pakigbunyog ug an Panimango han iba (*Strengthening Accompaniment and Pastoral Care*)

a. Pagkaada hin kultura hin pagtutdo, suporta, panimangno para han mga lider ug mga hugpo, basi magkaada hin dayag, bukas ug huyayag nga kinabuhi (*Build a culture of “mentorship, support, and care” for leaders and communities, fostering “transparency, inclusivity, and well-being”*).



#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

Tapak

b. Pagbulig han kapadian ug mga layko para han ira padayon nga pagtubo, lakip na an maupay nga panhunahuna (mental health), HIV/AIDS, ug an liturhiya (*Support clergy and lay leaders with ongoing formation, including mental health, HIV/AIDS awareness, and liturgical training*).

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#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

Tapak

c. Pagpauswag han mga buhat hin pagduaw sugad han pagduaw hin mga magsakit, hin mga panimalay ug an pakighimangraw bahin han mga eksperyensya ha kinabuhi basi magkaada hin pakiusa ug pagbunyog (*Promote visitation ministries such as “visiting the sick”, home visitation, and dialogue of life experiences to ensure presence and accompaniment*).

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4. Pagtindog hin mga buruhaton nga sinodal ngan mga buhat hin pagburubligay (*Institutionalizing Synodal and Collaborative Practices*)

a. Pagsiguro nga padayon ug nalibot an pamakiana ug pagkonsulta kaupod an obispo, kapadian ug an mga nangungulo han mga magkalainlain nga buruhaton (ministry).



(Institutionalizing Synodal and Collaborative Practices)

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4. Pagtindog hin mga buruhaton nga sinodal ngan mga buhat hin pagburubligay (*Institutionalizing Synodal and Collaborative Practices*)

b. Pakigsarabot ha mga eskwelahan han singbahan (katoliko), mga nagpakahuman hin mga kurso ug nananarabaho ug mga organisasyon basi suportahan an pagtubo han mga tawo ug an pagpadukwag han pagtoo

(Ensure “consistent” and “circular” consultation processes with bishops, priests, and





#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

Tapak

4. Pagtindog hin mga buruhaton nga sinodal ngan mga buhat hin pagburubligay (*Institutionalizing Synodal and Collaborative Practices*)

c. Paglakip han mga ginbubuhhat nga pamaagi yana nga panahon hin pagpadukwag han pagtoo sugad han social media basi mapahalawig pa an pagpasamwak han pagtoo ngan an pagpahibaro hini. (*Build alliances with Catholic schools, professionals, and organizations to support formation and pastoral action*).

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#1 LISTENING, DISCERNMENT, AND ACCOMPANIMENT

Tapak

4. Pagtindog hin mga buruhaton nga sinodal ngan mga buhat hin pagburubligay (*Institutionalizing Synodal and Collaborative Practices*).

d. Pagpauswag han kultura hin pagkamay kabatonan ug kalabutan ha ngatangan nga mga ginhihimo han Singbahan. (*Promote a “culture of accountability and responsibility” across Church structures*).

Conversation in the Spirit

*We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TAPAK** statements.*

First round of conversation:

- **Question: What touched you most in the TAWID & TAPAK ? Where do you recognize this characteristic in youth, parish or community?**

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.**



Conversation in the Spirit

*We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TAPAK** statements.*

First round of conversation:

- **Question:** **Ano an nakakaigo ha imo han mga TAWID & TAPAK na pahayag?**
Hain mo ini makikita nga mga kinaiya ha mga batan-on, ha Parokya, ngan ha komunidad?

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.**



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.**





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: “Anu an naka-aghat ha imo o nakagupong o nakasamok hiunong han mga ginpaangbit ha iba ?”

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

Conversation in the Spirit

Reflect on the **TAPAK –TINDIG** statements.

Third round of conversation:

Question:

What concrete steps can we take so that *listening, discernment, and accompaniment* become our normal way of being Church in our BECs, parishes, and ministries—especially in these areas?

Where do you sense the Spirit is inviting the Parish & Archdiocese of Palo to grow.

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**





Conversation in the Spirit

Reflect on the **TAPAK** statements.



Third round of conversation:

Question: Anu an mga konkreto nga mga pitad nga aton bubuhaton para dida han aton paglakaton kaupod naton an igkasi-tawo) magin normal nga paagi hin usa nga Singbahan dida hiton aton BECs, Parokya, ngan ministries-ha magkalainlain nga bahin?

Hain kita gin-aaghat han Espiritu Santo nga maging mainuswagon ug tumubo an Parokya ug Arkidiyosesis han Palo?

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**



CHARACTERISTIC #1

Plenary Sharing

(PAGPAMATI,
PAMURUBUOT UG
PAGBUNYOG



09/02/2026

CHARACTERISTIC #2

TAPAK-TINDIG

FORMATION TOWARDS
CONVERSION AND MISSION

PAGTUBO BASI MAGBAG-O UG
MAGMISYON



2/2026



Tapak

1. Pagtindog hin Pagpatubo nga padayon ug ha kabug-osan *(Institutionalizing Integral and Ongoing Formation)*

a. Paghatag hin bug-at ha pamaagi hin pagpatubo nga nakilala han mga panginahanglan ngan natikang hin konreto nga mga datos, nga nag-uusa han hunahuna, kasingkasing ug kamot – basi masiguro an pagtubo ha kabug-osan han tawo. *(Emphasize a “needs-driven and data-based” formation that integrates “head, heart, and hand”—ensuring holistic growth).*



Tapak

1. Pagtindog hin Pagpatubo nga padayon ug ha kabug-osan *(Institutionalizing Integral and Ongoing Formation)*

b. Pagpatuman hin usa nga pamaagi hin pagpatubo ha pagtoo para han kapadian ug mga layko nga nasusubay han ira kahimtang, nanginginano han ngatanan ngan ginpapasikad ha mga Pagturon-an han Singbahan bahin han pag-ukoy ha kalibutan upod na an mga kahimtang han katilingban.

(Implement a “common formation program for the clergy and leaders from the laity” that is contextual, inclusive, and grounded in Catholic Social Teachings).

09/02/2026

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Tapak #2 FORMATION TOWARDS CONVERSION AND MISSION



1. Pagtindog hin Pagpatubo nga padayon ug ha kabug-osan (*Institutionalizing Integral and Ongoing Formation*)

c. Pagsuporta hin pamaagi hin “pagpatubo han mga nagpapatubo” ngan pagsiguro nga mayada padayon nga pagpatubo pinaagi hin mga katirok, santos ehersisyos, ug mga adlaw hin pagampo-pamalandong basi magpadayon an pagbag-o (*Support “formation of formators” and ensure “regular formation, assemblies, retreats, and recollections” to sustain conversion*).

09/02/2026

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Tapak

#2 FORMATION TOWARDS CONVERSION AND MISSION



1. **Pagtindog hin Pagpatubo nga padayon ug ha kabugosan** (*Institutionalizing Integral and Ongoing Formation*)

d. Pagkaada hin pamaagi hin pagpatubo diin urosa an mga kapadian, mga relihiyoso ug mga layko basi mapalangbo an pagkaurosa ug an misyon han ngatanan. (*Foster “joint formation among clergy, religious and laity” to nurture unity and shared mission*).

