



## **APORTES PARA EL SINODO ITINERARIOS**

### **ENGLISH**

#### **Particularly valid points worthy of inclusion in the Final Document**

- the emphasis on the initial and ongoing “common and shared” formation of men and women, lay men and women, consecrated men and women, ordained ministers and seminarians (n. 57), indispensable for a synodal Church, which also requires formation in collaboration and teamwork (n. 56)

- the emphasis on formation in preaching (n. 57). In particular, if it is true, in fact, that for the majority of believers Sunday Mass is the only moment in which to encounter the Word of God announced, explained and actualized, the homily must be carefully prepared (EG n. 145), be brief (EG n. 138), communicate, on the basis of a solid exegesis, the meaning of the texts (EG n. 147) and an application to the situations of those who listen (EG n. 154), according to the method of life review (EG n. 153). It is therefore urgent to prepare training courses in homiletics that are also open to lay people.

- The articulation of decision-making processes (n. 67-71), which links the synodal principle and the hierarchical principle in a balanced way and clarifies how the deliberative and consultative characteristics of decision-making processes should be understood, emphasizing that “concrete changes” should be made to this end (n. 71), even if it would be necessary to better explain that the moment of decision-making, reserved for authority, is inserted into the decision-making process, as the authority is placed within the people of God

- The emphasis on the importance of developing a culture and practices of transparency and accountability (n. 73-79), with a detailed list of concrete procedures (n. 79)

#### **Points that need to be discussed, deepened, corrected**

- The need to clarify, where the IL speaks about discernment within a concrete context (n. 64), that the analysis of this context must be the starting point of the discernment itself and in turn the object of discernment to grasp the action of the Spirit and the signs of the times.

- The references to the roots of clericalism and to sexual and financial abuse limited to the lack of transparency and accountability are insufficient, even with respect to the Synthesis Report. The latter, in fact, at least highlighted how clericalism “arises from a misunderstanding of the divine call, which leads to conceiving it more as a privilege than as a service, and manifests itself in a style of worldly power that refuses to give an account” (n. 11c); but the deepest root is found in the “theology of election”, which establishes the priest as a “special person”, “elected”, “called by God”, “he who alone has the power to transform the bread and wine into the body and blood of Christ”, etc.; this idea translates into a multiplicity of signs that distinguish/separate it from other believers (from clothing to titles of father, monsignor, excellency, etc.). The virtual identification of the holiness and grace of the Church with the clerical state leads priests to develop a sense of superiority, in a reading of the ministry

linked to power and sacred authority, and lay people to an attitude of "reverence" and submission to the "man of God", which prevents a relationship between equals. The sacralization of the ordained ministry confers an ontological difference on the subjects - not by chance men and celibates - who are part of it and endows them with a supernatural aura. To overcome clericalism, it is therefore necessary to overcome an androcentric, patriarchal and pyramidal vision of the Church and a hierarchical-sacral vision of the ordained ministry. And regarding abuses, the Synthesis Report asked to "address the structural conditions that allowed them" (n. 1e), identifying them in "clericalism, machismo and inappropriate use of authority" (9f) and hoping for "decisive interventions" (n. 10d) and the creation of "appropriate structures", to which "the judicial task currently exercised by the bishop should be entrusted" (n. 12i). To get to the root of the problem, it is necessary to move in the direction of a more positive vision of sexuality and a less vertical and authoritarian internal organization, starting from listening to and compensating victims, from collaborating with the civil judiciary in investigations, from the creation of independent decentralized bodies responsible for receiving complaints and from promoting national commissions not dependent on ecclesiastical authority with the task of verifying the truth of past events.

- More generally, as requested by the Synthesis Report (n. 12j), "structures and processes for regular verification of the bishop's work should be activated, with reference to the style of his authority, to the economic administration and assets of the diocese, to the functioning of the participation bodies and to protection against any type of abuse".

- The just call for respect for the dignity of the human person with regard to working conditions within ecclesiastical institutions (n. 76), must be extended to canonical processes, in particular with regard to theologians, both men and women.