

My fictive report to the Synod

Imagined by **Luc Saffre**

*This first page contains some explanations for the reader during the consultation phase and will be removed in the final report. This is **version 4** of the report, published on **29 December 2021**. More information and potentially a newer version are available on <https://hw.saffre-rumma.net/sc>*

Disclaimer: This is an preview of what I *imagine* to report to the Synod on Synodality as the *Diocesan Contact Person* of the Catholics in Estonia. I try to *imagine* what I *would* report if I had to answer *already now*. I do this in order to **activate dialogue** and to collect feedback. This is my private project and I will treat every feedback confidentially. I will collect feedback until 31st March 2022, the end of the [public consultation in Estonia](#). In April 2022 we will discuss with the sinoditiim under the authority of the Bishop and decide what we will actually send to the Synod.

This document is pure "church fiction". It is possible that the real document will be very different. But as the [PD](#) (no 32) says: let's "dream and draw forth prophecies and visions". May my fictive report and your feedback contribute to "allow hope to flourish, inspire trust, bind up wounds, weave together relationships, awaken a dawn of hope, learn from one another and create a bright resourcefulness that will enlighten minds, warm hearts, give strength to our hands."

I remind you that the fundamental question of the consultation phase is:

A synodal Church, in announcing the Gospel, 'journeys together'. How is this 'journeying together' happening today in your local Church? What steps does the Spirit invite us to take in order to grow in our 'journeying together?'

This is the question to which I respond in this document.

I invite you to react to this document in order to *help the Church on her synodal journey of seeking what is good and true*:

- by contacting me privately and telling me your reactions. I will treat every feedback confidentially.
- by sending your feedback to the mailing list sinod@lino-framework.org (messages to this list will be visible in public)

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Introduction

(1) This report is not a representative study, it is a synthesis of what I personally heard. Since September 2021 I have been listening to many [faithful](#) who responded to the questionnaire. I have invested considerable time into inviting people to answer, listening to them, praying and writing this report. Yet it remains the project of an amateur. More about me on my website <https://hw.saffre-rumma.net>

(2) Many people have contributed to this report by encouraging me, giving feedback and answering my questions. Most of them prefer to remain confidential and I respect their wish. I gratefully mention those who agreed to be named: (...).

The Church in Estonia

(3) There are about 4500 Catholics living in Estonia. We are a small group within the Christians in Estonia (300.000), which is itself a small group within the population of Estonia (1.330.000), which is itself a tiny group of the world population (0.0168%). Despite this, or maybe because of this, Estonia might have to say interesting things regarding the future of the Church.

(4) The Church in Estonia is marked by 40 years of sovjet occupation followed by 30 years of ultraliberal politics. Earlier historic experiences include (TODO).

Message from Catholics in Estonia

(5) Many active members of the Roman Catholic church in Estonia have a clear message to the fathers of the Synod, which I summarize as follows:

(6) The main question of the Synod and the Catholic church is how we can live as the Church according to our teachings, and how to influence in a reliable way other people and especially the members of our church. The teachings of the church are well elaborated and carefully researched. We must not doubt in these teachings. We encourage you to remain faithful to the truth of Jesus Christ as it has been taught by the Church from its beginnings.

(7) Regarding critics heard from within the Church and from the world, we advise to adapt the church administration to how other organizations do it.

There is more to say

(8) While the previous paragraphs are a synthesis we agreed upon in the synodal team, the remaining part of this report is *more* than what the Bishop asked me to do. It is what I felt that the *Pope* asked me to do. It is my personal synthesis of what I heard during the consultation phase of the Synod. I heard it from many people of diverse background, including people who refuse institutionalized religion. It undeniably also contains what I had heard already before the consultation phase. It is undeniably “my opinion”, which may differ considerably from the opinions of most responders. There is probably no single responder who agrees with every point. But how could it be different? Isn't this what I am asked to do? Discerning means more than counting opinions and analyzing them statistically. My job is to listen to everybody and then ask myself “What of all this is important to say at the Synod on Synodality?”. It is my response to the question “What steps does the Spirit invite us to take in order to grow in our ‘journeying together’?”