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TAPAK

#2 FORMATION TOWARDS CONVERSION AND MISSION



2. Paghimo hin mga pamaagi nga nagpapatubo basi magkaada hin paagi hin pagpamaton ug pagpaangbit (*Creating Formative Mechanisms for Accountability and Participation*)

a. Paghimo hin dayag nga mga pamaagi: an pagkatangkod ha panalapi ha ngatanan nga mga hugpo, padayon nga pag-usisa ha parokya, panginano ug pagpahibaro han mga panhitabo upod na an malinaw nga pagbaton ug panginlabet. (*Build transparent systems: “financial transparency – measures at all levels”, “regular parish audits”, and “monitoring and reporting of each event” with “clear accountability and responsibility”*).

09/02/2026

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TAPAK

#2 FORMATION TOWARDS CONVERSION AND MISSION



**2. Paghimo hin mga pamaagi nga nagpapatubo basi magka-
paagi hin pagpamaton ug pagpaangbit (*Creating Formative
Mechanisms for Accountability and Participation*)**

b. Pagsiguro nga an mga desisyon nairoistoryahan han ngatanan, nga nahatag hin pulos han tingog tikang ha magkadirudilain nga sektor o hugpo dida han plano han pagpatubo ug han angay unahon ha pagmisyon.
(Ensure “inclusive participation in decision-making”, valuing voices from all sectors in shaping formation and mission priorities).

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TAPAK

#2 FORMATION TOWARDS CONVERSION AND MISSION



3. Pagpabaskog han Pamaagi han misyon nga nagpapatubo (*Strengthening Structures for Formative Mission*)

a. Pagtukod hin mga “hugpo nga magpapatubo han ngatanan dida han pagka sinodo. *Establish “inclusive synodal formation teams”*).

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TAPAK

#2 FORMATION TOWARDS CONVERSION AND MISSION



3. Pagpabaskog han Pamaagi han misyon nga nagpapatubo (*Strengthening Structures for Formative Mission*)

b. Pagbuhi han mga BEC nga gintukod dida hin katilingbanon nga pagampo, pakiusa ha ikinabubuhi, katirok ug pagpaangbit han pagtoo (*Revitalize BECs grounded in community prayer, immersion, assembly, and faith sharing*).

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TAPAK

#2 FORMATION TOWARDS CONVERSION AND MISSION



3. Pagpabaskog han Pamaagi han misyon nga *nagpapadayo* (*Strengthening Structures for Formative Mission*)

c. Pagtukod hin hugpo nga manginginano han pagpatuman han Sinodo (Formation team for synodal implementation) ha ngatanan nga mga hugpo han diyosesis ha pagsiguro nga mahisulod ini ha palakat han diyosesis ngan magpapadayon.

(Form a “Formation Team for synodal implementation” across all diocesan levels to ensure integration and consistency.

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TAPAK

#2 FORMATION TOWARDS CONVERSION AND MISSION



4. Pagpauswag han pakikiabat ha iba ngan pagpaapi ha ira (*Promoting Pastoral Sensitivity and Inclusion*)

a. Pagkaada hin kasingkasing para ha iba (*Pastoral Sensitivity*), nga mayda pagkasayod, pagpaid, pagkalooy, pagbunyog ug pagpamati (*Foster “pastoral sensitivity” marked by “awareness, empathy, compassion, accompaniment, and listening”*).

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TAPAK

#2 FORMATION TOWARDS CONVERSION AND MISSION



4. Pagpauswag han pakikiabat ha iba ngan pagpaapi ha ira (*Promoting Pastoral Sensitivity and Inclusion*)

b. Pagpili hin mga mangungulo (lider) nga nagseserbisyo diri kay naghahadihadi. (*Form leaders who serve not dominate*).



TAPAK

#2 FORMATION TOWARDS CONVERSION AND MISSION



4. Pagpauswag han pakikiabat ha iba ngan pagpaapi ha ira *(Promoting Pastoral Sensitivity and Inclusion)*

c. Pagsiguro hin pagtahud ug paggamit han maupay ha kultura, pagkadto ha iba gamit in yano nga pinulungan nga masayon masabtan dida han pakighimangraw ug pagtutdo han pagturon-an.

(Ensure “respect and inculturation, understanding, accessibility, and reaching out”, using “simple language not theological/ecclesial” in communication and catechesis).

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TAPAK

#2 FORMATION TOWARDS CONVERSION AND MISSION



4. Pagpauswag han pakikiabat ha iba ngan pagpaapi ha ira (*Promoting Pastoral Sensitivity and Inclusion*)

d. Pagtuman han “Pagtutdo–Pagbunyog”, an adlaw-adlaw nga paagi hin pagtubo dida ha pagpasamwak han ebanghelyo. (*Practice “mentorship and accompaniment” as daily modes of evangelizing formation.*)

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TAPAK #2 FORMATION TOWARDS CONVERSION AND MISSION

5. An paghimo hin mga misyonaryo nga “nag-uukoy han ira iginyayakan”



(Forming Missionary Disciples Who "Walk the Talk")

a. Pag-aghat hin pagsaksi – pag-ukoy han ginpapasamwak, upod an mga kaudganan han pag-ataman, pagka may baratunon, ngan pagpadayon; pagsumpay han hibaro ug an tinuod nga buhat.

(Encourage “witnessing – live what you preach, walk the talk”, integrating values of stewardship, accountability, and consistency. Connect learning with real action).

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TAPAK #2 FORMATION TOWARDS CONVERSION AND MISSION



5. An paghimo hin mga misyonaryo nga “nag-uukoy han ira iginyayakan”

(Forming Missionary Disciples Who "Walk the Talk")

b. Paglakip han “Pagpatubo ngada han pagkatinubyanan” dida han mga

buruhaton han singbahan. *(Integrate*

“formation towards stewardship spirituality (Halad, Pasasalamat, Balik-Loob)” into parish and diocesan formation activities).

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TAPAK #2 FORMATION TOWARDS CONVERSION AND MISSION



5. An paghimo hin mga misyonaryo nga “nag-uukoy han ira iginyayakan”

(Forming Missionary Disciples Who "Walk the Talk")

c. Paghatag hin bug-at ha angay gayud mahibaroan bahin han doktrina ug liturhiya basi maparig-on an buhat hin pagpasamwak han pagtoo dida ha kamatuoran ug paghiguma.

(Emphasize “strengthening foundational knowledge (practical and philosophical) on doctrine and liturgy” to ground missionary action in truth and love).

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TAPAK #2 FORMATION TOWARDS CONVERSION AND MISSION



5. An paghimo hin mga misyonaryo nga “nag-uukoy han ira iginyayakan”

(Forming Missionary Disciples Who "Walk the Talk")

d. Pagpauswag han pag-aram ug pagtubo ha paggamit han social media ha pagandam hin mga misyonaryo ha panahon han internet/wi-fi. *(Promote “digital training/constant formation on the use of social media” to prepare missionaries in the digital age).*



#2 FORMATION TOWARDS CONVERSION AND MISSION **TAPAK**

6. Pag-awhag han pagburubligay ug paggiangbitay hin mga hiagi (*Encouraging Collaboration and Resource Sharing*)

a. Pagsuporta han nagpapadayon ug naka-iskedyul nga paggiangbitay hin hibaro ug hiagi ha magkalainlain nga mga diyosesis.

(Support “regular networking”, “resource sharing”, and “inter-diocesan sharing of resources (CBCP level)” for broader missionary outreach).

