

*Go therefore and make disciples of all nations... teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.*

Matt 28:19a, 20

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PASTORAL LEADERSHIP GUIDE

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## Synod Prayer

*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. 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.

The prayer “Adsumus, Sancte Spiritus” is an invocation to the Holy Spirit for an ecclesial assembly of discernment. It is attributed to St. Isidore of Seville (560-636), and has been traditionally used at Church Councils and Synods for hundreds of years. It was prayed at the start of every session of the Second Vatican Council.

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*“Go therefore and make disciples of all nations ... teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Mt 28:19a, 20)*

Dear Brothers and Sisters in Christ:

With great joy I announce to you an important event in the life of our Church in the Diocese of Fargo. Today, on Pentecost Sunday, June 5, 2022, I am calling the Third Synod of the Diocese of Fargo, the first such synod since 1951.

The *Catechism of the Catholic Church* tells us that a diocesan synod is “an assembly of priests and other members of Christ’s faithful who assist the bishop by offering advice about the needs of the diocese and by proposing legislation for him to enact”. The word “synod” comes from the Greek and signifies “walking together,” or taking a common road together. This diocesan synod is distinct from the Synod of Bishops that will meet in Rome in 2023, and it will deal more directly with the needs and mission of our own diocesan Church.

In this era of change in our world and our culture, the Church must come to a renewed understanding of her identity as a communion in Christ, the People of God animated by the grace and gifts of the Holy Spirit. Our diocesan Church is one with the universal Church, and shares in the mission that Jesus gave to his apostles, to “go and make disciples of all nations”. Through this diocesan synod, we will gather in communion and charity to reflect upon the times in which we live, to discern the grace of the Holy Spirit at work in our diocesan family, and to respond to the invitation of our Lord to proclaim the Good News of our faith to the world.

Our diocesan synod will involve a period of preparation and consultation with listening sessions to be held in early 2023 throughout our diocese. During this time I will ask all of you to prayerfully consider the needs of our diocesan Church and the mission that has been entrusted to us. The synodal assembly, which is planned for the spring of 2024, will include representation from all our parishes and organizations, clergy, consecrated religious, and the lay faithful. It is my hope that through an openness to the grace of the Holy Spirit and the fervent participation of our entire diocesan family, we will live more fully our life and mission as the Church of Jesus Christ in the Diocese of Fargo.

As with any great initiative in the life of the Church, this upcoming synod must be prepared for and supported by prayer. The national Eucharistic Revival, which begins on June 19th, the Solemnity of the Body and Blood of Christ, will be a special time of prayer and adoration in our

diocese and in our parishes. This period of Eucharistic prayer providentially coincides with our own synodal preparation, and will be an opportunity to re-dedicate ourselves to Christ in the Holy Eucharist and to reinvigorate our faith. We entrust the preparation and work of our diocesan synod in a special way to Jesus Christ, who offers himself to his Father and to us in every Mass, and who abides in every tabernacle with burning love for his people.

I look forward to praying and journeying with you through our diocesan synod, and I beg the Holy Spirit to pour down his abundant blessing and grace upon this endeavor and on all the faithful of the Diocese of Fargo.

Sincerely yours in Christ,

A handwritten signature in black ink, reading "John T. Folda". The signature is written in a cursive style with a small cross at the beginning.

✠ Most Reverend John T. Folda  
Bishop of Fargo

## Our Situation Today

Our world has seen rapid change with the development of wireless technologies, computers, internet and the ability to communicate information instantaneously. Virtually every sector of society has experienced a massive refocus over the past 100 years due to the value placed upon information and the universal influence afforded by social media.

The Church has never been a stranger to change and conflict. In every age it engages in the struggle presented by those times. Christ, himself, engaged in the society of the Jewish community under Roman occupation. The expanse and growth of the Roman Empire presented both opportunities and difficulties for the Apostles who would endeavor to make the life and message of Christ known. As instructed by Christ, they would bring His light to affirm the truths that were present, and to correct the confusion and misunderstandings that became exposed.

*But the extent of that light, the way it sheds its rays, the kind of opposition it encounters and therefore the means it uses to keep its light shining and shed its influence abroad, changes from place to place and age to age. In a time that could be called a change of the ages, this duty becomes urgent. We are currently living in such a time. (From Christendom to Apostolic Mission, University of Mary 2020)*

The Church has been operating under the mantle of the “New Evangelization” for some time. Pope Paul VI presented the idea when he proclaimed that Europe had once again become mission territory. Pope John Paul II, hoisted that mantle high as a guiding principle for all evangelization efforts. Pope Benedict XVI established an official Vatican Congregation for the New Evangelization.

*The readiness with which the idea of a new evangelization has taken hold shows that there is a widespread sense of a need for a different strategy. Yet often enough the meaning of the term seems less than straightforward. Evangelization is clear enough, or ought to be: but what is meant by “new”? (From Christendom to Apostolic Mission)*

Pope Paul VI in *Evangelii Nuntiandi* reminded us of the deep link between “Christ, the Church and evangelization.” He points out that it is the Church “who has the task of evangelizing.” His next words are a call to all who see the importance of this work: “This mandate is not accomplished without her, and still less against her.”

*Not without sorrow we can hear people - whom we wish to believe are well-intentioned but who are certainly misguided in their attitude - continually claiming to love Christ but without the Church, to listen to Christ but not the Church, to belong to Christ but outside the Church.*

Pope Benedict XVI in an address to the Pontifical Council for Promoting the New Evangelization spoke of the “farsighted fathers” of The Second Vatican Council who saw the cultural changes on the horizon from which “entirely new situations” would arise.

*The current crisis brings with it traces of the exclusion of God from people’s lives, from a generalized indifference towards the Christian faith to an attempt to*

*marginalize it from public life... people wish to belong to the Church, but they are strongly shaped by a vision of life which is in contrast with the faith.*

Finally, Pope Francis wrote in *Evangelii Gaudium* of the great dangers of a society that has succumbed to a consumerism that brings desolation and anguish “born of a complacent yet covetous heart.” The fruits begotten of this “feverish pursuit of frivolous pleasures” is a blunted conscience.

*Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others.. God’s voice is no longer heard, the quiet joy of his love is no longer felt, and the desire to do good fades...Many fall prey to it, and end up resentful, angry and listless...this is not God’s will for us.*

Perhaps one could look at the purpose of the synod under the revealing light of Pentecost. At this event, the birth of the Church, the Holy Spirit bestowed His varied gifts on the Church for the proclamation of the Kingdom of God to the world: evangelization. Each person baptized into Christ has a specific charism and gift to share for this purpose. In Luke 12:49-52 Christ says: “I have come to set a fire on the earth, how I wish it were already ablaze!” Since God is pure act, if He desires something you can be assured that it is already happening in hearts and minds that are open to His will. As the Church we need to gather periodically, as the early Church did, to look at the world and to look into our hearts and together see where this fire, the Holy Spirit is already at work and unite our gifts and our efforts to that work.

# What is a Diocesan Synod?

A diocesan synod is a group of selected priests and other members of the Christian faithful of a particular Church who offer assistance to the diocesan bishop for the good of the whole diocesan community according to the norm of the following canons. (*Code of Canon Law 460*)

“It is precisely this path of synodality which God expects of the Church of the third millennium. What the Lord is asking of us is already in some sense present in the very word ‘synod.’ Journeying together... is an easy concept to put into words, but not so easy to put into practice.” (Pope Francis)

## What is the Process and Purpose of a Diocesan Synod?

During the synodal process, after prayer and listening to the faithful, the bishop consulting with his priests, proposes questions to chosen representatives who are the members of the synod. The members are to freely discuss those questions at the sessions. The members of the synod provide consultation. The diocesan bishop is the only authority competent to make policies and laws as a result of the discussions.

