

## Plenary Council Participation and Reception: Synodality and Discerning the *Sensus Fidelium*

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The *theological* meaning of our forthcoming Plenary Council can only be appreciated fully when we locate it within the comprehensive vision of Vatican II regarding revelation and faith, its transmission through history, and, consequently, the nature and mission of the church. It is this conciliar vision which is clearly grounding Pope Francis' calls for "a listening church, a synodal church," at all levels of church life.<sup>1</sup> The Holy Spirit, he says, must be given breathing room to bring forth such a church. The Spirit's instrument for interpreting divine revelation is the *sensus fidei*, a "sense of the faith", or better, a sense for the faith. It is capacity which the Spirit gives, along with the gift of faith, to a every baptized believer and to the church as a whole. A synodal church is a church that listens to the Spirit communicating through the sense of all the faithful, the *sensus fidelium*. The Plenary Council, in its preparatory stage and in its celebration, will be a concentrated moment in the life of the Australian church of listening to the Holy Spirit, by listening to the *sensus fidelium*.

Vatican II's document *Dei Verbum* speaks of "the treasure of divine revelation entrusted to the church" (DV 26). Understanding the council's (and Pope Francis') dynamic understanding of that revelation (as a personal dialogic encounter between God and human beings throughout history), and its related dynamic understanding of how the church should constantly engage with the God entering

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<sup>1</sup> Address at the Ceremony Commemorating the 50th Anniversary of the Institution of the Synod of Bishops, 17 October 2015, (hereafter cited in footnotes as "17 October 2015 Address"), [http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco\\_20151017\\_50-anniversario-sinodo.html](http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151017_50-anniversario-sinodo.html).

into dialogue with us, will be fundamental for understanding *what* we are doing and *why* we are doing it, in our preparation, celebration and implementation of the Plenary Council. *We will be trying to listen to God*, by listening to one another. And at the end of it all, when the Plenary Council communicates its decisions, the participants hopefully will be able to genuinely say, as the participants at the so-called Council of Jerusalem put it when they announced their decisions: “it has seemed good to the Holy Spirit and to us” (Acts 15:28) that...

Back to *Dei Verbum*, Vatican II’s Dogmatic Constitution about divine revelation and the way it is transmitted by the church throughout history. One of the central desires of this document is to move away from a one-dimensional understanding of divine revelation that the church had slipped into in the second millennium, seeing “revelation” simply as a body of doctrines and moral teachings which has been communicated directly from God, and seeing “tradition” simply as a collection of such teachings and practices. Of course such doctrines, moral teachings and ecclesial practices are highly important; they are benchmark formulations which must guide us; the church has had to formulate them at various times in its history oftentimes in the face of dodgy alternatives, and has had to state as clearly as it could, in the language of the day, the implications (regarding this or that issue) of what God had revealed in Jesus Christ through the Holy Spirit, as encountered and interpreted at that time and place. According to Vatican II’s richer understanding, the church’s mission is to “tradition” – in word, sacrament, and deed – this ongoing divine encounter and its ongoing interpretation. Within that process of what Vatican II calls “the living tradition” (DV 12), important but time-conditioned doctrinal formulations of the church to various issues are intended to serve, to facilitate, what is the *primary reality* of divine revelation – that is, God’s loving outreach to humanity in Christ through the Spirit, dialoguing with humanity in forever new contexts throughout history.

*Dei Verbum* calls this dynamic interaction between God and humanity the living Word of God; scripture, as the normative witness to this reality, the council calls “the *written* word of God”. But scripture is not revelation itself; God’s self-revelation—captured in the dynamic phrase “the word of God”—is God addressing us as friends and inviting us into his company, as *Dei Verbum* 2 puts it, not just back then, in those foundational times in the early church, but also now, in the complex world of 2017. Just last week (11 October 2017), Pope Francis, in commemorating the 25<sup>th</sup> anniversary of the promulgation of the Catechism as a collection of the doctrines of the church, summarises all these points of *Dei Verbum*: “Tradition is a living reality and only a partial vision regards the “deposit of faith” as something static. The word of God cannot be moth-balled like some old blanket in an attempt to keep insects at bay! No. The word of God is a dynamic and living reality that develops and grows because it is aimed at a fulfilment that none can halt.”<sup>2</sup>

