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Synodality and the Roman Catholic Church
An Academic Bibliography 2013-2026
6th edition

Jos MOONS & Jens VAN ROMPAEY

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**Synodality and
the Roman Catholic Church
An Academic Bibliography 2013-2026**

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Boston College & UCLouvain

6th edition (April 2026)

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Methodological Justification¹

1) Introduction

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 distinguishes this bibliography from other comparable corpuses is its exclusive focus on academic literature concerning synodality within the Roman Catholic Church, covering publications in English, French, German, and Spanish for the period 2013–2025. Eventually, from the fourth version onwards and thus mainly for the years 2024 and 2025, we have started to include Italian publications.

This bibliography was originally 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 was to provide an overview of that reflection for the Synod on Synodality, for which a bibliography was a first step. (The outcome of the project was a series of Theological Briefing Papers for the October

¹ Please cite this work as Jos MOONS and Jens VAN ROMPAEY, “Synodality and the Roman Catholic Church: An Academic Bibliography 2013-2026”, Fribourg-Louvain-la-Neuve-Paris-Québec, *Cahiers Internationaux de Théologie Pratique*, série “Documents”, n° 17, 6^e édition, 188 p., en ligne : www.pastoralis.org, avril 2026.

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2023 Session of the Synod of Bishops on synodality. These papers can be consulted online at synodresources.org.²)

While this bibliography partly 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 we will first introduce the other major bibliographies, then explain the set of inclusion criteria used for our bibliography, and finally present the method that was used for searching. While this document has grown into a substantial resource, it now includes additional reflections on its use and necessary precautions for readers. However, the bibliography itself remains available in its original, unannotated form.

As previously indicated, no bibliography can ever be exhaustive. Practical and methodological constraints make it nearly impossible to trace, obtain, and critically assess all pertinent publications, nevertheless we tried, and we will explain how we worked (see below). We wish to thank various colleagues for their help.³ The work covering the years 2013–2024 was undertaken by Jos Moons. The inclusion of further publications for 2024,

² See https://www.synodresources.org/newsletter_post/theological-briefing-papers-for-the-synod-assembly-2023/, or also at <https://kuleuven.academia.edu/JosMoonsSJ>.

Cf. Jos Moons & Robert Alvarez, “Academic Theology and the Synod 2021-2024. Insights from the ‘Mapping Synodality Project’,” *ET-Studies. Journal of the European Society for Catholic Theology* 15 (2024), 349-359.

³ We should name Rafael Luciani (UC Andrés Bello and Boston College), Arnaud Join-Lambert (UCLouvain), Bruno Spriet (Porticus), and the then KU Leuven colleagues Judith Gruber and Jens Van Rompaey (now UCLouvain).

published after Moons' final update, as well as the coverage for 2025 and 2026, was prepared by Jens Van Rompaey, in collaboration with Moons.

As the synodal process in the Catholic Church continues until 2028, including an implementation phase, the topic remains highly relevant. Therefore, the continuation of this project is both timely and remains necessary. Broadly speaking, we adhere to the structure and method established by Moons for the previous versions of this bibliography. Any adjustments will be addressed in the methodological section, though these will generally be minimal.

2) Other Bibliographies

In 2020, Alessio Dal Pozzolo and Simona Segoloni Ruta published a “Bibliografia internazionale sulla sinodalità (2005-2019).”⁴ Their choice for the period 2005-2019 is a practical one: Aldo Moda had already published a bibliographical essay on the foregoing period.⁵ Dal Pozzolo and Segoloni

⁴ 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: Messaggero, 2020), 377-395.

Interestingly, first published (but not accessible anymore) on a Vatican website: Alessio Dal Pozzolo and Simona Segoloni Ruta, “Bibliografia internazionale sulla sinodalità (2005-2019),” *Synodus Episcoporum*, accessed February 6, 2021, <http://www.synod.va/content/synod/it/attualita/bibliografia-sulla-sinodalita.html>.

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.

⁵ Aldo Moda, “Sulla Sinodalità. Per un percorso bibliografico,” in *Dossier. Chiesa e sinodalità*, ed. Giovanni Ancona (Gorle: Velar, 2005), 205–329.

