

# TOGETHER

a monthly bulletin insert from the archdiocese



Comments regarding this insert may be sent to communications staff by emailing [contactus@dbqarch.org](mailto:contactus@dbqarch.org) or by calling (800) 876-3546 and asking for the director of communications.

August 2022 Vol. 2 | No. 8

This document is available as a PDF at [www.dbqarch.org/together](http://www.dbqarch.org/together)



## SYNOD REPORT: INSTALLMENT 2 OF 5

### General Comments from the Survey

Our working definition of synodality was listening to God in prayer, listening respectfully to each other, and together deciding in the light of faith on the best way to go forward.

Some thought this would be a cumbersome decision-making process. Nevertheless, for the sake of vitality all need to participate, take ownership, and share responsibility.

At the same time, it's not realistic to hope that the end-results of a multi-year, global synodal process will truly represent voices on the parish and archdiocesan levels.

Just consider: Catholics in New Albin, Iowa, fill out the archdiocesan survey, and their comments are synthesized along with 16K others in this report.

Then, the reports from the 15 dioceses in USCCB Region 9 (Iowa, Kansas, Missouri, Nebraska) will be synthesized into one regional report, and sent to the USCCB office.

There, the reports from all of the 14 USCCB Regions (representing 196 dioceses) will be synthesized into one report, which is sent to the Vatican Synod department.

That office will then synthesize the reports from the 60+ episcopal conferences in the world (representing almost 3K dioceses) into the document used at the 2023 Synod.

Once the Synod is over, the Pope will write a document based on what was heard in the month-long discussion among the 300-some

Synod participants (mostly bishops).

Each time, what was said by parishioners in New Albin is filtered through the interpretive lens of someone else's mind and heart, faith and politics.

So, as a decision-making process, if synodality is employed beyond the parish or archdiocesan level, it carries the unwanted risk of making people cynical, even angry.

Speaking of anger, some parishioners used the survey to make their feelings known about past parish or school closures, and negative experiences with Church leaders.

That said, many were grateful for taking time to ask and listen before making decisions that could affect parishes.

*The entire Synod Report is available on the archdiocesan website at [www.dbqarch.org/synod-report](http://www.dbqarch.org/synod-report).*



## ARCHBISHOP REFLECTS ON EUCHARISTIC REVIVAL IN NEW DOCUMENT

*This is the second of three installments of a document by Archbishop Jackels on Eucharistic Revival.*

### Holy Communion

The decision on whether to go to Holy Communion belongs to each Catholic, and no one else. And in that regard, we should give ourselves the benefit of the doubt, and receive...

After, of course, examining ourselves: Am I Catholic? Can I distinguish between bread and the Host? Have I fasted for 1 hour before Communion time? Am I guilty of mortal sin?

We are obliged by Church law to go to Communion at least once a year, but we should want to go more often on account of the many benefits, for example:

It strengthens our union with God, the Church, and the saints in heaven. It's like a line in a poem: My God and I shall interknit, like rain and ocean, breath and air.

A consequence of our union with God from Holy Communion is that our venial (minor) sins are forgiven, and it makes us stronger to say "no" to doing a mortal (major) sin.

Holy Communion also lifts up our hope in the promise of heaven, and our desire to go there (that's why the Eucharist is given to people when they're sick or dying).

Heaven is the goal for which God created us. We say the saints in heaven, through the mercy of God, rest in peace, experienced as sublime bliss.

The cause of our sadness is the persistent, painful nagging of our desiring to be satisfied; it's never enough, or long-lasting, and so we start all over again, and again. Ugh.

So, the cause of our joy is the quieting our desires, when all the good things we want are satisfied at once, completely, and forever by our perfect union with God = heaven. Aah.

And that's because any good thing we desire has its origin and fullness in God; if you hanker for a Hostess Ho-Ho, it's really God you desire, the essence of Ho-Ho-ness.

Receiving the Eucharist slowly works a change in us: to desire power, possessions and pleasure less, and to desire God more, as well as the things of God, like helping the poor.

*More of the Eucharistic Revival document will be in the next issue of Together. The archbishop's entire reflection can be found at the top of the homepage on the archdiocesan website.*