



APORTES PARA EL SINODO ITINERARIOS

ENGLISH

THIRD PART - PATHS

Particularly interesting and significant are :

- . the emphasis on formation (initial and ongoing) to be done together-candidates for ordained ministry (presbyters and deacons), ordained ministers, laity and lay people-and that the formation paths are thought out and animated/formative meetings are offered by ordained ministers and laity/laity-and that they are thought out in interdisciplinary form
- . the way in which the sensitive issue of discernment and decision-making is addressed

PROPOSED ADDITIONS TO THE TEXT

IL 57 - add a reference to leadership formation of bishops, pastors, lay/laity who have pastoral responsibility. The “one” (and the “some”) must acquire tools and skills to be able to animate and lead a “community journey,” accompany and promote processes of reform of God's people, involving other agents (according to models of transformative and cooperative leadership).

IL 56 - add a reference to training on how to deal with newness - conflicts - failures/crises (rationale: we never train on these three aspects of life, which are instead part of daily experience)

THE 56 - in thinking about formation itineraries, make room for mystagogical logic, i.e., the accompaniment of the first years of ministry, which are always particularly delicate. It can be a time when one learns to continually confront the challenges that come from pastoral ministry, in the light of the Word of God, discovering in this the power of the Spirit received in the sacrament.

IL 57 - add a reference to “proposing formation itineraries for the empowerment of women, specifically addressed to them” after the words “alongside seminarians, presbyters, religious and

laity” [rationale: it is not only useful to participate in moments of formation of others, but in some countries and in some local churches it is essential to accompany and support the empowerment of women financially as well]

IL 63 - in ecclesial discernment, one cannot limit oneself only to addressing problems or resolving open issues, but it is also necessary to look at the creativity of the Spirit to grasp from where new ways, paths and spaces of newness are passing. It is good to add in this part (between IL 63 and IL 64 the shift from a prevailing logic of “problem solving” to a “reading of the shoots of newness, which are to be developed, accompanied, cared for as spaces in which the future of the Kingdom of God is ripening by the power of the Holy Spirit.”

IL 65 - “conversation in the Spirit” is to be thought of as the first stage of the discernment process, but in itself it does not lead to decision-making - it does not allow for debating different positions and options - it should therefore be supplemented with different methodologies and approaches (as IL later recalls)

PROPOSAL FOR CHANGE

IL 68 - To facilitate its implementation, it seems appropriate to reflect on the articulation of decision-making processes. In view of a “synodal elaboration of decisions” (IL 72), in order to arrive at a “shared decision in obedience to the Holy Spirit” (IL 70), the decision making (decision taking) that is the responsibility of the competent authority (of the bishop, the parish priest etc.) should be placed as an indispensable phase -because it is constitutive for the specific nature of the ordained ministry- in a multi-step process of decision making (decision making). Decision making is a “common work of discernment, consultation, cooperation” (CTI, no. 69) and deliberation, involving all the components of the people of God, each according to his or her charism and ministry. The ministry of the bishop (and of the pastor for his part) is in and for the people of God: he is the one who convenes and involves everyone to work out the necessary decisions; he actively listens to what “everyone” offers for community understanding and discernment; he solicits the contribution of “some,” especially in participatory bodies, making use of the specific input of people with expertise on the issues under consideration (especially theologians); he is the one who makes the decision and who reallocates to the community what has been decided so that it may be lived and evaluated also through lived practice. His decision making (decision taking) is not an act subsequent to the decision making of the community and its members, external to the process of elaborating the decision: but it is an indispensable stage of this elaboration, a specific phase and entrusted to his personal authority, without this remaining an act “isolated” from the overall process. In a synodical church never can we think of

one exercising in an isolated and monarchical way his ministry as pastor and leader of the people of God (Cf. IL 38).

PROPOSED CORRECTIONS - ADDITION

IL 57 ... formation for ordained ministry (Ratio Fundamentalis Institutionis sacerdotalis and Ratio Fundamentalis Institutionis Diaconorum permanentium).

IL 75 - add "abuse of authority" (not just sexual, financial, conscience abuse)