

For a synodal Church

This is version 13 (released 2022-03-20) of our input to the Synod on Synodality. Until end of March 2022 you are welcome to participate by formulating your feedback. For more information, see <https://hw.saffrumma.net/sc/report/>

Table of Contents

About this document.....	1	Step 6 : Assume our political role.....	10
Introduction.....	2	Conclusion.....	10
A metamorphosis, not a battle.....	2	Appendices.....	11
The teachings of the Church.....	2	(A-1) Visions.....	11
Human hearts are not elastic.....	2	The Synodal Church Foundation.....	11
Section 1 : What does „synodal“ mean?.....	3	Imagine Church and State as compass and captain.....	12
A neologism.....	3	Imagine a new democracy.....	12
Together on our way.....	3	Imagine Google becoming syndal.....	12
Who is a true Christian?.....	4	(A-2) Some definitions.....	12
To announce or to proclaim?.....	4	(A-3) Mistakes are good.....	13
Section 2 : The Church in Estonia.....	4	(A-4) Do we need to repent from our mistakes?.....	14
A young nation.....	4	(A-5) Individual versus common knowledge.....	14
Christians in Estonia collaborate.....	4	(A-6) Tell me the Gospel in 60 seconds.....	15
A Church in the underground.....	5	(A-7) What is a synodal Church?.....	15
A people longing for God.....	5	(A-8) Local project ideas.....	16
A people without the Gospel.....	5	(A-9) Independant content publishers.....	17
Mother wearing her coat inside-out.....	6	(A-10) Examples of collective sins.....	18
Presynodal images of the Church.....	6	(A-11) About biblicism.....	18
A divided Church.....	7	Unclassified and removed thoughts.....	18
Section 3 : Suggestions.....	8	Sheep in the midst of wolves.....	21
Step 1 : Introduce “master teachings”.....	8	Step 5 : Clean up presynodal language..	21
Step 2 : Introduce a platform for dialogue.....	9	Step 5 : Create a legal entity that unites all Christians.....	22
Step 3 : Increase work with language regulators.....	9		
Step 4 : Recognize the Gospel as an axiom...9			
Step 5 : Clarify the concept of apostolic governance.....	9		

About this document

(1) This document is what an interconfessional group decided to say to the Synod on Synodality (hereafter *Synod*). The **authors** love the Church as she is, despite all justified criticism¹. We had three physical meetings called “sinoditalgud”² where we prayed and discussed the details of this document.

(2) We tried to listen to *all* those who care for the Church, „including those who have abandoned the practice of the faith, people from other faith traditions, people who have no religious beliefs at all.“³

(3) Many other people **contributed** to this document. Most of them did not actively participate in discussions nor do they assume responsibility for the document as a whole, but they gave individual feedback and prayed for us. **Some contributors were not even aware of their contribution.**

(4) You may share this document in unmodified form with anybody, it is published under a [CC BY-ND license](https://creativecommons.org/licenses/by-nd/4.0/).

1 General Audience 2022-02-16, <https://www.vaticannews.va/de/papst/news/2022-02/papst-franziskus-generalaudienz-kritik-josef-kirche.html>

2 A “talgu” (usually its plural form “[talgud](#)”) is a meeting where some community work is done by volunteers.

3 Vademecum 2.1

Introduction

A metamorphosis, not a battle

(5) The Synod is sometimes presented as a “battle” between “camps” who “fight” for “their” respective “image” of the Church. Already the fundamental question of the consultation triggered strong emotions. Some participants said “The Church is *rooted* in Jesus Christ, it does not *journey*”. Others said “We *know* what is good and true, we are not *seeking* for it.” One responder⁴ said “I view the Synod as negative influence on the Catholic faith. In fact, it can even be considered as sabotage of the Catholic faith.”

(6) Opposing positions sometimes exclude each other dramatically and there is no way to embrace them both. “No one can serve two masters” (Matthew 6:24, Luke 16:13).

(7) Such situations indicate that the Church is about to learn something important. “I came to cast fire on the earth, and would that it were already kindled!” (Luke 12,49)

(8) Opposing positions among Christians are not specific to the Catholic church. Issues related to synodality can be observed in every denomination. “They will be divided, father against son and son against father (...)” ([Luke 12:53](#)).

(9) The Synod acts as a signal that triggers an interconfessional avalanche of events. The extent of this avalanche is not yet foreseeable.

(10) We cannot solve problems by refusing to speak about them. The visible church institutions *do* have serious issues, some of which *deserve* criticism and *require* steps to be taken.

(11) The first step in every dialogue is to agree on what we are talking about.

The teachings of the Church

(12) In this document we use the word “teaching” in its most general meaning : a **teaching** is any [document](#) in human language⁵ that teaches something.

(13) We need *teachings* in order to **announce** the Gospel anew in every culture and generation.

(14) The teachings of the Church have different levels of matureness and hence authority:

- The **Bible** is used by all Christians as their *Holy Scripture*. It is a historic collection of texts that we venerate and use for cultivating our faith. It is not one document, there are thousands of variants of it.
- The teachings of the [Doctors of the Church](#) are as historic as the Bible, and venerated as Scriptures by many Christians, but not by all.⁶
- The **official teachings emitted by church communities** are published and *maintained* by the authoring community. They are authoritative for the members of that community, but can receive occasional updates. They can be in contradiction with those of other communities.
- The **never-ending stream of independent** teachings of varying authority published by miscellaneous communities and humans.

(15) The teachings of the Church are the biggest and most complex documentation library in the world, developed since more than 3000 years, with the biggest community of contributors, with document types ranging from letters, blog entries, news, homilies, prayers, songs, books, films, to dogmatic constitutions, research reports and law collections, with an audience ranging from 2 year old children to experts of every branch of science. Maintaining this documentation library is a huge and never-ending responsibility of the Church.

Human hearts are not elastic

(16) When we see a way of living or operating that is not “as we were taught”, then we feel irritated and are tempted to say “this is wrong”⁷. In such situations it is important to enter into dialogue.

4 Private email 2022-03-03

5 see National Center for Biotechnology Information <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5525259/>

6 Real-life illustration in https://hw.saffre-rumma.net/blog/2022/0228_2000/

7 Some participants expressed their conviction that the Eucharist needs both forms of bread and wine.

(17) True human dialogue is always inspired by **emotions**. Emotions can be pleasant or unpleasant, but they are neither good nor bad as such. Emotions are the primary reaction of our *heart* to an incoming signal. They arise when an incoming signal meets our individual human **convictions**. Convictions are stored in our hearts. Human hearts grow slowly like a tree⁸. Every individual conviction deserves respect. **Emotional intelligence** is the art of reading and interpreting our own emotions and those of others with respect and prudence in order to understand what God is telling us.

(18) True love can forgive even an obvious lack of emotional intelligence.

(19) Who is to blame when there is a battle?⁹

(20) A synodal dialogue requires that all participants **are aware** that **trying to understand** other people's convictions does not **mean to give up** your own convictions. Overcoming your unpleasant emotions does not mean that you personally stop feeling or experiencing them. God "will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it." ([1 Corinthians 10:13](#))

(21) No human will ever be free from all temptations. But the risen Christ makes himself at home in our hearts where he calls us into holiness.

Section 1 : What does „synodal“ mean?

A synodal Church, in announcing the Gospel, 'journeys together'.

A neologism

(22) While the word "synod" has been widely used since ancient times to designate an ecclesiastical council, the adjective "synodal" (together with its derived noun "synodality") is a **neologism**. It has the same parents as „synod“ (both words come from Greek *συν* together and *ὁδός* way, journey), but saying „The Church is synodal“ does obviously not mean that the Church functions only in synods. This neologism emerged during the pontificate of Pope Francis. He spoke about it during a speech in 2015¹⁰. It was later¹¹ described as "the decision to journey together" that was „at the heart of the work of renewal the Council Vatican II was encouraging“, as the specific organization model („*modus vivendi et operandi*“) of the Church, as "a prophetic sign for the human family, which needs a shared project capable of pursuing the good of all".

(23) Linguistic consideration: to express the fact that "synodality" is a neologism, we suggest to translate it to "sünodaalsus", not "sinodaalsus". In analogy to "sünonüüm", "sümfoonia", "sünaps" or "sünergia".

(24) Synodality reminds the expression "**Unity in Diversity**", a principle of the Bahá'í Faith that has become the **Motto of the European Union**. Synodality also reminds the **Code of conduct and conflict of interest policies** of the Wikimedia Foundation, or the **Ubuntu philosophy**.

Together on our way

(25) We suggest the following definition in **plain language**: **Synodality** is **living and walking journeying** together as a community.

Together: We cannot exclude anybody. When our positions conflict with each other, we need to dialogue until we find a consensus. Finding a consensus is not always immediately possible and not always urgent.

Journey: We are on our way, we are not yet there. We know that we don't know everything. "There is no other name under heaven given among men by which we must be saved." (Acts 4:12).

⁸ Annosa arbor non transplantatur – [Walter of Châtillon](#) (12th century)

⁹ Answer: the wiser one. We heard this enygmal joke from a lady who is not baptized.

