

Final Document of the Second Synod of the Archdiocese of Wrocław

"DO WHATEVER THE SON TELLS YOU"



SYNOD

OF THE ARCHDIOCESE OF WROCŁAW

Communion – Formation – Mission

Working Translation

This document constitutes a working translation.
Only the Polish language version shall be deemed official.

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List of Abbreviations

- CCC – Catechism of the Catholic Church
- CIC – Code of Canon Law
- DCE – Benedict XVI, Encyclical Letter *Deus caritas est*, 25 December 2005
- DMLS – Polish Bishops' Conference, *Dyrektorium Duszpasterstwa Służby Liturgicznej [Directory for the Ministry of the Liturgical Service]*, 27 November 2008
- DS – *Co mówi Duch do Kościoła. Synteza diecezjalna etapu przygotowawczego II Synodu Archidiecezji Wrocławskiej [What the Spirit Says to the Church: Diocesan Synthesis of the Preparatory Phase of the Second Synod of the Archdiocese of Wrocław]*, Wrocław 2024
- DT – Leo XIV, Apostolic Exhortation *Dilexi te*, 4 October 2025
- EG – Francis, Apostolic Exhortation *Evangelii gaudium*, 24 November 2013
- FSC – Francis, XVI Ordinary General Assembly for the Synod of Bishops, *For a Synodal Church: Communion, Participation, Mission. Final Document*, 26 October 2024
- GIRM – General Instruction of the Roman Missal
- LG – Vatican II, Dogmatic Constitution of the Church *Lumen gentium*, 21 November 1964
- MQ – Paul VI, Motu proprio *Ministeria quaedam*, 15 August 1972
- PCPC – Congregation for the Clergy, Instruction *The pastoral conversion of the Parish community in the service of the evangelising mission of the Church*, 29 June 2020
- PBC – Polish Bishops' Conference
- SC – Vatican II, Dogmatic Constitution of the Sacred Liturgy *Sacrosanctum Concilium*, 4 December 1963

Introduction

1. Synodality is a way of life and action for the Church, emphasizing the communion of all its members and their co-responsibility for the mission of proclaiming the Gospel, in accordance with the richness of their ministries and charisms.¹ The Greek word *synodos* means “common journey.” It describes the life of the Church from its beginning, as known from the Gospels and the Acts of the Apostles. Throughout the millennium-long history of our Archdiocese, dozens of diocesan synods have been held.² The first diocesan synod in Wrocław after the Second World War took place between 1985 and 1991. Synodality is, therefore, not a novelty, but an element of Tradition in need of renewal. It has its biblical and theological roots as well as a canonical framework, while simultaneously being characterized by a deep spirituality and a practical dimension.

2. We have experienced this over the past five years, as we increasingly discovered the grace of the sacrament of Baptism and the associated invitation to proclaim Christ to the whole world during the diocesan phase of the Synod on Synodality and the resulting Second Synod of the Archdiocese of Wrocław: “The identity of the People of God flows from Baptism in the name of the Father and of the Son and of the Holy Spirit. This identity is lived out as a call to holiness and a sending out in mission, inviting all peoples to accept the gift of salvation (cf. *Mt* 28:18-19). The missionary synodal Church springs from Baptism, in which Christ clothes us with Himself (cf. *Gal* 3:27) and enables us to be reborn of the Spirit (cf. *Jn* 3:5-6) as children of God” (FSC 15). In the synodal process, we sought ways to live out in practice the truth that in the Church every baptized person has a unique place and task. Praying and sharing the Word of God, we listened to how—in respect and recognition of the diversity and uniqueness of our vocations—we might share our life and mission: proclaiming the Gospel together and journeying together toward the Kingdom.

History of the Document

3. “Do whatever the Son tells you” (cf. *Jn* 2:5)—these words of Mary set the path for the Synod, which the Metropolitan of Wrocław, Archbishop Józef Kupny, convoked on 1 April 2023.

4. The primary objective of the Synod is defined by its title: “Diocesan Synod on Conversion and the Renewal of the Life of the Church.” Its specific goals are: a. to experience an encounter with the Triune God within the community of the People of God; b. to discern and reorganize ecclesial structures so that they may better serve the renewal of faith and mission; and c. to outline a vision for the Church that allows it to anticipate forthcoming events and act proactively. Furthermore, the Synod aimed to foster a fruitful

¹ Cf. International Theological Commission, *Synodality in the Life and Mission of the Church*, 2 March 2018, n. 6.

² *Foreword of the Metropolitan of Wrocław in: Synod Archidiecezji Wrocławskiej 1985–1991 [Synod of the Archdiocese of Wrocław 1985–1991]*, Wrocław 1995, p. 5.

observance of the Jubilee Year 2025 and the preparation of the Diocese for the Great Jubilee of 2033.

5. The preparatory phase of the Synod began in September 2023. Parish and thematic pre-synodal teams engaged in prayer and discernment. In the spring of 2024, the fruits of this process were gathered in the synthesis *What the Spirit says to the Church*. This document identified what is good, what requires transformation, and how the paths of renewal may unfold.

6. On the basis of this synthesis, five commissions were established to address synodality and the missionary outreach of parishes, formation for co-responsibility in mission, finances and administration, Christian initiation, and evangelization. These commissions deliberated from September to November 2024. The results of their work were forwarded to the parish and thematic synodal teams, and the observations gathered within the deaneries were subsequently returned to the commissions.

7. In the spring of 2025, the five commissions were reconstituted into three: Communion, Formation, and Mission. From April to June 2025, they engaged in discernment concerning areas requiring further reflection and those raising concerns. Subsequently, the Legal, Theological, and General Commissions undertook their own discernment. This process resulted in a Working Document, which was submitted for discernment by the members of the Synod during five autumn plenary sessions. The conclusions developed by the plenary assembly between 11 October and 29 November 2025 formed the basis for defining priorities—namely, synodal solutions intended to yield the most abundant fruits of conversion and renewal in the life of the Church—which are to be implemented as a matter of priority following the conclusion of the Synod.

8. Based on the priorities, the structure and scope of the final document were determined. In addition to the proposals set out in the working document, its content also incorporated the statements of the Synod members and the results of the indicative votes. On 11 April 2026, during the first spring plenary session, the Synod members accepted the main body of the current final document. The final substantive amendments to the document, proposed by the members of the Synod, were presented at the second spring plenary session on 25 April 2026. Archbishop Józef Kupny approved the document presented by the assembly.

Structure and Content of the Document

9. The structure of the document is centred on the keywords of the Second Synod of the Archdiocese of Wrocław: Communion, Formation, and Mission, as well as on the priorities identified during the autumn plenary sessions. This new arrangement reflects the dynamism of synodal discernment and lays the foundations for implementing the Synod's provisions.

10. The authors intended to avoid restating the established and binding content of the Magisterium of the Church, or describing practices that are already functioning effectively.

Instead, the document focuses on matters in need of renewal; from among many sound solutions, it presents those discerned as the most urgent to be put into practice.

11. The synodal proposals set out the direction for our journeying together. They encompass both specific measures and general guidelines. Their purpose is to contribute to the conversion and renewal of the life of the local Church. The proposals put forward during the synodal process that have not been included in this document will serve as a basis for further work.

1. Building Communion

“When the day of Pentecost arrived, they were all together in one place” (Acts 2:1).

1.1. Communion: What is Essential

12. “We meet and live in the Church because Christ invites us” (DS 4). Recognizing the beauty of this call and the power of the human desire for closeness, we seek to break down the barriers that have arisen between us and respond to the crisis of loneliness affecting the contemporary world. We desire to rediscover the unifying power of faith and Baptism, the depth of the spiritual life, and the beauty of community.³ This longing finds expression in the word “communion,”⁴ which signifies the unity of the community.

13. We desire to be converted to a close, personal, and communal bond with God, and we long for our human relationships to be the way in which we come to know the love of God (cf. *1 Jn* 4:7–8). He is the first to seek to build communion with us and among us. We wish to respond to this invitation and—as His Church—to be a sign and instrument of unity in a lonely and divided world (cf. LG 1).

14. We trust that our efforts toward renewal will bear fruit in communities that serve as centres of spiritual life, where we will know one another by face and by name, and be able to share the unique gifts placed within each of us. We wish to support one another in the parish, deanery, and diocese so that others, seeing the baptized, will once again say: “See how they love one another.” We trust that our conversion will bear fruit in co-responsibility for the Church’s mission and solidarity with the most vulnerable, and will bring about a renewal of various institutions and establish order in the administration of the goods entrusted to us all.

1.2. Life-Giving Liturgy

15. The Liturgy, as the source and summit of the Church’s life, is the worship of the Father through the Son in the Holy Spirit; it therefore plays a fundamental role in uniting the community of believers (SC 10). According to the documents of the Church, the Sacred Liturgy is not merely a collection of rituals, but a real place of encounter with the Triune God and with our brothers and sisters in the faith (SC 7). It is in the liturgy that the Church most fully reveals itself as a community—uniting the faithful of various cultures, languages, and eras in the Paschal Mystery of Christ. The care for the liturgy to which the Synod calls is, therefore, in the deepest sense, a care for communion with God and with others.

16. For the liturgy to truly remain a source of unity, the active participation of those present is essential, as is its celebration in accordance with the Church’s norms, in a spirit of unity

³ Cf. John Paul II, Apostolic Letter *Novo millennio ineunte*, 6 January 2001, n. 43.

⁴ Cf. Congregation for the Doctrine of the Faith, Letter *Communio notio*, 28 May 1992, nn. 3–4.

with the Bishop and the entire People of God. The liturgy is not the private property of the celebrant or of a particular community, but a gift of the Church. One path of conversion and renewal is the care for the spiritual and material beauty of the celebration and the preparation of all present for a conscious participation in the rites. It is of great importance to involve the faithful in liturgical service, broadly understood, within the scope of existing possibilities (cf. Chapter 8), and to emphasize their liturgical formation, which fosters a deeper experience of the liturgy (cf. SC 11, 19).⁵ In shaping the external form of the celebration, the varied sensibilities of the faithful should be taken into account within the limits established by the norms of the Church. A liturgy lived properly should shape a spiritual sensitivity through which an ever greater unity of the community is built.

Eucharist

17. The Most Holy Eucharist is the heart of liturgical life. It should be prepared in such a way as to evoke a sense of the sacred and foster the deep, active participation of the faithful. During the liturgy, the Word of God should be proclaimed clearly and in a manner that reflects the meaning of the given text; the focused and unhurried manner of the priest celebrant and the liturgical ministers also play an essential role. Care should also be taken regarding the appearance, cleanliness, and beauty of the altar, the sanctuary, and the liturgical vestments.

18. Care should be taken to ensure a daily homily that is theologically sound, understandable, and demonstrates the connection between the Word and everyday life, as well as sacred music that fosters an atmosphere of prayer. The preparation of the Sunday Eucharist requires particular care, as for many of the lay faithful it is the only opportunity during the week to hear the Word of God, to learn the teaching of the Church, and to deepen their faith (FSC 142). Therefore, the Sunday homily should be prepared with special diligence. When there is a lack of understanding of the meaning of the Eucharist and the significance of the Word of God, the mission of the community ceases to be inspired and guided by them.

19. Sacramental Communion is the fullest union and communion with Christ. During the synodal process, the faithful (especially the lay faithful) repeatedly expressed a desire to receive Holy Communion under both kinds. This practice fosters a deepening of faith in the Real Presence of Christ and manifests the fullness of the Eucharistic sign. Church documents frequently mention the possibility of administering Holy Communion under both kinds, especially during the celebration of the sacraments (cf. GIRM 283). This practice should be made use of within the limits of existing possibilities. It is also necessary for the competent diocesan body to make known those days in the liturgical year on which the Church particularly encourages the distribution of the Blessed Sacrament to the faithful under both kinds. At the same time, it should be recalled that receiving Communion under one kind does not diminish the sacramental grace.

⁵ Cf. Francis, Apostolic Letter *Desiderio desideravi*, 29 June 2022, nn. 34–38.

Adoration of the Blessed Sacrament

20. Adoration of the Lord Jesus present in the Most Holy Sacrament is a time when we turn our gaze away from ourselves and direct it towards Christ, allowing Him to transform our hearts and minds and to be at the source of our every decision. Adoration teaches us to perceive more than human sight can see and to give God the space to act. Therefore, both personal and communal adoration is a pathway to conversion.

21. This insight resonates clearly in the synodal work. Many people pointed to the need for adoration experienced entirely or at least partly in silence, in the presence of priests keeping vigil together with the faithful. Therefore, one of the proposals of the Synod is the introduction (or continuation) of regular, communal adoration in silence within the parishes of our diocese. The mode of its implementation is left to the discernment of the parish priest, supported by the Parish Pastoral Council. It is recommended, however, that—where local conditions permit—it take place at least once a week.

22. At the same time, the practice of perpetual adoration of the Most Blessed Sacrament in parishes and institutes of consecrated life should be renewed and maintained, in accordance with the dates indicated in the liturgical calendar of our diocese. This adoration should take the form of the exposition of the Blessed Sacrament throughout the day.

Sacrament of Penance and Reconciliation

23. The Sacrament of Penance and Reconciliation is a privileged place for rebuilding the relationship with the Triune God and the community of the Church. It is a time for healing all that hinders the experience of God's love. It therefore requires appropriate conditions that allow for its significance to be fully appreciated and for the grace associated with it to be received.

24. The fundamental principle in which the lay faithful should be formed is that confession is to be celebrated outside Mass, at fixed times, and in a peaceful atmosphere. Days and times should be set according to the needs of the parish, so that the greatest possible number of the faithful may avail themselves of the sacrament. Care should also be taken to ensure that information regarding confession times is easily accessible. When hearing confessions, confessors should follow the directives of the Rite.⁶ Where material conditions permit, it is advisable to install soundproof confessionals.

25. Sin and forgiveness are not private matters, but have a communal dimension. Even a hidden sin wounds not only the sinner, but also the whole Church, and God's forgiveness is mediated through the Church. This truth is more deeply realized through the communal celebration of the Sacrament of Penance and Reconciliation with individual absolution.⁷ The confession of sins is personal, safeguarded by the seal of confession, yet it takes place

⁶ Cf. *Introduction*, nn. 12–21 in: *The Order of Penance. English Translation According to the Typical Edition*, 2023.

⁷ Cf. *The Order for Reconciling Several Penitents with Individual Confession and Absolution* in: *The Order of Penance*, op. cit.

within the context of the prayer of the entire ecclesial community. Parishes are encouraged to hold regular communal celebrations of the Sacrament of Penance and Reconciliation with individual absolution, especially during Advent and Lent, as well as before significant events in the life of the community.

26. A fruitful experience of the Sacrament of Penance and Reconciliation requires prior prayer and preparation; therefore, care should be taken to provide penitential celebrations based on the Word of God, which demonstrate the meaning of contrition and the examination of conscience.

Celebration of the Word of God and the Liturgy of the Hours

27. “Every path towards conversion begins by allowing the Word of God to touch our hearts and welcoming it with a docile spirit. There is a relationship between the word, our acceptance of it and the transformation it brings about.”⁸ Discovering the power and timeliness of the Word of God, and its value in building community, was a significant synodal experience. Sharing passages from Sacred Scripture helped us grow in unity and discern the promptings of the Holy Spirit.

28. It is essential that all the faithful discover the life-giving role of the Word of God in their daily lives and in the mission of the Church. The Synod, therefore, encourages the organization of Celebrations of the Word of God that enable this discovery,⁹ alongside the sharing of the Word within small groups. Furthermore, the public celebration of the Liturgy of the Hours is encouraged, with particular emphasis on Sunday Vespers.

1.3. Conversion in Relationships

29. “The Church is called to put at the centre of its life and action the fact that in Christ, through Baptism, we are entrusted to each other” (FSC 46). Community is, above all, about close relationships. Just as a liturgy celebrated with dignity and beauty strengthens our bond with God and brings spiritual strengthening, so the quality of our interpersonal relationships influences the fruitful experience of the liturgy and our perception of God. Anonymity, distance, or conflict hinder the experience of unity and at times lead to discouragement from living according to the faith. Therefore, closeness to the Triune God and care for the liturgy must be combined with concern for the quality of human relationships (FSC 50–52). These are a test of our fidelity to the Gospel and a touchstone of our credibility in the eyes of the world (*1 Jn* 4:19–21).

30. As the father of the diocese, the diocesan Bishop [hereinafter: the Bishop] is the one who inspires communion and creates space for the growth of bonds within the community. The relationships between the Bishop and his presbyters, between the Bishop and consecrated persons, and between the Bishop and the laity form a natural path for the

⁸ Leo XIV, Message for Lent 2026 *Listening and Fasting: Lent as a Time of Conversion*, 5 February 2026.

⁹ Cf. Benedict XVI, Apostolic Exhortation *Verbum Domini*, 30 September 2010, n. 65.

emergence of relationships between the various states of life in the Church. St. Paul the Apostle serves as an inspiration for mutual openness; following his conversion, he not only wove tents but also became a weaver of human relationships. For him, friendship and personal encounters were a natural setting for proclaiming Christ. This is clearly shown by the icon accompanying the synodal deliberations, in which Paul, Priscilla, and Aquila weave together the canvas for a tent—for a home. The Bishop is thus the one who presides in the charity received from Christ and, through the Lord’s love, teaches us to abandon our fear of “others,” ultimately serving, together with the entire diocese, the unity of the brethren and mutual love.¹⁰

Building Bridges

31. “Jesus never sent anyone away without stopping to listen and to speak to them” (FSC 51). We wish to imitate this way of being ever more consciously, and also to create spaces within the Church for mutual listening and encounter among all states of life and within these groups. The ability to listen to others leads to an attentiveness to the Word of God and deepens mutual understanding. The synodal experience shows how precious all those events were for us, through which we were able to share the Word of God and our lives with others, and how this broadened our mutual perception of one another and of the situation of the Church. Praying together, reflecting, and finally celebrating during the agape meal strengthened us and helped us overcome the sense of loneliness that sometimes arises in Christian commitment. At the same time, through these encounters, we discovered the great diversity and beauty of the Church. We began to get to know one another and to build bridges, undertaking common action. It is essential to continue this experience even after the conclusion of the Synod. It is recommended that events of this nature be included in the diocesan calendar and in pastoral plans.

32. Advisory bodies operating at the diocesan, deanery, and parish levels should also be places of listening and collaboration. Their role and responsibilities are described in Chapter 4.

The Courage of Outstretched Hands

33. “Pastoral action cannot be limited to tending to relationships between people who already feel attuned to one another but rather encourage the encounter between all men and women” (FSC 110). During the plenary sessions, a clear call resonated to ensure a place in our communities for those who, for various reasons, ask themselves whether they are part of the Church—those who stand on the margins, have left the community, or have never been involved in it. These include, among others, persons living in non-sacramental unions, the socially excluded, those who have left the Church feeling powerless, wounded, or scandalized by the words or actions of its members, as well as those who are only just discovering the Gospel and lack even a cultural experience of the Church, often facing

¹⁰ Cf. Leo XIV, Homilies for the Beginning of the Pontificate, 18 May 2025, and for the Possession of the Chair of the Bishop of Rome, 25 May 2025.

complex personal situations. Each of these groups requires a listening ear, a language attuned to their situation, and sensitive accompaniment. We face the challenge of re-imagining our pastoral care so as to enable an encounter with those who do not fit into the most common ways the community functions.

