



APORTES PARA EL SINODO

LUGARES

ENGLISH

Proclaiming the truth of the Gospel by walking with everyone.

We see that Jesus, without limits of love, limited himself to a real life in space-time on a piece of earth. This implies that, because of this partiality, we can and must seek and discover his message, the wisdom of the Gospel, in all other territorial spaces with other cultural and worldview particularities. Perhaps we have not found it so far because we have been too tied to the centralism and universalism of Western culture and worldview, which was not even that of Jesus, in which he proclaimed the Gospel. It may be that we still do not know the full truth of the Gospel, only from the perspective of that Aramaic-Jewish worldview.

However, we believe that this message is universal and can be partially present in all those cultures that have discovered the sacredness of life in its wholeness and interconnectedness and are in a process of searching for it, as well as Christians who know the Gospel in only one cultural view, that of the West. Recognising and accepting this reality implies interpreting the word 'proclamation' of the Gospel as 'dialogue' between different partners who want to seek the fullness of life together. A dialogue in the different cultures of the partners, because they are different, each one will have a different starting point; but in discovering that they are part of a whole, but not the totality, it opens up the possibility of meeting others who also perceive themselves as parts and who are willing to mutually share their different experiences of searching in which they can complete each other as parts. Evangelisation includes the dynamic of reciprocity, of giving and receiving, of making the journey together. Both need each other to be able to continue walking, both can thank and enjoy each other's contribution to see their own in a new way, with another vision; also to come closer and learn more from each other's way of living and living together, and to understand each other's life, which complements and enriches their own. This way of seeking and finding in the other will lead to a process of friendship and brotherly-sisterly love. For everyone, including Christians, it is a challenge to enter with others on a path of ongoing discernment, looking at one's own with the eyes of the other, which brings a new vision of the other and one's own.

We see more and more that the planet is becoming a global village, a single Common Home, and we do not want it to be globalised by a mixture of the different. Because the diversity of multiple biomes, cultures and territorial cosmovisions leads to the need to get to know each other better and to appreciate and value the long journey made by each one

and to discover the presence of a Spirit that has accompanied them on this journey. All those, communities and peoples, who in this journey and in this quest have generated a sense of belonging among themselves, gather in sporadic assemblies (ecclesia) to evaluate, refocus on the goal and discern the artificial from the authentic in order to revive the journey together towards the same goal. This can have a thousand different names. Each adequately reflects the dream of becoming and living together harmoniously and in balance towards the fullness of life. Examples are: the Tirra sin Males, the Buen Convivir, the Kingdom, Life in Abundance (in fullness), etc. It is always expressed in words, symbols, images, parables, myths and generative rites. However, the sum of all these elements cannot form the universal Church, since they are not interconnected. However, connected by the dynamic exchange of thoughts, ideas, projects and actions, interacting with each other in dialogue-type assemblies, they can complement each other and grow towards wholeness. It is a possible process to build a synodal Church whose symbol will no longer be the pyramid but the polyhedron.