In 1999, Pope John Paul II spoke these words at the close of the Second Plenary Synod in Warsaw, Poland: “from the first, [the Church] has seen synods as an effective means for the reform and renewal of Christian life.” The synod is a practice adopted from apostolic times of “joint reflection on important and difficult problems.” The Council of Trent gave the practice of synods a new impetus and they became “an important means for deepening the faith and for indicating the way of the Gospel for all generations of the People of God.” These synods were called with a view to give new life to the religious life of the faithful, and to unify Church law.

In his homily Pope John Paul II extolls the “praiseworthy practice of convoking synods” for a pastoral purpose. He specifically spoke of past synods and their ability to respond to changes in the social landscape. “Through these synods, successive generations sought for themselves new ways of living the Christian life, making a precious contribution to the development and activity of the Church.” In speaking of this synod to the participants the Holy Pontiff had this to offer as an encouragement and thanks:

“Above all you have tried to observe, to identify, to evaluate and to draw conclusions. You bring all of that today and present it as an offering to God, as the reapers do after the harvest, bringing the sheaves of cut grain, trusting fully that what they have reaped will be useful — like bread that is made from grain, in the hope that future generations will be nourished by it.”



## Synods in the Diocese of Fargo

In 1941, then Bishop Aloisius Muench, convoked the first Synod of the Diocese of Fargo. In his letter to Pope Pius XII he wrote:

“The bishop and the clergy will strategically consult upon the spiritual and temporal needs of the priests and the faithful at the first synod in the Diocese of Fargo on the 29<sup>th</sup> and 30<sup>th</sup> of September.”

On September 15, 1941 the Holy Father authorized it and Bishop Muench received the following message:

“The Holy Father invokes copious divine assistance and guidance on the occasion of the first Diocesan Synod. His Holiness imparts to the Bishop and clergy his special apostolic benediction.”

As the Diocese of Fargo paper “Catholic Action News” reported in September 1941: “The focal point in the solemn session [was] the Solemn Pontifical Mass and the decree of the promulgation of the laws of the diocese.” The final documents from the 1941 Synod in the Diocese of Fargo include a variety of directives, a diocesan calendar recommending various special celebrations and spiritual devotion each month. For example, on the Feast of the Holy family a dedication of the family was recommended. On the Feast of the Sacred Heart a prayer of reparation was to be recited. Many topics are covered, but two that stood out as a category of priorities that remain unchanged for these more than 60 years: youth and Catholic education. Here are two examples of texts from the Synodal Documents:

“Youth work is hard work, it requires infinite patience, real vision, and courageous perseverance. If leaders of youth work, priests and lay people find it a long hard pull, let them reflect that there is much at stake. Much to be won or lost for Christ and His Church.”

And for Catholic education and parents:

“True education cannot disregard the sublime end for which man has been created. To train youth merely for what it must be here below is to fail of true education.”

“Good Catholic parents will take their responsibility seriously in this matter, and will begin even in the early years of childhood with the religious education of their children in the home, they will leave nothing undone to make the home a school of religious education...”

Ten years later, in 1951, the Diocese of Fargo held its second synod. In response to the letter Archbishop Muench sent to the Holy Father announcing the second synod, he received the following:

“His holiness learned with great pleasure that the second diocesan synod is to be celebrated. In more recent times it has been without a doubt painfully evident to all that the wide diffusion of evils of every kind has entangled the preachers of the Gospel in

numberless difficulties to the point where it is obviously necessary for them to devote energetic and zealous labor to the discovery of new techniques more suitable to greatly expanded needs of our day.”

Again, the Diocese of Fargo newspaper “Catholic Action News” reported in September 1951 that at the two-day Synod: “many interesting facts were pointed out at the noon luncheon. Since the past Synod in 1941, 32 priests who had been present at that time had died, six had retired and four had left ministry.” Since that time 41 priests had been ordained into service. Once again we see that some challenges in the Church remain constant.

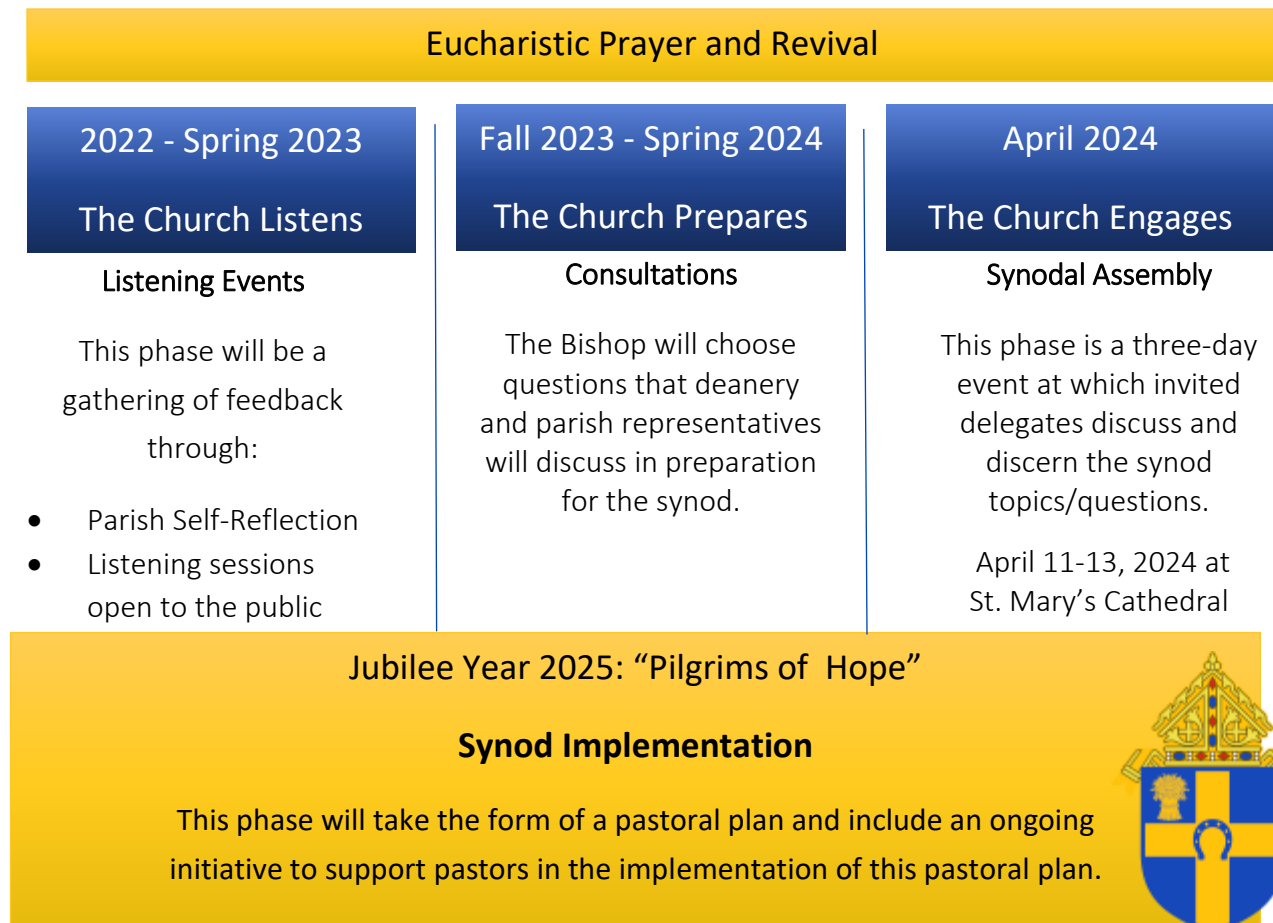
# The Fargo Diocesan Synod: Three Phases

