



Introduction: A Time of Confusion, A Call to Clarity

We live in tumultuous times within the Church. The **Synod on Synodality**, promoted as a “process of listening and discernment,” has sparked hope in some but deep concern in others. As Catholics faithful to the **perennial Tradition of the Church**, we must ask ourselves: Is this synod a true exercise of ecclesial communion, like those experienced by the Church Fathers, or an attempt to impose a new ecclesiology that dilutes sacred authority in favor of human consensus?

This article seeks to shed light on the topic from a **theological, historical, and pastoral perspective**, always faithful to the **immutable Magisterium of the Church** and alert to the risks of a false synodality that, beneath pious language, could conceal serious deviations.

I. What is Synodality? Origins and Traditional Meaning

The word *synod* comes from the Greek *synodos* (σύνοδος), meaning *journeying together*. Historically, synods have been **assemblies of bishops in communion with the Pope**, convened to address doctrinal or disciplinary matters. Clear examples include the **Council of Jerusalem** (Acts 15), where the Apostles resolved the issue of circumcision, or the great **Ecumenical Councils**, such as Nicaea or Trent, which defined dogmas in response to heresies.

Authentic synodality has always had three characteristics:

1. **Hierarchical**: The shepherds, successors of the Apostles, guided by the Holy Spirit, discerned in communion with the Pope.
2. **Doctrinally faithful**: It did not “reinvent” the faith but defended the **Tradition received from Christ**.
3. **Pastorally oriented**: It sought the salvation of souls, not adaptation to the world.

The current problem: Today, some present synodality as a *horizontal* process, where “the entire People of God” (including laypeople without theological formation) would have a say in matters of faith and morals, as if the Church were a democracy. This **denies the divine nature of the Church**, which is not a human association subject to votes but the Mystical Body of Christ, guided by its legitimate shepherds.



II. The Dangers of the “New Synodality”: Six Grave Concerns

1. Doctrinal Ambiguity: Is the Immutable Being Questioned?

The Synod’s preparatory document speaks of “open questions,” including topics such as **sexual morality, women’s ordination, or Communion for the divorced and remarried**. But **Catholic doctrine is not negotiable**:

- **Christ instituted a male priesthood** (Lk 22:19; Mt 16:18).
- **Marriage is indissoluble** (Mk 10:9).
- **Moral law is objective** (Rom 2:15).

If a synod suggests these truths can “evolve,” **is it not denying the very nature of divine Revelation?**

2. The Risk of Protestantization: When Opinion Replaces Magisterium

Luther appealed to the “private interpretation” of Scripture, rejecting the Church’s authority. Today, some promote a **“Protestant-style synodality,”** where the voice of the people (even dissenting groups) seems to outweigh the Magisterium.

But the Church is not a democracy. Christ did not say, “*Go and vote,*” but “*Go and teach*” (Mt 28:19).

3. Secularized Language: Inclusion or Apostasy?

Synodal documents speak of **“inclusion,” “diversity,” and “listening,”** but rarely mention **sin, conversion, hell, or redemption**. Is this not **conforming the Gospel to the world**, rather than converting the world with the Gospel?

St. Paul warned: “*Do not be conformed to this world*” (Rom 12:2).

4. Ideological Manipulation? The Danger of a Pre-Directed Synod

Many fear that, under the guise of “discernment,” **the conclusions are already decided**: progressive groups pushing for radical changes while traditional faithful are silenced.

If the Holy Spirit guides the Church, why does He only seem to “inspire” the



agendas of the modern world?

5. The Break with Tradition: Reinventing the Church?

The Church has always been governed by **Councils and Magisterium**, not assemblies where lay activists demand changes. **Tradition is sacred** (2 Thess 2:15), not a “dead archive” to reinterpret.

6. Pastoral Harm: Confusion in Souls

The fruit of true synodality is **unity in truth**. But if this process generates more doubts than certainties, **will it not lead the faithful away from the clear faith of always?**

III. Is There a Valid Synodality? Yes, But Under Three Conditions

Traditional Catholics **do not reject all synodality**, only its modern distortion. To be authentic, it must:

1. **Submit to the Magisterium**, not seek to change it.
 2. **Exclude already-defined matters** (moral and sacramental doctrine).
 3. **Seek sanctification**, not the world’s approval.
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Conclusion: Fidelity in Times of Confusion

Facing the Synod on Synodality, let us remember the words of St. Vincent of Lérins: “*We must hold what has been believed everywhere, always, and by all.*”

The Church does not need to reinvent itself; it needs to rediscover its eternal identity. As Catholics, our duty is **to pray, discern, and, if necessary, resist with charity but with firmness**, so that the **Barque of Peter** does not sink in the turbulent waters of relativism.

| “*Hold fast to the traditions you have received!*” (2 Thess 3:6).



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Will we rise to the challenge?

[This article is inspired by traditional Catholic Doctrine and the perennial Magisterium. For further study, we recommend the writings of the Church Fathers, the Catechism of Trent, and papal encyclicals against modernism.]

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