

# CITP

**Cahiers Internationaux de Théologie Pratique**  
Publication scientifique en ligne

Série « Documents »

Synodality and the Roman-Catholic Church  
An Academic Bibliography 2013-2023  
3<sup>rd</sup> édition

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n°  
17

MIS EN LIGNE EN :

novembre 2023

**Synodality and  
the Roman-Catholic Church  
An Academic Bibliography 2013-2023**

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3<sup>rd</sup> edition (Nov 2023)

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## **Methodological Justification<sup>1</sup>**

Any bibliography is the result of a selection process in which a set of criteria for inclusion and exclusion specify what is and what is not relevant for this particular presentation of material. What is specific for this bibliography is that it is an academic bibliography on Synodality and the Roman-Catholic Church in English, French, German and Spanish for the period 2013-2022. It was composed in the context of research project on the academic reflection about the emerging concept of synodality, at the service of both the Synod 2021-2024 and the academic community. The project's ambition is to provide an overview of that reflection, for which a bibliography is a first step.

While this bibliography builds on existing bibliographies, it also complements those by being more recent as well as by its methodological transparency and its attempt to be comprehensive. In what follows I will first introduce three major other bibliographies, then explain the set of inclusion criteria used for this bibliography, and finally present the method that was used for searching.

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<sup>1</sup> Please cite this work as Jos Moons (ed.), "Synodality and the Roman-Catholic Church. An Academic Bibliography 2013-2022," *Cahiers Internationaux de Théologie Pratique*, série "Documents" n° 17, en ligne : [www.pastoralis.org](http://www.pastoralis.org), mars 2023 (1<sup>st</sup> edition).

A bibliography remains imperfect. For various reasons it is nearly impossible to trace, access, and assess all relevant publications. Any suggestions, therefore, are more than welcome (jos.moons@kuleuven.be). Finally, I wish to thank various colleagues for their help.<sup>2</sup>

### **Other Bibliographies**

In 2020, Alessio Dal Pozzolo and Simona Segoloni Ruta published a “Bibliografia internazionale sulla sinodalità (2005-2019).”<sup>3</sup> Their choice for the period 2005-2019 is a practical one: Aldo Moda had already published a bibliographical essay on the foregoing period. Dal Pozzolo and Segoloni Ruta structure the material according to the five languages that they cover: Italian (7 pages), English (1½ pages), French (2 pages), German (almost 6 pages), and Spanish (1½ pages). The composers focus on the bibliography itself, without much methodological presentation or reflection. The bibliography is followed by a short overview essay.<sup>4</sup>

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<sup>2</sup> I should name Rafael Luciani (UC Andrés Bello and Boston College), Arnaud Join-Lambert (UCL Louvain), Bruno Spriet (Porticus), and my KU Leuven colleagues Judith Gruber and Jens van Rompaey.

<sup>3</sup> Alessio Dal Pozzolo and Simona Segoloni Ruta, “Bibliografia internazionale sulla sinodalità (2005-2019),” in Riccardo Battocchio and Livio Tonello (eds.), *Sinodalità. Dimensione della chiesa, pratiche nella chiesa* (Padua: Messagero, 2020), 377-395. For the period before 2005 they refer to Aldo Moda’s essay “Sulla sinodalità. Per un percorso bibliografico,” in Giovanni Ancona (ed.), *Dossier Chiesa e sinodalità* (Gorle: Velar, 2005), 205-329.

<sup>4</sup> Simona Segoloni Ruta, “Nota sulla bibliografia in lingua italiana successiva al 2005,” in Battocchio and Tonello (eds.), *Sinodalità*, 397-403; note that this is a short analysis, not a methodological account.

In 2021, Juan Carlos Fernández Menes published another bibliography, this time in Spanish.<sup>5</sup> Fernández Menes presents the material according to genre: magisterial texts, reference works, and other sources. He covers “the big languages of the European continent,” a choice he justifies by suggesting that most of the material has been written in those languages.<sup>6</sup> Thus, in addition to the languages covered by Dal Pozzolo and Segoloni Ruta, Fernandez also includes (a few) Portuguese publications. Finally, he announces that he will not include editorials, small articles, book reviews, and so on; he seems to focus on more elaborate articles.<sup>7</sup> Fernandez Menes displays more methodological awareness than his Italian colleagues. He opens with some general considerations about synodality that help the reader to situate the bibliography. He is especially to be applauded for being transparent about the choices for certain languages and for a specific type of text. Still, there is certainly space for a more elaborate methodological presentation and justification.