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.⁶ This bibliography highlights the significance of the Italian theological community in discussions on synodality, given that the number of Italian publications on the topic is four to five times higher than those respectively in English, French and Spanish.

In 2021 then, Juan Carlos Fernández Menes published another bibliography, this time in Spanish.⁷ 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.⁸ 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

⁶ 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.

⁷ Juan Carlos Fernández Menes, “Bibliografía sobre la sinodalidad,” *Salmanticensis. Revista de Investigación Teológica* 68 (2021): 351-381.

⁸ “[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.

so on; he seems to focus on more elaborate articles.⁹ 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 11th revised version of an overview article on synodality in French, that he has been updating since its first version that was published in 2017.¹⁰ The main part of the article consists of a fascinating list of diocesan synods, synod-like gatherings (i.e. *para-synods*), 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, and Spanish. Join-Lambert puts the

⁹ “[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.

¹⁰ 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), 11th edition, 2025, online at [pastoralis.org](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/). 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/>.

material for the years 2019-2025 in a separate section with “recent” literature.¹¹ The overall size of Join-Lambert’s work is enormous, covering more than 100 pages.

In 2024, M. Daniela Martin (University of Osnabrück) published a compilation of the previously mentioned bibliographies.¹² (This bibliography was not previously reported here.) This work includes much of the previous bibliographies, most particularly, the 4th edition of the bibliography of Moons. The overall evaluation of the work of Moons is positive. Martin writes that his bibliography has been systematically compiled, is methodologically well-founded, and appears reliable. Regretting the absence of Italian references, she adds Italian titles as well as Portuguese ones in her own bibliography. In addition, she also includes magisterial and close-to-magisterial texts. Moreover, Martin seems to also include references to books and articles that are only loosely connected to the topic of synodality. Examples include two books by Bradford Hinze that do not specifically mention synodality but that are, however, clearly related in terms of content.¹³

¹¹ Join-Lambert, “Synodes diocésains, « parasynodes » et conciles particuliers dans l’Église catholique depuis le concile Vatican II,” 90-99.

¹² M. Daniela Martin, “Bibliographie Synodalität,” Universität Osnabrück, October 14, 2024, <https://doi.org/10.48693/589>.

¹³ For these two books, see: Bradford E. Hinze, *Practices of Dialogue in the Roman Catholic Church: Aims and Obstacles, Lessons and Laments* (New York, NY: Continuum, 2006); Bradford E. Hinze, *Prophetic Obedience: Ecclesiology for a Dialogical Church* (Maryknoll: Orbis Books, 2016). Both are important books; they do not, however, address synodality directly.

In what follows, we will present the inclusion criteria for this sixth version of our bibliography. In the first place, it concentrates on synodality in or in relation to the Roman Catholic Church. Secondly, it should be noted that this is an academic bibliography, which, by definition, does not include magisterial or close to magisterial texts. The publications featured herein are in English, French, German, Spanish and Italian. In conclusion, the timeframe is constrained to the period 2013-2025, with a limited number of references already incorporated for 2026.

3) 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 fidei*, 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 we concentrate in this particular bibliography on Roman Catholic synodality. That specific interest has to do with the very precise focus of the original research project in the context of which the bibliography has been elaborated, namely, the academic conversation on synodality and the Roman Catholic Church. This implies that 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.¹⁴

Reflections on earlier synods, such as *Amoris Laetitia*, or local diocesan synods, such as the Würzburger Synod, are included because they significantly determine how synodality in the third decade of the 21st century is seen and practiced. 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 extensive bibliography, they would have done so at the cost of focus, and the result is already impressive and

¹⁴ For example, we 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 Kultur* 56 (2021): 151-155, but we 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 we 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.

slightly overwhelming. In parallel, especially because 2025 marked the 1700th anniversary of the Council of Nicaea, numerous publications on that specific topic appeared. We have only included those contributions that connect Nicea to synodality as it has been taking shape more recently in the Catholic Church.¹⁵

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 if done so without clear criteria. Our line of reasoning is that synodality as envisioned by Pope Francis should be one of the key elements of the reflection. Therefore, we have included the article “Digital Apostleship: Evangelization in the New Agora” (2021).¹⁶ Although it does not feature synodality in its title and does not discuss synodality at great length, it relates the modern digital world’s interactivity to the diversity of voices that characterizes synodality.¹⁷ With some hesitation, we also included

¹⁵ See for example: Gonzalo Javier Zarazaga, “A 1.700 años de Nicea: la continuidad del diálogo teológico como tradición sinodal de la Iglesia,” *Theologica Xaveriana* 75 (2025): 26p.