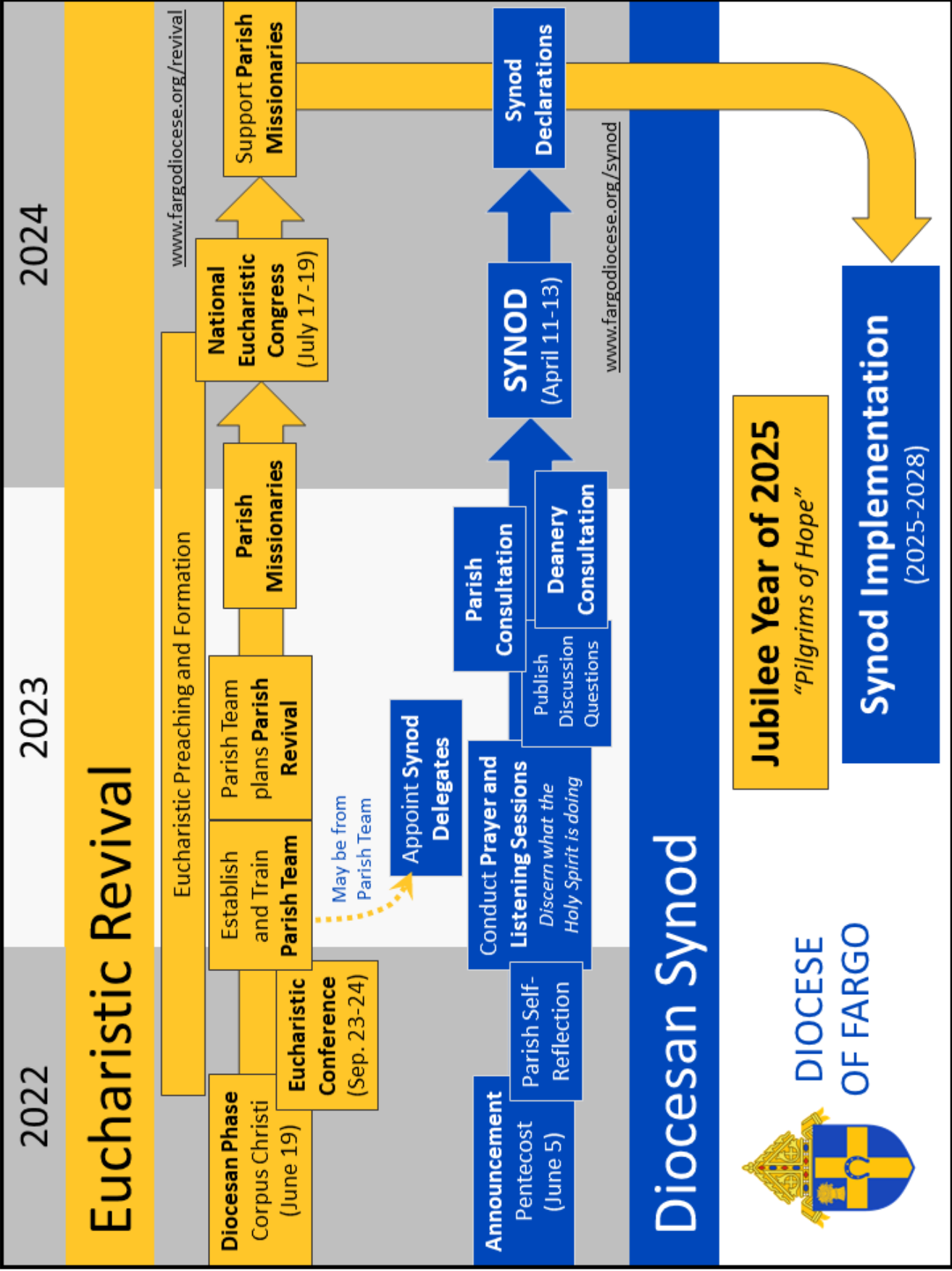
The Third Synod in the Diocese of Fargo will include a listening phase and a consultation phase, followed by the Synodal Assembly at the St. Mary's Cathedral, Fargo. Following the synod the diocese will move into implementation of the synod with a pastoral plan from Bishop Folda.

## Synod Prayer Foundation: Eucharistic Revival

Throughout the synod process the Diocese of Fargo will enter into prayer through a Eucharistic Revival focused on invitation, formation and catechesis in our belief in the Real Presence of Christ in the Eucharist. The Diocese of Fargo will host a Eucharistic Conference in Fargo Sept 23-24, 2022. The faithful in the diocese will be invited into a deeper relationship and understanding of our belief in the Eucharist through formation and catechetical activities throughout 2023. The Eucharistic Revival will conclude with a diocesan pilgrimage to the National Eucharistic Congress in Indianapolis in July 2024.

### The Synodal Process





# Synod Outline

## Initial Steps

- The bishop consults with the presbyteral council.
- Bishop issues decree of convocation.
- The bishop constitutes a preparatory commission.
- The Diocese publishes the Pastoral Leadership Guide.

## The Preparatory Phase

- Parish Steps
  - Parish Self-Reflection
  - Listening Sessions
  - Choose Synod Delegates
  - Parish/Deanery Consultation
- This is a period of spiritual, catechetical, and formational preparation for the faithful of the diocese, and the members of the synod. (See pages 17-26)
- The bishop consults with the presbyteral council regarding the questions he wishes to propose for examination.