In 2022, Arnaud Join-Lambert published the 10<sup>th</sup> revised version of an overview article on synodality in French, that he has been updating since its

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<sup>5</sup> Juan Carlos Fernández Menes, “Bibliografía sobre la sinodalidad,” *Salmanticensis. Revista de Investigación Teológica* 68 (2021): 351-381.

<sup>6</sup> “[N]os limitamos a las grandes lenguas del continente europeo que, por otro lado, concentran la mayor parte de la producción bibliográfica,” Fernández Menes, “Bibliografía sobre la sinodalidad,” 354.

<sup>7</sup> “[D]escartamos la multitud de editoriales de revistas y pequeños artículos que abordan el tema, de breves intervenciones y reseñas en multitud de publicaciones y que pueden encontrarse con facilidad en buscadores especializados,” Fernández Menes, “Bibliografía sobre la sinodalidad,” 354.

first version that was published in 2017.<sup>8</sup> The main part of the article consists of a fascinating list of diocesan synods, synod-like gatherings, and local councils around the world, with useful links to resources, both in the form of official documents and (academic) articles on those synods. The article concludes with a more general, eleven pages long “selective bibliography.” Join-Lambert lists material from the 1970s to our time in English, French, German, Italian, Spanish. The material for the years 2019-2022 Join-Lambert puts in a separate section with “recent” literature.<sup>9</sup> The size of Join-Lambert’s work is enormous, covering more than 100 pages.

In what follows, I will present the inclusion criteria for my bibliography. In the first place, it concentrates on synodality in or in relation to the Roman-Catholic Church. Second, this is an academic bibliography—which, therefore, does not include magisterial texts—that features publications in English, French, German and Spanish. Finally, it is limited to the period 2013-2022.

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<sup>8</sup> Arnaud Join-Lambert, “Synodes diocésains, « parasynodes » et conciles particuliers dans l’Église catholique depuis le concile Vatican II. Liste, bibliographie, ressources” (Cahiers Internationaux de Théologie Pratique, série Documents n° 3), 10<sup>th</sup> edition, 2022, online at [pastoralis.org](https://www.pastoralis.org), see <https://www.pastoralis.org/document-n-3-les-synodes-diocesains-parasynodes-et-conciles-particuliers-dans-leglise-catholique-depuis-le-concile-vatican-ii-liste-bibliographie-ressources-ed-join-lambert/>.

<sup>9</sup> Join-Lambert, “Synodes diocésains, « parasynodes » et conciles particuliers dans l’Église catholique depuis le concile Vatican II,” 90-99.

## 1) Focus on synodality

While synodality seems a relatively straightforward notion, it is fact very complex. At first sight, synodality means simply that the Church, understood primarily as the People of God, is on a journey and tries to hear the whisperings of the Spirit. Upon closer consideration, synodality is a multifaceted phenomenon, packed with implications and consequences. It therefore relates to a great variety of topics, such as the People of God (and thus: baptism, participation, *sensus fidelium*, charisms, the Second Vatican Council), bishops and the pope (primacy, collegiality, accountability), Church organisation (Canon law, institutions), ecclesial practices and virtues (dialogue, obedience, discernment, openness), truth (Christ, Holy Spirit, tradition, *sensus fidelium*, renewal), Scripture, Church history, ecumenism, and so on. As a consequence, a bibliography on synodality will be as multifaceted as the topic itself.

To create some focus nonetheless I concentrate in this particular bibliography on Roman-Catholic synodality. That specific interest has to do with the very precise focus of the research project in the context of which the bibliography has been elaborated, namely, the academic conversation on synodality and the Roman Catholic Church. Reflections on Orthodox or Protestant types of synodality are included on the condition that they specify what those types synodality mean for the Roman-Catholic Church.<sup>10</sup>

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<sup>10</sup> For example, I have not included Silke Kahmann and Lisa Menzel's article "Wie junge Menschen an kirchenleitenden Entscheidungen partizipieren. Erfahrungen von Jugendsynodalen aus verschiedenen Landeskirchen," *Praktische Theologie. Zeitschrift für Praxis in Kirche, Gesellschaft und*



Reflections on earlier synods, such as *Amoris Laetitia*, or local diocesan synods, such as the Würzburger Synod, are included as well. However, introductions to *Amoris Laetitia* or commentaries on its content in general are not included; this bibliography focuses on synodality and synodal ways of proceeding. While larger inclusion criteria would have resulted in a more complete bibliography, they would have done so at the cost of focus.

