

Formative Spirituality and Functioning Synodality

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Abstract

Spirituality is a lifestyle tuned to the goal in life guided by the indwelling and all-encompassing Spirit- it is a way of life. The article presents the celebration of the Liturgy as key to spirituality and synodality. The author takes the Divine Liturgy of the Syro Malabar Church to illuminate the process's dynamics and progress in a synodal Church. The article highlights three essential aspects of Eucharistic spirituality in light of the celebration of the Syro-Malabar Qurbana as the horizon of Christian Spirituality of Relatedness, as a celebration of the Mystery of the Holy Trinity, and as the attraction to the Mystical Body of Christ.

Key Words: Spirituality, Synodality, Syro-Malabar Qurbana, Formation

Prologue: Spirituality is the Key to Synodality

Synodality unpacks spirituality — no synodal church without a set code of conduct. The synod on synodality is to discover the authentic Christian way of walking together to God in Jesus Christ through the Holy Spirit. All the processes of the synod celebration on synodality presuppose, prepare, and project a coherent and compelling lifestyle aligning with the person of Jesus Christ and his Gospel. The package of being a synodal Church amounts to drawing up a blueprint of the spiritual roadmap for the people of God. Synodality, as the term suggests, houses the spirituality of journeying together as the Mystical Body of Christ in communion, participation, and mission. The whole

process of the synod is to rediscover, reiterate, and revive the Spirit of the Gospel in being the new Church, purifying the individual and community conscience by brushing aside the dust it has gathered over the centuries and following Jesus Christ, reading the signs of the time.

Spirituality is a lifestyle tuned to the goal in life guided by the indwelling and all-encompassing Spirit; it is a way of life. Following the promptings of the Spirit, people adhere to the practices of supporting and promoting the attainment of the end, depending on one's awakened consciousness. In this regard, one may appreciate the different paths of realization, like, jnana marga, karma marga, and bhakti marga, all leading to liberation and salvation. Everyone is called to the same holiness, though there are different divine vocations as it pleases God in divine providence. A renewed spirituality — a lifestyle — is the bedrock of being a synodal Church. In other words, synodality presupposes a solid foundation of the spirituality of following Christ. The chapter on the synod on synodality acknowledges the historical deviation of the Church from her ideal structure, style, and nature over the centuries; hence it visualizes getting acts together back on track.

Synodality, in itself, is walking the way of truth and life. In this regard, spirituality shapes the Church's lifestyle, including all the strata of the people of God. To be synodal is to be spiritual; it requires forming the spirituality of the people of God conducive to the journey together to the realization of the reign of God.

Creating, maintaining, and excelling in a particular lifestyle presupposes formation. Through regular and sustained exercise, one masters the tricks of the trade. Spirituality is no exception to the rule. A spirituality concurrent with the synodality is the need of the hour; our formation program, beginning with families, should embark on it to be successful. All the more is it relevant and urgent to form consecrated persons and ministries in the Church. We must respect the differences among the Mystical Body of Christ. Through dialogue and reconciliation, we need to pattern the formation program in such a way as to celebrate diversity and unity through the path of humility, simplicity, and charity.

The Working Document for the Continental Stage (WDC) of the General Secretariat of the Synod outlines the significance of such a formative spirituality. Speaking on spirituality, WDC asserts, "A culture of synodality, which is indispensable for animating structures and institutions, requires adequate formation, and, above all, needs to

be nurtured by familiarity with the Lord and the capacity to listen to the voice of the Spirit” (WDC 84).

People groomed in a culture of synodality animate the structures and institutions of the Church. The document acknowledges the indispensable necessity for “a culture of synodality.” Rightly so, it emphasizes the process of adequate formation in the culture of synodality. The two prominent points in this formation process are familiarity with the Lord and the capacity to listen to the voice of the Spirit. In other words, encountering the Lord and enlightenment by the Spirit form the foundational pillars of synodal spirituality. Every faithful must undergo formation in the school of the Spirit to see the face of Jesus and to hear his voice. Such training guarantees the members grooming in synodality to play their distinct roles faithfully and freely in the Church. The formation facilitates them walking with the Lord through the Spirit for God’s glory and the world’s welfare, ensuring peace and harmony.