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6. Pag-awhag han pagburubligay ug paggiangbitay hin mga hiagi (*Encouraging Collaboration and Resource Sharing*)

b. Pagkaada hin “pagbuligay an Singbahan ug gobyerno” ngan pagkasuok han mga eswelahan han singbahan (katoliko) ug an iba pa nga mga eskwelahan. (*Engage in “collaboration between Church and government”, and deepen ties with Catholic schools and other educational institutions*).



6. Pag-awhag han pagburubligay ug paggiangbitay hin mga hiagi (*Encouraging Collaboration and Resource Sharing*)

c. Pagkilala han mga abilidad ug mga talento han mga tawo ug mga hugpo basi makaghimo hin mga pamaagi diin an iba-iba nga hugpo nagkakaurosa, diri la kay durungan kundi nagbuburubligay. (*“Tap the gifts/charism of individuals and groups” to “design programs where different ministries work together—not just simultaneously” but collaboratively*).

#2 FORMATION TOWARDS CONVERSION AND MISSION

TAPAK

The goal of these steps is to ensure that the Faith we profess is the same Faith we live.



Conversation in the Spirit

*We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TAPAK** statements.*

First round of conversation:

- **Question: What touched you most in the TAWID & TAPAK statements? Where do you recognize this characteristic in youth, parish or community?**

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.**



Conversation in the Spirit

*We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TAPAK** statements.*

First round of conversation:

- **Question:** **Ano an nakakaigo ha imo han mga TAWID ugTAPAK na pahayag?**
Hain mo ini makikita nga mga kinaiya ha mga batan-on, ha Parokya, ngan ha komunidad?

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.**





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.**





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: “Ano an naka-aghat ha imo o nakagupong o nakasamok hiunong han mga ginpaangbit han iba ?”

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.**



Conversation in the Spirit

Reflect on the **TAPAK –TINDIG** statements.

Third round of conversation:

Question:

What concrete steps can we take so that *listening, discernment, and accompaniment* become our normal way of being Church in our BECs, parishes, and ministries—especially in these areas?

Where do you sense the Spirit is inviting the Archdiocese of Palo to grow.

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**



Conversation in the Spirit

Reflect on the **TAPAK** statements.

Third round of conversation:

Question: Anu an mga konkreto nga mga pitad nga aton bubuhaton para dida han aton paglakaton kaupod naton an igkasi-tawo) magin normal nga paagi hin usa nga Singbahan dida hiton aton BECs, Parokya, ngan ministries-ha magkalainlain nga bahin?

Hain kita gin-aaghat han Espiritu Santo nga maging mainuswagon ug tumubo an Parokya ug Arkidiyosesis han Palo?

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**



CHARACTERISTIC #2

Plenary Sharing FORMATION TOWARDS CONVERSION AND MISSION



09/02/2026



CHARACTERISTIC #3



TAPAK-TINDIG

ACCOUNTABLE AND COLLABORATIVE
LEADERSHIP /
GOVERNANCE STRUCTURE

PAGDUMARA NGA MAYDA PAGBATON
UG NAKIKIGBURUBLIG / AN PAMAAGI
HIN PAGDUMARA HIN MGA TAWO



09/02/2026

1



1. Mga Hugpo ug Pamaagi basi magkaada hin Pagkatangkod ug Pagpaangbit (*Institutional Structures for Transparency and Participation*)

a. Pagtukod han mga kinahanglanon nga mga grupo sugad han Hugpo nga manginginano han Sinodo (*Institutionalized Synodal Team*) ug an mga hugpo nga gintukod ha pagbulig han diyosesis ug parokya sugad han *Pastoral Council, BEC, and Diocesan Commissions* basi mapauswag an paghiapi han ngatanan dida han pagdumara (*Establish core structural bodies core structural bodies such as the “Institutionalized Synodal Team”, and “Participatory Bodies” like the Pastoral Council, BEC, and Diocesan Commissions to promote inclusive governance*).

09/02/2026

2



1. **Mga Hugpo ug Pamaagi basi magkaada hin Pagkatangkod ug Pagpaangbit** (*Institutional Structures for Transparency and Participation*)
 - b. Paghatag hin malinaw nga giya o mga balaod o sanghiran sugad hin *“Implementing Rules and Regulations Manual,” “Organizational Management Manual” ug “Protocol on Lay Participaton Guidelines” (Provide clear operational guidance or Statutes through an “Implementing Rules and Regulations Manual”, “Organizational Management Manual”, and “Protocol on Lay Participation Guidelines (especially in trans-parochial organizations)”*).
09/02/2026



**1. Mga Hugpo ug Pamaagi basi magkaada hin
Pagkatangkod ug Pagpaangbit** (*Institutional Structures for
Transparency and Participation*)

**c. Paghatag hin bug-at ha mga pamaagi hin
pagbaton hiunong hin panalapi ug an
pagkatangkod bahin hini, upod na an panginano
han klase han kinabuhi han kapadian** (*Emphasize
“financial accountability mechanisms and
transparency”, including “regular lifestyle audits for
clergy”*).

09/02/2026

4

2. An upat nga “P” ha Plano han Singbahan nga Sinodal (The 4 P’s Framework for a Synodal Church)

a. BUNGTO (People): an pagpaapi han obispo, kapadian, mga relihiyoso, ug mga layko, labi na gud an magtinuohon nga aada ha ubos, ngan an mga nagdudumara han seminaryo ug an seminarista

ngahaw. *(People: Engage bishops, clergy, religious, lay collaborators, and especially “faithful at the grassroots” and “seminary formators and seminarians”).*



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2. An upat nga “P” ha Plano han Singbahan nga Sinodal (The 4 P’s Framework for a Synodal Church)

b. BURUHATON (Processes): an padayon nga “Pakighiruhimangraw dida ha Espiritu” (Conversation in the Spirit), talwas nga lugar ha pagpahayag hin baton, pag-usisa han kwarta, ug mga katirok kanay tumong an pagpatubo han tagsatagsa. (*Processes: Regular “Conversation in the Spirit”, “safe spaces for feedback”, “financial auditing”, and “formation sessions during meetings”*).



2. An upat nga “P” ha Plano han Singbahan nga Sinodal (The 4 P’s Framework for a Synodal Church)

c. **BATASAN (Practices):** an paghimo hin mag padis nga magdudumara (ginpapanguluhan hin padi ug layko), an kultura hin pakigbunyog, ug an pagpaangbit han mga plano nga nahuhunahunaan ipatuman. *(Processes: Regular “Conversation in the Spirit”, “safe spaces for feedback”, “financial auditing”, and “formation sessions during meetings”).*

09/02/2026



2. An upat nga “P” ha Plano han Singbahan nga Sinodal (The 4 P’s Framework for a Synodal Church)

d. BALAUD (Policies): an pagpatuman hin malinaw nga mga mando diin ginkikinahanglan an padayon nga pagkirita han ngatanan nga mayda buruhaton pastoral, pagtindog hin hugpo nga manginginano han pagpatuman han sinodo ha kada parokya, ngan pagpauswag han pagdumara nga ginpapangbit. *(Policies: Enact clear mandates that “require regular encounters among all pastoral agents”, “institutionalize synodal team oversight in every parish”, and “promote shared governance”).*



3. An pakigbahin han Pagdumara ug an Paghatag hin gahum ha mga Layko (Shared Leadership and Lay Empowerment)

TAPAK

a. Pagdasig hin magpadis nga magdudumara han mga hugpo han singbahan, ngan pagpabulig hin mga layko nga mag-aram o eksperto bahin han magkalainlain nga bahin han kristohanon nga kinabuhi. (*Encourage “joint leadership in ministries” and engage “lay expertise on various aspects of church life”*).