¹⁶ Justine Renus F. Galang & Willard Enrique R. Macaraan, “Digital Apostleship: Evangelization in the New Agora,” *Religions* 12 (2021), 12p. 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.

¹⁷ 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

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*.¹⁸

In light of this focus, we 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).¹⁹ We only included Birgit Jeggle-Merz’ contribution that explores the question what type of liturgy befits the new type of Church promoted in *Querida Amazonia*.²⁰ The other authors focus on liturgy and inculturation and treat *Querida Amazonia* as the context for their reflection or as an element of

York: Palgrave MacMillan, 2020), 359-366. Synodality, which is introduced toward the end of the article, is situated in the context of ecumenical history.

¹⁸ Edmundo Alarcón Caro, “Apuntes en torno a la *Praedicate Evangelium*,” *Páginas 47* (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 reflects on the community-focused nature of charisms. Hinting at synodality, she barely mentions even the word.

¹⁹ 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.

²⁰ 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* (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.

it, with much less consideration of synodality as a specific ecclesial way of proceeding.²¹ Interested readers may, of course, still consider these articles relevant to their own research on synodality and choose to consult them.

The requirement of an explicit link with synodality is, in the first place, especially complicated for relatively early publications. Only over time has it become clear that Pope Francis was serious about synodality—maybe even he himself needed time to discover that. Should publications on, e.g., “enlarged collegiality” be considered prefigurations of synodality and therefore be included? One could also contend that these contributions do not in fact reflect on synodality proper, insofar as the term, being a neologism, was not yet in use and therefore absent from their conceptual framework.

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.²²

²¹ 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.

²² 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 Missionary Reform of the Church: the Civiltà Cattolica Seminar* (Mahwah, NJ: Paulist Press, 2017), 266-288.

The author writes about “‘extended’ collegiality” and lists a diversity of participants beyond bishop, yet there is no explicit 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.²³

In light of the above, therefore, we have not included all materials that refer to synodality in their title, abstract, and/or keywords without substantial elaboration in the body of the article or chapter.

4) 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*, *The Priest*, *U.S. Catholic*, *Stimmen der Zeit*, or *The Tablet*. 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.

The position of the authors of articles is also sometimes considered. For example, in the case of Cardinal Mario Grech, Australian dominican bishop

²³ 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.

Anthony Fisher, or German bishop Georg Bätzing (chairman of the German Bishops' Conference), none of whom works at a academic institution, we have decided about (non-)inclusion on the basis of the content of their contribution. Personal or pastoral reflections (even by academics) without academic references are typically not included. Amongst those who are not always included feature also (German) bishops who were professors but not any more, and authoritative voices such as Cardinal Jean-Claude Hollerich. While their texts often offer valuable insights, they often do not engage with recent or relevant academic literature as such.

Overall, we 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 broader ecclesial community as well as with the academic community. Typical examples are journals such as *Medellín. Teología y pastoral para América Latina y el Caribe*, or *Páginas. Centro de Estudios y Publicaciones* that reach out to a wide audience of both scholars and those involved in pastoral work while at the same time striving for academic standards.²⁴ That is very different from a Western perspective

²⁴ 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

according to which academic work is typically meant for academics only, with popularizing work being meant for *pastoralistas* and the general audience. Furthermore, we have not included articles from *Revista SIC* that seems best categorized under science communication (or “outreach”).²⁵

When it comes to books, we have considered whether a work is intended for the general public (i.e. science communication) or for other academics. Therefore, we 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 la vie synodale.”²⁶ For a similar reason, we have not included the African Synodality Initiative’s short volume *A Pocket Companion to Synodality: Voices from Africa* (2022).²⁷ 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. We have also included PhD students and academics who are not theologians. To once more avoid a Western world bias

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>.

