

DIOCESE OF ELPHIN



SYNOD 2021-2023
DIOCESAN SYNTHESIS SUBMISSION
TO
IRISH EPISCOPAL CONFERENCE
29th May 2022



The Synodal Pathway
of the Catholic Church in Ireland

Introduction

1. This Diocesan phase of the Universal Synod has been understood as an exercise in listening. It was organised by a working group of the Diocesan Pastoral Council, and it involved a series of specific Focus Groups drawn from: Parish Pastoral Councils; Religious Women; Catechists; Women; Ecumenical Contacts; Travelling Community; Primary Teachers; Post Primary Teachers; Immigrants; LGBT+; Apostolic Groups; Divorced Catholics; Active Age Members; GAA. In addition, some larger gatherings of parishioners and clergy from each of the six deaneries were held, as well as three online surveys for adults, third level students and young people (12-19 years of age). The report which follows represents a synthesis of the comments made by approximately 1,000 people throughout the Diocese of Elphin. Emphasis has been placed on comments which form a thread running through the responses, but without losing sight of comments which reflect a minority view. The report is about what people think, what they have experienced and how they feel. It is not intended to be a statement of policy or a proposal for pastoral or institutional renewal. These, hopefully, will follow at a later stage in the process.
2. It was explained to everyone participating that this was a process of prayerful discernment. A specific time of reflection on the Emmaus Gospel was an integral part of all the in-person gatherings. It is not entirely clear what part prayer may have played for those who responded on-line, but they were encouraged to approach it in a similar fashion.
3. Given the level of engagement by women in the day-to-day life of the Church in our Diocese, we were not surprised that the vast majority of those who participated in the face-to-face listening were women.
4. The Diocese, out of a concern that survivors of abuse would be appropriately heard, sought the advice of the National Board for Safeguarding Children in the Catholic Church in Ireland. On its recommendation, and out of sensitivity and respect for confidentiality, it was decided that it would be preferable if a listening process with survivors of abuse were to be organised at a national level. This facilitated listening has now taken place and the feedback will be submitted directly to the team who are collating the national synthesis.
5. At their own request, the report of the LGBT+ Focus Group is submitted to the national synthesis team as an unedited appendix rather than as part of the Diocesan synthesis. Comments related to LGBT+ which surfaced through the other channels are included in the main synthesis.
6. In the course of many of the conversations which took place, participants expressed their appreciation of having been invited to participate in this process. In our two pre-synodal assemblies, some participants commented on the tangible sense of hope which was present around the table at the gatherings in which they participated.
7. The Diocese of Elphin is grateful to Pope Francis for the opportunity this Universal Synod presents, and we would like to thank all who participated in the process in our Diocese.



Main Body

1. Word of God

“If you make my word your home, you will indeed be my disciples. You will learn the truth and truth will make you free.” (Jn. 8:31-32). We asked people if they experienced Christian Community as a place of listening to God’s word. The following captures the essence of what was shared.

- a. Journeying together is about listening to the Spirit who speaks to us through Scripture and the voices of the people.
- b. There was a felt need to hear, proclaim, and understand the Scriptures better.
- c. The Word of God, though proclaimed, is not really heard, or integrated by people. There is some suggestion that the quality of proclamation is poor.
- d. There is a need for a greater understanding and opportunities for people to go deeper into the Word, especially in the context of the Liturgical Year, making use of the Lectionary as a foundation to this exploration and learning. There is also a need to offer more extensive opportunities for people to engage with it outside the context of the Liturgy.
- e. Dialogue/engagement with the Word of God is perceived as offering a way forward, inclusive of others.
- f. The quality of homilies varies.
- g. Some commented on the Old Testament readings, which sometimes contain language and content that is difficult to understand or apply to contemporary society. There is a felt need that appropriate explanation and interpretation of these texts should be offered within the context of homilies.
- h. The proclamation of the Word of God is seen as one of the key ways to participate in the Liturgy of the Church.

2. Women

“When the women returned from the tomb, they told all this to the Eleven and to all the others. The women were Mary of Magdala, Joanna and Mary the Mother of James. The other women who were with them also told the Apostles, but this story of theirs seemed pure nonsense, and they did not believe them.” (Luke 24:9-11). We asked people about their experience of Church and what voices they felt were not being heard in Church.