3. An pakigbahin han Pagdumara ug an Paghatag hin gahum ha mga Layko (Shared Leadership and Lay Empowerment)

b. Pagmando hin padayon nga mga miting, pagplano ug pag-usisa han mga konseho o hugpo han diyosesis ug parokya basi magkaada hin tinuod nga pagburubligay. *(Mandate “regular meeting, planning, and evaluation of diocesan and parish councils, ministries, [and] commissions” to ensure collaborative discernment).*

3. An pakigbahin han Pagdumara ug an Paghatag hin gahum ha mga Layko (Shared Leadership and Lay Empowerment)

c. Pagtukod hin bag-o nga mga hugpo pinaagi hin pamakiana, pag-inoino ug pagampo han ngatanan. (*“Create new ministries” through communal discernment and consultation*).

4. An Pakigpadis ug an Pagkaburublig han damo nga mga hugpo (*Partnership and Multi-sectoral Collaboration*)

a. Pagparig-on han pagkasumpayan ha kabug-osan han katilingban pinaagi hin pagburubligay han magkalain nga mga

sektor og mga buruhaton. (*Deepen connections with broader society through “multi-sectoral collaboration and “inter/intra-ministerial dialogue”*).

4. An Pakigpadis ug an Pagkaburublig han damo nga mga hugpo (*Partnership and Multi-sectoral Collaboration*)

b. Pagkaada hin mas suok pa nga pagburubligay han iba-iba nga diyosesis ngan paghiruhimangraw han iba-iba nga mga relihiyon ug han mga grupo hin mga kristyano ngan pagburubligay. (*Foster “closer inter-diocesan collaboration” and “interreligious and ecumenical dialogue and collaboration”*).

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4. An Pakigpadis ug an Pagkaburublig han damo nga mga hugpo

(Partnership and Multi-sectoral Collaboration)

c. Pag-aram han mag-upay nga mga batasan pinaagi hin pagtarutanding han iba-iba nga mga institusyon o hugpo gawas han singbahan – upod an militar, eskwelahan, gobyerno ug negosyo – basi

magmaurupay pa an pagdumara. *(Explore*

“benchmarking of stakeholders outside the Church”—including military, academe, government, and business—to improve governance models).

5. Pagtubo para han Maupay nga Pagdumara (Formation for Good Governance)

a. Pagkaada hin pamaagi hin pagpatubo han kaobispohan, kapadian ug mga layko labi na gud an mga batan-on nga nahatag hin importansya ha pagkatinun-an, pagkatinubyanan, pagdiyos, pag-ugop han kalibungan, ug maupay nga pagdumara. *(Provide formation “for bishops, priests, and lay faithful, especially youth”, focusing on “discipleship, stewardship spirituality, integral ecology, and good governance”).*

5. Pagtubo para han Maupay nga Pagdumara (*Formation for Good Governance*)

b. Pagtul-id han pagdumara dida hinin masunod – Pagkatangkod, Pagkamay baratunon ug pagkabukas sa Dyos (*Center governance on T.A.O. – Transparency, Accountability, and Openness to God*).

c. Paggamit hin damo ug magkalainlain nga nga modelo/pamaagi hin pagpatubo: internet ug social media (digital), ha eskwelahan (formal), ug ha pakiusa ha ikinabubuhi han mga tawo. (*pastoral immersion*), *mga seminar (Use multiple formation models: “Digital, Formal Education, Pastoral Immersion, Workshops/Seminars”)*.

5. Pagtubo para han Maupay nga Pagdumara (*Formation for Good Governance*)

d. Pagpaapi hin darudamo pa nga mga layko nga mabulig hin pagpatubo han mga tawo (e.g. mga seminarista) ngan pagpauswag han pagtukod hin hugpo hin nga magturotdo nga katoliko ug an mga Apostolado ha eskwelahan (kanan gobyerno, kanan parokya, SUCs, ug kanan grupo hin relihiyoso *(Involve “more lay formators (e.g., seminarians)” and promote “formation of Catholic Teachers’ Guild” and “Education/School Ministry (public, parochial, SUCs, congregational)”*).

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#3 ACCOUNTABLE AND COLLABORATIVE LEADERSHIP / GOVERNANCE STRUCTURE **TAPAK**

6. Mga Pamaagi han Pamunuan nga matadong ug nauuyon ha maupay nga pamatasan (Ethical and Just Leadership Policies)

a. Paghimo hin mga balaud, sanghiran, mga giya basi magkamayda hin pagbaton ha panalapi ug iba pa nga katigayonan
(“Create a Code of Ethics, policies, guidelines, and standards” for financial and resource accountability).

6. Mga Pamaagi han Pamunuan nga matadong ug nauuyon ha maupay nga pamatasan (*Ethical and Just Leadership Policies*)

b. Pagtanggap han Arancel – ha pagsiguro nga waray bayad an mga sakramento – ha pagpauswag han katadungan ug an panimangno han ngatanan. (*“Abolish Arancel” – ensuring “no price tags for sacraments”, promoting justice and pastoral care for all*).

Tapak

TAPAK is about “The Power of Service” rather than “The Power of the Throne.” We move from being “management committee” to “becoming a “discerning community.”



09/02/2026



Conversation in the Spirit

*We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TAPAK** statements.*

First round of conversation:

- **Question: What touched you most in the TAWID & TAPAK statements? Where do you recognize this characteristic in BEC, youth, parish or community?**

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.**



Conversation in the Spirit

*We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TAPAK** statements.*

First round of conversation:

- **Question:** **Ano an nakakaigo ha imo han mga TAWID &TAPAK na pahayag?**

Hain mo ini makikita nga mga kinaiya ha mga batan-on, ha Parokya ngan ha komunidad?.

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.**



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.**



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: “Ano an naka-aghat ha imo o nakagupong o nakasamok hiunong han mga ginpaangbit han iba ?”

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.**



Conversation in the Spirit

Reflect on the **TAPAK –TINDIG** statements.

Third round of conversation:

Question:

What concrete steps can we take so that *listening, discernment, and accompaniment* become our normal way of being Church in our BECs, parishes, and ministries—especially in these areas?

Where do you sense the Spirit is inviting the Parish & Archdiocese of Palo to grow.

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**

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Conversation in the Spirit

Reflect on the **TAPAK** statements.

Third round of conversation:

Question: Anu an mga konkreto nga mga pitad nga aton bubuhaton para dida han aton paglakaton kaupod naton an igkasi-tawo) magin normal nga paagi hin usa nga Singbahan dida hiton aton BECs, Parokya, ngan ministries-ha magkalainlain nga bahin?

Hain kita gin-aaghat han Espiritu Santo nga maging mainuswagon ug tumubo an Parokya ug Arkidiyosesis han Palo?