¹⁰ Pope Francis, Address at the Ceremony Commemorating the 50th Anniversary of the Institution of the Synod of Bishops (17 October 2015). https://www.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151017_50-anniversario-sinodo.html

¹¹ Synodality in the life and mission of the Church (2 March 2018).

https://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20180302_sinodalita_en.html

Who is a true Christian?

(26) Who is part of the Church? Who is a „true“ (or „saved“) Christian? You recognize a prophet from his fruits ([Matthew 7:16](#)). The visible fruit of our (invisible) faith is our behaviour. The fruits of a teaching are the *convictions* it cultivates and the behaviour motivated by these convictions. God’s final decision may surprise both the righteous and those excluded ([Matthew 25:31-46](#)).

(27) There are people who don’t call themselves “Christian”. They don’t read the Bible, and their language is not biblical. But their work may be in harmony with the Gospel, they work for the Kingdom of God, they help the Church “to do her job”. Can we consider them as indirectly inspired? “For the one who is not against us is for us” ([Mark 9:38-40](#)).

(28) The temptation of anybody who follows some religion is to believe themselves superior to the one who just follows their “uncultivated” convictions. Compare the pharisee and the tax collector in [Luke 18:9-14](#).

(29) If „love your neighbour and even your enemy“ applies to communities as well as to individual humans, we must carefully consider the teachings of other communities and learn to learn from each other.¹²

(30) A synodal Church includes even those who choose to exclude some. But can we include those who choose to exclude others? Can we tolerate the intolerant?

To announce or to proclaim?

(31) We noted that the English translation of the fundamental question of the Synod¹³ says to “announce” rather than “proclaim” the Gospel.¹⁴ An announcement is more inviting, while a proclamation is more urging, intrusive, invasive. We summarized their difference¹⁵ as follows:

to announce to publish, to make known, to disclose, to explain

to proclaim : to describe excitedly, verbosely and candidly

(32) Does this have to do with synodality? Is it possible that Jesus calls us to *announce* the Gospel rather than *proclaiming* it? Linguistic speculations about historic texts won’t give us the answer, we need the help of the Holy Spirit.

Section 2 : The Church in Estonia

How is this ‘journeying together’ happening today in your local Church?

A young nation

(33) Estonians have a relatively short history of collaboration. They became a nation only 104 years ago, and this learning period was furthermore interrupted by 40 years of foreign occupation. Their history is much older, and it teaches them to be careful and diplomatic, but also sly, witty and smart. They have not much experience in living and operating together, but they learn quickly.

Christians in Estonia collaborate

(34) The different denominations in Estonia collaborate well. There are multiple interconfessional Christian organizations in Estonia: Estonian Council of Churches (EKN), Estonian Evangelical Alliance (EEA).¹⁶ “We are continuously looking for ways to better understand, trust and mutually assist each other to proclaim a common Gospel message to all of Estonia.”¹⁷

¹² Are there scientific studies that compare different denominations regarding the number of testimonies of salvation through the Gospel? And how would such studies define what means „salvation“?

¹³ <https://sinod.katoliku.ee/en/2/#the-fundamental-question>

¹⁴ We experienced their difference in a real-life situation where a participant made an announcement and we then asked him to say the same as a proclamation. We unfortunately didn’t record the scene.

¹⁵ Inspired by <https://wikidiff.com> and other language authorities

¹⁶ http://ekn.ee/sisu.php?lehe_id=5, <http://www.allianss.ee/2021/12/15/eea-pohikiri-2021/>

¹⁷ <http://www.allianss.ee/dokumendid-2/koik-kirikud-kuulutavad-uhist-evangeeliumi-kogu-eestimaal/>

(35) Christians in Estonia learn about their church mainly through media. Only a small “elite” participate in catecheses or seminars. Very few Christians in Estonia read Vatican News. Some participants named Catholic Answers¹⁸ as their preferred source of information.

A Church in the underground

(36) The Christians in Estonia do quite well because Estonians¹⁹ are open-minded, they don't get angry when their neighbour has a different *modus vivendi*. Freedom of religion is warranted by constitution and well implemented. Christians in Estonia are allowed to celebrate and worship whatever they want. *As long as they remain in their private domain.*

(37) Estonians love to say that they are **the least religious people** in the world. This slogan is both true and false depending on your definition of the word „religious“²⁰. **Estonians refuse institutional religion, which increases their openness for all kind of loosely defined “religions” and ideologies.**

(38) Most Estonians **refuse** to consider the Church as a trustworthy dialogue partner. The mere mentioning of words like “Jesus” or “Church” can block further dialogue. The Social Ministry presents Christians along with mobbed children, immigrants, ethnic minorities or handicapped people and asks for tolerance.²¹

(39) Most Estonians agree that **queer people** should not hide their particular sexual orientation or identity. There are of course controversial opinions regarding their rights in society. Most Christians consider homosexuality as a sin²², with some exceptions²³.

(40) Most Estonians **don't differentiate** between the denominations. „Church“ means „everybody who happens to speak about Jesus“. **Christian denominations in Estonia are inextricably united by the facts. The behaviour of one of them reflects to all others.**

A people longing for God

(41) On the other hand, Estonians have a deep respect and interest for traditions and moral values. They understand the beauty of mystical celebrations, they use poetry, music and images for speaking about the invisible world. They love both the visible and the invisible aspects of reality. They understand the need of a common code of conduct.

(42) Many Estonians look with a reverent and sometimes amazed respect at consecrated people of the Catholic church who decided to live a celibate life as a testimony that life is more than economic success or having children.

(43) Estonians long for a church that fosters these values.

(44) Being ignored by Estonian mainstream is for the Church, in a certain sense, worse than being repressed. Christians who have experienced church in other countries witness that life in Estonia is for their faith rather an experience of desert than of fight.

A people without the Gospel

(45) We don't worry about the Church. The Church will survive without Estonians. But **can a nation that ignores the Gospel survive sustainably?**

(46) Many Estonians are masters in hiding their heart from others and from themselves. They are careful not to touch the nutshell of their heart. They don't want to know what is inside because it might hurt or be ugly. They are open-minded but not open-hearted. They are susceptible.

18 [Catholic Answers](#) (founded in 1979 by [Karl Keating](#)) purports to be “the world's largest database of answers about the beliefs and practices of the Catholic faith” and “a media ministry that answers questions about what the Church really teaches”, it helps to “learn more about Catholicism through articles, books, videos and more” and claims to be “the largest organization of our kind.”

19 It is of course a simplification to say “the Estonians”. Not all Estonians are as described here, and the issues described for Estonia apply to other cultures as well.

20 Compare Martti Kalda, *Demokraatia kui usund* (based on “The World Religions: Old Traditions and Modern Transformations” by [Ninian Smart](#). <https://kolleegium.ee/oktoober-2021/martti-kalda-demokraatia-kui-usund-elame-kriisis-kus-on-paasetee/>)

21 See <https://belglane.saffre-rumma.net/blog/2020/0131/>

22 See e.g. <http://ekn.ee/inc.lakitus.php?id=308>

23 See e.g. Jaan Lahe & Urmas Nõmmik ([https://usuteadus.ee/wp-content/uploads/2011%20\(62\)/Nommik-Lahe.pdf](https://usuteadus.ee/wp-content/uploads/2011%20(62)/Nommik-Lahe.pdf)), Imbi Arro (<https://kjt.ee/2018/02/jumal-armastab-sind-aga/>), Thoomas Jürgenstein (<https://www.sotsid.ee/toomas-jurgenstein-jumalatoestused-ja-kooseluseadus/>).

(47) The Christians in Estonia are more catholic than the Pope. In their fervent fight for moral and traditional values they remind rather the pharisees than the apostles.

(48) While the Old Testament is easily accepted in Estonia, the challenge is the New Testament. Most Estonians have no clue that God has forgiven our mistakes. The Christian message of the Bible is not well known in Estonia, even among Christians. „When an Estonian knows that they have made a mistake, even when everybody else forgives them, they will never forgive it to themselves until the end of their life.“²⁴

(49) One can say that the job of the Church, which is to announce the Gospel, is not done in Estonia.

(50) This situation has complex causes. Our local history is certainly one of them. Another cause is certainly “a desensitized human conscience, a distancing from religious values and a prevailing individualism accompanied by materialistic philosophies that deify the human person and introduce worldly and material values in place of supreme and transcendental principles”²⁵.

(51) But it is easy to blame others. Let us rather look at our own sin ([Matthew 7:3-5](#)): Who is responsible when the pupil fails to hear what the teacher says – the teacher or the pupil?

(52) How can we dare to criticize our beloved mother Church? The following image encouraged us: When you are a child and go shopping with your mother, and when you see that your mother has put her coat inside-out, will you let her get exposed to laughter of other people? No! Of course you will help her to turn her coat right.²⁶

Mother wearing her coat inside-out

(53) Estonians are reasonable and realistic people. When you tell them something that is in contradiction with what they know to be true, they simply turn away and stop listening to you. Each time the Church is seen “wearing her coat inside-out”, people of good will turn away from the Church – and from Jesus. Representatives of [New Atheism](#) don’t criticize the *ideal* Church, they criticize some part of the church that they saw wearing her coat inside-out.