A big challenge needs big hope

(9) From all aspects of the consultation project I hear a clear tenor resonating: the [Church](#) in Estonia and in the world is experiencing a [controversial battle](#) between two “camps” or “paradigms”. A considerable number of convinced Christians in Estonia feel irritated or even threatened by the idea of synodality propagated by Pope Francis.

(10) Already the names of these camps are a problem. Often they are labelled “traditional” or “conservative” versus “liberal” or “progressive”. I was obviously born in the “liberal” or “progressive” camp. But confusingly I feel *very* traditional and conservative in many regards, and I *do not* see faith as something “liberal” (meaning an individual choice).

(11) The first step in every dialogue is to agree on what we are talking about. We cannot fix a problem by refusing that it exists. And we *do* have a problem. A fundamental one. There *are* two fundamentally opposing views about how the Church should “live and operate”. Certain parts of these views *do exclude* each other, there is no way to embrace both. Jesus refers to such situations when he says “No one can serve two masters” ([Matthew 6:24](#), [Luke 16:13](#)), or “I came to cast fire on the earth, and would that it were already kindled!” ([Luke 12.49](#))

(12) The mere word “synodality” as a [neologism](#) seems to be the right name for this challenge. Synodality reminds the expression [Unity in Diversity](#), a prominent principle of the Bahá'í Faith, which also has become the [Motto of the European Union](#). Synodality also reminds the [code of conduct](#) and the [Conflict of interest policies](#) of the Wikimedia Foundation, or the [Ubuntu philosophy](#) (“A collection of values and practices that people of Africa or of African origin view as making people authentic human beings”).

(13) The Synod on Synodality gives me hope that we can change this battle into a [dialogue](#). It is going to make a few things clear. We are about to have a shift in [paradigm](#).

(14) It is good to have a name for an important topic. But what does “synodality” mean *in practice*? The big task of the Church is to write clear answers to this question. Many faithful agree to help her with this task. The following sections are my synthesis.

Two paradigms

(15) In this section I try to illustrate the two paradigms. During the consultation phase I often heard statements that I classify as **fears** or **obstacles**. I collected these on the left

side in the table below. On the right side I collected statements that I classify as **synodal answers** to those fears.

(16) The fears or obstacles on the left are caused by normal human **convictions**. Convictions are part of our hearts. Human hearts are not elastic. Every conviction deserves respect. This is why we must handle these fears and obstacles with respect and prudence.

1. Companions on the journey – *In the Church and in society we are side by side on the same road.*

We must hold together because we are a small community in a dangerous world. Those who do not live according to the Church teachings are not on our side, we need to protect ourselves against them.	We will clarify our definition of faithful and “baptized”. There are “baptized” people who don’t understand the Gospel and who follow something else. And there are people who follow the Gospel but refuse to get “baptized” because they have seen too much of the harm caused by the Church.
We must keep a clear distance from those who want to make us believe something other than the truth.	We will be especially attentive for those who did not yet decide to follow Jesus.

2. Listening – *Listening is the first step, but it requires an open mind and heart, without prejudice.*

We must be careful because listening to lies causes you to believe them in the end.	We will be careful to avoid listening only in order to find arguments against “their” opinion and to explain once more “our” opinion.
Listening to a wrong opinion without clearly replying can encourage the other to remain in their mistake.	We will learn to not fear other humans as our “enemies”.

3. Speaking out – *All are invited to speak with courage and parrhesia, that is, in freedom, truth, and charity.*

We must not speak out everything without worrying about how the enemy might use our words against us. Diplomacy is the art of saying the truth without offending the enemy.	We will learn the art of speaking boldly where needed. When our brother sins, we will explain him what disturbs us even if he might feel offended. Hurting can be the opposite of harming. Of course every unpleasant message needs special prudence.
“Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.” (Mt 7:6)	We will respect that not every faithful is ready to understand every teaching.