²⁵ The use of images may count as a strong indication for this.

²⁶ Dominique Barnérias, Isabelle Morel, and Luc Forestier, *Petit manuel de synodalité. Préface de Nathalie Becquart* (Paris: Salvator, 2021), quote at 13.

²⁷ It consists of fourteen short contributions, each of which ends with questions for reflection and discussion.

and a narrow conception of academics, we have been lenient with the criterium, as it is also not always easy to establish someone's academic position. As theology in the Global South is mostly done in major seminaries, seminary professors from, e.g., India are included as well. We 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,²⁸ 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.²⁹

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," Mauricio López Oropeza, who writes on the Amazon Synod from an insider's perspective, or, more recently, the useful case study reflection from Washington, "A Synodal Approach to Pastoral

²⁸ 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.

²⁹ 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).

Planning: A Path Towards Co-Responsible Governance or a ‘Merely’ Consultative Waste of Time?”³⁰

What about Nathalie Becquart and her (numerous and well-received!) talks and publications, a fair number of which are in academic settings? We are convinced that she presents and explains Pope Francis, and that she thereby situates herself in between the magisterial and the academic genre, one could even consider her voice *close to magisterial*. Therefore, many of her articles and publications have been included, but many have not. Composing a bibliography of (semi)magisterial publications would again be very much worthwhile and it would complements this one, but it cannot be done here.

Including pastoral interventions by bishops, priests, and other ecclesial actors (as a (semi-)magisterial bibliography) would illuminate synodality from a more pastoral and practical vantage point, thereby enriching the

³⁰ 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; Jeannine Marino, “A Synodal Approach to Pastoral Planning: A Path Towards Co-Responsible Governance or a ; Merely’ Consultative Waste of Time? A Case Study in One Archdiocese,” *The Jurist: Studies in Church Law and Ministry* 80 (2024), 597-622.

broader conversation.³¹ 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. However, again, this goes beyond the scope of this bibliography. For the (close to) magisterial texts, see the bibliography of M. Daniela Martin,³² or, e.g., the concise work of Tom Magill.³³

It is likewise unfortunate that experiential reflections, or “lived theology,” are omitted. Contemporary practical theology considers the concrete experiences of persons a significant *locus theologicus*, and a synodal ecclesial style places strong emphasis on listening to the lived experiences of the faithful. When pastoral or experiential reflections form part of academic papers, they are of course included, otherwise they are not. For example, Julie Clague makes ample use of sociological research with sound methodological standards of what “the people” think; her work is therefore included.³⁴

³¹ 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 Reinhard 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.

³² Martin, “Bibliographie Synodalität,” 9–12.

³³ Tom Magill, “Overview of the Synod on Synodality and Important Documents,” in *Synodality and the Recovery of Vatican II: A New Way for Catholics*, ed. Stephen J. McKinney, Thomas O’Loughlin, and Beáta Tóth (Dublin: Messenger, 2024), 239–43.

³⁴ 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

Special mention must be made of Africa and conservative voices. The number of academic, peer reviewed African publications on synodality is limited indeed, although some African theologians publish on African perspectives while living outside of the continent, for example, Stan Chu Ilo.³⁵ Anne Béatrice Faye deserves to be mentioned as an African voice from Africa.³⁶ (By contrast, one finds a good number of publications from Asia, among others in two special issues of the journals *Asian Horizons* and *Encounter*.³⁷) As traditionalist voices are especially present in the blog sphere (where they often challenge views that are in fact caricatures), they are not

People: the Synod on the Family and the Non-Reception of Church Teaching,” *Asian Horizons* 8 (2014): 201-225.

³⁵ See Stan Chu Ilo, “The African Palaver Method: A Model Synodal Process for Today’s Church,” *Concilium. International Journal for Theology* 2021, 68-76, also published in French, German and Spanish.

³⁶ 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.