(54) The Church happens to say things that are in contradiction with common sense. For example, it is difficult to explain to Estonians

- why God asks us to trust in a book instead of trusting our hearts
- why God requires priests to be male, or divorced parents to never marry again,
- how we know that an egg cell that has just been caught by a sperm is already a human being,
- why God forgives your sins but requires you to lead a “morally upright” life according to laws formulated by some human authority
- why baptism in one denomination is invalid in other churches,

(55) Unclear or contradicting teachings are probably the most important issue of the Church in Estonia today.

(56) Another important issue of the Church in Estonia might be power. Estonians have a deep distrust in organizations that try to influence their own choices. Similar observations are made in Germany²⁷.

Presynodal images of the Church

(57) The message of [Dei Verbum](#), which explains that Jesus sheds a new light on the role of Scripture for our faith and that the Gospel is more than the Bible, is not well known in Estonia.

24 https://hw.saffre-rumma.net/blog/2022/0220_2316/

25 Apostolic journey of his Holiness Pope Francis to the United Arab Emirates (3-5 February 2019). A document on human fraternity for world peace and living together https://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html

26 Marie-Noëlle Thabut, une vie avec la Bible. <https://www.la-croix.com/Religion/Catholicisme/France/Marie-Noelle-Thabut-vie-Bible-2018-12-23-1200991349>

27 Joseph Schumacher, Die Identität des Katholischen (2016), page 15

(58) Many Estonians, both followers and refusers of the Church, imagine the Church as what Daniel Vaarik²⁸ labelled a “**truth institution**”: “Truth institutions were obscenely convinced that they are always right. They never acknowledged any mistake, because this would have meant that they are no longer a *truth* institution. They were slow and introvert. For they feared to make mistakes or to admit them. That’s also why they spoke using the complicated Truth Language. But despite their convulsive efforts, people often misunderstood them.”

(59) Most **schools** in Estonia teach a picture of the Church that is obsolete by at least 500 years²⁹. They refuse on their communication channels announcements from Christian communities as much as those from political parties or private companies³⁰.

(60) Many Estonians, both followers and refusers of the Church, believe that the Church sees the Bible as a “magic” book that gives “clear” instructions for “getting into Heaven”. The Gospel has nothing **magical**. Christian faith is about right relationship to **reality**, not an idolatry of something “supernatural”.³¹

(61) The word “**supernatural**” emerged in the medieval period and did not exist in the ancient world. It should be used with care because it is **jargon** and can get misinterpreted as “magic”. God does not tweak the laws of nature. To believe in anything that is against **scientific evidence** would be **superstition**.

(62) The Church in Estonia still has a very clerical image. “Speaking about faith must be reserved to priests and professional teachers” or “I am not wiser than books”.

(63) Getting baptized is still seen in Estonia as an “administrative step” in order “to get to heaven” after your death, with no need for **spiritual growth**. “Luterlased on mõnus kirik, nad jätavad sind rahul”.

(64) The Church in Estonia is often seen as the major preserver of ancient buildings and cultural heritage.

(65) Some theologians in Estonia try to get rid of this deprecated image. Thoomas Jürgenstein explains that “every teacher is always also a learner: these two go together” and that “teaching always includes learning.”³² But we are still often tempted to “escape into a pure teaching” and forget that “faith must prove itself and grow in contact with reality”.³³

A divided Church

(66) A growing number of Christians in Estonia disagrees with the idea that the Bible expresses **positions**. All statements in the following table are inspired from the Bible; despite this they can cause fundamentally opposed positions among Christians in a given situation.

God is just and punishes a sinful life.	God is merciful and forgives our mistakes.
We are well-organized and obedient.	We are creative and co-responsible. “We must obey God rather than men.” (Acts 5:29)
We speak carefully and with reverence.	We speak openly and without fear.
We make no compromises.	We are embracing, inclusive.
We are strong because we hope in God.	We hope in God despite our weakness.
Our teachings are founded and true.	Our teachings are inspired and open-minded.
The Bible is self-explaining. Our job is to proclaim the Bible.	The Bible isn’t perfect and it says so itself. ³⁴ Our job is to explain the Bible.

28 Daniel Vaarik, Asutaja piinad. Tõe asemel koostöö. <https://www.levila.ee/tekstid/asutaja-piinad/asutaja-piinad-toe-aseemel-koostoo> : “Tõeasutused olid ropult veendunud, et neil on alati õigus. Nad polnud nõus vigu tunnistama, sest vea tunnistamine tähendaks ju, et nad pole enam TÕEasutused. Nad olid üsna aeglased ja kinnised. Ikka samal põhjusel, et nad kartsid vigu teha või siis neid välja näidata. Sestap rääkisid nad ka keerulises Tõe Keeles. Hoolimata nende kramplikest pingutustest saadi neist asutustest aga pidevalt valesti aru! (...)“

29 See https://hw.saffre-rumma.net/blog/2022/0220_2000/

30 Except for the few explicitly Christian schools: <http://www.kristlik.edu.ee/kool/>

31 Benson Saler. Supernatural as a Western Category. 1977. <https://www.jstor.org/stable/640071>

32 Kirjutamisest ja õpetamisest. Intervjuu Toomas Jürgensteiniga. <https://kjt.ee/2022/01/kirjutamisest-ja-opetamisest-intervjuu-toomas-jurgensteiniga>

33 Papst em. Benedikt: „Lehre muss sich in und aus Glauben entwickeln“, <https://www.vaticannews.va/de/vatikan/news/2021-07/emeritiert-papst-benedikt-lehre-entwickelt-glaube-entweltlichung.html>

God protects us from evil.	God protects the poor and weak from the rich and strong.
No salvation outside of the Church. Only the baptized can be saved. The Gospel calls us to follow the Church.	No salvation without the community of all Christians. The Gospel calls us to love our neighbour. There are unbaptized people who follow the <i>Gospel</i> and do the will of God (Matthew 7:21)
„He will not shout or cry out, or raise his voice in the streets“ (Isaiah 42:2). Live hidden to live happily ³⁵ .	„You are the light of the world“ (Matthew 5:14), “If these were silent, the very stones would cry out” (Luke 19:40)
Speak openly against immorality. ³⁶	Do not to look for evil in others, but good. ³⁷

Section 3 : Suggestions

What steps does the Spirit invite us to take in order to grow in our ‘journeying together?’

Step 1 : Introduce “master teachings”

(67) We recommend to develop **master teachings**, a consistent documentation library that explains the teachings of the Church for our time using [plain language](#). These master teachings would serve as **directives** to the church institutions. **The church institutions would not have to abandon their teachings or “replace them” by “ecumenical” or “diluted” teachings. Their own teachings may remain more specific than the master teachings. For example, if the master teaching would allow for femal priests, Catholic women who feel the call to be priest can choose to either review their wish or to change to another denomination.**

(68) Particular teachings of the different church communities are texts formulated in human language at a given time. They are always those of the community that publishes them. The first commandment is to love God and to not venerate any other idol. Saying that God is the Lord and that His name is hallowed means that no human teaching can claim to be absolutely true or to have authority over others.

(69) Any teaching whose author is alive can require ammendments and updates, sometimes even [backward incompatible changes](#), when it turns out to be wrong, misleading or harmful. Publishing teachings and then stopping to maintain them can **promote disorder**. Even the different translations of the Bible evolve. “Temptations to sin are sure to come, but woe to the one through whom they come! It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin.” (Luke 17:2)

(70) The historical teachings, including the Bible and [dogms](#) are contextual, i.e. were written as an answer to a given historic situation. Master teachings don’t update historic teachings, but must comment on them and might even call for their [deprecation](#) when the historical context has changed.

(71) The master teachings should be maintained using technologies inspired by [agile development](#) and developed by the [free and open-source software](#) community. [Version control](#) helps to discuss about every single word of a teaching when needed and to trace every change. [Quality management](#) helps to ensure that our teachings are consistent.

(72) The master teachings are authoritative **public content**³⁸ that should be available for everybody to use. “To use” includes the right to share it with anybody you want, including mass distribution. “For everybody” implies that it must be available without a [license](#) fee. We recommend to use a license similar to the a [CC BY-ND license](#) which was developed by [Creative Commons](#) and

34 Zack Hunt, The Bible Isn’t Perfect And It Says So Itself. 2013-05-31 blog post <https://www.redletterchristians.org/the-bible-isnt-perfect-and-it-says-so-itself-innerancy/>

35 „vivons cachés pour vivre heureux“ is the final verse of a fable by French author Florian around 1750. https://fr.wiktionary.org/wiki/pour_vivre_heureux_vivons_cach%C3%A9s

36 <https://www.thebiblejourney.org/the-bible-journey/18-letters-from-james-jude-peter35508/peter-speaks-out-against-immorality/>

37 Angelus 2022-02-07. <https://www.vaticannews.va/en/pope/news/2022-02/pope-at-angelus-strive-to-see-clearly-and-speak-charitably.html>

38 Public content means any published text, sound or image that is made public.

expresses synodality in a legally binding language. Writing own licence texts would mean to reinvent the wheel.