Formative spirituality points to progress and growth, going deeper into the realm of the divine dwelling within. It is dynamic and responsive, enveloping the whole person and leading to formation and transformation into the image of Christ in the Spirit. WDC calls to our attention to “grow in a synodal spirituality,” the criterion of which is progress in “interiority and conscience” (WDC 84). And synodal spirituality combines both individual and communal components, contributing to the joy of the risen Christ.

A sound formation in spirituality guarantees the effective operation of a synodal Church. Unless the discussions on the synodal structures of the Church percolate to the very fiber of the Eucharistic community, they remain in the realm of speculation and abstract ideas having no bearing on life. Spirituality is the first and last resort to sync faith and reason succinctly and successfully. On spirituality, all God’s people are at the same wellspring, without discrimination and division, and all drink from the same life-giving Spirit of Christ, the head of the Mystical Body. In the ocean of spirituality, the different currents blend, and waves dance to the symphony and integrate into the Body of Christ. The Holy Spirit permeates all things and shapes the members’ mindset, aligning with the music of the harp of eternal praise and thanksgiving. The Liturgy of the Church, the source and summit of the Christian life, serves as the school par excellence for the spiritual formation of

the people of God. Similarly, the Liturgy of the Church nurtures and fosters the faithful in the structure and style of being a synodal Church.

For the synod on synodality to be successful, all our discussions and deliberations must meet on the ground of spirituality. Liturgy is Christian spirituality's overarching structure and style; all others either spring from or lead to it. In light of the above discussion, I would like to present that the celebration of the Liturgy is the key to spirituality and synodality. I take the Divine Liturgy of the Syro Malabar Church to illuminate the process's dynamics and progress in a synodal Church.

In what follows, I would like to highlight three fundamental aspects of the Liturgical celebration of the Syro-Malabar Qurbana, the bedrock of Christian spirituality.

The Liturgy is the Horizon of Christian Spirituality of Relatedness

The Qurbana, the Eucharistic Liturgy of the Syro-Malabar Church, is an epiphany of the celebration of the communion of interrelatedness and oneness, meaning communion of the Church. The Qurbana celebrates the Christian communion, extending to the largest imaginable one, including earth and heaven, temporal and eternal, and the triadic relationships, namely, God, creation, and human beings. And this is one of the objectives stated by the synod on synodality is communion. No surprise that the Qurbana celebrates this communion from the beginning to the end, for fellowship is the hallmark of the Christian world vision.

The angelic hymn at the Nativity of Jesus is typical of the communion we celebrate in the Introductory Rite of the Qurbana, which reenacts and revives the triadic relationships with God, creation, and human beings.

Glory to God in the highest
Peace on earth and hope to people
Now always and forever (Qurbana, 13)

Through this hymn, the Eucharistic assembly remembers and celebrates the fundamental triadic relationships, and the community takes away the essential dispositions it has to nurture and foster in life. The celebration of the hymn helps the Congregation strengthen its bonds with God, earth, and people. Furthermore, the Liturgical celebration of the melody bequeaths adequate orientation proper to each realm of reality, namely, glory to God, peace on earth, and hope to people.

At the outset of the celebration, people rejoice in the memory of the Incarnation and the purpose of salvation, striking a note of wholeness through reconciling the relationships at various levels. “Communities are formed by what they remember and, therefore, must perform and enact the vision of what they want to become”(T. O’Loughlin, 29). People immerse themselves in the Mystery of Christ and the history of salvation. Here we feel the heartbeat of Christian spirituality, embracing all things and all people rooted and branched out from God. The essence of Eucharistic spirituality is in praising, thanking, worshipping, and adoring the Lord in heaven and on earth:

Lord, our God! May the adorable name of Your most glorious Trinity be always praised and glorified, adored and exalted in heaven and on earth, Lord of all, Father, Son, and Holy Spirit, forever (Qurbana, 17).

The holistic approach to spirituality is characteristic of the Eucharistic celebration. For instance, in the antiphon to the prayer of Our Father, all people of God pray together, “Our Father in heaven, heaven and earth are full of Your glory. Angels and people sing out Your glory; holy, holy, holy are You” (Qurbana, 15). Christian spirituality is a relationship with the Lord, land, and people vertically, radically, and horizontally respectively; it consists of seeking, seeing and singing the beauty and glory of God in heaven and on earth. It is a journey of adoring the most Blessed Trinity “worthy of honour from every mouth, thanksgiving from every tongue, and praise from every creature. For, in Your great kindness, You created the world and everything in it, and showed humanity Your immense mercy” (Qurbana, 50). In Eucharistic spirituality, “we offer glory and honour, thanksgiving, and worship to Your living, holy, and life-giving name. Now, always, and forever” (Qurbana, 58). Christian spirituality is of easter joy and relates to God’s creation, the hallmark of which is praise and thanksgiving.