³⁷ *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 Annemarie C. 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).

included either. That too is a pity. We mention this simply to be transparent about any potential blind spots.

Book reviews and the introduction to edited books or journals are usually not included as they typically repeat what has already been said, or what is going to be said.³⁸ They do, however, shed light on what academics are thinking. They do not, however, shed much *new* or *further* light. Exceptions can nevertheless 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 because he adds something to the reflection that follows in the book.³⁹

Depending on whether they contain enough original material, review essays are sometimes included. Reports (e.g. of conferences) are usually not included as they are reports, which makes them similar to book reviews or tables of contents, not necessarily adding anything new.⁴⁰ Doctoral theses are included when published, as the publishing process functions like peer

³⁸ For example, Alphonse Borras, "Primauté et synodalité: Réflexions éclectiques d'un canoniste latin à propos d'un ouvrage récent," *Nouvelle Revue Théologique* 143 (2021): 290-304.

³⁹ 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.

⁴⁰ Joachim Schmiedl, "Mehr Synodalität wagen!: Die Trierer Bistumssynode 2012-2016," *ET-Studies. Journal of the European Society for Catholic Theology* 8 (2017): 177-185.

review; online publications in repositories are left out.⁴¹ Official (ecclesial) 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 Wilfrid Fox Napier OFM on the 2014 and 2015 synod in *The Jurist* and the testimony by Bishop Biord Castillo SDB on Venezuela’s plenary council in the book *La sinodalidad en la vida de la Iglesia*.⁴²

The aforementioned academic criterion aligns with the scope of this project, but it necessarily requires access to the relevant publications. Consequently, in cases where we were unable to consult a publication, whether because it was behind a paywall or otherwise inaccessible, or where the quality of the work could not be reasonably inferred from the journal or abstract, we opted not to include it as to maintain the high standard of this bibliography.

⁴¹ 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. It is also difficult to access and/or check the quality of all doctorates in institutional repositories.

⁴² 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, cf. Raúl Biord Castillo, “Sinodalidad y misión. ¿Como ser una Iglesia sinodal en misión?,” in *Teología en clave sinodal: Aportes a una sinodalidad misionera* (Editorial Celam, 2024), 217-246.

5) The Languages Included: English, French, German, Spanish, and Italian

Thirdly, in addition to focusing on synodality and academia, this bibliography contains material in English, French, German, Spanish and Italian (from 2024 onwards). We are well aware that the choice of these languages excludes many others. Spanish and English are amongst the most spoken languages (as first and second 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 languages excludes many others. Therefore, especially for the years 2024 and 2025, we decided to actively include Italian. It is a (the?) major ecclesial language, and Italian appears to surpass all other languages in the volume of publications on the topic, especially when considered relative to the number of its speakers. At the same time, we cannot claim comprehensive coverage of this language, as publications in it are often difficult to access through databases or in digital form. This makes the collection process both complex and labour-intensive. Achieving fuller

coverage would require an extended period of research in Italian libraries. That time we simply did not have.⁴³

Portuguese represents another significant gap, as this omission effectively excludes Brazil, the country with perhaps the largest Catholic population in the world.⁴⁴ In an ideal world, a variety of voices would be included: what is being said in Polish, in Filipino, in Arabic, or in local languages in Africa? Nonetheless, it is important to note that authors based in Poland or the Middle East are also effectively included in this bibliography, given that they frequently speak or write one of the five target languages.

Full edited books are only included if the title belongs to one of the five languages and if the title explicitly refers to synodality. On occasion, we opted to include only specific chapters from an edited volume rather than the entire book, as the volume as a whole did not meaningfully address the theme of synodality.⁴⁵ Translations are included too, as it matters that a given publication is available in other languages as well.

⁴³ To be exact, from the 4th edition onwards, some Italian materials are included. These are titles were encountered while looking for other materials, without undertaking a search in Italian; yet we did not want to want to leave unmentioned what we had come across.

This implies that especially for the years 2013-2023, additional work would be necessary to find the publications that the authors of this bibliography have not found. Ideally, this would be done by someone fluent in Italian and with access to Italian libraries.

⁴⁴ 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>.

