

A caring Church in Synodality

Uma Igreja que cuida na Sinodalidade

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Abstract

The Kingdom of God presented in the Gospel reflects Jesus' own way of being. He invites everyone to be members of a participatory mission to listen to the call received in Baptism: to be prophets of mercy and hope in a church that cares by going forth to meet people who experience various forms of pain and human misery. The goal is living "synodality" with creative audacity in fidelity to the deep message of love, to be guided by the Holy Spirit with discernment and openness to grace. The spirituality of care supposes the political and transformative dimension of a church which goes forth, which considers the integral dimension of the person, their process of care and reconciliation, the care of the common house and the creation of safe environments of collaborative and synodal work. The Gospel proclaimed by Jesus with his testimony of love and dedication actualizes the Kingdom of God by calling us to serve a mission, to listen to the call of our baptism and to live the prophecy of mercy and hope. To be a caring church is to feel various forms of human pain and misery that move us toward "synodality."

Keywords: Synodality. Conversion. Discipleship. Creative audacity. Baptism.

Resumo

O Reino de Deus apresentado no Evangelho reflete o próprio modo de ser de Jesus. Ele convida todos a serem membros de uma missão participativa para ouvir o chamado recebido no Batismo: ser profetas de misericórdia e esperança em uma igreja que cuida, saindo ao encontro de pessoas que experimentam várias formas de dor e miséria humana. O objetivo é viver a "sinodalidade" com audácia criativa na fidelidade à mensagem profunda do amor, para ser guiado pelo Espírito Santo com discernimento e abertura à graça. A espiritualidade do cuidado supõe a dimensão política e transformadora de uma igreja em saída, que considera a dimensão integral da pessoa, seu processo de cuidado e reconciliação, o cuidado da casa comum e a criação de ambientes seguros de trabalho colaborativo e sinodal. O Evangelho proclamado por Jesus com seu testemunho de amor e dedicação atualizam o Reino de Deus ao nos chamar para uma missão participativa, para ouvir o chamado do nosso batismo e viver a profecia da misericórdia e da esperança. Ser uma igreja que se importa é sentir várias formas de dor e miséria humana que nos movem em direção à "sinodalidade".

Palavras-chave: Sinodalidade. Conversão. Discipulado. Audácia criativa. Batismo.

Introduction

Brotherhood in Christ is the practical perspective of synodality. Considering this dimension in a society in crisis, a caring church not only gives hope, but also strengthens the spirituality of community with the fruits of peace and good¹. It is to move from an opaque, closed and self-referential life towards a more universal and fraternal/sorernnerly “we” in mission according to the charism we have received².

The various ruptures experienced by people in wars, genocides or forced displacements reflect the concern already addressed in the encyclical *Laudato Si*³ in which Pope Francis formulates the socio-environmental crisis as a major situation of deterioration of fraternal relations. This was followed by *Fratelli Tutti*⁴ and recently by *Laudate Deum*⁵). In these documents we can observe a new way of proposing both the social doctrine of the church and the need to create a pact for life and the development of humanity⁶.

A caring church which goes forth proposes a synodal way to invite people of God to live their baptism as Lord’s fellows who gather themselves to pray, to discern and to make decisions in the community. Even though, many people who listen Pope Francis’ message are still sceptic of a possibility of change and renewal. The following questions will help us to guide the reflections and thoughts about synodality: Where is the Spirit of God at work today? How do we ask ourselves this question in fellowship and how can we be a church that goes forth to meet the Spirit? The aim of this research is to find some theological arguments and good practices of a caring church in synodality. That shall be the proof of a refreshed institution which follows Jesus christ’ steps.

As conversion is a main step along this journey, people of God must learn creative audacity to discover Jesus’ pedagogy through humility and love. It is also very important to strengthen a spirituality of care among people and institutions. Some conclusions are proposed at the end of the study. They will try to elaborate some considerations as steps of a synodal way.

1. Learning Creative Audacity

Being a caring church in synodality is not a slogan or a buzzword, but a way of being. For this it is essential to have a disposition to personal and communal conversion that purifies our intentions, makes us recognize the beam in our eye and thus bring about a transformation that begins first in ourselves and only then becomes visible in the change we expect from others. With the humility of the Gospel, we can open ourselves to the creative audacity of discovering the love of God, who is faithful, and experience the joy of loving and serving in the synodal style proposed by Christ in the Gospel itself through the church.