4. Celebration – *“Walking together” is only possible if it is based on communal listening to the Word and the celebration of the Eucharist.*

The Holy Mass fosters our identity and grows our faith. We must not let modernistic tendencies or other people tell us how to celebrate.	The traditional Roman Catholic rites are venerable and valid ways for celebrating the Gospel, but they are not the only way. We will embrace and document a wide set of rites.
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5. Sharing responsibility for our common mission – *Synodality is at the service of the mission of the Church, in which all members are called to participate.*

A lay person must not instruct other people regarding faith questions; teaching should be done by a priest.	The Gospel propagates mostly through our lives, through what we say and do to other people.
Beware of the “stench effect”: constantly living in a “stinking environment” makes you indifferent to the stench. You can lose your faith when you are constantly surrounded by people who don’t believe.	Nothing can ever come between us and the love of God revealed to us in Christ Jesus.

6. Dialogue in Church and society – *Dialogue requires perseverance and patience, but it also enables mutual understanding.*

We must not waste our energy trying to understand people who refuse to accept the truth.	We will learn that we cannot announce the Gospel to somebody if we fail –or refuse– to understand their worries and fears and convictions.
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7. Ecumenism – *The dialogue between Christians of different confessions, united by one baptism, has a special place in the synodal journey.*

The purpose of <i>ecumenism</i> is to open a door to other confessions so that lost faithful can turn back to the Roman Catholic church.	We will learn from each other and share what we have learned during our different history.
During Holy Mass we welcome non-Catholic visitors and expect them to follow the rules.	Every rite is open for visitors and we help them to understand what is going on.

8. Authority and participation – *A synodal church is a participatory and co-responsible Church.*

The Church needs a clear hierarchy. Whenever humans do something together, it must be clear who is the boss. The boss is responsible in the end. If you are not the boss, then you must rather obey than feel co-responsible. That’s called discipline. We don’t believe in co-responsibility.	While a well-regulated democratic government is probably the best management system in a world where faithful co-operate with faithless people, synodal government has several strategic advantages over a pure democracy.
Participation means communism. History shows that communism has failed. It is not a sustainable way for living together.	...

9. Discerning and deciding – *In a synodal style we make decisions through discernment of what the Holy Spirit is saying through our whole community.*

Common decisions must be the result of a well-organized democratic process. We cannot allow corrupt leaders who do what they want, even if they call it discernment.	
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10. Forming ourselves in synodality – *Synodality entails receptivity to change, formation, and on-going learning.*

The Church must align to Jesus Christ alone, not to a multicultural mix of ideologies. The mission of the Church is to <i>teach</i> others, not to <i>learn</i> from others.	Teaching requires learning. While the Church teaches what she has learned so far, we must never forget that her learning continues. The Church must not claim to teach the <i>only</i> valid teaching about God.
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My vision

(17) In November 2021 I had the following vision:

(18) Pope Francis will do yet another important step during his lifetime. He will delegate the leadership of the Roman Catholic church to another person and then found the **Synodal Church**, a new institution that will embrace and unite all Christian institutions under his leadership.

(19) Most institutional property will remain with the Roman Catholic church, he will take with him only what an institution needs to survive. I guess that this will be the Secretariat of the Synod of Bishops, parts of the Holy See and a few other administrations, maybe a few real estate objects. Like his patron St. Francis of Assisi when he left his parents, Pope Francis will be “naked” during a short moment.

(20) This step is is not a schism. In the contrary, it is the only way to *avoid another schism* and to reconcile the Church. It is a step towards greater unity. No single faithful will get lost and no single faithful will be forced to change more than they are able to change.

(21) The other parts of the Roman Catholic church will follow little by little, each at their pace and when their pastor decides so. They will do this more or less carefully, more or less quickly, each of them as it is due. They will discover their place under the new institution.

