



# ***On the way together...***

*Diocese of Victoria Permanent Pastoral Synod*



*Communion | Participation | Witness*

*Conversation in the Spirit*

Facilitator's Guide

January 2026

*The Diocesan Permanent Pastoral Synod (DPPS) provides facilitator training throughout the year, available both online and in person. This training is based on adult education principles: it values your experience, offers you choices in how you participate (such as speaking, writing, or listening), and explains the purpose behind each part of the process.*

*As a facilitator, your primary role is to ensure every Conversation in the Spirit is safe, welcoming, and confidential. Everyone should feel comfortable sharing honestly and listening deeply. Sessions are designed to be respectful and supportive, so all voices are heard, and privacy is protected.*

*We wish to formally recognize and express our deep gratitude to the [School for Synodality](https://www.schoolforsynodality.org.uk)<sup>1</sup> for its invaluable contributions to the development of our facilitator training program. The methodologies, principles, and resources—particularly those found in the Conversation in the Spirit materials—have provided foundational guidance and inspiration for our approach. We acknowledge the use and adaptation of these resources with sincere appreciation.*

<sup>1</sup> <https://www.schoolforsynodality.org.uk/our-resources/conversations-in-the-spirit-a-how-to-guide>

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## Our Beginnings: The Synodal Journey 2021–2024

“Our synodal journey as the people of God in the Diocese of Victoria continues. Since the beginning of our walking together—our *syn-hodos*—the heart of our way together has been listening to the Holy Spirit through the Word of God, and listening to one another. Together, this has become a rich ‘Conversation in the Spirit.’”

— **Most Reverend Gary Gordon, Bishop of Victoria (October 2025)**



The global Synod on Synodality (2021–2024) invited Catholics everywhere to rediscover the ancient and essential practice of *walking together*. This journey called us to nurture spaces of encounter, reflection, and shared discernment so the whole Church might better live Communion, Participation, and Witness.

As parishes explored this ancient new way of being Church, they learned that **synodality is not a project or event—it is a way of life**. The Conversation in the Spirit builds upon this understanding.

### A Way of Being: A Church That Listens, Learns, and Walks Together

In 2023, Bishop Gary Gordon asked each parish to name facilitators to help coordinate parish-level Conversations in the Spirit and to work collaboratively with the diocesan team.

At each Conversation in the Spirit, individuals share their lived experiences of journeying together as Church. Participants listen to one another with openness and curiosity, discerning how the Holy Spirit is speaking—both personally and collectively. This process strengthens our diocesan culture of communal discernment.

The establishment of the Diocesan Permanent Pastoral Synod (DPPS) in 2023–2024 ensures that synodality remains an ongoing and faithful practice in our Diocese.

The Church believes that faith, hope, and love are gifts of the Holy Spirit, and that through Baptism each person is called to help share these gifts in the world.

- Everyone has gifts, experience, and insight.
- Sharing those gifts helps bring hope, compassion, and justice into the world.
- Faith isn't meant to stay inside church walls—it's meant to show up in daily life.

The Church is called to be a living body, not a distant institution. Every Baptized person is essential to the life and witness of the Church. Through intentional listening, discernment, and shared responsibility, the Church is strengthened in its ability to respond to the needs of today's world. This vision is guided by three foundational pillars: Communion, Participation, and Witness.

### Communion: Listening as a Way of Love

Listening is an act of love.

- Listening to God (through prayer and Scripture)
- Listening to one another (especially people who may not usually be heard)

When the Church listens—to God through Scripture and prayer, and to one another through shared reflection—it creates what is known as a Conversation in the Spirit. In plain terms, that means making space for reflection, honesty, and shared wisdom. This form of listening:

- Honours the dignity of every person
- Creates space for healing and truth
- Allows leaders and community members to discern the way forward together

Communion means walking together. In communion, bishops, priests, deacons, religious, and the People of God shepherd the Church collectively, through trust and mutual listening.

### **Participation: Every Voice Matters**

Participation affirms that all are welcome, and all are called.

- The voice of each person matters to the Bishop, pastors, and appointed lay leaders.
- Each person brings unique charisms, talents, and life experience.
- Participation calls people to be intentional disciples—active contributors, not passive observers.

When the Church truly listens, individuals experience that being heard is as powerful as being loved.

Everyone discerns together—meaning they pray, listen, reflect, and inform the best way forward. It means the Bishop, pastors / pastoral administrators, principals, and Diocesan leadership create pastoral direction by truly hearing the people they serve.

