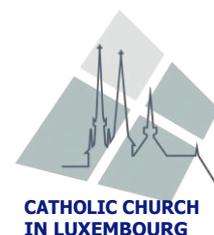




Contribution from the Archdiocese of Luxembourg to the synodal consultation universal



Eng Vollekskierch um Wee
zu enger lieweger Kierch am Vollek.

*On the way to a living Church of God's people in
Luxembourg*

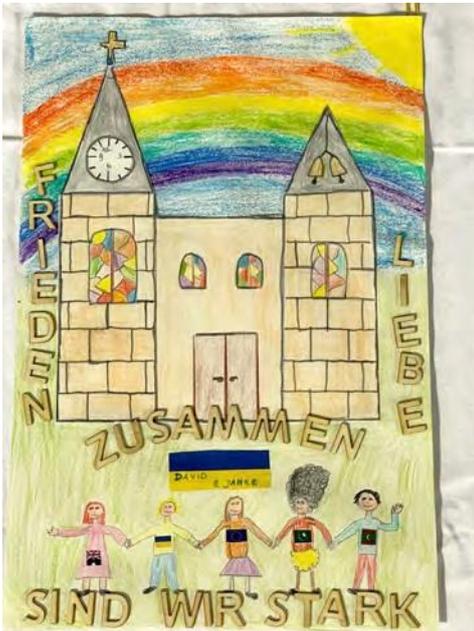


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On the way to a living Church of God's people in Luxembourg

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On the way to a living Church of God's people in Luxembourg

These two titles reflect the synodal dynamic by mobilizing two slightly different points of view.

Together, they take into account the "Luxembourgish" realities but also the realities of those who have come to the Grand Duchy to make their life here and who, at the same time, are a source of richness and diversity for our Church in Luxembourg.

Impatience, hope, amazement, indignation, anger, idealism, serenity, indifference, concern, disillusionment, curiosity, solidarity, humility, revolt, faith, ...

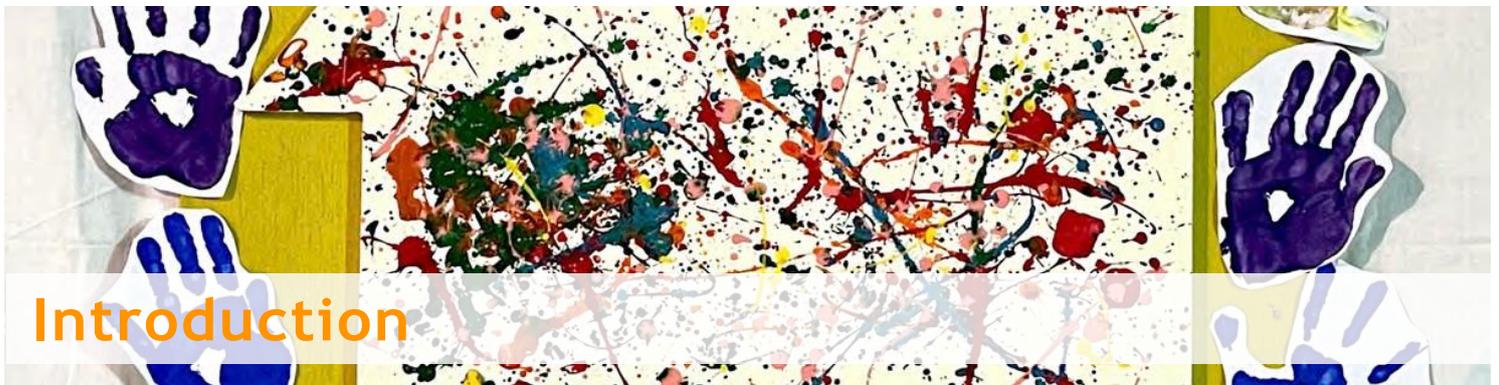
All of these sentiments were expressed during the participation in the Synod's journey in

the Archdiocese of Luxembourg by committed Catholic Christians, but also by people on the margins of the Church or Luxembourg society.

4,590 women, men, youth and children shared their dreams, hopes and visions for the future. But along the way, wounds and frustrations were also identified.

The synodal process has only just begun in 2021 and will not end with this summary document. This document is in fact an ephemeral photo, an inventory of what is currently felt and lived within the Archdiocese of Luxembourg by those who wanted to participate in this process.

More importantly, in view of what the faithful have shared, the road has only just begun... and so what we discover here will be able to do the service of being like a **roadmap for the future.**



Introduction

Communion Participation Mission

These three key words were proposed by the Pope in the Vade-Mecum of the Synod. They also structured the questionnaires in Luxembourg and, logically, it was appropriate to organize the synthesis report around them. "Communion Participation Mission" are not only challenges but also answers to be given and to be concretized at the level of synodality in the Luxembourg and universal Church.

The mission can only succeed if the community is alive. And the community is only alive if there is participation. It follows that synodality must be concretized in the daily life of the Church at all levels.

As far as participation in this synodal process is concerned, 4,590 people - which is a considerable number - have contributed, either by

individual input, or by taking part in a group synod process.

As mentioned, the report is structured on the basis of three key words: COMMUNION, PARTICIPATION and MISSION. In order to better take into account the diversity of responses dealt with in each of these three chapters, we have opted for a different structuring of the section "Towards the Future": we have distinguished between two levels, that of the diocese and that of the universal Church, in order to adequately take into account the paths to be taken.

In Appendix 1 will be given for each of the three chapters COMMUNION, PARTICIPATION and MISSION, an overview of positive experiences and challenges from individuals and groups who participated in the synod

process.

Responses to individual questionnaires

267 people, as many men as women, participated in the consultation of this synodal process.

In this context, it should be noted that 70 responses (i.e., about a quarter of the participants) came from people who had participated in marriage preparation. The majority of these are people who are still seeking a connection with the Church (through the sacrament of marriage), but the vast majority declare themselves to be on the bangs of or even distant from the Church.

The responses at the level of this "group" thus provide an "outside view" of the Church. It should be noted that the answers were formulated in the following languages: German (39%), Luxembourgish (31%), French (24%), Portuguese (4%) and English (2%).

Considering that the vast majority of those who participated in the process identified themselves as "committed to the church" (50%), and "collaborator-trice-s of the church" (20%), it can be seen that the process was

Mostly an "in-house" process, although a third of those who said they were on the bangs of or distant from the church also gave feedback via the online questionnaire.

Although not a representative sample, the relatively large number of people who participated in the process allowed for a statistical evaluation of the responses (see Appendix 1).

An important remark must be made regarding the evaluation of both the individual and group questionnaires: although some statements were perfectly attributable, for others it was not always possible to determine whether certain remarks were aimed at the universal Church, or the Church with its diocesan or even local structures.

Responses to the questionnaires by the groups

The number of contributions at the "group" level during the synodal process in Luxembourg was relatively large. A total of 76 actors (see Appendix 2) participated and sent in their responses to the questionnaires prepared by the diocesan synod team. The number of participants amounts to 4,323 women, men and young people who took part in this process through group work.

The synodal team, in collaboration with the Communication and Press Department, had set up an online exchange for groups. This was because the synodal consultation was still marked by the health situation and related measures. This offer was not taken up, and this is to be welcomed: the groups met for the most part "face-to-face" in order to have a direct and "human" exchange.

At the level of the "parishes", the participation rate was 76%, while the linguistic communities participated with 54%. Two major actors in the social and humanitarian field also participated, as well as the respective councils working within the Church, commissions that are committed to the situation of women in the Church or to integral human development.

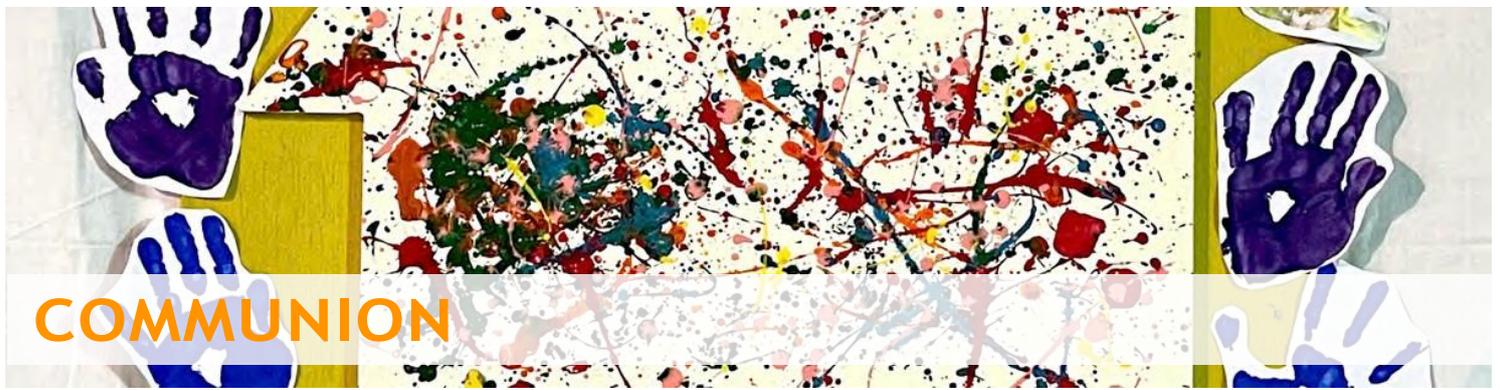
Prayer groups and networks, respectively biblical groups as well as religious communities and members of the Consecrated Life, movements or other groups also participated.

Participation at the level of civil society (political parties, unions, NGOs, etc.) was rather low: 10% of the civil society actors contacted (40) responded.

On the level of youth movements, the two scouting organizations (LGS, and Guides and Scouts of Europe) participated, as well as altar servers and also a limited number of young people in confirmation groups and youth ministry. Children were involved and an impressive number of drawings were produced by children in catechetical groups. The beautiful drawings and realizations used as illustrations in this document bear witness to this.

Four of the five Catholic schools in Luxembourg participated in the synodal process, which is a very high participation rate (80%). This group of schools is completed by the two European schools in which a Catholic religion course is taught in 8 language sections. It is interesting to note that one of the Catholic schools provided a more in-depth analysis of the 250 participants within its school community: 28% of the young people stated that they were sometimes or often in contact with a Church or some form of religious community, while 72% of the students stated that they had little or no contact with a religious community.

The number of youth who participated in the survey amounts to 17% of the total number of participants in the synodal process.



Towards the future

Diocese

It is important at the diocesan level to develop a clear vision for its own future. There are large parishes, there are different groups, different centers of responsibility, but the link between the different actors is not created. There are discriminations and racisms experienced on different levels: migrants, gender, skin color. The

The different fields of action do not feel understood or valued, also by the hierarchy. It is necessary to develop a real pastoral project built in a synodal way and not by a commission of a few members chosen by the hierarchy.

The different parishes, language communities, commissions, movements and groups give constructive ideas for the future.

We need to go outside the walls of the Church - to go to the people, to listen to their joys and sorrows, to lead them to Jesus. For the linguistic communities, this means finding openness to diversity, considering it as a richness, to the cultural multitude and linguistic plurality, seeing in each one an equal partner with the same rights. It is necessary to create a real culture of welcome to weave links between the different nationalities and cultures. The "new" should not frighten us and separate us, but rather make us curious to meet the other. We must take diversity into account by organizing exchanges and events

Intercultural in the Catholic Church, in connection with other communities and society.