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**



CHARACTERISTIC #3

Plenary Sharing

ACCOUNTABLE AND COLLABORATIVE
LEADERSHIP /
GOVERNANCE STRUCTURE

PAGDUMARA NGA MAYDA PAGBATON UG
NAKIKIGBURUBLIG / AN PAMAAGI HIN
PAGDUMARA HIN MGA TAWO

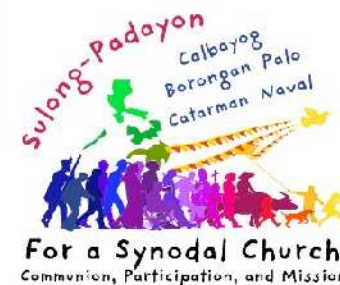




CHARACTERISTIC #4

TAPAK-TINDIG

INCLUSIVE PARTICIPATION — BECS,
GRASSROOTS, MARGINALIZED SECTORS
PAGPAAPI UG PAGBAHIN HA NGATANAN
— LABI NA AN BECs, UG AN MGA
HUGPO HIN MGA GIUBOSI UG HA
LIGIDLIGIRON





#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS **Tapak**

1. An Pagpaapi han ngatanan ug an paghatag hin katungdanan ha mga layko (Institutional Inclusion and Lay Empowerment)

a. Pagpauswag han paghiapi han ngatanan nga mga hugpo o sektor ha mga buruhaton ha singbahan ug mga BEC/ konseho hin mga iba-iba nga grupo. *(Promote “inclusion of sectors in ministries and BECs/council of sectors”).*

09/02/2026

2

1. An Pagpaapi han ngatanan ug an paghatag hin katungdanan ha mga layko (Institutional Inclusion and Lay Empowerment)
 - b. Pagpatuman hin Sanghiran ha Pagpaapi han mga layko (labi na ha mga grupo ha Parokya) ngan pag-ghat hin pagpaapi han mga layko ha mga katungdanan ha mga konseho ug mga importante nga hugpo (*Implement “Protocol on Lay Participation Guidelines (especially in trans parochial organizations)” and encourage “lay participation in leadership positions, councils, and core teams.”*)



#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS

Tapak

1. An Pagpaapi han ngatanan ug an paghatag hin katungdanan ha mga layko (Institutional Inclusion and Lay Empowerment)

c. Paggamit hin “Taramdan han mga abilidad ug mga talento” basi magkaada hin mga bag-o nga mga hugpo nga titindogon tungod hini nga mga talento ug kaandaman (*Use a “Directory of Gifts and Charisms” to create ministries tailored to talents and availabilities*).

09/02/2026

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2. An Pagpatubo ug an Sinodal nga Pagbunyog (Formation and Synodal Accompaniment)

a. Pagsiguro han pamaagi han sinodo ha mga pagpatubo han mga seminarista, mga opisyal han BEC, mga lider, ug mga kaapi, upod na an pag-usa hini ngada han pag-ukoy ha seminaryo ug ha pag-atubang han magkalainlain nga kahimtang ha kinabuhi *(Ensure “synodal process in formation of seminarians, BEC officers, leaders, members”, with integration of “immersion in seminary formation” and “multi-sectoral hybrid formation.”)*

09/02/2026

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#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS **TAPAK**

2. An Pagpatubo ug an Sinodal nga Pagbunyog *(Formation and Synodal Accompaniment)*

b. Paghatag hin bug-at ha ginpapangbit nga mga kaudganan ug mga pamaagi, an padayon nga katekismo ug pagtutdo han pagtoo, ug an pagkatinubyanan *(Focus formation on “shared values and processes,” “ongoing catechesis,” and “stewardship.”)*

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2. An Pagpatubo ug an Sinodal nga Pagbunyog (*Formation and Synodal Accompaniment*)

c. Paghimo hin pamaagi hin pagpatubo para han ngatanan gamit an pinulungan han mga tawo dida han liturhiya ug mga pagampo ha BEC, ngan paglakip han padayon nga pagpatubo han mga panimalay, kabataaan ug han mga kabulig ha parokya (*Make formation “inclusive, using local language in liturgy and BEC prayers”, and include “on-going formation for families, children, and parish staff.”*)



#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS **Tapak**

3. An pagpasamwak han ebanghelyo nga natikang ha giubosi ug an kinabuhi ngahaw han BEC (*Grassroots-Led Evangelization and BEC Life*)

a. Pagpauswag han pagpasamwak han ebanghelyo ha mga giubosi pinaagi hin pagduaw han mga panimalay, katirok hin pag-ampo, pakiusa ha ikinabubuhi, pag-ampo gamit an Bibliya (Bible sharing), mga debosyon han tawo (*Promote grassroots evangelization through “home visitations, prayer meetings, immersion, Bible sharing, study sessions, pastoral assemblies, and popular devotions.”*)

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#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS

Tapak

3. An pagpasamwak han ebanghelyo nga natikang ha giuubosi ug an kinabuhi ngahaw han BEC (*Grassroots-Led Evangelization and BEC Life*)

b. Pag-aghat han pagsasaro hin pagkaon, padayon nga paggiangbitay ha mga BEC ngan mga pagsaurog han liturhiya nga nagpapaapi han iba ug mahinungdanon ha ira kultura. (*Encourage “meal sharing,” “regular BEC exchanges,” and “liturgical celebrations” that are participatory and culturally relevant.*)

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3. An pagpasamwak han ebanghelyo nga natikang ha giuubosi ug an kinabuhi ngahaw han BEC (*Grassroots-Led Evangelization and BEC Life*)

c. Paggamit han digital space (internet, wi-fi) nga kasangkapan ngan pagkigburublig gamit ini ug an social media basi dumamo pa an mahihiapi. (*Use “digital space as a mechanism” and “collaboration using digital platforms and social media” to extend reach and engagement*).

4. Mga buhat para han mga grupo nga aada ha ligidligiron ug nakakalimtan (*Ministries for Marginalized and Overlooked Groups*)–

a. Pagtindog hin mga buhat/hugpo o apostolado nga nag-aapi han mga hugpo ha ligidligiron (*Establish “inclusive ministries for marginalized groups”*)

4. Mga buhat para han mga grupo nga aada ha ligidligiron ug nakakalimtan (*Ministries for Marginalized and Overlooked Groups*)

b. Panimangno, pagpatubo, peregrinasyo/katirok para hini nga mga sektor/grupo (*Provide pastoral care, formation, and pilgrimages/congresses for these sectors*)



#4 INCLUSIVE PARTICIPATION — BECS, GRASSROOTS, MARGINALIZED SECTORS

Tapak

5. Panawagan ug Paghidabi ha Katilingban (*Advocacy and Social Engagement*)

a. Pag-aghat han panginlabot ha politika ug ha pamaagi ha katilingban pinaagi hin pagpakilala hin mga susgaranan/bayani, pagpakusog han PPCRV, ngan paghatag han pag-aradman ha politika labi na gud ha mga batan-on. (*Encourage “political and civic engagement” by identifying “exemplars/champions”, strengthening PPCRV, and offering “political education, especially for youth.”*)

09/02/2026

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5. Panawagan ug Paghidabi ha Katilingban (*Advocacy and Social Engagement*)

b. Pagkilala han mga mayada dako nga impluwensya ha kinabuhi han mga tawo dida han katilingban – mga politico, mga nagpapautang, mga tag-iya han tuna, mga negosyante – basi makighiruhimangraw ha ira agud mahimo hira nga aktibo ug madasigon nga mga kaapi han singbahan nga sinodal. (*Identify those who have wield great influence in the lives of people in society – politicians, economic lenders, landlords, businessmen – with the aim not to just to dialogue with them but to make them active members of the synodal church.*)