In other words, divine revelation didn’t just happen 2000 years or so ago, when Jesus went about his ministry, was killed, rose from the dead, appeared and sent the Holy Spirit. Revelation is a reality here and now. That doesn’t mean there can be some new revelation, beyond what the Scriptures has witnessed to, and tradition asserts. But, the same God, in the same Jesus Christ, through the enlightenment and empowerment of the same Holy Spirit, is forever engaging with human beings in the ever-new here and now of history that relentlessly moves humanity into new perceptions, new questions and new insights, in diverse cultures and places, especially in his church, as it courses through history into unknown territory. Vatican II, accordingly, urged the church to be attentive to the movements of God present in the flow of history, by attending to “the signs of the times” (*Gaudium et Spes*, 4 and 11). Discernment of the signs of the times seeks to

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<sup>2</sup> 11 October 2017, see <http://www.news.va/en/news/pope-francis-the-dynamic-word-of-god-cannot-be-mot>

determine what God is urging on us to see in new times; but also urging us to be attentive to the traps – where we could be being drawn into ways of thinking that are not “of God”. We’re getting close here to what we will be on about in our Plenary Council. What are the signs of the times in 2017 (which may well appear somewhat different by 2020!) that reveal God’s will for humanity, for us in Australia, and where do we need to be wary, lest we be sucked into false alternatives?

Earlier, I mentioned the Holy Spirit. Vatican II gave great store to the enlightenment and guidance of the Holy Spirit for discerning and determining God’s will, God’s plan. What is that plan for Australia, as we move forward into the future, with all the multiple challenges coming from forces like the Royal Commission, from the tsunami of secularism, etc. Vatican II highlighted to an unprecedented degree the way the Holy Spirit guides the church in troubling times. *Lumen Gentium* 12 is a key passage. It is one of Pope Francis’ favorite quotes from Vatican II. It refers to the *sensus fidelium*, or more specifically “the supernatural sense of the faith of the whole people.” In an interview soon after his election in March 2013, Pope Francis alluded to the significance of the fact that Chapter 2 in *Lumen Gentium* on the whole People of God (the church as a community of all the baptized in the church), comes before its chapter on the hierarchy:

The image of the Church I like is that of the holy, faithful people of God. This is the definition I often use, which is the image of *Lumen Gentium*, no. 12. Belonging to a people has a strong theological value... The people themselves are the subject. And the Church is the people of God on the journey through history, with joys and sorrows. *Sentire cum Ecclesia* [to think and to feel with the Church], therefore, is my way of being a part of this people. And all the faithful, considered as a whole, are infallible in matters of beliefs, and the people display this *infallibilitas in credendo*, this infallibility in believing, through a supernatural sense of the faith of all the people walking together. This is what I understand today as the “thinking with the Church” of which St Ignatius speaks. When the dialogue among the people and the bishops

and the Pope goes down this road and is genuine, then it is assisted by the Holy Spirit. So this thinking with the Church does not concern theologians only... And, of course, we must be very careful not to think that this *infallibilitas* of all the faithful I am talking about in the light of Vatican II is a form of populism. No, it is the experience of the “holy mother the hierarchical Church”, as St Ignatius called it, the Church as the people of God, pastors and people together. The Church is the totality of the people of God.<sup>3</sup>

This passage not only highlights the importance of the *sensus fidelium*, but also the fact that divine revelation is given, not just to the hierarchy, but to the whole church. Furthermore, the hierarchy (bishops, priests, deacons) are to be understood as located *within* the People of God, which they serve, and not an authority “over against” the People of God.