Masses should be the calling card of the Church. It is therefore necessary to be very sensitive to what is appropriate for the group of participants and to prepare the Mass seriously. The preaching should be entrusted to a lay person, to a woman;

the songs should be chosen in such a way that they form a unity with the texts, so that the
This is a "red thread" in the message transmitted.

At the school level, some interesting suggestions were made: "find new forms of celebration with an anchor in people's lives, the sacraments should enrich people's lives." "We should involve more

It is important to actively involve children and young people, to be open to new themes and to adapt to the world of today. A

some fragility at the community level could be overcome by seeking contact between existing communities."

At the level of the movements and groups, it is proposed that the communities make an inventory of themselves and their living forces in order to highlight their talents and become creative later on. It is necessary to take into account the structural changes in the parishes, to move to "punctual missions" for catechism, preparation for a sacrament...

Communities should be trained in "how to deal with conflict", "how to discuss constructively", "how to give and receive criticism".

People should be given the opportunity to say what is important to them, a "Kummerkasten" in front of the church where they can confide, seek help, support...

It is necessary to create moments that give the desire to participate to keep the community alive (Octave, pilgrimage to Lourdes with the White Scarves, the dancing procession).

The Church must become simpler, more modest, less concerned about money, but transmit the message of Jesus, pray in a simple way with the people, in today's world, say the parishes.

The responses from **individuals** are mostly in line with the various group proposals and demands formulated above. However, a few more ideas from individuals should be added:

- *ask the celebrants to leave their church to greet the parishioners present after Mass.*
- *merge parishes whose churches are almost empty in order to have more people attending mass: a lonely Christian is a Christian in danger.*
- *a day of the Church of Luxembourg where all could meet: pilgrimage + picnic + promise, a bit like the Day of Families.*
- *to encourage and promote youth movements, to create theater teams, youth choirs and to organize solidarity actions...*
- *Invite participants to gather in the church choir to be able to attend "close by" and to create a sense of being together.*
- *reduce the number of parishes to form larger and livelier communities.*
- *Organize offerings for children, youth and young adults in parishes and across parish boundaries.*
- *openness towards new means of communication (mass transmitted by television, video messages on the site...).*
- *To allow small home communities to grow, which meet for a common meal, during which Scripture is read, prayers are said and, at the end, the oldest (Greek: presbys), or the one who is the most respected or has the most authority, pronounces the words of the Eucharist (Hauskirche).*
- *make empty churches available for community activities.*
- *to recognize and support the diversity of ordained and non-ordained, male and female, permanent and part-time, young and old ministers/leaders.*
- *to look for animators of local communities and others among the viri probati et mulieres probatae, men and women of competence.*
- *to recognize and support the practice of the liturgies of the sharing of the Word and the liturgy of the hours, not in competition with the Eucharistic liturgy, but as a valid part of the Church's prayer in its own right*

Universal Church

In order to analyze the reasons for the distance of many people from the Church, the universal Church could be advised by an independent office to have an outside view on our internal problems. We need to restructure the community and the hierarchy, become more open and not be afraid of changes. We must not change the central message, the idea of love of God and neighbor, but we must adapt the means to live it, say the parishes. According to the young people, the Church must be more present in society with regard to the themes concerning the

The Church's central message (death, solidarity, love, life issues), and current issues. The rules and views of the Church should be modernized. To be credible, the Church must assume its errors and question itself. Some believe that dogmas and certain traditions can contribute to a loss of spirituality.

For two groups, the community must move from verticality to horizontality in the distribution of power. The community must be lived as a family of brothers and sisters with equal value and esteem. It must take more into account diversity, aspirations and needs and the way of living the faith. The Church

The universal Church must remain the guarantor of unity, but the dioceses can inculturate the faith locally: a decentralization is necessary. According to the linguistic communities, the community begins in the family. It

We must be careful to value couples, families and children and let them participate even more actively. In order for the Church to fulfill its message in the world, it must know the world, see the world of today without losing itself in a moralistic role.

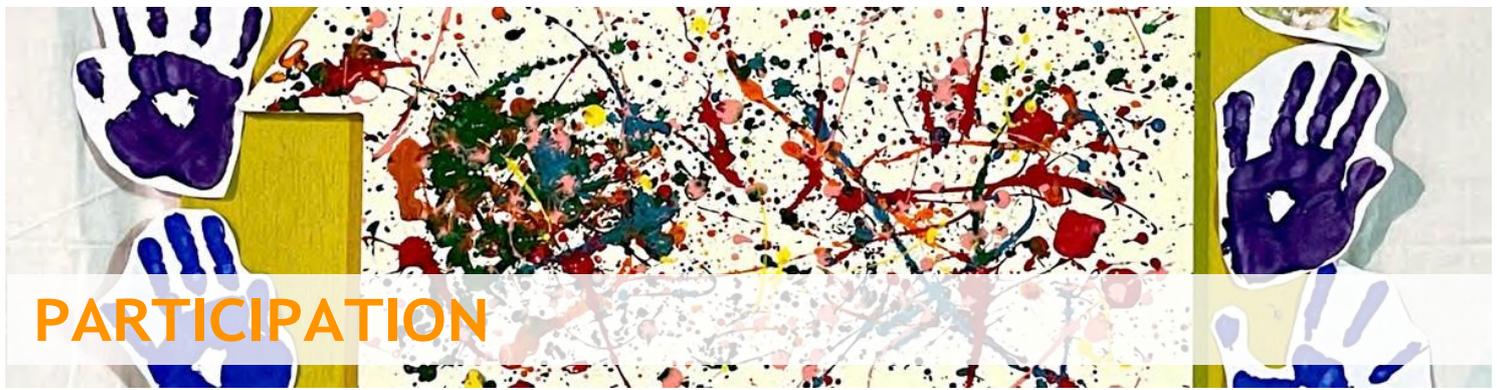
The young people of the schools emphasize the acceptance of each one, which should be given by the universal Church for remarried divorcees and "patchwork-families". They express themselves in favor of equality of the sexes, the end of male domination with the possibility of giving more responsibility to women and opening up access to the priesthood to them.

The Church needs to change its view of homosexuality, to open up to marriage for all, and to abolish the obligation of celibacy for priests.

At the level of the commissions and movements, there is a tension between two realities regarding the role/place of women in the Church: on the one hand, women take "a central place in the life of the Church", they participate in large numbers, but on the other hand, they are "sidelined at the level of institutions". It is necessary to open the preaching service to the laity (women/men).

Civil society actors, as well as a considerable number of groups in the Church, emphasize the abolition of all discrimination, of all unequal treatment of people because of their sexual orientation, their life situation, their nationality, the color of their skin.





Towards the future

Diocese

The principle of subsidiarity, as a principle found within the Church at the level of its social doctrine, is mentioned by several groups, youth and organizations, commissions,... and civil society actors as a key response to some of the major challenges mentioned above. According to their positions, it is important to concretize it within the Church at all levels by creating possibilities of co-decision.

According to the actors in the commissions, movements, groups, etc., it is necessary to take into account that many interpretations proposed by the Church are no longer in phase with modern life. For these actors, the future of the Church is at the "grassroot-level", but personal skills are also needed for responsible Christians: courageous people who are ready to take risks and to assume a delegation of responsibilities. It should be noted that this challenge is addressed at all levels, local and diocesan (and even universal), in order to achieve "true power sharing, true participation of the laity, especially women." Thus it is necessary to

- adopt the principle of subsidiarity in connection with the challenges of decentralization and even clericalism: "What concerns everyone must also be discussed by everyone. In concrete terms, the faithful should also be able to express their wishes concerning the appointment of professional priests and laity, and of the bishop. In this context it is emphasized that all leadership functions should be at the service of small groups so that they can develop their own life.
- move towards decision-making structures that give local power to a "committee" (composed equally of men and women of different ages, professionals and volunteers), of which the priest is a member, his voice having the same importance as that of the other members (see the ecclesiastical organization in Switzerland).
- cultivate the community spirit that alone will make people want to participate by creating places and times to meet.
- to fight against the feeling of isolation by networking not only individuals but also communities to engage together in discussion and decision-making on substantive, organizational and policy issues.
- open the churches so that the faithful always feel welcome and at home in a church. In this way, we can concretely encourage participation by placing flyers at the entrance of the churches to explain simply the life of the parish: who is who, who does what, what is done during the service, the activities, etc.; by distributing booklets with the structure of the mass so that everyone can understand and follow.
- to overcome a rigidity and a distance from the believers (and the children) in the rites, so that the liturgy becomes more alive.
- To refocus the mission of the priest "is to lead to Jesus and to be at the service of the community".
- Emphasize the importance of congregational education as a key element in participation (as in mission). Knowledge makes people understand what is at stake and makes them want to participate more because they understand what it is all about. Participation needs to be relearned and thus create the desire to participate.

- take into account the fact of a societal change and promote project commitments (there is a general tendency to commit to specific projects).

For parishes, it is necessary to

- identify and reduce the gaps between society and the Church, see the needs of the people.
- to focus intensely on the transmission of the faith instead of focusing on material needs and religious heritage.
- Keep it simple, pray simply, be open to people and trust in the support of the Holy Spirit. Awareness of the value of prayer must be accentuated.

For young people in schools, it is necessary to

- encourage participation in the celebration of Mass by speaking another "language", using another music, and sharing biblical texts in order to benefit from active and lively religious services and less strict rituals.
- create the possibility of dialogue and collaboration with believers in the Church.
- abolish hierarchy and redistribute power (no positions without election), in order to counteract an "excessive hierarchical link".

Youth group participants asked

- to organize more activities outside of Masses to strengthen the bond between the different people.
- to realize a youth festival (see also project "Wellenbrecher" of the diocese of Würzburg), where young people can propose ideas, implement them and make decisions.
- to organize the pilgrimage to Rome with a more pronounced involvement of young

people. For the members of the Administration, Formation and Councils group, it is important to

- to create stable and permanent synodal structures in order to extend the synodal process in a concrete way and visible. In this context, the importance of *decision-making* (in committees and councils) prior to *decision-taking* is emphasized.
- Establish an inventory of the talents available, to see if everyone is active in accordance with their talents. In general, we must be careful about how we invest our time, we must not tire the volunteers unnecessarily. The human skills of the collaborators and volunteers must be better taken into account and better distributed.
- to find a new way of being with each other, to ensure a humble management of power and mandates.
- avoid the accumulation of mandates. Power is not an evil in itself, but it must be controllable and limited in time.
- review the merits of existing structures: Are they necessary? What image are we giving to the outside world?
- to create evaluation criteria in order to verify at regular intervals, individually and collectively, where we are in the spirit of communion, participation and mission, and finally to invest in the care of collaborators by practicing esteem, encouragement, and creating a climate of joy and trust.

The linguistic communities would like to see a resumption of inter-community pastoral work, either between the linguistic communities themselves or between the parishes. Since the eclipse of the SESOPI (*Service socio- (e.g. inter-community pastoral work)*), they note a lack of training in interculturality among priests and assistants pastoral ministries. In addition, new ministries should be created with responsibilities for lay people to whom the Bishop gives a mandate.

The responses of the individuals were also largely in line with the various proposals and demands formulated above. Some of the ideas put forward should be added:

- creation of a forum for dialogue and exchange adapted to the current situation, mainly in digital format.

