



APORTES PARA EL SINODO

LUGARES

ENGLISH

Trinitarian communion is the paradigm of the realisation of unity in diversity and intercommunication between the divine persons, diverse and one. The Church lives this Trinitarian communion in history to the extent that the diversity of its members, in different cultures and contexts, realises unity through intercommunication in fundamental equality and diversity of ministries. This communion is expressed in organisms and institutions at the service of the Kingdom of justice, solidarity and peace that urge us to live this Trinitarian communion in today's complex history.

From the Constitution *Lumen Gentium*'s affirmation that the Catholic Church exists in and from the local Churches and that in them **the bishops** are its visible principle of unity, it seems important to affirm that in exercising this service they must **incorporate the practice of discernment, decision-making and responsibility in synodal procedures** both within their dioceses (diocesan councils) and with regard to the organs of the universal Church.

In turn, as IL n. 92 states, the profile and manner of proceeding of diocesan participatory bodies (parish, zonal, diocesan councils) should promote a culture of transparency and co-responsibility at all levels. This presupposes that **most of the members of these bodies are not elected by authority (bishop or parish priests)**, but appointed so as to truly express the reality of the community or local Church. At the same time, these bodies should favour in their composition a greater participation **of women, of young people living in conditions of poverty and marginalisation, and of people engaged in plural and secular spheres of society**, where they share on an equal footing with those of other faiths or of no faith the efforts for a more humanising coexistence, and not only of people engaged in organisation and service within the Catholic community.