



APORTES PARA EL SINODO

SUGGESTIONS - PART IV - THE PLACES

POSITIVE

- the most mature attention to socio-cultural contexts in order to rethink the forms of ecclesial life and configuration of Christian communities
- the constitutive ecumenical openness
- the valorization of plurality/pluralism in order to achieve a more authentic ecclesial unity, with the overcoming of those perspectives that have identified “unity” with “uniformity” for centuries
- recognition that there can be a be “a difference of pace” among different local churches (IL 95) - this ensures a more complex and organic vision of Tradition, which can also include differentiated development over time.

SUGGESTIONS for necessary parish reform, as written in EG 28

IL 89 - **replace the last sentence “At the same time ...missionary” with.**

“The parish has seen in the course of its history numerous changes, but always it has remained central in the dynamic core of its identity: a community that is born and develops from missionary proclamation for the people of a territory and lives as a Eucharistic community, gathered around the altar to celebrate the life that God gives. Gospel, presence in the territory, Eucharist, and community life are the elements that have always have identified the parish, even as its configurations and organizational modes have changed. In the changed social context, it is necessary to rethink the forms of belonging of people to a specific parish, going beyond the criterion merely related to domicile -defined by the Council of Trent-, to think about forms of pastoral responsibility assumed and declared in and for a specific parish community (parish of election, with a “public declaration of belonging to a specific parish community”). This does not mean to underestimate or deny a direct relationship between a parish community and a specific and defined territory, on the contrary, but to think in a form appropriate to today's baptized people's belonging: the relationship with the territory must in any case be guaranteed in the

form of a presence of sacramental life and proposal of formation addressed to all those who live or refer in that territory, so that God's gift of grace may be effectively guaranteed for all; and above all, it must be thought of in the sense of a witness of life in love and communion that only a community, a set of people united in faith and capable of sharing, can offer.”

ADD BETWEEN 94 and 95 - a new paragraph calling for the establishment of a diocesan (and parish/zonal) Commission for the promotion of synodality and formation in synodality.

Rationale: It is necessary for a specific group to keep alive, after the Synod, the focus on synodality and work for a reform in a decidedly synodal perspective of diocesan bodies and structures.

IL 88 - correction - remove the adjective “mystical” in the expression “body of Christ.”

Reason: Vatican II avoids this expression, though traditional, and possibly prefers to speak of “body of Christ mystically united with him.” In any case, it is not necessary here.

ADDITION AFTER 99 - “One can think of a celebration every 5 or 10 years of diocesan synods in the same year (on the same theme for the same region) and then celebrate at the end of that year a provincial council to gather the fruits of the diocesan synods on the theme and define a common path.”