This doesn't mean everyone votes on every single issue or topic. It means leaders make better decisions because they've truly heard the people they serve.

### **Witness: Bringing Good News Together**

*“When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:*

*“The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
to proclaim the year of the Lord’s favor.”*

*And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”” (Luke 4:16-21)*

The Church exists to bring Good News by word and action.

- Every Baptized person is a bearer of this witness.
- The Gospel calls us to bring hope, dignity, and freedom to all people.

Inspired by Luke 4:16–21 (which is considered a blueprint for Jesus’ ministry and therefore the way of the Church) the Church is especially called to serve the poor, the blind, prisoners, and the oppressed.

Witness is not only something the Church does—it is something the Church is. We announce the “time of God’s favour” by how we live, listen, and serve together. Jesus did this through word and deed, through stories (parables) and signs (miracles), which reached people’s hearts.

### **A Note on Intentional Language**

The Vatican Synod on Synodality (2021–2024) used the phrasing “For a Synodal Church: Communion, Participation, and Mission.” In the Diocese of Victoria, we are choosing to use the word “Witness” in the place of “Mission.”

We want to choose our language carefully and intentionally. In Canada, the word “mission” carries historical weight connected to colonization and harm experienced by Indigenous Peoples and other marginalized communities. While the Church’s call to love, serve, and proclaim hope remains unchanged, the words we use to express that call matter deeply.

By using language such as Witness, we emphasize lived faith, shared responsibility, and walking together—rather than imposing or conquering. This choice reflects our continued commitment to reconciliation, listening, and a Church shaped by relationship and humility.

### **A Conversation in the Spirit: Building a Culture of Communion, Participation, and Witness**

A Conversation in the Spirit draws from an ancient ecclesial practice that encourages:

- Deep listening without debate
- Reflection grounded in silence
- Respect for every voice
- Communal discernment
- Openness to where the Holy Spirit is leading

This method has been used in diverse contexts—from diocesan assemblies to parish leadership discussions, from difficult conversations to creative visioning. It helps slow down our pace, deepen our listening, and open us to God’s grace at work in our community.

Helpful Habits for Conversation in the Spirit:

- Listen deeply to others.
- Encourage all voices to be heard.
- Be mindful of “air time.”
- Stay curious—even when you disagree.
- Maintain confidentiality (“share the learning, not the story”).
- Observe time boundaries.

## Facilitator's Guide

Below is the recommended structure for a 70-minute session. Facilitators may adjust timings according to group size, pastoral needs, or local context.

- Welcome & Introductions – 10 minutes
- Prayer, Silence & Discernment – 5 minutes
- Sharing (Three Rounds) – 45 minutes
- Summaries, Themes & Closing Prayer – 10 minutes

### Process Overview

The purpose of this process is to enter into a *Conversation in the Spirit*—a prayerful, reflective, and deeply respectful way of discerning together as Church.

### Process Goals

- **Listen to one another** with openness, curiosity, and reverence.
- **Discern the movement of the Holy Spirit** within our individual responses and within the group's collective experience.
- **Live out our discernment**, continuing the journey toward deeper *Communion, Participation, and Witness* across our Diocese and parishes.
- **Gather the themes** that arise from the conversations—without debating, interpreting, or forming conclusions—and bring these themes forward to the next plenary.

### Notes for Facilitators

**Read these notes before you get started:**

**Timings** are only suggested; you are encouraged to adjust the structure to better meet your group's pastoral needs.

**Choose an appropriate prayer for the opening and closing.**

**Room set up:**

- Set up chairs in a circle.
- Small groups should be spaced far enough apart to avoid distraction.
- Avoid seating two groups in the same room without sufficient distance.
- Informal or comfortable seating works well; pews are less ideal.
- A talking piece (stone, cross, or similar) may help maintain a respectful pace and turn-taking.
- Consider accessibility needs, including hearing, language, and mobility.

**Introduce the question** that everyone will be reflecting on today. Offer a brief explanation of the question and invite participants to approach it prayerfully.

**Important: before you begin, ask**, “Does anyone have any questions before we start?” If there is hesitation, model the process by sharing briefly (about 2 minutes).

**Affirm** the value of each participant's lived experience.

**Invite** participants to choose how they wish to engage (speaking, silence, writing).

**Silence is essential** - offer alternatives (e.g., journaling, doodling) for those who are uncomfortable with stillness. If the group struggles, gently reset with a moment of silence or use a talking piece: model reverence and stillness.