- the creation of a complaints service to which Christians (men and women, priests and laity) can turn when they are in real or supposed conflict with a person of the parish, an official or a service of the Church. The staff of this service should then try to clarify, reconcile and work out a solution with the persons concerned.
- develop a feedback culture at different levels in the churches.
- management of the parishes (financially and economically) by competent lay people. Too many tasks are asked of the priest, which can be done by committed men and women.

Universal Church

The principle of subsidiarity, which has been widely presented at the diocesan level, has obviously also been requested with regard to the universal Church in connection with the problem of excessive hierarchical linkage. Thus, it is demanded that the universal Church and its governing bodies function according to the principle of subsidiarity and transparency in order to move away from "the sacralization of authority and power, control and domination". According to several groups, synodality must not become a means of displaying a façade of participation. It must become a style

of the Church. In this context, it will also be necessary to rethink the interaction between the universal Church and the Church

local situation. The principle of subsidiarity must dictate this balance between the necessary unity of dogma and faith and the consideration of the local situation. One way forward could be to give a concrete synodal structure at the level of the local and universal Church, but redefining their role and their power of decision.

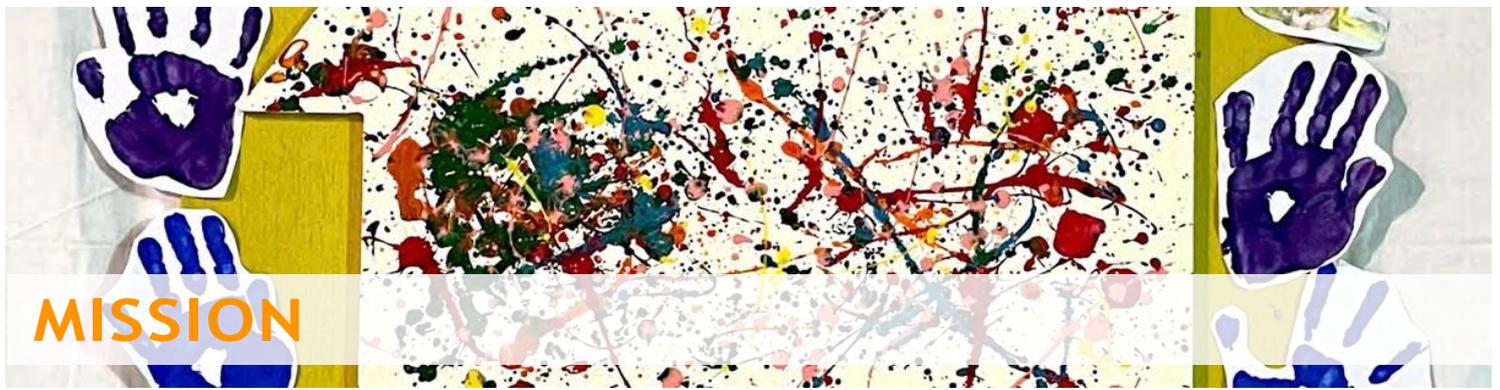
For actors in commissions, movements, groups,... you need

- meet the desire for equal treatment among all the baptized. A call for the empowerment of each one as a witness to Christ is requested in a general way.
- a revision of "ancient dogmas", such as that of papal infallibility.
- adopt the principle of decentralization of structures to the parishes.
- create new ministries to counter clericalism.
- ensure that new impulses do not get stuck in the structures as has been the case too often in the past.
- to have the courage to be open to creativity, to fantasy, to knowledge in order to put faith at the service of "creating the new", instead of a relentless defense of what exists.
- to open up the preaching service in the context of celebrations to lay men and women.
- adopt models like the Swiss one and give local power to a "committee" of which the priest is a member and where his voice has the same importance as that of the other members. This committee should be composed of equal numbers of men and women of different ages, professionals (hired and paid by the Church), and volunteers.
- that in the appointment of a new bishop, as many people as possible from the communities should be involved.
- to respond to the need for a new language, for a shift from administrative and juridical (canonical) prescriptions to proposals based on the Gospel and on a benevolent welcome.
- make a change in canon law: end the two "states" (ordained and lay).
- to ensure women's access to the priesthood.
- abolish the obligation of celibacy for

priests. According to the parishes, the universal

Church must

- reforming the structures in order to integrate women by giving them responsibilities, abolishing obligatory celibacy, reforming sexual morality in order to open ways of participation. It is necessary to move resolutely towards the future instead of staying with the past.
- The church community must be able to identify with the hierarchy in order to survive as a community. Therefore, the hierarchy must rethink itself and orient itself towards the future. The message of God must remain at the center, without leaving the people behind.



Towards the future

Diocese

Globally, the Church in Luxembourg must be a welcoming Church, capable of empathy, first of all towards the weakest and most fragile and including at the level of believers all their talents, notably by valuing interculturality and multilingualism which are specific riches in Luxembourg. Within the group

The idea of setting up a thoughtful pastoral project that would unfold over time with official follow-up bodies for the diocese is put forward.

Cooperation with other religions

For all the groups that expressed themselves on this challenge, dialogue with other religions must be strengthened, especially in the areas of daily life, social action and civic engagement, by focusing on common values rather than on differences. Inter-religious dialogue is felt to be a mutual enrichment of beliefs. Knowing the other can take a way fear and an attitude of withdrawal, or even a sense of isolation.

of aggression. A dialogue in truth must also allow to become aware of one's own identity while remaining

open to the other. In this sense, with regard to the problem of women, the Church could consult with the churches Christian women who have ordained women.

Cooperation with the company

The cooperation with the company was considered very important. All the groups expressed their opinion on this subject in a comprehensive way. The Church is part of society and must be able to show the example of Christ, without building a parallel world.

For some of the young people, while paying attention to the actors of society, the Church should not get involved in political and economic decisions: it should rather be inspired by the world around it so as not to cling to "age-old traditions that are not adapted to today's society," and foster inclusion of all members of the community.

On the other hand, the actors of civil society expect a stronger interaction with the Church and want it to remain "open and proactive in the exchange and collaboration with politics and civil society", to reach out to other actors of society and to participate more in extra-ecclesial initiatives of the latter.

The collaborators of the diocesan structures believe that, while participating in the society that surrounds it, the Church must be careful to maintain its identity and even dare to assume its position before our fellow citizens. If the hierarchy assumes this position, it will strengthen the sense of belonging and encourage the faithful to bear witness to their faith on a daily basis wherever they may be. It must recall the fundamental values and the law of Christ while remaining credible, open and honest.

to the world and to listen to its members. The Church must also be a model for social, charitable and ecological action, avoiding hypocrisy.

The Church must offer a different model from the current dominant hedonistic and individualistic model. The development of artistic expression (especially plastic and musical arts) is suggested as one of the means to be used by the Church in this dialogue with society.

Communication

The Church must communicate openly, taking seriously the concerns of the people, while maintaining discretion for what is entrusted to her confidentially. It must be present in and through the media, including social networks. It is necessary to give a "face" to the Church and to invest in positive communication. In this context, it is interesting to note that "students hear about the church on the radio only during extraordinary events or in connection with serious events and discoveries."

In addition to external communication, internal communication must also be taken to heart: how to listen, how to manage conflicts, how to encourage participation, etc.

Daily life of young people

The Church must devote more energy to the reawakening of the faith and to the Christian formation of young people in particular - for they are the future of our Church - through authentic language and concrete actions. Far from speaking of obligations and punishments, catechesis must be resolutely positive and motivating in order to give young people

They see it as an opportunity to live an enriching adventure. In order to do this, it is necessary to establish a personal relationship with them, to listen to them, to give them responsibilities and to trust them, to adapt to their way of communicating, especially through social networks, while forming them solidly in the values of the Gospel.

Values

Across all the groups, it can be seen that the values are both complementary and very diverse, each one situating them at the level of what he/she lives mainly. Thus, the parishes quote more the values of Christian charity in the areas of fraternity. They call for love, understanding, forgiveness, respect, tolerance, transparency, preservation of creation, justice, transmission of faith and diakonia.

Unsurprisingly, young people are confronted with the values they encounter on a daily basis: the fight against racism, homophobia, child abuse, sexual assault, sexual abuse, marginalization of minorities, abuse of power and sexism, and the fight for climate justice, women's safety, not to mention concrete support for people in need and distress.

Political parties and civil society cite the commitment to peace, social justice, better distribution of wealth, particularly in the context of global North-South disparities, respect for human and minority rights, and sustainable development.

In general, there is a shift in moral values towards societal challenges, while internally reinforcing the values of credibility, identity, integrity and traditional non-judgmental Christian values.

Environment (*Laudato si'*)

The actors within the Church mentioned this aspect less, while the young people and civil society, respectively certain commissions, stressed it a lot. Thus, they formulate the request to the actors for a strong commitment: the challenges of society as a whole, such as climate change and the disappearance of

This is a problem that requires a response from all actors, including the Church.

Despite positive examples in parishes, schools and church institutions, there is still a challenge to anchor the *Laudato si'* dimension in parishes, committees, institutions, etc.

Evangelization/Promulgation of the Gospel

In general, mission is about leaving one's comfort zone and stepping outside the walls of the church. This requires courage and can only be done after building a solid communion where participation is anchored. Our faith must be expressed through our actions, our ways of living, through a Church more centered on the person of

Jesus Christ, his teaching, his way of doing things, in order to realize the People of God on the move. It is necessary to gather around the Word, to transmit it, to be trained to understand it, to translate it and to adapt it to any public, to create places and times to exchange around the Bible. The universal Church must announce the Gospel without fear and the local Church must refer to it for all its activities.

Humanitarian and social commitment

Helping the needy is a traditional Christian value that must be cared for and developed according to the groups, and in return this help brings faith closer and nourishes it. Concretely, it is mainly situated around the support of people in poverty, the reception and integration of refugees, and social cohesion.

Prayer/spirituality

The Gospel must be transmitted not only by words, but by concrete life. It is necessary to give the example in actions. Preaching should be close to the people with practical ideas for everyday life. More interactivity would be welcome. Alternative offers such as a 10-minute prayer are desired (a moment of common prayer with some prayers, the reading of a gospel and a moment of sharing). Catechesis for all ages is desired.

The linguistic communities require spiritual accompaniment and specific pastoral care. In particular, they have the feeling and experience of being little accompanied spiritually by some priests. As a general rule, it is requested that the Church not focus on money and administration: the priest should be freed from certain practical burdens that absorb him and make him unavailable to listen to the people.

They should feel free to seek and live their Christian spirituality in different forms in the Church communities. All this implies a process of spiritual search and

It is a matter of diversifying the types of training that are offered. In this sense, it is a question of diversifying the types of

of
These new initiatives and forms of gathering the faithful (prayer, Lectio Divina, rosary, office of the hours, liturgy of the Word, Taizé prayer) to diversify the means of praying in common, and to no longer depend on a priest! These new initiatives and forms of

Common prayers should be left to the initiative of local communities, not imposed by the hierarchy. A

The suggestion is to create regular days of reflection in each community so that they can refocus on the Gospel message and find their unity despite their diversity or the spirit of competition.

Training

The challenges of training inspired many of the groups. It is clearly a topic that is close to the hearts of the groups and one that they feel they want to relate directly to their lived experience and hopes for the future.

Thus, catechesis for all ages, even religious instruction in school on an optional basis is requested by a group of confirmands. Formation to become a priest should be open to women.

There are challenges on many levels. There is a need to better engage parents in catechesis; to ensure that future catechists are properly paid; to value theological training. There is a need to be well trained in different areas (science, economics, humanitarian aspects). There is a need to train those who work to transmit God's message (e.g., readers).

