

**Schoenstatt Movement - International Coordination (Fr. Heinrich Walter)**

First, I am surprised that there are more similarities in the church's experiences and challenges around the world than suspected.

The first intuition is that for all our differences, we are really in the one boat that is the Church. It is good to hear so much from each other. Cultural diversity is a richness that, in sharing, inspires each other. The first attitude is to appreciate and respect what God's Spirit brings about in others.

The second realization is that the one Church does not emerge only from the Petrine principle, but that a commonality also grows from the periphery and from local reality. The Church is rather an organism than an organization. One uses the images of the family and of the common house. Making the space of the tent wide (Is 54:2) seems to me rather a formal aspect in the great context called at the Council the pilgrim people of God.

The third insight for me is a question: how does an inner dynamic grow in the organism of God's people that leads to missionary consciousness? Changes in structures and organization will not bring about much new life. The baptismal dignity described in the document is the starting point. Every renewal begins with the awareness of the vocation of the individual who freely chooses God out of love and brings his charism to the community. From this comes radiance and mission. An orientation is given to us by the Mother of Jesus, who embodies this new person.

For this process, listening, hearing out, perceiving, uplifting understanding is a central attitude. For listening we need spaces for conversation, as described in the space of the wide tent. It is about trust and about a climate of growth in which vocations and charisms can grow and mature. From this comes a deep togetherness, a vitality and emotion for shaping the future. Everything that is done for this, I would like to describe with the term spiritual care.

Decisions are made in the sense of subsidiarity at each level, as is appropriate to the organism of God's people. However, decisions of the ministers can also come to nothing if they do not arise from the fullness of life of the people or are not supported by it.

Walking together needs to be learned. The synodal church can only be lived if there is permanent empowerment and formation (dialogue, collaboration, conflict resolution, spiritual experience, discernment). Priests have been little introduced to this style of leadership. The youth are mentioned rather marginally. But the synodal church only has a chance if the young generation is fundamentally introduced to this style, and if they are noticeably given co-responsibility at various levels.