**Co-create** group agreements at the start to promote autonomy and safety.

**Use open-ended questions** to deepen reflection without leading or interpreting.

**Pause between sharing** to honor individuals' different processing speeds.

**Timing:** Each participant has up to 5 minutes to speak. If someone goes slightly over, that is acceptable; others may tell less.

**Pastoral Sensitivity** - sharing experiences may evoke strong emotions. Encourage participants to seek support from trusted individuals or pastoral resources if needed. Adults often bring complex life experiences. Provide gentle reassurance, normalize emotional responses, and ensure participants know they may step out, pause, or choose not to share.

**Your role as a facilitator** is to guide—not teach. Trust the wisdom present in the group. Support reflection rather than providing answers.

**Intervene gently** when:

- A conversation becomes a debate,
- Participants talk over one another, or
- When a discussion drifts into problem-solving.

Re-ground the group in listening, not discussion.

## Suggested Program Outline

### Welcome & Introductions (10 minutes)

- Welcome everyone.
- Provide an Indigenous territorial acknowledgement.
- Please introduce yourself and invite participants to do the same.
- Show the introductory video: Introducing Conversation in the Spirit video (3:09 min)  
<https://www.youtube.com/watch?v=5UMI-mvQmV8&t=11s>

### Prayer, Silence & Discernment (5 minutes)

- Open in prayer – invite participants into 5 minutes of silent prayer.
- Optional: soft instrumental music may support the atmosphere.

### Sharing: Conversation in the Spirit – Three Rounds (45 minutes)

- Begin with silence to hold the question before God.
- 1. Round One:**

*Just before the sharing, invite everyone to ask themselves the question when each person speaks: “What do I hear?” This really helps intentional listening.*

    - Each person shares.
    - No discussion or questions.
    - A moment of silence follows each sharing round.
    - If time permits, allow for a pause between each person.
  - 2. Round Two:**
    - Participants share what resonated, surprised, or moved them.
    - Again, silence follows each sharing.
  - 3. Round Three:**
    - Participants reflect on deeper movements of the Spirit.
    - What touched you most deeply?
    - What new insights emerged?
    - What common themes or fruits do you notice?

### Summaries, Themes & Closing Prayer (10 minutes)

- Allow the group to rest in silence for 1–2 minutes.
- Invite each person to summarize—in one word or one sentence—what arose for them.
- Listen for common themes or unique insights and make note of them on the notes form (page 9). This is extremely important for the upcoming plenary sessions.
- Close with prayer (chosen by the facilitator).
- Thank everyone for their participation.

## Conversation in the Spirit - Notes Form

Use after each session to record date, location, attendance, and key themes.

<b>Date:</b>
<b>Location (In-person, on Zoom)?</b>
<b>How many people attended?</b>
<b>What were the key themes that arose from these Conversations in the Spirit?</b> 1. 2. 3. 4. 5.

### References, Resources: & Optional Handouts:

The Art of Listening: <https://www.impactus.org/articles/the-art-of-listening/> (Darryl Dash, 2023)

[Listening Inn \(2021\). The Art and Science of Listening. PDF handout.](#)

What is Synodality? (2:59 minutes) <https://www.schoolforsynodality.org.uk/our-resources/explainer-video-what-is-synodality>

Conversation in the Spirit – resources: <https://www.schoolforsynodality.org.uk/our-resources/conversations-in-the-spirit-a-how-to-guide>

## Facilitator Checklist

### Before

- Engage parish leaders and groups.
- Select co-facilitators if needed.
- Review the facilitator guide.
- Choose opening and closing prayers.
- Hold early sessions with a small “practice group.”
- Discern about who to invite and how to reach them.
- Consider accessibility, timing, venue, and promotion.
- Reflect on who may need personal invitations.
- Send participants the questions in advance.
- Reach out to one of the DPPS leadership team to go over any questions that you might have.

### During

Follow this structure:

- Welcome & Introductions – 10 minutes
- Prayer, Silence & Discernment – 5 minutes
- Sharing (Three Rounds) – 45 minutes
- Summaries, Themes & Closing Prayer – 10 minutes

### After

- Debrief with your team.
- Complete the Notes Form and save it for the next Diocesan Plenary.

## Handouts

Pages 11 and 12 can be printed double-sided and handed out to participants.

The infographic on Page 13 could also be printed for participants.

# Conversation in the Spirit

Begin with a few moments of silence to allow ourselves to ponder the question.