Beyond formation in Christian values, there is a call to form in communication and participation. Thus, the suggested changes in functioning call for a formation in "being together" according to the spirit of the synod.

Concrete suggestions were made by individuals in the questionnaires that were not already proposed in this form by groups:

- Create a true pastoral project for the diocese. Rely on the diocesan pastoral council to launch some proposals.
- Develop a benchmark with criteria that allow us to verify at regular intervals the respect and quality of the goals we have set.
- Rethink the diocese more as a church of volunteers.
- Catechesis for all ages, optional religious instruction in schools.
- Groups for sharing the Word of God.
- The sermon also as a catechesis, because biblical knowledge is diminishing.
- Establish times of exchange and sharing in place of the homily.

- To create Christian bookstores in Luxembourg and to make the library of the *John XXIII Center* more accessible.
- A welcoming committee (laity or clergy) will be present at the entrance of the church during each celebration.
- Meetings before and/or after mass.
- Invitation of newcomers, or home visits of newcomers, in order to be more interested in the concrete life of the faithful.
- Suggestion to include more Portuguese and Italian in the Masses, to reflect the particularity of multilingualism in Luxembourg.
- Inside the church building, the community must be visible (names of the baptized, communicants, confirmed youth, the deceased), the life of the community must have faces.
- The contribution of the *Family Pastoral Center* is missing.
- Organize a spiritual day for the parish where young and old find spiritual nourishment.
- Adopt a sister parish in a foreign country (sponsorship).
- Gather in churches according to the size of the actual community.
- Arrange the chairs in a circle to increase the sense of community.
- To create Catholic summer camps for children and young people.
- Create Catholic crèches.
- Create meeting places and times.
- Live the community of goods (like the first Christians).
- Offer a Fair-Trade coffee/brunch.
- Rethinking the relationship between mission and evangelization

Universal Church

Transparent and, above all, uncompromising management of all forms of abuse is a demand renewed by two thirds of the groups. This also implies a prevention component.

Internally, the participants call on the Church to review its teaching, its internal law, its rituals and even the sacraments: to aim at building a bridge between the Gospel message that it must proclaim and the concrete life of people.

The encyclical *Laudato si'* could be used as a starting point not only for sustainable development, but also as a source of inspiration for the Church to reflect on other themes and thus become constructive and critical. It is a question of establishing a position for the Church today (for example on themes such as gender, sexuality, philanthropy, etc.), in order to recognize the traces of God in the future that still lies ahead. The Church must replace the requirement of the teaching Church with that of the learning Church.

Among the individual contributions, one stood out for the fact that it contained a petition asking the Holy Father to grant the title of "Co-Redemptrix" to the Virgin Mary. In the accompanying letter, the author echoes a return to the Faith, to dogmas, to pilgrimages, to the sacraments, to the maintenance of ecclesiastical discipline regarding access to the priesthood, sexual morality, and to the maintenance of the traditional catechism.



Reactions of the participants to the presentation of the synthesis of the synodal process during the synodal assembly of July 11, 2022 in the chapel of the École Sainte-Sophie, Luxembourg

Wishes and thanks

Several wishes of the participants were expressed: to be even more committed as a Church to newborn life, to network more in the deaneries and with the Archdiocese, to support and develop local communities in the absence of priests, to pay special attention to families and women in view of the Christian education of children and living together, to be attentive to the young and the weak, not to forget the middle age groups (between the young and the elderly) in the reflections, to remain as a Church in dialogue with society, to put at the center of our preoccupations the transmission of the faith and of the word of Christ, in order to support the faithful who need support.

Thanks were also given to some concrete people within the Church and the diocesan synod team for the elaboration of the synthesis.

Requests

During the presentation of the synthesis of the synodal process at the synodal assembly of July 11, 2022 in the chapel of the École Sainte-Sophie, Luxembourg, the following requests were made:

- In addition to the text formulated on page 8 on the principle of subsidiarity "What concerns everyone must also be discussed by everyone", it is advisable not only to discuss together, but to take at each level the decisions that can be taken at that level. It is important to remember in this context that any hierarchy must be at the service of the people concerned and must listen to the youngest as well as to those who are at a lower level.
- The importance of the pastoral care of the elderly and the dying is emphasized. In this context, it is requested that lay people (women and men) should be able to accompany the sick
"It is also requested that lay people administer the sacrament of Baptism (not only in cases of danger of death). The request is also made that lay people may administer the sacrament of baptism (not only in cases of danger of death). The case of the Church in Switzerland, which could serve as a model, is mentioned.
- Finally, a re-reading of the document is desirable in the sense of accountability so that the expression "The Church must...", used in many places in the text, is understood as "I must..." to emphasize that everyone is responsible and a part of the Church that needs to be transformed.



Perspectives: what now?

In general, the groups did not dwell on what is, but had many proposals for the future. They agreed, one would think, on the fact that the proposed triptych of synodality is a progression: first of all, to create communion, which makes one want to participate, which will necessarily radiate in mission. It

A strong call for formation, empowerment, creativity, and the structural deployment of synodality emerges. Therefore, the two titles could well accompany the process because they are resolutely oriented towards the future: **Eng Vollekskierch um Wee zu enger lieweger Kierch am Vollek - En route vers une Église vivante des peuples de Dieu au Luxembourg**. Indeed, a living church that takes into account all believers and its social context is to be strengthened in a country where half of the residents are of foreign nationality.

The demands are largely explicit: the Church must not limit itself to being "on mission", it must above all They can "act" while being connected to the Lord. Sometimes the gospel message comes through physical presence rather than words. The latter can come afterwards, but we must start by "acting" before preaching.

This action must be initiated with great sensitivity, especially in parishes where there is often a feeling that the synodal path is too late and where the faithful try to keep the flame alive by making an increasingly difficult distinction between the message of God, the message of Christ and the Church as an institution.

A large number of young people testify to a distance between the message of Christ and their daily life. Some only hear about Jesus in catechism classes and from the parish priest, but often there is no relay. in the family. They generally ask the Church to be exemplary in its actions in order to be coherent with the message that is announced. They call upon the Church to work on its authenticity, as well as to welcome the Word of God.

It is important to listen to these requests of the people without distorting them and without judging them. It is important to pay close attention to these requests of young people, because if the Synod wants to be a meeting with the future, let us be well aware that young people are the future.

The diocesan synodal team tried to energize and accompany the synodal process, to analyze, synthesize and summarize the countless contributions that were shared. The convocation of the assembly The diocesan pre-synodal meeting brought together participants and the living forces of the Church in Luxembourg as foreseen in the Vade-Mecum for the Synod on Synodality. It will be up to the multipliers to bring the synodal document to their respective communities in order to exchange on the paths described in it. These encounters should, at the levels of communion, participation and mission, give the Church in Luxembourg an impetus towards the future. It will also be necessary to determine how the synodal process will be continued at the level of In this regard, it is important to know which organ is capable of assuming a guiding function in this area.

There were many reservations about the chances that the synodal process will bear fruit at the level of the universal Church. Nevertheless, hopes were repeatedly expressed for a positive development in the Archdiocese of Luxembourg. Archdiocese of Luxembourg. Let us seize the opportunity together to make these hopes come true.

In this sense, the diocesan synodal team hopes that the present document can serve as a starting point and roadmap to journey together in communion, participation and mission.

This is why the synodal team shares the vision of many actors that the synodal process in Luxembourg must be continued in order to realize what has been a central question from the beginning of the synod that must accompany us in the months and years to come:

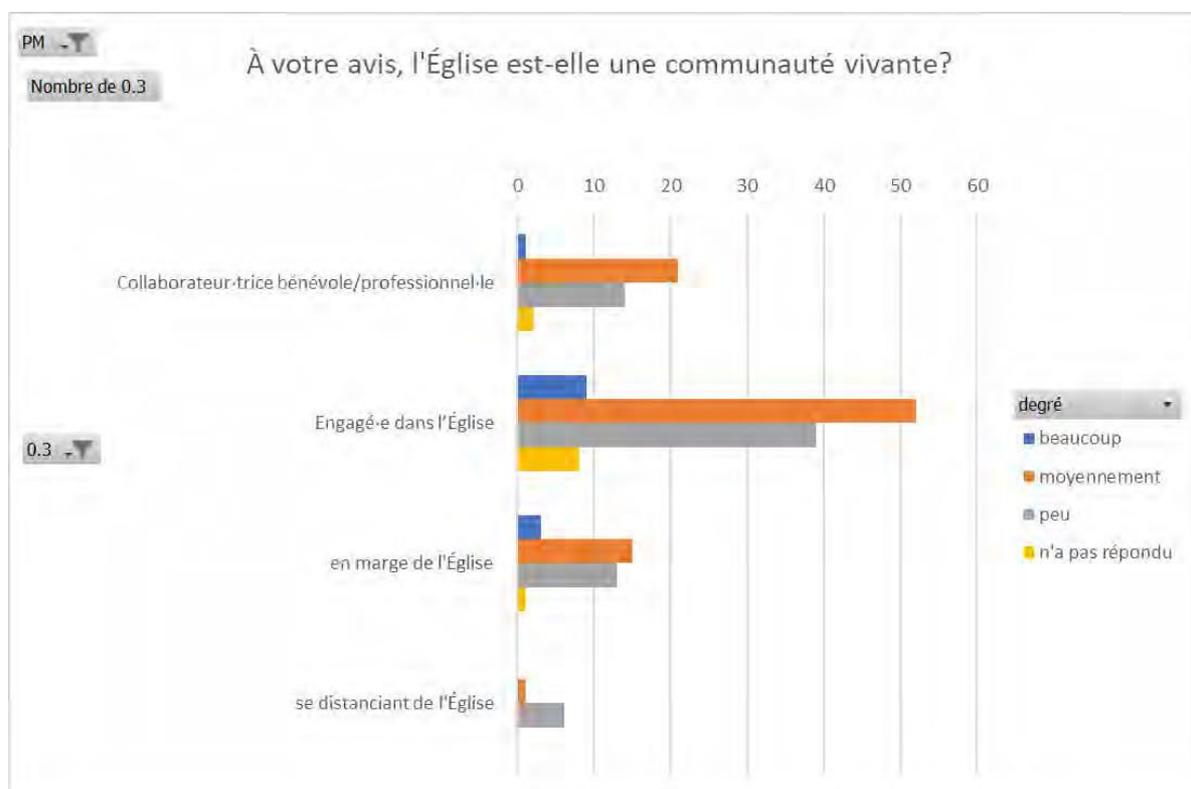
How can we "move together toward a more vibrant Church?"

APPENDIX 1

COMMUNION

Responses from individuals

Chart 1



Half of those who participated consider the Church to be "moderately" vibrant. It should be noted that for their part, those "involved in the Church" and "on the margins of the Church" more meaningfully consider the Church to be a "very much alive" community, than do collaborators·trices in the Church.