Christian spirituality is known for its pilgrim nature as well. All people of God march to God in Jesus Christ through the Holy Spirit. Eucharistic spirituality, the source, centre, and summit of Christian spirituality, offsets the journeying character. The Qurbana celebrates this journey — the Mystery of Christ — beginning with the Nativity of Jesus and ending with the Second coming of Christ. In the prayer of the Eucharistic Prayer, the synodal journey of the People of God comes to the fore. “May the Qurbana grant us remission of our debts, forgiveness of our sins, great hope in the resurrection of the dead, and new life

in Your heavenly kingdom with all those who have found favour in Your presence” (Qurbana, 57). The Christian life is a movement to the heavenly kingdom and to the divine presence that culminates in the eschaton. It is the powerful current of the Divine Liturgy, which can assure and accelerate the Church to be synodal in her earthly sojourn. We experience the pilgrim nature of the Church — the spirituality of the way — in the concluding prayer of the Qurbana. “May He enable us to stand at His right hand in heavenly Jerusalem. May He bestow His mercy and blessings on us, on the whole world, and on the holy Church and all her children. Now, always, and forever” (Qurbana, 77). Christian spirituality takes everything in prayer, unceasing praise and thanksgiving to God.

The spirituality of the Eucharist takes us to a broader horizon, inviting us to go beyond the confines of the Church and embrace the whole creation. When we begin to think, pray, and act beyond the petty borders of the Church, our presence becomes sacramental and more synodal. Nothing is alien to Christian spirituality. It is a cosmic spirituality of harmony and peace in the world. “For peace, unity, and stability of the whole world and all the Churches, we pray to You” (Qurbana, 35). The Church, to be synodal, has to grow and mature to recapitulate all things in Christ, leading all things to God, “the Lord of all” (Qurbana, 26).

The Liturgy is the Celebration of the Mystery of the Holy Trinity

The Qurbana celebrates the Mystery of the Holy Trinity, a paradigm for a synodal Church. Conversation with, the communion of, and commitment to each person in the Trinity is the hallmark of the Trinity. A spirituality of the Mystery of the Trinity is paramount to the being of a synodal Church. A pattern of dialogue, discernment and dedication to the person and mission of Jesus Christ shapes the spirituality of synodality. Invariably all the prayers of the Qurbana conclude with the Trinitarian formula, “Lord of all, Father, Son, and Holy Spirit, forever” (Qurbana, 17).

Besides the concluding formula, we see the trinitarian doxology repeated more than once in the Qurbana. “The grace of Our Lord Jesus Christ, the love God the Father, and the fellowship of the Holy Spirit be with us all, now always, and forever” (Qurbana, 49). The Mystery of the Trinity outlines three fundamental characteristics we need to treasure and display in our everyday life as part of our spirituality. The first characteristic feature attached to the Trinity is “the grace of

our Lord Jesus Christ.” Evangelist John presents Jesus as “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth” (Jn 1:14). “Full of grace and truth” reveals the Mystery of Incarnation of the Word of God amidst. On the one hand, there is the epiphany of the truth of God in Jesus Christ, and on the other, there is an outpouring of the grace of God. Grace stands for mercy or compassion. Jesus is merciful. He is compassionate. The Qurbana is the celebration of divine mercy. Divyakarunyam (divine mercy) is the appellation for Qurbana in the vernacular. God’s name, face, and nature is mercy: “Be merciful, just as your Father is merciful” (Lk 6:36). The Qurbana celebrates the compassion of Jesus Christ, “We beseech You to look upon us, bless us, and show us mercy in accordance with Your nature” (Qurbana, 31). Jesus is God’s mercy, and naturally, all his disciples follow the path of mercy. The command of the master to his followers is to “Go and do likewise” (Lk 10:37). If the Church is an embodiment of divine mercy, then she will be synodal, following the footsteps of Jesus, who came in search of the sinners than the righteous. In other words, the mercy of Jesus should be the signature of Christian spirituality for a synodal Church.