34. “A Church that sets no limits to love, that knows no enemies to fight but only men and women to love, is the Church that the world needs today” (DT 120). Hence, sensitivity, commitment, a willingness to listen and accompany, as well as to forgive and ask for forgiveness, should characterize all the relationships we build. In particular, these should be manifested toward the most vulnerable: children, persons with disabilities, the sick, the elderly, the homeless, those who have been harmed within or outside the Church, and many others who are in some way more fragile and defenceless. Widespread formation, as well as structures and procedures that strengthen the aforementioned attitudes and skills, are therefore essential.

2. Formation of the Missionary Disciple

“And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance” (*Acts 2:4*).

2.1. Formation: What is Essential

35. “We are grateful for the gift of faith. We wish to be guided by it in our daily lives. It unites us with God and with one another in the community of the Church and makes us sensitive to what is good. (...) At the same time, we know that faith, in order to live, must grow” (DS 21). This is the purpose of the formation of the heart, which is essentially the shaping of our inner centre¹¹ so that a person may—integrally, in all dimensions of their humanity—come to know, choose, and love Jesus. The Triune God, the primary Formator, leads us along this path. He leads us to share in the Lord Jesus’ way of life and His mission. As the baptized, we remain disciples to the end.

36. We desire a formation whose aim is not outward correctness, but the converted heart¹² of a missionary disciple (cf. EG 120)—someone who not only accompanies his Master but also takes responsibility for the path He has set out. Formation of the heart, taking place in truth and freedom, bears fruit in maturity and enables choices in accordance with the promptings of the Holy Spirit—growing in the art of discerning what is of God. A heart transformed in the light of the Gospel provides solid inner motivation for all actions and is the foundation of a fulfilled life. The core of the formation process is not one’s own perfection, but an ever fuller response to the Lord’s call and to the well-being of the people with whom we live and to whom He sends us.

37. We need a formation that prepares us to share our lives and—through the discovery of the personal gifts of each of us—to embrace co-responsibility for the Church and to bear witness together (cf. FSC 147).

38. Such formation cannot be a single event or a collection of unrelated components, but should be a coherent and patient process, encompassing the whole of Christian life and all the faithful, continually sustained by various structural frameworks. A synodal missionary Church comes to life when the baptized form their hearts to share in the mission of proclaiming the Good News of God’s love.

¹¹ Cf. Francis, Encyclical Letter *Dilexit nos*, 24 October 2024, n. 10.

¹² Cf. *ibid.*, nn. 3–6.

2.2. Sacraments of Christian Initiation in the Daily Life of the Church

39. The sacraments are efficacious signs, given by Jesus Christ, of the Father's closeness and saving action, and of unity with Him through the Son in the Spirit. They are the foundation of Christian life: the gateway and the way, the feast and everyday life. They constitute the great treasure of the Church, which builds communion and leads to mission. To live fully by their healing grace and transforming power, the human heart needs deep formation, beginning before the reception of the sacrament and naturally continuing thereafter. We are called to renew the practice of mystagogy—the introduction of the person into the life-giving and community-building significance of the mysteries of faith they have received. This entails a shift in our thinking about sacramental preparation and a reorganization of pastoral care, so as to foster the broadest possible inclusion of all the faithful in the active life of the community.

Candidates

40. In preparing for the sacraments, it is necessary to recognize that their reception is no longer socially motivated. Far fewer people request them than in past decades; however, this usually means that the request is a freer and more conscious choice—a decision that allows for more personal preparation. Discernment of the situation of the person requesting the sacrament lies at the beginning of all sacramental formation. This is undertaken by the pastor during an encounter with the person requesting the sacrament. This process, which requires patience, takes place in collaboration with the parents (if the request concerns a child) and the formation team involved in the preparation (cf. section 6.4.).

41. The sacraments are for those who wish to live the faith. All too often, sacraments are administered to “school classes,” “age groups,” or “those in need of a certificate.” Discernment means that it is permissible to delay the reception of a sacrament by a candidate who does not yet appear ready. They must be offered a path toward maturity and be accompanied along it. Given the weakness of our evangelizing mission, we all too easily mistake the administration of sacraments for evangelization. We therefore also need a missionary conversion.

The Course of Formation

42. Preparation for the sacraments is a journey of formation of the heart for sharing in the mission; it therefore requires renewal through:

- a. the appropriate selection and delivery of content that enables one to understand and embrace with the heart the essence and meaning of a given sacrament, rather than focusing primarily on its formal aspects;
- b. a process leading to maturity in faith—forming, in freedom and joy, attitudes that enable a fruitful reception of the sacrament and flow from it;

- c. a process revealing the meaning of the Church's requirements, centred on the significance of the sacraments rather than on the acquisition of skills;
- d. the integration of intellectual teaching with the experience of faith: community, sharing the Word, listening, small-group dialogue, and above all, personal and communal prayer;
- e. presenting the reception of the sacrament as a path toward engagement in the life and mission of the Church;
- f. clear communication, using language and forms tailored to the sensitivity of the recipient;
- g. establishing a formation team responsible for the preparations;
- h. engaging the Church community in accompanying those receiving the sacrament;
- i. outlining the continued journey of faith within a specific Church community.

43. Organizational matters related to the preparation of the celebration have their importance, but they must not take precedence over the formation.

44. Formation for the reception of the sacraments follows the framework established in the diocesan formation plan (cf. section 5.3.), prepared by the competent department of the Curia. This department, with the assistance of experts and practitioners—including parents—prepares the appropriate formation resources. Parishes and other centres may employ various forms of sacramental preparation, provided they comply with the diocesan formation plan, which specifies: preparation for understanding and embracing the essence of the sacrament; a description of the attitudes enabling the reception of the sacrament and those flowing from it; and specific ways of implementing the formation. Such formation requires cooperation among parishes within the deanery and the diocese.

45. In principle, preparation for the sacraments of Christian initiation takes place in parishes. Where this is not possible within the parish, preparation is conducted at the deanery level or at a diocesan centre. Requests to receive the sacraments of initiation outside the parish should be considered by the parish priest in accordance with diocesan criteria, taking into account individual circumstances. It is recommended to grant requests if they are based on the candidate's and their family's actual place of pastoral involvement.

2.2.1. Baptism

46. The sacrament of Baptism is a new birth to life in the Kingdom of God, the foundation of Christian life, the gateway to the Kingdom of God, and an immersion into the death and resurrection of Jesus Christ (cf. *Rom* 6:3–11). Through Baptism we become children of God, a new creation, and members of the Body of Christ, the Church. In this way, the Church becomes a place of life, and its mission becomes the personal mission of the baptized.

Attitudes associated with the Sacrament of Baptism

47. Faith is the primary requisite for Baptism—it is both an act (a decision) and an attitude on the part of the person seeking the sacrament. It consists in acknowledging Jesus, the Son of God, as the Lord of one's life and in the decision to embrace the Gospel of His work of salvation. This faith is expressed through conversion, a new way of life in which a person rejects all that is contrary to the Gospel and commits to living out the commandment of love for God and neighbour. The faith of the person requesting Baptism is nascent; it will grow and develop through the grace of the sacrament.

48. The paths toward growth in an attitude of faith are:

- a. accepting with trust the true image of God in Jesus Christ and His Word;
- b. discovering the nature of the Church;
- c. choosing a Gospel way of life by renouncing sin in order to live in God's grace, sustaining within oneself the way of life of the new creation—the child of God.

49. The catechesis immediately preceding the administration of Baptism deepens the understanding of the liturgy and the symbolism of the baptismal rites.

50. The formation in the attitudes flowing from the sacrament of Baptism begins during the period of preparation and continues after its reception (within the period of mystagogy). It leads to the constant strengthening of faith and to the experience of communion with the Father, the Son, and the Holy Spirit in joy and gratitude. This occurs through exploring the truths of the faith, deepening the spirit of personal and family prayer, and participating in the liturgical life of the Church; this should bear fruit in an ever-increasing awareness of belonging to the community and a sense of co-responsibility for it.

Specific Ways of Implementing Formation for the Baptism of Children

51. In our parishes, the majority of those receiving Baptism are children, who are unable to consciously experience this act. This ancient practice finds its justification in the truth that Christ's grace is necessary for salvation—a grace that every person needs from the very beginning of life and at every stage thereof.

52. Parents or legal guardians request the Baptism of their children. They are the primary participants in the formation for the Baptism of children and first foster the appropriate attitudes within themselves. The child believes with their faith and enters the path of formation gradually. As the child grows and their consciousness awakens, their own responsibility increases, while that of the parents or legal guardians diminishes.

53. Nowadays, a request for Baptism is not a self-evident decision supported by tradition and the example of one's social environment. It therefore calls for an attentive, joyful, and grateful response from the Church, as well as support that will help parents fruitfully guide their children in the faith in the years to come. On the part of parents and godparents, this

requires assuming responsibility for nurturing the child's faith. A child's Baptism becomes an opportunity to revitalize the family's conscious and committed faith.

54. The spiritual and social circumstances of families vary greatly. Requests for Baptism come from two-parent families as well as from single-parent households. Since the motivations behind such requests may differ, the pastor should, first and foremost, devote time to a personal conversation with the parents or legal guardians to understand their intentions and to discern the state of their faith. It is vital to provide a setting for this conversation (both in terms of time and place) that encourages them to share their situation openly and fully. The conversation must be pastoral in nature. Proper discernment will allow for a better explanation of the meaning of Baptism and help determine whether those requesting it realize the gravity of their request. This dialogue will also help identify if and what further meetings may be necessary. Following this initial encounter, parents may also need time to reach a final decision.

55. The pastor should have a well-founded hope that the child will be brought up in the faith and will receive, within the family environment, a proper example of life according to the faith. It is important to emphasize that even in single-parent families—wounded by the departure of a parent, or where a child is also being raised by a parent's new partner—it is possible to create a community open to God and to one's neighbour.

56. If improper motivation is discerned or if there are serious doubts regarding the understanding of the essence of Baptism and the guarantee of the child's growth in faith, the path to Baptism is not closed but must be extended. What is needed is the patient accompaniment of the Church community on the journey toward a personal encounter with Jesus Christ.

57. For children, the family is the first school of the Church. Alongside formation within the family for life in the Church, the witness of the Church community—most often the parish—is vital for maturing in the attitudes flowing from the reception of the Sacrament of Baptism. The parish serves as the second, natural environment for the growth of faith for both the child and the parents, providing support as they follow the promptings of the Holy Spirit, recognize their personal gifts, and develop them for the well-being of others.

2.2.2. Eucharist

58. The Eucharist is the source and summit of the Christian life (cf. SC 10, LG 11, CCC 1324). All other sacraments are oriented toward it, and full participation in the Eucharist is the proper completion of Christian initiation (cf. CCC 1322). It is the presence of the Friend, the Crucified and Risen Lord, His Sacrifice and His Banquet, into which we enter as the Church community by listening to the Word of God and feeding on His Body—the Bread of Life.

Attitudes Associated with the Reception of Holy Communion

59. The formation of children for participation in the Eucharist, leading to the first reception of the Lord Jesus in the Most Holy Sacrament, fosters the following attitudes:

- a. a living faith in the sacramental presence of the Lord Jesus under the appearances of bread and wine, and joy in being children of God, graced by His love and supported by Him in our questions and in the making of choices;
- b. placing Jesus Christ—received as a Friend—at the centre of the First Holy Communion celebration and of daily life; for the child, this is the first moment to consciously and freely choose Him;
- c. understanding oneself—soul, spirit, and body—as a temple of God to be cared for with love;
- d. communion with one's brothers and sisters who feed on the same Body of Jesus—the beginning of a shared mission;
- e. gratitude and, in this light, experiencing the Eucharist as a lifelong journey.

These attitudes also apply to adult catechumens, for whom they are fostered in a more mature and appropriately deepened manner (cf. section 2.2.4.).

60. The formation is necessary to unfold the truth about the Eucharist, so that receiving Holy Communion is perceived as a regular occurrence rather than a one-time event reserved for special occasions. The Eucharist is the nourishment of the Lord's Body and Blood for every day. Christian life, rich in various spiritualities and devotions, is profoundly Eucharistic: we can constantly celebrate the joy of the Divine Friend's presence, we continually need His closeness, and we always have reasons to give thanks (even when it is not possible to receive the Body and Blood of the Lord).

61. The formation fosters the following attitudes associated with participation in the Eucharist:

- a. deepening personal trust in the Triune God, who nourishes us on our journey through life—this faith gives rise to hope and strengthens gratitude; the child learns to recognize God's action in their personal life and in the world, discovers that they have direct access to the Father through the Son in the Holy Spirit, and strives to preserve this unity and to live continually in a state of grace;
- b. deepening the experience of the Eucharist—the child begins to listen more attentively to the Word of God and to engage in the liturgical rhythm of the week and the year, where many symbols are engaging and accessible to children;
- c. deepening communion with others in the Church—the presence of the Eucharistic Jesus in the heart leads to laying down one's life for one's friends;
- d. responsibility for the world, which overcomes selfishness—from participation in Holy Mass a mission is born: a sending forth into everyday life so that others may also become part of Jesus' family; this applies especially to the poor, those wounded by life, and those hungry for both physical and spiritual bread.

Specific Ways of Implementing Formation for Children

62. The formation for First Holy Communion is directed toward children, but is shared by their parents.

63. The formation of children for participation in the Eucharist requires sensitive accompaniment as they draw near to this mystery, along with an explanation of its meaning and its consequences for life. It should not be overburdened with intellectual lectures or excessive participation in services intended for adults that are beyond children's understanding.

64. The child's emerging freedom, awareness, and desires should be valued. Alongside preparation for the first reception of the Sacrament of Penance, Eucharistic formation is a time when the child becomes the protagonist of their own spiritual story. At the age of 9–10, a child has a fundamental understanding of the meaning of the Eucharist and can receive this sacrament with a faith appropriate to their age. This does not preclude the practice of early Holy Communion, following the pastor's discernment (based on current regulations) and with the appropriate involvement of the parents.

65. The role of parents remains crucial in the formation of children for the Eucharist, as they can either strengthen or weaken the child's faith. By expressing the desire for their child to participate in the Eucharist, parents establish the family as the primary environment for formation. The sincerity of their request for their children's Holy Communion is evidenced by their own participation in the life of the Church, typically within their local parish community (especially through Sunday Mass). As the first teachers of the faith, parents attend and co-facilitate meetings for children and parents.

66. The liturgy during which children receive the Most Holy Sacrament for the first time is celebrated in a manner that respects the mystery of the Lord Jesus' presence in the child's heart, ensuring that He remains the centre of the celebration. The style of the celebration should facilitate joyful thanksgiving to God and strengthen the desire to live by the power of the Lord's Body and Blood. Greetings and words of thanks are to be as modest as possible. Children should not be exposed to distraction or stress by being assigned liturgical roles, such as reading or singing. The homily should have a simple message, tailored to both children and adults. A short, personal prayer of thanksgiving after the Eucharist is an essential element. External preparations must not overshadow the spiritual significance of the celebration.

67. Eucharistic formation continues after the first reception of Holy Communion. Efforts should be made to foster a space of faith within families and to establish appropriate parish groups that help cultivate the attitudes mentioned above. The Sunday Eucharist, prepared with due consideration for the capabilities and sensitivities of families, should serve as the natural setting for all participants to grow in faith.

2.2.3. Confirmation

68. The Sacrament of Confirmation is the third sacrament of Christian initiation, alongside Baptism and the Eucharist. In the life of the Church community and for the recipient, it constitutes an actualization of the gift of the Holy Spirit from the Day of Pentecost. It enables the fruitful reception of the gifts of the Holy Spirit and empowers one to serve with these gifts within the Church community. It is characterized by an attitude of the “more” [*magis*], as it leads to the growth and deepening of a new life in the Holy Spirit.

Attitudes Associated with the Sacrament of Confirmation

69. Attitudes to be fostered:

- a. the ability to make personal decisions based on sound motivation and a readiness to live consistently with those choices;
- b. maturing in taking ever-increasing responsibility for one’s own spiritual life;
- c. a reasoned experience of faith and the meaning of the sacrament, enabling an increasingly conscious choice of Jesus Christ and the attitude of a missionary disciple;
- d. experiencing faith as personal trust in God the Father in the spirit of divine childhood;
- e. openness to the Holy Spirit, His gifts, and His promptings;
- f. awareness of one’s own charisms and a readiness to share them with others;
- g. a desire to live within the Church community and a clear intention to engage in its mission.

70. Attitudes of this kind can only be developed through ongoing formation that begins at Baptism. The immediate period of preparation for Confirmation should be the result of a natural process of growth within the Church community—a community that, in its way of life and ministry, takes into account the spiritual, psychological, and intellectual needs and potential of children and young people.

71. The problem of sacramental formation is evident in the attitude of young people who drift away from the Church community after receiving Confirmation—a sacrament intended to bring about greater unity with the Church. Therefore, formation for the sacrament must encompass education for a life lived in the power of the Holy Spirit, while the parish, deanery, and diocese should create spaces where young people can exercise the gifts they have received.

72. Attitudes arising from the reception of the Sacrament of Confirmation:

- a. living in the Holy Spirit, which brings joy, wisdom, and strength;
- b. an even closer conformity to Jesus Christ, with whom the confirmand shares his or her mind, will, and heart;
- c. an even deeper bond with the Church and active participation in the life of the community at the parish and diocesan levels—the confirmand finds their place in the

Church, becomes a witness to Christ, is trusted by the clergy, and takes responsibility for specific apostolates;

- d. maturing in the ability to make decisions related to entering adulthood; growing in the discernment of the Holy Spirit's promptings and the gifts received from Him when choosing to consecrate oneself to Jesus through study, work, starting a family, and service in the Church and society.

Specific Ways of Implementing Formation for the Confirmation of Youth

73. The formation concerns first and foremost the candidates themselves, and to a much lesser extent their parents. Formation opportunities exist for both groups. Adult candidates are formed according to a separate programme.

74. It is recommended that the Sacrament of Confirmation be received during the middle years of secondary school, with the immediate preparation lasting two years. The sacrament must not be conferred too early, before the candidates have developed the required attitudes; however, in justified cases where candidates demonstrate appropriate maturity, the sacrament may be administered at a younger age. It is not a valid reason to set the age for Confirmation based on the belief that the sacrament should be administered while young people are still present in the parish, assuming they will leave later on.

75. Another inappropriate motivation is the belief that everyone should be confirmed indiscriminately—regardless of their desire or preparation—simply for the sake of a solemn celebration with a large number of candidates. Pastors should be willing to accept a smaller number of confirmands in the parish.

76. The sacrament is administered in parishes even for a small number of candidates, as it is intended to build up the parish community. In justified cases, it may be administered to young people from several parishes collectively, provided it is done in a spirit that strengthens each of those communities. The ceremony itself should remain focused on the action of the Triune God, with appropriate restraint shown in greetings and expressions of thanks directed toward people.