- a. Many identified a conflict between the strong and generous engagement of women in the life of the Church and the way in which the Church seems not to value the contribution of women or listen to their voices.
- b. Women are the heartbeat of the life of the Church on the ground.
- c. Many women have conveyed that they are people of deep and abiding faith, and that they have a huge awareness of the contemporary challenges of faith. A high proportion are experiencing frustration, hurt, and disappointment at the lack of opportunity to contribute their gifts and charisms.
- d. The voice of women is not being heard.
- e. Leadership structures in the Church do not adequately create opportunities for women to play an active role in terms of decision making and leadership. *“If you can’t see it you can’t be it.”* (Women’s Focus Group).
- f. Motherhood, its responsibilities, obligations and demands, often make it difficult for women to take on time consuming roles in the Church.
- g. Diaconate Ordination for Women surfaced in some of the conversations around opportunities for Leadership.



3. Spirituality, Liturgy & Prayer

“We have never failed to remember you in our prayers and to give thanks for you to God, the Father of Our Lord Jesus Christ, ever since we heard about your faith in Jesus Christ and the love that you show to all the saints, because of the hope that is stored up for you in heaven.”(Col. 1:3-4). We asked people to tell us about their experience of Church/Parish/Faith.

- a. Many people express the fact that they have had a positive sense of Church and parish.
- b. For many the engagement with Church is primarily through liturgy. Many refer to:
 - i. Quality of homilies;
 - ii. Music;
 - iii. Boredom;
 - iv. Length of Liturgy;
 - v. Hospitality;
 - vi. Lack of heat in the church.
- c. People refer to their participation in good liturgy as uplifting and nourishing.
- d. The connection between Liturgy and life needs to be emphasised more, in particular, its power and grace that helps us to live life to the full.
- e. Others who express some ambivalence about the institutional Church refer to:
 - i. Their positive experience of childhood faith;
 - ii. Their personal experience of faith in personal prayer and works of charity.
- f. In terms of liturgy the quality and presence or absence of participation determines the overall experience. Some expressed their frustration and disappointment at the lack of opportunities for participation in the liturgy.
- g. Child and teenage friendly liturgies and spaces are needed.

4. A More Secular World

“I am not asking you to remove them from the world but to protect them from the evil one. They do not belong to the world any more than I belong to the world.” (Jn 17:14). We asked people: “What helps or hinders you in speaking honestly and courageously in your parish or in society?”

- a. Coming out of a society which was predominantly Christian, many said they now found themselves very isolated as Christians in an increasingly secular society.
- b. Even in an increasingly secular world many people draw from the reservoir of Christian faith.
- c. It is clear that the vast majority of younger parents no longer regularly attend Mass or Confession, nevertheless, they continue, in large numbers, to initiate their children in the Sacraments of Baptism, First Confession, First Communion and Confirmation.
- d. Some participants communicated that they now find themselves living in very secularised families, work situations and communities hostile to conversation regarding faith expression.
- e. Time, family and work, hinder participation in Church.
- f. Young people and young families are experiencing time poverty and finding it difficult to prioritise faith.
- g. There is little cultural support for a living faith.
- h. Many people don’t engage in religious practice and don’t agree or are at odds with other significant aspects of Church teaching e.g., abortion, same sex marriage, divorce, ordination of women, married priests.
- i. Some allude to the negative comments and hostility that their own expression of faith can and does unleash in others (family, colleagues, associates through shared leisure pursuits etc).



- j. A more secular world raises difficulties and challenges for priests and lay people coming from overseas. There is a need to ensure that they are included, supported and invited to share their gifts and talents with the local Church.
- k. The faith community needs to continue to recognise and identify all that is good, beautiful, and true in the secular world and in people. It should adopt the approach of building bridges wherever and whenever it is possible.

