



## **APORTES PARA EL SINODO**

### **NOTES FOR A MISSIONARY SYNODAL CHURCH IN THE LIGHT OF THE HISTORICAL JESUS AND HIS DISCIPLESHIP OF WOMEN AND MEN**

This theological aid focuses on the first part of the “Instrumentum Laboris” for the second session (October 2024). Above all, in reflecting on “Unity as harmony in differences”, as part of thinking about “How to be a synodal Church in mission”. Faced with this and looking at the contributions of the studies of the historical Jesus and his movement of “a discipleship of equals” (Schüssler, E., 1989), we try to give some notes to think about this Church that wants to re-create itself in a synodal way. For this purpose, I will give some keys to help reflect so that a synodal Church may be credible also for women.

Latin America is a continent that cannot hide the richness of human beings in all their diversity: their colors, their accents, their soils, their skies, their costumes, their lands, etc. Perhaps this helps us to understand that, for Jesus, the richness and diversity of Galilee was not alien to the God in whom he believed. And this he projected in his movement of men and women who followed him on the roads. In this sense, contemplating and knowing how to see Jesus and his discipleship can help us to answer the question “How can we be a synodal Church in mission? Especially if the Church today understands that “synodality can be understood as the journey of Christians with Christ and towards the Kingdom” (5).

One of the particular features of Jesus' discipleship was the presence of men and women who followed Jesus on the roads and learned from his teachings. Under these features it must be said that women were also disciples (Schüssler, E., 1989). If, unlike the Pharisees and Essenes, Jesus had women disciples, we must think that for Jesus women could also contribute to what is the Kingdom of God as an imminent and historical reality, because for this he calls. To this diversity is added another feature. Jesus is followed by people of different social, moral, economic, etc. conditions. And if Jesus welcomed them, he saw in them a great richness. The synodal process can be well aligned in this, since it affirms that valuing the diversity of contexts and cultures is a key to grow in unity (11). Therefore, it seems to be clear that unity should not annul the diversity that we are from our being woman or man, Indian or European, from the South or the North, illiterate or academic, etc.

And, for the sake of space, I mention one more element. Jesus seems to understand that the kingdom of God is everyone's task. Proof of this is that Jesus spoke not only for men to understand how to contribute to the Kingdom of God, but also for women. Thus, he spoke of a man putting a seed in the ground, as well as a woman putting the leaven in the dough. If this is so, it is not possible to put brakes on talents even on the basis of gender, for the Kingdom of God is for everyone. Moreover, there is no text where Jesus is seen setting conditions or limits for women to follow him and learn from him. Moreover, this must be given in a real reciprocity and must be renewed with the times, since it is a gift of God (13). And if it is God's gift given to the human being, and woman is a human being, she also possesses gifts that can contribute to think reality from the justice of the Kingdom. In this sense, as Schüssler, E. (2007) says, the discipleship of Jesus should not be proclaimed if he is not also remembered as the discipleship of women.