One cannot avoid interpretation, for in some cases one has to weigh if a given publication focuses sufficiently on synodality. This comes with the risk of arbitrariness. My line of reasoning is that synodality as envisioned by Pope Francis should be one of the key elements of the reflection. Therefore, I have included the article “Digital Apostleship: Evangelization in the New Agora” (2021).<sup>11</sup> Although it does not feature synodality in its title and does not discuss synodality at great length, it relates the modern digital world’s

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*Kultur* 56 (2021): 151-155, but I did include Björn Szymanowski, “Evangelische Synodalität: Wegweiser oder Warnschild für den Synodalen Weg? Resonanzen aus der katholischen Pastoraltheologie,” *Praktische Theologie. Zeitschrift für Praxis in Kirche, Gesellschaft und Kultur* 56 (2021): 145-150. They both appear in the same issue of *Praktische Theologie* (viz., 56/3), yet only the second makes a link with the Roman Catholic Church. For the same reason I also included Christophe Chalamet, “‘Du chemin à faire’: Quelques remarques sur la synodalité à venir d’un point de vue protestant,” *Recherches de Science Religieuse* 107 (2019), 337-343.

<sup>11</sup> Justine Renus F. Galang & Willard Enrique R. Macaraan, “Digital Apostleship: Evangelization in the New Agora,” *Religions* 12 (2021), 12 pages. Cf their statement, “This paper is divided into two parts. First, it tackles social media platforms as the new agoras of the contemporary world. This part underlines how close these digital agoras are to the function of the ancient Greek agora, the heart of the city for dialogue, trade, and worship. Second, the paper delves into a theological exploration of the digital apostleship in the new agoras with particular stress on the universality of the vocation and its potential contribution toward realizing the vision of a synodal Church,” at 2.

interactivity to the diversity of voices that characterizes synodality.<sup>12</sup> With some hesitation, I also included the article “Apuntes en torno a la *Praedicate Evangelium*” (2022) as it touches briefly on synodality as one of the key elements of *Praedicate Evangelium*.<sup>13</sup>

In light of this focus, I may include some chapters from a book and not include others. For example, there is a remarkable difference between the four chapters on inculturation and liturgy in the second part of the book *Laboratorium Weltkirche. Die Amazonien-Synode und ihre Potenziale* (2022).<sup>14</sup> I only included Birgit Jeggle-Merz’ contribution that explores the question what type of liturgy befits the new type of church promoted in *Querida Amazonia*.<sup>15</sup> The other authors focus on liturgy and inculturation and

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<sup>12</sup> For another example, cf Luc Forestier, "Milestones for the Next Council: Conciliar Experiences and Global Synodality," in Mark D. Chapman and Vladimir Latinovic (eds.), *Changing the Church: Transformations of Christian Belief, Practice, and Life—Essays in Honour of Gerard Mannion* (New York: Palgrave MacMillan, 2020), 359-366. Synodality, which is introduced toward the end of the article, is situated in the context of ecumenical history.

<sup>13</sup> Edmundo Alarcón Caro, “Apuntes en torno a la *Praedicate Evangelium*,” *Páginas 47*, no. 266 (2022): 6-15. Synodality is discussed on pages 11-12. For another example, see Agnès Desmazières, “L’immédiateté de Dieu dans l’ordinaire de la vie chrétienne : les charismes au service d’une Église synodale,” *Recherches de Science Religieuse* 110 (2022): 235-253. The author effects on the community-focused nature of charisms. Hinting at synodality, she barely mentions even the word.

<sup>14</sup> Judith Gruber, Gregor Maria Hoff, Julia Knop, and Benedikt Kranemann (eds.), *Laboratorium Weltkirche. Die Amazonien-Synode und ihre Potenziale* (Freiburg im Breisgau: Herder, 2022), “Teil 2: Inkulturation in Amazonien und der Weltkirche. Die Liturgie als Modellfall,” 106-170. It features contributions by Benedikt Kranemann, Gerard Rouwhorst, Birgit Jeggle-Merz, and Nathan Chase.