Step 2 : Introduce a platform for dialogue

(73) Many authors, ranging from independent bloggers to renowned communities, contribute to the teachings of the Church when they write about the Gospel on their websites. It is their human right to express their opinions. Also, nothing that has been published can be made undone. This is why no organization should have the power to censure what is being said.

(74) Rather than controlling published content of individual contributors, the Church should use the Internet more actively and develop an open standard to reliably manage comments about teachings so that every reader can see what the Church has to say about a particular teaching.

(75) For the end users, this system could be a browser plugin that tells them for every page they are viewing information of style “This content is approved by X and contested by Y”. End users could also have an option to explicitly request a review for a given teaching for which no comment has been published so far.

Step 3 : Increase work with language regulators

(76) Living and operating together as humans needs communication. Communication needs a human language. **Human language** is based on **vocabulary**. A **vocabulary** is a set of definitions. A **definition** is a name that has been assigned to a **concept** (it gives a **meaning** to a name). God does not assign names to concepts, he leaves that job to us ([Genesis 2:19](#)). Vocabulary definitions are human-made, not divine.

(77) A good definition provides a clear, concrete, complete, correct, coherent and concise³⁹ **description** of its meaning. It must be concise because all participants of a dialogue need to be able to remember it. Using unclear, vague, uncomplete, incorrect, incoherent or unconcise definitions can promote disorder. Some religious language remains “paradoxical” because the mysteries of the faith are beyond standard vocabulary designed for the visible world. The reality described is better experienced.

(78) The Church should increase contributions to the work of language regulators.

(79) The [Institute of the Estonian Language](#) (EKI for *Eesti Keele Instituut*) is the **language authority** that regulates and maintains the vocabulary for the Estonian language.

(80) Wikipedia can be considered a place that unites the work of all language authorities. The [Wikimedia Foundation](#) is “the nonprofit that hosts Wikipedia and our other free knowledge projects”. It wants “to make it easier for everyone to share what they know” and invites us to imagine “a world in which every single human being can freely share in the sum of all knowledge”.

Step 4 : Recognize the Gospel as an axiom

(81) The Church is sometimes still reluctant to recognize that the Gospel itself remains an axiom, a mystery of faith, which we cannot and do not want to prove.

(82) The Church has sometimes seen herself mistakenly as a guardian of the Gospel and felt responsible for protecting it. The Gospel needs no guardian. We don't own the Gospel, the Gospel owns us. The Church should admit when she has made mistakes in her teachings.

Step 5 : Clarify the concept of apostolic governance

(83) The Church has always been **apostolic** and can be proud of this *modus vivendi et operandi*, which deserves better documentation using modern law language. Apostolic governance embraces democracy and monarchy and as such can be an answer to issues of these government forms. It might be useful also for organizations that aren't religious.

(84) The basic idea behind **apostolic governance** is that a single individual person (not a group) gets *appointed* to do a given job. Any appointed person can herself appoint other persons to help her

39 7C of communication see e.g. <https://www.managementstudyguide.com/seven-cs-of-effective-communication.htm>

with that job, becoming their **apostolic leader**. The Pope is the top-level leader and gets appointed by the special procedure of papal succession.

(85) Human beings respond to 'personal' leadership in a different way than we do to 'committee rule'. This is one of the reasons why 'rule from Brussels' triggered Brexit. God, as Christians know him is personal, a Trinity of relationship. The monarchic style of rule from the Vatican retains this personal motif, even though the tiara was given away and the *sedes gestatoria* is gathering dust in the crypt. Even powerful symbols like the pope washing the feet of refugees impact our imaginations precisely because of the power that the pope is symbolically laying aside at that moment.

(86) The Church should develop and apply **public accounting**? Basic idea in [Public money, public agreements](#).

Step 6 : Assume our political role

(87) The political role of the Church is to provide orientation to those who govern the visible world. Rather than trying to explain linguistic differences between a marriage and a *de facto* union or why celibate life is better than living in a same-sex couple⁴⁰, let us focus on the real problems that put into danger the survival of humanity.

(88) [Fratelli Tutti](#) started to point out that the big issues of humanity have to do with money and industry. Private corporations can make profit by cultivating things that are harmful to the consumer or to the Earth.

- Media industry benefits when people get excited and speak hatefully or tell lies.
- Medical industry benefits when sexual or cosmetic fantasies cause harmful wishes.
- Entertainment, technology and food industry benefits when people get addicted.

(89) God wants us to exercise responsible dominion in the world. Money and the "invisible hand" cannot do this job for us because they are just tools and infrastructures, which can be used for good or for evil purposes.

(90) Law systems that allow corporations to make profit in this way are sinful. We have a common guilt because our civilization created these laws.

(91) The Church should increase collaboration with regulators of the visible world to identify and condemn harmful law systems as collective sins and to imagine innovative ways to reduce suffering.

(92) In some cases we must repent urgently because these collective sins cause harm to the Earth as our common home or suffering to large groups of humans. Repenting from these sins will be difficult because they have deep roots and because much wealth depends on them.

(93) We suggest that the Church develops her important role as a competent and trustworthy service provider who offers consultation and advice to those who rule the *visible world*.

Conclusion

TODO

⁴⁰ As seen in *Compendium of the social doctrine of the Church*, https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

Appendices

This section contains statements for which we agreed to not agree upon whether they are important.

(A-1) Visions

The Synodal Church Foundation

(94) The following vision is based on a real-life story⁴¹ and inspired by the hope to “plant dreams, draw forth prophecies and visions, 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.”⁴²

Pope Francis will take yet another important step during his lifetime. He will appoint another person as the leader of the Catholic church. This leader will have full authority over the Catholic church, but remain under the authority of the Pope.

The Pope himself will then appoint a dozen of friends. Not all of them will be Catholic. They renounce from any private property and power they had accumulated in their previous life. Like St. Francis of Assisi when he left his parents they will be “naked” during a short moment. They will live as guests in varying places of the world, similar to the first apostles.

They will then create a [foundation](#) called the Synodal Church. Her goal will be „to announce the Gospel to everybody and to unite all Christians in diversity“. Her main activity will be to publish *master teachings*.

The *master teachings* published by the Synodal Church will be inspired by the existing *teachings* of the church, but they will be in [plain language](#). The Catholic church will align her teachings little by little to these master teachings, as quickly or slowly as their leader decides. At the same time other denominations will do the same and unite in joy with the Synodal Church. The Catholic church will find itself at the same level together with Protestant and Orthodox Christians. The Pope will actively dialogue with other religions and a series of corporations that have not called themselves “religious” until now. Some of them will align under the Synodal Church and discover the Gospel as their base. Many individual Christians who left the visible Church during the last years will return.

Not everybody will join immediately because *human hearts are not elastic*. This is part of the learning process and rather a confirmation than an obstacle.

Comments and reactions to the vision

(95) This is just a *vision*. Don’t ask whether it is realistic, but ask what it means. It helped us to enter into fraternal and creative dialogue with other denominations.

(96) “No single organization of the visible world will ever represent the whole Church because God calls each human individually.”⁴³

(97) “See on utoopia. Võim ja autoriteet on erinevad mehhanismid. Võim võetakse vägisi; autoriteet on kingitus. Kas Sa mõtled, et paavst loobub võimust ja juhib inimesi ainuüksi autoriteedi abil? Kui ta loobub võimust, pole tal autoriteeti nende silmis, kelle käes on võim. Kui ta kaotab võimu ja autoriteedi, pole ta enam paavst.” [private 20220204]

(98) “An exciting vision. We’ll see how much of a prophet you are-or future generations will. You’ve given us permission to live with our fears. This is wise and in itself is a symptom of synodical thinking.”⁴⁴

(99) This imaginative approach to the papacy didn’t originate with Francis, but with Benedict when he retreated to the summer palace to pray with a community. [private 20220312]

(100) Creating a new institution is the **opposite of a schism**: it will reconcile all Christians and unite them back under one institution in the *visible world*. It is a step towards greater unity. No

41 Details see https://hw.saffre-rumma.net/blog/2021/1119_1421/

42 Preparatory Document. <https://www.synod.va/en/news/the-preparatory-document.html> (no 32)

43 Real-life illustration in https://hw.saffre-rumma.net/blog/2022/0228_2000/

44 https://hw.saffre-rumma.net/blog/2021/1229_2353

single Christian will get lost and no single community will be forced to change more than they are able to change.

(101) This step seems so simple and obvious that the only surprising thing is that we did not see it earlier. We feel like the disciples in Emmaus who exclaimed “Did not our *hearts* burn within us?” ([Luke 24:32](#))

(102) A “naked” Pope **without executive power** will still have authority because the Pope will continue to appoint the leader of the Catholic church. A Pope must not have any executive power because God does never force anybody, he always leaves us our free will.

(103) Creating a new institution is the **opposite of a schism** and the only way to avoid more schisms: it will reconcile all Christians and unite them back under one institution in the *visible world*. It is a step towards greater unity. No single Christian will get lost and no single community will be forced to change more than they are able to change.