- 1.1 The pedagogy of Jesus leads us first to the conversion of discipleship, to live discipleship in communion, participation and mission. These three dimensions of the synodal journey are of great importance to understand how the Spirit unites and does not divide, how the Spirit makes me part of the church to be able to act in it, and how mission then also implies the deep conviction of God’s grace in us:

³ Jesus answered and said to him, “Amen, amen, I say to you, no one can see the Kingdom of God without being born from above”.⁴ Nicodemus said to him, “How can a person once grown old be born again? Surely he cannot reenter his mother’s womb and be born again, can he?”⁵ Jesus answered,

¹ ASTI, F., Teologia spirituale ed esperienza spirituale cristiana, p.100.

² WOLE, O., Communion, Variety of Charism and Mission in the Church, p.106.

³ FRANCIS, PP., Praise Be to You-Laudato Si’: On care for our common home, # 23

⁴ FRANCIS, PP., Fratelli Tutti: encyclical on fraternity and social friendship, # 12.

⁵ FRANCIS, PP., Laudate Deum: To all people of good will on the climate crisis, #11-18.

⁶ CAPORALI, F., Ecological Conscience and Peace in the Social Doctrine of the Church, p.68-69.

“Amen, amen, I say to you, no one can enter the Kingdom of God without being born of water and Spirit (Jn 3, 5-7).

- 1.2 The image of an impetuous wind that moves presents us with the initiative of God who works in his creatures to touch the exterior of the person and reach his innermost core.
- 1.3 Adherence to the message: this means that after following and having experienced the power of the Spirit blowing like the wind, we participate in the divine life in us, being born again into another way of conceiving fraternity. This entails the Dynamic of service and a new disposition to welcome the Word in the celebration of the Eucharist, which is communion, closeness, joy and the presence of the Spirit's action. Hence, the conversion that takes place in the following of Christ⁷ opens to the confession of faith as an experience of brotherhood in Christ and daughters and sons in the Christian family.
- 1.4 Incorporating the above can lead to a new form of communion and participation that sends us to care in mission to the existential peripheries, especially to those who are most vulnerable and in search of a true peace that flows from the Christian commitment of the baptismal vocation.

2. Spirituality of care

Although this journey of faith in the church is accompanied by divine grace⁸, sometimes our fraternity has been closed to the encounter of a universal brotherhood and the consequent opening of the heart to God. Hence, being born again as proposed in John's gospel (Jn 3) is the confirmation that metanoia or conversion is verified in the person and the community when the central motivation of the person and the community is ready to care, to go forth of oneself to heal the wounds of those who lie on the roadside in every situation of pain and human misery⁹. The spirituality of care is at the heart of the church's mission and synodality presupposes this conversion of discipleship, joy of service and commitment to peace¹⁰. The spirit is entrusted to us to grow, to give life and to communicate the good news. It is not a spirit for division, omission or neglect and mistreatment. It isn't to die. This implies then that we are truly present here and now committed to that search for God's grace.

This path of personal and communal spiritual conversion is another way to explain what synodality is: a call to live in a missionary church, which follows the Lord in communion with the Trinitarian Love. To fulfill this transformation, it is compulsory to go through the practice of discernment in an ecclesiology of the People of God¹¹. To live the mission is to accept with humility the spirit of union and to be bridges that unite the shores and borders to communicate peace, to be bearers of communion in an experience of care that brings the synodal journey in the Church¹². It is about living with creative audacity to rekindle the gift received in our baptism and to re-signify every act of love from the spirituality of care, which also implies selfcare as a manifestation of the divine will. It is to decide to live an integration of faith, hope and charity, as well as to stop serving the *diabolos* (Διάβολος) that separates, disunites, disperses. Jesus in the Gospel invites us to gather the flock and to opt referentially for the lost sheep to obtain mercy.