6. An panawagan tungod hin katadungan ha katilingban ug ha kalibungan (*Advocacy for Social and Ecological Justice*)

a. Pagtalinguha nga mapanalipdan an mga gudti nga mangirisda ngan pagmangno han katubigan ug kagurangan (*Advocate for “protection of marginal fisherfolks” and “care for watersheds and old-growth forests.”*)



6. An panawagan tungod hin katadungan ha katilingban ug ha kalibungan (*Advocacy for Social and Ecological Justice*)

b. Paglakip han pag-aram bahin han kalibungan ha mga giuubosi pinaagi han mga BEC nga kaparte han padayon nga misyon. (*Integrate “ecological awareness at the grassroots level through BECs” as part of ongoing 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 **TAPAK** statements.*

First round of conversation:

- **Question: What touched you most in the TAWID & TAPAK. Where do you recognize this characteristic in youth, parish or community?**

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.**



Conversation in the Spirit

*We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TAPAK** statements.*

First round of conversation:

- **Question:** **Ano an nakakaigo ha imo han mga TAWID ug TAPAK na pahayag?**
Hain mo ini makikita nga mga kinaiya ha mga batan-on, ha Parokya ngan ha komunidad?

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.**



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.**



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: “Ano an naka-aghat ha imo o nakagupong o nakasamok hiunong han mga ginpaangbit han iba ?”

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.**



Conversation in the Spirit

Reflect on the **TAPAK –TINDIG** statements.

Third round of conversation:

Question:

What concrete steps can we take so that *listening, discernment, and accompaniment* become our normal way of being Church in our BECs, parishes, and ministries—especially in these areas?

Where do you sense the Spirit is inviting the & Parish Archdiocese of Palo to grow.

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**



Conversation in the Spirit

Reflect on the **TAPAK** statements.

Third round of conversation:

Question: Anu an mga konkreto nga mga pitad nga aton bubuhaton para dida han aton paglakaton kaupod naton an igkasi-tawo) magin normal nga paagi hin usa nga Singbahan dida hiton aton BECs, Parokya, ngan ministries-ha magkalainlain nga bahin?

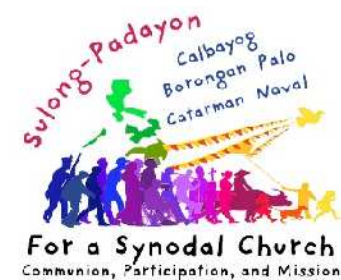
Hain kita gin-aaghat han Espiritu Santo nga maging mainuswagon ug tumubo an Parokya ug Arkidiyosesis han Palo?

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**



CHARACTERISTIC #4

TAPAK-TINDIG



Plenary Sharing

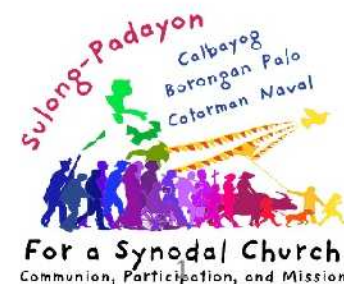
INCLUSIVE PARTICIPATION — BECS,
GRASSROOTS, MARGINALIZED SECTORS
PAKIG-UPOD UG PAGKADTO HA
IBA



CHARACTERISTIC #5

TAPAK-TINDIG

PARTNERSHIP AND OUTREACH PAKIG-UPOD UG PAGKADTO HA IBA



TAPAK

1. Pakigsumpayan pinaagi hin Hiruhimangraw ug Pakikigurosa (*Building Linkages Through Dialogue and Connection*)

a. Paglakip han Panginabuhi (ekonomiya) ha mga BEC/mga dapit basi pasikaran han pagmisyon ha mga giuubosi nga katilingban. *Engage the BEC/Area Economics to ground outreach in grassroots communities.*

TAPAK

1. Pakigsumpayan pinaagi hin Hiruhimangraw ug Pakikig-urosa (*Building Linkages Through Dialogue and Connection*).

b. Paggamit han *social media* nga kasangkapan para han pagpasamwak han ebanghelyo basi maaghat an mga batan-on. Use “social media” as a tool for evangelization, ensuring that “lahat ay Instagramable for the youth”—connecting especially with young people.

09/02/2026

3



#5 PARTNERSHIP AND OUTREACH

TAPAK

2. Panawagan nga nakagamot dida hin Hiruhimangraw, Katadungan ug Katilingban (*Advocacy Rooted in Dialogue, Justice, and Community*)

a. Pagpauswag han “pagampo para hin kalinaw”, “kumustahan”, ug “hiruhimangraw han kinabuhi” nga amo an mga ginsasarigan hini nga buhat. (*Promote “prayer for peace”, “kumustahan”, and “dialogue of life” as foundational modes of engagement*).

09/02/2026

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#5 PARTNERSHIP AND OUTREACH

TAPAK

2. Advocacy Rooted in Dialogue, Justice, and Community (*Panawagan nga nakagamot dida hin Hiruhimangraw, Katadungan ug Katilingban*)

b. Pagtukod hin “kultura hin pagkigbahin” ug bayanihan/pintakasi (*Establish a “culture of participation and bayanihan / pintakasi*).

09/02/2026

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#5 PARTNERSHIP AND OUTREACH

TAPAK

2. Panawagan nga nakagamot dida hin Hiruhimangraw, Katadungan ug Katilingban)

(Advocacy Rooted in Dialogue, Justice, and Community)

C. Pag-aghat han “pagbahin han trabahoon” ug pagdumiri han pamaagi nga tikang la ha igbaw tipaubos, pinaagi hin paghatag hin katungdanan ug baratonon ha mga namumuno dida ngahaw han giuubosi ngan baratohon ngahaw han tagsatagsa nga kaapi. *(Encourage “delegation of work” and resist a “top-down process” by empowering grassroots leadership and mutual responsibility).*

09/05/2016

6

Tapak

3. Pagpatuman hin Pakiusa nga nagdadabi han ngatanan ug han iba nga mga kultura (*Fostering Inclusive and Intercultural Partnership*)

a. Pagpatuman hin huyayag ug padayon nga hiruhimangraw upod an kapadian, mga relihiyoso, mga layko, labi na gud an aada ha ligidligiron ug mga diri parasingba. (*Foster openness and continuous dialogue” with clergy, religious, lay, and especially the marginalized and the unchurched*).

Tapak

3. Pagpatuman hin Pakiusa nga nagdadabi han ngatanan ug han iba nga mga kultura. (*Fostering Inclusive and Intercultural Partnership*)

b. Paghimo hin mga selebrasyon diin nahidadabi an ngatanan, gamit an kaluringon nga pinulungan, ngan paggamit han mga pamatasan han kultura dida han liturghiya ug ha mga pamaagi hin pagpatubo (*Organize inclusive festivities”, use local languages, and practice incorporating cultural expressions in liturgy and formation*).



#5 PARTNERSHIP AND OUTREACH

Tapak

3. Pagpatuman hin Pakiusa nga nagdadabi han ngatanan ug han iba nga mga kultura (*Fostering Inclusive and Intercultural Partnership*)

c. Pakibulig han gobyerno ug katilingban basi maipatuman an pagbulig mabuligan an mga nabilanggo ug nakasala ha balaud ngan basi mapadukwag an kahimtang han mga kablas (*Partner with the “government and community” to promote “restorative justice and economic upliftment” of the poor.*)



#5 PARTNERSHIP AND OUTREACH

Tapak

4. Papakusog han Panimalaynon nga Singbahan ug an mga Pagsaurog ha paggiangbitay (*Strengthening the Domestic Church and Shared Celebrations*)

a. Pagpakusog han mga pamilya, an panimalaynon nga singbahan ngan pagpadukwag han katilingban pinaagi hin mga pagsaurog ug katirok para han ngatanan (*“Strengthen families as the domestic church”, and build community through “common celebrations and gatherings”*).