77. The discernment of a candidate's faith and motivation through an individual meeting is essential for their entry into formation. Candidates who do not participate in school catechesis are to follow an additional formation path within the parish.

78. The preparation for Confirmation in the Archdiocese of Wrocław follows a standardized format based on the diocesan formation plan. The parish serves as the primary setting for formation, though in justified cases, this may take place at designated centres within the deanery or diocese.

79. The formation aims to enable candidates for Confirmation to become witnesses to their younger peers.

80. An essential element of formation is the presentation of the ongoing journey of faith within a specific Church community. This requires the formation team to develop

opportunities that encompass both the period leading up to the immediate preparation for Confirmation and the period following the reception of the sacrament, allowing young people to engage with them freely and joyfully.

2.2.4. Christian Initiation of Adults

81. Those who have encountered the Lord as adults and respond in faith to His invitation receive, within a single liturgy, the three sacraments of initiation: Baptism, Confirmation, and the Eucharist. These sacraments encompass their entire lives, incorporating them into the communion of the Father, the Son, and the Holy Spirit within the Church. Baptized adults who have not yet received the Sacrament of Confirmation may receive it following preparation in their own parish or at an appropriate formation centre.

82. The changing religious attitudes of the inhabitants of the diocese and the phenomenon of increasing multiculturalism within the society in which the Church in Lower Silesia lives and develops are leading to an increase in the number of unbaptized adults. The Christian witness of life given by Catholics and the active evangelizing work of the parishes of the Archdiocese of Wrocław are bearing fruit in an awakened desire to receive Baptism and to belong to the Church—the community of believers in Christ.

Attitudes Associated with the Reception of the Sacraments

83. The catechumenate is the formation for the reception of the sacraments of initiation; it is a process of gradual transformation of life according to the Gospel, aimed at deepening faith and reaching maturity.

84. Attitudes fostered during preparation include:

- a. strengthening the beginnings of faith which awakened the desire for Baptism—this involves recognizing Jesus as Lord of one's life and accepting His salvation, leading to a transformation of life and the rejection of sin;
- b. openness of heart to the Word of God and formation, manifesting in a readiness to be both a disciple and a witness to Christ before others;
- c. readiness to walk with the Lord within the community of the Church—this involves initial experiences of the community.

85. Formation shapes the following attitudes arising from the reception of the sacraments of initiation:

- a. transitioning to personal and communal ongoing formation, as the sacraments of initiation make us children of God, grant new life in Christ according to His Spirit, and signify a new quality of spiritual life; the faith thus born requires strengthening and a readiness to take up the cross daily and follow the Lord;
- b. finding one's place in the Church and the local community, and undertaking service in accordance with one's own charism;

- c. living according to the law of the Gospel, with a commitment to the primacy of God's grace and love over sin and selfishness—fostering this attitude also involves preparation for the Sacrament of Penance and Reconciliation and the other sacraments.

Specific Ways of Implementing Formation

86. The journey to the sacraments of initiation has various stages, each of which requires formation. At the beginning of a person's conversion lies the mystery of God's action, which precedes human seeking. Evangelization led by witnesses of faith plays a key part in this. The awakened desire for faith and the first decisions regarding Baptism mark the stage of the pre-catechumenate. Following the discernment of motivations, the person is officially admitted to the group of candidates for Baptism, which begins the period of the catechumenate, accompanied by full catechesis. Subsequently, usually during Lent preceding the reception of Baptism, there is an intensive period of "purification and enlightenment". The appropriate time for receiving the sacraments is the Easter Vigil. During the Easter season, mystagogical catecheses take place, which deepen sacramental and communal life.

87. The catechumenate is coordinated by an appropriate institution designated by the Bishop. Formation takes place within a formation group at the level of the parish, the deanery, or the diocese.

88. In preparing a candidate for Baptism, the formation team takes a long-term view and seeks a community or a small formation group in which the neophyte will strengthen his or her faith after receiving the Sacrament of Baptism.

2.3. Preparation for the Sacrament of Penance and Reconciliation

89. The Sacrament of Penance and Reconciliation heals a person's life. It is an encounter with a loving and merciful Father who, through Christ in the Holy Spirit and through the mediation of the Church, brings about the reconciliation of the sinner to Himself. Confession also brings reconciliation with the Church community, with others, and with oneself, healing the wounds inflicted by sin. It is a spiritual resurrection, a revitalization of the life of the Church, and a return to the gifts of Baptism.

Attitudes Associated with the Sacrament of Penance and Reconciliation

90. Formation shapes the following attitudes in preparation for the Sacrament of Confession:

- a. a trusting relationship with God, which is that of a child with a loving Father—this entails a proper image of God, who is Love and loves justice;

- b. the formation of conscience, that is, distinguishing good from evil in the light of the Word of God and choosing what is good; this involves making a simple examination of conscience as a prayer and a dialogue with God, where the element of gratitude for the good done by God is present first, and where there is a clear conviction of the destructive power of sin, which must be rejected;
- c. a living awareness that sin is not a purely private matter, as it also inflicts wounds on others—this entails an understanding of the need to confess sin before a priest of the Church and a conviction of the beauty of life in union with the Lord and in accordance with His will; this gives rise to joy in Confession as a long-awaited rebirth and a new beginning.

91. Confession is an act of freedom, and this freedom should be guaranteed to all who approach this sacrament: children and adults alike.

92. Formation for the Sacrament of Confession shapes the attitudes arising from its reception. The Sacrament of Penance and Reconciliation leads to union with the Triune God and His Church, which brings joy and serenity, and prepares one to receive the Lord in the Eucharist. Confession is the beginning of a new life for a person reconciled with God. The resolution to amend one's life, understood as a decision to do everything possible to avoid sin, helps in fostering both of these attitudes. This is linked to the pursuit of reparation as an expression of taking responsibility for one's actions. Approaching Confession leads to a transformation of life and a breaking away from sin; it is expressed in taking up anew one's mission within the Church and one's duties towards others.

Specific Ways of Implementing Formation for Confession for Children and Adults

93. In our parishes, preparation for the Sacrament of Penance and Reconciliation is combined with the preparation of children for the Sacrament of the Eucharist and the reception of First Holy Communion. It must be remembered that Confession is a separate sacrament. The formation of children and their parents for the Sacrament of Penance and Reconciliation requires a distinct approach, carried out in parallel with Eucharistic formation. Formation for Confession does not end with the reception of First Holy Communion, but continues so that the awareness of the sacrament's significance may steadily develop and mature.

94. Children's initial experiences are of immense importance for their continued participation in this sacrament and for their life of faith within the Church in general. Therefore, drawing on the insights of developmental psychology and pedagogy, among other fields, a space for Confession should be created in which the child confessing his or her secrets feels safe (it is worth familiarizing children with the confessional beforehand). Equally important is the proper preparation of the ministers of the sacrament, enabling them to support the child and assess his or her confession in a manner appropriate to their age, maturity, and psychological and intellectual condition. Suitable conditions should be

created so that the child does not feel compelled, for external or organizational reasons, to confess sins against his or her will. To this end, it is worth ensuring that children have the opportunity to choose their confessor. First Confession should have a setting that emphasizes its spiritual significance; it may take the form of a communal liturgical celebration with a homily and individual absolution.

95. During their formation, children learn an examination of conscience suited to their age, centred on a loving relationship with God, others (including the Church), and themselves. It is worth organizing a penitential service without individual confession to prepare them for receiving the Sacrament.

96. Conveying the true meaning of the examination of conscience (reflecting on what in one's life brings one closer to God and what distances one from Him), providing high-quality models for the examination of conscience, as well as catechesis and sermons dedicated to Confession, and celebrations recalling the meaning of the Sacrament of Penance and Reconciliation, should be a regular feature of the formation of the baptized, regardless of age.

2.4. In the Service of Families

Sacrament of Matrimony

97. The daily life of spouses, their love, intimacy, and fruitfulness become, in the Sacrament of Matrimony, a narrative of the great, infinite love that unites Christ with the Church—the Bridegroom with His Bride (*Eph* 5:23 ff.). For the Sacrament of Matrimony to shape the entire life of the spouses, and thus become a source of hope and a true catechesis for all, it requires those receiving it to understand its significance and to be ready for constant growth in mutual love, fulfilled in fidelity and in the labour of both for the common good. This implies a commitment to the effort of spiritual and psychological maturation, as well as an openness to the working of grace and to one's own gifts and those of the other. A sacrament lived in this way bears fruit in an ever-stronger, unique bond and in joy.

98. Preparation for the Sacrament of Matrimony, which is intended to help the engaged undertake the mission of witnessing to God's love through their lives, should take place on religious, psychological, cultural, and practical levels. It should include assistance in building an attitude of reciprocity based on tenderness, an effort of understanding, and dialogue, so as to arrive at the practice of gratuitousness and a readiness for wise self-sacrifice.

99. Preparation for the Sacrament of Matrimony may take various forms; however, it should be conducted by teams composed of a pastor, family life counsellors, married couples living a sacramental life, and specialists (physicians, educators, psychologists—depending on the specific needs). It is beneficial to employ workshop formats covering issues of dialogue, communication, and an introduction to the welcoming and upbringing of children. As part of this preparation, particular emphasis should be placed on the necessity of ongoing

formation after the wedding, highlighting the existing opportunities provided by the local Church.

100. In those deaneries where parishes are too small to independently provide marriage preparation or to establish a pastoral ministry for married couples, there is a particular need for collaborative action to ensure that the engaged are prepared for marriage and receive support on their marriage journey. The practice of individual marriage preparation conducted by a single person is not recommended; it is generally a highly inadequate solution.

101. The content and process of preparation for the Sacrament of Matrimony should be developed by the office responsible for family ministry, in accordance with the diocesan formation plan. This office oversees the practical implementation of these preparations in parishes and other centres.

Together in a Family

102. For the majority of the baptized, the family is their first experience of communion and faith—or the lack thereof. Accompanying the family in its daily struggles, caring for the quality of relationships and the growth of faith in everyday life, is one of the Church's most essential tasks. Parents, guardians, and grandparents who feel truly supported by the community in the joys and sorrows of ordinary life are more ready to engage in its building and serve as the first witnesses in the lives of their children and grandchildren. Therefore, it is necessary to develop a pastoral practice that considers the temporal and physical realities of families, and to devise a specific pedagogy and coherent methodology for their consistent formation.

103. The formation of families in the diocese takes place at the level of parishes, deaneries, and communities, and is animated by a relevant department of the Curia. This department is also responsible for developing the principles and guidelines for the ongoing formation of families, which are integrated into the diocesan formation plan. The modalities and forms of pastoral work take into account the situation of those living in non-sacramental unions, those who are separated or divorced, as well as their children and families, particularly during homilies, catecheses, and retreats.

104. The parish and deanery ensure that family life counsellors are available within their territory and, by organizing appropriate workshops and meetings, support couples in developing marital dialogue and resolving problems. In their work with families, the parish and deanery draw upon the experience of married couples who can commit themselves to this type of formation.

105. Particular care is to be extended within the parish to young married couples and families whose children are preparing to receive the sacraments. Special formation initiatives are directed to them to support them on their marriage journey and in their role as the primary educators of the faith for their children.

2.5. Ongoing Formation of the Faithful

106. The gift of faith and the grace bestowed through the sacraments we receive require conscious care and a response. The heart of the missionary disciples does not mature of its own accord, but needs an environment that fosters its growth. Building communion and sharing in the missionary going forth require the continuous, planned, and coordinated formation of all believers. The call for such formation has resounded since the beginning of the synodal process; it is one of the greatest discerned needs of our Church and one of the areas requiring conversion. We need a mindset that allows us to view formation as a holistic process, of which the preparation for the reception of the sacraments is but one integral part, alongside a commitment to the steady and patient shaping of the attitudes that flow from them. Intellectual formation must be combined with the experience of faith within the community and encompass the entire life of the baptized. For our parishes to exist as living centres of spirituality, we need well-formed laity who understand the nature of the Church and are ready to embrace co-responsibility.

107. The ongoing formation of the faithful involves awakening and deepening the dispositions that enable the reception of the sacraments and those flowing from them (cf. sections 2.2.–2.4.), as well as many other activities which, in a thoughtful and holistic manner, serve the growth of faith, the formation of the heart, and the participation in the Church’s mission. The relevant department of the Curia, which develops the diocesan formation plan, is responsible for its comprehensive and coherent course.

108. An integral part of the ongoing formation of the faithful is catechesis, which encompasses children, youth, and adults. Its aim “is to develop, with God’s help, an as yet initial faith, and to advance in fullness and to nourish day by day the Christian life of the faithful, young and old”.¹³ During the synodal process, the great importance of catechesis for the life of the Church was highlighted, as was the need to find new ways of implementing it. Further reflection is necessary regarding the organization of parish catechesis for all age groups, taking into account the directions and areas of formation identified during the Synod.

109. For the majority of the baptized, the Sunday Eucharist, which regularly gathers the greatest number of them, is of the highest importance for the ongoing formation of the faithful. In this regard, it is encouraged that homilies be prepared in a manner consistent with the objectives of the parish pastoral programme for the growth of faith within the given community. The preaching of the homily should be coupled with an invitation and the creation of opportunities for reflecting on the Word of God in small groups and for the practice of *lectio divina*.

110. A deepening knowledge of Sacred Scripture and attentiveness to the Word of God should accompany all formational activities.

¹³ John Paul II, Apostolic Exhortation *Catechesi tradendae*, 16 October 1979, n. 20.

111. For the constant growth of faith, it is essential to understand the rites in which one participates; therefore, all initiatives that enable the faithful to participate in the liturgy with ever greater consciousness are of profound importance. It is recommended that accessible and concise liturgical catecheses be undertaken.

112. In the ongoing formation of the faithful, existing small groups should be supported and new ones established as places for the growth of faith, spiritual support, and the sharing of experience.

113. It is also of great importance to prepare formation initiatives that take into account the capacities of people with various disabilities and include their families. It is essential to provide information about such initiatives on diocesan and parish websites.

3. Missionary Conversion

“We hear them telling in our own tongues the mighty works of God” (*Acts 2:11*).

3.1. Mission: What is Essential

114. “In the sacrament of Baptism we become missionaries—proclaiming the Gospel is our privilege and task, a gift from God and the fruit of love for our neighbour. (...) Each of us must proclaim the Gospel in various ways. Without the transmission of the faith, the Church dies. Every place and circumstance can become a space for evangelization” (DS 40). During the Synod, we heard very clearly the call to missionary conversion and to making evangelization the ordinary style of ministry for the parish, deanery, and diocese. We see an increasing ignorance of Christ around us, alongside a growing number of people from other cultures and religions who have never had the opportunity to know Him. Mission means going forth to meet them, sharing the saving Gospel, and inviting them to a shared journey of faith within the Church. The stages of catechesis and further formation will follow only later.

115. With the desire that Jesus Christ, the one Saviour, be better known and loved, we need to discern ways of missionary commitment and incorporate them into pastoral programmes and formation plans, while providing structural support for evangelization activities in parishes, deaneries, and the diocese. We are called to abandon ineffective forms of action and choose new ones. It is essential to develop formation pathways and communication channels that serve the mission, as well as places where those discovering the Gospel can easily find their home and grow.

116. We recognize what a treasure evangelizing communities and those baptized individuals directly engaged in mission are to the Church’s work. We need a conversion of heart to understand that each of us is called to this task. Throughout the Synod, we have discovered how profoundly our diocese needs the mission. We now face the challenge of discovering how to proclaim Jesus Christ to all people, together and fruitfully.

3.2. Missionary Option

New Operational Strategy

117. “I dream of a ‘missionary option’, that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented” (EG 27). During the synodal process, it became clear that this dream of

Pope Francis is also our own. Bearing in mind that the whole Church is missionary by her very nature,¹⁴ we desire a change that will make mission the primary task of our community, ensuring that it becomes the guiding principle of our daily pastoral life and the choices we make.

118. It is essential to establish structures that will allow for the coordination and animation of evangelization activities within the diocese, as well as cooperation among the involved entities based on the principle: diocesan directions—local solutions. There is also a clear need for a publicly accessible diocesan database of communities engaged in evangelization and a “repository” of evangelization methods. It is necessary to guarantee separate budget lines for evangelization efforts, including the formation of evangelizers, high-quality materials, and technical solutions. We also require a clear distinction between evangelization and regular pastoral ministry, assigning it a distinct place in the diocesan pastoral programme and the resulting parish and deanery programmes.

119. Alongside evangelization retreats and various courses, it is important to introduce tools and methods that will shift the emphasis from one-off events to the daily life of the Church. One step in this direction could be the introduction of missionary teams operating widely at various levels of diocesan life—small groups connected to the local community and active within its territory. A constant, well-considered, and high-quality presence in digital media is essential, as these are a source of knowledge and—increasingly—relationships for many people. Proficiency in modern technology and an understanding of its underlying mechanisms are of growing importance for the effectiveness of the mission.

120. Crucial to this effort is the capacity for self-reflection, the evaluation of actions undertaken, and a readiness for change. We need the courage to “prune the branches that bear no fruit” (cf. *Jn* 15:2), while simultaneously strengthening what is living and fruitful, and seeking new paths. In this process, our model is Christ—the Good Shepherd, who cares for each sheep according to its particular state (cf. *Ezek* 34:2 ff.) and does not act according to conventional patterns.

Unity and the Preparation of Witnesses

121. Building communion and the formation of missionary disciples are carried out for the sake of the mission. Christ’s call to be witnesses to the world (cf. *Acts* 1:8) is addressed to every baptized person: to women and men, the young and the elderly, those new to the faith and the experienced, the clergy, consecrated persons, and the laity. This is a call to set out together in harmony with one’s personal vocation and the gifts of the Spirit. Its realization in the diocese begins with the constant discovery by the baptized—at all stages of formation—of their shared identity as missionary disciples. Awakening the awareness that we are co-responsible for the Church’s mission and uniting our efforts around this task offers the chance for greater fruitfulness in the actions undertaken.

¹⁴ Cf. Vatican II, Decree on the Missionary Activity of the Church *Ad gentes divinitus*, 7 December 1956, n. 2.

122. All good works, and especially evangelization—which often entails hardship and, at times, discouragement—should be closely linked to prayer. It is worthwhile to engage existing prayer groups in steadfast support of evangelization efforts and in prayer and fasting for the birth of new initiatives. Drawing attention to the need for prayer for these efforts and requesting it within the parish, deanery, and diocese stirs the hearts of the baptized and invites them to personal involvement.

123. The fruitfulness of proclamation, beyond theological and psychological preparation, also requires an attitude of constant discernment. It is essential to practice communal prayer combined with meditation on the Word of God, in order to discern the time, place, and manner of proclamation (cf. *Acts* 16:6–10). Evangelization is not merely an external activity, but also a spiritual combat (cf. *Eph* 6:12–20) and an entry into a reality where the struggle for the human heart and eternal life takes place. In this process, discernment, prayer, and fasting are indispensable.

