

## Discernment/ Decision Making Table

In this document you will find the seven priorities that emerged from the consultation over the past eight months and the proposals in relation to each priority forwarded by parishes and schools throughout the diocese. Your task as delegates is to further refine these proposals and choose which ones should be discussed at the Diocesan Congress in March.

To achieve this goal, you are asked to do the following:

1. Read all the proposals and reflect on them.
2. Read and reflect on the short faith and mission lens section that examines the priority in the light of scripture and the Church's teaching.
3. Examine the proposals in relation to the following:

*Baptismal Coherence*

*Does this proposal affirm the dignity, vocation and co-responsibility of the baptised?*

*Missionary Fruifulness*

*Will this help young people/families, encounter Christ and grow as missionary disciples?*

*Synodality*

*Does it foster communion (relationship), participation and shared responsibility for the life and mission of the parish/diocese?*

*Pastoral realism*

*Is it achievable and sustainable for parish/diocesan capacity in terms of resources?*

*Safeguarding and Trust*

*Does the proposed action contribute to safe, transparent and accountable Church life?*

*Preferential Attention to Young People and Families*

*Does it respond concretely to the lived reality of young people?*

*Church Teaching and Tradition.*

*Is the proposal aligned to Church teaching and tradition?*

4. Suggest the proposals that you feel should be considered at the Diocesan Congress and included in future plans at a parish and diocesan level.
5. Bring this document and any notes with you to the Delegate Gathering you will attend. You will be given the opportunity at these gatherings to reflect further and discuss your proposals with others.

## Discernment/Decision Making Table on Theme: *Digital Communication and Evangelisation*

<b>Proposed Action and Pastoral Pathways</b> Proposals from the listening - Concrete action/s needed to realise this priority.	<b>Parish Feedback</b> <ul style="list-style-type: none"> <li>• Appoint a social media manager in each parish to maintain digital platforms</li> <li>• Train and support young people to help promote parish events through social media</li> <li>• Form a group of “digital apostles” at diocesan level and parish level</li> <li>• Increase and formalise the use of webcams and livestreaming</li> <li>• Post a regular “thought for the day” / short faith reflection</li> <li>• Develop and promote Church-related apps for prayer and parish life</li> <li>• Identify and involve local social media influencers</li> <li>• Audit what digital activity is already happening in parishes and share good practice</li> <li>• Provide guidance for families on digital balance and faith at home</li> <li>• Provide formation on digital misuse and screen time</li> <li>• Integrate the moral and spiritual dimension into digital literacy formation</li> <li>• Reflect on how to integrate technology into worship appropriately</li> </ul> <b>School</b> <ul style="list-style-type: none"> <li>• Ensure each parish has someone in charge of social media communications</li> <li>• Link parish social media into a wider diocesan communications network</li> <li>• Involve young people in creating content so it feels real and relatable</li> <li>• Use digital platforms to promote liturgies, retreats and parish events</li> <li>• Share faith-based activities for young people across social media to encourage others</li> <li>• Use streaming of Mass for those who cannot attend (including anonymous participation)</li> <li>• Create TikTok-style faith accounts (e.g. run by young people, like Fr Conor McGrath’s)</li> <li>• Use local influencers and relatable role models to speak about faith online</li> <li>• Teach young people about the Mass using digital tools and short explainer videos</li> </ul>
<b>Faith and Mission Lens</b> Scripture and Church Teaching	<p>Rooted in Baptism, the Church is sent to proclaim the Gospel in every culture and context. Today this mission necessarily includes the digital world, where identity, belonging and meaning are increasingly shaped, especially for young people. As <i>Evangelii Gaudium</i> reminds us, the Church exists for mission, not self-preservation, and is called to meet people where they are with joy, mercy and hope. Digital spaces have become contemporary places of encounter where the Gospel must be present, embodied and discerned.</p> <p>Scripture affirms this missionary adaptability. Saint Paul writes, “<i>I have become all things to all people, that I might by all means save some. I do it all for the sake of the Gospel</i>” (1 Corinthians 9:22–23). This is not about diluting the Gospel, but about communicating it faithfully within the real worlds people inhabit today.</p> <p>The Autumn Listening in the Archdiocese of Armagh named this reality clearly. Young people told us that much of their lives unfolds online and that parishes need a visible, creative and credible digital presence. At the same time, parents and teachers expressed concern about digital overload, comparison culture and distraction, and their impact on mental health, family life and prayer in the home. What emerged was a call for balance: a Church that inhabits digital spaces with confidence while also helping families and young people reclaim stillness, depth and human connection. As one voice expressed it, “<i>Screens dominate our homes; faith has to find its way back onto the table.</i>”</p>