<sup>15</sup> Birgit Jeggle-Merz, “Amazonien-Synode. Aufruf zu einer partizipativen, zeitsensiblen Liturgie,” in Judith Gruber et al. (eds.), *Laboratorium Weltkirche. Die Amazonien-Synode und ihre Potenziale*

treat *Querida Amazonia* as the context for their reflection or as an element of it, with much less consideration of synodality as a specific ecclesial way of proceeding.<sup>16</sup>

The requirement of an explicit link with synodality is especially complicated for relatively early publications. Only over time has it become clear that Pope Francis was so serious about synodality—maybe even he himself has needed time to discover that. Should publications on, e.g., “enlarged collegiality” be considered prefigurations of synodality and therefore be included? Or should one maintain that those contributions *in fact* do not yet reflect on synodality, as the word is absent? While a historical reconstruction would certainly have to consider forerunners, this mapping exercise has another, more narrow interest, namely, the notion of synodality as such. That means that, for example, the chapter “From Medellín to Aparecida. The ‘Lesson’ of a Regional Experience in Searching for Forms and Styles of Effective Collegiality” is not included.<sup>17</sup> The author talks about

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(Freiburg im Breisgau: Herder, 2022), 138-153, see, e.g.: “Nun stellt die Synode Amazoniens die Weltkirche erneut vor die Frage, wie die Liturgie als Spiegelbild des Kirchenverständnisses partizipativ, synodal und aufeinander hörend gestaltet werden kann,” at 142.

<sup>16</sup> Benedikt Kranemann, “Liturgie—Kultur—Inkulturation. Die Amazonien-Synode in liturgiewissenschaftlicher Perspektive,” *Laboratorium Weltkirche*, 107-117; Gerard Rouwhorst, “Die Amazonien-Synode und das Potenzial der liturgischen Inkulturation,” *Laboratorium Weltkirche*, 118-137; Nathan Chase, “Liturgische Inkulturation im Kontext des US-amerikanischen katholischen multiethnischen Experiments,” *Laboratorium Weltkirche*, 154-170.

<sup>17</sup> Silvia Scatena, “From Medellín to Aparecida. The ‘Lesson’ of a Regional Experience in Searching for Forms and Styles of Effective Collegiality,” in Antonio Spadaro and Carlos M. Galli (eds.), *For a*

“‘extended’ collegiality” and lists a diversity of participants beyond bishop, yet there is no link to synodality. That is unsurprising, as the chapter goes back to a 2015 conference; at that time it was not clear yet that synodality was so important for Pope Francis and that it was in the first place a baptismal synodality.<sup>18</sup>

## 2) Academic Publications

The second criterion for inclusion is that the material should be academic in nature. This excludes publications in popularizing journals such as *America Magazine* or *Doctrine and Life*. In some cases, the type of article rather than the type of journal is decisive. Here one might think of journals like *Geist und Leben* und *Lebendige Seelsorge* that are not strictly academic yet that have high standards.

I have been lenient in applying peer review as an absolute criterion so as to avoid a “Western world bias” based on a narrow conception of what constitutes academic literature. Especially in Latin America, scholars are committed to communicating with the people as well as with the academic community. Typical examples are journals such as *Medellín. Teología y*

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*Missionary Reform of the Church: the Civiltà Cattolica Seminar* (Mahwah, NJ: Paulist Press, 2017), 266-288.

<sup>18</sup> The book was originally published in Italian as Antonio Spadaro and Carlos M. Galli, eds., *La riforma e le riforme nella Chiesa* (Brescia: Queriniana, 2016). It goes back to a seminar 28 September – 2 October 2015, that is, prior to the famous 17 October 2015 address. For this, see Antonio Spadaro and Carlos M. Galli, “Preface. A Missionary Reform,” in Spadaro and Galli (eds.), *For a Missionary Reform of the Church*, xvii-xxvii, at xvii.