5. Young People

“Do not let people disregard you because you are young, but be an example to all the believers in the way you speak and behave, and in your love, your faith and your purity.” (I Tim. 4:12). We asked people about their experience of Church and what voices they felt were not being heard in Church. Many young people feel that there is no opportunity for them to be involved in the Church and that older members of the Church community may not take their faith or their questions seriously. *“The older community can frown upon you having an opinion on the Church and this kind of stops me from speaking in the Church or my parish.” (Young Adult).*

- a. The largest group to engage in the listening process were youth and young adults.
- b. Seventy percent of young people who participated in the listening process said that they don’t think that they have a role to play in the life of the Church or their parish community.
- c. They acknowledged that the Church/Local Parish does some things very well including:
 - i. gathering people together and building community;
 - ii. celebrating nice Masses;
 - iii. funerals and consoling the bereaved;
 - iv. preaching about the love of God;
 - v. helping people in need;
 - vi. welcoming and kind priests.
- d. They said that the Church could do better at:
 - i. listening to and involving them and recognising their talents;
 - ii. including/accepting people, among whom LGBT+ receive special mention;
 - iii. listening to and respecting women;
 - iv. making Mass more lively, interactive, and engaging;
 - v. organising events specifically for them.
- e. Many young people see the Church as being outdated/intolerant.
- f. Teenagers and young adults have expressed the absence of their peers as one of the main hindrances to their participation in Church.
- g. Busy lifestyle is seen by many as an obstacle to their participation in Church activities.

6. Transmission of the Faith

“And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.” (Deut. 6: 6-7). We asked people to what extent they experienced Church/Parish/Faith as nourishing and life-giving for themselves and for their family.

- a. There was a consistent expression of concern at the failure of the present generation of Catholics to transmit the faith to the next generation.
- b. Faith is seen by many as a gift that they received from their family.
- c. When we speak about “handing on the faith” it is important that believers are clear as to the purpose and value it holds. *“The kingdom of heaven is like treasure hidden in a field. When a*



man found it, he hid it again, and then in his joy went and sold all he had and bought the field.” (Mt 13:44-46).

- d. Parents and grandparents expressed a deep sadness that their children and grandchildren don't share the same levels of belief or belonging that they hoped for them.
- e. Priests and Teachers have expressed the challenge of being agents of catechesis and formation when there is little home support.
- f. There is a sense that communication between home, school and parish needs work, in order to better support the transmission of faith.
- g. Recently commissioned lay people who have received formation in catechetical ministry expressed their joy of sharing faith with others.
- h. We need to be better at communicating the Good News by utilising social media platforms, etc.

7. Hurt and Rejection

“My brothers, do not try to combine faith in Jesus Christ, our glorified Lord, with the making of distinctions between classes of people... The right thing to do is to keep the supreme law of Scripture: ‘you must love your neighbour as yourself’, but as soon as you make distinctions between classes of people, you are committing sin, and under condemnation for breaking the law.” (James 2: 1 & 9).

- a. Many participants expressed feelings of hurt and rejection by the Church. They speak of a “rules dominated” Church where its reputation is more important than its people.
- b. The misrepresentation of the Church by Irish media remains a source of hurt.
- c. Being rejected from within the Church for being perceived as being “too Catholic”.

We thought it preferable to allow peoples' own words speak to the reality of hurt and rejection.

Some quotes:

- *“Reporting in the media is generally negative, when so much good is going on in the Church at parish level.” (PPC Member);*
- *“Life is complicated, and ideals are difficult to live up to, the Church needs to meet people where they are.” (Divorce Focus Group);*
- *“Truthfully the institutional Church does not listen to anybody.” (Young Person);*
- *“The voice of loyal faithful Catholics is not being heard in the Church.” (Online Survey Participant);*
- *“I have not been given forgiveness, there is a second chance for all sinners except people who have failed marriages.” (Divorce Focus Group);*
- *“I feel, as do my family, indirect discrimination is facilitated by the Church, by not doing anything to promote inclusion.” (member of Travelling community);*
- *“The fact that my sister is gay, and we cannot attend.” (Young Person);*
- *“We can be a voice crying in the wind, a voice that people do not want to hear.” (a member of the Clergy);*
- *“If I were to make a suggestion, it would not want to be ‘too Catholic’.” (Deanery Gathering Participant).*

8. Inclusion

“So in Christ Jesus you are all children of God through faith, for all of you who were baptised into Christ have clothed yourselves with Christ.” (Gal 3: 26-27). On being asked about their personal experience of Church/Parish/Faith, many people, including women, people who are divorced and



remarried, young people and people who identify as LGBT+, expressed a deep sense of hurt at what they perceived as their exclusion.