Missionary “Going Forth”

124. Missionary activity requires us to physically go beyond the walls of our churches and parish premises. Missionary work takes place primarily where lost and needy people live their daily lives. This requires the faithful of all states of life to be present in these environments, fostering personal relationships and communicating in accessible language. The laity have an invaluable role to play; by virtue of their secular engagement, they naturally stand closest to those who do not know the Gospel. The example of their lives and their readiness to openly witness to their faith in Jesus Christ are of profound importance. This is especially evident among young people, for whom peers are often the most credible witnesses. To overcome the fear of rejection, both adult and young witnesses need the support of a community expressed through strong, life-giving relationships, prayer, and formation.

125. Evangelization outside sacred spaces can also take an organized form. Examples include Alpha courses, which attract people who might not otherwise come to church but are drawn to an offering held outside its walls.

126. It is worth considering regular direct evangelization (e.g., “door-to-door”) carried out by communities that are ready and equipped for this task—ideally groups based within the parish. Through these groups, those reached by evangelization immediately receive an invitation to a specific, local community of believers.

A Place for (New) Believers

127. The aim of mission is to integrate those who have come to know the Gospel into the life of the Church at the level of parishes, communities, and movements. For this to occur, it is essential to prepare these spaces to welcome people who may not initially find their place in most of the activities practiced there. Such action requires sensitivity and patience toward

the questions and conduct of those unfamiliar with the life of the Church. It is worth providing them with the space and time necessary to grow in their acceptance of the Gospel.

Experience of Mission *Ad Gentes*

128. Recognizing the missionary nature of our immediate environment, we should remember our sisters and brothers working in traditional mission lands and draw upon their experiences. Carrying out mission *ad gentes* can help answer many of the questions raised during the Synod, such as how to encounter a different culture, how a parish functions when, by necessity, it is almost entirely led by the laity, or how to operate in an environment where Catholics are a minority. In seeking ways to reach out to those outside the Church, it is worth adopting a missionary approach based on presence among others, often in a very practical dimension. Such a witness of life in Christ can lead to questions about the missionary's motivations and, ultimately, to the discovery of the Gospel.

4. Ecclesial Discernment

“For it has seemed good to the Holy Spirit and to us” (*Acts* 15:28).

4.1. Meaning and Stages of Discernment

129. On the journey we undertake as the Church, we can faithfully proceed when we allow ourselves to be guided by the Holy Spirit. Following His promptings allows us to live in unity and guarantees the fruitfulness of our mission; that is why it is so important that we continually grow in sensitivity to His voice. The ability to distinguish His call from the clamour of other voices is key to the conversion and renewal of our lives and to making choices oriented toward mission. We saw this clearly during the synodal process. The communal discernment we undertook, using the method of Conversation in the Spirit, bore fruit in many life-giving insights; therefore, we wish to continue this experience and grow in the art of listening and choosing what is of God—in doing “whatever the Son tells you” (cf. *Jn* 2:5).

130. “Ecclesial discernment is not an organisational technique but rather a spiritual practice grounded in a living faith. It calls for interior freedom, humility, prayer, mutual trust, an openness to the new and a surrender to the will of God” (FSC 82). We want it to become our style of action and to precede all decisions important for the life of the community at the level of the diocese, deanery, and parish. It begins with a clear presentation of the subject of discernment and personal preparation through prayer, listening to the Word of God, and reflection on the topic. It requires freedom from self-interest and a commitment to the common good, shared prayer, the sharing of the Word, and attentive listening to each person. It involves seeking and formulating the broadest possible consensus, revealed in what makes our hearts burn the most (cf. *Lk* 24:32; FSC 84–85). A discernment process conducted in this way allows us to hope that the resulting decisions are a genuine response to the prompting of the Holy Spirit. This discernment is a process of preparing the decision, which is ultimately made by the person holding the relevant office.

4.2. Basic Vocation, Tasks, and Working Style of Councils

131. “In the synodal Church ‘the whole community, in the free and rich diversity of its members, is called together to pray, listen, analyse, dialogue, discern and offer advice on taking pastoral decisions’ for mission” (FSC 87). Councils operating at various levels are specifically called to fulfil this task. We want them to be, in our diocese, a concrete expression of the co-responsibility of all the baptized for the Church’s mission and a space for communal discernment of directions of action in accordance with God’s will. The task of the councils is to participate in the process of preparing decisions and to evaluate the actions undertaken. The councils cooperate with one another in areas that require it, especially in the context of building communion, forming hearts, and carrying out the

mission. The councils discern using the method of Conversation in the Spirit or another method incorporating the stages described in section 4.1. Details regarding the appointment, composition, and tasks of the councils are set out in the individual statutes approved by the Bishop.

4.3. Councils Operating at the Diocesan Level

132. Diocesan bodies for ecclesial discernment—colleges, councils, and commissions—are already in operation within the Archdiocese of Wrocław. In order to effectively implement the proposals of the Synod, the special involvement of some of these bodies is necessary, as is the establishment of additional ones.

Presbyteral Council

133. The Presbyteral Council assists the Bishop in the governance of the diocese in accordance with the law, so that the “pastoral welfare” of the People of God entrusted to him may be promoted (cf. CIC, can. 495, § 1). The Council deals with all matters regarding the People of God in the diocese. Representing the presbyterate, it discerns especially on issues concerning the lives of priests, their spiritual well-being, ongoing formation, unity, and living conditions.

Pastoral Council

134. The Diocesan Pastoral Council advises the Bishop in the areas of pastoral care and evangelization. It discerns the signs of the times, the pastoral situation, and the missionary needs within the diocese, and on this basis, indicates the directions for pastoral and evangelizing efforts. The directions discerned by the Council—within the context of building communion, formation, and mission, as well as the universal and national pastoral programmes—form the basis for the development of the diocesan pastoral programme. The Diocesan Pastoral Council (in accordance with CIC, can. 512, § 1–2) is composed of clergy, members of institutes of consecrated life, and above all the lay faithful, including representatives of communities and movements. They are appointed in such a way that the Council’s composition is a true reflection of the People of God in the diocese. The Council evaluates the diocesan pastoral programme and its implementation.

Finance Council

135. The Finance Council of the Archdiocese of Wrocław advises the Bishop on the financial management of the diocese. It develops a long-term financial strategy for the diocese, based on which—together with the Archdiocesan Financial Administrator (CIC, can. 493)—it prepares the annual diocesan budget. It approves the account of the revenues and expenses and examines the annual financial reports of the administrators of church goods, guided by the criteria of communion, formation, and mission. It provides opinions on the diocese’s financial activities and verifies the use of funds from the Solidarity Fund. It is the designated body for reporting irregularities or suspected mismanagement occurring at

the diocesan level. The members of the Council are persons expert in financial affairs and well-versed in secular law (CIC, can. 492, § 1).

Council for Formation

136. The Diocesan Council for Formation supports the Bishop in matters of formation. It discerns and proposes directions for formation and provides assessments of formation activities within the diocese. The context for the Council's discernment is the building of communion, the formation of hearts, and the shared mission. The Council prepares guidelines for the diocesan formation plan, which respond to current challenges and implementation possibilities, constitute a common element of formation in the diocese, and correspond to the diocesan pastoral programme. The Council for Formation is composed of: those in charge of diocesan formation centres, delegates of religious congregations, representatives of Catholic lay institutions providing formation for the faithful within the diocese (including early childhood and school-based education) and ecclesial movements active in the diocese, as well as priests and laypeople with extensive experience in leading formation. The Council evaluates the diocesan formation plan and its implementation.

Council for Consecrated Life

137. The Council for Consecrated Life advises the Bishop on matters relating to consecrated life and supports the involvement of consecrated persons and religious communities in the life of the diocese, discerning the associated needs, opportunities, and challenges (including the realization of charisms related to the ministry of mercy). The Council promotes cooperation between institutes of consecrated life and societies of apostolic life operating within the diocese, as well as individual forms of consecrated life. The Council is composed of: the person responsible for consecrated life in the diocese, the delegate for women's religious congregations, a representative from the Conference of Major Superiors of Men Religious of Poland, the person responsible for individual forms of consecrated life within the diocese, representatives of men's and women's religious orders, secular institutes operating in the diocese, and individual forms of consecrated life, as well as other persons invited by the Diocesan Bishop.

Council for Communities, Movements, and Associations

138. The Council for Communities, Movements, and Associations advises the Bishop on matters concerning the communities, associations, and movements operating within the diocese. It is servant in nature and, in a spirit of fraternity, supports these groups in discerning needs, overcoming difficulties, and communicating with the Bishop. The Council recommends courses, retreats, and spiritual exercises for the leaders of these communities and movements. The members of the Council are chosen from among their number.

Council for Family Ministry

139. The Council for Family Ministry supports the Bishop in matters relating to the pastoral care and formation of families. It discerns the directions and types of activities concerning marriage preparation, support for families, parents, and caregivers, as well as the protection of life. The Council is composed of individuals with the experience and expertise required to work for the well-being of families.

4.4. Deanery Pastoral Council

140. The Deanery Pastoral Council, in accordance with the local context, proposes initiatives in the areas of pastoral care, formation, and mission that respond to the needs of the faithful in the deanery and provide support for the clergy working there. The Council primarily discerns areas that exceed the capacity of individual parishes, and on this basis—within the context of the diocesan pastoral programme and the diocesan formation plan—suggests possible solutions and ways of cooperation between parishes. The Council is concerned with building communion within the deanery and develops effective ways of sharing pastoral, formation, and evangelization information among the parishes of the deanery. The Council is headed by the dean and is composed of parish priests, lay representatives of the parishes within the deanery, representatives of consecrated persons living in the deanery, and individuals whose presence on the Council is justified by the pastoral good.

4.5. Parish Councils

Pastoral Council

141. The Parish Pastoral Council supports the parish priest in fostering communion, providing formation, and carrying out the mission (cf. CIC, can. 536 § 1; PCPC 108–114). The Council cooperates with the communities active within the parish and ensures that all the faithful are invited to co-responsibility for the life of the parish and the Church's mission in the local community. By discerning the possibilities and needs of the parish within the context of the diocesan pastoral programme, the formation plan, and the activities undertaken in the deanery, it draws up the parish pastoral programme and the means of its implementation (cf. Chapter 5). The Council is headed by the parish priest and is composed of priests working in the parish, as well as representatives of: consecrated persons living within the parish, lay catechists, communities, fraternities, movements, and Catholic organizations active in the parish, and other lay faithful. The Council evaluates the parish pastoral programme.

Finance Council

142. The Parish Finance Council assists the parish priest in the responsible and transparent management of parish assets (cf. CIC, can. 537; PCPC 101–107). It does so by assessing the

financial situation, safeguarding property, reviewing contracts and economic activities, and providing advice on personnel and investment matters. The Council develops a multi-year, long-term financial strategy for the parish. On the basis of this strategy, the Council draws up an annual budget that takes into account the needs related to building communion, the growth of faith, and evangelization, while securing the parish's current material needs. The Council is headed by the parish priest, and its members are the faithful with expertise in finance, law, administration, and management. Within the deanery, finance councils cooperate with one another, exchanging best practices and, where possible, undertaking joint initiatives to reduce parish operating costs. The councils cooperate with one another in covering the costs of joint deanery initiatives.

Cooperation between Pastoral and Finance Councils

143. The Parish Pastoral Council and the Finance Council operate independently within their respective spheres of competence, yet toward the same goal: the good of the parish community. A distinction should be maintained between the membership of the two councils. When necessary, but at least once a year, joint meetings shall be convened in the spirit of co-responsibility, particularly for matters requiring an integrated approach.

144. The pastoral and finance councils should share their experience and support one another in addressing the challenges facing the parish.

145. Cooperation between the councils also promotes from a broader perspective coherence between pastoral activities and the stewardship of Church assets, which enhances the transparency, effectiveness, and evangelical character of the decisions taken.

146. Cooperation between pastoral and finance councils should not be limited solely to the local community level. Cooperation between parishes is becoming increasingly important, particularly within the deanery and the diocese, as an expression of common engagement in the Church's mission.

5. Coherent Vision of Pastoral Care: Pastoral Programmes and the Formation Plan

“Now the full number of those who believed were of one heart and soul” (*Acts* 4:32).

5.1. Goal

147. During the synodal work, a strong need was expressed to harmonize pastoral, formation, and evangelization activities within the diocese, while maintaining space for local solutions and diverse circumstances. Pastoral programmes and the formation plan are the tools designed to meet this challenge. They are developed on the basis of ecclesial discernment by the relevant councils in the context of communion, formation, and mission. They establish a common and coherent framework for pastoral, formation, and evangelization activities at all levels of diocesan life and enable cooperation in areas that exceed the capacity of a single parish. The implementation of pastoral programmes and the formation plan is supported, in particular, by:

- a. those exercising relevant ministries and functions within the diocese;
- b. the activities of the Centre for Formation and Mission (cf. section 14.3.);
- c. diocesan communication channels.

5.2. Diocesan Pastoral Programme

148. The Diocesan Pastoral Programme is developed based on the discernment of the Diocesan Pastoral Council, synodal provisions, and the directions set at the universal and national levels. It serves as the foundation for pastoral and evangelization activities in the diocese and constitutes the starting point for specific solutions undertaken in the deanery, the parish, and all pastoral environments within the diocese. It is prepared for a specific pastoral year. An appendix to the programme is the calendar of diocesan events. The programme is a concise record of the diocese’s most important goals, set in the context of communion, formation, and mission, as well as the means of achieving them in a given pastoral year. The relevant department of the Curia is responsible for drafting the programme, presenting it well in advance of the start of the new pastoral year, and coordinating the implementation of both the programme and the calendar.

5.3. Diocesan Formation Plan

149. The Diocesan Formation Plan is developed on the basis of the discernment of the Diocesan Council for Formation, in the context of the synodal provisions and the directions discerned by the Synod regarding the formation of the heart and shared mission. It describes the objectives, stages, and methods of formation in four fundamental areas:

- a. preparation for the sacraments of Christian initiation;
- b. formation of families;
- c. ongoing formation of the faithful;
- d. formation for service in the Church.

150. The relevant department of the Curia is responsible for developing the principles and guidelines for the ongoing formation of families included in the formation plan.

151. The Diocesan Formation Plan covers formation in the following areas:

- a. human formation, carried out through the use of contemporary psychology and Christian anthropology, the aim of which is to foster a mature personality and an attitude based on Christian values;
- b. spiritual formation, realized through the study and meditation of the Word of God, active and conscious participation in the liturgy, and a life centred on the sacraments;
- c. intellectual formation (fundamentals and apologetics of the faith, the mysteries of the faith, morality and spirituality, Church history);
- d. social formation, concerning the ability to build community, cooperate, and exercise co-responsibility for others.

152. The Formation Plan is a multi-year strategy for formation activities in the diocese and provides a framework for specific solutions in the deanery, parish, and diocesan formation centres. The following, updated annually, are annexed to the Diocesan Formation Plan: the formation initiatives and the formation content derived from the Diocesan Pastoral Programme. The relevant department of the Curia is responsible for drafting the formation plan, presenting it publicly well in advance, and coordinating its implementation in cooperation with other entities responsible for formation.

5.4. Parish Pastoral Programme

153. The Parish Pastoral Programme is developed on the basis of the discernment of the Parish Pastoral Council and the guidelines contained in the Diocesan Pastoral Programme and the Formation Plan. It takes into account the context of the deanery and the richness of the charisms of consecrated life, communities, and movements present in the parish, as well as the gifts and needs of all residents of the parish, including young people, persons with disabilities, and the poor. It encompasses activities aimed at building communion, conducting formation, and carrying out the mission. The programme is prepared for a specific pastoral year; however, in a formative context, it may take the form of a multi-year strategy. Its detailed content, calendar, and methods of implementation and presentation are discerned and developed by the Parish Pastoral Council in the spirit of co-responsibility, with the possibility of inviting other individuals involved in parish life to collaborate. The programme is a concise record of the most important goals set by the parish community in the context of communion, formation, and mission, and the means of achieving them in a given pastoral year.

5.5. Evaluation of Pastoral Programmes and the Formation Plan

154. Pastoral programmes and the formation plan serve the spiritual good of the community. Consequently, their implementation and fruitfulness require evaluation, which is one of the conditions for the conversion and renewal of the life of the Church. The aim of evaluation, like that of a well-lived examination of conscience, is to bring out everything that fosters the growth of faith and to identify aspects that require improvement or abandonment. Evaluation is an ecclesial discernment summarizing a given stage, which allows for the recognition and appreciation of what serves to build communion, form hearts, and fulfil the Church's mission, while rejecting what stands in opposition to them. The evaluation of pastoral programmes and the formation plan, as well as the methods of their implementation, is carried out by the relevant councils in collaboration with the appropriate central institutions of the diocese.

155. Evaluation takes the form of ecclesial discernment and is carried out in dialogue with the groups affected by the programme or plan, as well as in collaboration with external experts. The findings from the evaluation are taken into account when creating new programmes or plans, or when modifying current ones.

6. Synodal Missionary Parish

“This Jesus God raised up, and of that we all are witnesses” (*Acts 2:32*).

6.1. Renewal of Parish Engagement

156. For most of the baptized, the parish is the ordinary place of the Church’s life and work (PCPC 6–7). It is there that we receive the sacraments, listen to the Word of God, and learn the truths of the faith. How we experience the Church, and what we think of it and of ourselves within it, depends largely on how our parish functions and what our engagement in it looks like. The synodal work has shown that it is necessary to move away from a style of functioning for which a stadium could be a metaphor: thousands of fans watching a match played by a few. We need involvement of all the baptized, in accordance with their individual gifts and vocations, in building communion, forming hearts, and carrying out the Church’s mission. This engagement is directed not only toward the internal affairs of the community but also—and perhaps above all—toward proclaiming the Gospel to the surrounding world. This renewed style of being and acting is captured by the term: synodal missionary parish.

157. The synodal style of parish life consists in the responsible and orderly participation of all its members in discerning and carrying out the mission entrusted to them.¹⁵ It is one of the most important paths to conversion and the renewal of the Church’s life, as it calls for a more conscious living out of the grace of baptism and the resulting co-responsibility for the Body of Christ, which is made up of all the baptized (*1 Cor 12:12 ff.*). The solutions proposed by the diocesan Synod—including the formation of missionary disciples (cf. Chapter 2), ecclesial discernment, the work of pastoral and finance councils (cf. Chapter 4), and the revitalization of ministries and tasks (cf. Chapter 8)—structurally support this process and offer an opportunity for lasting transformation.

158. Mary, Mother of the Church, is our guide on the path to the renewal of parish engagement. In her, “we see the features of a synodal, missionary and merciful Church shining in full light (...). She is the form of the Church who listens, prays, meditates, dialogues, accompanies, discerns, decides and acts” (FSC 29).