Herein lies Pope Francis’ understanding of “a synodal church”, as programmatically expressed in his now famous address on synodality on October 17, 2015, referring to a favourite pre-Vatican II way of conceiving the church as “a pyramid”, with the pope and the bishops at the top, and the rest of the baptized at the bottom:

“Synodality is a constitutive element of the Church. In this Church, *as in an inverted pyramid*, the top is located beneath the base.” “A synodal Church,” he says, “is a Church which listens, which realizes that listening ‘is more than simply hearing’. It is a mutual listening in which everyone has something to learn. The faithful people, the college of bishops, the Bishop of Rome: all listening to each other, and all listening to the Holy Spirit, the ‘Spirit of truth’, in order to know what [the Spirit] ‘says to the Churches’.”<sup>4</sup>

For Pope Francis, “synodality” is more than just an element of a papal primacy and episcopal collegiality exercised more collaboratively; he speaks of

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<sup>3</sup> Pope Francis, *My Door Is Always Open. Interview with Antonio Spadaro*, 49–50.

<sup>4</sup> Ibid. The pope is quoting here his own document *Evangelii Gaudium*, 171, along with Jn 14:17; Rev 2:7. For *Evangelii Gaudium*, see [http://w2.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html](http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html).

“episcopal collegiality within an entirely synodal church.” And to emphasize the difference, he immediately repeats his distinction between the “two different phrases: ‘episcopal collegiality’ and an ‘entirely synodal church’.”<sup>5</sup> As Archbishop Mark Coleridge captured it, after listening to that October 17 speech: synodality now means “not some of the bishops some of the time but all of the Church all of the time.”<sup>6</sup> Since the pope is using “synodality” as a neat catch-all phrase for how Vatican II envisioned the church *ad intra* (with significant implications for how it envisioned the church *ad extra*), and in a way that goes beyond what the council explicitly stated regarding synods, a new theology of “synodality” within the Catholic Church needs to be more fully developed. And the current canon law’s reference to Particular Councils (provincial and plenary councils), should be interpreted in the light of that new theology of synodality.

Pope Francis is reconceiving the way the institutional structure of the Synod of Bishops is to be understood, by locating it as the end point of a process of divine communication that does not operate from the top down, but from the bottom up. This is critical for understanding the theological meaning of our 2020 Plenary Council. Pope Francis states: “The Synod process *begins by listening to the people of God*, which ‘shares also in Christ’s prophetic office,’ according to a principle dear to the Church of the first millennium: ‘*Quod omnes tangit ab omnibus tractari debet* [what affects everyone must be deliberated on by everyone].”<sup>7</sup> What Pope Francis calls “the first level of the exercise of synodality” is the listening that happens within local churches [dioceses] in “organs of communion” such as those listed in canon law: the presbyteral council, the college of consultors, chapters of canons, the pastoral council, and the diocesan synod. However, by implication, the

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<sup>5</sup> 17 October 2015 address.

<sup>6</sup> Archbishop Mark Coleridge, “From Wandering to Journeying: Thoughts on a Synodal Church,” *Australasian Catholic Record* 93, no. 3 (July 2016): 340–50, at 348.

<sup>7</sup> October 17. The pope is quoting *Lumen Gentium* 12.

listening Pope Francis is envisaging, extends beyond such canonical structures, into the very fabric of church life at the local level. “The second level” of listening happens at the level of ecclesiastical provinces and regions, particular councils [provincial and plenary], and at conferences of bishops. This is where the 2020 Plenary Council fits in. Renewal of these structures, what the pope calls, “intermediary instances of collegiality” is now needed if they are to be genuine antennae of synodal listening. And “the last level” is at the level of the universal church, where the synod of bishops is “the point of convergence of this listening process conducted at every level of the Church’s life.” It is “an expression of episcopal collegiality within an entirely synodal church.” Importantly, this centripetal movement from local to international structures is not an attempt at greater centralization. “The papacy and the central structures of the universal church also need to hear the call to pastoral conversion... Excessive centralization, rather than proving helpful, complicates the Church’s life and her missionary reach” (EG 32).