*pastoral para América Latina y el Caribe* or *Páginas. Centro de Estudios y Publicaciones* that want to reach out to a wide audience of both scholars and those involved in pastoral work while at the same time striving for academic standards.<sup>19</sup> That is very different from a Western perspective according to which academic work is typically meant for academics only, with popularizing work being meant for *pastoralistas* and the general audience. I have not included articles from *Revista SIC* that seems best categorized under science communication (or “outreach”).<sup>20</sup>

In the case of books, I have weighed the content with the criterion if a given work it is primarily intended for the general public—that is, science communication—or for fellow academics. Therefore, I have not included the *Petit manuel de synodalité* (2021) by Dominique Barnérias, Isabelle Morel, and Luc Forestier, as they focus on “l’apprentissage et l’exercice de l’art de

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<sup>19</sup> For example, *Medellín* introduces itself on its website as follows: “La revista Medellín, fundada en 1975, es una publicación del CEBITEPAL, especializada en temas bíblicos, teológicos, sociales y pastorales. Busca ser una expresión profética y sapiencial del continuo redescubrimiento que la Iglesia Latinoamericana y Caribeña hace de sí misma, iluminando nuestra realidad desde la fe. Está dirigida a: estudiosos, investigadores, docentes de biblia, teología, doctrina social de la Iglesia y pastoral, agentes pastorales en general, así como a alumnos y exalumnos del Centro de formación del CELAM.” It further explains that one of its three sections, called “artículos,” it publishes academic articles: “En la sección artículos la revista Medellín publica artículos y contribuciones originales significativas, resultados de investigaciones científicas, artículos de revisión que den cuenta de las distintas áreas de la teología a saber: Sagrada Escritura, Teología Sistemática, Teología Pastoral, Doctrina Social de la Iglesia y Ciencias afines.” The other two sections deal with pastoral experiences and with book reviews. See <https://www.celam.org/cebitepal/medellin.php>.

<sup>20</sup> The use of images may count as a strong indication for this.

la vie synodale.”<sup>21</sup> For a similar reason, I have not included the African Synodality Initiative’s short volume *A Pocket Companion to Synodality: Voices from Africa* (2022).<sup>22</sup> A bibliography of science communication literature could be a valuable tool, but here the focus is on academic literature.

Therefore, most authors are academics, that is, people with an assignment at a university. I have also included PhD students and academics who are not theologians. To once more avoid a Western world bias and a narrow conception of academics, I have been lenient with the criterium. As theology in the Global South is mostly done in major seminaries, seminary professors from, e.g., India are included as well. I have also included established scholars who do not work at university any more, such as Isabel Corpas de Posada, who worked for 30 years as a professor,<sup>23</sup> or people with a respected voice who closely collaborate with academics, such as Indian feminist theologian Kochurani Abraham or Under-secretary of the Pontifical Council for Legislative Texts Markus Graulich.<sup>24</sup>

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<sup>21</sup> Dominique Barnérias, Isabelle Morel, and Luc Forestier, *Petit manuel de synodalité. Préface de Nathalie Becquart* (Paris: Salvator, 2021), quote at 13.

<sup>22</sup> It consists of fourteen short contributions, each of which ends with questions for reflection and discussion.

<sup>23</sup> See her biography in Isabel Corpas de Posada, “Has the Good News of Amoris Laetitia Reached Colombian Couples and Families?,” *Marriage, Families & Spirituality* 28 (2022): 71-89.

<sup>24</sup> For a portrait of Kochurani Abraham, see <https://www.globalsistersreport.org/column/q/equality/q-kochurani-abraham-examining-new-forms-religious-life-hour-need-45921>. For Markus Graulich, see, e.g., Markus Graulich and Johanna Rahner (eds.), *Synodalität in der katholischen Kirche: Die Studie der Internationalen Theologischen Kommission im Diskurs* (Quaestiones disputatae, vol. 311) (Freiburg: Herder, 2020).

This criterion leads to unfortunate exclusions, both of specific individuals and of certain types of voices. Mathew Kuttikottayil published a worthwhile contribution on the Syro-Malabar tradition of *palliyogam*, with strong synodal overtones, yet he is not an academic. Neither are Jochen Dudeck, author of the wonderful contribution from a Quaker perspective on “Entscheiden aus der Stille,” and Mauricio López Oropeza, who writes on the Amazon Synod from an insider’s perspective.<sup>25</sup> Amongst those who are not included feature also German bishops who were professors but not any more, and authoritative voices such as Cardinal Grech’s and Cardinal Hollerich’s.