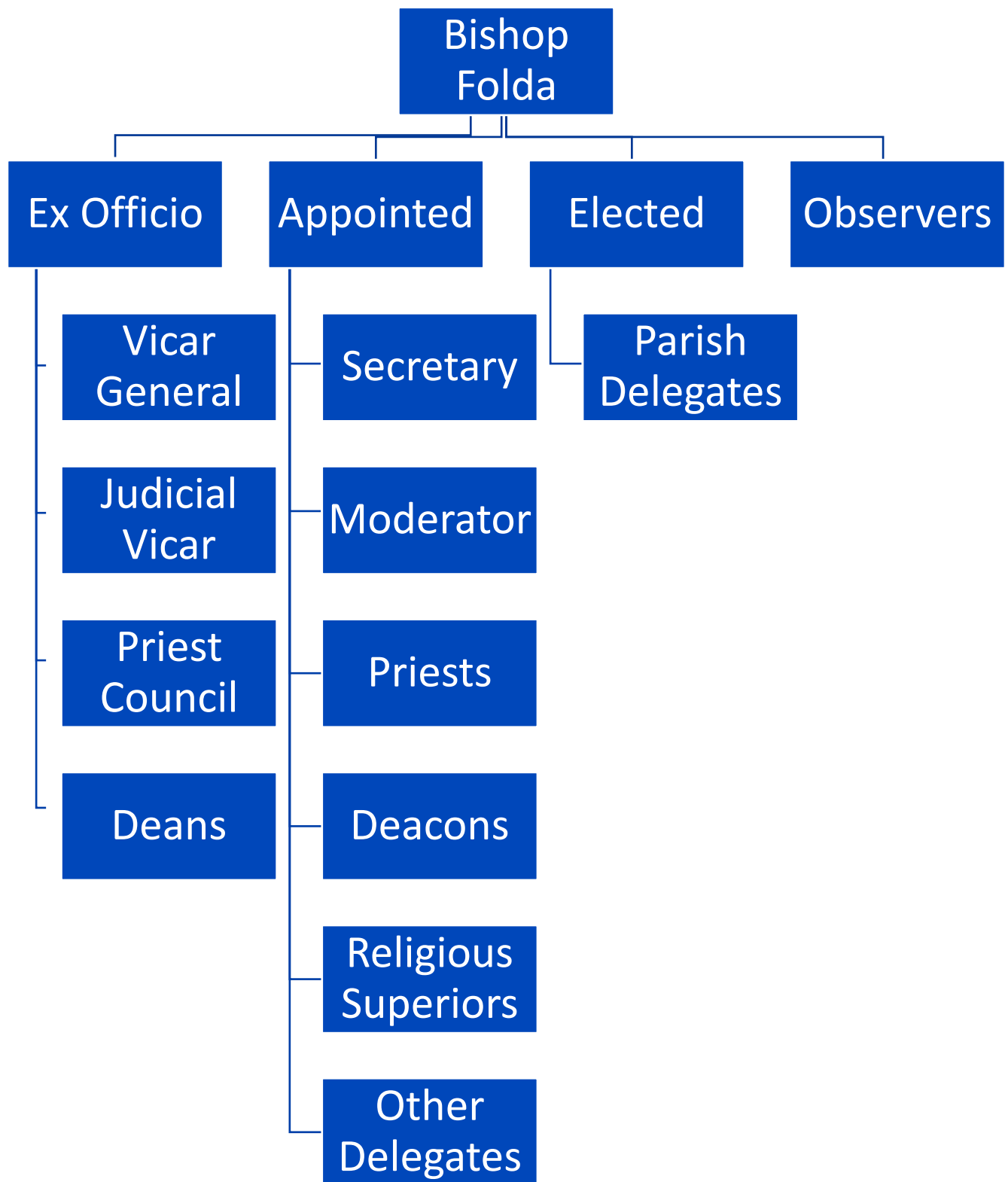
## Synod Assembly

- Opening Celebration of the synod.
- Brief report on the subject to be addressed, followed by free discussion.
  - Small group discussions on each question
  - Summary shared with large group
  - Recommendations made

## After the Sessions

- Bishop oversees the final drafting of decrees and declarations.
- Diocesan bishop signs and promulgates the synodal decrees.

## Members of Synodal Assembly



# Synod Q & A

## Is the Synod a New Idea?

Diocesan Synods began to appear as early as the fourth century. Regarded as important instruments in effecting conciliar renewal, they have been celebrated in many dioceses in the past and a growing number more recently. The Diocese of Fargo held synods in 1941 and 1951.

## What is the Purpose of a Synod?

The purpose of the Diocesan Synod is to assist the Bishop in the exercise of the office proper to him, namely, that of governing the Christian community. This purpose determines the particular roles to be ascribed to those priests who partake in the work of the synod “as wise collaborators with the Order of Bishops, their helpers and chosen instruments, and who are called to serve the People of God”. The synod also offers the Bishop the opportunity of calling to cooperate with him and with his priests some members of the laity as well as some chosen religious. This is a particular form of that responsibility and concerns all of the faithful in building up the Body of Christ.

The work of the synod is to promote acceptance of the Church’s salvific doctrine and to encourage the faithful in their following of Christ. Since the Church is “sent into the world to proclaim and bear witness to that communion by which it is constituted, as well as to actualize it and to spread it,” the synod also seeks to further that apostolic zeal which inspires so many ecclesial activities promoted by the guidance of lawful Pastors. As all community and missionary renewal is necessarily dependent on the holiness of God’s ministers, it is appropriate that such should be concerned with the continued betterment of clerical life, the formation of the clergy and the promotion of vocations to the priesthood and to the religious life.

## Who Directs the Synod?

In the process of the synod, the Bishop exercises the office of governing the Church entrusted to his care. He determines its convocation, proposes the questions to be discussed in the synod and presides at the synodal sessions. Moreover, it is the Bishop who, as sole legislator, signs the synodal declarations and decrees and orders their publication.

For his part, the Bishop directs discussions during the synodal sessions and, as a true teacher of the Church, he will instruct and correct when such is deemed necessary. Having heard the members of the synod, his will be the duty of discernment of the various opinions expressed, he will scrutinize everything and retain that which is good.

It is the bishop’s task to make sure, nevertheless, that the discussions do not stray to areas of faith, morals, or doctrine which are determined at the universal level.

## What role do Participants of the Synod Play?

Those who participate in the synod “assist the diocesan Bishop” by formulating their *opinion or “votum”* with regard to the questions which have been proposed by him. This “votum” is defined as “*consultative*,” so as to indicate that the Bishop remains free to accept or not the recommendations made to him by the members of the synod. However, this does not imply that such a “votum” is of little importance or merely an “external” consultation involving someone with no responsibility for the final outcome of the synod. In virtue of their experience and their counsel, those who participate in the synod also collaborate actively in drawing up those declarations and decrees, which are properly called “synodal”, and by which the episcopal government of the diocese is inspired for the future.

## What is the Outcome of the Synod?

At the conclusion of the synod, the bishop, by signing the synodal declarations and decrees, *vests with his authority* all that is taught or obliged by them. In this way episcopal authority expresses its true character of ministry - which implies “hearing its subjects” and “calling on them to cooperate generously” in seeking to discern the will of the Spirit at a given moment in a diocese - and not the imposition of an arbitrary will. *Communion and mission*, both indispensable aspects of the Church’s pastoral activities, constitute “the good of the diocesan community” mentioned in Canon 460 as the final object of the synod.

Source: “Instruction on Diocesan Synods,” Congregation for Bishops; Congregation for the Evangelization of Peoples



# Evangelization and Catechesis

Podcasts/ video of our own clergy, religious and laity

- “Eucharistic Faith” Series
  - Eucharistic Teaching
    - The Eucharist and Heresies of the Church
    - The Eucharist in Scripture
    - The Eucharist in the Catechism
  - Eucharistic Witness
    - Encountering Christ in the Eucharist

Written Materials

- “A Year with the Eucharist” daily meditations
- Prayer Card
- Holy Hour Guide: Liturgy Office/ Mary Hanbury
- Eucharistic miracles monthly in *New Earth*
- Eucharistic Catechesis and Formation Resources
- Weekly/Monthly Intentions for Prayers of the Faithful

Retreats

- Eucharistic Conference September 23-24, 2022
  - Adoration & Healing Event
- Eucharistic Preachers
  - Diocesan Retreats
  - Parish Retreats
  - Adoration & Healing Events
- Home Retreat Guide

These resources are available at: [fargodiocese.org/revival](http://fargodiocese.org/revival)

# Parish Self-Reflection Instructions

## Announcement and Bulletin Insert:

As part of our Fargo Diocesan Synod we are doing a parish self-reflection survey.

The goal of this survey is three-fold.

1. To Gauge where the faith of the Church is at in the Diocese of Fargo.
2. To Help the faithful reflect upon where they are at and where they could be.
3. To Begin the discussion about what the next steps are to help get us where the Holy Spirit wants us to be.