A synodal church listens to the Holy Spirit by listening to the *sensus fidelium*, albeit with its great diversity and conflicting perspectives. Pope Francis believes that such listening to the *sensus fidelium* is necessary for two reasons. We could call one “pedagogical,” and the other “theological.” First, in order to teach effectively and credibly, the church needs to speak the language of those to whom it is preaching and teaching. For example, in reference to the two synods of bishops of 2014 and 2015, the pope states: “how could we speak about the family without engaging families themselves, listening to their joys and their hopes, their sorrows and their anguish?”<sup>8</sup> Simply at the level of pedagogy, bishops need to listen to the *sensus fidelium* in order to communicate effectively and credibly with them within their specific cultural and social context. On the eve of the 2014 synod, the pope

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<sup>8</sup> 17 October 2015.

said: “To find what the Lord asks of his Church today, we must lend an ear to the debates of our time and perceive the ‘fragrance’ of the men of this age, so as to be permeated with their joys and hopes, with their griefs and anxieties. At that moment we will know how to propose the good news on the family with credibility.”<sup>9</sup> But listening to the *sensus fidelium* is not just about effective pedagogy and credible communication.

Second, and more fundamentally, the *sensus fidelium* must be listened to because it is a *locus theologicus*, a place where the revealing God can be heard speaking to the church today. Why listen to the *sensus fidelium*? – “to find what the Lord asks of his Church today.”<sup>10</sup> The hierarchy have no exclusive access to that ongoing dialogue with God: “Let us trust in our People, in their memory and in their ‘sense of smell,’ let us trust that the Holy Spirit acts in and with our People and that this Spirit is not merely the ‘property’ of the ecclesial hierarchy.”<sup>11</sup> *Evangelii Gaudium* mentions “the signs of the times” three times.<sup>12</sup> Article 14 speaks of the need to be “attentive to the promptings of the Holy Spirit who helps us together to read the signs of the times;” article 51 states: “I do exhort all the communities to an ‘ever watchful scrutiny of the signs of the times’ ... We need to distinguish clearly what might be a fruit of the kingdom from what runs counter to God’s plan.”<sup>13</sup> In the 17 October 2015 address, the pope reiterates something he was obviously deliberate in emphasising the previous year, in a talk in St Peter’s

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<sup>9</sup> Address of His Holiness Pope Francis during the Meeting on the Family, 4 October 2014, [http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco\\_20141004\\_incontro-per-la-famiglia.html](http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141004_incontro-per-la-famiglia.html).

<sup>10</sup> 4 October 2014.

<sup>11</sup> Letter of His Holiness Pope Francis to cardinal Marc Ouellet President of the Pontifical Commission for Latin America, 19 March 2016, [http://w2.vatican.va/content/francesco/en/letters/2016/documents/papa-francesco\\_20160319\\_pont-comm-america-latina.html](http://w2.vatican.va/content/francesco/en/letters/2016/documents/papa-francesco_20160319_pont-comm-america-latina.html).

<sup>12</sup> EG 14, 51, 108.

<sup>13</sup> The pope is here citing Paul VI’s *Ecclesiam Suam*, 50 (the number of the article cited in the footnotes of *Evangelii Gaudium* is incorrect).



square the night before the 2014 synod began: “On the eve of last year’s Synod I stated: ‘For the Synod Fathers we ask the Holy Spirit first of all for the gift of listening: *to listen to God*, so that with him we may hear the cry of his people; to listen to his people *until we are in harmony with the will to which God calls us*.’” In other words, the church needs to be synodal so that it can listen to God communicating at this time in history, in Christ through the Spirit. The Spirit is the conduit; and the Spirit’s instrument of communication is the *sensus fidei* in each believer, and in the church as a whole. The church listens to the Spirit when all listen to one another: “The faithful people, the college of bishops, the Bishop of Rome: all listening to each other, and *all listening to the Holy Spirit, the ‘Spirit of Truth’ (Jn 14:17), in order to know what he ‘says to the Churches’ (Rev 2:7).*” This last reference is to one of the seven invocations through the last book of the New Testament: “Listen to what the Spirit is saying to the churches.”<sup>14</sup>

These two reasons, the *pedagogical* and the *theological*, were alluded to just last week by Pope Francis, when he urged: “It is not enough to find a new language in which to articulate our perennial faith; *it is also urgent, in the light of the new challenges and prospects facing humanity, that the Church be able to express the ‘new things’ of Christ’s Gospel, that, albeit present in the word of God, have not yet come to light.* This is the treasury of ‘things old and new’ of which Jesus spoke when he invited his disciples to teach the newness that he had brought, without forsaking the old (cf. Mt 13:52).”<sup>15</sup>

Our Plenary Council will be effective only if we embrace what I call “a spirituality of synodality.” Institutional structures such as plenary councils require particular spiritual dispositions on the part of all, if a synodal church is to be realized. Vatican II spoke of “a collegial spirit (*affectus collegialis*)” among the

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<sup>14</sup> Rev. 2:7, 11, 17, 29; 3:6, 13, 22. NRSV translation.