What about Nathalie Becquart and her (numerous and well-received!) talks and publications, a fair number of which are in academic settings? I would say that in those she presents and explains the mind of Pope Francis, and that she thereby situates herself in between the magisterial and the academic genre. Composing a bibliography of (semi)magisterial publications is very much a worthwhile undertaking that would complements this one—but it cannot be done here.

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<sup>25</sup> Mathew Kuttikottayil, “Synodality in the Day-to-Day Administration of the Parish,” *Encounter. A Journal of Interdisciplinary Reflections of Faith and Life* 12/1 (2021): 90-97; Jochen Dudeck, “Entscheiden aus der Stille,” *Una Sancta. Zeitschrift für ökumenische Begegnung* 75 (2020): 153-159; Mauricio López Oropeza, “La Conferencia Eclesial de la Amazonía: un organismo territorial inédito para un Kairós en la Iglesia,” *Medellín. Teología y pastoral para América Latina y el Caribe* 46 (2020): 543-560; and Mauricio López Oropeza, “El sínodo Panamazónico: caminar juntos en un kairós eclesial (la fase preparatoria),” in Rafael Luciani and María del Pilar Silveira (eds.), *La sinodalidad en la vida de la Iglesia: Reflexiones para contribuir a la reforma eclesial* (Madrid: San Pablo, 2020), 329-339.

Including also pastoral interventions by bishops, priests, and others more generally, such a (semi)magisterial bibliography would highlight synodality from another, more pastoral and practical perspective, and thereby enrich the conversation.<sup>26</sup> Moreover, it would allow exploring the differences—contrasts, complementarities—between Vatican publications and local bishops’ publications, or between magisterial publications in general and academic publications. It is also unfortunate that experiential reflections (or “lived theology”) are not included, for modern practical theology considers people’s concrete experiences a *locus theologicus* and attention to the experience of common people is something that accords very much with a synodal ecclesial style. When pastoral or experiential reflections form part of academic papers, they are of course included. For example, Julie Clague makes ample use of sociological research of what “the people” think; her work is therefore included.<sup>27</sup>

Special mention must be made of Africa and conservative voices. The number of academic, peer reviewed African publications on synodality is

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<sup>26</sup> To mention but one example, the German pastoral journal “Anzeiger für die Seelsorge. Zeitschrift für Pastoral und Gemeindepraxis” devoted its first 2020 issue to the *Synodaler Weg*. It features worthwhile contributions from Cardinal Marx, who explains how discernment works, from Dr. Christina Bundschuh-Schramm, referent for church development, who speaks about disappointment and ‘Risikobereitschaft’, and from Dr. Stefan Voges, pastoral worker, who seeks to learn from the example of the Würzburg Synod (1971-1975). Yet neither of these three is an academic.

<sup>27</sup> See Julie Clague, “Catholics, Families and the Synod of Bishops: Views from the Pews,” *The Heythrop Journal* 55 (2014): 985-1008, republished in shortened form as Julie Clague, “Pastors and People: the Synod on the Family and the Non-Reception of Church Teaching,” *Asian Horizons* 8 (2014): 201-225.



very limited indeed, although some African theologians publish on African perspectives while living outside of the continent, for example, Stan Chu Ilo.<sup>28</sup> Anne Béatrice Faye deserves to be mentioned as an African voice from Africa.<sup>29</sup> (By contrast, one finds a good number of publications from Asia, among others in two special issues of the journals *Asian Horizons* and *Encounter*.<sup>30</sup>) As traditionalist voices are especially present in the blog sphere (where they often challenge views that are in fact caricatures), they are not included either. That too is a pity.

Book reviews and the introduction to edited books are usually not included as they typically repeat what has already been said, or what is going

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<sup>28</sup> See Stan Chu Ilo, "The African Palaver Method: A Model Synodal Process for Today's Church," *Concilium. International Journal for Theology* 2021(2021), 68-76, also published in French, German and Spanish.

<sup>29</sup> See Anne Béatrice Faye, "La sinodalidad en femenino: nuevos espacios de discernimiento y de colaboración en la Iglesia," in *Sinodalidad y reforma. Un desafío eclesial*, ed. by Rafael Luciani, Serena Noceti and Carlos Schickendantz (Madrid: PPC, 2022), 203-227.