## 1 *First round of conversation:*

Each person has a chance to speak. There is no discussion in this round, and there is a time of silence to allow for reflection.

## 2 *Second round of conversation:*

Share what struck you most or what resonated for you in the first round and what moved you during the time of silence. Once again this is followed by a pause for reflection.

## 3 *Third round of conversation:*

Finally in the third round participants reflect on what moved them most deeply. What new insights arise? What are the common themes or fruits of the conversation?



## How shall we be together?

- Listening to the views of others
- Encouraging everyone to speak
- Being aware of your own 'air-time' – keep contributions brief and to the point
- Remain curious – don't dismiss views that you don't agree with but get curious as to why people hold those views.
- Keeping confidentiality. The conversation should feel like a safe place for people to be able to express their views.
- Being aware of time.



*“Encounter and listening are not ends in themselves, leaving everything just as it was before. On the contrary, whenever we enter into dialogue, we allow ourselves to be challenged, to advance on a journey. And in the end, we are no longer the same; we are changed.”*

**Pope Francis, Homily for the Opening of the Synod Path**

# The conversation in the Spirit

## A dynamic of discernment in the synodal Church



Silence, prayer and listening to the Word of God

### PERSONAL PREPARATION

By entrusting oneself to the Father, conversing in prayer with the Lord Jesus and listening to the Holy Spirit, each one prepares his or her own contribution to the question about which he or she is called to discern.

#### «Taking the word and listening»

Each person takes turns speaking from his or her own experience and prayer, and listens carefully to the contribution of others.



Silence and Prayer

#### «Making space for others & the Other»

From what the others have said, each one shares what has resonated most with him or her or what has aroused the most resistance in him or her, allowing himself or herself to be guided by the Holy Spirit: "When, listening, did my heart burn in my chest?"



Silence and Prayer

#### «Building together»

Together we dialogue on the basis of what emerged earlier in order to discern and gather the fruit of the conversation in the Spirit: to recognize intuitions and convergences; to identify discordances, obstacles and new questions; to allow prophetic voices to emerge.

It is important that everyone can feel represented by the outcome of the work.

"To what steps is the Holy Spirit calling us together?"



#### Fynal prayer of thanksgiving

[www.synod.va](http://www.synod.va)  
[www.synodresources.org](http://www.synodresources.org)  
[www.prayforthesynod.org](http://www.prayforthesynod.org)

[synod.va](https://www.instagram.com/synod.va)  
[synod\\_va](https://twitter.com/synod_va)  
[synod.va](https://www.facebook.com/synod.va)



## Frequently Asked Questions

### How does the DPPS work in the Diocese?

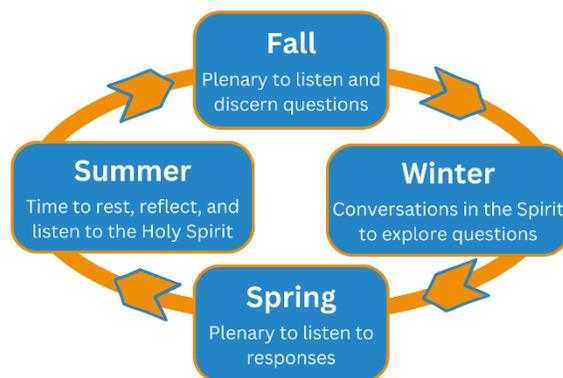
The annual cycle of the DPPS supports an ongoing rhythm of listening, gathering themes, prayerful discernment, and parish and diocesan renewal. Conversations in the Spirit are a core component of this cycle.

### What is the DPPS?

Think of it like a listening-and-advisory circle. On the Way Together (Diocesan Permanent Pastoral Synod) provides a structured way for listening and collaboration within the Church.

### Why does it exist?

- To improve communication across the Diocese.
- To listen for how the Holy Spirit is guiding the Church today.
- To work together with the Bishop, pastors / pastoral administrators, and principals by sharing the lived experiences of God’s People.
- To inform pastoral planning through authentic listening.



### How does it work?

- People gather in a circle of equal voices for a Conversation in the Spirit
- Rooted in prayer and mutual respect
- Focusing on listening, healing, and serving
- The On the Way Together initiative is a space for discernment where the wisdom of the community informs Church leadership.

***Being truly heard is understood as a powerful experience—as important as being loved.***

### Why does this matter?

The Church believes that faith, hope, and love are gifts of the Holy Spirit, and that through Baptism each person is called to help share these gifts in the world. Everyone has gifts, experience, and insight. Sharing those gifts helps bring hope, compassion, and justice into the world.