You can take the self-reflection online at [fargodiocese.org/synod](http://fargodiocese.org/synod). Paper forms of the questionnaire are also available (where?). We ask that you complete the self-reflection online or turn the paper form into the parish office before the first Sunday of Advent, November 27, 2022.

## How to make surveys available

1. Use the above for parish announcements and bulletin each weekend until the end of November.
2. Print copies and have them put in to the collection basket or turned in to the parish office
3. Put survey link and QR code in your bulletin and on your social media and website

**Send spreadsheet (see page 35) of paper survey results to the Chancellor's Assistant  
no later than December 15, 2022**

[tamara.krogman@fargodiocese.org](mailto:tamara.krogman@fargodiocese.org)

URL: [www.fargodiocese.org/synod](http://www.fargodiocese.org/synod)

QR Code:



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**Parish:** \_\_\_\_\_ **City:** \_\_\_\_\_

**1. How often do you do the following?** (circle answers)

- |  |       |        |         |          |       |
|--|-------|--------|---------|----------|-------|
| <input type="radio"/> Prayer with others | daily | weekly | monthly | annually | never |
| <input type="radio"/> Personal prayer    | daily | weekly | monthly | annually | never |
| <input type="radio"/> Couples Prayer     | daily | weekly | monthly | annually | never |
| <input type="radio"/> Daily Mass         | daily | weekly | monthly | annually | never |
| <input type="radio"/> Sunday Mass        | daily | weekly | monthly | annually | never |
| <input type="radio"/> Confession         | daily | weekly | monthly | annually | never |
| <input type="radio"/> Adoration          | daily | weekly | monthly | annually | never |

**2. How are you involved in your parish or community?** (check box for all that apply)

- ☐ Volunteer at the parish or in the community
- ☐ Welcome a visitor or greet someone who you don't see often
- ☐ Assist the elderly, sick or less fortunate
- ☐ Not currently involved
- ☐ Not currently involved, but would like to be

**3. What best describes your family situation** (circle answer)

- ☐ Single
- ☐ Ordained or Consecrated Celibate
- ☐ Married with no Children
- ☐ Married with Children at home
- ☐ Married with Grown children
- ☐ Divorced and civilly married outside the Church
- ☐ Divorced and single
- ☐ Widow or widower

**4. How has your parish helped you?** (check box for all that apply)

- ☐ Deepened my relationship with Christ and prayer
- ☐ Increased my understanding of Church teaching
- ☐ Increased my knowledge of Scripture
- ☐ Invited me into service of neighbor
- ☐ Stretched my perception of mission

Other \_\_\_\_\_

5. In what areas do you see the Diocese assisting you/ your parish most? (check box for all that apply)

- ☐ Catechesis and Education: Understanding Church teaching
- ☐ Invitation into Christian Charity
- ☐ Pro-Life Activities
- ☐ Vocation Awareness
- ☐ Family Life Support
- ☐ Youth Discipleship
- ☐ Liturgy and Sacraments

6. How connected would you say your parish is in the larger community?

Not Connected 1 2 3 4 5 Very Connected

7. How would you rate your parish on a scale of 1 to 5?

- On a mission to Evangelize and Invite Low 1 2 3 4 5 High
- Maintaining our Faith Community Low 1 2 3 4 5 High
- Growing in Relationship with Jesus in the Eucharist Low 1 2 3 4 5 High
- United to the One, Holy, Catholic and Apostolic Church Low 1 2 3 4 5 High
- Celebrates with beautiful liturgy, devotion and prayer Low 1 2 3 4 5 High
- Other \_\_\_\_\_

8. How might visitors describe your parish? (choose all that apply)

- On a mission to Evangelize and Invite Low 1 2 3 4 5 High
- Maintaining our Faith Community Low 1 2 3 4 5 High
- Growing in Relationship with Jesus in the Eucharist Low 1 2 3 4 5 High
- United to the One, Holy, Catholic and Apostolic Church Low 1 2 3 4 5 High
- Celebrates with beautiful liturgy, devotion and prayer Low 1 2 3 4 5 High
- Other \_\_\_\_\_

9. How active is your parish in communicating and providing opportunities to serve?

Not Active 1 2 3 4 5 Very Active

10. How would you rate your financial giving to your parish? Minimal 1 2 3 4 5 Sacrificial

11. How would you rate your time/talent giving to your parish? Minimal 1 2 3 4 5 Sacrificial

12. How would you rate your financial giving to other Catholic causes? Minimal 1 2 3 4 5 Sacrificial

13. How would you rate your time/talent giving to other Catholic causes? Minimal 1 2 3 4 5 Sacrificial

14. Others Comments:

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## Synod Delegates

After the Listening Sessions, the bishop invites pastors to suggest and the pastoral council to elect a Synod Delegate for the parish (perhaps two from larger parishes) to attend the Diocesan Synod as lay representative.

### Diocesan Synod Delegate Expectations

- Must be a Catholic in good standing
- Will assist the pastor and team in study of questions provided by the bishop
- Attend the three day Synodal Assembly in Fargo to share the feedback from these discussions. (April 11-13, 2024)

### Eucharistic Missionary Team

As part of the Eucharistic Revival we invite pastors to create a Eucharistic Missionary Team. It is recommended that a member from this team be elected as Parish Synod Delegate.

In July 2018, Pope Francis spoke about two characteristics of missionary discipleship during the Angelus on Sunday: *mission has a center and mission has a face*. **The goal of our efforts is relationships more than results.** To this end member of the team will be asked to:

#### Be Centered on Christ

- Pray for the outpouring of the Holy Spirit in their lives and over the Diocesan Synod and Eucharistic Revival
- Receive, reflect and read the communications from the Diocese. To offer feedback and share the message with others.
- Attend one day training retreat with Catholic Education and Formation (CEF) staff
- Meet monthly with CEF mentor (remote) and Missionary Team to pray and brainstorm ideas for building relationships in the parish
- Attend Diocesan Eucharistic Conference (September 23-24, 2022) and Diocesan Pilgrimage to National Eucharistic Congress, if possible (July 15-24, 2024)

#### Be the Face of Christ

- Attend, invite and assist with
  1. Local Synod Listening Session
  2. Parish Missions and Eucharistic Revival Planning and Events
    - Quarterly events that invite a deepened Eucharistic Faith

## Inviting Synod Delegate/Missionary Disciples

A major component of leadership is to disciple others. This requires us to observe and recognize the work that the Holy Spirit is doing in the lives of those we serve, and to discern the proper time and works to invite them into. As you study the following paragraphs, I invite you to:

1. Read each paragraph of the attached study guide on page 23-26 and underline key points that stand out to you.
2. Define these key points in your own words.
3. Take it to prayer and ask the Holy Spirit to guide your discernment.
4. Write down names of people who come to mind.
5. Take those names to prayer and ask the Holy Spirit to guide your discernment.

Our desire is to discern whom the Holy Spirit wants us to invite and engage in this important work of re-igniting the Church in a way that helps bring the Gospel message of Jesus Christ into every human situation. The candidates for this work have already been invited and prepared by the Holy Spirit. Now they need us to offer affirmation of that invitation and encouragement to continue forward.