Church teaching supports this vision. *Inter Mirifica* and *Communio et Progressio* affirm that communication is integral to the Church's mission, while *Towards a Full Presence* calls the Church to engage digital spaces as places of listening, dialogue and accompaniment rather than one-way broadcasting. This reflects the synodal method itself.

*Christus Vivit* insists that young people are protagonists of evangelisation, a call echoed in the Listening through requests for peer leadership, local digital storytellers and creative sharing of testimony and Scripture. *Amoris Laetitia* situates this mission within the domestic Church, with families seeking gentle, realistic guidance on digital balance and prayer at home.

Seen through this lens, digital communication and evangelisation in the Archdiocese of Armagh is about evangelisation, mission and accompaniment: meeting people where they are, empowering young people as witnesses, supporting families, and ensuring that digital spaces become pathways to a real and embodied encounter with Christ rather than our efforts in digital evangelisation being a source of fragmentation and confusion for families and young people.

#### **Proposed Action/s to be brought forward for consideration at the Congress**

## Discernment/Decision Making Table on Theme: *Belonging*

<b>Proposed Action and Pastoral Pathways</b> Proposals from the listening - Concrete action/s needed to realise this priority.	<b>Parish Feedback</b> <ul style="list-style-type: none"> <li>• Establish a Ministry of Welcome in parishes including welcome packs for new families</li> <li>• Implement a proper process of parish registration</li> <li>• Encourage personal invitation to parish life and ministries</li> <li>• Encourage priests to mix and mingle with parishioners after Mass</li> <li>• Offer tea/coffee after Mass on a regular basis and hold monthly coffee mornings</li> <li>• Organise parish picnics, community cafés and fun days</li> <li>• Hold prayer and social events in local venues</li> <li>• Include baptisms, weddings and anniversaries in parish bulletins</li> <li>• Establish regular listening and dialogue sessions</li> <li>• Create spiritual conversation spaces for young people</li> <li>• Use online surveys and school ballot boxes to gather youth input</li> <li>• Establish visitation teams to visit the sick and lonely</li> <li>• Develop specific outreach to non-traditional families, neurodiverse children and migrant families</li> <li>• Develop specific outreach to the 25–50 age group</li> <li>• Work proactively with sports and other clubs/groups to reduce clashes</li> <li>• Acknowledge and address abuse and loss of trust in Church and secular institutions</li> </ul> <p style="text-align: center;"><b>Schools</b></p> <ul style="list-style-type: none"> <li>• Create safe areas for young people to explore their faith with guidance and without judgement</li> <li>• Create student faith groups so young people feel ownership</li> <li>• Develop youth clubs (like Protestant churches) so faith is more than just Mass</li> <li>• Create family-friendly spaces where children feel welcome</li> <li>• Make parishes more like schools in terms of inclusion</li> <li>• Develop spaces where young people feel known and recognised</li> <li>• Celebrate young people's faith publicly</li> <li>• Provide recognition and affirmation for young people involved</li> <li>• Encourage peer-led ministry</li> <li>• Make mental health and wellbeing a clear Church focus</li> <li>• Support young people who feel unwelcome or excluded</li> <li>• Create spaces to support young people with anxiety, pressure and perfectionism</li> </ul>
<b>Faith and Mission Lens</b> Scripture and Church Teaching	<p><i>“Come and see.” (John 1:39)</i>  <i>“You are all one in Christ Jesus.” (Galatians 3:28)</i></p> <p>Belonging is at the heart of the Gospel. Jesus does not only teach; he invites people into relationship, friendship and shared life. He gathers those who feel overlooked, wounded or excluded and makes them part of a new family in God.</p> <p><i>Evangelii Gaudium</i> describes the Church as a place of open doors - a Church that goes out, meets people where they are, and creates spaces of mercy, closeness and joy. Belonging is not an optional extra; it is a sign that the Gospel is truly being lived.</p>