Faith isn’t meant to stay inside church walls—it’s meant to show up in daily life. The Church is called to be a living body, not a distant institution. Every Baptized person is essential to the life and witness of the Church. Through intentional listening, discernment, and shared responsibility, the Church is strengthened in its ability to respond to the needs of today’s world. This vision is guided by three foundational pillars: Communion, Participation, and Witness.

### What is a “Synodal Church”?

A Church that journeys together - listening, discerning, and participating in Witness.

### What is a Conversation in the Spirit?

A structured, prayerful listening process rooted in discernment rather than discussion.

### **What is my role as a facilitator?**

To guide the conversation, manage time, maintain safety, foster prayerful listening, and avoid debate. The DPPS provides facilitator training and ongoing support throughout the year, offered both online and in person, to ensure all facilitators feel confident and well-equipped.

### **How are sessions organized?**

Small groups (6–10 people), in person or online, for no more than 2 hours.

### **Who should participate?**

Everyone—including those on the margins, those not currently practicing, and those from other faiths or no faith.

### **How are we going to collect input?**

By summarizing themes—not conclusions—for the next plenary.

### **What are we not doing?**

- Not judging
- Not debating
- Not problem-solving
- Not drawing conclusions

## Appendix A - Synodality in Context: Comparing the Diocese of Victoria's Permanent Pastoral Synod and the Vatican's Implementation Pathways

This appendix offers a comparative overview of the Diocese of Victoria's Permanent Pastoral Synod process and the Vatican's global framework for synodality. It is designed to help facilitators and parish leaders understand how local practices align with, and contribute to, the broader vision and implementation of synodality within the universal Church. By highlighting similarities and differences in goals, methodology, structure, and participation, this resource supports deeper engagement with the synodal journey and provides context for ongoing discernment and renewal.

The Diocesan Permanent Pastoral Synod (DPPS) in the Roman Catholic Diocese of Victoria is designed to create an ongoing, local process of synodality—meaning a way of “walking together” as Church—that continues the work begun during the Vatican's Synod on Synodality (2021–2024). While the DPPS focuses on fostering listening, discernment, and participation at the diocesan level, the Vatican's Pathways for the Implementation Phase of the Synod 2025–2028 sets out a global framework for all Catholic communities to put into practice the key proposals from the Synod's Final Document (FD). This appendix compares these two approaches, highlighting how local efforts in Victoria align with and contribute to the broader journey of the universal Church.

### Goals, Purpose, and Foundation

Feature	Diocese of Victoria Permanent Pastoral Synod (DPPS)	Vatican's Pathways for the Implementation Phase of the Synod 2025–2028
<b>Primary Goal</b>	To <b>continue the journey</b> on the road of Communion, Participation, and Witness that began with the Synod 2021–2024. The DPPS is established as a <b>permanent</b> process.	To implement the <b>Final Document (FD)</b> of the XVI Ordinary General Assembly of the Synod of Bishops, ensuring its proposals are put into practice.
<b>Focus of Renewal</b>	To <b>strengthen people's sense of belonging</b> in the Church by experiencing being listened to. It aims to provide Bishops / Pastors / Leadership with an <b>organized way to hear the voices</b> of all people for strategic planning and pastoral priorities.	To <b>examine new practices and structures</b> that will make the life of the Church more synodal, with a view toward more effectively carrying out the mission of evangelization. The goal is to make concrete changes in culture, relationships, and ecclesial practices.
<b>Foundational Reference</b>	DPPS was announced after the Diocese's own experience with the Synod 2021–2024. Its cycle begins with the discernment of questions. The <b>Gospel passage Luke 4:16-21</b> is highlighted as the blueprint for Jesus' ministry and, by extension, for the Church's ministry, serving as a constant guide.	The <b>Final Document (FD)</b> , approved in October 2024, serves as the reference for the implementation phase. .
<b>Vision</b>	To foster "synodal hope," centred on encountering the Lord by encountering each other, moving forward "on the way together".	Rooted in the post-Vatican II perspective of the Church as Mystery and People of God, called to holiness through listening to the Gospel. It emphasizes the urgency of <b>mission</b> and requires a <b>journey of conversion</b> .