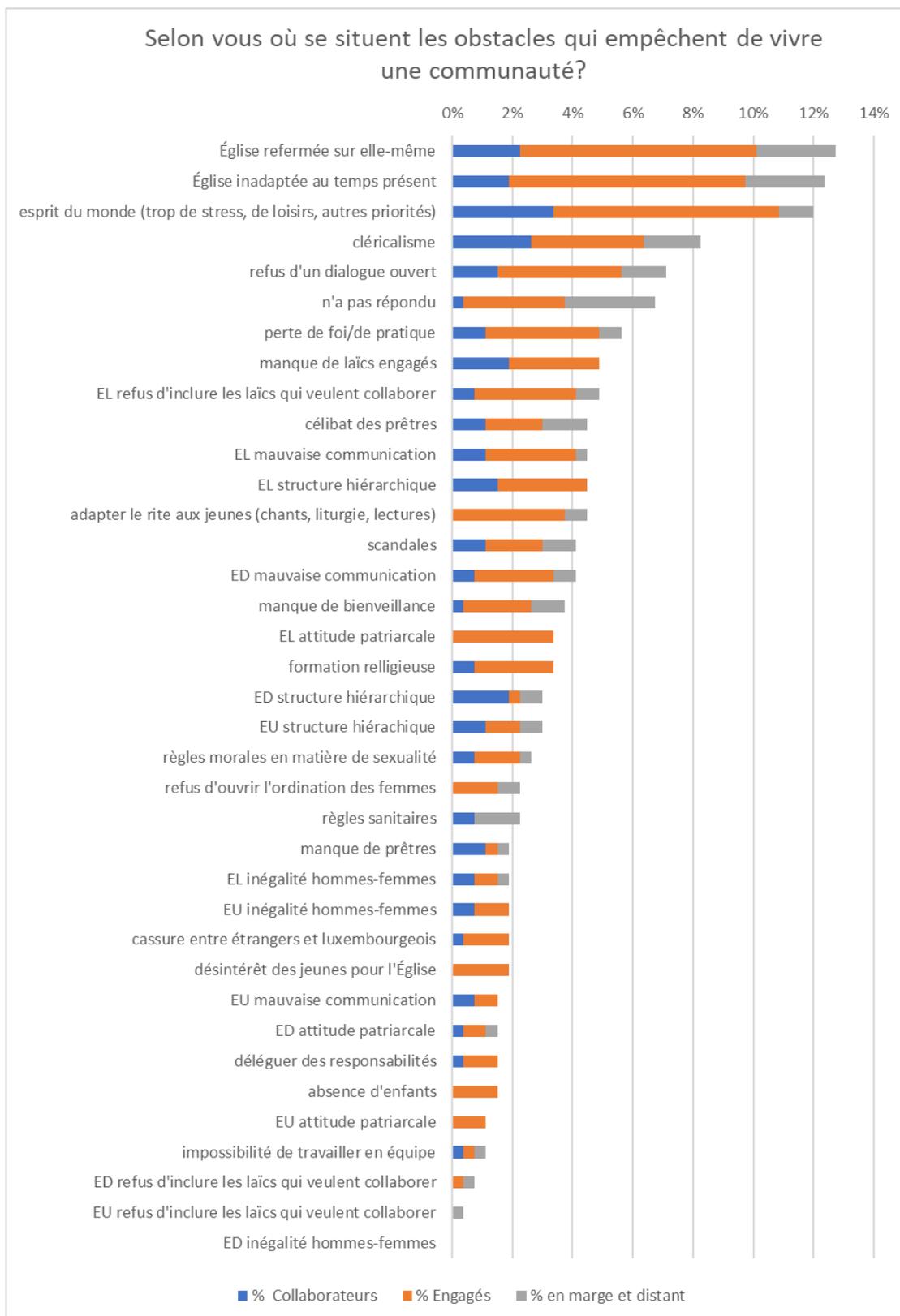
It is not surprising to find that those who participated in the marriage preparation course via the questionnaire and who are distant from the Church perceive it as not very lively.

Chart 2



For the collaborators and the committed, the Mass is by far the most perceived as a place where the life of the community can be perceived, followed by the parish, while in third place is indicated "hardly, if at all" (see Appendix 2). Life in prayer groups and pilgrimages and shrines complete the top five, while associations of the faithful, the parish choir, charitable associations, catechesis, rites of passage and even religious festivals follow. For people on the bangs of or distant from the Church, the first place also goes to the mass, followed by the share of people who did not answer. Then come in equal parts the parish and the assessment "nowhere - hardly at all".

Chart 3



For collaborators and people involved in the Church, the major obstacle to a living community is the spirit of the world (too much stress, the "alternatives" of society)

modern), followed by the assessment that the Church is inward-looking and inadequate for the present time. Attitudes such as clericalism and the refusal of open dialogue were also named. Criticisms were also made in relation to hierarchical structures at the diocesan and universal levels. It should be noted that these are felt more strongly by people within the Church at the local level (EL) than at the diocesan (ED) or even universal (EU) level. This is also true for the question of the quality of communication and patriarchal attitudes at the local level. Those on the margins or distant from the Church see the following major obstacles: the Church is inward-looking and inadequate for the present time.

It should also be noted that a very small number of individuals spoke out against the acceptance of divorced and remarried persons, the valuing of women in the Church, the acceptance of homosexuality and the abolition of compulsory priestly celibacy.

Group responses

Positive experiences

In well-prepared Masses, beautiful music, in art exhibitions, where there is fraternal action, where there is an attempt to alleviate someone's suffering, the community is alive. Parishes

The Church is a space of peace, silence and reflection. We feel at ease, we share the same values. *A group of young people*

In our high school, we live a cohesion, one looks out for the other, it should be more like that in the church. *Schools*

The challenges

It should be noted that some of the challenges overlap in the three key chapters of communion, participation and mission. Moreover, the interconnectedness of the three keywords is also evident in the responses to the challenges. At the level of the description of the challenges, the analyses of the different groups have been taken up and synthesized. Some of the testimonies are noted at the group level as illustrations. It should also be noted that some groups were self-critical.

Conception of the human being (Menschenbild)

Surprisingly, only half of the groups took a position on this rubric, while the majority of individual participants took a positive position on the acceptance of the divorced and remarried, the position of women in the Church, homosexuality, and the abolition of mandatory celibacy for priests. For the groups, the collective spirit and the current state of the community, the identity and functioning of the Church's structures and the vision for the future to be (re)created outweigh an appreciation of the human being.

Acceptance of the remarried

For those who have spoken out, there should be an acceptance of divorced and remarried people, and of blended families. The Church does not have the right to judge or condemn anyone, no one should be excluded. But in fact, many divorced and remarried people have found a solution to their problem: either they have left the Church in silence, or they have decided themselves to participate and to receive communion, because of the confidence and support they have had from the hierarchy.

Women

Almost all the groups were in favor of valuing women, of the need to establish equality between women and men and of opening the Church to new ministries for women in order to entrust them with new responsibilities. Half of them were in favor of women's ordination as deacons or even as priests. The youth ministry speaks of sexism in the movements. There is a tension between two realities: the centrality of women in the life of the Church (a higher number of practicing women than men), and their marginalization at the institutional level.

Acceptance of homosexuality (LGBTQ+)

The majority of groups mention the importance of not judging and seeking to create a welcoming spirit for each congregant. The youth groups believe that sexuality should be talked about honestly and speak in favor of acceptance of the LGBTQ+ community. The blessing or marriage of same-sex couples is not mentioned much by the older groups, but for 80% of the youth, marriage for all is desired.

Abolition of the obligation of celibacy for priests

Two-thirds of the groups were in favor of abolishing the obligation of celibacy for priests to marry (optional) or live together with a partner (m/f). Celibacy should be optional. In four of the six schools, the youth saw the need for good, balanced priests who are married and respect women.

Home

An element taken up by many groups is the desire to feel welcomed in the Church, within the community: a person welcoming believers at the entrance of the church for religious services; welcoming in the community by really listening, by trying to give answers to the questions asked, to dialogue.

The Church gives the impression of being "closed", intolerant, ill-informed, strict and sometimes even discriminatory in some places. It lives far away from people's daily lives, relationships are difficult, even non-existent. One idea would be to meet in small groups - domestic churches - adapted to the needs and demands of the people to find the warmth that could unite.

Role of the priest

The priest has a great responsibility for the believers, especially for the young people with whom he should seek contact. He is a person like the others, but at the same time he is the pastor and should be an example for the flock. A big gap, difficult to manage for one person. He must know how to listen, take people's lives seriously, be discreet, give advice, "take care of souls". He has a place "in" the flock and at the same time he is "at the head" of the flock. He should be there for the religious services, but also take part in the life of the society. He must establish or maintain good relations with the laity; he has a unifying, integrating and coordinating role within pastoral teams and groups and parishes.

For the group "Women in the Bible", one of the problems of the Church is that it only functions if the priests are present. The Church must become fraternal, guided by love, and spaces for listening must be created.

Experience of the Masses

One group of young people speaks of "a lack of fire, faith and love." There is a lack of impetus, of creativity. The Masses are uniform in structure, monotonous, often boring. It is necessary to "We must find the right balance between the new and the traditional, and be sensitive to when something new is needed and when something traditional is needed. It is necessary to find the right balance between the new and the traditional, and to be sensitive to when the new is needed and when the traditional is needed. The liturgical language must be rethought and adapted to our time, it must be understandable. We must maintain the content, the message of the Gospel, but we must change the form. We must think of extending the community feeling to other forms and places of meeting than the mass and the churches.

Attitudes (Church - society)

It is necessary to "go outside the walls of the Church - to go to people's homes to listen to their joys and sorrows, to lead them to Jesus. To welcome the other where he is. It is with this attitude that we will be able to meet the All-Other. To move forward in communion, we must go to those who do not come to us by habit, tradition or conviction. We must approach those who have different convictions; we must go out into society, without being afraid to be challenged or questioned, to be open to a respectful discussion that is enriching because it opens up new horizons without losing the essential message of Christ. In general, the principle of subsidiarity is also emphasized in the context of communion as well as in participation and mission.

Local initiatives that know how to achieve communion for their communities must be encouraged. The members of the communities know "their terrain" and know how to build on it.

Miscellaneous (Covid, ...)

The Church and its structures are felt to be far removed from the world today. Many people have suffered because of the Church. We must admit it honestly and question ourselves. To move towards a different community, we need to create moments of exchange and a place where we feel comfortable and not judged. The church focuses too much on the masses and limits itself to social activities. There is little room for reflection and prayer.