(104) This step is not in contradiction with the **doctrine of [papal infallibility](#)**; the Pope will even use this doctrine to justify his step.

Imagine Church and State as compass and captain

(105) Imagine the Church as a compass and the State as a captain. The compass knows where the north pole is. It does not know about cliffs. It has no power over the ship. The captain knows about cliffs and knows the destination of the freight. Sometimes the straight route is suboptimal or simply impossible. The Church with power in the visible world would be like a compass that directly controls the steering wheel. A captain refusing to look at the compass would be a blind man trying to lead a blind man ([Luke 6:39](#)). An unreliable or biased compass is worse than a weak motor.

Imagine a new democracy

(106) Imagine that you can sign in at the parliament’s website, select one of your friends as getting your voice, and hit submit. You are asked to vote for one of your friends whom you consider trustworthy. The vote of your friend will then count twice (their voice plus your voice). Every citizen is a candidate, electoral campaigns have become useless. You can change your vote at any time. When you have a certain number of voices, you are asked whether you agree to take a seat in the parliament. If you do not want to take a seat, you simply vote for some other citizen. The same system could work for any size of communities, not only for nations.

Imagine Google becoming syndal

(107) Imagine a successful private corporation with limited liability, for example Google, whose shareholders decide by their free will that they have harvested enough revenue from the money they invested. They would say “Now is the moment to thank God and give the fruit of our work to the poor, so that we will have treasure in heaven”. Legally spoken the company would turn into a foundation. The shareholders would formulate the constitution of the foundation and decide a date when all shares will lose their monetary value. (Inspired by Matthew 19:21 and the [biblical jubilee](#))

(A-2) Some definitions

(108) Because we are a diverse group with different backgrounds, we tried to formulate in [plain language](#) some basic definitions that are acceptable to each of us.

(109) A statement is **true** when it reflects *reality* in a given context. **Reality** is what remains true and real even if we fail to *know* or *believe* it. To **believe** something means to assume its *truth* without asking for a proof. To **know** something means to assume its truth because you consider it as proven. A **conviction** is a written or unwritten rule you assume to be true. Everybody, including people who refuse religious teachings, have a number of convictions they cannot prove. “Blessed are those who have not seen and yet have believed.” ([John 20:29](#))

(110) The **individual faith** of a human is his or her collection of convictions. It is a seemingly immutable part of your personality that you cannot change at will. But it evolves and changes continuously as long as you live. It is the current result of your life-long learning process. It is

influenced by the culture and family you happen to live in, by your personal history, your individual skills and weaknesses, your thinking patterns, your metabolism and the sanctifying action of the Holy Spirit. There are no two humans whose faiths are fully identical.

(111) The **common faith** (*sensus fidei*) of a community is the stored knowledge of her past and present members. It is the result of more than an individual human lifetime. While *individual faith* is stored in our *hearts*, common faith is mostly stored in **teachings**⁴⁵.

(112) A **religion** is a system of teachings based on beliefs about the **invisible world**, i.e. the part of reality that is not measurable using the *scientific method*. Science answers questions about the **visible world**, God gave us brains and we developed science to answer them.

(113) A **Christian** is anybody who professes belief in the *Gospel* and is confirmed as doing so by a *recognized institution of the Church*.

(114) The **Gospel** is the divine message brought to humanity through Jesus Christ.⁴⁶ We live *through* it, *in* it and *with* it, we discover, observe and witness its truth. The Gospel is more than the *Bible* : we can hear it also in nature, in the thankful smile of a poor or in a personal experience of success or failure. We experience the Gospel **and sometimes Christ the incarnate Word** in our own life and find that the teachings of the Church correctly express this experience.

(115) The **Church** is the body of all Christians. It has been inspired by Jesus Christ as part of his plan for humanity. There is currently no single legal entity that represents the whole Church.

(116) The expression **Word of God** is sometimes used as a synonym for the *Bible*, sometimes as a synonym for the *Gospel*. Which causes confusion. At least since Second Vatican Council the Catholic church tries to avoid saying “Word of God” when they mean “Bible”.⁴⁷

(A-3) Mistakes are good

(117) We suggest that the Church reviews her teachings to clearly explain the difference between a **mistake** (a harmful deed or habit) and **sin** (the attitude of refusing God’s mercy).

(118) When you discover that you made a mistake, your normal first reaction is to feel ashamed. You try to *not* tell it to anybody. You try to repair it before anybody gets to know about it. You try to hide your mistake. And if you can’t hide it, you explain to yourself and to others that it actually isn’t a mistake. Such reactions show that we believe that mistakes are *bad*.

(119) But there is another possible type of reaction. You can say: “Oh, a mistake! How did that happen? What can I learn from it? How can I avoid it next time?”. This type of reaction shows that you believe that mistakes are *good*.

(120) Of course we are not saying that mistakes are “pleasant”. But unpleasant things can be good, and pleasant things can be bad. There are mistakes that we cannot make undone, but we can learn from them.

(121) The problem with considering mistakes as something bad is that it “deactivates” their contribution to life itself: they are a fundamental part of our learning process. We need them to grow spiritually, to become better.

(122) Nature shows us that mistakes are important. Evolution is based on the fact that mistakes can happen when DNA molecules replicate, leading to *mutations* in the genome of individual organisms. Without mistakes there would be no evolution.

⁴⁵ We use „teachings“ in a very general meaning, which includes any freely available published content, traditions,

⁴⁶ We have no more detailed definition of the Gospel. Some sources name it a “teaching”, others a “proclamation” or “revelation”. Some sources try to mention its basic elements (“redemption”, “Kingdom of God”, “salvation”, ...) but fail to consent on which of them is most important.

⁴⁷ Dei Verbum, excerpts from no 9-10: “It is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. (...) Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church. (...) The task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church. It is clear, therefore, that sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God’s most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.”)

https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html

(123) Considering mistakes as something good helps you to be honest with yourself and to grow. It's easier to say "Indeed, I made a mistake!" when you know that mistakes are not a shame, when we don't fear them. Social contacts are easier with people who discovered that mistakes are actually a good thing. "Shaming yourself is not constructive. Shame is toxic. It's not how God thinks of you, and it's not how God wants you to think of yourself." says relationship counselor Alison Cook and gives helpful strategies to "fight" your shame⁴⁸. She chose the words "to fight it", but I guess she actually meant "to welcome and embrace it".

(124) Every mistake opens a new door. "Fear of making a mistake (...) undoubtedly causes upheaval and stress. But as surely as a door closes, another one opens. The objective is not to stay mired in the loss, but to look for the new door that is opening. They are always there if we learn to look for them."⁴⁹

(125) Considering mistakes as something good is a basic message of the **deliberate practice** concept which invites to "a life-long period of deliberate effort to improve performance in a specific domain"⁵⁰.

(126) Considering mistakes as something good is a basic element of the Gospel. As Christians we practice the art of confessing our mistakes because it is a requirement for learning. We dare to confess them because we believe that God has already forgiven them and will not punish us even if we fail to repair the harm we might have caused to ourselves or to others.

(A-4) Do we need to repent from our mistakes?

(127) For Christians there is only one unforgivable **sin**, which is an attitude that refuses God's forgiveness. This is what we need to repent from. Jesus once calls it the "sin against the Spirit", The pharisee in the temple, the foolish virgins ([Matthew 25:1-13](#)), the merciless creditor ([Matthew 18:23-35](#)) and many others committed this sin and were excluded from the feast.

(128) But note that common language uses the word "sin" also for all kinds of mistakes, weaknesses, vices and trespasses against human laws and conventions. Christians dare to speak about these because we believe that God forgives them, even before you realized them yourself. These mistakes cause harm in the *visible world*, but they cannot separate you from God's love (cfr Luke 15:11-32 and many other stories).

(129) We get too easily into sins, especially other people's sins, while turning a blind eye to the collective sin of our particular culture, nation or church. Sin is more fundamental than sins, both in the harm that we cause collectively, but also in the way that Sin, as St Paul taught, underlines our dependence on divine grace for that reason is what the [Exultet](#) calls a 'happy fault'.

(A-5) Individual versus common knowledge

(130) You cannot announce something without **knowing** it. But what is knowledge? What makes us say „I believe this and this?“

(131) **Individual knowledge** 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. It tells you in every concrete situation, spontaneously and without further reflection, whether a given choice is "good" or "bad". It says this with a varying degree of conviction, ranging from "vague feeling" to "doubtless belief". This choice happens unconsciously and independently of how skilful you are for explaining it to others using words.

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

48 Alison Cook, Examples of Shame and 4 Strategies to Fight It, July 2020. <https://www.alisoncookphd.com/examples-of-shame-and-4-strategies-to-fight-it/>.

49 Mel Schwartz. What is a Mistake? Psychology Today, May 2010. <https://www.psychologytoday.com/us/blog/shift-mind/201005/what-is-mistake>

50 K. Anders Ericsson, Ralf Th. Krampe, and Clemens Tesch-Romer. The Role of Deliberate Practice in the Acquisition of Expert Performance. Psychological Review 1993, Vol. 100. No. 3, 363-406. [http://graphics8.nytimes.com/images/blogs/freakonomics/pdf/DeliberatePractice\(PsychologicalReview\).pdf](http://graphics8.nytimes.com/images/blogs/freakonomics/pdf/DeliberatePractice(PsychologicalReview).pdf)

(133) 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? How to explain the unexplainable?