<sup>15</sup> <http://www.news.va/en/news/pope-francis-the-dynamic-word-of-god-cannot-be-mot>

college of bishops (LG 23). In the end, synodality will only be fully realized when a genuine “synodal spirit” pervades all levels of the Catholic Church, from the single baptised Catholic to the pope. In his greeting to the bishops at the start of the 2014 synod, Pope Francis spoke of a “general and basic condition” for genuine synodality: the freedom to speak honestly.<sup>16</sup> “It is necessary to say with *parrhesia* (boldness) all that one feels.” However, this must be accompanied, he said, by another condition: listening with humility and with an open heart to what others say with honesty, what he calls “the gift of listening.”<sup>17</sup> “Synodality is exercised with these two approaches.” We could call them “synodal virtues”.

The willingness to listen to viewpoints contrary to one’s own is therefore vital. One of the more striking passages in *Evangelii Gaudium* is when Pope Francis appeals to the image of a polyhedron.<sup>18</sup> It appears in his discussion of one of his favourite axioms: “the whole is greater than the part, but it is also greater than the sum of all its parts” (EG 235). He makes a distinction between two possible models for understanding this relationship. The first is a *sphere* “which is no greater than its parts, where every point is equidistant from the centre, and there are no differences between them” (EG 236). He rejects this model. His preferred model is the *polyhedron*, “which reflects the convergence of all its parts, each of which preserves its distinctiveness. Pastoral and political activity alike seek to gather in this polyhedron the best of each” (EG 236).

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<sup>16</sup> Greeting of Pope Francis to the Synod Fathers during the First General Congregation of the Third Extraordinary General Assembly of the Synod of Bishops, 6 October 2014, [https://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco\\_20141006\\_padri-sinodali.html](https://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141006_padri-sinodali.html).

<sup>17</sup> In the Oct 17, 2015 address, but quoting his address in St Peter’s Square on October 4, 2014, the eve of the first synod, [http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco\\_20141004\\_incontro-per-la-famiglia.html](http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141004_incontro-per-la-famiglia.html).

<sup>18</sup> A polyhedron is a round body with several sides or facets, much like a round diamond, or a soccer ball.

With regards to listening to the *sensus fidelium*, he draws two conclusions from this model of the polyhedron, which have implications for the preparatory and celebratory stages of our Plenary Council: the importance of listening to *everyone* in the church (all of the facets constitute the polyhedron); and the importance of *diversity* for the health of the church (all sides are distinct). With regards to the first, in a Wednesday address in St Peter's, he states: "no one is useless in the church."<sup>19</sup> In the passage on the polyhedron in *Evangelii Gaudium*, he goes so far as to say "even people who can be considered dubious on account of their errors have something to offer which must not be overlooked" (EG 236). We are a long way here from the axiom oft-quoted at Vatican II from those who wanted to condemn atheists, other non-Christian believers, and other Christian believers: "error has no rights."<sup>20</sup> Here his concern is attention to "the whole": "The Gospel has an intrinsic principle of totality" (EG 237). The "fullness and richness [of the Gospel] embrace scholars and workers, businessmen and artists, in a word, *everyone*" (EG 237). With regards to the second, diversity, here his concern is attention to "the parts." If "the whole is greater than the part, [which] is also greater than the sum of its parts," "there is no need, then, to be overly obsessed with limited and particular questions. We constantly have to broaden our horizons and see the greater good which will benefit us all. But this has to be done without evasion or uprooting" (EG 235).