A spirituality of care in the church embraces the teachings of Jesus from the centrality of the mission of the beatitudes and especially following the golden rule of Mt 7,12. The law and the prophets are condensed in a positive, proactive and integrative way as proposed by Jesus. He invites us. To concentrate all the energies of the human person pointed out in Deuteronomy (Dt 6) and the Pauline teaching to respect others with the dignity of the daughters and sons of God¹³. Therein lies the creative audacity that is made

⁷ SANDERS, J. O., *Spiritual discipleship: Principles of following Christ for every believer*, p. 86.

⁸ MEJÍA, J. J., *Manifestaciones contemporáneas de espiritualidad*, p. 373.

⁹ CARDONA, H.; MONTAÑO, C., *La Sagrada Escritura en la vida de la Iglesia de América Latina y el Caribe*, p. 270.

¹⁰ CUADRADO, E., *Reflexiones acerca del arte del buen vivir*, p. 8-9.

¹¹ BECQUART, N., *Synodality: A Path of Personal and Communal Conversion*, p. 68.

¹² SVATON, R., *We do not walk alone on the path to God's Kingdom*, p. 144-145.

¹³ SICRE, J. L., *El Evangelio de Mateo. Un drama con final feliz*, p. 68.

possible by conversion to the synodal path of listening, humility and responsibility for those who lie by the wayside. Without conversion, without this deep sense of reparation, we will not be able to listen as a caring church and it will be difficult to make this synodal journey or experience the joy of fraternity¹⁴.

Episcopalis Communio, written by Pope Francis, exhorts us to ask the Holy Spirit for the people involved in the synodal process of listening, so that they may accept this gift and be able to listen to God to the point of listening with him to the cry of the people, and in listening to the people to breath in them the will to which God calls us. Without conversion of heart there is no listening possible¹⁵.

The sacrament of baptism is of central importance in this synodal process¹⁶. It avoids a skewed perception of ecclesial participation as a privilege of the few, and a disengagement from the spiritual strength that comes from mission in Christ. Just as the Spirit blows where it wills, so that spirit is shared with those whom divine providence places in our path. Thus, gratuitously it becomes an opportunity to communicate the love and care that God offers to his children in the dignity of the triple mission of the gift received: royal priesthood as a chosen people, prophecy of those sent on mission and reflection of the kingship of Christ to serve. It is up to us not to be impediments to God's grace, but on the contrary, to be people who live this dynamic of discipleship in the risen Lord¹⁷.

How can we live this creative audacity in Fidelity to the Spirit and open to the mystical overflow of the Gospel? It is about walking with vitality, even despite the challenges of the present time: generational fatigue, the decline of vocations to the priesthood and consecrated life, the scandals of abuse and clericalism¹⁸ violence and extreme vulnerability, among others. It is to understand that the following of Christ makes us recognize a new call to share our life and mission with all people of good will who also feel called from their baptism. God's will be that we have life in abundance, therefore it is a call to live with hope and in fullness from the very essence and heart of the Church.

Amid sin and despair, the Lord continues to invite his people to walk in a process of conversion. This presupposes listening to all members of the Christian community, insertion in diocesan discernment, in the national structures of consecrated life (in one's own congregation of institute), and in this way feeling that God invites us to dialogue with reality. The baptismal vocation and its synodal style do not imply living in a bubble. Fraternity cannot be confinement but the opportunity to be bold with creativity so as not to look for ourselves, not to create securities in an insecure world. It is to find that sustenance that invites us once again to be Church in going forth, that is, communion with God's friends: the poorest, participation with those who are furthest away¹⁹ and living the mission to feel the strength of the Spirit that makes us build the ecclesial community²⁰.

Nor can synodality be a selfish or elitist option. On the contrary, Pope Francis invites us to dialogue with reality. If there is someone in the environment of the institution or of the family or of the institute itself who in some way does not commune with what we profess, it is an opportunity to live inclusion and to confront our conversion and to go out to meet them. In that way we will be a synodal church that cares and protects, a community that lives this charism from the depths of charity. Only in this way will we experience the propitious moment (καιρός) to renew ourselves as a community of faith towards this universal fraternity.

