



APORTES PARA EL SINODO

Itineraries

ITINERARIES. Complete and shared formation A theological pedagogy in a synodal perspective

The event of the Synod on synodality has among its areas of work the centrality of promoting integral formation itineraries, which accentuate the co-responsibility, the protagonism and the action of the entire People of God. Within the community there are charisms and ministries that, due to their variety, enrich the entire body of the Church (1 Cor 12,12-27). Within these ministries is inserted the work of theologians who, in an explicit sense of Church and living the daily, pastoral and academic dynamics of the community, offer their service in the deepening of the revelation of God in Jesus Christ. The Congregation for the Doctrine of the Faith in its Instruction *Donum Veritatis* (1990) indicated the physiognomy of theology as a particular expression of an ecclesial ministry that, in union with the pastors and with the entire People of God, thinks, discerns and proposes new reflections in view of the discursive expression and practical experience of faith. For his part, Pope Francis in the Apostolic Constitution *Veritatis Gaudium* (2017) emphasized that academic theology must avoid the divorce between it and the daily pastoral care of the Church (VG 2) and that theology must learn to be a “frontier” theology. (VG 5). There is, with this, a pilgrim movement – we would say synodal – in theology itself and from it towards the believing people. As Avery Dulles emphasizes: “Theology is a methodical effort to articulate the truth contained in the Christian faith, the faith of the Church”.

Therefore, theology in the perspective of the challenges proposed by the *Instrumentum Laboris* of the Synod coming from the moment of listening and in view of the work of the Synod of October 2024 has to do with the animation of academic, scientific, rigorous initiatives and, therefore, attentive to the challenges of the present time, of our culture and of the voices of men and women who continue to raise the question of the truth of God and of the human being (GS 22). For this reason it is Christian theology, because, as Ángel Cordovilla emphasizes, “Christianity has a claim to truth and an intrinsic capacity for dialogue with all men and all cultures, starting from the recognition of the other in his inalienable diversity and freedom, and therefore the humanizing capacity of their faith”.² Synodality also passes through there.

Here the next question arises, and that is, how theology proposes itineraries of integral and integrated formation, that is, based on Scripture and the Tradition of the Church, in communion with the Pastors and attentive to the new frontiers. A training course is a valuable tool for understanding what we mean by Synod, from the desire to walk together amidst the particular expressions of each member of the community. A synodal theology, which is not only a theology of the synod (genitive), but a theology with a synodal spirit, is one that accompanies, promotes and reads-discerns the movements of the human spirit and the voices of the Spirit (GS 4,11,44) that speaks to the churches (Rev 2,29).

Finally, a word from our Latin American experience. The theology that is emerging in the communities of the continent has its boundaries: poverty, struggles for justice, the search for truth and reconciliation, the prophetic promotion of human dignity, the place of women and men, migration and

the defense of nature-common home. These boundaries must also be the subject of synodal discussion, since these daily experiences have been assumed by the Church and questioned theoretically and practically by contextual and territorial theologies. The Synod, therefore, is not limited to being an expression of the Church ad intra but, in the perspective of *Gaudium et Spes* and its continental reception, an expression of the Church ad extra. We also walk alongside the cultures and expressions indicated above. There we also trace a synodal path and, therefore, a certain possibility of thinking and proposing theologies and theological pedagogies in a synodal perspective.

1. Avery Dulles, *El oficio de la teología. Del símbolo al sistema* (Herder, Barcelona 2003), 22.

2. Ángel Cordovilla, *En defensa de la teología. Una ciencia entre la razón y el exceso* (Sígueme, Salamanca 2014), 67