Name

Gifts


# A Study Guide for Synod Delegates/Missionary Disciples

Excerpt from Bishop Folda Pentecost Homily 2022

“As the Father has sent me, so I send you...Receive the Holy Spirit.” It is often said that Pentecost is the birthday of the Church. Ten days after our Lord’s Ascension into heaven, the Holy Spirit came down upon his apostles and filled them with the power of his grace. He confirmed them as his Church and blessed them for the mission he gave to them, a mission to sanctify the world and to make disciples of all nations. And that is what we celebrate today. By the outpouring of his Holy Spirit, Jesus continues to abide with his Church and with each one of us in grace. He opens our minds and hearts to his saving truth. He sanctifies us through the sacraments, and he send us forth as his ambassadors, as his missionaries. To be a disciple of Jesus is to be a missionary, to be filled with his Spirit and sent forth as his witness.

The Holy Spirit is sometimes overlooked in our spiritual lives. I think for good reason we all focus on the person of Jesus, the Son of God. And we understand his Father as our Father, as the one who sent his beloved Son to us as our Savior. But the Holy Spirit is just as important to us now, because it’s the Spirit who gives life to the Church, who imparts the divine life of God to us through the sacraments, who gives us every grace we need to live as followers of Jesus. From the moment of Pentecost, when the tongues of fire came down on the apostles, the Holy Spirit has been the living soul of Christ’s Church, his mystical Body here on earth, and he abides in our souls too.

Watch videos on Diocesan Youtube page:

[www.fargodiocese.org/revival](http://www.fargodiocese.org/revival)

## **Msgr. Thomas Richter**

- Eucharistic Missionary Discipleship (9:55)
- The Need for Evangelization (7:22)
- Why we Don’t Evangelize (10:04)

## **Msgr. Robert Laliberte**

- Faith Comes through hearing (11:03)

## **Fr. James Ermer**

- This is a Hard Teaching (6:45)

Excerpts from:

## Letter “*Iuvenescit Ecclesia*”

Regarding the Relationship Between Hierarchical and Charismatic Gifts  
in the Life and the Mission of the Church

Congregation for the Doctrine of the Faith

The work of effectively proclaiming the Gospel has proven to be particularly urgent in our time. The Holy Father Francis, in his Apostolic Exhortation *Evangeli Gaudium*, recalls that: “If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life”. The invitation to be a Church which “goes forth” leads to a rereading of the whole Christian life in a missionary key. The work of evangelization touches every dimension of the Church: from ordinary pastoral ministry, to her proclamation to those who have abandoned the Christian faith and, in particular, to those who do not know Jesus Christ or have always rejected Him. In the essential work of new evangelization, it is now more than ever necessary to recognize and value the numerous charisms capable of reawakening and nourishing the life of faith of the People of God.

### *The gifts of the Holy Spirit in the Church in mission*

1. The Church rejuvenates in the power of the Gospel and the Spirit continually renews her, builds her up, and guides her “with hierarchical and charismatic gifts”. As the Fathers love to show, the action of the divine Paraclete in the Church is multiform. John Chrysostom writes: “What gifts that work for our salvation are not given freely by the Holy Spirit? Through Him we are freed from slavery and called to liberty; we are led to adoption as children and, one might say, formed anew, after having laid down the heavy and hateful burden of our sins.

### *The charismatic gifts shared*

16. It is important to remember how varied the charismatic gifts may be among themselves, not only because of their specific character, but also on account of their diffusion within the ecclesial communion. The charismatic gifts “are given to individual persons, and can even be shared by others in such ways as to continue in time a precious and effective heritage, serving as a source of a particular spiritual affinity among persons”. The relationship between the personal character of the charism and the possibility of sharing it expresses a decisive element in its dynamic, insofar as it touches upon the relationship that, in the ecclesial communion, always links person and community.

### *Recognition by ecclesial authorities*



17. Recognizing the authenticity of a charism is not always an easy task, it is, nonetheless, a dutiful service that pastors are required to fulfill. The faithful have “the right to be informed by their pastors about the authenticity of charisms and the trustworthiness of those who present themselves as recipients thereof”. These authorities should, to this end, bear in mind the unforeseeable nature of the charisms inspired by the Holy Spirit and evaluate them according to the rule of faith with the intention of building up the Church. This process is time-consuming. It requires an adequate period to pass in order to authenticate the charisms, which must be submitted to serious discernment until they are recognized as genuine...the charism must have the proper time to grow and mature. This would extend beyond the period of initial enthusiasm ...the authority of the Church must benevolently accompany...the pastor’s accompaniment will never diminish, because, just as the solicitous love of the Good Shepherd always accompanies the flock, so too the paternity of those in the Church called to be vicars of the Good Shepherd never wanes.

#### *The charismatic gifts in the universal and particular Church*

21. The individual bishops... are the visible principle and foundation of unity in their particular Churches, fashioned after the model of the universal Church, in and from which Churches, comes into being the one and only Catholic Church”. This implies that in every particular Church “the one, holy, catholic, and apostolic Church of Christ is truly present and operative”.

In this way, the foundation is laid for the relationship between hierarchical and charismatic gifts within the relationship between the universal Church and the particular Churches. On the one hand, the charismatic gifts are given to the whole Church; on the other hand, the dynamism of these gifts must actualize itself in the service of a concrete diocese, which is “a portion of the People of God which is entrusted to a bishop to be shepherded by him with the cooperation of the presbytery”. To this end, it may be useful to remember the case of the Consecrated Life; this is not a reality external to or independent of the life of the local Church; rather it constitutes a particular way of being in the midst of the local Church, which is marked by the radicalness of the Gospel and which possesses its own specific gifts...it denotes a more profound interaction between the universal and particular dimension of the Church.

#### *Criteria for discerning the charismatic gifts*

18. In this context, it is useful to remember certain criteria, as set out by the Church’s Magisterium in recent years, for the discernment of the charismatic gifts...These criteria are intended to help the recognition of the authentically ecclesial nature of the charisms.

a) *The Primacy of the vocation of every Christian to holiness.* Every [work] that is born from sharing in an authentic charism must always be at the service of holiness in the Church and, therefore, of the increase of charity and an authentic movement towards the perfection of love.

b) *Commitment to spreading the Gospel.* Authentic charisms “are gifts of the Spirit integrated into the body of the Church, drawn to the center which is Christ and then channeled into an evangelizing impulse”. In this way they must be marked by “conformity to and participation in the Church’s apostolic goals” and show “a missionary zeal which will increase their effectiveness as participants in a re-evangelization”.

c) *Profession of the Catholic Faith.* Every charismatic [work] must be a place of education in the faith in its fullness “embracing and proclaiming the truth about Christ, the Church and humanity, in obedience to the

Church's Magisterium, as the Church interprets it"; for this reason they must avoid venturing "beyond the doctrine and the ecclesial community". Indeed if "one does not remain within these, one is not united to God and Jesus Christ (cf. 2 Jn 9)".

d) *Witness to a real communion with the whole Church...* This implies a "loyal readiness to embrace the doctrinal teachings and pastoral initiatives", as well as "a readiness to participate in programs and Church activities at the local, national and international levels; a commitment to catechesis and a capacity for teaching and forming Christians".