The Synod on Synodality teaches that communion grows through encounter, listening and shared responsibility. People belong when they are known, listened to, and treated as partners in the life and mission of the Church. A synodal Church is one where people are not just present but truly included.

Through baptism, each person becomes part of the Body of Christ. This means that belonging is rooted in dignity, not in performance, status or conformity. The Synod reminds the Church that baptism is the foundation of co-responsibility. Every baptised person has a place, a voice and a calling.

*Amoris Laetitia* shows that belonging is strengthened through accompaniment. The Church is called to walk with people in the real circumstances of their lives, with patience and mercy. When people experience the Church as close, understanding and supportive, belonging becomes real and credible.

*Christus Vivit* highlights young people's deep desire to belong, to be recognised and to be trusted. Young people belong most fully when they are taken seriously, listened to, and given real opportunities to contribute. Belonging for young people is not only about welcome, but about being valued as part of the Church's present and future.

*Fratelli Tutti* reminds the Church that Christian belonging always opens outward. The Church is called to build a culture of encounter and friendship, especially with those who feel invisible or pushed to the margins. True belonging is never closed or exclusive.

When people say, "*The Church we love is not always the Church that loves us back,*" this must be heard as a faith and mission issue. It points to a gap between what the Church proclaims about communion and how that communion is sometimes experienced.

In a synodal Church, belonging means more than attending. It means being welcomed, listened to, respected and invited to share in responsibility. Belonging becomes a living sign of the Gospel when the Church is experienced as a home where people truly have a place.

### **Proposed Action/s to be brought forward for consideration at the Congress**

## Discernment/Decision Making Table on Theme: *Liturgy and Participation*

Proposed Action and Pastoral Pathways	Parish Feedback
<p>Proposals from the listening - Concrete action/s needed to realise this priority.</p> <ul style="list-style-type: none"> <li>• Set up Youth Parish Liturgy Group</li> <li>• Prioritise investment in Lay ministry</li> <li>• Begin to look at how we can highlight Christian Symbols throughout the liturgical year. Example: holy water, Baptism, Easter and Youth Stations of the Cross on Good Friday.</li> <li>• Look again at Transition Year/post 16 Work Experiences and rediscovering Pope John Paul II Awards in relation to the liturgical life of the church</li> <li>• Diocese continues to develop shared resources online timed for Church year.</li> <li>• Parish Youth Participation through Jobs/Roles – a pathway of involvement: Altar Server, Prayers of Faithful, Main Reader, Youth Projects</li> <li>• Create an aspiration for youth to want to join the 18+ Parish Young Adults Group</li> <li>• Develop good, fresh and engaging liturgies targeting families, involvement of guest speakers, youth testimonies, and through the development of music ministry particularly amongst the youth. Outreach of PP and PPC, involvement of the schools and publicity in the parish bulletins and Facebook.</li> <li>• Need to develop a structured programme which is consistent across parishes rather than ad-hoc approaches dependant on clerical and lay commitment.</li> <li>• Encourage the choir to involve children and young people in conjunction with the parish safeguarding representative.</li> <li>• School or weekend retreats and pilgrimages.</li> <li>• Research children's liturgy and how it works in other parishes.</li> <li>• Use the example of the saints e.g. Carlo Acutis and what he said</li> <li>• Sunday school/additional courses and training</li> <li>• Reach out to schools/ noticeboards &amp; publish in church bulletin &amp; weekly column for community news in the local newspaper.</li> <li>• Provide the People of God with a richer appreciation for the liturgy so as to encourage a thoughtful, prayerful participation.</li> <li>• The potential of key moments such as First Holy communion and Confirmation to bring the parish together as a faith family.</li> <li>• Youth assist with composition of new hymns and music ministry</li> <li>• Offer pastoral responses to bereavement and fragility of life</li> <li>• Employ a parish or diocesan manager to handle maintenance, contractors, and technical matters, freeing priests for pastoral work.</li> <li>• Improve the quality and relevance of homilies, making them shorter, Scripture-focused, connected to everyday life not abstract or disconnected commentary.</li> </ul>	