(22) At the same time other religious institutions, protestant and orthodox, will do the same and unite in joy with the Synodal Church. Also many of the faithful who left the visible Church during the last years will return. And even a series of corporations that have not called themselves “Christian” until now, will join this choir, discover the Gospel and align into the Synodal Church.

(23) The Roman Catholic church will simply no longer be the “top of the tree”, it will find itself at the same level together with protestant and orthodox Christians.

(24) There will be resistance because humans are naturally resistant to change. This resistance itself is rather a confirmation than an obstacle.

Comments about my vision

(25) Real-life details about how this vision arrived are in [my blog](#). It was a joyful vision of hope, not a threatful vision of warning. It encouraged me to raise my voice because it describes a surprising solution that has not yet received enough attention.

(26) In daily life I work as a professional software developer. The issues I work upon for my customers are similar to the issues I see in the Church. I practice the art of discerning what a customer needs even when they are unable to formulate their requirements clearly. If the Church were a software application and the Pope my customer, then this is what I would suggest to do.

(27) The time indication (“Pope Francis” and “during his lifetime”) is not absolute. It just means that this step is the only possible path. Any work that does not align to this direction is a waste of time.

(28) Creating the Synodal Church institution is just a little shift of power in the executive floor of the Church. There are more exciting and more important consequences, which will influence daily life of many people. These will be the actual challenge. But the Synodal Church would be just a farce without them.

(29) The Synodal Church is an abstract church. It won't perform any rites. You become member of the Synodal Church by declaring so. Most members are *also* member of

some concrete church (Roman Catholic, Protestant, Orthodox, ...) where they attend community life and receive sacraments.

(30) The Synodal Church will have two main goals:

(31) Its *institutional* goal is to **organize the apostolic succession** of the Pope. The administrations of the Roman Catholic church responsible for organizing the apostolic succession will move together with the Pope and become synodal institutions.

(32) Its *operational* goal is to **explain the Gospel to everybody**. It will develop, publish and maintain a set of documents with [teachings](#) about how to understand the [Gospel](#). These teachings will shed new light upon knowledge that has always been there but was hidden under the dust of history. They will embrace many existing teachings of the concrete churches. Some existing teachings will receive [backwards-incompatible changes](#),

(33) Announcing the Gospel is more important than insisting on a given rite or teaching. The Synodal Church will foster a **diversity of rites and teachings** that will respect and unite the existing treasures.

(34) The Synodal Church won't force any concrete church institution to follow its teachings. It won't be "a kingdom of the visible world". It won't have [executive](#) power. Its teachings will be **directives** to the concrete church institutions and to every [faithful](#), which these are *invited* to either follow or criticize as long as there is no consensus. Finding a consensus on every topic is important, but not always immediately possible.

(35) The Synodal Church will insist on the value of celibacy and its importance for leadership. It will define the roles of its workers (priests, pastors, teachers, ...) in a more differentiated way than the current [Roman Catholic](#) church.

(36) The Synodal Church will be the first Christian institution to declare that [intellectual property](#) and [unlimited profit](#) are [collective sins](#).

(37) I do not know whether the Synodal Church will physically move out of Rome.

The teachings about the Gospel

(38) The main activity of the Synodal Church will be to publish and maintain reliable teachings about the Gospel. The mission of the Church is to "announce" the Gospel to "all peoples", to every group and class of humans. But how to do this?

(39) You cannot announce something without having reliable knowledge about it. But what is knowledge?

(40) **Individual knowledge**, also called [faith](#), is the sum of beliefs you rely on, the result of what you have learned during your personal history. It is stored in your *heart*.

(41) **Community knowledge** is similar, but with a fundamental difference: it isn't stored in your heart. It is stored somewhere else. It needs a medium. Every collection of teachings maintained by a community is such a medium. Every community is defined by its teachings. Teachings are the *heart* of every community, they are also the *heart* of the Church.