#5 PARTNERSHIP AND OUTREACH

Tapak

5. Pagpapahalawig han pakigburubligay (*Expanding Collaboration Networks*)

- a. Pakiusa han mga hugpo ha singbahan, mga LOMAs, LGUs, POs, NGOs, mga eskwelahan han singbahan ug an hugpo han mga molupyo (*Collaborate with “ministries, faith-based organizations, LGUs, POs, NGOs, Catholic schools, and civil society”*).
- b. Pagsiguro nga ini nga pakikiusa mayda mahihimo, namamaton, dayag ug dayuday nagtutuman han misyon ni Cristo (*Ensure partnerships are “empowered, accountable, transparent”, and always in “fidelity to Christ’s mission”*).

09/02/2016

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Tapak

#5 PARTNERSHIP AND OUTREACH

5. Pagpahalawig han pakigburubligay (*Expanding Collaboration Networks*)

c. Pagpauswag hin mga paagi bahin han pagpadukwag han mga katungod han tawo, an pagpanalipod han bug-os nga kalibutan ug kanaypan, an pagpanalipod han mga minor de edad, PWDs ngan ang pagbulig hadton mga nadaot han droga (*Promote programs on “human rights advocacy, integral ecology, protection of minors, PWDs, and rehabilitation of PSUDs”*).

02/2026

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#5 PARTNERSHIP AND OUTREACH

Tapak

6. An Pagpatubo han ngatanan ug mga buruhaton ha Pakiusa ha ikinabubuhi (*Inclusive Formation and Immersion Practices*)

a. An pagsulod ha “pakiusa ha ikinabubuhi ug an pagkita han kahimtang han iba”, “paggiangbitay han pagtoo” ngan “pagsingba nga nagdadabi han ngatanan” dida han mga pamaagi hin pagpatubo (*Incorporate “immersion and exposure”, “faith sharing”, and “inclusive worship” into formation.*)

09/02/2026

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#5 PARTNERSHIP AND OUTREACH

Tapak

6. An Pagpatubo han ngatanan ug mga buruhaton ha Pakiusa ha ikinabubuhi *(Inclusive Formation and Immersion Practices)*

b. Paghimo hin mga “katirok para han paugnat hin kusog, pagserbisyo ug pagkadto ha iba” nga pamaagi basi mahiapi ug mahidabi an ngatanan nga sektor o hugpo *(Include “sports, festivals, service and outreach” as means of engagement with all sectors)*

c. Pag-angkon han prinsipyo: “ha kinahanglanon, pagurosa; ha diri kinahanglanon, pag-ibaiba; ha ngatanan, paghigugma *(Embrace the principle: “In essentials, unity; in non-essentials, liberty; in all things, charity”).*



#5 PARTNERSHIP AND OUTREACH

Tapak

7. Pag-atubang han diskriminasyon ug pagpauswag han Pagtambal (*Addressing Discrimination and Promoting Healing*)

a. Pag-atubang ha mga sakit ha panhunahuna pinaagi hin mga bulig sugad han *psychotherapy* ug an apostolado para han magsakit (*healing ministry*) (*Address mental health issues through interventions like psychotherapy and the healing ministry*).

09/02/2026

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#5 PARTNERSHIP AND OUTREACH

Tapak

7. Pag-atubang han diskriminasyon ug pagpauswag han Pagtambal (*Addressing Discrimination and Promoting Healing*)

b. Paghatag hin bug-at ha “paggipatahudtahud ug huyayag nga pag-iroistorya” ngan pagkilala han mga kaupayan ug kaluyahan han tagsatagsa ug han mga institusyon (*Emphasize “mutual respect and open communication”, and recognize both strengths and weaknesses in individuals and institutions*).

09/02/2026

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Tapak

8. Pagbag-o han mga Propesyon ug mga Katigayonan tungod han misyon (*Transforming Professions and Resources into Mission*)

a. **Pag-aghat han mga tawo, labi na gud an mga layko, basi himoon nga bokasyon an ira mga buruhaton ha kalibutan** (*Encourage people to “transform secular professions into vocations”, especially the laity*).

b. **Pagkilala nga an mga kablas kasangkapan para han pagpasamwak han ebanghelyo.** (*Recognize the poor as agents of evangelization*).



#5 PARTNERSHIP AND OUTREACH

Tapak

- . **8. Pagbag-o han mga Propesyon ug mga Katigayonan tungod han misyon** (*Transforming Professions and Resources into Mission*)
 - c. **Paggamit han AI ug social media ha buhat han pagpasamwak han ebanghelyo, ngan paggamit han ngatanan nga katigayonan han lokal nga singbahan** (*Use “AI (artificial intelligence) and social media in the work of evangelization”, and make full use of local church resources*).



Conversation in the Spirit

*We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TAPAK** statements.*

First round of conversation:

- **Question: What touched you most in the TAWID & TAPAK. Where do you recognize this characteristic in youth, parish or community?**

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.**



Conversation in the Spirit

*We begin with a few moments of silence to allow ourselves to ponder the guide question while reflecting on the **TAPAK** statements.*

First round of conversation:

- **Question:** **Ano an nakakaigo ha imo han mga TAWID UG TAPAK na pahayag? Hain mo ini makikita nga mga kinaiya ha mga batan-on, ha Parokya ngan ha komunidad?**

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.**



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.**



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: “Ano an naka-aghat ha imo o nakagupong o nakasamok hiunong han mga ginpaangbit han iba ?”

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.**



Conversation in the Spirit

Reflect on the **TAPAK –TINDIG** statements.

Third round of conversation:

Question:

What concrete steps can we take so that *listening, discernment, and accompaniment* become our normal way of being Church in our BECs, parishes, and ministries—especially in these areas?

Where do you sense the Spirit is inviting the Parish & Archdiocese of Palo to grow.

Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**

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Conversation in the Spirit

Reflect on the **TAPAK** statements.

Third round of conversation:

Question: Anu an mga konkreto nga mga pitad nga aton bubuhaton para dida han aton paglakaton kaupod naton an igkasi-tawo) magin normal nga paagi hin usa nga Singbahan dida hiton aton BECs, Parokya, ngan ministries-ha magkalainlain nga bahin?

Hain kita gin-aaghat han Espiritu Santo nga maging mainuswagon ug tumubo an Parokya ug Arkidiyosesis han Palo?