(134) 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.

(135) 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.

(136) Teachings evolve constantly. Teachings are neither eternal nor immutable. The Gospel is eternal, the Scriptures are immutable, but living teachings aren't. The teachings of the Church need constant maintenance because they are our interpretation of the Gospel for now and here.

(A-6) Tell me the Gospel in 60 seconds

(137) Christians among themselves do not agree upon how to answer this question. We tried to formulate two quite different summaries.

<p>God is holy. That means: he's perfect. And sin cannot live with Him. On the other hand, Man is sinful. I've lied and you've lied. I've stolen and you've stolen. I had fits of rage and you had fits of rage. The problem : If God is holy, and sin cannot live with him, but man is sinful, then we cannot live with him. We are cut off from God. Not only in this life, but when we die, we remain cut off from God for eternity in a place called hell. The solution: But this is not what God wants for us. So he sent His son Jesus Christ to die on the cross for our sin. While Jesus was hanging on the cross, God put all our sin on him, so that when Jesus died, all our sins were paid for. And God raised Jesus from the dead on the third day. The response: If we admit that we are sinners, and believe that Jesus paid for our sin on the cross, then we will be saved.</p>	<p>See on rõõmusõnum. Headus võidab, kurjus kaotab. Jumal armastab inimkonda. Ja "armastab" tähendab, et ta soovib head. Jeesuse kaudu ta näitas, et heateod on õiged. Ja vägivald ja vihkamine ei ole õige. Kui sa tõesti seda usud, siis oledki juba taevas (jumalriigis). Muidugi me näeme et kahjuks meil ei õnnestu olla head kogu aeg. Kristlased julgevad eksimustest rääkida, sest me usume et need on meile andeks antud (Jumala poolt, mitte tigimata enda või teiste inimeste poolt).</p>
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

(A-7) What is a synodal Church?

(138) A synodal Church knows where it has come from and treasures the Hebrew scriptures and the New Testament as a library created by individuals and faithful communities. The revelation given to Moses and the prophets is to be taken as it has been passed on to us.

(139) A synodal Church also cherishes all the teachings that have been evolved since then to unite those unavoidable differences of emphasis and the paradoxes that occur when human beings try to express their faith in God in words that are designed to be provable by science, logic and the best of human intelligence.

(140) A synodal Church knows where it is going to and prays that the kingdom of God will come, and God's will may be done. Just as Christian people may differ in the way that they remember where they are coming from, so too they may differ in how they envision the living out of the commandment of Jesus to love their neighbour and even their enemy as themselves. However they know that if God's reign on earth is to align with God's reign in heaven, they must look towards

God, and fix their prayerful attention on his love, so that the divine love will cast out their fear and unforgiveness and patiently sanctify them.

(141) A synodal Church knows that when it is feeling defeated, disempowered and under threat, it will find transforming power in the victorious death of Jesus Christ, who is the human face of God, and also in the prophecy of Isaiah that anticipated and explains his self-sacrifice.

(142) A synodal Church knows that everything is a gift from God, and so, when it is inward-looking and backward-looking and talking only to itself, it will not behave as if it knows all the answers for all time. The synodal Church will be joined on its journey, by a stranger, whom, at first, it will not recognise. Jesus himself had taught that whoever feeds the hungry, refreshes the thirsty, visits the sick or the prisoner, will have met Jesus himself as he gives the gift of his risen presence to them. It is not that the stranger we meet on the journey just might turn out to be Jesus risen: he always is. In such a way, does the ordinary follower of Jesus meet him risen and glorified.

(143) A synodal Church will discover that forgiveness is not just a grace that Jesus asks us to give to one another, but also his gift of grace to us, as he walks beside us, even when we are walking in the wrong direction. Far from valuing the infallibility of the Church, he comes along beside us and loves us in our fallibility and refuses to be defeated by our mistakes. He shows the power of his risen life by coming especially to those who had betrayed and deserted him, and pardoning them, and he continues to do so.

(144) A synodal Church is a Church that is on the move and is accompanied by the risen Christ made known in a beloved stranger (Luke 24:13-35). A synodal Church will discover Jesus speaking through each stranger, warming their hearts, needing their attention, their care and their hospitality and such a Church will invite such a beloved stranger into their homes and lives, and call on him for prayer and blessing, as if himself is the host.

(145) A synodal Church will then find that, at the very moment when he breaks bread, and opens eyes, the risen Jesus is no longer seen, but his disappearing causes no troubling of the Church's heart. It is as if Jesus is calling the Church to behave as Dietrich Bonhoeffer put it, as a Church that has 'come of age'. As long as the Church recognises Jesus risen in the stranger, Jesus will be present in the Church.

(146) A synodal Church wishes that every human should believe in the gospel by its own free volition and refuse any form of power or violence to enforce this wish.

(147) In conclusion, a synodal Church is one that walks in the faithful expectation that the risen Christ will honour his promise to walk alongside, listen, break open the scriptures and break bread; namely the stranger who becomes the sacred host. To use the illustration of the mother who puts on her coat inside-out, a synodal Church will show her faithfulness, by displaying her vulnerability to the outsider, if she dares to.

(A-8) Local project ideas

(148) The “Thanks for your help” project: the Church might actively watch public life in Estonia and send “Thank you” messages (“benedictions”) to organizations that are not explicitly Christian. Example: [Ühispalvus looduskaitsjatega Mustamäe kirikus](#).

(149) A commission to help institutions in Estonia to find more synodal language? A liturgical group responsible for the maintenance of liturgical texts and songs used by congregations in Estonia?

(150) Estonia has a practical and realistic regulation regarding abortion. But it is based on the assumption that a child becomes a human only when its heart starts to beat. Let us initiate an MTÜ or sihtasutus “pro care” that offers an alternative to abortion: you sign a contract that you renounce your parental right so that the child in your womb is available for adoption. And then you receive a “pregnancy salary” if you carry the child to term. The foundation takes your responsibility to care for the child. They care for it by finding a couple who adopts it. Yes, your friends and colleagues will see that you had an “accident”. But so what? Let them know that you refused to kill that accidental child. This would shift the focus in our work against child **abandonment and abortion**. Traditional church approaches 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 accident. Let us move some of the responsibility from the individual to the community. Instead of saying „pro life“ or „pro choice“, we say „pro care“. Questions like “Who is guilty?”, “Who pays the bill?” or “How to avoid unwanted pregnancies?” are questions of the visible world and to be regulated by each nation, while the Church asks “How to save both the child and its parents?”

(151) Contact [Maavalla Koda](#) and write a joint statement of reconciliation⁵¹ ?

(152) The Church should use some form of [peer review](#) to maintain quality standards, improve performance and provide credibility.

(A-9) Independant content publishers

(153) The Church should provide a quality control system. Not every Christian content publisher produces “good” teachings.

(154) The Internet provides neutral tools for communication. But we also need a reliable way to communicate the opinion of the Church about any given document.

A list of content publishers that people in Estonia consult about the Gospel and the Church. The selection is not representative.

(155) The [Catholic University of America](#) is a [private research university](#) in [Washington, D.C.](#), a [pontifical university](#) of the [Catholic Church](#) in the United States and the only institution of higher education founded by [U.S. Catholic bishops](#).

(156) National Catholic Reporter (NCR) is an independent voice in Catholic journalism, accountable to an accomplished lay board of directors rather than a bishop or head of a religious order. It is a voice for the marginalized, including women, LGBTQ communities, refugees and immigrants. It is a reader-supported nonprofit organization. <https://www.ncronline.org/false/about-us>

(157) The [Wijngaards Institute](#) (founded in 1983 by laicized priest and theologian Dr [John Wijngaards](#)) is “one of the leading independent think tanks promoting gender equality, evidence-based sexual ethics, democratic governance and accountability in the Catholic Church.”

(158) [Stiftung Weltethos](#) (founded in 1990 by Swiss Catholic priest and theologian [Hans Küng](#)) Foundation for a Global Ethic. The [Parliament of the World's Religions](#) is

(159) [Eugen Drewermann](#) is a German church critic, theologian, peace activist and former Catholic priest.

(160) The [We Are Church](#) movement “advocates changing the teachings and the structures of responsibility and authority of the Catholic Church. It originated in German-speaking Austria, Germany and South Tyrol in 1995 under the title *Wir sind Kirche* and was organized as an international association in 1996.”

(161) The Journal “[Christian Psychology Around the World](#)” is published since 2011 as an online bilingual Journal. The authors of articles and comments are psychologists, psychotherapists and scientists from different countries of the world. It is published by the European Movement for Christian Anthropology, Psychology and Psychotherapy (EMCAPP) in cooperation with the IGNIS-Akademie für Christliche Psychologie.

(162) [Patheos.com](#) engages “in the global dialogue about religion and spirituality” and helps to “explore and experience the world’s beliefs”. It is for “people looking for credible and balanced information about religion” and “brings together faith communities, academics, and the broader public” to offer “insight, inspiration, and stimulating discussion”.

