



APORTES PARA EL SINODO

RELATIONS

General Reflections

This part is very important because in the “Relationships” we witness to synodality and, in terms of the Gospel, fraternity/sorority. It is not an easy theme to transform in practice because there are centuries of “vertical” and “pyramidal” relationships. They have been lived for so many centuries that it is difficult to think that they “should” be otherwise, that they “can” be otherwise.

The liturgy is one of the places where it is most noticeable - symbolically and in fact - the place that each member of the people of God occupies in the Church. The fact that the clergy always presides, puts them at the front, first of all, in the highest place, in the most important place. The laity is always in second place, only participating explicitly in the liturgy if they are designated by someone - almost always the clergy themselves - to read, pass the offerings or perform any other liturgical service. The honorific titles that bishops receive place a designation upon them that makes them distinct. By using this title, the person and the type of relationship established with him are configured. It would be urgent to remove such titles.

The Trinitarian doctrine with which the text begins must be purified of the monarchical triad that has so often characterized it, in which the Father is superior to the Son and the Spirit. It is necessary to emphasize perijoresis or mutual interrelation in which all are equal. The priority of baptism over the other sacraments and how it gives us fundamental equality, without denying the functional difference, should be further explored.

The document emphasizes the “differentiated co-responsibility” of all for the mission. This is a complex issue to explain and to live. Of course there is a difference in ministries, but without creating a difference in status. And this differentiation cannot mean the separation between “sacred” and “profane” that has been lived so much. Actually many of the functions that have been reserved to the ordained ministry can be exercised by the laity by the baptism that makes all prophets, priests and kings. For example, preaching/homily, distribution of the Eucharist, administration of sacraments when needed, etc. The very sharp line in the differentiation of ministries that brings with it an image of God, of Church, of community, could be more functional, always “for the good of the community” and for “a greater witness of equality.”

It is important to insist on the work of group 5, entrusted to the Dicastery for the faith. It is not clear who makes up this group. If it refers to the incorporation of women in ecclesial responsibilities, it should be women who form the majority of this group.

It is urgent to review the identity of the ordained ministry in order to free it from clericalism. This item, in relation to women, has been used to justify the non-access of women to ministries in order not to increase clericalism. This hypothesis is a false excuse. It is necessary to free the ordained ministry from clericalism, independent of all the other situations that may be related. The diaconate must be enriched by service to the community, freeing it from the exclusively liturgical function that is lived in most local churches. Lay ministries can be truly recognized, valued and exercised. They cannot be left to the discretion of the presbyter on duty or to the improvisation of the context. They should be cultivated and encouraged, thus freeing the clergy from the centralization of all ministries and favoring the richness of services in the community. Of course, avoiding any trait of superiority, honor or stratification of any ministry in the ecclesial community.

Ecumenical dialogue is another way of fostering egalitarian relationships, showing respect and recognition for other Christian traditions. It is time to favor unity by showing the points of coincidence, walking towards the establishment of unity in diversity.