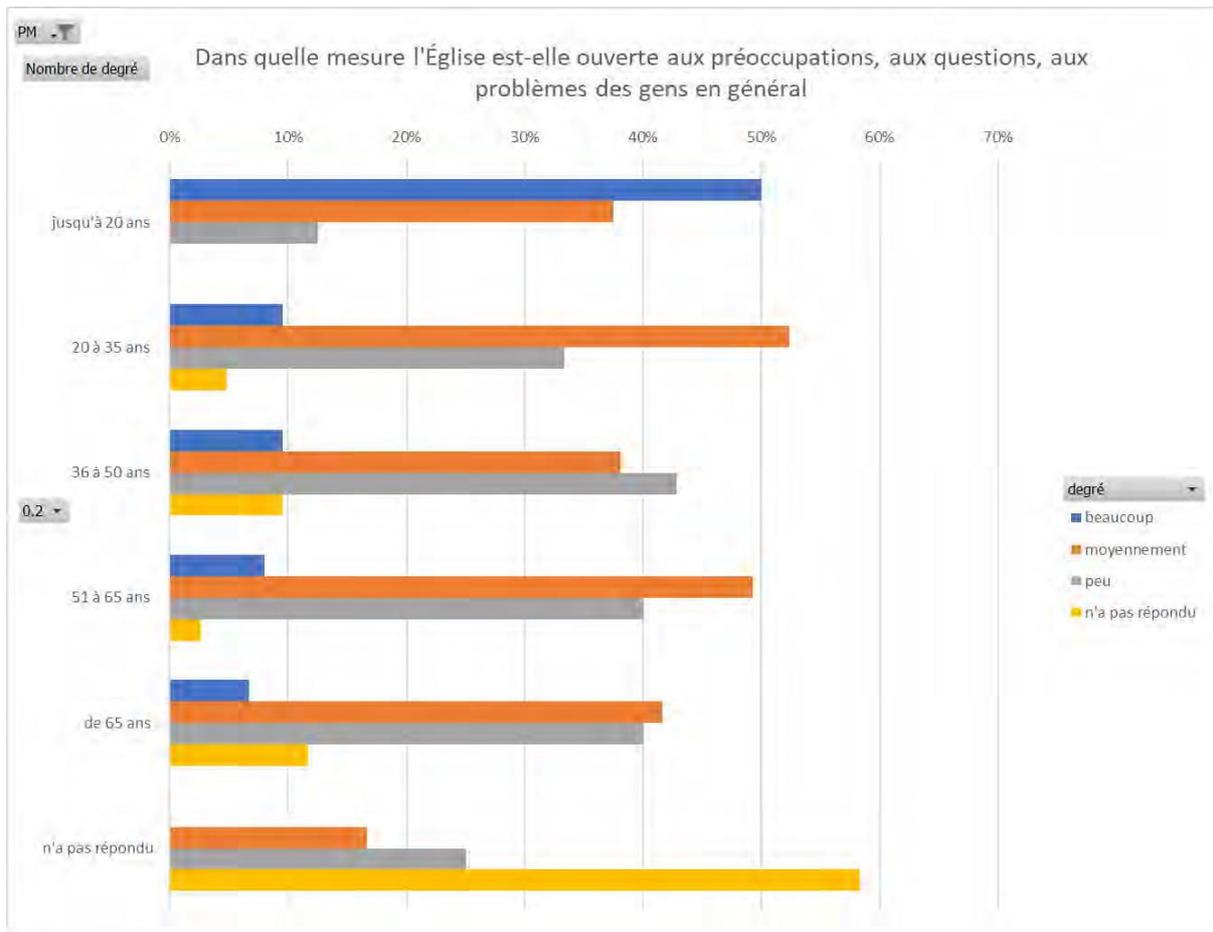
The pandemic of the past two years has not made it easy for community members to connect. Restrictions, fear of the virus and questions about the disease have established a physical and mental distance that is still felt today.

He asks himself how to create groups of "believer-friends" where diversity is experienced as a richness instead of a hindrance, where each person feels supported and valued by the participants in the group and also by the hierarchy.

PARTICIPATION

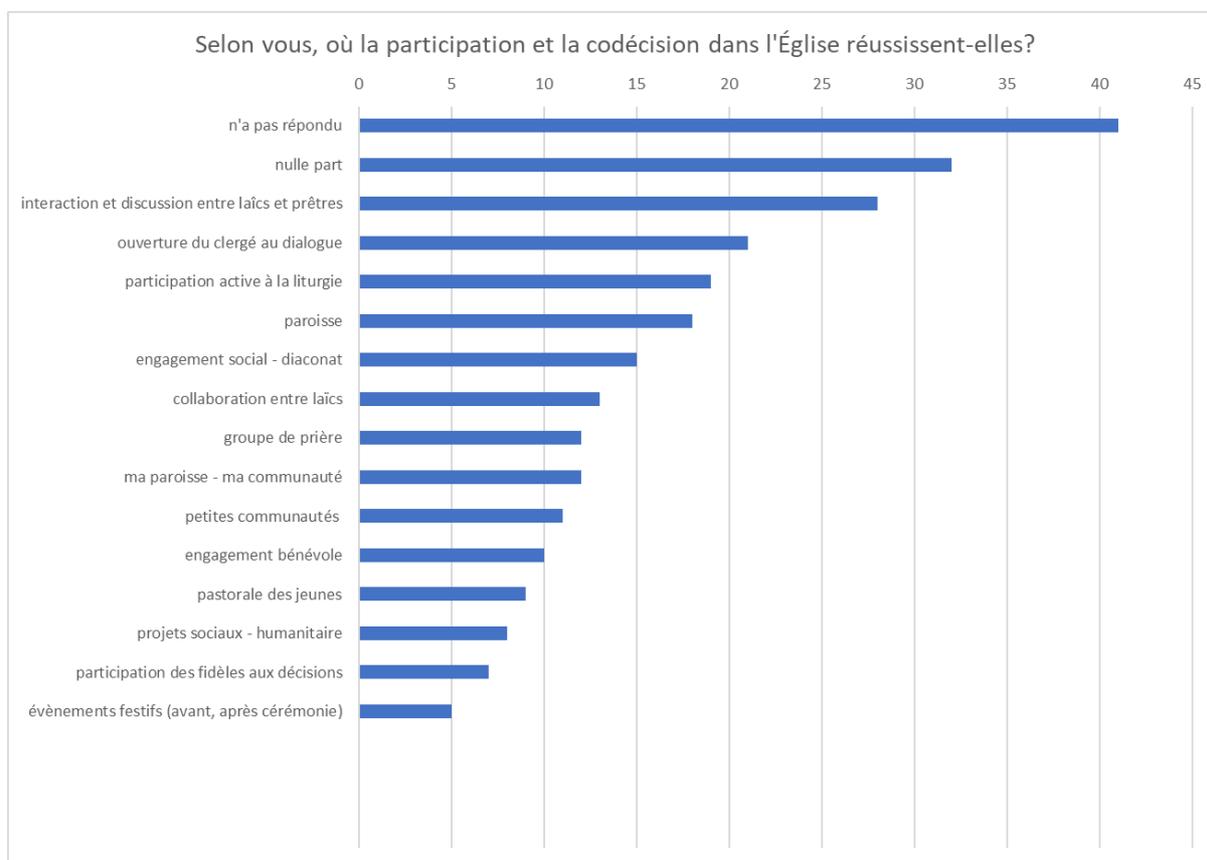
Responses from individuals

Chart 4



A prerequisite for active participation is the openness (of the church) to people's concerns and problems. Thus this question was asked in this context: one in ten people find the church "very open" to people's concerns. Fewer contributors feel that the church is **very open** to people's concerns, issues and problems, while the other three categories have a more positive view of the achievement of this challenge. Interestingly, the percentage of those who find the church not very lively is almost identical among collaborators and those who are distant from the church. Overall, four out of ten people find the church moderately open to people's concerns while the same number rate it as not very open. Among those who have participated in marriage preparation, the figure rises to almost 60% among those between 20 and 35 who find the church *moderately* open.

Chart 5



A large number of individual responses point out that participation and co-decision are not successful at the level of the Church in general. This is followed by interaction and discussion between laity and priests, and openness of the clergy to dialogue, while collaboration among the laity seems to be less successful: it is only cited in eighth place.

Group responses

Positive experiences

We find that at home, in high school, we can talk openly about anything. Participation is successful when someone can go their own way, when you are accepted as you are. Schools

It is especially the associations, institutions and groups of the Church that strive to respond to social concerns that crystallize participation and co-management within the Church.

Commissions, movements, groups...

The Portuguese-speaking groups of the Encontro Matrimonial Movement, the Bible Groups, the Portuguese-speaking Scouting, Familia Andaluz, the Scalabrinians Missionaries, allow us to live the faith in small communities of sharing and mutual enrichment at the spiritual level. We feel welcomed, loved and helped in our search for meaning in our Christian life and as people in a situation of emigration.

Linguistic communities

We have a lot of committed volunteers, a vibrant church, a sense of community, people feel that they are being addressed, they find someone who listens to them, they feel respected.

Parishes

The challenges

Modern society

The Catholic Church is not immune to the realities of modern society, which determine not only the forms of work and life according to the groups consulted, but also impact participation at the ecclesial level. Today, commitment is punctual; we can no longer expect people to be available without limits, otherwise they will be driven away. It has been observed that there is also too much distance between the faithful. According to the Fra an der Kierch commission, this distancing and individualism are very present in our society; the church communities should witness to the opposite and recreate a family spirit. Young people also notice that worshipping God is no longer felt as a priority. Added to this are the limited experiences of dialogue and collaboration with believers in the Church. Other priorities have been substituted which are not always a deliberate choice: professional and private workload; people have less and less time to devote to an extra-professional commitment for a long period of time.

As a result of a great cultural upheaval, there is a gap today that creates a tension among believers that sometimes threatens to tear them apart internally in the face of a Church that must evolve with the times and not live in the past. Although the Church is still often used to celebrate feasts, some parishes deplore the fact that the Church is not open enough, that it clings to dogmas, to structures, as if they were afraid of losing their position of power, which has already been lost for a long time anyway. A major challenge is to transmit the Word of God in such a way that believers can relate to their everyday life and their life situation.

Conception of the human being (Menschenbild)

In general, participation is described as being dependent on the spirit of belonging and commitment, and therefore on the spirit of communion that prevails or not in a given place or ecclesial structure. The major challenge is therefore to achieve this communion and then its members will have to preserve it and make it grow by participating in its life. Everyone must find his or her place and the key words are: welcome, non-discrimination, and listening. There must be a real openness to people who need help (death, bereavement, illness, poverty, need for advice). Especially in the pastoral field, there is a way to go because according to some parishes, the Church has never learned to let people really participate.

A multitude of different actors in the respective groups (schools, actors of the civil society, commissions, organizations, ...) feel the current conception of the human being within the Church as a major obstacle to any participation: the condition of women and of a large part of society that can no longer satisfy the Catholic moral requirements (sexual relations before marriage, divorced persons, homo-bi-sexuality, transgender persons, ...). Thus a strong demand is formulated to welcome and treat everyone equally, to put an end to inequalities and to ensure access to positions of responsibility within the Church. Thus, another conception of the human being could lead to breaking down the conception of men at the top - women at the bottom (on the visual level at mass), and finally to admitting women to the priesthood.

Human skills

According to the group of retired priests, human skills and qualities (courageous and willing to take risks) must be present in both the leaders and all Christians to ensure true participation. To meet this challenge, parishes need to be open at all levels in order to discover and value the talents of each person, which may take more time at first than if one person alone (parish priest or lay person) did everything without the support of others. But in view of a long-term result, it is necessary to invest this time and to have the capacity to correct oneself if one loses the openness for the people and the young. To be successful, you have to work on listening to others, to go towards them and leave your comfort zone.

The fruits would not be negligible: to identify talents, to promote participation, but above all to rediscover the taste and the contribution of the community, to commit oneself, to discover the Christian faith. For this purpose, according to the young people, priests are needed who must reach out to all people in order to encourage participation. In general, they ask for more empathy, more closeness between believers, especially for young people. An absence of listening to "brothers and sisters - priests

and lay people - Luxembourgish responsible for the parishes" is sometimes heavily felt by members of the linguistic communities.

Finally, a large number of actors in different groups emphasize the importance of training, especially in communication tools (non-violence, conflict management, listening, co-decision). In this context, it should be noted that a lack of listening in the parishes is deplored, with a proposal for a three-step method to remedy this: 1. Listen well, with the "ear of the heart" 2. Reflect, decide 3. Act accordingly. With these resources one could overcome the fear of the other (of the stranger), and the fear of the loss of identity.