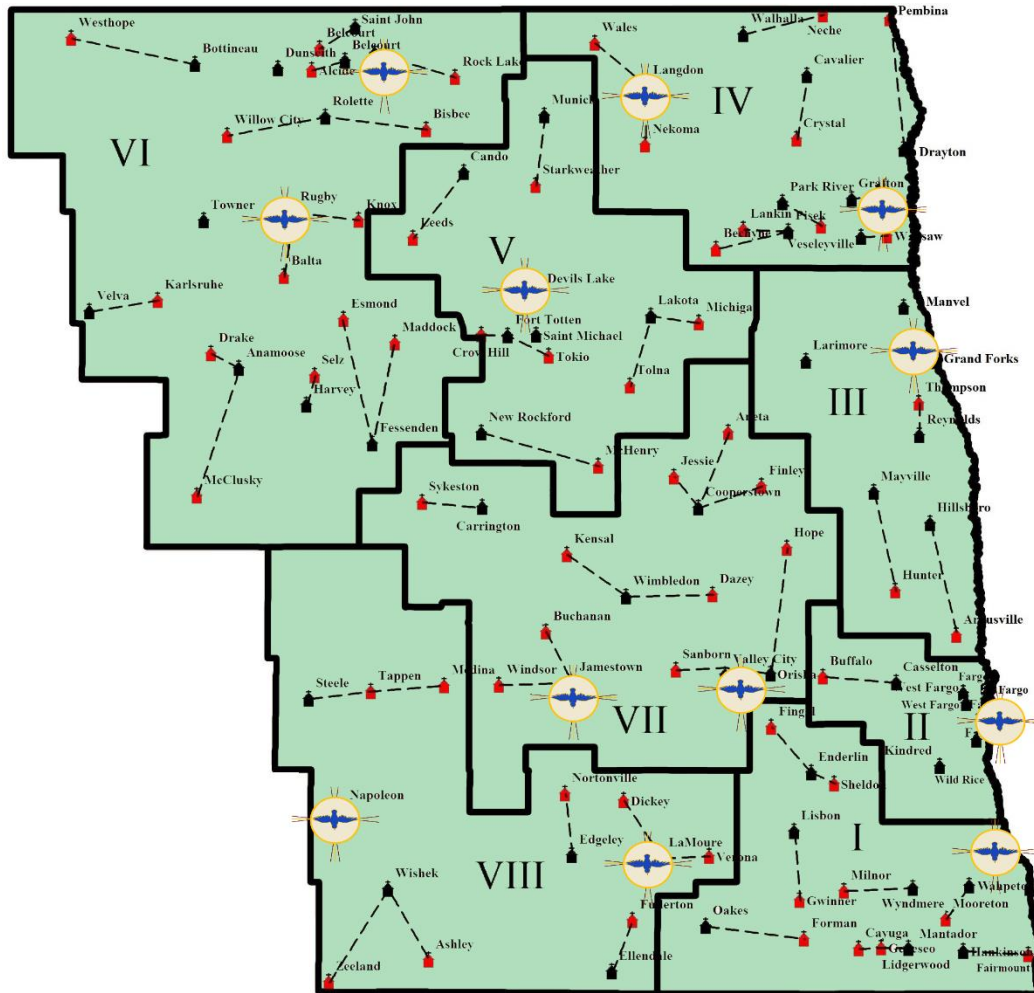
e) *Recognition of and esteem for the reciprocal complementarity of other charismatic elements in the Church.* "A sure sign of the authenticity of a charism is its ecclesial character, its ability to be integrated harmoniously into the life of God's holy and faithful people for the good of all. Something truly new brought about by the Spirit need not overshadow other gifts and spiritualities in making itself felt".

f) *Acceptance of moments of trial in the discernment of charisms.* Because a charismatic gift may imply "a certain element of genuine originality and of special initiative for the spiritual life of the Church" and in its surrounding "may appear troublesome", it follows that one criteria of authenticity manifests itself as "humility in bearing with adversities", such that: "The true relation between genuine charism, with its perspectives of newness, and interior suffering, carries with it an unvarying history of the connection between charism and cross". Any tensions that may arise are a call to the practice of greater charity in view of the more profound ecclesial communion and unity that exists.

g) *Presence of spiritual fruits* such as charity, joy, peace and a certain human maturity (cf. Gal 5:22); the desire "to live the Church's life more intensely", a more intense desire of "listening to and meditating on the Word"; "the renewed appreciation for prayer, contemplation, liturgical and sacramental life, the reawakening of vocations to Christian marriage, the ministerial priesthood and the consecrated life".

h) *The social dimension of evangelization.* It is also necessary to recognize that, as a result of the impulse of charity, "the *kerygma* has a clear social content: at the very heart of the Gospel is life in community and engagement with others". This criteria of discernment, which refers not exclusively to lay entities in the Church, underlines the necessity of being "fruitful outlets for participation and solidarity in bringing about conditions that are more just and loving within society". In this regard the "desire to be present as Christians in various settings of social life and the creation and awakening of charitable, cultural and spiritual works; the spirit of detachment and evangelical poverty leading to a greater generosity in charity towards all" are significant.

## Prayer and Regional Listening Sessions



Parish, Location (6:30pm-9:00pm)	Date
Holy Spirit, Fargo	Tues. Jan. 17
Holy Cross, West Fargo (2:00pm-4:30pm)	Sun. Jan. 22
Sts. Anne and Joachim, Fargo	Tues. Jan. 24
St. Joseph's, Devils Lake	Mon. Jan. 30
St. James Basilica, Jamestown	Tues. Jan. 31
St. Michael's, Grand Forks	Thurs. Feb. 2
St. Catherine's, Valley City	Tues. Feb. 7
St. John's, Wahpeton	Wed. Feb. 8
St. Alphonsus, Langdon	Tues. Feb. 14
St. Ann's, Belcourt	Wed. Feb. 15
St. Therese, Rugby	Thurs. Feb. 16
St. Philip Neri, Napoleon	Tues. Feb. 21
St. John's, Grafton	Thurs. Feb. 23
Holy Rosary, La Moure	Tues. Feb. 28
St. Paul Newman (invite NDSCS and VCSU)	Wed. March 8
St. Thomas Newman (Invite Mayville)	Thurs. March 9

# Role of Parish Representative and Pastor

The basic needs for the Listening Sessions are to:

1. Communicate with the Steve Splonskowski at the Diocese in organizing the Listening Sessions.
2. Be familiar with the “Synod Leadership Guide” (a separate document, available from [www.fargodiocese.org/synod](http://www.fargodiocese.org/synod)) and “Listening Sessions Format” (given below), be present and participate in the Listening Session.
3. Help publicize the event in your bulletin and through announcements so it is well attended.
4. Make Preparations for prayer and Eucharistic Adoration
  - Arrangements required for Exposition and Benediction
    - Monstrance, Luna and Consecrated Host
    - Candles
    - Cope and Humeral Veil
    - Corporal
    - Thurible and Boat/Incense
    - Servers
5. Setup and organize gathering space and hospitality: (we anticipate 25-50 attendees for smaller regions, and 50-100 attendees for larger)
  - Facilitation Needs:
    - podium, projector (with HDMI input) and screen
    - chairs and tables setup (or separate rooms) for small group discussion
    - wireless microphone, a fresh battery and working sound system
  - Hospitality
    - Water and coffee; glasses and cups
    - Bars and cookies (optional)

# Listening Sessions Format

*(a guide/workbook will be provided to all attendees)*

## *Environment: Church*

- 6:30 Opening Remarks: Pastor welcomes attendees and team, Introduces Steve Splonskowski
- 6:35 Introduction of team and Logistics of the evening: Steve Splonskowski
- 6:45 Introduction of Bishop Folda: Pastor welcomes Bishop and Invites him to address those assembled
- 6:50 Bishop Folda
  - Address the general questions of “What is a synod?”
  - “Why are we here?”
  - “What is our hoped for outcome tonight?”
    - Often times we don’t know the answer to the question: how do we best respond our current situation, very often we don’t even know the right questions to ask to get the answer.
    - These sessions are times to listen and brainstorm, we will not have immediate answers.
    - Our hope tonight is that through your feedback we will be able to arrive at the right questions to ponder at our Synod.
    - The Holy Spirit guiding our synodal process will help us distill and discuss these questions in depth so that we can arrive at the answers to what our next steps should be.
  - Transition to Adoration: “The Source Summit of our faith is Jesus, in the Eucharist...”
- 7:00 Exposition and Eucharistic Adoration
- 7:05 Reading from Scripture and time for Self-Reflection
- 7:15 Reading from Scripture and time for Self-Reflection
- 7:30 Benediction