(163) [PsychologyToday.com](#) is “the world’s largest portal to psychotherapy; it includes free access to hundreds of thousands of professionals. While Psychology Today has expanded its mission and reach across decades and continents, we never cease to delight in satisfying humans’ innate curiosity about our favorite subject: Ourselves.”

51 e.g. inspired by The Spirit continues to overflow from the Amazon two years after Querida Amazonia. https://mailchi.mp/synod/press-release-n7_en-8840460?e=1bb182aa79

(A-10) Examples of collective sins

(164) We tried to formulate some examples of the serious issues of the visible world, which we designate as “collective sins”.

(165) The first of these collective sins are laws that **grant unlimited profit while demanding only limited responsibility** for the risks. This idea is rooted in limited liability law, which was first enacted by the state of New York in 1811. The western world is built on two centuries of industrialisation, much of which was built by equity finance, which relies on the idea limited liability. Limited liability corporations are the key to industrial capitalism (economist.com, Wikipedia), but the right to be protected by the community from potentially fatal side effects of your activity must be in balance with a responsibility. Otherwise it is a flagrant trespass of the seventh commandment. It 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.

(166) The second of these collective sins are laws that **prevent the poor from using published content**. By **published content** 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 and the (illegitimate) right to control its usage. It causes benefit to some strong actors, allowing them to exploit the poor. It causes harm to most people by limiting their liberty. It causes social disorder. It tempts knowledge owners to use malicious strategies in order to increase their power. It reminds the poor man who would have desired “what fell from the rich man’s table” but the rich man didn’t care and “the dogs came and licked his sores” (Lukas 16:19-31)

(167) The idea that published knowledge should be considered a common 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. In 2010 Lawrence Lessig extended the idea to all forms of published content. They failed to consider the Church as their ally, and the Church failed to realize their work as important.

(A-11) About biblicism

(168) We call **biblicism** is a form of idolatry that adores the Bible instead of adoring God.⁵²

(169) The Bible does not express positions. Positions arise in us when we read the Bible.

(170) The Church has always been tempted by biblicism. We inherited it from the Old Testament, which saw the Holy Scripture as the “Word of God” revealed to Moses and the prophets in human language, carved into stone and later into Scripture. Another reason for biblicism is that the Bible is indeed one of God’s main tools for communicating with us. When you discover how much these texts help you to get a healing glimpse in the Gospel, then you are tempted to conclude that the texts themselves are the miraculous source of your salvation.

Unclassified and removed thoughts

This section will probably be removed. If you see something that you consider important, then let us know.

(171) A controversial dialogue turns into a battle when the participants are convinced that their opinion is true.

(172) No church institution has priority over her siblings. We must differentiate between "the (ideal) Church" and "our church".

(173) We need to confess our sins – but why?

(174) Different opinions among Christians are just language issues

(175) An organization of the visible world is defined by its constitution.

(176) Our hearts and *teachings* still contain much **presynodal** stuff.

⁵² private dialogue “Piiblitsemi probleem on arusaam, et Piibel kui tekst kõneleb ilma kontekstita. Piibel on tekst. Väljendamises on vaja konteksti. Kontekst sõltub ajast.”

(177) The leader of every *community* has two important questions to consider: „What do we want?“ and „How do we get it?“. Neglecting one of them can be fatal. For a religious community these two questions are formulated as „Where does God want us to go?“ and „How does he want us to get there?“

(178) Restore communion in both bread and wine.

(179) The Church owns the Bible, but not the Word of God. The Gospel is more than the Bible.

(180) A fundamental problem is that there are many institutions that claim to represent the Church, and that their positions in the *visible world* contradict with each other.

(181) Also define **trust** (fides), **hope** (spes), **love; friend, humility, ...?**

(182) Akadeemilised tekstid on nii igavad! Nad ei tule südamest. Need teoloogid ja vaimulikud, kes püüavad piiblist leida mingi Jumala arvamust! Kui see ei tule südamest, siis see on lihtsalt igav. [private20220303]

(183) The following words are often used in *teachings* of the Church, but they have controversial or unclear, unconcise or unconcrete definitions in renowned independent sources and even among Christians.

(184) It is currently unclear what a **recognized institution of the Church** means. The Catholic church has its clear meaning, but there are other organizations that are generally recognized as part of the church despite the fact that they are not part of the Catholic church but. This situation is a fundamental cause of disorder.

(185) The word “entertainment” translates to Estonian as “meelelahutus” (“mind separation”), which has an obvious antonym “meeleparandus” (“mind repair”). “Meele laiali laotamise asemel võiksime igal päeval võtta endale aega, mil meelt tõeliselt parandada, koondada kogu oma tähelepanu Jumalale, koguda kokku oma meel ühele ja ainsale rõõmu allikale ja nii saab meie meel uuesti terveks.”⁵³

(186) „*tunnistagem oma patud, et meid arvatakse väärilisteks seda püha ohvrit tooma*“ on ametlik sõnastus Eesti roomakatolikus kirikus. See on eelsinodaalne. See erineb sisuliselt Vatikani ametlikust tekstist (“*agnoscamus peccata nostra, ut apti simus ad sacra mysteria celebranda*”, mille tõlge oleks „*et me oleksime võimelised seda püha saladust pühitseda*“). Kas peab olema „vääriline“ või „võimeline“? Kas „ohvri toomine“ või „saladuse pühitsemine“? vt ka⁵⁴ Üks klassikaline EELK tekst on sinodaalne: „*Väga õnnis on inimene, kelle üleastumiune on andesks antud ja kelle patt on kinni kaetud. Sellepärast tunnistagem issandale oma patud üles, südames nõnda üteldes.*“

(187) There are things a community cannot accept as their common value. And there are values a community cannot give up without losing her identity.

(188) Humans always have right to mercy, ideas never. [private 2022-02-08] („ideas“ includes positions, corporations and institutions). Even Adolf Hitler can expect God’s mercy.

(189) [Extra ecclesiam nulla salus](#) → "Sinu eeldus, et kõik inimesed peaksid lõpuks jõudma kirikusse, on tülikas." → Cultures that refuse the Gospel will vanish in the long run. Change „*extra ecclesiam nulla salus*“ into „*Without the Gospel there is no salvation*“

(190) Most Estonians know Bishop [Philippe Jourdan](#) from radio or television⁵⁵. They also know that he is a member of [Opus Dei](#). The image about Opus Dei of most Estonians is based on the novel [The Da Vinci Code](#). (...) (tegin mõned telefonikõned ja mulle tundub, et “Opus Dei” ei ütle paljudele midagi)

(191) The teachings of the Church cover different activities:

(a) How to **interpret** and **explain** the Gospel in our time (**theology, morality, catechism**)

(b) How to **celebrate** the Gospel (**traditions, practices, rites and sacraments**)

(c) How to **behave** as a community in the *visible world* (**rules and laws**)

(192) 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.

53 Misjonikoor 2022-02-26, „Piiblimehe kokkuvõtte piiblitunnist 2020 a lõpust.“

54 Ingmar Kurg: Romano Guardini: Liturgia kui mäng. <https://kolleegium.ee/jaanuar-2022/romano-guardini-liturgia-kui-mang/>

55 For example <https://www.err.ee/1608446972/katoliiklaste-jouluoo-missa-toimus-erandkorras-kaarli-kirikus>

“Is it good to eat eggs?” or “If it’s okay to eat them, isn’t it better to eat them uncooked?”). The teachings of the Church do not say “everything is okay”. There are things in this world that are not good. It would be a lie to call them good.

(193) The word *faith* is also being used as a shortcut for “a faith based on the Gospel”. Many opponents of the Church use this confusing meaning of the word, for example Sam Harris in his book “[The End of Faith](#)”.

(194) Using the word **faithful** to designate a Christian is confusing because everybody is “full of *faith*”.

(195) A **tradition** is a rite or sacrament that is defined and regulated by the Church. While faith is an *individual* characteristic of a human, **religion** is a collective set of teachings used by its members to cultivate their faith.

Questions of the invisible world: “How can we imagine God?” “What does God want me to do?”	Questions of the visible world: “How old is the Earth?” “Is democracy better than monarchy?” “Should we enforce vaccination for every citizen?”
--------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------

But there are questions that lie “somewhere between” science and religion: “How can I be sustainably happy?”, “Do women and men have equal rights?”

loving God and your neighbour is more important than obeying the Scriptures. “The Sabbath is there for man, not man for the Sabbath” (Mark 2:27). Already the Old Testament announces that God will pour out his spirit into our hearts, change our “hearts of stone” into “hearts of flesh”.

(196) The Word of God became “flesh”, not “book” ([John 1:14](#)). The central authority of Christian religion is a person, not a book. And this person died on the cross before a single word of his message was written down. It took a few generations for the Church to understand that they need to somehow write down this message.

, but „the Son of Man has nowhere to lay his head“ (Luke 9:58)

Some scholars differentiate between (immutable) “teachings” and (mutable) “behaviour”, but the broad public does not make this difference.