The second characteristic of trinitarian spirituality is “the love of God the Father.” The love urges God to send the only begotten Son to the world’s salvation. “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (Jn 3:16). God created everything out of love, and God saved the world by the same passion. Jesus manifested God’s love through his death on the Cross and fulfilled his teaching, “Greater love has no one than this: to lay down one’s life for one’s friends” (Jn 15:13). Jesus’ command, “As I have loved you, so you must love one another” (Jn 13:34). Preeminently, Jesus taught of God’s love in loving enemies and praying for them. “I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven” (Mt 5:44). Ultimately, the love of God is identical to mercy, for “He causes his sun to rise on the evil, and the good, and sends rain on the righteous and the unrighteous” (Mt 5:45). A love that compels to forgive and pray for enemies is the spirituality of Christianity will make the walking together reasonable and possible, irrespective of weakness and sinfulness. The Eucharistic celebration coaches the celebrants to follow the path of love and forgiveness. Including the presiding celebrant confesses the truth of his Christian existence, the same

experience for the whole assembly. “In Your great mercy, You have made us worthy – weak and lowly though we are – to be distinctive members of Your mystical body, the Church, to minister to the faithful” (Qurbana, 39). Recognition of one’s sinfulness and the consequent request for mercy is the overriding theme in the Qurbana, “Lord, Almighty God, we humbly implore You. Fill us with Your merciful grace” (Qurbana, 38). Liturgy is the celebration of what we are, our Christian existence (V. Pathikulangara). Qurbana is the celebration of our worthiness and unworthiness simultaneously, saintliness and sinfulness simultaneously. People imbued with the Spirit of forgiving love of God the Father cannot but witness to it throughout their life. A spirituality of loving forgiveness is foundational to the way of the synodal Church.

The third character of trinitarian spirituality is “the fellowship of the Holy Spirit”. As far as we tender the dream of a synodal Church, the accompaniment of the Spirit is crucial. The Spirit dwells in every believer and brings oneness and unity to the Church. The Holy Spirit animates the community. As per the promise of the Lord, the Spirit leads us to truth, and the truth will set us free to walk together towards the destination. By heeding the Spirit’s promptings, the Mystical Body members can discern the signs of the time and march forward courageously. Through the working of the Spirit, all people journey, recognising the worth of everyone and the diverse ministries. Though there are different ministries and charisms in the Church, the Spirit is one and works towards cohesion, cooperation, and co-pilgrimage as belonging to the Way, Jesus Christ. Fellowship of the Holy Spirit is the spirituality of presence. The Spirit is the breath of the ecclesial life and sanctifier of all. “Lord, our God, make us worthy to be in Your presence with the confidence You have mercifully bestowed on us. Enable us to stand in Your presence with a cheerful face and pure hearts” (Qurbana, 66). Before earning confidence, the Congregation repents their sins and offences. Accordingly, the Spirit sanctifies the assembly and strengthens it to praise the Lord. “Lord, Our God, in Your mercy forgive the sins and offences of Your servants. Sanctify our lips to praise You, O Most High, together will all the saints in the kingdom of heaven” (Qurbana, 66). Having absolved the sins, the Congregation calls upon the Lord as the Children of God and says the prayer of Our Father. It prepares the communion scene for “the forgiveness of sins and eternal life” (Qurbana, 69). The spirituality of the presence — the fellowship of the Holy Spirit — sanctifies and strengthens the bond of synodality.

The Liturgy is the Attraction to the Mystical Body of Christ

The Church is the Bride of Christ, and she is adorned with the beauty and glory of God. She attracts all people to God, and the Qurbana celebrates the joy of the Bride, “May we also glorify You and praise You unceasingly in Your Church, crowned like a spouse with every goodness and grace” (Qurbana, 24). Thus, they express their long-cherished desire, “may be made worthy to receive Your beloved Son as He appears from heaven” (Qurbana, 24). In connection with the synodal Church, the Liturgy of the Qurbana offers a spirituality of the Mystical Body of Christ. It renders the unity and the diversity of the Church visible and tangible.