6.2. Together with the Parish Priest

159. In accordance with the provisions of canon law, a parish is a “certain community of Christ’s faithful” entrusted to the pastoral care of a parish priest as its proper pastor (CIC, can. 515). His duties include, among others, care for the spiritual life of the community, ensuring the celebration of the sacred liturgy, evangelization, and supporting families and those in need (CIC, cann. 528–530), as well as the administration of parish goods and the

¹⁵ Cf. International Theological Commission, *Synodality in the Life and Mission of the Church*, op. cit., n. 53.

keeping of parochial registers (CIC, cann. 532, 535). During the synodal work, the hardship and sense of isolation associated with fulfilling these duties were clearly voiced. Similar sentiments were expressed by parochial vicars. The multitude and diversity of tasks, the necessity of meeting various ministerial demands alone, and a perceived lack of institutional and human support are challenges faced by many presbyters. At times, a sense of being misunderstood and somewhat unnoticed also accompanies lay and consecrated persons who are involved or wish to become involved in parish life.

160. All these voices speak of a longing for a community in which we might share in life and mission in a manner appropriate to our vocation and gifts. The person particularly called to shape such a functioning parish community is the parish priest. “Parish priests (...) know from within the life of God’s People their joys and hardships, their resources and their needs. For this reason, a synodal Church needs its parish priests. Without priests, we will never be able to learn how to walk together and to set out on the path of synodality, ‘the path which God expects of the Church of the third millennium’”¹⁶ At the same time, in the efforts to build a mission-oriented parish that walks together, the parish priest cannot remain alone. Accompanying this process is the task of all parishioners—especially those forming the pastoral and finance councils—as well as the central institutions of the diocese. Mutual openness, care, and a readiness to share the joys and hardships of daily life are the beginning of conversion and renewal.

6.3. Encounter, Listening, Discernment, Action

161. The parish is a natural space for the encounter of people differing in age, social status, talents, life experience, and, ultimately, vocation. This diversity is both a privilege and a challenge for the parish. It demands care for the places, times, and events that serve to build community among and within all these groups, including outside the liturgical context. It is essential to ensure an infrastructure that enables gathering (as well as subsequent formation and mission) and to make use of natural opportunities—such as patronal feasts—for the shared celebration of all members of the parish: clergy, consecrated persons, and the laity, as well as visiting guests. As far as possible within the realities of a specific parish, care should be taken to provide a space dedicated to youth meetings, to which young people would have permanent access and for which they could take responsibility. In planning parish spaces and gatherings, it is equally important to consider the needs of persons with disabilities, the elderly, and families with young children. No less vital for building communion and living the Gospel in the parish is the care for those most in need. This is expressed through material assistance, spiritual care, and creative accompaniment of those who, living or staying temporarily within the parish territory, are unable to fully participate in its life (the sick, prisoners, the homeless, and residents of care facilities).

¹⁶ Francis, Letter to Parish Priests, 2 May 2024.

162. “The willingness to listen is the first way we demonstrate our desire to enter into relationship with someone.”¹⁷ For this reason, the parish also fosters a space for listening and seeks ways to hear from all the baptized—not only those who are most actively involved. Growing in the art of listening to others enables us to listen ever more attentively to God, transforms our prayer, and allows us to build a community that knows its members and is sensitive to their gifts and needs. It is a path to sharing the faith and discovering the type of engagement that individual parishioners can undertake in response to the Gospel message. Strengthening the ability to listen to God and to others is a prelude to discerning the promptings of the Holy Spirit and fruitfully undertaking the mission. Discernment is not reserved for selected members of the parish (though it is the primary task of the councils operating within it). It is a spiritual practice to which all the faithful are called, in accordance with the scope and importance of the matters at hand. Discernment—that is, seeking an answer to the question of what the Holy Spirit is inviting a particular community to at a given time—should precede actions that shape the life of the parish. The decision regarding the acceptance and implementation of the results of discernment is made by the parish priest. A record of the most important pastoral activities is contained in the Parish Pastoral Programme. The entire parish, together with the parish priest, is co-responsible for its implementation.

6.4. Maturity in Faith

163. The parish is the primary place of formation in its four fundamental areas: for the reception of the sacraments of Christian initiation, the formation of families, the ongoing formation of the faithful, and service in the Church (cf. Chapters 2 and 8). This formation includes the formation of the heart and an attitude of sharing in the Church’s mission. It takes place within the context of the synodal resolutions and the Diocesan Formation Plan, and its most important objectives and methods of implementation are concisely described in the Parish Pastoral Programme, which in this area may take the form of a multi-year formation strategy.

164. Formation in the parish should be led by a team headed by the parish priest or a parish formation coordinator appointed by him, who is a member of the Parish Pastoral Council. In its formation activities, the parish draws on the assistance of consecrated persons, movements, and communities with experience in leading formation, as well as the central institutions of the diocese. An important goal of every formation process in the parish is to guide the participants toward maturity in faith and to take responsibility for their own formation and that of others—making formation the responsibility of the whole parish. This may be expressed, for example, through prayerful support for candidates for the sacraments of initiation, participation in the liturgy during which the sacrament is administered, or a readiness to undertake tasks requiring greater engagement and preparation.

¹⁷ Leo XIV, Message for the Lent 2026, op. cit.

165. It is essential to be open to the diverse formation needs of parishioners and to enable them to undergo formation within the groups that are most natural to them. Different sensibilities are not a threat to unity but a richness to be lived out in mutual respect. At the same time, all groups operating within the parish are called to care for the quality of the spiritual and practical life of the whole community and to offer mutual assistance.

166. Formation tasks that exceed the capacity of a single parish are carried out in collaboration with other parishes at the deanery level.

6.5. Direction: Mission

167. “Parish is not centered on itself but oriented towards mission. The parish is then called to sustain the commitment of (...) people who in so many ways live and bear witness to their faith in through their profession, in social, cultural and political activities” (FSC 117).

168. Groups and communities belonging to various ecclesial movements play a special role in the parish’s missionary work. It should be remembered, however, that all the baptized are called to missionary outreach. This takes place, among other things, through their participation in positive initiatives within local social and cultural life, which creates a platform for sharing the witness of life and faith.

169. The parish’s missionary outreach is realized through the organization of events with a pre-evangelization purpose—such as “parish open days,” festivals, charity concerts, open-air exhibitions, and sports competitions. These, however, are not meant to be the conclusion of our efforts but should lead to evangelization initiatives, such as regular retreats, evangelization courses, or parish days of reflection open to all. An invaluable tool in evangelization work is the activity of small sharing groups led by trained animators, which foster personal witness and the building of bonds in an atmosphere of trust.

170. One of the evangelization activities in the parish may be the annual pastoral visit (“*kolęda*”).¹⁸ During the synodal work, the importance of this practice for building communion and carrying out the mission was clearly noted. For these reasons, pastoral visits should be conducted by presbyters working in the parish and planned in such a way as to provide an opportunity to meet with every member of the community. Priests may be supported in the preparation and conduct of the visit by those involved in evangelization initiatives in the parish. The final form and course of the visit depend on the discernment of the parish priest and the Parish Pastoral Council. In parishes that conduct pastoral visits “upon invitation,” methods must be planned to reach out to those residents who have not expressed a desire to invite the clergy.

¹⁸ In Poland, the pastoral visit (cf. CIC 529) usually takes place annually in the weeks following Christmas, hence the common name *kolęda* (literally: “a Christmas carol”). Until recently, priests would visit all residents within the parish territory by going door-to-door. In recent years, particularly following the COVID-19 pandemic and alongside a decline in the *Dominicantes* index, an increasing number of parishes have adopted the practice of visiting only those families who explicitly request a visit (“upon invitation”).—Trans. note.

171. Pastoral practice shows that although the sacraments are intended for those who live with at least the beginnings of faith, people who do not know the Gospel also prepare to receive them or request them for their children; hence, the formation space for the sacraments should be preceded by the proclamation of the kerygma and become an opportunity for evangelization.

172. In response to the parish's missionary needs, the parish priest may establish a Team for the New Evangelization. This team, in accordance with the discernment of the Parish Pastoral Council and in collaboration with parish groups and communities, organizes parish missionary activities and oversees their progress.

6.6. Responding to the Challenges of the Future

173. One of the goals of the solutions proposed by the Synod is for parishes to radiate the Gospel ever more fully, supporting one another and living out the fullness of the gifts of their members. Such communities have the chance to survive fruitfully at a time when the constant presence of a priest among them will not be possible everywhere. We wish to preserve every parish, and we want it to be, in every situation, an environment in which vocations to service in the Church and the world are born and mature. Therefore, the potential necessity—arising from the declining number of presbyters—to entrust a single priest with the office of parish priest in several parishes must be preceded by actions that strengthen communion within specific communities and the deanery, the formation of all the baptized to share in the Church's mission, and the practical involvement of consecrated persons and the laity in tasks that do not require holy orders.

174. Furthermore, any reorganization of parish pastoral care should be preceded by a diagnosis of the specific situation, as well as appropriate information and consultation activities carried out by the relevant department of the Curia. The department undertakes these actions on the basis of its own discernment of the diocese's personnel resources or information received from the deanery. Further analysis and the development of the best solutions are carried out in collaboration with the deanery. Those directly involved in this work are the dean, along with the parish priests of the deanery and representatives of the Deanery Pastoral Council (as well as the pastoral councils of the specific parishes affected by the change).

175. The Bishop's decision to entrust the office of parish priest to a single presbyter in more than one parish is preceded by an analysis of:

- a. the diocese's personnel resources,
- b. the pastoral and economic situation of the parishes,
- c. the effectiveness of the parishes' pastoral and finance councils,
- d. the demographic structure,
- e. cultural and social conditions (including the presence of centres of community life),
- f. the local government administrative division,

- g. the parish's resources, in particular real estate,
- h. transportation accessibility (road network and availability of public transport).

176. A presbyter may hold the office of parish priest in two or more parishes (cf. PCPC 56), in which separate pastoral and finance councils operate.

177. When choosing the parish priest's place of residence, aspects such as the availability of a building suitable for a rectory, pastoral facilities, and the presence of other institutions serving as centres of social life should be taken into account. It is possible for several priests holding the office of parish priest in different parishes to reside in a single rectory.

178. A situation where the parish priest does not reside within the territory of the parish in which he holds office should be regarded as temporary; that is, we hope that the fruit of conversion and the renewal of the life of the Church will include, among other things, an increase in the number of vocations; therefore, the reorganization of the parish's functioning should take into account the possibility of a priest resuming residence within the parish territory.

7. Renewed Deanery

“I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk!” (*Acts* 3:6).

7.1. Together in Journey

179. The revitalization of deaneries serves the renewal of the life of the Church. This thought surfaced frequently during the synodal work. The communion built within a particular parish should bear fruit in solidarity with other parish communities. We all belong to the same Church and are responsible for one another. The deanery is the primary structure through which we can support each other at a supra-parish level. Tasks in the areas of formation and mission that exceed the capabilities of a single community become achievable when undertaken jointly with others. This mutual attentiveness is also significant in the case of deaneries where each parish might be fully capable of meeting daily challenges on its own. The exchange of experiences, combined with communal prayer and the sharing of the Word of God, contributes to the strengthening and growth of those involved in the service of the Church, and thus to the greater flourishing of individual parishes. Building a network of relationships between various parish communities within the deanery is also important in situations where the permanent presence of a parish priest may not be possible in every parish. Communities that know and trust one another will more easily bear the inconveniences resulting from such a situation and will be able to respond to them creatively. For all the reasons mentioned above, regular deanery-level activities are essential for building communion and conducting formation and mission in areas requiring engagement beyond the parish level. Responsibility for discerning these areas and planning the implementation of conclusions rests primarily with the Deanery Pastoral Council. The dean, in consultation with the council, may appoint persons responsible for coordinating the necessary supra-parish formation or evangelization tasks. Central diocesan institutions support the deanery in conducting formation and mission.

180. Collaboration between several neighbouring deaneries may be undertaken.

7.2. The Role of the Dean, Vice-Dean, and Spiritual Director

181. The dean is responsible for coordinating pastoral life within the deanery and ensures unity with the diocese. Given the importance of this task, the selection of a candidate for dean should take into account his authority among the clergy, his level of interpersonal skills (building unity within the deanery), and organizational skills (coordinating cooperation and planning activities). The dean is appointed for a term of five years, with the possibility of renewal for no more than two consecutive terms. The dean is assisted by the vice-dean and the deanery spiritual director, who are elected by all the presbyters working in the deanery. The election requires the Bishop’s approval.

182. Out of concern for the priests, the faithful, and the quality of pastoral care, the dean, within the territory of the deanery:

- a. coordinates the work of the Deanery Pastoral Council and facilitates the exchange of experiences and cooperation between parish finance councils;
- b. based on the discernment of the Deanery Pastoral Council, makes decisions regarding the form and implementation of activities within the deanery in the areas of communion, formation, and mission;
- c. coordinates specialized pastoral care, which concentrates pastoral activities within the deanery in specific areas, e.g., youth ministry, pre-marriage instructions;
- d. in consultation with the presbyters responsible for specialized pastoral care in the diocese, proposes candidates for pastors in these areas and supports them in undertaking activities in all parishes of the deanery;
- e. decides how to organize pastoral work in the deanery in the event of the illness or death of one of the priests (he has the right to effectively request assistance from other priests);
- f. ensures that every priest is able to take the leave to which he is entitled;
- g. responds to conflict situations by engaging in dialogue with the parties involved;
- h. is aware of the catechetical needs in the deanery and, in consultation with parish priests, supports the coordination of the employment of Catholic religion teachers within the parishes of the deanery;
- i. together with the parish priests of the deanery and the Deanery Pastoral Council (and representatives of the pastoral councils of the relevant parishes), cooperates with the appropriate department of the Curia to develop the best solutions for a single priest to hold the office of parish priest in more than one parish;
- j. in the event of a difference of opinion regarding pastoral care among the priests working in the deanery, makes the final decision, guided by concern for the quality of pastoral care;
- k. accompanies the parish in overcoming difficult economic situations;
- l. responds to irregularities relating to the functioning of the parish,
- m. monitors, as part of deanery visitations, the implementation of recommendations issued during canonical visitations and the financial state of the parish.

183. The dean shall check the progress of the implementation of post-visitation recommendations in the parishes of the deanery at least twice between canonical visitations: the first time within six to twelve months after the visitation, and the second time after two to three years have passed. At the Bishop's instruction, the dean shall visit the parishes of the deanery in other circumstances. After each visitation, he shall draw up a report describing the implementation of each post-visitation recommendation and forward this document to the Metropolitan Curia. He shall maintain an archive of post-visitation reports for the parishes of his deanery.

184. The dean assesses the situation regarding Mass stipends within the deanery. If a lack of intentions is identified, the dean, in consultation with the presbyters of the deanery, investigates the causes of this state of affairs and seeks solutions. In this context, a systematic review of the diocesan decree on bination and trination is proposed.

185. The dean and vice-dean ensure the quality of priestly life in the deanery and care for the building of fraternal relations among presbyters. The spiritual director, in collaboration with the Episcopal Vicar for the Ongoing Formation of Priests, conducts ongoing formation for the presbyters of the deanery. It is the dean's duty to establish contact with priests who do not participate in meetings and to care for their participation. The spiritual director ensures that he meets in person at least once a year with every presbyter engaged in pastoral work within the deanery.

186. Should it be necessary for a single presbyter to hold the office of parish priest in more than one parish, the dean, in collaboration with the vice-dean, the spiritual director, and representatives of the Deanery Pastoral Council and the pastoral councils of the parishes concerned, based on consultations with the presbyters and the faithful:

- a. clarify the diagnosis of the situation;
- b. identify and propose the most advantageous solution, taking into account pastoral and economic considerations;
- c. coordinate and verify the preparation of the parishes for reorganization, as well as the progress of the reorganization itself.

7.3. Optimization of the Deanery Network

187. The division into deaneries should support parish pastoral care and serve cooperation between parish communities in formation and evangelization. In view of the above, consideration should be given to reorganizing the boundaries of deaneries according to the following criteria:

- a. a number of priests within the territory of the deanery appropriate to the number of the faithful and pastoral tasks (taking into account the potential of religious parishes);
- b. a number of vicars within the deanery (a minimum of two) ensuring flexibility in cooperation and the operation of specialized pastoral ministries;
- c. territorial integrity (where possible, maintaining consistency with the local government administrative division and keeping localities intact within the boundaries of a single deanery without dividing them; taking into account the public transport network between parishes in the deanery).

8. Formation for Service in the Church

“But the Lord said to him, ‘Go, for he is a chosen instrument of mine’” (*Acts* 9:15).

8.1. Growing Toward Sharing in the Mission

188. During the synodal process, we discovered that a key role in the conversion and renewal of the Church’s life is played by the recognition, acceptance, and realization of the charisms of individuals, awakened by the Holy Spirit. It is specific individuals who can bring the novelty of synodal changes into the life of local communities. In the sacrament of Holy Baptism, we have all been called to mission in the Church in the richness of our vocations, the diversity of charisms, the exchange of gifts, and with respect for persons and offices.¹⁹ Therefore, one of the primary tasks of the Church community is to accompany all its members in such a way as to enable an accurate discernment of the personal gifts and vocation of each. Not all charisms require formal institution, yet all require recognition, support, the closeness of the community, continuous discernment of pastoral needs, and the resulting space for the realization of the charism (cf. FSC 66).

189. We have been sent together and we believe together, as women and men, clergy and laity, younger and older. Mission in the Church is co-responsible. We need a constant awareness of this truth and, where possible, shared formation in both form and content (cf. FSC 143).

190. Serving in the Church, we wish above all to be brothers and sisters supporting one another on the journey—witnesses of faith, and not performers of tasks. Therefore, formation for service in the Church is to lead to a living relationship with God, based on His true image, and to bear fruit in the ability to establish such relationships with people. Theological and psychological knowledge, the practice of personal and communal prayer, and meditation on the Word of God are indispensable here. It is necessary to experience the Church as the Body of Christ, composed of many members, each of whom is called to responsibility for the others.

191. In the process of formation for service, it is particularly important to cultivate an attitude of contemplation, so that conscious presence—being ‘here and now’, ‘with and for’—and the ability to receive may accompany every action. Developing the skill of listening is invaluable for the spiritual life and for the co-responsibility of mission. This attitude is the starting point for recognizing God’s voice and for dialogue with others. To

¹⁹ Cf. FSC 21, 36, 57. See CIC, can. 208: “Flowing from their rebirth in Christ, there is a genuine equality of dignity and action among all of Christ’s faithful. Because of this equality they all contribute, each according to his or her own condition and office, to the building up of the Body of Christ.” See also: John Paul II, Apostolic Exhortation *Christifideles laici*, n. 21: “The ministries which exist and are at work at this time in the Church are all, even in their variety of forms, a participation in Jesus Christ’s own ministry as the Good Shepherd who lays down his life for the sheep (cf. *Jn* 10:11), the humble servant who gives himself without reserve for the salvation of all (cf. *Mk* 10:45).”

follow God's will in our tasks, it is crucial to grow in the capacity for personal and communal discernment of the promptings of the Holy Spirit and to be ready for courageous and creative action.