(42) The Church has developed a rich treasure of teachings about the Gospel during her long history. The teachings of the Church are probably the biggest and most complex *documentation library* in the world, collected during **more than 3000 years**, with **document types** ranging from blog entries, news, homilies, prayers, songs, books, films, to dogmatic constitutions, research reports or law collections, with **audiences** ranging from 2 year old children to experts of every branch of science, with the biggest

community of contributors. Maintaining this *documentation library* is a huge and never-ending task.

(43) Meanwhile humanity has entered the digital era. If already the discovery of book printing 500 years ago caused revolutionary changes to the way of teaching the Gospel, how could we assume that the digital era would be less revolutionary for our work? How is it possible that a few private corporations manage to provide a billion of humans individually, day by day, with teachings that these humans crave to read, although much of this information is useless or even harmful to them or others (see 86-90)? And at the same time the teachings of the Gospel produced by the Church are followed – boldly spoken– by some insiders?

(44) Every teaching *includes answers to moral questions*. No teaching can be ethically neutral. Even a teaching about how to cook an egg assumes certain choices regarding moral questions (e.g. “Is it [good](#) to eat eggs?” or “If it’s okay to eat them, isn’t it better to eat them uncooked?”). The Gospel does not say “everything is okay”. There are things in this world that are *not* good. The Gospel *is* a moral message and gives answers to ethical questions. It tells us what is good and what isn’t.

(45) Every teaching is *meant to be reliable*. That’s why teachings exist. A teaching makes no sense when nobody relies on it. But what can we teach reliably about the Gospel if we assume that God is beyond human knowledge? Or more shortly: how to explain the unexplainable?

(46) **The Bible is a first answer** to this question. It is recognized as a historic text by all scholars of all religions, and as such a milestone in human history. The Church is the community of those who use the [Bible](#) as their [Holy Scripture](#), as the immutable base of their teachings.

(47) But the Bible is a very fundamental document. It can give **contradicting answers** to certain concrete questions of the visible world, which evolves constantly. It can get interpreted in different ways, leading to different sets of teachings. Each [church institution](#) has its own set of teachings. While parts of these teachings are in harmony with each other, some of them differ considerably among the church institutions. Which confirms that God is beyond human knowledge.

(48) **Teachings evolve constantly**. Teachings are neither eternal nor immutable. The Gospel is eternal, the Bible is immutable, but teachings aren’t. The teachings of the Church are dynamic and need constant maintenance because they are human-made responses to the Gospel.

(49) The ultimate goal of every teaching is to be **true**, i.e. that it reflects [reality](#) without distorting it. We trust that our teachings are the truest teachings in the visible world, but we must keep in mind that no teaching about God can be perfect or definitive. Ideally our teachings are in harmony with [God’s plan](#), but it would be an illusion to claim that they are perfect.

(50) A rule of thumb: As long as one heart of a faithful disagrees with a teaching, this teaching can’t be fully true.

(51) A corollary: Publishing a teaching and then discovering that it needs to be reviewed is an integral part of our learning process. We are on a journey, we do not stand still.

(52) Teachings cannot contradict science. When some new discovery brings [scientific evidence](#) that a given teaching is suboptimal or even wrong, the the teaching needs to get updated. “The tree is known by its fruit” ([Mt 12:33](#))

(53) An important feature of every teaching is to be **clear**. The current teachings of the Roman Catholic church are impressive but *not very* clear. You need years of education before you can claim to understand them more or less.

(54) Another important feature of every teaching is to be **accessible**. Every human must be able to access them without paying a license fee and without being distracted by commercial advertisements.

The rules of the Church

(55) Besides teachings about the Gospel, the Synodal Church will also develop and publish **rules**, to which she will adhere herself as a legal person. Rules are a special form of teachings.

(56) Rules are different from teachings about the Gospel in that they speak about the visible world. Unlike teachings, rules bind us to follow them in a legally measurable way. Declaring that you follow a rule makes you legally responsible in the visible world. Rules can be used in documents that legally bind two business partners.

(57) These rules will cover transparency, privacy and the apostolic management style.

