



APORTES PARA EL SINODO LUGARES

ENGLISH

Between the churches and in the world: the concretization of communion

The understanding of an ‘outgoing Church’ has many practical implications. It is not just a matter of going out of the Church, but of immersing oneself in the midst of all humanity in its most diverse realities. It means incarnating oneself! It is living universal fraternity. It means ‘pitching your tent among the people’, just as God did when he sent his Son among us. He did not come by messengers, as he had done before, but in person. And he took care to say: ‘I have come to serve, not to be served’ (Mark 10:45).

If the Church does not understand its role of being ‘salt, leaven and light’ (Matthew 5:13-15), it will become a ‘bubble’ in society that no one sees or cares about. Being salt, light and leaven is not only the task of the laity, but of all those who claim to be disciples of Jesus Christ. And Jesus' warning is stern: “If salt loses its savour, it is of no use except to be thrown away and trodden underfoot” (Matthew 5:13). An insensitive Church, locked in a bubble, is a Church that has lost the only legitimately evangelical power it has, namely that of being salt, leaven and light.

In this sense, recalling Vatican II, ‘all the sorrows, joys, sufferings and challenges of humanity are also all the sorrows, joys, sufferings and challenges of the Church’. So social, political, economic and climate issues also concern a Church that wants to be faithful in serving humanity and the whole of creation, just as the Son of God did.

If we are a living Church, not a medieval museum, we will be able to incarnate ourselves, to be open to all forms of dialogue, with all churches, with all religions, with atheists, with those who think and are very different from us, but who seek justice, peace and care for creation.

This is the challenge of the 21st century for the future of the Church in the world.