	<ul style="list-style-type: none"> <li>• Promote greater engagement between priests and parishioners, including greeting people personally after Mass.</li> <li>• Encourage collaboration between neighbouring parishes.</li> <li>• Support trained lay pastoral visitors to schools, sports clubs, the elderly, and house-bound parishioners.</li> <li>• Actively promote Lectio Divina for clergy and laity.</li> </ul> <p style="text-align: center;"><b>Schools</b></p> <ul style="list-style-type: none"> <li>• Greater emphasis on youth masses in parishes where every parish should begin with a youth mass each month.</li> <li>• Paid parish members/chaplains actively working with the youth to help utilise their gifts from singing talents to technical abilities.</li> <li>• Providing opportunities for liturgies in schools during the week allows for more integration between the youth and the wider community and it means young people don't have to choose between mass and sports/weekend work.</li> <li>• Tap into the GAA for youth masses.</li> <li>• Parish representative comes to school to promote youth engagement in liturgy</li> <li>• Longer altar server vestments and encourage the teenager to continue to be a server until university age.</li> <li>• Wanting a more female role in the church (Female Priests)</li> <li>• Shorter, more interesting Homily and specific activities geared towards children during Mass. Clear links made between the Gospel and everyday teenage life</li> <li>• Better/more seats</li> <li>• Do not pressure parents to force children to attend Mass, especially at the weekends as this can lead to them pulling away from the church and Faith.</li> <li>• More variety of worship, such as Music, Dance, Latin Mass</li> <li>• Training and support for young people so they feel confident getting involved.</li> <li>• Encourage families to participate together.</li> <li>• Acknowledge that what was written in the Early Church will not remain relevant in modern times</li> <li>• Regular social gatherings after Mass (tea/coffee, chats) to build relationships.</li> <li>• Make faith fun and positive from a young age, so children and young people look forward to Church</li> <li>• Create more roles and visibility for women in the Church and address perceptions of the Church as male-dominated</li> <li>• Re-orient Church life to be less structure-driven, recognising that young people do not engage primarily through formal structures.</li> </ul>
<p><b>Faith and Mission</b></p> <p><b>Lens</b></p> <p>Scripture and Church Teaching</p>	<p>In Church teaching, liturgy is consistently presented not as a clerical performance but as the unique place where all the baptised actively participate in the life and mission of the Church. Participation flows from baptism, which incorporates the faithful into Christ and the People of God, calling them to "full, conscious and active participation" in worship and discernment. This baptismal vision is reflected in the risen Christ's promise to be present wherever the community gathers in his name (Matthew 18:20), affirming the dignity and agency of all who take part.</p> <p>The Final Document of the 2024 Synod frames liturgy within the broader synodal themes of communion, participation and mission. Liturgy is portrayed as both a source and expression of synodality. It is a space where listening to the Word, silence, dialogue and communal prayer shape people for discernment. This mirrors the journey of the disciples on the road to Emmaus, where attentive listening to the Scriptures leads to recognition of Christ in the breaking of the bread and culminates in missionary sending (Luke 24:13–35). Authentic participation therefore requires sensitivity and inclusion,</p>

particularly of those who feel marginalised or distant from ecclesial life, including young people and families.

Evangelii Gaudium, while upholding the Eucharist as the “source and summit” of Christian life, warns against liturgical formalism detached from lived faith. Participation must enable the faithful to encounter Christ and be sent forth as missionary disciples. The homily is highlighted as a moment where liturgy interacts with daily life, culture and the human situation.