The divine plan manifested in the discernment of the Father's will that we may all be one (Jn 17,20-23) leads us towards an ecclesial we. With sorrow we note that our "we" is sometimes weakened and sick; it is apparently alive, but it is dead. The sap of the spirit does not flow through it because its fabric is gnawed

¹⁴ MARMION, D., 'A Church that Listens': Synodality in the Life and Mission of the Church, p. 447; BARGA, T. The New Evangelization in the Light of Evangelii Gaudium: a Template for Pastoral Formation and Ministry, p. 53.

¹⁵ FRANCISCO, PP., Constitución Apostólica Episcopalis Communio Sobre el Sínodo de los Obispos, p. 695.

¹⁶ SVATON, R., We do not walk alone on the path to God's Kindgom, p. 141.

¹⁷ OGDEN, G., Discipleship essentials: A guide to building your life in Christ, p. 76.

¹⁸ ARENAS, S., Desclericalización: antídoto para los abusos en la Iglesia, p. 25-26; LEAHY, B., "Going Deep, Going Forth, Going Together", p. 353.

¹⁹ ECKHOLT, M., The Church "Which Goes Forth" and the rediscovery of partnership, p. 8.

²⁰ MENZIES, A., An Awakening of the Spirit, p.11-15.

by hatred, division and pain. The passage of the demoniac of Gerasa (Mk 5,1-20) presents Jesus who encounters this person oppressed by a sick us. He asks for the name and the answer is “Legion” because they were many. Outside the Church in communion there are many demons who are crying out: “help us”. They are those people who instead of gathering, divide and without realizing it, they are also part of the ecclesial community. Their name is “Legion”, and it is precisely there that the Lord invites us to bring Mercy.

By insisting that the initiative is God’s, we are indicating that we are part of a divine project whose communal manifestation takes place on the feast of Pentecost (Acts 1,1-25). The image of Mary with the apostles is profoundly ecclesial. Receiving the Spirit under tongues of fire represents unity in diversity, communion as a horizon of integration: the divine plan is that we come together from the great dispersions of our lives to be one people.

Brotherhood, as the genuine spirit of Christian conversion, transforms all rivalry, death or dispersion into a true and deep life of unity of brothers in community (Ps 133). Likewise, we reflect on the centrality of the Spirit of God: “the challenge facing the Church is precisely to convince people of its *bona fides* by responding to their deepest spiritual longings and intellectual searching”²¹. Unless the Lord builds the house, the builders weary themselves in vain (Ps 126). From this arises the cry for a fraternal life to be lived in the spirit of synodality in today’s world, from our knowledge, traditions, joys and sorrows, to realize “The project” dreamt of by Jesus:

A “Church which goes forth”, as Francis call it in *Evangelii Gaudium*, is a mission-focused Church which accepts the challenge of partnership, because God Himself has partnered with man through Jesus Christ, a Church which accepts in trust that by going forth and continually bonding with others it will discover the face of Jesus Christ.²²

The one who acts against the community causes as much harm to the community as the one who omits to participate in it, for the one who does not gather, scatters (Mt 12,30). The task is to go out to the encounter, to unite what is separated, to be a bold and creative witness of a reparation through a profound conversion in which we not only go out to the existential peripheries, but first of all we recognize ourselves in them: we realize that we too live, sometimes without realizing it, wounded on the roadside as in the parable of the Samaritan (Lk 10,25-37). Thanks to the synodality approach we can understand that the ecclesial assembly can be wounded and in need of conversion. “He who does not gather, scatters”. Living in fraternity is the first symbol of a healthy vocation, which enjoys being gathered around the Eucharist, because we feel the invitation to live in gratitude for communion, participation and mission.

Jesus’ plan for the Kingdom of God makes us live the election as an actualization of the vocation received in the sacrament of baptism. Thus, we have been invited to live in communion, participation, and mission. We have been sent to the lost sheep of the House of Israel, that we may be one, under one shepherd in visible unity so that the world might believe. Therein lies the heart of mission. Extrapolating from this, we can say that the first mission of our baptismal being is to live in community.

The mission is not to have more students in schools. The mission is not to have more people attending the Eucharist and to be happy about it. The mission is really to discover, in that depth of spirit, that the Lord is inviting us to make the world believe: that our fraternity, in which we live, to which we have been destined, really be a witness for the world to believe. And if we fail to do that, we have failed in the most important mission. The mission does not lie in holding or exercising positions of leadership, administration, or social assistance for the poor. All those who have been called to the fraternity bear witness to charity through the spirit of synodality. This is the sign for the world to believe in the power of the Spirit,

²¹ TWOMEY, V., Contemporary Irish Catholicism, p. 99.