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<sup>19</sup> Pope Francis, "Where We Are All Equal and No One Is Useless," *L'Osservatore Romano* (3 July 2013) 3. Pope Francis was giving a catechesis on the Holy Spirit in the church: "[The church is] the Temple of the Holy Spirit, the Temple in which God works, the Temple in which, with the gift of Baptism, each one of us is a living stone. This tells us that no one in the Church is useless... we are all necessary for building this Temple! No one is secondary. No one is the most important person in the Church, we are all equal in God's eyes. Some of you might say 'Listen, Mr Pope, you are not our equal'. Yes, I am like each one of you, we are all equal, we are brothers and sisters!"

<sup>20</sup> On the discussion of this during Vatican II, see John W. O'Malley, *What Happened at Vatican II* (Cambridge, Mass.: Belknap Press of Harvard University Press, 2008), 211–18.

Only if a “spirituality of synodality” is operating in the minds and hearts of the Australian faithful (laity and bishops) throughout the preparation, celebration, and implementation of the 2020 Plenary Council, will a deep listening to the Spirit of God take place. If there is a genuine appreciation of the “polyhedron” which is our multi-faceted Australian Catholic community, and if all participants at all levels in the nationwide listening process embrace Pope Francis’ synodal virtues (to express with honesty and boldness what is in my heart, but likewise to listen with respect and openness to the bold honesty of others), then we will avoid ideological culture wars and listen together to “what the Spirit is saying to the churches” of Australia. With such a spirituality, when the Plenary Council is over and done, and final decisions have been made for the future of the Australian churches, each and every person who has taken up the opportunity to express their “sense of the faith” should be able to say: “I have had an opportunity to have my say, without reservation, and I must say that I have been listened to with genuine respect by my sisters and brothers of whatever ideological stripe. And I, with genuine respect, have truly tried to listen to the other voices from the polyhedron, open to the possibility that their *sensus fidei*, coming from the same Spirit as mine, might just be a necessary uncovering of the blind spots in my own perspective. The Plenary Council has been for me an experience of the wondrous workings of the Holy Spirit, who blows where she wills, and I accept as coming from God what the Plenary Council has decided.”

For Pope Francis, such synodal listening doesn’t only have consequences for the dynamism of the church’s *inner* life. For him, it is not just about navel-gazing. Becoming a synodal church *ad intra*, he believes, is necessary in the church’s outreach *ad extra*. It is an important dimension for demonstrating the church’s credibility as it prophetically and provocatively reaches out in mission. At the very end of his October 17, 2015 address, the pope concludes with a vision of a missionary and prophetic church turned *ad extra*:

Our gaze also extends to humanity as a whole. *A synodal Church is like a standard lifted up among the nations* in a world which—while calling for participation, solidarity and transparency in public administration—often consigns the fate of entire peoples to the grasp of small but powerful groups. As a Church which “journeys together” with men and women, sharing the travails of history, let us cherish the dream that a rediscovery of the inviolable dignity of peoples and of the function of authority as service will also be able to help civil society to be built up in justice and fraternity, and thus bring about a more beautiful and humane world for coming generations.<sup>21</sup>

In other words, listening to the *sensus fidelium* within the church (*ad intra*) is vital for the success of the church’s mission in the world *ad extra*.

Synodality, and attention to the *sensus fidelium*, is, of course, just one dimension of Francis’ fuller vision for the church *ad intra* and *ad extra*, a vision that calls for deep conversion in all areas of the church’s life and mission. In terms of the church *ad extra*, Francis speaks of a missionary conversion, of an ecumenical conversion, of an ecological conversion. In terms of the church *ad intra*, he has called for a mercy conversion, conversion to a church of the poor, and now for, what we might call, *a synodal conversion*. It is just one part of the picture. But it is vital. And, if we really believe in a Trinitarian church and the equally vital role of the Holy Spirit in all dimensions of the church’s life, at the heart of this vision of a synodal, listening church is the special gift which the Holy Spirit bestows on all the faithful, the *sensus fidei*—the means through which the Spirit whispers guidance to the church, above all to the pope and bishops, on its mission in a complex world.

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<sup>21</sup> Address at the 50th Anniversary of the Institution of the Synod of Bishops, [http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco\\_20151017\\_50-anniversario-sinodo.html](http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151017_50-anniversario-sinodo.html).