In Christus Vivit, participation in liturgy is closely linked to youth engagement, while Amoris Laetitia emphasises the domestic church as a formative space of prayer and ritual. Together, these documents articulate a vision of liturgy that is participatory, synodal and missionary, rooted in baptism and oriented towards personal and communal transformation rather than mere observance.

**Proposed Action/s to be brought forward for consideration at the Congress**

## Discernment/Decision Making Table on Theme: *The Ecosystem of Faith, School, Parish and Family*

<p><b>Proposed Action and Pastoral Pathways</b> Proposals from the listening - Concrete action/s needed to realise this priority.</p>	<p><b>Parish Feedback</b></p> <ul style="list-style-type: none"> <li>• Develop a clear vision linking domestic Church, parish Church and schools</li> <li>• Set up joint family/school/parish projects around prayer, service and social action</li> <li>• Develop parish programmes to support parents and grandparents as first teachers of faith, especially for sacraments</li> <li>• Reduce over-reliance on schools by strengthening parish and home-based formation</li> <li>• Establish parish centres as hubs for family and youth life</li> <li>• Host in parish centres: Drama workshops, Exams support, Guest speakers, Music and arts activities, Sunday afternoon activities</li> <li>• Invite outside agencies to provide talks and practical supports, e.g.: Budgeting for working families/Money advice for young people heading to university</li> <li>• Messy Church for toddlers</li> <li>• Develop parish responses to faith in a secular culture</li> </ul> <p><b>School</b></p> <ul style="list-style-type: none"> <li>• Regular priest presence in schools</li> <li>• Increase school Masses during the week/month</li> <li>• Ensure every school has access to an oratory or sacred space</li> <li>• Establish school-based faith groups.</li> <li>• Strengthen school-parish links, especially in sacramental years e.g. prayer services, charity work, service projects</li> <li>• Develop family-focused spaces and activities</li> <li>• Support parents to pray more with their families and encourage children to be involved in parish life</li> <li>• Support mixed-faith and fragmented families to stay connected</li> <li>• Create youth trips and parish activities promoted through schools</li> <li>• Ensure schools are not carrying faith alone - strengthen parish responsibility</li> <li>• Provide parish support around mental health, anxiety and perfectionism</li> <li>• Create safe spaces for young people to process pressures</li> <li>• Offer parish responses to addiction, gambling and substance misuse</li> </ul>
<p><b>Faith and Mission Lens</b> Scripture and Church Teaching</p>	<p><i>“As for me and my household, we will serve the Lord.” (Joshua 24:15)</i> <i>“Faith working through love.” (Galatians 5:6)</i></p> <p>The Church teaches that faith is handed on through relationships. It is learned in families, supported in schools, and gathered and celebrated in parishes. No one setting can carry this responsibility alone. The passing on of faith is a shared, ecclesial mission.</p> <p>The Synod on Synodality calls the Church to renew local networks of relationship and collaboration. Faith is strengthened when family, school and parish walk together in co-responsibility, rather than operating in isolation.</p> <p><i>Evangelii Gaudium</i> calls for a missionary conversion of all Church structures, so that they serve the handing on of faith more effectively. This includes how the Church supports families, educators and parish communities as partners in one mission.</p> <p>The Church teaches clearly that the family is the first place of faith. Vatican II and <i>Amoris Laetitia</i> describe the family as the domestic Church and the first school of human and Christian values. Parents are the first educators and witnesses of faith. Even when families struggle, this role remains irreplaceable, and the Church is called to support and accompany them.</p> <p>Catholic schools play a vital supporting role. They assist families and participate in the Church’s mission of education and evangelisation. <i>Amoris Laetitia</i> and Vatican II make</p>

clear that schools complement parents but do not replace them. The Synod encourages integrated pathways where school, parish and family work together in shared formation. Those who teach and accompany young people also need spiritual care. *Evangelii Gaudium* warns of burnout and discouragement when pastoral workers are unsupported. *Christus Vivit* calls for those who accompany young people to have access to prayer, formation and community, so that they can witness to faith with joy and credibility. The parish is called to be the spiritual home that gathers the whole community. Vatican II describes the Church as the sacrament of communion and unity. The Synod on Synodality calls parishes to become places of walking together, shared responsibility and relational collaboration, supporting families and schools in the common task of passing on faith.