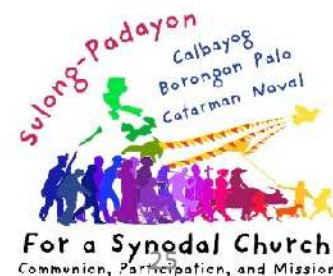
Each person has a chance to speak for **2 minutes**, while other members listen attentively to the sharer. **The group shall assign a secretary to consolidate and write the group statement.**



CHARACTERISTIC #5

Plenary Sharing

PARTNERSHIP AND OUTREACH





SESSION 5

PLANNING: IMPLEMENTATION OF THE SYNODAL FRAMEWORK IN THE VICARIATE



Towards a

LEARNING FROM EXPERIENCE

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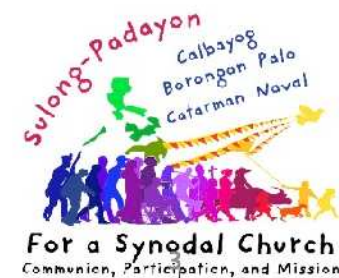
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- What makes it meaningful?
- How do you feel about it?
- What do you realize?



MGA DALAN HA PAGBAG-O





TAPAK: MGA DALAN HA PAGBAG-O



1. STRUCTURES AND MECHANISM

WHAT STRUCTURES & MECHANISMS NEED TO BE IN PLACE?

09/02/2026



TAPAK: MGA DALAN HA PAGBAG-O



1. ISTRUKTURA NGAN MEKANISMO

ANU NGA MGA ISTRUKTURA
NGAN MEKANISMO AN
KINAHANGLAN
NAKAPLASTAR?

09/02/2026



TAPAK: MGA DALAN TIPAN HA PAGBAG-O



2. CULTURES AND PRACTICES

HOW CAN IT BE A CULTURE? WHAT SORT OF PRACTICES & WAYS OF DOING & BEING SHOULD BE EMBODIED?



TAPAK: MGA DALAN TIPAN HA PAGBAG-O

2. KULTURA NGAN MGA BUHAT (OR PRACTICES)

Paunan-o ini magigin usa nga kultura?
Ano nga mga klase hin mga buhat,
ngan pamaagi han pagkatawo an
kinahanglan mapakita o madala ha
pamatasan

09/02/2026

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TAPAK: MGA DALAN TIPAN HA PAGBAG-O



3. COLLABORATION & NETWORKING)

**WHAT KIND OF
COLLABORATION &
NETWORKING NEEDS TO
HAPPEN?**

09/02/2026

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TAPAK: MGA DALAN TIPAN HA PAGBAG-O

3. PAGBURUBLIG NGAN PAKIG-URUSA (COLLABORATION & NETWORKING)

Anu nga klase hin pagburublig ngan pakig-urusa an kinahanglan mahitabo?

09/02/2026

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TAPAK: MGA DALAN TIPAN HA PAGBAG-O



4. INCLUSION AND DIVERSITY

**HOW CAN WE INCLUDE THE
'OTHERS' & THE 'DIFFERENT'?**



TAPAK: MGA DALAN HA PAGBAG-O



4. PAG-UPOD NGAN PAGKADURU-DILAIN (INCLUSION AND DIVERSITY)

Paunan-o naton
maiupod an 'iba'
ngan an 'mga naiiba'?

09/02/2026

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TAPAK: MGA DALAN HA PAGBAG-O



5. FORMATIVE EXPERIENCES

WHAT EXPERIENCES &
ENCOUNTERS CAN FORM PEOPLE
IN THIS ELEMENT?



TAPAK: MGA DALAN TIPAN HA PAGBAG-O

5. MGA EKSPERYENSYA NGA NAGHUHURMA (FORMATIVE EXPERIENCES)

Ano nga mga eksperyensya ngan pakighimamat (encounter) an puyde maghurma ha mga tawo hini nga elemento?

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TAPAK: MGA DALAN TIPAN HA PAGBAG-O



6. OTHERS

WHAT ELSE DO WE NEED TO
CONSIDER AS A PATHWAY TO
CHANGE?

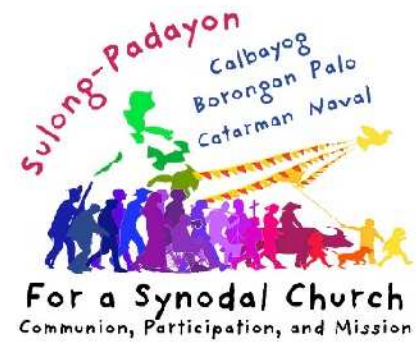


TAPAK: MGA DALAN TIPAN HA PAGBAG-O



6. IBA PA (OTHERS)

Ano pa an iba nga kinahanglan naton himoon sugad nga pamaagi o dalan ngadto ha pagbag-o?



PART V-TIPAN

Covenant Renewal: Returning to the Faithful God

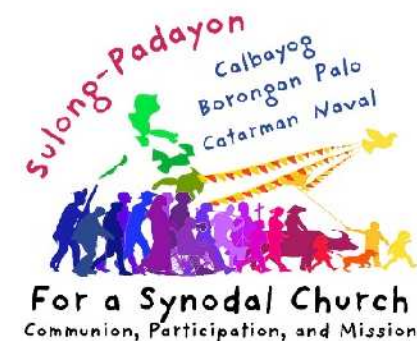
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Returning to the Faithful God

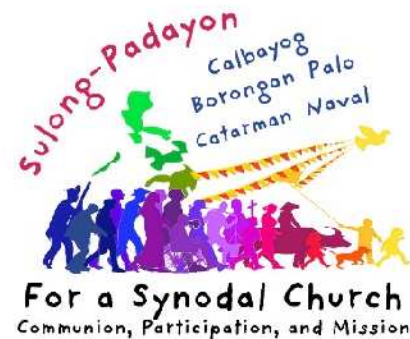
**open Bible (God's faithful covenant), and
lighted candle (Christ walking
with us).**

silent – 1 minute)



Short Scripture proclamation
Proclaim **Lamentations 3:22–23** *or* **Joshua*
24:15 (short form)

“The steadfast love of the Lord never ceases;
his mercies never come to an end;
they are new every morning.”



(read slowly)

**God has always been faithful to the covenant.
We are God's people, yet many times we have
walked our own way.
Today, as a Church rediscovering her synodal
nature,
we return—not as the perfect, but as the
wounded—
ready to walk together again with Christ and
with one another.**

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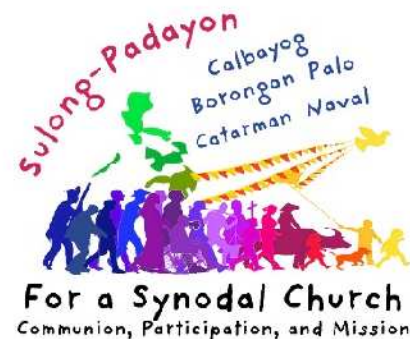
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Communal covenant response (call and response)

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Facilitator:

God who never abandons the covenant,
do you call us again to walk with you?

All:

Yes, Lord, we return to you.



Facilitator:

Do you renew us as one people, gifted differently but called to one mission?

All:

Yes, Lord, walk with us.



Facilitator:

Do you send us to build a Church of communion, participation, and mission?

All:

Yes, Lord, we commit ourselves together.



.Gesture of commitment (simple but powerful – 2 minutes)
Everyone to **place one hand over the heart**, then slowly **extend it toward the Bible and candle.**



*With our gifts, our wounds, and
our hopes,
we offer ourselves again to God's
faithful love.
(Short silence)*



Closing prayer

*Faithful God, receive us again as your people.
Heal what is wounded, unite what is scattered,
and lead us together on the synodal path you set
before us.
We belong to you, now and always. Amen.*

ARCHDIOCESAN COMMITMENT

**Form a big CIRCLE and hold each
others hand as we sing Hawak
Kamay...**