- a. Many express their appreciation for being part of caring faith communities within the Church, which are not necessarily identified with the parish. Others find their spiritual nourishment through their involvement in non-ecclesial groups of various kinds.
- b. For some, due to not fitting into a certain profile of life and relationship, their experience of Church is very negative. They often feel judged and excluded even though they are people of strong personal faith.
- c. Many people articulated their dissatisfaction with the way the Church engages and includes people from the LGBT+ community:
 - *“I went on to have an experience that was loving, yet the Catholic Church made me feel ashamed of it. I was lucky to meet my partner and we’ve been together for thirty years now.”(LGBT+ Focus Group);*
 - *“I’m gay and live in a long-term celibate companionship relationship with another man and while I feel accepted at the local parish to a small degree, it feels more like being tolerated than being really accepted. I don’t want the church to change its teaching on homosexuality, but I would like it to be more open and able to discuss such issues in a respectful way and to try to ensure all people including people like me feel welcome in the parish.”(Online Survey).*
- d. There is a perception of unfairness and inconsistency in how the Church includes people in sacramental life and communities of faith.
- e. Certain groups, such as divorced and remarried people, express the stark reality of their experience of rejection.
- f. The faith community needs to be more inclusive of people with disabilities, ensuring that spaces, language, and accessibility in all its forms, are better and conducive to full participation.

9. Absence of Forums for people to speak and be heard

“In a true spirit of dialogue, we grow in our ability to grasp the significance of what others say and do, even if we cannot accept it as our own conviction. In this way, it becomes possible to be frank and open about our beliefs, while continuing to discuss, to seek points of contact, and above all, to work and struggle together.” (Pope Francis; Fratelli Tutti # 203). We asked people if they experienced Christian Community as a place where people felt heard and what they experienced as helping or hindering them in speaking honestly and courageously in the parish or in society.

- a. Participants in most of the in-person gatherings expressed their appreciation of having been invited to participate in this process and many of them commented that this was the first time that anyone had asked their views on Church or Faith.
- b. Many people, including members of Parish Pastoral Councils and Religious Sisters, expressed the view that there is no forum for being heard in the Church. *“It is not easy to pinpoint a forum where people can have their voice heard.” (PPC Member).*
- c. Members of the Travelling Community were unanimous in saying that nobody ever asked them their views about Church before this Focus Group.
- d. While it was acknowledged that there are Parish Pastoral Councils, some commented that they have no idea who is on the Parish Council, so there is no way for them to engage with it. One comment was that the *“parish council acts like some sort of exclusive club and all the people there are very well meaning but are older well to do people, they don’t look like me or people in my age group or social group.”(Young Adult).*



- e. Some members of Parish Pastoral Councils, themselves, expressed the view that, while they have a Forum in which they can speak, they often feel that they are not listened to and *“the Parish Pastoral Council is a ‘yes shop’ for the views of the priest.” (PPC Member).*
- f. A small majority of participants in the main on-line survey said that they do not have opportunities either within their local Parish Community or elsewhere.
- g. Among third level students the view is expressed that older people think they have more right to have a say, and no one asks young people what they think. *“If I were to be honest about who I am and what my relationship with Christ is like, I would be discouraged and maybe even excluded from future opportunities for participation.” (Third Level Student).*
- h. Many young people of school-going age see the religion class as the context in which they can express their opinions about the Catholic Church and religion. Some say very clearly that they do feel listened to in their parishes, but many others say that no opportunity is provided to give feedback or to put their view forward.

10. Priesthood

“That is why I am reminding you now to fan into a flame the gift that God gave you when I laid my hands on you. God’s gift was not a spirit of timidity, but the Spirit of power, of love and of self-control. So you are never to be ashamed of witnessing to the Lord, or of me for being his prisoner.” (2 Tim 1: 6-7). There was no specific question about priests or their ministry but, alongside the comments of priests themselves, many participants made it clear that their experience of Church was shaped by their experience of a priest or priests.