Young people show that faith grows when it is lived. Scripture and Church teaching affirm that faith is strengthened through love, service and care for others. *Christus Vivit* and *Evangelii Gaudium* stress that young people are drawn to a faith that is concrete, outward-looking and connected to justice and compassion.

Through baptism, all share in Christ's mission. The Synod and *Praedicate Evangelium* call the Church to a missionary conversion marked by collaboration and shared responsibility. The ecosystem of family, school and parish is therefore a concrete expression of the Church as a communion in mission.

**Proposed Action/s to be brought forward for consideration at the Congress**

## Discernment/Decision Making Table on Theme: *Faith Formation and Catechesis*

Proposed Action and Pastoral Pathways	Parish Feedback
<p>Proposals from the listening - Concrete action/s needed to realise this priority.</p>	<ul style="list-style-type: none"> <li>• Develop a structured programme of catechesis and faith development that is tailored towards families</li> <li>• Establish and train a catechesis team</li> <li>• Provide catechesis that explains both the “what” and the “why”</li> <li>• Create pathways of growth (basics → next levels)</li> <li>• Expand pre-Baptism programmes for parents and invite families of newly baptised children to an annual celebration and social gathering</li> <li>• Provide post-Confirmation faith development</li> <li>• Establish faith-based youth club style activities</li> <li>• Provide formation for teachers</li> <li>• Reimagine Confirmation as an “Opt In” commitment</li> <li>• Run scripture studies to encounter Jesus</li> <li>• Provide formation for greater understanding of Scripture</li> <li>• Use creative arts (e.g. Passion Plays) as catechesis tools</li> <li>• Introduce apologetics, particularly for young people</li> <li>• Develop formation that encourages ongoing parish involvement after sacraments</li> <li>• Use existing programmes where appropriate: e.g. Alpha (Catholic version), Sycamore, Rescue Project, Formed, CCSO</li> <li>• Provide faith formation and catechesis for adults to ensure unity and clarity when adapting parish structures.</li> </ul> <p style="text-align: center;"><b>Schools</b></p> <ul style="list-style-type: none"> <li>• Provide parent and child-friendly booklets for faith formation at home</li> <li>• Re-energise sacramental preparation involving the whole family</li> <li>• Develop post-Confirmation faith development</li> <li>• Establish faith mentoring programmes and provide appropriate training (older students mentoring younger ones)</li> <li>• Provide diocesan-prepared assemblies for use in schools</li> <li>• Create faith-based youth clubs that include prayer and reflection</li> <li>• Develop formation that explains why faith matters, not just what to do</li> <li>• Address modern questions about faith, science, ethics and beliefs</li> <li>• Provide clear links between Gospel and teenage life (mental health, friendships, social media etc.)</li> <li>• Provide short faith summaries and reflections for young people</li> <li>• Promote RE classes as central to Catholic school identity</li> <li>• Use creative methods (music, drama, art) for faith formation</li> <li>• Develop faith-based resilience programmes</li> </ul>
<p><b>Faith and Mission Lens</b> Scripture and Church Teaching</p>	<p>The first disciples who were called personally by Jesus “left their nets” and committed to a journey of following, knowing and imitating Jesus (Mt 4). Baptism is when Jesus calls us personally to this life-long journey of being formed and forming others in the faith (<i>Lumen Gentium</i>). The Church, all the baptised People of God, has a Christ-ordained responsibility to go forth to catechise and form the children of God as missionaries (Mt 28; <i>Evangelii Gaudium</i>).</p> <p>As confirmed by the Final Document of the Universal Synodal, “Every baptised person is called to be a protagonist of mission since we are all missionary disciples”. Thus, faith formation and catechesis ought to be a training in how to ‘leave our nets’ (Mt 4) and</p>

truly embrace following, knowing and imitating the person of Jesus. Following, knowing and imitating Jesus is made possible by repentance, that is, changing our minds and hearts according to the pattern of God's love, because this was Jesus' primary proclamation (Mt 4).