This vision suggests a small but fundamental change in the *modus vivendi et operandi* of the Church.

The Church must create a new legal person that stands at a “higher” level, more spiritual and closer to the Christ, less burdened with earthen worries. The big question then is: what hinders the Catholic church from becoming a member of the [World Council of Churches](#).

(197) The Christian denominations, when talking to each other, consider their own *teachings* as the true ones and differing *teachings* of other denomination as [heresy](#).

(198) Different **contexts** can have different *vocabulary*. For example the word „heart“ has a different definition when surgeons speak about their work than when lovers speak about their emotions. Humans are able to switch contexts: a surgeon is able to understand a text message „My heart is worried“ from her husband or his wife even when it arrives while he or she is working with colleagues.

(199) When we speak about the Gospel, our *context* is [catholic](#) (in its original meaning of „comprehensive and universal“) because the Church addresses all humans, independently of any human-made classification (race, culture, education level, gender, ...)

(200) The vision helped us to imagine the “ideal” Church without getting limited by the question “But how can we get there?” (which is of course important, but only at second place).

(201) Should apostolic leaders of a community of a certain size not be married and not own private property in order to avoid conflicts of interests? Celibate bishops have sometimes practised nepotism with relatives despite not being married themselves.

(202) Every community needs an identity and has a natural self-confidence. It shows our diversity ([1 Corinthians 12:1](#)).

(203) We acknowledge that mistakes are part of our learning process and that our *teachings* require continuous maintenance work.

Diversification is a natural part of every growth process. Most living beings grow by cell division. Diversification is not the problem of the Church, her problem is the lack of an institution that unites them all.

A synodal attitude regarding some teaching means to decide at least in the conscious part of your mind: “Even though it remains my conviction, I decide to not teach this conviction to our children.” and to pray “I want to believe! Help my unbelief!” (Mark 9:14-29)

(204) The two camps are sometimes labelled “traditional” or “conservative” versus “liberal” or “progressive”. But cutting *reality* into two halves ([dichotomy](#)) is a simplification. You can be labelled “liberal” without seeing *faith* as an individual choice. You can be labelled “progressive” and still be very conservative in many regards. Nobody is fully in one „camp“.

(205) Because the phenomenon is more complex than a simple dichotomy, some call it a [paradigm shift](#).⁵⁶ We view it as a [metamorphosis](#) : the Church as a butterfly that hatches from a [pupa](#) state after a seemingly long period of invisible activity.

Sheep in the midst of wolves

(206) Announcing the *Gospel* to everybody is the job of every Christian in their daily life. Every single Christian can get asked at any moment for their opinion on topics of the visible world („Why do you think that X?“, replace X with any controversial question) or the invisible world („What is this Gospel you are announcing?“ or „Why are you so focused on sins?“).

(207) There is no unique recipe and no ready-made answer to such questions. The answer depends on the situation, the audience and on the amount of available time. And every particular answer is like a seed that can potentially bring fruit ([Matthew 13](#)) and grow into a tree into which the birds made nests ([Luke 13:19](#)). But every answer –including the refusal to answer clearly, which is also an answer– can also bring harm to the speaker or to others. Announcing the Gospel is dangerous. „I am sending you out as sheep in the midst of wolves“ ([Matthew 10:16](#)).

(208) Several contributors witnessed the experience of having abandoned, at some point in their life, their personal fight for some idea they believed good and true. Some of them were faced with exhaustion, burnout or depression. They still believe in the idea as such, but they realized that their fight takes longer than a single human life. Those who found peace of heart after such an experience have difficulty in explaining what helped them, and this help occurred independently of whether they are “religious” or not.

(209) X of the 18 contributors chose not to sign the final result. Which in no way means that their contribution was useless. It is rather a confirmation that synodality is one of the biggest challenges of the church and the world.

Step 5 : Clean up presynodal language

(210) A *presynodal* teaching is one that bears a danger of getting misunderstood because language usage has evolved since it was formulated. „Eelsinodaalne keel“ tähendab ajaloolisi väljendeid, mida tuleks ümber sõnastada, sest nii inimeste keeletaju kui ka Kiriku arusaam Evangeeliumist muutuvad aja jooksul.

⁵⁶ e.g. Johannes Brantl, <https://www.synodale-beitraege.de/de/synodalforen/synodalforum-iv/paradigmenwechsel-statt-weiterentwicklung>

(211) Statements like the following can leave a presynodal impression of the Church:

- “The valid interpretation of the Gospel is the one Jesus taught his disciples and which those passed on to us, and which the church has taught throughout the centuries without change. This is the right interpretation, any different interpretation is wrong or distorted.”⁵⁷
- “EKN peab (...) kõrgeimaks autoriteetektiks Piiblis väljendatud seisukohti” või “Piibli järgi ...”⁵⁸
- “Piibel määratleb (...) seega siin kaksipidi mõtlemist ei saa olla” [private dialogue]
- The doctrine of [Papal infallibility](#)

(212) There are presynodal summaries of the Gospel, not only in Estonia. “It should not surprise us that young people en masse are turning their backs on religion (...) when “the gospel”, God’s supposed Great News for all of humanity, is reduced to this: An unnatural king who occasionally engages in unnatural acts sends his unnatural son to Earth in an unnatural way. He’s born an unnatural birth, lives an unnatural life, performs unnatural deeds, and is killed and unnaturally rises from the dead in order to redeem humanity from an unnatural curse brought about by an unnaturally talking snake. After 40 days of unnatural appearances he unnaturally zooms off to heaven to return to his unnatural father, sit on an unnatural throne, and unnaturally judge the living and the dead. If you profess to believe in all this unnatural activity, you and your fellow believers get to spend an unnaturally long time in an unnaturally boring paradise while everyone else suffers an unnatural, torturous hell forever.”⁵⁹

(213) Neatheist [Richard Dawkins](#), in his letter to his daughter Juliet⁶⁰, names observation and [scientific evidence](#) as the “good” reasons to “believe” something, while tradition, authority and revelation are “bad” reasons. He reacts to a presynodal image of the Church. The same does **Sam Harris** when he says “Tell a devout Christian that his wife is cheating on him, or that frozen yogurt can make a man invisible, and he is likely to require as much evidence as anyone else, and to be persuaded only to the extent that you give it. Tell him that the book he keeps by his bed was written by an invisible deity who will punish him with fire for eternity if he fails to accept its every incredible claim about the universe, and he seems to require no evidence whatsoever.”⁶¹

(214) While convictions are in our hearts and we cannot change them deliberately, teachings and traditions can change. In order to become synodal, the Church will have to identify presynodal teachings, traditions and rules and to formulate appropriate updates for them in plain language.

(215) We suggest to create an interconfessional institute that acts as a [language regulator](#): it publishes and maintains a *vocabulary* with concise definitions that suggest a [least common denominator](#) and references to Scriptures and other *teachings* of the Church.

(216) Sensus fidelium on kõigi usklike ühine usutunnistus. Ma tajume seda kõik üheskoos. Mitte ainult paavst. Paavst ainult väljendab seda.

Step 5 : Create a legal entity that unites all Christians

(217) Christians from all denominations have been working to prepare this step for more than 70 years.

(218) Every community needs a **leader**, a **superior authority**. This leader cannot be one of the siblings because that would lead to lynch justice when they disagree about something. The Catholic church cannot be this leader because a referee cannot participate in the game. The director of a big choir cannot stand in one of the voice groups and sing with them, she must leave the level of the singers and gain an elevated and impartial position. This is why despite all efforts, the unity of all Christians still steps on the spot.

57 [Arne Hiob](#) on Facebook group “Kiriku sõbrad”, 10 October 2019

58 EKN, Seisukoht homoseksuaalsuse küsimuses, 16.10.2008. <http://ekn.ee/inc.lakitus.php?id=308>

59 [Michael Dowd](#), Thank God for Evolution. <https://www.thankgodforevolution.com/node/2010>

60 Richard Dawkins, A Devil’s Chaplain. 2003.

61 Eric Lyons. 3 Things We Can Learn From Atheists <https://apologeticspress.org/3-things-we-can-learn-from-atheists-5967/>

(219) The Roman Catholic church currently assumes two opposed orientations. It is both the **manager** (“What does the Gospel mean today?”, “Where to go?”) and the **engineer** (“How to get there?”, “How to explain this to our followers?”).⁶²

(220) The new entity won’t be “a kingdom of the visible world”; she won’t have executive power. Instead of enforcing every change in her teachings immediately, she will emit *master teachings*. All Christians can test and discuss a master teaching until they all consent on it.

(221) Some communities are based on a material object. For example the owners of a building or the government of a geographic area. Most communities are just based on an idea that is expressed by a constitutional text. These include associations, private corporations, foundations. Families are a special case of *informal* communities.

(222) The **indelibility** of roles like **priesthood, husband, wife, baptized** Christian does not always align well with human experience, or with the freedom in which the Spirit calls and calls again. The Spirit may send the desert fathers into the wilderness or a pope to retire to Castel Gandolfo and to prayer.

62 See e.g. <https://www.differencebetween.com/difference-between-manager-and-vs-engineer/>