(58) For example, these rules will enforce privacy of relations with *natural* persons, including e.g. the duty to confessional secret. On the other hand these rules will refuse privacy of *legal* persons. For example all agreements of a synodal organization with other organizations will be accessible to the public. See also [Public money, public agreements](#).

(59) The rules of the Synodal Church will define the concept of **apostolic management**, which embraces democracy and monarchy and as such can be an answer to issues of these government forms. This has the potential to eventually lead to a new social and economic system called **synodalism**, which will become an alternative to capitalism, communism and socialism.

(60) One of the differences between apostolic management and (classical) democratic government is that when a minority of the community says “something is wrong”, the community needs to listen. Synodality seeks consensus, not majority.

(61) There are topics that need time. As long as there is no consensus about some [controversial question](#), synodality means that the institution remains impartial and suggests possible compromises. Silencing down minority opinions in controversial discussions is not the synodal way of finding sustainable peace.

(62) There are things we cannot change, and we need to accept these things. It would be a waste of energy to continuously quarrel and complain about them. And of course it is not always easy to discern the things we can change from those we can't. If you are really the only one to see a problem, you need to humbly ask yourself whether your inner voice is right, whether that problem is really important enough and whether you really have the duty to disturb the community process with your concerns right now. One of the important functions of celebrating is to offer a spiritual place where “the rule” says to everybody: “shut up now!” If we fail to obey this rule, we spoil the celebration. One benefit of art of celebrating is to cultivate our [detachment](#) skills. On the other hand, if you comply with the majority against your inner voice and just because you are too lazy or shy or arrogant to talk about the problem, then you sweep the dirt under the carpet. The problem will remain and eventually grow. Synodality means to cultivate a humble and patient form of perseverance.

(63) Apostolic management is more than pure democracy, which can lead to lazy compromises, resignation, despair, loss of motivation and attitudes called “work-to-rule”. It is also more than monarchy, which can lead to idolatry, elitism and nationalism.

Why everybody is invited

(64) Regarding other Christian denominations, the [Church](#) has experienced two major schisms during her history. More than twenty human generations have passed since [Reformation](#), more than forty generations since the [Schism of 1054](#).

(65) The foundation of the Synodal Church is the opposite of another schism, it will unite all Christians back under one institution. Many [faithful](#) from all [denominations](#) have been doing important work to prepare this step.

(66) The traditional approach of the [Roman Catholic](#) church is to assume that “our” teachings are the true ones while those of other Christian [denominations](#) are some form of heresy. This approach is a major obstacle for reconciliation. It is time to repent about this.

(67) The teachings about the Gospel that have been developed by other denominations cannot be ignored. We must learn from them. Loving our neighbour means to give those teachings the same careful consideration as our own teachings. In case of conflict we cannot apply lynch justice. We need a superior authority.

(68) This superior authority must be a new [legal person](#) because its teachings will introduce some backwards-incompatible changes. It will take several generations before “everything” has become “clear” because convictions usually don’t change during a human lifetime. See (91) ff.

(69) The above principles apply to other religions as well. My report just doesn’t cover them because I had no time for personal contacts to them.

Non-religious faithful

(70) There are many humans who believe in the Gospel and work for it without identifying themselves as “religious”. Such organizations include governments and political parties as well as nonprofit groups and independent artists who engage for peace, healthcare, charity, human rights, climate justice or free knowledge. Their language is different from the Church, but their mission is in harmony with the Gospel. They are a visible fruit of the [Holy Spirit](#). (Luke 9:49-50)

(71) The rules of the Synodal Church do not cover religious rites and practices. This will open the door to non-religious organizations who can use our rules without agreeing to our way of teaching the Gospel.

Technical considerations

(72) Technically and juridically spoken, the teachings and rules of the Synodal Church are **published content** that is intended to be freely available to everybody. The Synodal Church will learn from existing movements like the Free Software Foundation, Creative Commons or the Wikimedia Foundation, who have done important work about free knowledge and who *de facto* are synodal organizations (which differentiates them fundamentally from organizations whose main goal is not synodal).