²² ECKHOLT, M., The Church “Which Goes Forth” and the rediscovery of partnership, p.16.

who brings us together in a dynamism of respect and service. Not to be admired in a larval Pharisaism, but to be lived out in the profound humility of the disciple of Christ.

The icon par excellence of this spirit of humility is the Virgin Mary: boldly creative in her response of faith to the plan of salvation: humble to become a handmaid and to go forth to meet the needs in her visit to her cousin Elizabeth (Lk 1,38-56) as a Church that cares and saves in this spirit of synodality.

The German theologian Heribert Mühlen presents life in the Spirit in *Mystique Persona*²³. If we love one another, God abides in us and his love in us has reached its fullness. This life in the Spirit is to live in love, to feel the permanence of God, which leads us to live in that fullness of silence and trust on sonship in the Son. This implies a dimension of covenant, of task, of relationship and encounter. Baptism strengthens our union with God in the sacrament. It ratifies our vocation to holiness. Unity is therefore not a quality of the world, but its task. The task of becoming one in Christ involves forming unity in the world as a never-ending work, according to the philosopher Martin Buber.²⁴ Hence, we participate in equal dignity for the listening to others and the respect that favors dialogue and the possibility of relating towards a consensus as synodality enables us to make a journey together in the search for the common good and truth.²⁵

The Spirit also speaks today through secular prophets (Gandhi, Desmond Tutu), who from their culture show the will of God translated into values. There are prophets, who are not Christians or Catholics, but who are in the world speaking what Christ transmits to us. Another model which integrates prayer with action is the Swiss mystic of the late Middle Ages, Nicolas von Flüe (1417-1487)²⁶, in Switzerland. This lay man discovered his vocation by bringing the Christian message from his solitude but with joy²⁷. On this spiritual path he came to maturity after many years of searching. He painted a wheel in the chapel next to his humble abode, symbolizing the spokes of the Trinity and the works of mercy. The alternating points, one outward, one inward, represent the need for relationship and encounter in the manner of Incarnation, the Passion and the sacraments in a movement of ascent and descent. We are not called to be a lamp from without and darkness from within, but to live in unity, to be the light of Christ, both without and within.

This Alliance as a relational task will involve a process of mysticism of encounter. Changing our attitude from an ego at war to an ego of friendship (*filia*). From being an empathic soul to being a magnanimous soul (a great soul). Not to remain in the dictatorship of the “I”, where everything I do is perfect, but to live in fraternity from the synodality of a communitarian union that really does not remain in deception but is open to friendship (Jn 15,14-15).

Jesus befriends us and calls us to live in brotherhood to build communities with a soul, from the revolution that generates a joyful and vital we, towards a new we. The “I” is constituted in the encounter with a “you”, and from that we really come out strengthened and renewed, repaired by the power of the grace of the Eucharist. This communion is the invitation of the Trinitarian God to live in fraternities with a soul. The opposite would be fraternities that have accommodated themselves to the milieu but do not transform the milieu. That is why the I/we is built in this encounter with the you and the person with whom we work, respecting them, even loving our enemies. If we manage to reach that level, we have then been able to grow to that personal conversion, which means then yes, widening a circle that grows towards the “we” to stop being only *Homo Sapiens*, and to reach that experience of *Homo Capiens*. Not only a human being who knows, a person who has information and knowledge, but a person who has processed it and discovered it as the center of their vocation.

²³ MÜHLEN, H., Der geschichtlich neue Weltbezug der Philosophie, p. 164.

²⁴ MARGULIES, H., Will and Grace: Meditations on the Dialogical Philosophy of Martin Buber, p. 77.

²⁵ GONZAGA, W., “A Verdade do Evangelho”, p. 79; SEMPÉ, L., Yo y Tú, Martin Buber. Revista Peruana de Investigación Educativa, p. 188.

²⁶ KAISER, L., “Nicholas of Flüe-Brother Nicholas: Saint of Peace Throughout the World”, p. 16.