*Environment: Move to Space Conducive for Gathering*

*(Steve Splonskowski will moderate the meeting and discussion)*

7:45 Small group discussion (groups gather at table and discuss each question for 15 minutes...change as bell rings)

- Choose a table representative to write down shared ideas on feedback form and present ideas to the group
  - Top 3 things that are working well at your parish/the Diocese? (7:45-8:00)
  - Top 3 challenges to address in your parish/ the Diocese? (8:00-8:15)
  - What is one step I might be called to take to respond? (8:15-8:30)

8:30 Large group sharing

- Table representative shares ideas with the group (2-3 minutes each)
- Recorder takes notes, facilitator writes on the board

9:00 Brief closing, thank you and prayer. Dismissal & gathering of feedback forms.

9:05 Table representatives give their feedback forms to the Recorder.

## Task Planning Calendar Timeline 2022

		May	June June 5: Pentecost June 19: Corpus Christi	July
Synod		Create Secretariat Create Preparatory Commission	Announce Synod Create Synod Manual	Provide Draft of Synod Manual to Priests Council July 12th
Revival			Diocesan Eucharistic Procession(s) Begin Revival	Develop and prepare Eucharistic Prayer/ Catechesis Plan/ Resources
	August	September	October	November
Synod	Finalize Synod Manual	Present at Presbyterate days: Synod Manual and Parish Reflection Questionnaire.	Pray Parish Self-Reflection	Pray Parish Self-Reflection
Revival	Develop and prepare Eucharistic Prayer/ Catechesis Plan/ Resources	<i>Redeemed Eucharistic Conf.</i>	Monthly Reflections on the Sacraments by Fr. James Ermer	Monthly Reflections on the Sacraments by Fr. James Ermer
	December Dec. 25: Christmas			
Synod	Pray Submit Parish Self-Reflection			
Revival	Monthly Reflections on the Sacraments by Fr. James Ermer			

## Timeline 2023

	January	February <i>Feb. 22: Ash Wed.</i>	March	April <i>Apr. 9: Easter</i>
Synod	Pray Deanery Assessment Listening Sessions	Pray Deanery Assessment Listening Sessions	Pray Listening Sessions	Pray Consult Presbyteral Council
Revival		<b>Lenten Devotional Resources and Retreats</b>		
	May <i>May 28: Pentecost</i>	June <i>June 11: Corpus Christi</i>	July	August
Synod	Pray Announce Synod Topics	Pray Develop Synod Resources	Pray Develop Synod Resources	Distribute Synod Resources Form Delegations
Revival		<b>Parish Eucharistic Processions</b>		<b>Parish Small Group Formation and Resources</b>
	September	October	November	December <i>Dec. 25: Christmas</i>
Synod	Train Delegates	Parish Consultation	Parish Consultation	Deanery Consultation
Revival	<b>Form Eucharistic Witnesses</b>	<b>Appoint Delegates to Natl. Congress</b>		



## Timeline 2024

	January	February Feb. 14: Ash Wed.	March Mar. 31: Easter	April
Synod	Deanery Consultation	Synod Prayer	Synod Prayer	<b>Synodal Assembly April 11-13 at St. Mary's Cathedral</b>
Revival				
	May May 19: Pentecost	June June 2: Corpus Christi	July	August
Synod	Synod Assessment	Synod Assessment	Synod Assessment (Draft Pastoral Plan)	Synod Assessment (Draft Pastoral Plan)
Revival			July 17-21: National Congress (Indianapolis, IN)	
	September	October	November	December Dec. 25: Christmas
Synod	Synod Declarations	(Publish Pastoral Plan)	( Distribute Implementation Tool)	Parishes Develop Implementation Plans
Revival	Parish Eucharistic Missionaries			Parishes Implement Pastoral Plans (2025–2028)



## Parish Self-Reflection Paper Response Reporting Template

**Parish:** \_\_\_\_\_ **City:** \_\_\_\_\_

1. <b>How often do you do the following?</b>		Indicate number that chose each of the following:				
		daily	weekly	monthly	annually	never
o Prayer with others						
o Personal prayer						
o Couples Prayer						
o Daily Mass						
o Sunday Mass						
o Confession						
o Adoration						

2. <b>How are you involved in your parish or community?</b>		Indicate number that chose each of the following:	
o Volunteer at the parish or in the community		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Welcome a visitor or greet someone who you don't see often		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Assist the elderly, sick or less fortunate		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Not currently involved		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Not currently involved, but would like to be		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	

3. <b>What best describes your family situation</b>			
o Single		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Ordained or Consecrated Celibate		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Married with no Children		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Married with Children at home		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Married with Grown children		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Divorced and civilly married outside the Church		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Divorced and single		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Widow or widower		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	

4. <b>How has your parish helped you? (choose all that apply)</b>			
o Deepened my relationship with Christ and prayer		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Increased my understanding of Church teaching		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Increased my knowledge of Scripture		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Invited me into service of neighbor		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Stretched my perception of mission		<table border="1" style="width: 50px; height: 20px; margin: 0 auto;"> <tr><td></td></tr> </table>	
o Other thoughts listed:			

**5. In what areas do you see the Diocese assisting you/ your parish most?**

Indicate number that chose each  
of the following:

- o Catechesis and Education: Understanding Church teaching
- o Invitation into Christian Charity
- o Pro-Life Activities
- o Vocation Awareness
- o Family Life Support
- o Youth Discipleship
- o Liturgy and Sacraments


**6. How connected would you say your parish is in the larger community?**

Indicate number that chose each  
of the following:

1	2	3	4	5

**7. How would you rate your parish on a scale of 1 to 5?**

Indicate number that chose each  
of the following:

	1	2	3	4	5
o On a mission to Evangelize and Invite					
o Maintaining our Faith Community					
o Growing in Relationship with Jesus in the Eucharist					
o United to the One, Holy, Catholic and Apostolic Church					
o Celebrates with beautiful liturgy, devotion and prayer					
o List Others					

**8. How might visitors describe your parish?**  
(choose all that apply)

Indicate number that chose each  
of the following:

- o On a mission to Evangelize and Invite
- o Maintaining their Faith Community
- o Growing ever deeper in their Relationship with Christ
- o United to the One, Holy, Catholic and Apostolic Church
- o Celebrates with beautiful liturgy, devotion and prayer


9. How active is your parish in communicating and providing opportunities to serve?

Indicate number that chose each of the following:

1	2	3	4	5

Indicate number that chose each of the following:

	1	2	3	4	5
10. How would you rate your financial giving to your parish?					
11. How would you rate your time/talent giving to your parish?					
12. How would you rate you financial giving to other Catholic causes?					
13. How would you rate your time/talent giving to other Catholic causes?					

10. How would you rate your financial giving to your parish?

11. How would you rate your time/talent giving to your parish?

12. How would you rate you financial giving to other Catholic causes?

13. How would you rate your time/talent giving to other Catholic causes?

1	2	3	4	5

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