(73) The Synodal Church will use concepts and technologies developed by these movements for publishing and maintaining complex documentation systems. An example of such a technology is the one used by Wikipedia. Note that Wikipedia is an encyclopedia, not a teaching.

Consequences on some teachings

(74) I listened to people who, encouraged and inspired by the [vision](#), went yet another step further and imagined how the teachings of the ideal Synodal Church would look like. The following paragraphs give some ideas.

(75) **A sin is when you cause harm to somebody.** Christians dare to speak about sins because we believe that God forgives them. This applies to our own sins as well as to those of other people. Our own sins are the only ones we can –sometimes– change directly, but they are the most difficult to see. The sins of other people are theoretically “not our business”, but speaking about them may be important.

(76) **Sacraments** are visible symbols, a gift of the Church to the faithful, a confirmation given by the Church about something holy. But they aren't contracts. They are unconditional gifts. They apply only as long as the receiver wants them.

(77) When somebody gives you a book, but you fail to read it, then the book won't work for you. You can fail to read a book for many reasons. For example because it was stolen before you had the time to read it. Or because you didn't care. Which just means that you didn't understand that this book would be important.

(78) For all life-long sacraments (**baptism, marriage, priesthood**) the Synodal Church will describe a way to *revoke* them. And this revoking is done by the receiver(s) of the sacrament, the Church has no veto, her job is to register the decision of having revoked. We cannot say that your failure of receiving this sacrament is a [sin](#). We can be sorry for you, but we cannot blame you.

(79) Note that while baptism and priesthood requires a *single* human to revoke it, revoking a marriage needs *both* partners to agree on the divorce.

(80) The Synodal Church will have a shift of focus in her work against child **abandonment and abortion**. It will move the action responsibility from the mother to the community. The question is not “Who is guilty?” or “How to avoid unwanted pregnancies?”, but “How to save the child?” Instead of saying „pro life“ or „pro choice“, we say „pro care“.

(81) Traditional approaches for avoiding unwanted pregnancies are based on some form of culpability. But history shows that no law and no faith culture, however strict, can avoid unwanted pregnancies completely. Parents happen to get pregnant by mistake.

(82) The basic change is that every pregnant woman must have the right to refuse her maternal responsibility without feeling guilty for her choice. The community must give her unconditional moral, social and economical protection during the remaining phase of her pregnancy. After having given birth to the child, this woman is free from any maternal duty towards her child.

(83) The controversial dialogue about the rights of **homosexual and queer people** are an interesting example of synodality because the topic itself is rather simple (compared e.g. to the Covid discussions) and touches a rather small minority. And at the same time it is a very hot topic. Why does this dialogue so easily turn into a battle? Where is the sin?

(84) After many centuries of research we can now say with [scientific evidence](#) that homosexuality does not harm anybody. Therefore we cannot any longer consider it a sin. Science shows that we can consider it as just an extraordinary sexual orientation. It has been considered a sin for historic reasons.

(85) If homosexuality is not the sin, where is the sin? Can it be that *speaking about it* is a sin? We don't think so. Initiating a [controversial dialogue](#) is not a sin but a normal step

of our learning process. It is normal that this discussion needs more than a few generations because our personal convictions about sexuality are deep in our hearts, in the lower layers of our consciousness. It is only normal that beliefs about sexuality cannot change during a human lifetime.

(86) If speaking about it is not the sin, where is the sin? [Fratelli Tutti](#) started to point out that the sin has to do with money and industry. Many news industries makes money from people who get excited and speak hatefully. Some medical industries make money from harmful wishes caused by new types of desires, e.g. sexual or cosmetic utopies. Many entertainment, technology and food industries make money by cultivating desires that are harmful to the consumer or to the Earth.