²⁷ FREY, B., Peace, war, and happiness: Bruder Klaus as wellbeing facilitator, p. 222.

2. Synodality as the way of church

The path of synodality is the path that God expects of the church in the third millennium. This is what Pope Francis proposes in his speeches and writings. What does this synodality consist of? It is to walk together. Not being afraid to live together, to imitate Jesus in our walking together, having the feelings of Christ. It makes a goal within a horizon, not a journey to nowhere but a synodal journey. A journey together in search of God's will, and, of course, today, in contemporaneity. It is not about living in perfect communities for what was the 20th century. It is about discovering the challenge of community today, in the 21st century, renewing and opening ourselves to cooperative work in the challenge, praying for one another and so from collaboration²⁸. Not being an impediment; gathering, not dispersing. Therefore, conversion in a synodal spirit implies making our examination of conscience based on God's will. What is the Lord inviting me to do today in contemporary times?

Pope Francis invites the whole Church to question this synodality, each in his or her own vocation, first as baptized and then as called by the Lord. It is about a new synodality, a new way of working together. A catholic, universal synodality. A synodality in a pneumatological key in search of the Spirit (Jn 3) who invites us to proclaim, announce, denounce prophetically in charity by living a journey of reparation²⁹.

The various peoples are also on pilgrimage towards the Kingdom of God. The Holy Spirit mobilizes in a mystical way the whole of humanity through his charismatic and visionary messengers with the vision of the Spirit of God from the Eucharist towards this charism of reparation to give life and to show how he loves Christ. This other synodality respects the rights of humanity, respects the human being, cares for him, protects him in such a way that it becomes global, that is, the revolution of tenderness and love³⁰.

A church that cares in synodality cannot be content with an ethic of minimums, but is willing to live in the Spirit of the law of charity, therefore, we must always be struggling and dissenting in order not to accommodate ourselves to the spirit of the world that conforms us to the minimums. While living the minimum of consensus is already a good thing, it is not enough. Our vocation is not to the minimum³¹. The vocation in the Christian life is for total surrender. Obviously, each according to his or her vocation. In the beatitudes the program of the Kingdom of God is presented (Matt 5). They will be summarized later in Matt 7,12: "In everything, therefore, treat others as you would have them treat you. This is what the law and the prophets are all about". That is the so-called golden rule. It is a positive, prophetic formulation. What this testimony does is to generate in others a movement of reciprocity. Once conversion has begun in us, we can prepare ourselves to achieve the mission that God had in store for us today, because I have lived it first, so that I can bear witness that it is possible to live in peace. If we manage to live in peace, then we are transmitting peace to those around us from a deep conviction of the Spirit, not out of obligation but because it springs from the prayer of a synodal church that cares, that goes forth to meet the brother in distress, and that is the fruit of contemplation in the spirit of Christ³².

This synodality is universal, catholic, like people, of different colors, sizes and shapes to walk together. Where do we walk together? To the abyss, to the precipice, to destruction? Or do we walk together towards the search for the Kingdom being *Homo Viator*, that is, the one who goes on pilgrimage, walks, and seeks Christ. The one who really goes forth to meet the Risen One, the one who makes the way of Christ, carrying our opprobrium towards an inverted pyramid where we really recognize the action of God in the weakest and an anticipated synodality because Christ has anticipated the Grace of God³³.

²⁸ RAMÍREZ, G., Aportes de la teología de la liberación a los desafíos pastorales de Latinoamérica, p. 52

²⁹ MARTIN, J., My life with the saints, p. 352

³⁰ KASPER, W., Pope Francis' Revolution of Tenderness and Love, p. 36-37.

³¹ VOS, P., The relative good of work, p. 15.

³² FROHLICH, M., Spirit, spirituality, and contemplative method, p. 36.

³³ BARCLAY, J. M., El poder transformador de la Gracia, p. 81.

Conclusions

If synodality is the work of the Spirit (πνεῦμα): Where is the Spirit of God at work today? How do we ask ourselves this question in fellowship and how can we be a church that goes forth to meet the Spirit?