<sup>30</sup> *Asian Horizons. Dharmaram Journal of Theology* 14 (2020), on "Synodal Church," with contributions from abroad (such as Rafael Luciani, Peter Neuner) as well as from India (Nihal Abeyasingha, Joseph Scaria Palakeel, Varghese Poothavelithara, Julian Saldanha, Francis Thonippara). *Encounter. A Journal of Interdisciplinary Reflections of Faith and Life* 12 (2021/1), on "The Synodal Way of Being the Church: Prospects and Challenges," in which one finds again authors from abroad (such as Anne-Marie Mayer and Peter de Mey) alongside local authors (Francis Aloor, Dennis Patteruparampil, Paul Pulikkan, Peter M. Raj). See also contributions in local journals such as *Indian Theological Studies* and in *Jeevadhara. A Journal for Socio-Religious Research* or indeed Western journals such as *Theological Studies* (Shaji George Kochuthara, "The Sexual Abuse Scandal and a New Ethical Horizon: A Perspective from India" (2019)) or *Concilium* (Kochurani Abraham, "Synodality: Critical Questions and Gender Concerns from Asia" (2021)).

to be said.<sup>31</sup> They shed light on what academics are thinking, but not much *further* light. Exceptions confirm the rule. For example, in the introduction to the edited volume *En camino hacia una iglesia sinodal. De Pablo VI a Francisco* (2020), Rafael Luciani does not present the table of content but rather talks about the new type of synodality introduced by Pope Francis; therefore, the introduction is included.<sup>32</sup>

Review essays may or may not be included, depending on the question if they contain enough original material. Reports are not included as they report, which gives them resemblance to a book review or table of content.<sup>33</sup> Doctoral theses are included when published, as the publishing process functions like peer review; online publications in repositories are left out.<sup>34</sup> Official documents are not included either, e.g., “Einheit in Synodalität: Die offiziellen Dokumente der Orthodoxen Synode auf Kreta 18. bis 26. Juni 2016.” Non-academic contributions in academic journals or books are not included, such as the testimony by Cardinal Napier on the 2014 and 2015 synod in *The Jurist* and the testimony by Bishop Biorde Castillo on

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<sup>31</sup> For example, Alphonse Borras, “Primaute et synodalité: Réflexions éclectiques d’un canoniste latin à propos d’un ouvrage récent,” *Nouvelle Revue Théologique* 143 (2021): 290-304.

<sup>32</sup> Rafael Luciani, “Introducción. De la conversión pastoral a la pirámide invertida,” in Rafael Luciani and Teresa Compte (eds.), *En camino hacia una iglesia sinodal. De Pablo VI a Francisco* (Madrid: PPC, 2020), 5-8.

<sup>33</sup> Joachim Schmiedl, “Mehr Synodalität wagen!: Die Trierer Bistumssynode 2012-2016,” *ET Studies* 8 (2017): 177-185.

<sup>34</sup> For example, Christiane Andlauer’s doctorate on “Le processus de décision dans un synode diocésain” (Université de Lorraine, 2016) is available online, but has not been published. (As a matter of fact it’s quite a disappointing work.)

Venezuela's plenary council in the book *La sinodalidad en la vida de la Iglesia*.<sup>35</sup>

### **3) Four Languages: English, French, German, and Spanish**

In the third place, this bibliography presents only material in English, French, German, and Spanish. Spanish and English are amongst the most spoken languages in the world, and French and German are traditional academic languages. One can further substantiate this choice by recalling various types of synodal practices that have yielded academic reflection too: the tradition of diocesan synods in France, a couple of synods in the post-conciliar era in German speaking countries, and the synodality at the level of an entire continent in Latin America.

The choice for these four languages excludes many others, amongst which Italian is the most prominent. That is all the more regrettable as Italian is a (the?) major ecclesial language and as the Italians seems to outdo any other language in terms of number of publications. However, these publications are poorly accessible in databases and in digital form, which makes collecting these publications complicated and labour intensive—in fact one has to spend a long period of time in Italian libraries. That time I did not have. For reasons of feasibility, therefore, I have decided not to include

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<sup>35</sup> Wilfrid Napier, "What Made Synod 2014 and 2015 So Interesting?: Collegiality and Synodality!," *The Jurist* 76 (2016), 327-338, and Raúl Biord Castillo, "El concilio plenario de Venezuela. Una buena experiencia sinodal (2000-2006)," in Luciani and Silveira (eds.), *La sinodalidad en la vida de la Iglesia*, 293-328.