Perhaps this counter-cultural offering attracted Jesus' first disciples in first century Palestine and can attract and shape the formation of disciples in the third millennium. After baptism, Jesus is led by the Spirit into the wilderness where he illuminates the importance of learning to depend on God's Word, trusting God's providence and worshipping God alone (Mt 4) which becomes the blueprint for repentance and the goal for faith formation and catechesis. This is particularly poignant in a culture which calls us to be relevant, spectacular and powerful in order to leave our mark. Instead, the well-formed and flourishing friend of Jesus appreciates the centrality of a confident dependence on, enduring trust in and heart-felt devotion to our God.

**Proposed Action/s to be brought forward for consideration at the Congress**

## Discernment/Decision Making Table on Theme: *Prayer and Spirituality*

<b>Proposed Action and Pastoral Pathways</b> Proposals from the listening - Concrete action/s needed to realise this priority.	<b>Parish Feedback</b> <ul style="list-style-type: none"> <li>• Support parents to lead children in prayer at home</li> <li>• Provide formation in Scripture-based prayer e.g special evenings of prayer, Lectio Divina</li> <li>• Promote devotional prayer practices e.g. family Rosary for young people and families</li> <li>• Develop parish-based retreats</li> <li>• Organise youth and family pilgrimages which are local and affordable</li> <li>• Offer quiet days and meditative prayer opportunities</li> <li>• Use school chapels to develop informal spirituality</li> <li>• Provide alternative prayer services in times of tragedy</li> </ul> <p style="text-align: center;"><b>School</b></p> <ul style="list-style-type: none"> <li>• Keep school oratories, churches and prayer rooms open and available</li> <li>• Encourage quiet places in school for reflection</li> <li>• Provide prayer books so all teachers can begin class with prayer</li> <li>• Encourage principals to include prayer in every lesson</li> <li>• Promote family prayer practices at home e.g. set up home altars, cribs and prayer displays</li> <li>• Provide funding for school retreats so pupils don't have to pay</li> <li>• Develop diocesan youth retreat teams to deliver retreats in schools and offer retreats that suit school timetables</li> <li>• Promote quiet days, reflective spaces and pilgrimage experiences</li> <li>• Promote quiet and silence to counter busyness</li> </ul>
<b>Faith and Mission Lens</b> Scripture and Church Teaching	<p>At his baptism, Jesus hears the words of the Father; “You are my beloved Son” (Lk 3). These words echo in the hearts of all the baptised and mark the baptised out as beloved sons and daughters of the Father. Prayer and spirituality allow us to “cultivate an interior space” (Evangelii Gaudium) so that we can hear these same words from the Father. When we do so, we are affirmed in our dignity as His cherished children, sustained in our relationship with Him and emboldened for establishing His reign in our concrete life circumstances.</p> <p>Prayer and spirituality ensure that the waters of our baptism remain living rather than becoming stagnant. They are the lifeblood for the Synodal Church which seeks to be open to the movement of the Holy Spirit in the experiences of our personal, family community and global life (Final Document for Universal Synod). It is for this reason that we are like the disciples who approach Jesus with the request “Lord, teach us to pray” (Lk 3). We make this request in a culture which seems to lack the necessary time, concentration and depth for prayer and yet there is a hunger for a prayer which is life-affirming and life-giving, which emboldens us for a life of faith and mission in a secular and individualistic age.</p> <p>Christus Vivit declares that it is Jesus who “brings life back into prayer”. Contemplating the person of Jesus Christ in the Gospel in personal and communal prayer will bring the living and life-giving encounter that is desired by so many faithful today (Christus Vivit).</p>

**Proposed Action/s to be brought forward for consideration at the Congress**