1. Listening without imposing. It implies a profound listening and for that, we need to silence the noises, to make a profound pneumatology of creation, that is to say, to really believe that God creates with the Spirit, that he does not seclude us but makes us go forth as Church towards the neediest, and in such a way that we can live that fraternity today.
2. Walk with others. If you want to go far, walk with others. Don't isolate yourself. It depends on your choice of life. I really want to go far where God sends me, or it is to walk at the pace of the community. Walk with all peoples in global governance towards a global economy towards the common home as proposed by *Fratelli Tutti*³⁴.
3. This is also for the contemplative life which we are invited to integrate. Contemplation and action. A deep listening, a conversion that really leads us to live the dynamic of humility towards communion and the centrality of prayer. Therefore, I also hope that this meeting will not only be information but that we will make it prayer. Today we are asking for conversion to live boldly and creatively in synodality.
4. Share the mysticism of *Evangelii Gaudium* from loving God with all our heart but remembering the golden rule from Matt 7,12, in a reflection of God's love, in a community in which all have one heart, one soul and everything is in common.
5. How to make this synodality prophetic? It is a synodality that does not monopolize the word or the decisions, that does not hit the table with its fist to say: Here is done what I say. Where there is a synodal tendency, it's to open our arms, our hands like Christ and unite ourselves as Mary joins the mission of Christ. Communities without soul can never be synodal. Communities without missionary passion, either. Therefore, prophetic synodality is to feel the passion of the mission, but from that deep respect for being magnanimous communities (great soul).
6. A church where women find a place that the spirit of God has reserved for them. Where today Jesus gives her that space, that protagonism, that opportunity to feel like a fulfilled woman in Christ. A church without clericalism, without machism, in which we recognize the diverse charismas, the diverse ministries and a poor church with the poor. That would be the route where Christ has traced the path for us, has opened for us with His life, His death and His resurrection; a synodal path.
7. And deeply passionate about Kayros (καιρός), that is, the action of the Spirit today that brings us to our time: to know that we must respond today with tools for today; with language and actions for today. This is as a Dynamic process, a path to follow, where the Spirit does not dilute the charisma, but rather makes us find, giving birth to that same passionate charisma again. Therefore, a synodal search in fraternity is opened to the excluded. To those who are on the margins and borders, such as the crisis of abuse, the social outbreak, the pandemics we are experiencing. Go forth on mission feeling sent by the passion of the Kingdom in humility, in transparency, where the Spirit really gives us strength to evaluate, discern and seek new expressions of synodality.

The way of the Lord leads us to be experts in communion, inserted in the people of God, as a church going forth to bring the good news to the world, amid those hungry, thirsty and suffering masses. Called to share the dynamism of the Spirit and avoiding the temptations of uniformity versus the integration of unity in plurality; the deification sought by clericalism and self-referentiality and the temptation of a false tranquility. Pope Francis invites us to make trouble, to problematize ourselves. From us to achieve that change in society. In this way, like this beautiful flower, like the daffodils, like the joy of spring, discover

³⁴ FRANCIS, PP., *Fratelli Tutti*: encyclical on fraternity and social friendship, # 171-173.

that invitation of the Spirit to be like the Gospel, new fresh flowers, that exhale a perfume of a prophetic, renewed fraternal life, reconciled.

The synodal path is carried out in two directions: on the one hand from the inside to the outside in the manner of Trinitarian love, and on the other hand from the outside to the inside through the works of mercy. Contemplative prayer is the privileged field to collect the fruits of the Holy Spirit without disconnecting from the reality to which Christian commitment invites. It is a political option to live in harmony with creation and redemption as a mystical and eucharistic path of reconciliation in the life of brotherhood of the church.

How to live with passion? That is, how to let ourselves be guided by the Holy Spirit? There are everyday acts of piety, prayer, communion as good opportunities to grow in faith and love. Then, favoring bringing the community together and creatively finding innovative ways that allow meeting and union of spirits and from there, feeling that this vocation to which I have been invited and that I share with the staff of the different institutions, makes us live a universal brotherhood, because the world today does not want theories but wants to see testimonies. Just like in Jesus' time, miracles, to believe that He really is the Son of God. We in faith have felt that call, but we must feed that strength of the spirit allowing it to be like those channels of mercy.

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