There are many occasions when the worshipping assembly commemorates and celebrates the whole range of members in the Qurbana. The Deacon of the Liturgy proclaims the members of the Mystical Body of Christ and reminds the assembly to connect with all of them:

Let us pray for the memory of our fathers, the patriarchs and the bishops and all priests, deacons, young men and virgins, our parents, brothers and sisters, sons and daughters. Let us remember all the rulers who love Christ and are faithful to Him and all who have departed from this world in true faith.

Let us remember all the prophets, apostles, martyrs and confessors. May God, who will crown them at the resurrection of the dead, grant us hope, life, and a share with them in the heavenly inheritance.

May this Qurbana be graciously accepted and sanctified by the Word of God and the Holy Spirit. Through the grace of Christ, may this sacrifice obtain our help, salvation, and life everlasting in the kingdom of heaven (Qurbana, 45).

As the assembly remembers the members of the Mystical Body of Christ, they feel united and become one in Christ through the Holy Spirit. The representation of the Body of Christ in the celebration, studded with details and diverse ministries, makes the Body of Christ visible and credible. It is a beautiful treat to the eyes of the assembly. So, too, the hearts of the faithful rise to heaven in genuine communion. As you see, so you believe. The celebration of the Qurbana helps people become what they believe. T. O’Loughlin rightly observes, “Liturgy must not only form and re-form the memory of the community, but must do so in such a way that I cannot but be aware that I am one of the baptised,

which establishes me as a sister or brother within a family of equals, a celebrant of the Church's great hymn of praise, a participant in the work of my actual community, and also a disciple who has chosen the Way of Jesus the Anointed One" (T. O'Loughlin, 29). People of God get a first-hand experience of the Mystical Body of Christ with the detailed structure of the Church, in which they find their place and shared ministry in the one Body.

Besides the above-detailed account of the members, the celebration of the Qurbana recollects their close-knit bond. This time it is by the presiding celebrant of the Qurbana:

For the head and father of the universal Church, Pope (Name), for the Major Archbishop (Name), the father and head of our Church, for Archbishop (Name), for Bishop (Name), the father and head of our diocese, for all bishops, for the entire holy Catholic Church, for priests, religious women and men, lay missionaries, rulers and all those who are in authority, Lord, Mighty God, receive this Qurbana.

For the honour and glory of all the prophets, disciples, martyrs, confessors, and all the just and holy fathers who have found favour in Your presence, Lord, receive this Qurbana.

For all those who suffer and are in distress, the poor and the oppressed, the sick and the afflicted, for all those who have departed from us in Your name, for this Your people who await Your mercy with great hope, and for me Your unworthy servant, Lord, receive this Qurbana" (Qurbana, 55).

The ministries assigned to the Mystical Body of Christ members come to better light in this intercessory prayer. Every member of the Body is remembered, living or dead, in the celebration of the Qurbana. All find a place in the Church. And the hierarchic structure of the Church is clearly outlined. For a coordinated journey — a way of being a synodal Church — we need a design and head, respecting the communion of Churches. The communion of the Churches *sui iuris* makes the Catholic Church. The proper structure and style of functioning for each particular Church, having proper Liturgy, theology, spirituality, and discipline, contribute to the catholicity of the Church. Unfortunately, the Eastern Churches and their synodal functioning do not gain deserved attention and appreciation in contemporary deliberations on synodality. The Latin Church has much to learn from the Eastern Churches in communion with the Catholic Church for the latter's synodal journey. This observation

does not mean that everything is fine in Eastern Churches. Highly reputed theologians of international status either are ignorant of it or ignore the reality of the Eastern Churches and their synodal functioning in their scholarly papers and presentation. The above-cited intercessory prayer should be an eye-opener to scholars and theologians regarding the functioning of synodality. It recognises the authentic unity of the Mystical Body of Christ, beginning with the Pope, the Patriarch or the Major Archbishop, the Archbishop, the Bishop, the Priests, the Consecrated Women and Men, and the Lay faithful, all sharing the same dignity and identity as the baptised members in the Church. This prayer depicts a holistic picture of the Catholic Church, an epiphany of the communion of Churches, acknowledging the local and the global scenario. Here is the spirituality of attraction — the spirituality of the whole Body of Christ — towards the synodal functioning of the Church. It is the spirituality of unity and diversity, “Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ” (1 Cor 12:12). The understanding of “one and many” is constitutive of a genuine Christian spirituality that should be the roadmap for the celebration of synodality as well.