192. A very important stage of this journey is developing the ability to recognize and accept one's own gifts, as well as becoming aware of personal limitations. This is one of the first steps toward accepting others and choosing a life and ecclesial commitment. Therefore, formation for service in the Church requires structures and practices that support all the baptized in discerning their personal gifts and vocation. This is particularly important for young people discerning a vocation to marriage, the priesthood, consecrated life, or other forms of commitment. Accompaniment in this regard should provide young women and men with the opportunity to confront their desires and visions for the future with the gifts and calls that God has placed in their hearts. It is essential to strengthen the capacity to make free and mature decisions. Through these, it is possible to fulfil God's will, which is realized in taking co-responsibility for one's own life and care for others. In addition to diocesan-level initiatives supporting this process, we need to incorporate this dimension into the activities of the parish and deanery, because those closest to us can best help us discover the gifts placed within us and the path to which the Lord is calling us.

8.2. Living out Holy Orders

Deacons

193. A deacon is dedicated to the ministry of liturgy, the Word, and charity (cf. LG 29, FSC 73). His vocation is to serve the entire Church community in communion with the bishop and presbyters (cf. CCC 1570), also outside the liturgical context, in the ministry of mercy. This may be realized, among other things, in collaboration with the Archbishop's Almoner through the organization of charitable works, accompanying the sick, the lonely, and the poor, or involvement in hospital and prison ministry.

194. The Synod discerned the need to introduce the permanent diaconate in the Archdiocese of Wrocław, not as a response to a smaller number of presbyters, but as a following of the promptings of the Holy Spirit. In practice, many issues must be discerned on a very individual basis with regard to the specific candidate. An important role in this process should be played by the parish priest of the parish from which the candidate comes or in which he is to serve. Accompaniment is necessary to serve the authentic discernment of the vocation to the diaconate as a service, so as not to confuse it with a desire to perform specific tasks or an attempt to satisfy personal ambitions. In the case of married men, the vocation should be discerned together with their wives.

195. During the synodal process, a concern was expressed that the permanent diaconate should be introduced in accordance with the Church's documents,²⁰ in a spirit of transparency regarding the competencies, tasks, and place of permanent deacons within Church structures. The need for a clear and patient explanation to the faithful of the meaning of the permanent deacon's vocation was emphasized. The formation of permanent deacons should enable them to realize their service fruitfully and, in the case of married deacons, should involve their wives to the extent necessary to support marital unity.

Presbyters

196. Presbyters, called by Jesus and sent by Him in the sacrament of Holy Orders, are ministers of the Word of God and of the sacraments within the community of the People of God.²¹ “[They] are called to live their service in a spirit of proximity to their people, to be welcoming and prepared to listen to all, opening themselves up to a synodal style. Priests ‘constitute along with their Bishop one presbyterium’ (LG 28) and collaborate with him in discerning charisms and in accompanying and guiding the local Church with particular regard to the matter of safeguarding unity” (FSC 72). During the Synod, the unique role of presbyters in building communion, forming hearts, and realizing the mission was repeatedly emphasized. The conversion and renewal of the Church's life are inextricably linked to the understanding and living out of the ministerial priesthood. Therefore, the content²² of formation for presbyters in our diocese should be realized within the context of co-responsibility for mission.

197. In the formation of seminarians (conducted also with the participation of lay and consecrated persons), this is achieved particularly through the practice of ecclesial discernment, education for collaboration with all, the integration of seminarians into the daily life of parish communities and movements, and the fostering of missionary zeal (cf. FSC 148). An important step on this path is to undertake, in possible areas, a common formation for the reception of the ministries of lector and acolyte, and the ordination to the diaconate, both for seminarians and for those not preparing for the priesthood. Formation conducted in this way, without losing the specific nature of preparation for the priestly state, strengthens awareness and provides practical experience of co-responsibility for mission, while the joint rite of institution into ministry or, in the case of the diaconate, the conferral of ordination, emphasizes and builds a fraternal bond.

²⁰ Polish Bishops' Conference, *Wytyczne dotyczące formacji, życia i posługi diakonów stałych w Polsce [Directory for the Formation, Life and Ministry of Permanent Deacons in Poland]*, 9 May 2015; Paul VI, *Motu proprio Sacrum diaconatus ordinem*, 18 June 1967.

²¹ Cf. Team for the Ongoing Formation of Presbyters of the Archdiocese of Wrocław, *Reguła życia presbiterów Archidiecezji Wrocławskiej [The Rule of Life for Presbyters of the Archdiocese of Wrocław]*, n. 23, Wrocław 2020.

²² Por. *Droga formacji presbiterów w Polsce. Ratio institutionis sacerdotalis pro Polonia [The Path of Formation of Priests in Poland. Ratio institutionis sacerdotalis pro Polonia]* (2021) and *Reguła życia presbiterów Archidiecezji Wrocławskiej [The Rule of Life for Presbyters of the Archdiocese of Wrocław]* (2020).

198. The initial formation of seminarians forms a unity with the ongoing formation of presbyters. During the synodal proceedings, the need to ensure its continuous character and quality was repeatedly emphasized. It is essential to conduct ongoing formation in such a way as to renew and strengthen the manner of proclaiming the Word of God (kerygma, sound theology, and a communicative style), care for the liturgy, the ability for ecclesial discernment, and for establishing and maintaining relationships, as well as co-responsibility for the life and mission of the Church with all the baptized. Creating spaces for encounter and weaving a network of relationships centred on Christ is a key skill in building a community that lives the Gospel and wishes to bring it to the whole world. Co-responsibility is not, and cannot then be, a simple distribution and coordination of tasks, but becomes a journey toward the kingdom undertaken together. This is how the indispensable commitment for “all those in the Church who exercise a ministry of authority” can be realized: “to move aside so that Christ may remain, to make oneself small so that he may be known and glorified, to spend oneself to the utmost so that all may have the opportunity to know and love him.”²³ On the path of formation, no presbyter can remain alone, even though he is primarily responsible for the formation of his own heart and care for constant maturation in his vocation. The accompaniment of the community is essential—the wise presence of other presbyters, lay and consecrated persons, caring for common growth. Institutional solutions providing concrete spiritual, intellectual, and psychological support, coordinated by structures established for this purpose, are also indispensable.

199. In the course of synodal discernment, the need also arose to deepen the following issues within the formation of presbyters: the ministry of mercy, accompaniment in crisis (especially for young people), social communication, presence in digital media, and parish administration.

8.3. Living out the Evangelical Counsels

200. Consecrated persons, imitating Jesus on the path of the evangelical counsels of chastity, poverty, and obedience, live at the heart of the community, building communion, forming hearts, and realizing the mission, often in spaces where they are the only presence of the Church. The multitude and diversity of the tasks they perform in parishes, schools, hospitals, and care and treatment centres, their fidelity to prayer, asceticism, and the gift of contemplation are a great and, unfortunately, often unnoticed and still insufficiently discovered treasure of the community. “We wish to co-create the Church’s mission together with presbyters and laypeople—at the level of co-responsibility, planning, and common discernment. (...) We need our ministry to be inscribed within a space of relationships, and not only tasks. We desire that we, as clergy, consecrated persons, and laity, be brothers and sisters to one another, and not merely collaborators within a structure.” We heard these

²³ Leo XIV, Homily for Mass *Pro Ecclesia*, 9 May 2025.

sentences during the plenary sessions as part of the response to the question about the needs of consecrated persons in the context of implementing the Synod's decisions. In order for the desires contained therein to be realized, and for us to be able to fully receive the gifts and charisms of consecrated persons, we all need preparation for co-responsibility for mission. It is important that this preparation also becomes part of the formation of consecrated persons, regardless of the charism of a specific congregation or the specific nature of the path on which they live the evangelical counsels. The goal is not unification, but an increase in the awareness of one's own gifts and a growing ability to share them with others, as well as an openness to receiving their gifts.

201. The formation of consecrated persons is supported at the diocesan level through the organization of inter-congregational meetings, courses, workshops, and retreats. Formation needs are discerned within the Council for Consecrated Life. The diocese provides pastoral care for consecrated persons and enables them to participate in the discernment and realization of pastoral, formative, and evangelization initiatives.

8.4. Devoted in Ministry

Catechists

202. Catechists are lay and consecrated men and women of deep faith and human maturity who, by virtue of Baptism and the ministry conferred by the bishop, participate in building up the Church community through the transmission of evangelical teaching. They faithfully collaborate with the clergy in the parish. They undertake the task of transmitting the Church's teaching in order to lead others, through their service, to a deeper relationship with God and a life lived according to the Gospel. The mission of the catechist consists primarily in the witness of their own life and in participation in teaching (including preparation for the reception of the sacraments). The catechist is a witness of faith, a mystagogue, a companion, and a pedagogue teaching in the name of the Church, with the availability "to exercise their ministry wherever it may prove necessary."²⁴

203. The Synod clearly recognized the need to institute the ministry of catechist. This was recognized as one of the primary priorities and a genuine opportunity to strengthen the realization of the Church's mission.

204. Catechists prepare for their tasks through integral Christian formation conducted by designated structures in accordance with the guidelines of the Polish Bishops' Conference. Its objectives and course arise from the tasks of catechists, which are directed toward the transmission of the faith and the proclamation of the Gospel. The formation of a catechist also prepares them for co-responsibility for mission and continues after the ministry has been received. The identity of a catechist can develop in an appropriate and responsible manner only through prayer, study, and direct participation in the life of the community.

²⁴ Francis, *Motu proprio Antiquum ministerium*, 10 May 2021, n. 8.

Lectors

205. Lectors are lay and consecrated men and women, instituted by the bishop for the specific service of transmitting the Word of God within the Church community. The ministry of the lectorate is rooted in the sacrament of Baptism and is distinct from the function of a lector (also known as a minister of the Word of God), for which one may receive a blessing as part of altar service. An adult may be instituted into the ministry of the lectorate (currently, completion of the 25th year of age is required, as is the case with other ministries). This ministry is permanent in nature and is a response to a vocation (DMLS 32).

206. A lector is instituted primarily to proclaim the readings from Sacred Scripture in the liturgical assembly, and the proclamation of the Word of God constitutes the essence of his ministry (MQ V).²⁵ In the absence of a psalmist, he proclaims the psalm between the readings. When there is no deacon or cantor, and this task has not been previously entrusted to another layperson, he announces the intentions of the Universal Prayer. In the absence of a deacon or cantor, he directs the singing and the participation of the faithful (MQ V, cf. GIRM 99, 194–198).²⁶ He provides necessary explanations and exhortations, and prepares commentaries to be read by other ministers.

207. Outside the liturgy, the lector supports the clergy in pastoral activities, particularly those related to various forms of the Ministry of the Word in the parish, e.g., by preparing others to proclaim the Word of God, leading sharing groups, or undertaking other activities to promote knowledge of the Bible (DMLS 43 c).

208. The revitalization of the ministry of the lector is one response to the concern expressed during the Synod regarding the need to deepen the awareness of the significance of the Word of God among the baptized, and the need for its clear proclamation, which allows its meaning to be understood and builds up faith.

209. In order for a lector to fulfil his ministry properly, he should meditate earnestly on Sacred Scripture (MQ V) and participate in formation aimed at deepening his understanding.

Acolytes

210. Acolytes are lay and consecrated men and women instituted to the ministry, whose task is to serve at the altar—assisting the deacon and the presbyter in the celebration of the liturgy (MQ VI, cf. GIRM 98, 184–192), especially the Eucharist. Among the fundamental tasks of an acolyte is the development of Eucharistic worship; he is also to “have a sincere love for (...) the people of God, especially for the weak and the sick” (MQ VI). As an

²⁵ Cf. *The Institution of Lectors*, n. 4 in: *Rite of Institution of Lectors and Acolytes*, 2024 (Gray Book).

²⁶ Cf. Polish Bishops' Conference, *Wskazania Episkopatu Polski po ogłoszeniu nowego wydania Ogólnego Wprowadzenia do Mszału Rzymskiego [Guidelines of the Polish Bishops' Conference Following the Publication of the new Edition of the General Instruction of the Roman Missal]*, 9 March 2005, n. 26.

extraordinary minister of Holy Communion, the acolyte may distribute Holy Communion, including taking it to the sick in their homes, and in extraordinary circumstances provided for by law, may expose the Blessed Sacrament for public adoration without imparting a blessing (cf. MQ VI). The acolyte cares for the preparation of those who serve at the altar²⁷ and prepares other faithful who, by virtue of a temporary deputation, assist the presbyter or deacon in liturgical actions, carrying the missal, the cross, candles, etc., or performing other similar functions (cf. MQ VI).

211. The institution of the ministry of the acolyte and its zealous fulfilment should contribute to the enhancement of the beauty of the liturgy and be one of the ways to renew liturgical awareness among all the baptized, which is one of the more important needs recognized during the Synod.

212. Outside the liturgy, the tasks of the acolyte consist in supporting presbyters and deacons in building up the Church and extend also to the daily life of the community. The acolyte is to embrace the whole Mystical Body of Christ with his love, and in a special way to care for the sick and the weak. He therefore brings his ministry to the sick in their homes and hospitals, to those suffering physically and spiritually, and also to those affected by various weaknesses and crises (DMLS 38).

Preparation for Ministries

213. Formation for ministries is conducted by designated diocesan institutions in accordance with a programme prepared by them, which both provides the knowledge for performing liturgical actions and introduces candidates to the mission they are to fulfil within the Church. It should be borne in mind that, in accordance with the decree of the PBC, candidates “should enjoy a good reputation and be accepted by the faithful of the community to which they belong and in which they will fulfil the tasks entrusted to them.”²⁸ It is also the responsibility of the parish priest to prepare the faithful as well as possible to understand the significance and meaning of the ministry.

8.5. Revitalizing Tasks

Catholic Religion Teachers

214. Catholic religion teachers carry out the tasks of Christian proclamation, teaching, and education in schools and other places designated by the bishop. They implement the Catholic religion education curriculum approved by the PBC, utilizing various methods,

²⁷ Congregation for Bishops, Directory for the Pastoral Ministry of Bishops *Apostolorum successores*, 2004, n. 113; cf. DMLS 39.

²⁸ *Dekret ogólny Konferencji Episkopatu Polski w sprawie wieku i przymiotów kandydatów do posługi stałego lektoratu i akolitatu, niebędących kandydatami do święceń [The General Decree of the Polish Bishops' Conference on the Age and Qualities of Candidates for the Service of a Permanent Lector and Acolyte Who Are Not Candidates for Ordination]*, 3 December 2021.

forms, and teaching aids to reach the recipients of catechesis. They are witnesses of the faith to their students and companions on the path of maturing in the faith.

215. In the context of the synodal work, the need to find new ways of delivering catechesis and to thoroughly rethink the organization of parish catechesis was clearly expressed.

216. The formation of Catholic religion teachers is supported by the relevant department of the Curia, which cares for its spiritual, catechetical-pedagogical, methodological, and legal dimensions. The ongoing formation of Catholic religion teachers takes place in the spiritual and intellectual spheres, and the diocese supports teachers and their mission methodologically, spiritually, and materially.

Extraordinary Ministers of Holy Communion

217. The task of extraordinary ministers of Holy Communion is to bring Holy Communion to the sick and, in extraordinary circumstances, to distribute Holy Communion within the liturgical assembly.²⁹

218. Candidates for extraordinary ministers of Holy Communion are appointed by the parish priest after due discernment. The aim of their formation is to foster a deeper Eucharistic sensitivity and openness to others, especially the sick. A candidate for the role of minister participates in an appropriate course in accordance with Church documents (DMLS 132), and the procedure adopted in the diocese.

Liturgical Animators

219. In parishes where no acolytes have been instituted, the liturgical service may be organized by a liturgical animator appointed by the parish priest. The animator coordinates the work of those responsible for the various liturgical groups: altar servers, the schola, the choir, organists, etc., and ensures their regular meetings.³⁰ The animator ensures that all the faithful are involved in the preparation and conduct of the liturgy and come to understand its meaning ever more deeply, including through the organization of liturgical catechesis.

220. The formation of the liturgical animator is conducted by the diocesan structures designated for this purpose.

Altar Servers

221. A properly prepared and formed altar service occupies an essential place in the liturgical life of the Church. Its purpose is to assist the celebrant in the conduct of worship,

²⁹ Polish Bishops' Conference, *Wskazania Konferencji Episkopatu Polski odnośnie nadzwyczajnego szafarza Komunii Świętej [Guidelines of the Polish Bishops' Conference regarding the Extraordinary Minister of Holy Communion]*, 9 March 2006.

³⁰ The duties carried out in the parish by a liturgical animator correspond in particular to the tasks described in the *Directory for the Ministry of the Liturgical Service* as belonging to acolytes (n. 39 b), liturgical animators (nn. 134–136, 155–156) and masters of ceremonies (nn. 138–139).

to express the communal character of the celebration, and to help the faithful to experience the mystery of the liturgy more deeply.

222. Altar servers undertake their ministry in liturgical assemblies, performing the tasks assigned to them. Boys and girls, children, youth, and adults may belong to it. Within the altar service, there is a multiplicity of functions, the gradual learning and fulfilment of which define the path of formation (including candidate, altar server of light, of the cross, of the altar, cantor, commentator, lector, and master of ceremonies) (DMLS 54, *passim*). Adults who have completed formation as altar servers, lectors, or masters of ceremonies should be inspired to discern a path of further formation for the ministries of lectorate and acolyte (or for the function of extraordinary minister of Holy Communion).

223. Participation in altar service creates a positive peer environment for children and youth. It fosters attitudes of shared responsibility and commitment, and it teaches how to build community and function in small groups. It also introduces them to prayer, reading the Word of God, and living by it, as well as teaching mutual listening and sharing the faith. Above all, however, it actively involves them in the liturgical life of the Church from a very young age. Therefore, the formation of altar servers, lectors, and masters of ceremonies requires from those in charge not only substantive knowledge, but also pedagogical skills and the ability to respond flexibly to the candidates' perceptual capacities and needs. It takes place in the parish, deanery, and at the diocesan level, including during days of reflection, retreats, pilgrimages, and regular meetings of the altar servers, which allow for the exchange of experiences, the establishment of cooperation, and integration. Its course is defined by the diocesan formation plan. Depending on the needs, it is supported or conducted by the relevant central institutions.

Church Musicians

224. The beauty of the liturgy, and the depth with which its participants experience it, are very clearly linked to the quality and standard of the music that contributes to it. It can enhance an attitude of prayer and worship or, in extreme cases, prevent them. Communal singing is one of the ways to fully involve all the baptized in the liturgy, while at the same time providing a space for building communion (GIRM 39–40). The texts of the songs performed also have a significant formative dimension. Just how deeply the beauty of the melody, combined with a wise verbal message, touches the hearts of those present is particularly evident during celebrations with a particularly well-prepared musical setting. Alongside powerful sermons and homilies, music that prepares hearts for an encounter with God is the second factor for which the faithful gather in a given church. This is why the formation and work of church musicians, and the associated musical education of all the baptized, are so important for the spiritual well-being of the community.

225. Systemic solutions should be put in place to effectively support the formation, as well as the spiritual and professional development, of church musicians, and to foster within the diocese a culture that promotes high-quality singing and instrumental performance among

those serving in the liturgy. It is important to undertake activities that deepen liturgical awareness and foster sensitivity to music as a tool for evangelization, and for building community through prayer and worship.