Italian material. Portuguese is another significant loss, for thus the country with maybe the highest number of Catholics worldwide—Brazil—is excluded.<sup>36</sup> In an ideal world, voices from the margins would also be included: what is being said in Polish, in Filipino, in Arabic, or in local languages in Africa?

Edited books are only included if the title belongs to one of the four languages. For example, if an edited volume with an Italian title features chapters in English and Spanish, only the English and Spanish chapters are mentioned. Translations are included too, as it matters that a given publication is available in other languages as well.

#### **4) From 2013 onwards**

In the fourth place, it seems reasonable to start with the year of Pope Francis' election, 2013, for the topic of synodality owes very much to Pope Francis for at least two reasons. In the first place, Francis has been pleading for true conversation in the Church, instead of being one's master's voice. In the second place, under the inspiration of Pope Francis synodality is being reshaped beyond collegiality in the direction of a larger form of synodality, that one may call "people of God synodality."

The drawback of starting in 2013 is that it excludes fascinating developments in the years after the Second Vatican Council, such as the synodal experiments in The Netherlands and Germany and the creative

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<sup>36</sup> According to a 2013 PEW Research Center investigation, Brazil had the largest catholic population in the world, see <https://www.pewresearch.org/religion/2013/02/13/the-global-catholic-population/#which-countries-have-the-most-catholics-now>.

reception—in theory and in practice—in the CELAM meetings in South-America, synodal processes in other countries such as France, and critical academic reflection that was already happening. Only recently published literature on those topics is included here; the bibliographies discussed before provide further information.

The end date of the bibliography is 2022 for now, yet I hope to keep the project up to date. Any suggestion—be it corrections, suggestions, or new material—can be sent to [jos.moons@kuleuven.be](mailto:jos.moons@kuleuven.be).

## **Practicalities & Searching Method**

Finally a couple of practical issues and a word on the search method.

The bibliography follows two major ordering principles, namely, year and alphabetical order. With the academic focus, there is no reason to distinguish genres, as Fernández Menes did. Distinguishing years seems useful because of the growing number of publications and the growing awareness of what synodality entails.

In case of special issues and edited books I include both that issue or book and the individual articles or chapters that it contains. In case of a special issue, it is mentioned at the top of each year's list; in case of a book, it is placed under the editor's name. Obviously, from those books or issues only the articles and chapters that are relevant according to the above criteria are included.

When books are part of a series, I mention the series title. For articles I mention only the volume, not the issue.

As for collecting the references, I have searched with the *ATLA* and *Index Theologicus* databases using the terms synodality, synod, and synodal. While it generated a lot of material, searching with these terms is far from comprehensive and risks to overlook articles or book chapters that do not have the word in the title or amongst the key words. Moreover, database are always incomplete, especially for material in Spanish. The existing bibliographies that I have mentioned previously complemented the material that I found in the databases. I wish to thank those who did the hard work of composing them. Finally, I have also searched more intuitively with what is often called “the snowball method,” for example by spontaneous searches online, or by using references found in other works, or through titles that were suggested to me by colleagues.

While this third approach is always important, as any database or bibliography is incomplete, it is all the more so in light of what I earlier called the Western bias of databases, and that is a possible weakness of this bibliography also. Unfortunately, such a bias is difficult to avoid. While Western countries—and English, French and German speaking ones in particular—have developed a culture of academic publishing, African and Asian countries value publications with a more pastoral focus as much as purely academic ones; to a lesser extent, the same holds true for literature in Spanish. Economic prosperity plays a role too: one only engages in academic research once basic needs are covered. Moreover the more developed infrastructure that characterizes Western countries also makes that their publications are simply more findable, which further enhances their

importance. In other words, academic reflections from, e.g., India, are both less in number and less visible.

As much as possible I have looked into the content of each publication. If I have not been able to do that as I had no access to the material, and in case of doubt, I have not included the material, but placed on a separate list with possibly relevant publications.

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