⁴⁵ For example, we included: Jean-François Lapierre, “Synode sur la synodalité: Questions ecclésiologiques autour d’une expérience synodale dans une paroisse du diocèse de Québec,” in *Une*

6) From 2013 Onwards

In the fourth place, it seems reasonable to start with the year of Pope Francis' election in 2013. 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 and enacted beyond the framework of collegiality, moving toward a broader form of synodality that one might describe as "people of God synodality."

The drawback of beginning in 2013 is that it excludes the rich developments that unfolded in the years following the Second Vatican Council, such as the synodal experiments in the Netherlands and Germany; the creative reception—both theoretical and practical—of synodality in the CELAM assemblies in South America; the synodal processes emerging in other countries, including France; and the critical academic reflection that had already begun, especially in ecclesiology, with figures such as Yves Congar, Avery Dulles, and many others. Only recently published literature on those topics is included here; the other bibliographies discussed earlier provide further information for the interested reader.

théologie pour une Église dans le monde: mélanges internationaux offerts à Gilles Routhier, ed. Philippe Roy-Lysencourt and Yves Guérette (Québec: Presses de l'Université Laval, 2025), 395–407. But we did not include the edited volume as such: Philippe Roy-Lysencourt and Yves Guérette, eds., *Une théologie pour une Église dans le monde: mélanges internationaux offerts à Gilles Routhier* (Québec: Presses de l'Université Laval, 2025).

7) Practicalities & Searching Method

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

The material is presented in the bibliography according to two major ordering principles: year and alphabetical order. The names of authors are consistently presented with the given name preceding the surname.⁴⁶ 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 fact, the growth is spectacular, from 138 materials in 2021 to over 500 in 2024!)

In case of special issues and edited books we included both that issue or book (if relevant to the topic) and the individual articles or chapters that it contains.⁴⁷ 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. Only the articles and chapters from those books or issues that are relevant according to the above criteria are included.

⁴⁶ We acknowledge, however, that inaccuracies may occur in the ordering of names and in the interpretation of given names and surnames. Many databases have difficulty processing double surnames, common in countries where individuals inherit the names of both parents, as well as compound surnames consisting of multiple words (for example, Van Rompaey, which constitutes a single surname). These challenges are further exacerbated when individuals have multiple given names or use a preferred name that differs from their legal first name. Corrections are therefore welcomed and will be integrated at the earliest convenience.

⁴⁷ This is on the condition that we can find the book or PDF to provide the page numbers of the relevant chapters.

Overall, we employed a simplified version of the Chicago Manual of Style, 17th edition. When books are part of a series, we often do not mention the series title for reasons of brevity. For articles we mention only the volume, not the issue, and we do not include the DOI, as they would further add to the length of the document.

As for collecting the references, we have searched with the *ATLA* and *Index Theologicus* databases as well as Google Scholar, using the terms synodality, synod, and synodal in the different languages.⁴⁸ While it generated a lot of material, searching with these terms is far from comprehensive and risks overlooking 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 and Italian. The existing bibliographies that we have mentioned previously complemented the material that we found in the databases. We wish to thank those who did the hard work of composing them. Finally, we 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 us by colleagues.

While this third approach is always important, given that any database or bibliography is incomplete, it is all the more important in light of the

⁴⁸ Search terms include: Synodality, Synod, Synodal, Synodally, Synodalité, Synode, Synodal, Synodalement, Synodalität, Synodisch, Sinodalidad, Sinodo, Sinodal, Sinodalmente, Sinodalità, Sinodo, Sinodale. Note that the use of these different terms is important as Sinodalmente and Synodally are very different words.

Western bias of databases that we mentioned earlier. This is also a possible weakness of this bibliography. 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 often 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, and to a certain extent for Italian. Moreover, the more developed research infrastructures that characterize many Western countries increase the discoverability of their publications, thereby reinforcing their perceived centrality and influence. Consequently, scholarly contributions from countries such as India tend to be both fewer in number and less visible within global academic databases.⁴⁹

As far as possible, we examined the content of each publication directly. When we were unable to do so due to lack of access, and whenever uncertainty remained, we chose not to include the material in the main corpus. Instead, we placed it on a separate list of potentially relevant publications.