226. The need has been identified to draw up regulations concerning church musicians, drafted in partnership between church musicians and the clergy. The regulations should clearly define the qualifications of church musicians, and subsequently translate these into competencies and basic duties (including those relating to formation) (DMLS 143–145), and discuss possible terms and forms of employment and remuneration.

Sacristans

227. The sacristan is the person who carefully prepares everything needed for the celebration of the Eucharist, the other sacraments, and other rites and services. He ensures silence and order in the sacristy and the sanctuary. He ensures that liturgical books, vestments, and vessels are kept in the best possible condition.

228. Care should be taken to organize regular formation meetings for sacristans, enabling them to fulfil their duties competently and to grow spiritually. Formation should include an introductory course, as well as regular days of reflection and retreats.

Members of Councils

229. Members of councils, in accordance with the level of activity appropriate to the given council, are called to discern ways of building communion, forming hearts, and carrying out the Church's mission. This task requires attentiveness to the promptings of the Holy Spirit, the ability to listen to and discern His voice, to draw conclusions, and, in the case of councils operating at the parish level, to prepare a pastoral programme or financial strategy for the parish, and to undertake activities supporting their implementation. Council members are particularly called to collaborate in the preparation of decisions—although they do not make them, their zealous participation in their preparation directly translates into the conversion and renewal of the life of the Church. The formation of council members in discernment, and all activities supporting the development of their abilities and competencies in the service of the Church, are of immense importance for the future of the synodal process and the quality of the spiritual and practical life of the communities they represent. Therefore, concern for the formation of councils that highlights and deepens the specific nature of this ministry is the responsibility of the relevant central structures, and at the parish level, one of the most important tasks of the parish priest.

230. The formation of council members prepares them for ecclesial discernment and shared responsibility for the life of the Church, and equips them with practical tools to enable them to fulfil the tasks entrusted to them effectively. Those beginning their service as council members participate in preparatory days of reflection. Those continuing their involvement participate in annual formation meetings organized by the diocese or deanery, which enable them to deepen their faith, strengthen the necessary competencies, exchange

experiences, and establish cooperation. Members of finance councils participate in training on the management of parish assets, and fundraising.

Those Responsible for Groups and Communities

231. It is essential to recognize the importance of the formation of those who, through their ministry of leading communities or facilitating the work of specific groups—even the smallest ones—take responsibility for others. To accompany others on their journey of faith, one must oneself undergo basic formation and continue in ongoing formation. Taking responsibility for others requires selfless love, the ability to listen, cooperation, an awareness of common goals, and the ability to recognize and develop their gifts. It is very important to be open to the activities undertaken in the parish, deanery, and diocese, so that even the smallest group knows it is part of the body of the Church and can creatively share its own gifts, and receive the support of others.

Charity Groups

232. Parish Caritas Teams and other charity groups operating within parishes, or across the diocese, should receive systematic formation, encompassing both the acquisition of knowledge and practical competencies, as well as the deepening of the spirituality of the ministry of mercy. In this formation, teaching the skills of effective and appropriate assistance—which does not lead to the perpetuation of attitudes of dependency and helplessness—is just as important as deepening the awareness that charitable activity is an integral part of the Church’s mission.

233. Responsibility for supporting the formation of charity groups lies with the relevant central institutions and the parish priest of the parish in which the given group operates.

Digital Missionaries

234. During the Synod, the observation was repeatedly made that the digital world is a real space for proclaiming the kerygma, delivering sermons, holding conferences, and leading small formation groups; it therefore requires the creative involvement, faithful to the Church’s teaching, of digital missionaries—representatives of all states of the Church who carry out the mission of proclaiming the Gospel online (cf. FSC 113). They should have experience of community life and the ability to communicate the faith in such a way that people encountered in the virtual world are willing and able to become involved in the life of the Church in the real world.

235. Diocesan institutions are responsible for the preparation and ongoing formation of digital missionaries. This includes spiritual and theological formation, as well as, where possible, substantive and technological training.

236. The possibility of formally recognizing digital missionaries requires further discernment. However, support should also be provided to those who wish to carry out their online activities without formal collaboration with the diocese.

Family Life Counsellors

237. Family life counsellors are qualified laypeople trained to support engaged couples, married couples, and families. They hold a canonical mission, training in family studies, and qualifications in natural fertility awareness. They provide counseling in parish family life centres and specialist clinics, assisting with relationship-building, conflict resolution, parenting, marital ethics, and child-rearing, as well as offering support in family crises. Counsellors prepare couples for marriage by conducting the required meetings at counseling centres for engaged couples, and they provide education on natural family planning methods.

238. Family life counsellors operate within the structures of the Family Life Ministry in the diocese. They undergo ongoing formation in the form of Advent and Lent days of reflection, as well as specialist training in fertility awareness, marriage and family issues, and other relevant topics.

Persons Undertaking Various Tasks in the Church

239. The faithful of all states of life who undertake various tasks and roles within the Church, whether through professional work or voluntary service, are a great gift to the Church. Their service is carried out in many different fields and requires appropriate formation. It is therefore very important that, at the parish, deanery, and diocesan levels, we create a supportive environment for the growth in faith of those serving the Church in many different areas not described above. The Church is never simply a place of work or the performance of specific tasks, but constitutes a community that proclaims the Gospel and seeks to live by it. Its light should permeate our daily lives and accompany us in all our actions, even the simplest ones.

9. Communities

“But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (*Acts* 1:8).

9.1. Charisms in the Service of Communion, Formation, and Mission

240. “The Church, in the mystery of her motherhood, welcomes with joy the ever-emerging communities and movements dedicated to evangelization and formation, and regards them as the fruit of the Holy Spirit’s fruitful action and a gift of Divine Providence.”³¹ The charisms with which these communities have been endowed are intended, directly or indirectly, for the good of the whole Church. We have experienced this in the synodal process, to which communities and movements have made a creative contribution. The same is true in the daily life of dioceses and parishes. Events that bring refreshing renewal and go beyond the confines of established ways of doing things are most often inspired and carried out by members of communities and movements. They are missionary disciples, serving the Church community, among other things, as witnesses and organizers of various activities. To build communion, deepen formation, and carry out a creative mission, we need a mutual exchange of gifts and the systematic integration of the charisms of movements and communities into the life of the diocese. Substantive preparation, organizational skills, and above all the practice of meditating on the Word of God and frequent communal prayer, combined with a readiness for self-sacrificing service, are a great treasure for communities and movements, and thus for the whole Church. We face the task of harmoniously combining activities aimed at the internal development of communities and movements with their even more visible presence in the daily life of parishes, deaneries, and dioceses. This requires, on the one hand, openness and support from priests towards the functioning of communities and movements in parishes, and on the other, a willingness on the part of members of communities and movements to engage in activities that go beyond those directly related to the functioning of their groups. Mutual understanding of specific circumstances and needs is the first step towards co-responsibility for common growth. This is of particular importance in the context of formation and mission. The skills and tools already possessed by members of communities and movements are a gift that we greatly need in the process of formation of hearts and evangelization.

241. It is important to foster among all the baptized—members of various communities and movements, as well as those not involved in their life—an awareness of a common purpose and mission. It is essential to create spaces for dialogue and cooperation. The path to fruitful collaboration lies in an open heart, a willingness to meet and pray together, and the

³¹ Commission for the Doctrine of the Faith of Polish Bishops’ Conference, *Kryteria eklesjalności wspólnot katolickich* [*Criteria of Ecclesiality of Catholic Associations*], 2022.

conviction that diversity within the parish, deanery, and diocese is a treasure which, if properly nurtured, can contribute to their growth and strengthening. This process should be fostered by the activities of diocesan, deanery, and parish councils, and by taking into account the role and experience of service in the Church of members of communities and movements in the preparation and implementation of pastoral programmes and the formation plan. It is also necessary for a support unit to operate at the diocesan level, assisting the communities in various aspects of their work.

9.2. Principles of Communal Life

242. During the synodal proceedings, the need was expressed for guidelines that would regulate matters relating to the functioning of communities within the diocese, and serve as a point of reference for their internal organization. The fundamental principles of communal life include maintaining orderly relations with the parish and the diocese, the election and fixed term of office of the person responsible for the community, financial and structural transparency, communal discernment ensured through the work of councils, concern for sound teaching, ensuring the quality of formation, and the possibility for community members to appeal to diocesan institutions. Signs of ongoing conversion include: constant discernment of the relevance of the charisms in the light of the signs of the times, and reaching out in a spirit of mission, service, and collaboration beyond one's own movement and community.

243. The community is accompanied by an ecclesiastical assistant or a coordinator appointed by the relevant department of the Curia, who carries out his ministry within a deanery or several deaneries. The coordinator is appointed from among the clergy, or if this is not possible, from among consecrated persons or lay catechists. A person with extensive experience of community life and formation within a community may also be appointed as a coordinator. A prerequisite for the appointment of a coordinator is prior discernment of:

- a. whether the parish priest of the place where the community meets can serve as its assistant,
- b. whether it is possible to find an assistant suitable for the community within the deanery or diocese.

244. Specific arrangements, including those developed during the synodal process, should be subject to further discernment by the Council for Communities, Movements, and Associations.

10. Mercy

“There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles’ feet, and it was distributed to each as any had need” (*Acts* 4:34–35).

10.1. Natural Dimension of Community Life

245. Mercy is a particular expression of the Church’s communion and mission, as well as a practical dimension of formation. It is love in action, directed towards our sisters and brothers in need: the poor, the sick, the homeless, prisoners, and migrants, and all those who are in some way more vulnerable and, for various reasons, at risk of isolation. In the diocese, this task is among the most important, for—as Pope Benedict XVI writes—“the Church cannot neglect the service of charity any more than she can neglect the Sacraments and the Word” (DCE 22). For this is one of the fundamental forms of proclaiming the Gospel—through love of neighbour, action, and concrete care for another person (cf. DCE 25a). Therefore, the ministry of mercy is not an add-on to the functioning of the community, but constitutes a natural and essential dimension of its life and goes far beyond the satisfaction of material needs. Care must be taken to deepen this awareness in parishes and wherever we gather and act as Catholics.

246. The diocese carries out works of mercy, in particular in an institutional manner through Caritas of the Archdiocese of Wrocław, and the Parish Caritas Teams are among the most widely recognized aid organizations. Alongside these, there are other facilities and initiatives providing support to those in need. While appreciating the great value and irreplaceable nature of these works, we must not cease in our efforts to ensure that aid to the poor is not merely institutional in nature and limited to the activities of specific religious orders or associations. For this is the personal duty of every Christian.³² Works of mercy should take the form of organized charitable aid, but it is very important that they also take the form of small, individual gestures of care for those in need in our surroundings, such as the elderly, the lonely, and the disabled. The starting point for these actions should be fostering an attitude of attentiveness toward others among the baptized (cf. EG 199). It is from this that the ability to effectively seek their good is born. Our presence in places marked by pain, and our readiness to accompany others in suffering, is of paramount importance in this context. It touches hearts, reminds us of human dignity, and evangelizes the helpers themselves (DT 104–109, EG 198–199).

³² Cf. DCE 29; DT 103–107, 116, 119; EG 201; John Paul II, Encyclical Letter *Dives in Misericordia*, 30 November 1980, n. 14.

10.2. Spiritual Care and Psychological Support

247. Poverty has many dimensions (cf. DT 9). During the synodal proceedings, a clear call was made for greater and more organized spiritual care (cf. DCE 28, DT 114, EG 200) for the homeless, those in hospitals, care homes, police custody, and prisons, as well as various types of support facilities. Current arrangements do not always adequately meet the needs in this area. It is therefore very important for parishes and deaneries to take steps to coordinate regular sacramental and pastoral care in support facilities (including shelters, soup kitchens, etc.). It is worth considering the establishment of teams to support priests in this area with tasks that do not require ordination. Prayer groups, Catholic movements and associations, as well as religious congregations and institutes of consecrated life whose founding charisms are linked to works of mercy, are encouraged to provide spiritual care for people experiencing various dimensions of poverty.

248. It is very important to encourage all the baptized to care for the sacramental life of those whose age or state of health may make it difficult for them to attend the Eucharist. Acolytes and extraordinary ministers of Holy Communion could also play a special role in this context, supporting priests in visiting the sick. It is equally important to foster among the faithful a deeper awareness of the nature of the Sacrament of the Anointing of the Sick, which is still often understood as “last rites,” and is therefore postponed until the very end of life. Ensuring the reception of the Sacrament of the Sick when health deteriorates, or providing for confession and the reception of Viaticum in the face of death, are much-needed and often neglected works of mercy.

249. In recent years, there has been a growing and increasingly evident need for specialist psychological and psychiatric support among children and young people, as well as among those experiencing homelessness. Clergy, consecrated persons, and laypeople working with these groups are in a unique position to recognize warning signs and offer support, as well as to recommend further specialist help. By recognizing these challenges, the Church can become a place of spiritual care and concrete professional support. The creation of a place where those in need can find spiritual care, as well as psychological and psychiatric help, could be one of the important fruits of the Synod—a living testament to the Church’s concern for the most wounded and vulnerable.

10.3. Prudence in Performing Works of Mercy

250. Many of the faithful, including members of communities and groups, are involved in various forms of assistance, guided by genuine compassion and the Gospel’s call to love one’s neighbour. It often happens, however, that spontaneous actions—though arising from a good heart—do not meet the real needs of people in crisis, and may even perpetuate or exacerbate it. It is therefore essential to develop clear pastoral and practical guidelines that will help to provide real, wise, and effective support—not only satisfying the helper’s moved heart, but also serving the genuine good of the other person. It is a matter of prudent love

that accompanies, listens, and leads to fullness of health, rather than merely giving handouts. This means, alongside the development of the aforementioned guidelines, the inclusion in the formation of all the baptized of content preparing them for wise and effective assistance, and in the case of those undertaking regular ministry to the poor—content preparing them to work with people experiencing mental health crises, affected by homelessness, and struggling with addiction.

251. Conscious and purposeful action is particularly important in the context of helping the homeless; therefore, it is appropriate to establish a Diocesan Team for Assistance to Persons in a Homelessness Crisis, whose task will be:

- a. developing guidelines for pastoral care for people affected by homelessness,
- b. coordinating charitable activities undertaken by parishes, congregations, communities, and movements, including through the creation of a communication platform,
- c. raising awareness that baptized persons experiencing homelessness are not merely “external recipients of aid,” but members of the Church community—with the full right to participate in and contribute to community life.

The Archbishop’s Almoner is responsible for convening and directing the work of the Team.

11. Communication

“And as he talked with him, he went in and found many persons gathered” (*Acts* 10:27).

11.1. Dialogue within the Church

252. “Beyond the opportunity to meet, the chance to talk and ask questions about faith and parish life, or to receive support in difficult life situations, we long for a form of communication that would give everyone the chance to be heard. We need to strengthen the culture of dialogue, the desire for mutual understanding, and the language that would enable this. A major difficulty for us is the lack of information flow between the various groups involved in parish life, as well as between the parish and central structures such as the deanery and the diocese” (DS 13–14). Commitment to creating spaces for dialogue and well-known, accessible channels of communication within the community is one of the conditions for communion. Therefore, it is the role of the parish, the deanery, and the diocese to take steps that facilitate meeting, conversation, and the flow of information. Within the diocese, it is essential to establish appropriate channels of communication between all parties, both within the hierarchical structure and at its various levels (e.g., parish priests–Curia, communities–Curia, Bishop–faithful). It is equally important to develop effective channels of communication within the deanery and the parish. These should serve to convey, in good time, important information regarding pastoral, formation, and evangelization activities, and enable involvement in the actions of the community. In every case, care must be taken to ensure transparency and consistency in both the structure and the content communicated, as well as two-way communication.

253. In addition to structural and technical solutions that facilitate the flow of information, it is very important to foster a culture of dialogue on a daily basis. Sharing in the mission is inextricably linked to the habit of meetings and conversation among all the baptized. This is of particular importance in the context of the parish, where dialogue—or the lack thereof—between priests, consecrated persons, and the laity clearly and directly affects the atmosphere within the community and the quality of collaboration. Therefore, regular meetings aimed at fostering integration and the exchange of ideas between various parish groups, as well as openness to such meetings with other faithful, should become part of parish life. It should also be standard practice for the faithful to have the opportunity for individual meetings with the parish priest or his representative. The parish office is a daily meeting place. It is important to counteract the formal nature of this space through friendly conversation and, where possible, a welcoming interior design.

11.2. Communication with the World

254. Well-thought-out and consistent public communication fosters communion and is one of the prerequisites for a fruitful mission. Therefore, at the diocesan level, we need

a coherent communication strategy that takes into account both traditional and new media, as well as professional structures and tools to enable its implementation.

255. The Church also needs media that will enable the Gospel message to reach every person. Diocesan media have a unique role to play in this area, combining the dissemination of information to members of the community with formative and evangelizing content. The latter is aimed primarily at people who do not know Jesus; it is therefore essential to adapt the form and language to their level of knowledge and sensitivity, without compromising the truth of the content conveyed.

256. Over the past few decades, the digital world has become an extension of the real world. For many people, it is an essential part of life. It is a space for communication, education, work, entertainment, and deepening relationships, in which the witness of the people of the Church is indispensable (cf. FSC 58, 113, 149, DT 90). The internet cannot be merely a means of disseminating messages for us, but should become a space for witness, dialogue, and building relationships that will draw people to Christ and lead to the building of the Church's community in the real world.³³ For these reasons, we need to redesign the diocesan website so that its form and content correspond to the sensibilities of contemporary audiences, as well as an evangelization and formation portal providing, among other things, announcements of parish and diocesan events and reports on them.

257. For the tools mentioned above to function effectively, we need professionally trained digital missionaries (cf. section 8.5.)—people who will be able to use social media and the internet to convey evangelization and formation content in accordance with the Church's teaching. We need both those who directly proclaim the Gospel and those who create texts, films, and photos, as well as editors, graphic designers, and programmers. Those who contribute to proclaiming Christ in digital media are, in a broad sense, digital missionaries.

258. Building digital literacy and deepening awareness of the mechanisms governing the virtual world is important for all the baptized. This is particularly significant in the context of parish social media, which are usually managed by volunteers. Preparing them to manage websites or profiles is vital for the transparency and effectiveness of the community's digital communication, and can significantly contribute to increasing its impact. In this context, it is worthwhile to invite young people to collaborate. This is one of the most natural spaces for young people to share responsibility for the Church's mission.

³³ Final Report of Study Group No. 3 of the Synod on Synodality, *The Mission In The Digital Environment*, March 2026, pp. 3–4.

12. Transparency of the Church's Actions

“Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood” (*Acts* 20:28).