Hierarchies and structures

Changes in the functioning of the structures are requested at several levels of the Church by a large number of groups. While leadership is accepted and desired, it is important to remember to "stay together" and to avoid clericalism of clergy and laity. Hierarchical structures should no longer be based on the old vertical (top-down) power models. Rigid structures are, according to the parishes and other groups, to be opened in order to spread the decisions over several shoulders and to avoid that all the initiatives have to go through the priest ("everything depends on him"). Thus, it is necessary to define in a transparent way who is responsible and who is the contact person for the different areas of responsibility.

An excessive hierarchical link also leads to a certain passivity of the faithful and to the "Church of the spectators". Therefore, it is necessary to put at the center the responsibility of all Christians, not only of a parish council, so as not to expect everything from the hierarchy and the pastoral teams (and then to criticize everything). Each member of the faithful must remember that they are witnesses and actors in their parish/community. A parish situation without a priest requires a preparation of the members of the communities to "manage everything independently".

In general, therefore, decision-making procedures should involve greater lay participation, recognizing the equality of all the baptized. Concretely, the Portuguese-speaking community has tried to engage lay people in the pastoral councils of the parishes, but many of these people have not accepted to renew their mandate. They resigned because the concerns of their community were not taken into consideration and everything would always be decided unilaterally by the leaders.

Training in listening must precede training in the activity itself. The consequences of not meeting this challenge are clear: once people are excluded from pastoral decisions, they are very difficult to recover afterwards.

Therefore, there are several calls to implement the principle of subsidiarity in connection with a decentralization, even an abandonment of clericalism: listening to priests and laity on the ground is requested (also by the Apostolic Nuncio).

Finally, in order to build participation at the level of living communities, it is not necessary to accentuate structures and rituals, but to work on responsibility in faith: to develop ideas together, and then to carry them out together in order to form a group in solidarity with the pastoral team, a group in which all support each other.

Forms of expression - communication

A challenge for the Church is to make itself visible first to its own members. Simple and effective ways exist (such as a photo wall of faces involved in the parish, as well as confirmations or communion), while the difficult compatibility with the "*General Data Protection Regulation*" (RGPD) makes data protection an obstacle in building participation.

It is also required an adaptation of the vocabulary to reach the faithful in order to be close to the people and to discuss with them. Thus one is transformed by discussions and arguments in order to grow together by communicating. At the diocesan level and in terms of communication, the Archbishop and the hierarchy give the impression that they decide alone.

Communication and participation are often linked to the conception of structures and hierarchies. Therefore, it is necessary to dare to speak openly and respectfully about delicate issues while remaining constructive. We talk about modesty and peace, love and humility, but the reality is different. Some young people deplore the fact that everything has already been settled in advance and that there is no willingness to involve people.

Forms of expression - liturgy

The liturgy is seen as a privileged place where a form of participation is experienced - or not. A serious reflection on ecclesial language is called for in connection with this challenge. Thus, there is a need to adapt the language by approaching the congregation to touch hearts, to speak of what concerns people and what makes them live. One of the challenges lies in the radical change that consists in putting the roots of the faith in relation to the life of each person: the word of God must be at the center of the celebrations, we do not celebrate ourselves. A whole dynamic at the level of participation could develop: by overcoming its "rigidity and distance from man (and children)", the liturgy could become more alive.

In general, there are groups who ask that the liturgy be diversified. There are parishioners who are faithful to the traditional structure of the Mass and who do not want to lose this familiar ground that is dear to them. On the other hand, there are those who would like to renew the songs, the structure and be open to other forms of worship.

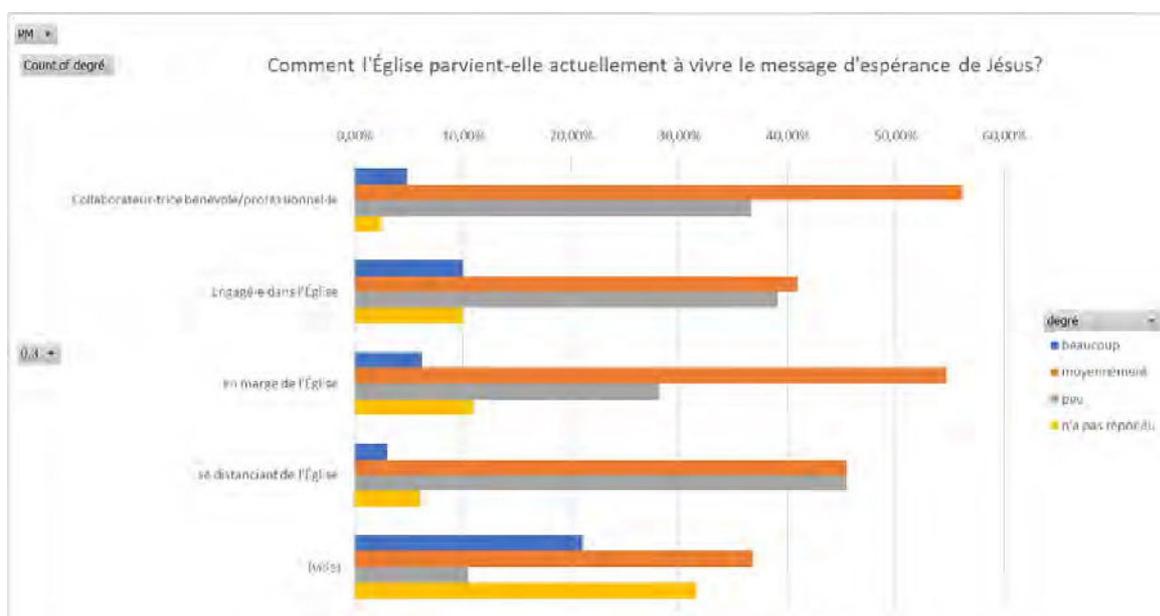
The young people in the schools have very explicit requests: at the level of the schools the celebration of the Mass is not considered attractive for the young people, it should be possible to use other music and to favor the sharing of biblical texts in order to guarantee a more consistent participation. There should be some modernization and updating (media, monotonous, not enough moments of active participation), in addition to the difficulty of understanding the texts. This goes in the same direction as the request to create a link between liturgy and daily life. Thus a demand crystallizes to diversify the possible forms of worship by calling upon the faithful.

In some places, choirs are experienced as hindering contact and participation because they often impose songs. Yet it is the songs that are supposed to link the different participants in the celebrations: either familiar songs, or songs that convey a profound message, useful for the life of our faith, personal life or the life of the community.

MISSION

Responses from individuals

Chart 6



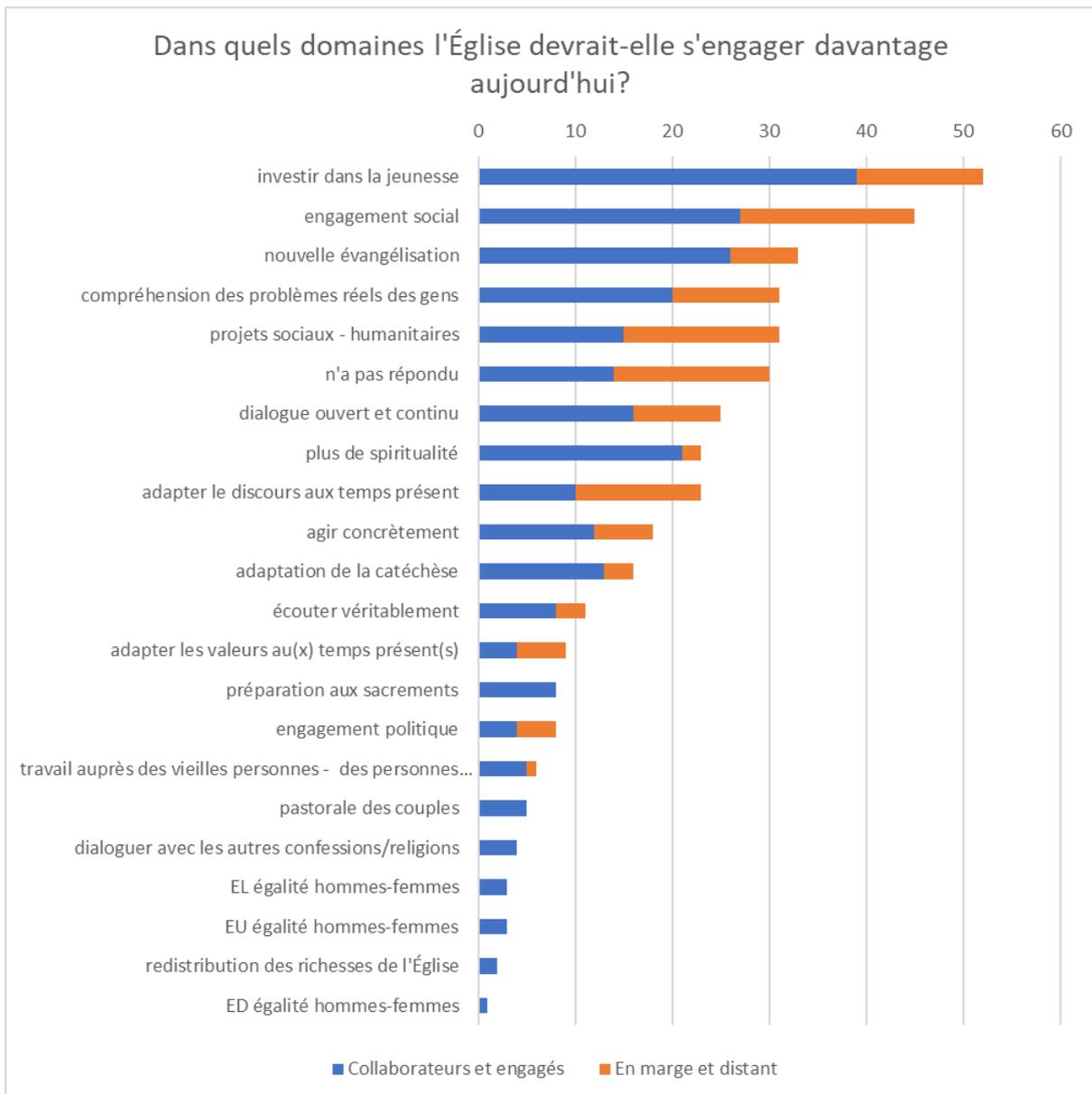
Among those involved in the Church, the percentage of those who believe that the Church is currently living Jesus' message of hope to a **great extent** is by far the highest, even double that of the collaborators: every tenth person involved stresses this. Those who are distant from the Church are the most numerous to find that it lives the message of Jesus **little**, while it is interesting to note that this number is lower among those who are on the fringe of the Church than among those who are committed or collaborators. Half of those who have participated in marriage preparation feel that the church lives the message to a **moderate degree**.