- a. Priests experience their relationships with the faithful as nourishing for themselves and appreciate the way they are accepted as part of the community.
- b. Some priests expressed frustration at the difficulty they experienced in identifying parishioners who are willing to take leadership roles.
- c. Most priests seem to understand the mission of the Church in terms of preaching the Word of God and helping people enter relationship with God/Jesus.
- d. Balancing pastoral mission on one hand and governance and administration on the other is problematic.
- e. The substantial disengagement of many parents (and as a consequence, their children), is a source of disappointment.
- f. *“Married priests were part of the early Church, so it’s not intrinsically impossible to have them. Experience of family life might give an added dimension of understanding to Church leaders.” (Pre-Synodal Gathering Participant).*
- g. Experience of the Priest/Priesthood shapes and determines the perception of Church.
 - i. Some people experience priests as kind, compassionate and approachable, particularly in times of difficulty.
 - ii. Others experience some priests as dictators, dismissive and not willing to engage in pastoral initiatives.

11. Mission

“Go, therefore, make disciples of all nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe everything I have commanded you. And look, I am with you always till the end of time.” (Mt 28:19-20). We asked people to describe the mission of the Church and whether they see themselves as having a part to play in that mission. How would they see that taking shape and what helps or hinders their participation?



- a. *'The church's mission is to carry out and continue the work of Jesus.'* (Deanery Gathering Participant). Descriptions offered by a significant majority of adult participants are consistent with this statement. They also illuminate:
 - i. strong commitment to social justice and charitable outreach;
 - ii. the consolations, as distinct from the challenges, that flow from having a personal relationship with God;
 - iii. recognition of the need for new efforts to encourage youth participation and pastoral outreach to all on the margins of Church;
 - iv. the need for forums/small groups that will support discussion, growth in understanding, courage and confidence regarding the ongoing transmission of the faith in home, work and parish settings.
- b. The remaining significant minority placed a strong emphasis on inclusivity, equality, being non-judgemental, outreach and the need to recognise peoples' good deeds as expressions of mission. Heartfelt calls for 'the Church' to embrace change and to adapt to societal changes pervades these submissions.
- c. The need to be more missionary is recognised but many (clergy and laity) also communicated their nervousness, fears, sense of inadequacy and anxiety with this challenge.
- d. Clergy are very mindful of their calling to share and break open the Word of God. Many of them allude to the challenge of doing so in very diverse communities, i.e. in terms of church affiliation and faith practice.
- e. It is clear we have entered a new era but remain unclear as to what evangelisation strategies to adopt or how to resource them.
- f. The Church is perceived by some as being self-referential and being preoccupied with self-preservation. This undermines a sense of mission.

12. Leadership

"You did not choose me, no I chose you and I commissioned you to go out and to bear fruit, fruit that will last, so that the Father will give you anything that you ask Him in my name." (Jn 15:16.) In the context of responding to questions about their experience of Church and their possible participation in mission, many commented on leadership.

- a. There is a perception on the part of many that positions of leadership e.g., PPCs are about helping the priest with his work.
- b. Regarding evangelisation and catechesis *"there is a sense of the majority of the work being left to a select few."* (PPC Focus Group).
- c. Attention is drawn to the absence of a tier of leadership which would facilitate local evangelisation and pastoral initiatives.
- d. Clergy morale is quite subdued.
- e. While women are involved in leadership roles, there is a clear lack of decision-making roles available to them.
- f. Many priests, teachers (primary and secondary), persons trained in catechesis and lay leaders of apostolic groups etc., are mindful of their need for ongoing formation and spiritual nourishment.
- g. Local and national Church structures are not adequate for current mission requirements.
- h. Many expressed a sense of inadequacy to the task of leadership in their own faith communities. There was a perception that this is connected with lack of formation and fear of criticism by others.
- i. There is a lack of clarity and definition regarding leadership roles and responsibilities.
- j. Good initiatives can sometimes be blocked by clergy or lay faithful which leads to frustration, disappointment, and disillusionment. This is impacting on the effectiveness of some PPCs.



Conclusion

“ For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future.” (Jer 29:11). This listening and consultation phase of the Universal Synod has engaged many people from around the Diocese in a way that is new. For many it was the first time they were involved in such a process, and as a result, the sense of hope, energy, goodwill, and positivity was palpable. It afforded participants, representing wide and varied backgrounds and experiences, the opportunity to be heard without fear of judgement or criticism. It created a space for them to express their dreams, their hopes, their fears, their views, and their experience within a non-threatening, listening environment, that supported honesty and transparency. There is a deep longing that a new way of being Church can emerge and that the seeds of hope, captured, planted, and expressed so eloquently, by so many, would form the foundation for continued dialogue, conversations, and engagement.