Nevertheless, the spirituality of the Body does not come to us as readymade. Instead, it is a lifelong process, attending to every need of each member of the Body. Humility is the way to holiness. We are sinners and unworthy members of the Mystical Body of Christ. Hence, we must acknowledge that we are weak and frail, repent our sins, and get reconciled in the Church. “Merciful God! Bless us. Grant that all of us, as one body, may properly please You throughout our lives, by works of justice, that reconcile us with You” (Qurbana, 39). It is a pointer to the necessity to follow the path of justice and work for reconciliation wherever there is discord and discrimination. The spirituality of the Body of Christ cannot tolerate injustice and disharmony. Justice and reconciliation make the foundation for a synodal Church. Saint Paul exhorts, “For we were all baptised by one Spirit so as to form one body” (1 Cor 12:13). To be synodal is to embrace the members of the Body of Christ in truth, freedom, justice, and mercy.

To be and to become a synodal Church, the spirituality of the Body of Christ necessitates that it follows the purity of the heart. The Qurbana is the school that instructs the assembly to clean their thoughts, words, and deeds. “Grant that we may enter the Holy of Holies with clean hearts and pure conscience. May we stand before Your altar with

devotion, diligence, and purity” (Qurbana, 44). The spirituality of the Body of Christ stresses the formation of a pure conscience. Only if we speak from the heart will there be a proper following of Christ, the backbone of a synodal Church. The disposition of the community for pure conscience is evident when it prays, “Purify our conscience with the abundance of Your grace” (Qurbana, 68).

In excelling in the spirituality of the Body of Christ, following the word of God is imperative. The celebration of the Qurbana prepares the mind and heart of the assembly to receive the word of God. “Enlighten us in Your laws, inflame our minds with Your knowledge, and sanctify our souls with Your truth so that we may be faithful to Your words and obedient to Your commandments” (Qurbana, 33). The word of God is the mantra on our synodal journey, “Your word is a lamp for my feet, a light on my path” (Ps 119:105). Without the word of God as our refuge, it is impossible to make our synodal journey. The word of God “judges the thoughts and attitudes of the heart” (Heb 4:12) and makes it pure to discern the will of God for our times and to follow the Way of the Lord, who invites “come, and follow me” (Mt 19:21).

Conclusion

Spirituality is about forming a lifestyle in alignment with the Spirit. Synodality, to be true, has to follow a spirituality concurrent with the Spirit of Christ. In this connection, the Church’s Liturgy is the school of Christian spirituality, resonating with a journey; it equips and enables the people of God to walk the course of the Lord, from the Nativity of Jesus to the Second coming, through the celebration of the mystery of Christ and the history of salvation. In general, it showcases the spirituality of dying and rising to the glory of God, conducive to the synodal journey.

We have been highlighting three essential aspects of Eucharistic spirituality in light of the celebration of the Syro-Malabar Qurbana. First, the Eucharistic Liturgy sets the horizon of the Christian spirituality of oneness and relatedness of all in the scheme of God. It trains the assembly to relate to the Lord, the land, and the people of God. Second, the Qurbana takes us to the Mystery of the Holy Trinity, the fulcrum of Christian Spirituality. It helps us to track the essential characteristics of the grace of Jesus Christ, the love of God, and the fellowship of the Holy Spirit, giving us a canvas to paint Christian spirituality. This spirituality of the Trinity is an invitation to follow the path of mercy

as the signature, forgiving love as the hallmark, and accompanying presence as the gift and task of the Christian life. Third, the Qurbana, the school of Christian spirituality, presents itself as a journey of the Mystical Body of Christ. The entire Mystical Body of Christ, in the celebration of Qurbana, becomes alive and visible for the assembly to behold and embrace the beauty and glory of the Church. Visual is more attractive and appealing than verbal communication. On this journey, the Liturgy informs us about our weakness and unworthiness to be members of the Body of Christ. However, the Qurbana equips and enables the community through the outpouring of the grace and mercy of God. To be worthy members of the Body, we must have a clean heart and pure conscience. In the endeavour of being a synodal Church, God's enlightening, empowering, and purifying word is the mantra of our journey. Deliberations and discussions are essential to discern the path of life. They are excellent and welcome. But mere discussions on the synod on Synodality will be futile if not accompanied by adequate spirituality in following Jesus and his Gospel.

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