⁴⁹ Helpful search engines are then (not exhaustively): the Index Theologicus (<https://ixtheo.de/>), American Theological Library Association (ATLA, via: <https://research.ebsco.com/>), Google Scholar (<https://scholar.google.com/>), but also: CAIRN (<https://shs.cairn.info/>), JSTOR (<http://www.jstor.org/>), Peeters Online Journals (<http://poj.peeters-leuven.be/content.php?url=home>), SCOPUS (<https://www.scopus.com/>), and Wiley Online Library (<http://onlinelibrary.wiley.com/>).

8) Final Considerations

Readers and users of this bibliography should take several general yet essential considerations into account. Especially since the gradual inclusion of Italian articles, one should be careful to simply deduce the scholarly popularity of the topic of synodality from the growing number of academic references. While there is a significant and impressive raise in the number of publications, the exact extent thereof can, in the current form of this bibliography, not be established anymore. However, in order to be complete and transparent, we indicate the continuing increase in publications comparing the most recent years in the 5th and 6th version of the bibliography:

	2021	2022	2023	2024	2025	2026
5 th version	138	240	222	349	*	*
6 th version	140	248	255	532	327	18

Additionally, while Jos Moons validated the work of Jens Van Rompaey, in the selection process of what to include and what not, a personal influence cannot be fully avoided. Therefore, especially for 2024, some publications might have been integrated that were deliberately left out in the previous version, this can, however, not be avoided, yet it does not substantially affect the overall goal of the project.

It is likewise important to note that a form of selection is necessary (see above). Especially when entering search terms in the online databases, the overwhelming number of hits is striking. However, when looking at concrete

sources, it becomes obvious that some articles or chapters only superficially deal with the topic, or that synodality, even when it is a key word or in the abstract, is (practically) absent from the main text.⁵⁰ Overall, we observe that, much like the practice of name-dropping authors in academic texts, the courtesy use of references, or the casual insertion of the term “synodality”, has itself become something of a trend. Conversely, we also observed that certain articles and chapters do in fact engage with the theme at considerable

⁵⁰ See for example: Sean C. Thomas, “Mass of the Ages 18–39: The Sudden Revival of the Tridentine Latin Mass and Lessons for a More Robust Post-Conciliar Theological Aesthetics in Liturgy,” *Religions* 15 (2024): 14p. The article has “synodality” in the key words, but the concept does not figure, in any way, in the main body of the text.

Similarly, see: Ward Biemans, “Dynamics of Integration Processes into the Netherlands of Migrant and Intercultural Couples Who Have Been Married in the Catholic Church,” *Journal of Pastoral Theology* 34 (2024): 100–114. The concept synodality appears in the abstract, but in the main text of the article it only figures in two instances and in a cursory manner.

See also: Pierre Hegy, “From Interdenominational to Interreligious Ecumenism at Taizé and Le Jour du Seigneur,” *Studia Liturgica* 54 (2024): 164–75. Synodality is one of the keywords for this article, however, it figures as the context of a theological reflection in one section of the article without substantially engaging it.

Finally, we wish to underscore that we neither intend nor claim to assess the authors’ motivations. For instance, when keywords such as *synod* or *synodality* are entered into search engines, the following article appears: Kirsteen Kim, “What Does Unity in Mission Look like? A Reconsideration of Models in View of World Christianity,” *Missiology* 54 (2026): 42–56. However, this author does not appear to be making an honorary or courtesy reference; rather, the article simply recounts the historical development from the council of Nicaea to the present (including the Synod on Synodality). Yet by invoking this centuries-long trajectory in the abstract, the article is algorithmically foregrounded in searches related to synodality, even though its primary focus lies on ecumenism and world Christianity. Concretely, the word ‘synod’ figures twice in the phrase ‘Synod on Synodality’.

depth yet do not feature synodality in their titles, abstract, or key words, and therefore may remain unnoticed.

Finally, we must once again concede – and humbly acknowledge – that in spite of our efforts this bibliography, like any other, remains incomplete; we have not been able to find all the materials.

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