In the spirit of Synodality these concluding remarks are not about presenting a set of solutions to questions which arose during the listening process. Rather, they are intended to point in the direction of some of the key areas which we as a Diocese, in communion with whole Catholic Church in Ireland, will need to address.

1. The spirit and vision of The Second Vatican Council needs to emerge more richly as a living reality in our Church. In particular:
 - a. the call of the baptised needs to be manifested in mission and witness,
 - b. the Word of God calls out to be read more widely and studied in our homes and parish communities
 - c. some way of animating the active participation of the lay faithful in Liturgy needs to be found, so that they do not experience themselves as passive observers.
2. ***“Irish people have an innate generosity and warmth which is the true badge of Christianity, but only a small number of us now combine the two facets or see the connection between real active Christianity and Church.” (PPC Member).*** There is a sense that much of the good that is being done in society and in the world is the fruit of faith and Christian formation but that this is often not recognised or acknowledged by society or by a large section of the Church community. As the synthesis reveals, education and formation at all levels seems not to be making the essential connection between faith and life.
3. Ireland has an extraordinary level of sacramental initiation through Baptism, Eucharist, and Confirmation. Serious questions arise about the pastoral effectiveness of these sacraments. For many the sacraments are comforting spiritual moments or cultural rites of passage rather than an encounter with the living God. New avenues need to be explored to facilitate initial proclamation of the Gospel and the reawakening of the call to discipleship. The partnership between home, parish and school needs to be reimagined.
4. There is a clear call for renewed encounter with the person of Christ. While there is an appreciation of Christ’s presence in the Sacraments there is a clearly articulated need to open up the Scriptures. The Diocese has responded in many ways to this challenge, including forming lay people for catechetical ministry, but it is clear that further initiatives need to be undertaken.
5. We have become aware from all that we have heard of the need to evolve a participatory culture that will facilitate ongoing dialogue regarding areas of concern, such as, the role of women, the process of decision making and the handing on of a lived faith.
6. Families are the domestic church. In a more secular society Christian families need new supports which will help them to have confidence in professing and living the Gospel and the faith of the Church from one generation to the next.



7. **“Every generation, with its own mentality and characteristics, is like a new continent to be won for Christ.” (Pope John Paul II, Knock 1979).** Participants, of all age groups, in the process, have expressed concern about the alienation of young people from the life of the Church. A more effective means of engaging with and accompanying young people, outside the context of school, needs to be identified and resourced.
8. There is an awareness that the age profile of clergy and lay leaders is quite high and that, like the faithful generally, they sometimes struggle to be bearers of hope in a world that sometimes seems not to understand hope. This impacts their capacity to exercise their mission with energy. In this context some mentioned the possibility of married priests.

Some of those who participated in our listening process have expressed doubts about this Synod, based on their concern that, for all the talking and listening, nothing will change. Others meanwhile have expressed their fear that the essential teaching and practice of the Church will be undermined. In this context we present the following areas for the further discernment of the Church.

1. The role of women in ministry and decision making.
2. How the Church can support persons who are divorced and remarried to experience a real belonging in the life of the Church.
3. How the language in which the Church’s teaching is expressed can be changed to highlight the human and Christian dignity of those who identify as LGBT+. Young people in particular perceive the Church as discriminating unjustly and this is a major factor in their disengagement from Church.
4. The reality that responsibility and authority in the Church is exclusively linked to ordination.

Themes which were surprisingly sparse in the feedback include:

1. Reference to the impact of abuse in the context of the Catholic Church;
2. The significance of the climate crises and the contribution of Pope Francis in *Laudato Si*;
3. The promotion and the accompaniment of vocations to the priesthood and religious life;
4. Forgiveness and, in particular, the Sacrament of Reconciliation;
5. Pro-life issues;
6. Inter-religious dialogue.

While some of the content in the conclusion above naturally points to gaps and areas that require focus and growth, the pervading sense of desire for deeper Communion, Participation and Mission, underlies the sentiments which they contain. In this season of Easter, we are reminded that we are a people who live in the light of the Resurrected Christ, and hope fills our hearts as we look forward to a new springtime in the Church.

Diocesan Synod Synthesis Team, 29th May 2022

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