(87) But we cannot say that industry or money as such are sins. The sins are certain law systems that allow corporations to make money this way. We all are guilty because our civilization created these laws. The Synodal Church will condemn these law systems as the collective sins behind many problems. Repenting from them will be difficult because they have deep roots and because much wealth depends on them.

(88) The first of these [collective sins](#) is **granting unlimited profit while demanding only limited responsibility** for the risks. This law system causes the strong to become even stronger, and the weak to become even weaker. It leads to screaming injustices and causes harm to many creatures. This sin is rooted in modern limited liability law, which was first enacted by the state of New York in 1811. The modern world is built on two centuries of industrialisation. Much of that was built by equity finance, which is built on limited liability. Limited liability corporations are the key to industrial capitalism. ([economist.com](#), [Wikipedia](#))

(89) The second of these [collective sins](#) is **preventing others from using published knowledge**. By **published knowledge** we refer to publications formulated as text, picture, sound, movie, software source code or any other media. It covers publications of any investment size, ranging from spontaneous postings in an Internet forum to books, songs, movies, scientific reports or patents. The established copyright system mixes up the (legitimate) right to get identified and honoured for your work of creating these public resources and the (unlegitimate) right to control their usage. It creates a social and economic system that benefits some strong actors while causing harm to most people by limiting their liberty. It causes social disorder. It leads owners of proprietary knowledge to use malicious strategies in order to increase their power.

(90) The idea that published knowledge should be considered a public resource are not new. Already in 1985 [Richard M. Stallman](#) designated intellectual property as a seductive mirage. Another software developer, [Eric S. Raymond](#) did similar work. Both remained focused on software, and both also caused [controversial battles](#) on unrelated topics. In 2010 Lawrence Lessig extended the idea to all forms of published content. Both failed to consider the [Church](#) as their ally, and the Church failed to realize their work as important.

Human hearts and the Church

(91) Human hearts are not elastic. Once we have grown into a given way of celebrating or thinking, we are reluctant to change. When we see a way of celebrating or understanding that is not “as we were taught”, then we are tempted to say “this is wrong”.

(92) Compare a Catholic Mass with a service in a Baptist community. Compare the mainstream opinion about homosexuality in Denmark with that in Nigeria. I have seen the emotions of Lutherans, Baptists or Orthodox people about Catholic rites and teachings. I have seen the emotions of people who grew up without any religion when they got in contact with Christian rites and teachings. I have observed my own emotions

as a well-educated Catholic during twenty years of contact with well-educated people of other faith cultures.

(93) Teachings are more flexible than human hearts. Teachings must change first, human hearts will follow.

(94) The teachings of the Church that require *backwards-incompatible changes* have evolved because they respond to natural human fears. We all suffer from miscellaneous fears that are a result of our personal history. We all are only partially conscious about our fears.

(95) The fears triggered by the Synod on Synodality are fears that the Gospel calls us to overcome. The Gospel calls us to *cultivate* the good fears and to *overcome* the bad or useless fears. It is the job of the Church to discern which of them are good and which are bad or useless.

(96) Overcoming these fears does not mean that you personally must stop feeling or experiencing them. These fears are based on our convictions, which themselves are based on our personal history. We cannot rewrite our personal history, even when we sometimes wish we could. God never calls us to do something that we are not able to do.

(97) We cannot change our emotions, but we can change our teachings by making conscious decisions. The Church is an institution, not a human being. Institutions have no emotions. Overcoming these fears means to adapt our teachings as needed.

(98) Believing in a catholic and apostolic Church then means to decide at least in the conscious part of your mind: "Even when I won't get rid of these particular fears emotionally during my lifetime, I will decide to not teach them to our children." [Mark 9:14-29](#) calls us to cry out with the father of the muted child: "I want to believe! Help my unbelief!"

(99) No human will ever be free from all fears. We have inherited these fears since the day we left Paradise. But by cultivating the Gospel, the risen Christ can little by little make himself at home in our heart and help us to evolve out of [Hell](#) into [Heaven](#).

Given to the Church by Luc Saffre on 3. January 2022