Chart 7



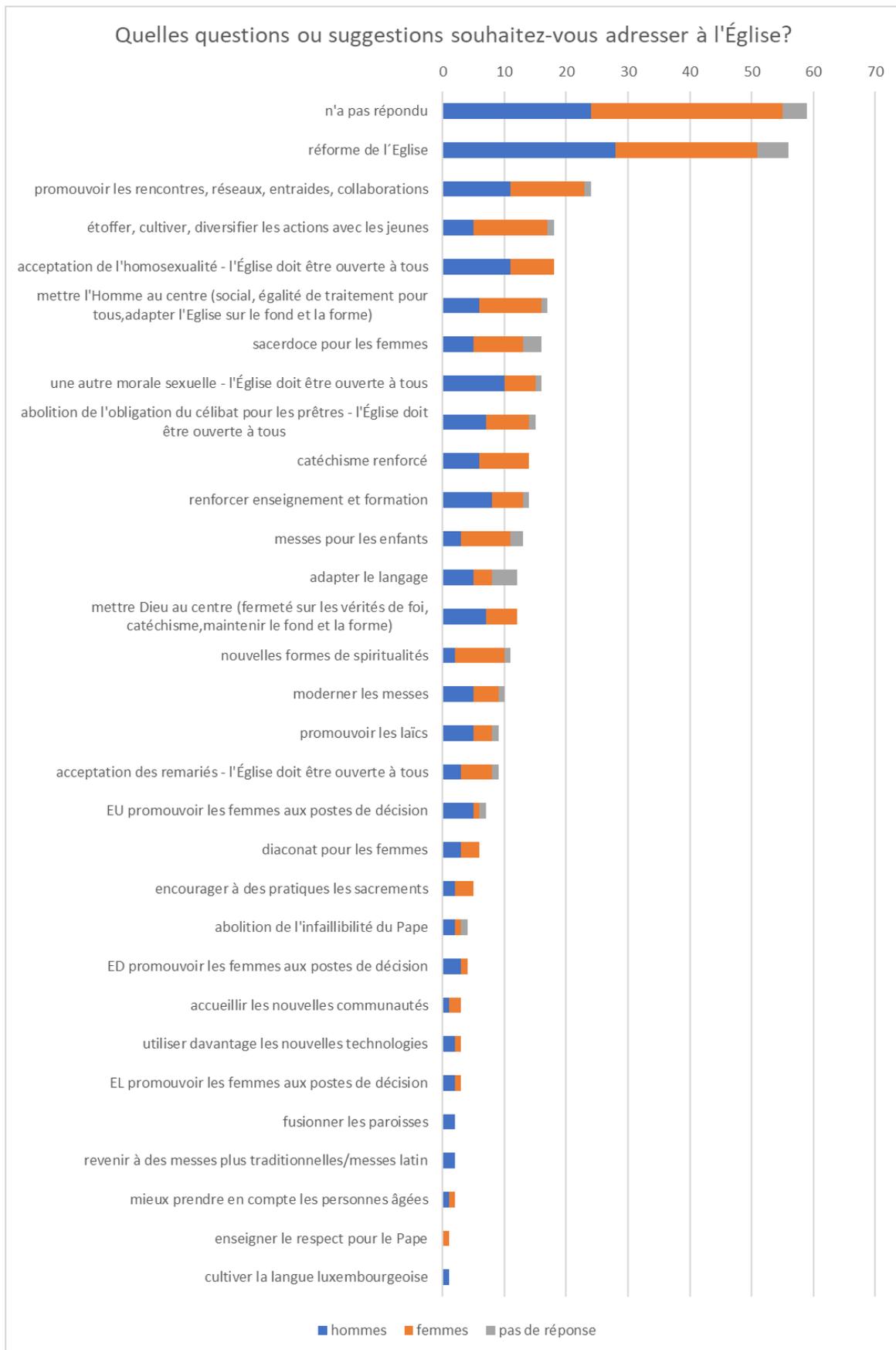
In terms of the perception of the participants in this consultation among individuals, the Mass and "a Christian life" are by far the two elements where the mission is perceived as being carried out well. It should be noted that in third place, the mission is judged to have **little or no impact**, while it is considered to be well conducted in terms of social activities in fourth place. It should be noted that the number of people who were unable or unwilling to answer the question "how the mission is carried out" is very high (in first place).

Chart 8



The observation is clear: the Church must invest in youth. This is by far the majority opinion of the individuals at the level of the collaborators and the committed. The importance of social commitment and the need for a new evangelization follow, as well as the importance of understanding the real problems of the people, while the realization of humanitarian projects completes the top five. For those who are on the bangs and distant from the Church, the two areas that need to evolve and be adapted are: adapting the discourse to the present time and further developing social projects.

Chart 9



In general, a reform of the Church is desired. It is interesting to note that networking and the promotion of meetings are desired in second place, followed by the desire to diversify actions with young people. Acceptance of homosexuality is more strongly requested by men (61%) than by women (39%), while the priesthood for women is requested by 50% of women, against 31% among men. In 5th place is asked to "put Man at the center (social, equal treatment for all, adapting the Church in content and form)", where women ask for it more strongly (59%) compared to men (35%).

Group responses

Positive experiences

The Church is perceived first as a community, before being an institution. The feeling "we are all church" is predominant.

Parish

The Church contributes to maintaining a true culture of welcome in our society, spreading fundamental values such as love of neighbor and solidarity.

Actor of the civil society

With the Encyclical Laudato si', the Pope has not only issued a document, but also provided financial and personal resources to build the worldwide Laudato si' movement. Here, word and deed have been united.

Commissions, movements, groups...

The challenges

Abuse

All of the groups spoke out on this point. Not surprisingly, sexual abuse was mentioned most often. Total transparency is demanded in this matter: it is necessary to speak openly about it, to stop any attempt at concealment. Youth and civil society join in calling on the Church to let the civil authorities act, rather than acting internally. The linguistic communities call for a reform of the institutional Church and for it to atone for the abuses committed within it.

But the abuse of power is also pointed out, whether it is through the instrumentalization of the Word of God for purposes of judgment and guilt, or for pretending. It is above all civil society that speaks of the rigidity inherent in the very structures of the Church and which would prevent the impulses for change born of the synodal process. Pope Francis is quoted as having denounced clericalism. Transparency and zero tolerance regarding sexual abuse are proposed as ways to remedy the negative image of the Church that has arisen from these scandals, whether at the universal, diocesan or local Church level.

Authenticity

Authenticity is a fundamental and essential attitude that the Church must embrace according to several groups if it wants to regain its credibility with its members, but also with the society around it. It must stop being moralistic, but first of all, it must strive to be an example of Christ's message of love. To do this, one must first listen to God and his Message and stop putting oneself at the center, but let the Will of God be done. The challenge is to reach people where they are and to recreate a climate of listening and trust by using simple and understandable language, while adopting a behavior consistent with the gospel discourse. Young people demand authenticity lived in a spirit of joy and humor. Only an atmosphere of openness and freedom will allow the Church to heal wounds and to raise up prophets through true freedom of expression, where everyone feels respected and motivated to do "common work".

Modernity (values and means of communication)

Within the commissions, movements and groups, a minority believes that "tradition" as well as the Congregation for the Doctrine of the Faith are an obstacle to the modernization of the Church which they consider necessary. The transmission of the faith passes through the daily life as it is lived, especially by young people. The Church must go out of the churches and resolutely use all the existing means of communication to reach the young, the excluded, the isolated. How to keep the traditions while modernizing? Would participation in "online Masses" be possible? The Church must adapt its language, modernize and adapt to the present times: this call is taken up by half of the groups that are aware of being "the visible face of the Church". Some dogmas are today misunderstood by a part of the youth, like that of the virginity of Mary.

Home

The culture of welcome has been taken up by all the groups and seems to be an essential factor of the mission and a determining element for the faithful. Some seek out other religious groups, even sects, precisely because they feel truly welcomed, listened to, recognized, not judged and respected.

Attitudes

For the parishes, the liturgical actions should be joyful, dynamic, transmitting the message of God in our time and in the future, in the society of now and tomorrow. The central message should not be changed, but the means to live it should be adapted. We should not demand too much of people, the reconstruction of the community will be done from below, with small signs first.

APPENDIX 2

Groups that participated in the synodal process

Schools:

- 1) Sainte-Sophie Private School
- 2) École privée Sainte-Anne
- 3) European School Lux I
- 4) European School Lux II
- 5) Fieldgen Private School
- 6) Scuola Materna Cattolica Internazionale

Civil Society:

- 7) Cercle Vivi Hommel asbl
- 8) Dei greng
- 9) Piraten political sensitivity

Commissions, movements, organizations and groups within the Church:

- 10) Luxembourg Association of Catholic Academics
- 11) Caritas
- 12) Justice and Peace Commission
- 13) Commission "Fra an der Kierch
- 14) CVX
- 15) "Women in the Bible" group
- 16) Elisabeth
- 17) Focolare
- 18) Laudato Si' support group
- 19) Group of former Chaplains and Spiritual Animators LGS
- 20) Grupp vu pensionnéiert Geeschlech
- 21) Movement of the Teresian Institution in Luxembourg
- 22) Christmas in the street
- 23) Equestrian Order of the Holy Sepulchre of Jerusalem
- 24) Theobar

Administration, training and advice :

- 25) Diocesan Pastoral Council
- 26) Presbyteral Council
- 27) Episcopal Council
- 28) John XXIII Center
- 29) Group of collaborators of the diocesan administration

Linguistic Communities and Consecrated Life

- 30) African Francophone Community
- 31) English-speaking community
- 32) Southern Italian Community
- 33) Italian Community of the City
- 34) Polish Community
- 35) Portuguese Community of the South
- 36) Portuguese Community of the City/Cents
- 37) South Cape Verdean Community
- 38) Hispanic Community
- 39) Consecrated life in Luxembourg

Youth

- 40) Catechism group Ettelbruck (12 to 15 years old)
- 41) Firmgrupp Clierf
- 42) Catechetical Synod" Group
- 43) Europa Scouten vu Lëtzebuerg
- 44) CIM Lëtzebuerg Massendénger
- 45) Lëtzebuerger Guiden a Scouten
- 46) Jugendpastoral
- 47) Cate report on the synod of Esch/Alzette
- 48) Katechesgrupp Cate+ Ettelbrück

Parishes

- 49) Via Äischdall St. Francis and St. Clare S0)
- Via Äischdall-Helpert St. Willibrord S1)
- Via Atertdall St. Clare
- S2) By Clierf Saint-Benoît (questionnaires and confirmands)
- S3) By Dräilännereck Musel a Ganer Saint-Nicolas
- S4) By Ettelbréck Saints-Pierre-et-Paul
- S5) By Iewescht Syr Holy Spirit
- S6) By Kordall Saint-Barbe + By Deifferdeng Saint-Francois-d'Assise S7)
- By Mëlldall Saint-Michel (Pastoralrot)
- S8) By Monnerech-Schëffleng-Steebrécken Our Lady of the Gospel
- S9) By Musel a Syr Saint-Jacques
- 60) By Öwersauer Saint-Pirmin
- 61) By Region Iechternach Saint-Willibrord (meetings and Bible group participation)
- 62) By Lëtzebuerg Notre-Dame Merl-Belair-Cessange + 63) community of Bonnevoie + 64) Limpertsberg
- 65) By Steesel-Walfer Holy Trinity + 66) By Mamerdall Saint Christopher
- 67) By Bartreng-Stroossen Saint-Jean XXIII
- 68) By Miersch Saint-François (Pastoralrot)
- 69) By Wëntger Sainte-Famille
- 70) By Wiltz St. Peter and Paul
- 71) By Beetebuerg-Fréiseng Saint André + 72) By Diddeléng Saint Martin + 73) By Hesper-Réiser-Weiler disciples of Emmaus 74) By Källdall Notre-Dame-des Mineurs
- 75) Catholic chaplaincy of the Luxembourg Prison
- 76) Grupp Seelsorger.innen CHdN