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GIUBILEO delle *Equipe sinodali*
e degli organismi di partecipazione



Rapporto dell' **Africa** (SCEAM-SECAM)
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Grace and peace from Africa.

In these few minutes, I offer a panoramic snapshot of how the Church in Africa is living the synodal path, how, from listening to mission, our local Churches are weaving synodality into daily pastoral life. What began as a process is becoming a culture.

First, **clarity of direction**. After the Celebratory Stage, we widely disseminated the Final Document and translated it into a practical *vademecum* for implementation at local levels. This simple compass, adapted in dioceses, parishes, movements, and associations, helped communities move from aspiration to action with steps they could actually take.

Second, **capacity for accompaniment**. Across parishes, dioceses, and episcopal conferences, synodal teams were formed and trained to animate listening, facilitate discernment, and support implementation. These teams are catalysts of co-responsibility, helping clergy, religious, and laity walk together with a new attentiveness to the Holy Spirit.

Third, **formation that endures**. We began integrating synodality into the ordinary curriculum of the Church; seminaries and houses of formation, catechetical institutes, Catholic schools, and ongoing formation for pastoral workers. This is crucial. Synodality is not a campaign with a deadline; it is a way of being Church that must be learned, practiced, and handed on.

To sustain this movement, we built a listening architecture that is simple and replicable. Dioceses used structured questionnaires ahead of pastoral letters and major texts so that episcopal teaching would emerge from the *sensus fidei* of the People of God. We multiplied spaces of encounter; forums, symposia, and days of reflection, around education, communications, youth and family life, and social engagement, making participation visible and meaningful. And we widened the tent through ecumenical and interreligious encounters. Listening with others purified our language and sharpened our discernment, teaching us to recognize the Spirit beyond our familiar boundaries.

Synodality in Africa also moves into the public square. In many contexts we have strengthened channels of engagement with civil society, traditional leaders, and public authorities, especially around peacebuilding, governance, education, and care for our common home. This is not a parallel track; it is the outward movement of a listening Church. We discern together, and then we walk with society for the common good.

What fruits are already visible?

We see genuine co-responsibility emerging where formation takes root. In parishes and dioceses where synodal teams have been trained, decision-making has become more participatory, and discernment is truly shared rather than concentrated in the hands of a few.

Pastoral priorities and plans gain credibility when they reflect the real concerns of God's people. When bishops consult widely before writing pastoral letters, the faithful recognize their own questions and hopes in the Church's words. This recognition opens hearts to conversion and deepens communion.

Dialogue with other Christians, Muslims, and civic leaders builds trust and opens paths to collaborative peacebuilding. In contexts marked by tension and fragility, the Church is becoming a bridge. Through regularized encounters, we reduce suspicion, create spaces for common witness, and work together for the common good.

Three lessons guide our way forward: formation must come first, because hearts change before structures; listening tools must stay simple to remain sustainable; and bridges to society must be maintained, for the synodal Church serves both communion and mission.

We are learning that synodality is a spirituality of communion, an obedience to the Spirit speaking through all the baptized. Africa's gift to the synodal journey is a living sense of family, resilience, and hope: the conviction that the Church grows by walking together, listening deeply, and serving boldly.

Together, may we continue to learn this synodal style, so that Africa's Church listens deeply, walks humbly, and witnesses boldly.

Thank you.

Question to the Holy Father

During the implementation phase, how can local Churches—particularly in Africa—both receive support from and inspire the whole Church so that we walk together in a spirit of "exchange of gifts," respecting the principle of subsidiarity in local discernment, not imposing uniform models or undermining local initiative?