



APORTES PARA EL SINODO

LUGARES

ENGLISH

Places are the concrete form in which missionary synodal life is born. They allow us to start from physical contexts and concrete cultures and therefore from an incarnation in the history of our ecclesial being and action. As the IL says, it is the urban, rural, migratory and peripheral contexts that provide the historical basis for living the reality of a synodal Church. At this point in the document, the specific contexts and cultures of each local church must be enriched, so as to allow it to start from reality in its synodal processes. But this same reality also opens the possibility of directly encountering the diversity and plurality of people, visions and perspectives. For this reason it must be positively emphasized that the local church becomes the fundamental place in which "the missionary synodal life of the whole Church is experienced more immediately" (89). But it is also the place where diversity flourishes and where conflicts are not well managed. For this reason we must learn to live diversity in unity in an "other" way, which is the synodal one.

Therefore, the emphasis on synodality must lead to ways, forms or processes that are different from what has been practiced in the past, where hierarchy was imposed. The method will be fundamental and central to noting the difference between the new and synodal and the old and outdated. It is the "how" to walk together on the "road" itself. The path of listening, dialogue, consensus, decision, structuring, seeking neither to impose nor to standardize, will be vital if we want to become truly synodal. Unity implies the responsibility of the entire Church, of all its actors, in creating this synodality and of adequate pastoral, social and social.

Therefore, adequate pastoral, social and economic responsibility will help to strengthen this path by transforming our ecclesial experience and reality.

The new ecclesial institutionality will have to coexist in a period of transition with the previous and old ecclesial institutionality. Institutionality must be understood as both the rules, norms and structures of a group with a specific purpose, and the entire symbolic space that gives meaning and direction to the life of that group. For this reason, in this transition, the theme of power and mercy in the style of Jesus of Nazareth becomes fundamental in the concretization of the new institutionality in a

continuous formative process and in dialogue with other realities. So that the ecumenical and interreligious ecclesial realities, as well as the relationships with social and civil groups, will be elements of enrichment of central importance for a synodal Church as a whole.

In this way, synodality arises from concrete realities and specific cultures, which, in a circular, listening, participatory process and methodology, with responsibility for all the subjects involved, with creative creation of new ways and forms, strengthens the structural and symbolic institutionality in the Church. New forms of relationship, responsibility and ongoing formation will allow the local Church, in dialogue with other local Churches and with other social and civil groups, to seek unity from diversity, allowing it to be and act in its own way, but also to feel part of something bigger, which is the universal Church.