12.1. Importance of Transparency

259. “We are increasingly realizing that communion requires transparency. To build trust and increase the willingness to commit to the common good, we need clear rules describing how parishes operate in terms of financing and making pastoral, personnel, and material decisions. We recognize the need for similar mechanisms at the diocesan level” (DS 17). It was with these insights that we began our synodal work. In the course of this work, we were confirmed in our conviction that transparency in the Church's actions—that is, acting in accordance with just, understandable, and open rules—is an expression of living the Gospel. Transparency, the meaning of which we can explain in relation “to words such as truth, loyalty, clarity, honesty, integrity, consistency, the rejection of obscurity, hypocrisy, and ambiguity, and absence of ulterior motives” (FSC 96), is first and foremost a requirement of conscience. A Christian is to be a faithful steward (cf. *1 Cor* 4:1–2) and to hold oneself to high standards, even when others do not.

260. At the same time, transparency means respecting both ecclesiastical and civil law. It enables effective communication, prevents harm and abuse, protects against mismanagement, and is a prerequisite for securing the resources necessary for the Church's mission. This applies not only to matters of finance and administration, but also to the exercise of authority, the conduct of pastoral care, and the lifestyle (cf. FSC 98) of the people of the Church. To enhance our credibility externally and build trust within the community, we need to patiently establish principles and tools that promote transparency. The success of this process in parishes depends on its implementation at the diocesan level.

12.2. Preparation of Decisions and Reporting

261. Transparency requires clear communication, a clear description of structures and their assigned responsibilities, and consistent action in accordance with them. It begins at the stage of preparing various decisions concerning the life of the Church. A transparent decision-making process takes into account prayer, listening, and a general awareness of the rules according to which the decision is made. The participation of those affected is essential. The first phase is ecclesial discernment, which supports the decision-making by the competent ecclesiastical authority (cf. FSC 87–92). In the decision-making process, particular care should be taken to ensure the participation of councils operating at the diocesan, deanery, and parish levels, which are competent in the relevant area. A decision-making process conducted in this way reflects the servant nature of authority in the Church and fosters its responsible exercise.

262. Decision-making is linked to accountability, through which all necessary information regarding the Church's activities is communicated clearly and regularly. This is achieved, among other things, through the preparation and presentation of pastoral programmes and the diocesan formation plan, as well as reports on their implementation. In the financial context, this function is fulfilled through the preparation and presentation of the budget and financial statements of the diocese, parishes, and central institutions. The form and scope of the presentation should take into account the level of preparation and scope of responsibility of the recipients and have a formative dimension (cf. FSC 99–102).

12.3. Evaluation of Actions Taken

263. During the synodal process, it was frequently noted that too many of the Church's activities pass without the necessary reflection that would allow their significance to be assessed. This sometimes results in mechanical repetition and a lack of fruit. We therefore need the habit and tools of evaluation, which allow us to maintain a fresh perspective, recognize new opportunities, and discard what has no evangelical value. Every activity of the diocese, deanery, and parish should be examined in terms of its significance for building communion, forming the heart, and carrying out the mission.

264. Evaluation is one of the tasks of councils and the relevant diocesan institutions: both supportive and supervisory. It covers all the Church's activities at the parish, deanery, and diocesan levels. It is primarily a matter of ecclesial discernment based on a thorough analysis of the situation. It is carried out using proven practices and tools (cf. FSC 101). Audits are conducted at the bishop's request. The supervision of the statutory and financial activities of diocesan institutions is the responsibility of the Diocesan Audit Commission.

265. A tool for evaluation that requires renewal is the canonical visitation of a parish. The process of preparing for and conducting the visitation should serve to foster encounter and build relationships between the bishop and the parish priest, the other priests, and the lay faithful of the parish. The objectives of the visitation also include: supporting the parish, assessing the current situation, evaluating the implementation of pastoral tasks, identifying needs, correcting errors, and planning for the future. The plan proposed by the parish priest should allow for an assessment of the extent to which previous post-visitation recommendations have been implemented, as well as meetings with priests, councils, groups, and communities active within the parish. Post-visitation conclusions should be specific (with a time frame for their implementation) and serve to build communion, form hearts, and carry out the mission. All parishioners should be involved in their implementation. For the visitation to bear fruit, it is essential that an appropriate Curial body supports the bishop in conducting the visitation and the parish in its preparation, conduct, and implementation of the conclusions.

266. Deanery visitations are an important form of support and evaluation for parishes (cf. section 7.2.).

267. During canonical, and deanery visitations, the parish's financial situation is also monitored.

13. Economy in the Service of Communion, Formation, and Mission

“And all who believed were together and had all things in common” (*Acts 2:44*).

13.1. Budget According to the Gospel

268. For the conversion and renewal of the Church, it is of key importance to deepen the awareness that temporal goods are meant to serve the building of community, the formation of hearts, and the fulfilment of the mission. Our task is not to multiply or preserve wealth, but to proclaim the Gospel (cf. PCPC 101). Finances are important insofar as they contribute to this. For us, this means a readiness to share our infrastructure and financial resources so that they may serve communion, formation, and mission. Caring for temporal goods, alongside substantive preparation, requires trust in God’s providence and vigilance of heart. It enables us to discern which of our actions truly serve the Gospel, and which stem from anxiety about the future and distract us from the true mission. Properly set goals and a transparent approach to financial management that takes the most vulnerable into account are needs that were clearly expressed during the synodal proceedings. One response to these needs is the operation of finance councils and their preparation of a budget³⁴ that takes into account income and expenditure for the next financial year in the context of tasks relating to communion, formation, and mission.

269. The budget is based on the financial strategy of the diocese or parish. It is drawn up according to clear, comprehensible rules for recording income and expenditure. The stages of work on the budget are: planning, implementation, settlement, and then an assessment of its quality (evaluation), with proposals for amendments. The evaluation of budget implementation is carried out by the relevant councils and central institutions.

270. The sources of funding for the activities of the diocese and the parish currently include, among others, donations from the faithful, income from economic activities, and the letting or leasing of immovable and movable property. Some activities are financed by grants, subsidies, and funds from national and international sources. The future requires the search for new sources of funding and the systemic and structural solutions that make this possible.

271. The budget includes expenditure on the day-to-day operations of the diocese or parish, including staff salaries and allowances, the maintenance of buildings and equipment, payments to diocesan institutions, as well as expenditure on investments.

³⁴ CIC, can. 493 uses the term “budget of income and expenditure.”

272. Expenditure related to building communion includes, among other things, infrastructure and activities aimed at fostering unity and the functioning of councils, groups, and communities, charitable work, and the setting for liturgical celebrations.

273. Expenditure related to formation includes, among other things, costs associated with the provision of catechesis, retreats, lectures, days of reflection, training courses, and workshops facilitating spiritual and professional development, and additionally, at the diocesan level, expenditure related, among other things, to the operation of the Metropolitan Major Seminary, the House of Ongoing Formation for Priests of the Archdiocese of Wrocław, the Centre for Formation and Mission, and other diocesan formation initiatives.

274. Expenditure related to the running of the mission includes, among other things, costs associated with maintaining a high-quality social media presence (at the diocesan level, this involves setting up and maintaining a diocesan portal), investment in the visual and musical quality of content presented by the people of the Church, expenditure related to running evangelization courses and events, and the preparation of evangelizers and meeting places.

275. Many tasks in the diocese and parishes are carried out by volunteers. Selfless service is at the heart of the Church's activities; however, it should be remembered that some tasks require constant and professional commitment, and consequently, a decent wage. The level of remuneration should be commensurate with the amount of work and the rates prevailing in the labour market. The final amount of remuneration is determined through negotiations between the parties, and the scope of duties and the level of remuneration are set out in a contract drawn up by the parties.

276. The remuneration for the work of clergy in a parish is determined in accordance with the following principles:

- a. The remuneration of a parochial vicar for service in a parish consists of: offerings from celebrated Holy Masses (Mass stipends settled as part of the so-called '*cumulus*'), offerings from pastoral visits (at a percentage rate specified in a separate document), from All Souls' Day prayers,³⁵ and from visits to the sick.
- b. The remuneration for the parish priest of: the above-mentioned offerings, and the remuneration specified in a separate document.
- c. The remuneration for the resident priest and other priests assisting in the parish is determined by the parish priest.

277. It seems appropriate to define joint expenditure for various entities within the diocese, so as to reduce costs through joint purchasing, and to identify financial undertakings (including the purchase and settlement of utilities) which could be managed jointly for several parishes, e.g., by the deanery or the diocese.

³⁵ Polish: *wypominki* (literally: *remembrances* or *commemorations*) is a form of intercessory devotion for the deceased, observed on All Souls' Day and the following days, involving a priest reading aloud their names, so that the community remember them individually and pray for their souls.—Trans. note.

278. The preparation of an annual budget and the monitoring of its implementation serve not only to ensure the financial transparency of the parish or diocese, but also act as a preventive measure. They introduce predictability and stability, and allow for the swift identification of potential problems and an appropriate response at an early stage.

13.2. Care for Brethren

279. The synthesis of the preparatory phase of the Synod highlighted the need for greater care for parish communities which, due to their geographical location or small number of faithful, face financial challenges (cf. DS 18). Attentiveness to the needs of poor communities is an expression of fraternal love and an attitude that fosters communion (cf. *2 Cor* 8:10–15). Such care is particularly important in a situation where we are committed to preserving each parish as an autonomous entity.

280. Fraternal concern for the financial well-being of each parish is expressed through the cooperation of finance councils at the deanery level (cf. section 4.5.).

281. If there is a need for one-off financial support for a parish, the parish priests of the deanery, on the dean's initiative, meet with representatives of the finance councils to address the existing material needs. It is essential to discern whether the situation is truly a one-off occurrence, or whether it requires long-term measures.

282. The criteria for identifying parishes that may require systematic support and guidance in resolving financial difficulties include:

- a. a small number of practising parishioners and the associated low level of regular income,
- b. the limited financial means of the faithful,
- c. high maintenance costs for parish-owned properties (technical condition, floor area, and type of buildings),
- d. a lack of sources of income other than donations from the faithful.

283. Once the need for systematic support for a parish has been established, a support programme for the parish is initiated at the request of the parish priest, the dean, or the vicar general. Parishes in financial difficulty are supported by the dean and the Archdiocesan Financial Administrator.

284. The support programme for parishes in need of financial assistance is implemented by the parish priest and the parish finance council in collaboration with the Archdiocesan Financial Administrator and the dean, and consists of the following stages:

- a. diagnosis of the problem,
- b. adapting the type and form of remedial measures to the situation (solutions at the pastoral and/or economic level),
- c. planning the parish budget and monitoring its implementation,
- d. diversifying and increasing income,

- e. analysis of costs and opportunities to reduce them,
- f. familiarizing the wider congregation with the parish's situation and engaging them,
- g. evaluating the actions taken,
- h. revitalizing prayer life in the parish to accompany all activities.

285. In matters of parish finances (including economic initiatives), the parish priest may seek assistance from a law firm cooperating with the diocese, as well as from other specialists recommended by the relevant department of the Curia. A parish in financial difficulty may also apply for a loan or grant from the diocesan Solidarity Fund.

286. The rules governing the Solidarity Fund are laid down in a relevant decree of the bishop. Information regarding the amount of contributions to the Fund and the assistance provided is prepared by the Archdiocesan Financial Administrator and made available once a year to the bishop, the Diocesan Finance Council, the Presbyteral Council, and the Conference of Deans.

13.3. Rectory as a Home

287. One of the areas for conversion and renewal within the diocese is the fostering of communion among priests. This applies in particular to priests serving in the same parish community and living in the same rectory (or parish building). The unity of the clergy builds the unity of the parish community, the deanery, and the diocese. Communion among priests in the rectory is strengthened, among other things, through mutual cooperation, time spent together (e.g., at the table), and shared financial responsibility.

288. The management of funds is linked to the spiritual life of the priest. It is a clear test of trust in God, love for the Church, and for one's neighbour. The proper management of money demonstrates the integrity and solidarity of the priestly community, bears witness to the credibility of the Church, and thus becomes part of its missionary activity.

289. Building communion in the context of shared financial responsibility becomes an important element of the ongoing formation of clergy in the management of material goods and in the evangelical form of poverty befitting the priestly charism.

290. The rectory, administered by the parish priest, is the home at the heart of the parish community. The maintenance of the rectory and the clergy residing there, who serve in the parish, is the responsibility of the parishioners. All residents of the rectory, together with the parish community, share fair responsibility for its upkeep, supporting it from their own resources.

291. A prerequisite for requiring clergy living in the rectory to contribute from their own resources is financial transparency regarding the funds from which the rectory is maintained (including the collection plate, *iura stolae*, and economic activities) and the simultaneous involvement of all its residents.

292. Once a year (or more frequently if necessary), the parish priest presents the financial status of the rectory to the co-residents and the parish finance council.

293. Every parish should provide a designated space for pastoral activities (including the parish office, meeting rooms, a hall, and a café), separate from the priests' private living quarters. This space should serve to develop the parish ministry and is maintained from parish funds.

14. Servant Role of Diocesan Institutions

“Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty” (*Acts* 6:3).

14.1. Meaning and Shape of the Renewal of Diocesan Institutions

294. To discern, reflect upon, and reorganize the shape of Church structures for the renewal of faith and a fruitful mission—this is one of the goals we set ourselves when we began our synodal work. In the course of this work, we have seen even more clearly that—in order to build communion fruitfully, form hearts, and carry out the mission—we need a transparent pastoral, formative, and evangelization structure that responds to the challenges of the modern world, as well as the administration, economy, and communication that support it. This means strengthening well-functioning structures, rebuilding weaker ones, and establishing new ones in the light of the Church’s most important task, which is to proclaim the Gospel to the whole world. Therefore, in the synodal resolutions, we find a proposal for a renewed style of life and functioning of parishes and deaneries, as well as provisions for actions at the diocesan level to support this renewal. For these to bear fruit, a reorganization of the structure and rhythm of the Curia’s work is needed, along with the collaborative functioning of other diocesan institutions, so that it is truly possible to fully support parishes and deaneries in the challenges of daily life.

295. The service role of diocesan institutions is to accompany others on the journey, walking together towards the Kingdom, during which “each of you [should] look not only to his own interests, but also to the interests of others.” (*Phil* 2:4). This is achieved through ecclesial discernment, initiated at the Synod and continually renewed. Understood in this way, the service role of diocesan institutions does not relieve anyone of responsibility for the process of building communion, formation, and carrying out the mission, nor is it a top-down assignment of tasks and control over their implementation. Central institutions that function efficiently, are aware of their role, and cooperate with one another are one of the conditions for the full development of parishes and deaneries, and an opportunity to build and practice solidarity among communities living in socially and geographically diverse conditions.

296. The renewal of central institutions and the associated styles of communication and action must not be limited to seeking technical and organizational solutions that improve the quality of work, although these are of considerable importance for the fruitfulness of ministry. It must be accompanied by a renewal of human hearts, of how we perceive one another, and a readiness to remain constantly attentive to the promptings of the Holy Spirit. He sustains our hope and zeal, and enables us to function creatively in a changing reality.

14.2. Reorganization of the Curia's Work

297. On the path of conversion and renewal of the Church's life, the Curia plays a special role and is of key importance for the implementation of the synodal decisions and the sustainability of the proposed changes. The scale of the undertaking requires a gradual, yet consistent process of renewal of curial structures, encompassing human and spiritual formation, securing material resources, and a reorganization that will allow for the full implementation of synodal solutions. We need changes that will enable the Curia to become a place of systemic support for building communion, forming hearts, and carrying out the mission within the diocese. Consequently, a clear structure and a clear division of responsibilities are necessary, as well as the operation within the Curia of units whose tasks will include, among others:

- a. cooperation with diocesan councils within the remit of the relevant bodies;
- b. dialogue with deanery and parish councils, and ensuring their effective operation;
- c. developing, presenting, and coordinating the implementation of the diocesan pastoral programme and the diocesan formation plan;
- d. coordinating formation and building a pool of people able to engage in it;
- e. coordinating cooperation between formation centres operating within the diocese;
- f. coordinating evangelization and building a pool of people able to engage in it;
- g. ensuring the ecclesial character of, and providing support for, communities, movements, and associations operating within the diocese, as well as responding to situations requiring the involvement of external entities in the life of these bodies;
- h. organizing effective internal and external communication that takes contemporary standards into account;
- i. cooperation with various types of diocesan centres and organizations operating at a supra-parochial and supra-diocesan level;
- j. supporting cooperation between various centres engaged in works of charity, and promoting such activities;
- k. providing practical support to parishes and priests in the various challenges of daily life;
- l. accompanying parishes in the process of entrusting a single priest with the office of parish priest in more than one parish;
- m. ensuring administrative and financial transparency, and evaluating the actions undertaken;
- n. supporting canonical visitations and coordinating related activities;
- o. implementing the diocese's financial strategy;
- p. supporting parishes in financial difficulty;
- q. organizing and supervising the use of the diocese's material resources.

298. The creation of structural conditions enabling the Curia to undertake the tasks listed above and others arising from synodal discernment should be combined with a concern for

the broadly understood good and unity of the people carrying them out. It is important to entrust positions of responsibility and decision-making to representatives of all states of life, and to promote and practice teamwork. To ensure the effectiveness of these activities, the tasks mentioned above should not be imposed solely on individuals who combine these duties with other roles. In every case, consideration should be given to the possibility of appointing a team consisting of several people to support the team leader in carrying out a given task. Regular meetings within and between specific units, aimed at deepening relationships, exchanging information, and evaluating and improving activities, should become the norm. Efforts to ensure good work organization and adequate remuneration should be accompanied by a concern for the formation of staff and their spiritual development.

14.3. Role of the Centre for Formation and Mission of the Archdiocese of Wrocław and Other Formation Centres

299. The formation of missionary disciples and the formation for service in the Church require not only coordination on the part of the Curia, but also coherent action on the part of the centres responsible for implementing it. We need an institution which, in response to the main areas and directions of formation identified during the Synod, and in close cooperation with the relevant department of the Curia, prepares a variety of formation programmes at the level of the diocese, deaneries, and parishes. Therefore, in order to implement the comprehensive formation of all the baptized, including in the context of their vocations, ministries, and the roles they fulfil, and to support the implementation of the diocesan formation plan, the Centre for Formation and Mission of the Archdiocese of Wrocław should be established. This is one of the priorities of the Synod. This institution requires the involvement of competent individuals, good organization, and a stable budget.

300. The Centre offers materials, programs, training, and guidance; it organizes in-person events and, to complement these, online initiatives for the diocese, deanery, and parish, paying particular attention to those places which are unable to organize formation independently. It collaborates with retreat preachers, animators, and specialists who can lead formation organized both directly by the Centre and by communities, parishes, and deaneries. The institution collaborates with other centres and supports the formation initiatives they organize, particularly in the context of preparation for the sacraments, support for families, and formation for service in the Church and sharing in the mission.

301. Formation centres operating within the diocese prepare their formation programmes in accordance with the diocesan formation plan, while retaining their own distinctive elements of formation. Their programmes take into account the events and initiatives of the Archdiocese of Wrocław and the universal Church. They prepare a formation programme that supports the implementation of the diocesan pastoral programme. They cooperate

with one another, providing mutual support and undertaking inter-centre formation activities.

Wrocław, 24 May 2026, the Solemnity of Pentecost

+ Józef Kupny
Metropolitan Archbishop of Wrocław