## Structure, Personnel, and Timeline

<b>Feature</b>	<b>Diocese of Victoria Permanent Pastoral Synod (DPPS)</b>	<b>Vatican's Pathways for the Implementation Phase of the Synod 2025–2028</b>
<b>Governing Authority</b>	Initiated and led by <b>Bishop Gary Gordon</b> . The Bishop, with the Synod Team, discerns and selects the final questions for the cycles.	The <b>Diocesan or Eparchial Bishop</b> is the first person responsible for initiating, accompanying, and validating the results of the implementation phase in each local Church. The <b>General Secretariat of the Synod</b> accompanies and coordinates the process globally.
<b>Key Personnel</b>	Relies on <b>Local Listening Facilitators</b> (selected by Pastors / Administrators / Principals) who organize and lead small group Conversations in the Spirit. The Synod Team provides train-the-trainer sessions for facilitators and supports them throughout the annual cycle.	Involves Bishops, Priests, Deacons, and various <b>participatory bodies</b> (Presbyteral Council, Pastoral Council, Finance Council). Crucially, it involves <b>Synodal Teams</b> (diocesan, national, continental) to animate and coordinate the process.
<b>Plenary/Assembly Cycle</b>	Follows a recurring cycle with a Fall Plenary (for question discernment) and a Spring Plenary (for results review). The first Spring Plenary on June 13, 2025, involved a wide range of diocesan leadership and clergy. The most recent Fall Plenary was held on <b>October 17, 2025</b> .	The overall implementation phase runs until the <b>Ecclesial Assembly in the Vatican in October 2028</b> . This is preceded by evaluation Assemblies at the diocesan, national/international, and continental levels throughout 2027 and early 2028.
<b>Resources Referenced</b>	Key resources used in the DPPS include: <ol style="list-style-type: none"> <li>1. <i>The Art and Science of Listening</i></li> <li>2. <i>The Art of Listening</i></li> <li>3. The Pathways for the Implementation Phase of the Synod 2025-2028, and</li> <li>4. What is Synodality? video (2:59 minutes)  <a href="https://www.schoolforsynodality.org.uk/our-resources/explainer-video-what-issynodality">https://www.schoolforsynodality.org.uk/our-resources/explainer-video-what-issynodality</a> </li> </ol>	The General Secretariat will offer further insights and tools, based on feedback received. It mentions explicitly coordinating the <b>Jubilee of Synodal Teams and Participatory Bodies</b> (October 24–26, 2025).

## Methodology and Process

Feature	Diocese of Victoria Permanent Pastoral Synod (DPPS)	Vatican's <i>Pathways for the Implementation Phase of the Synod 2025–2028</i>
<b>Primary Method</b>	<b>Conversations in the Spirit</b> are the core activity, serving as safe, respectful, and non-judgmental spaces for sharing experiences and discerning the Holy Spirit.	Stresses the importance of <b>Ecclesial Discernment</b> . It highly values <b>Conversation in the Spirit</b> as a successful and distinctive feature of the synodal process, serving as a tool and preparation for discernment.
<b>Scope of Participation</b>	Participation includes <b>everyone</b> —including young people, women, ethnic minorities, immigrants, marginalized groups, Christians from other denominations, and those with no religious affiliation.  Facilitators are encouraged to hold circles outside the church building to include marginalized groups.	The process involves <b>all the Baptized (women and men)</b> in a wide range of charisms, vocations, and ministries. Crucially, it emphasizes involving those who have remained on the margins, such as the poor, excluded, and those who have expressed resistance or doubts.
<b>Conversation Rules</b>	Conversations in the Spirit have strict ground rules: participants use <b>"I" statements</b> , listen without discussing or debating, and are limited to <b>five minutes</b> to speak. The purpose is to share experiences and reflect on what was heard, <b>not to solve problems or draw conclusions</b> .	Encourages the adoption of <b>synodal procedures</b> for ecclesial discernment and decision-making, in line with nos. 87–94 of the Final Document. It emphasizes the need for training in synodality and expert <b>facilitators</b> .
<b>Input Collection</b>	Facilitators/Notetakers record key themes without drawing conclusions or judging comments. The <b>themes</b> are compiled into parish summaries for the upcoming DPPS plenaries. The DPPS analyzes and synthesizes the input into a summary document for the larger Church structure.	Requires the sharing of <b>fruits of experiences</b> gained in different contexts. Synodal teams help gather the fruits of implementation processes for the evaluation phase. Input collection is based on <i>Pathways</i> areas of implementation (e.g., synodal spirituality, renewal of participatory bodies, decision-making processes).