



# **METHODOLOGICAL GUIDE**

**to the Process of Listening to the People of God  
on pilgrimage in Latin America and the Caribbean**

**“WE ARE ALL MISSIONARY DISCIPLES  
GOING FORTH”**



**ASAMBLEA  
ECLESIAL**  
DE AMÉRICA LATINA  
Y EL CARIBE

**ENGLISH**



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# 1. Introduction

***“ECCLESIAL SYNODALITY IS A SIGN OF CO-RESPONSIBILITY  
OF ALL GOD’S PEOPLE IN THE CONSTRUCTION OF HIS KINGDOM [...]”.  
[DOCUMENT FOR THE JOURNEY, N.70]***

The Church in Latin America and the Caribbean is living a time of grace. It is a time of preparation for the celebration of its first Ecclesial Assembly, which will take place in its presential phase between November 21 and 28, 2021, at the Shrine of Our Lady of Guadalupe in Mexico, and simultaneously in other places throughout the region.

The Ecclesial Assembly seeks to answer the following question: What are the new challenges for the Church in Latin America and the Caribbean, in light of the V General Conference of Aparecida, the signs of the times and the Magisterium of Pope Francis, for the First Assembly and on the road to 2031 + 2033? In this sense, the process of holding the Assembly aims to:

- Revive the Church in a new way, presenting a restorative and regenerating proposal.
- To be an ecclesial event in a synodal key, and not only episcopal, with a representative, inclusive and participatory methodology.
- Make a grateful memory of Aparecida possible in order to manage the future.
- To be an ecclesial milestone that can re-launch the great themes that arose in Aparecida and take up shocking themes and agendas. It is a kairos. A sign shared with other continents from which many fruits can sprout.
- Reconnect the five General Conferences of the Latin American and Caribbean Episcopate, linking the Latin American Magisterium to the Magisterium of Pope Francis, marking three milestones: from Medellín to Aparecida, from Aparecida to Querida Amazonía, from Querida Amazonía to the Guadalupano Jubilee and from the Redemption in 2031 + 2033.

 **WE ASPIRE TO HAVE THE FULL AND BROAD PARTICIPATION OF ALL THE PEOPLE  
OF GOD WHO ARE ON PILGRIMAGE IN LATIN AMERICA AND THE CARIBBEAN**

We aspire to have the full and broad participation of all the people of God who are on pilgrimage in Latin America and the Caribbean, so that this Assembly is a true celebration of our ecclesial identity at the service of life. This event wants to be a genuine expression of a presence that welcomes the hopes and desires of all the women and men who make up the Church, especially in a time of deep crisis, and where coherence with the Gospel of Jesus will be the living gesture that will give relevance to our being and will be in the midst of the cries of the impoverished and of Sister Mother Earth in this time of the COVID19 Pandemic, and of all the other pandemics that this reveals.

It is essential that all the women and men that make up the Church of Christ in Latin America and the Caribbean who want to contribute their word and testimony, request their participation in the broad listening process that must necessarily reach you through their Bishops and the respective diocesan organizations, Parishes, Caritas, oth-

er ecclesial organizations, Religious Congregations, lay movements and other ecclesial and social institutions.

This process of listening, from the synodal perspective, will be the basis of our discernment, and will enlighten us to guide the future steps that, as a Church in the region and as CELAM, we must accompany the incarnate Jesus today in the midst of the people, in his “*sensus fidei*” which is his sense of faith. This listening process will take place between April and July of this year 2021, so we ask you to be attentive and ask your reference ecclesial bodies to participate.

Let us remember what Pope Francis tells us in the Apostolic Constitution “*Episcopalis Communio*”:

**“[...] THE SYNODAL PROCESS HAS ITS STARTING POINT AND ALSO ITS ARRIVAL POINT IN THE PEOPLE OF GOD, ON WHOM THE GIFTS OF GRACE MUST BE POURED OUT BY THE HOLY SPIRIT THROUGH THE ASSEMBLY OF THE PASTORS. “[N. 7]**

This Methodological Guide, prepared by the interdisciplinary committee responsible for the listening process of the Assembly, aims to promote active listening with the people of God, to facilitate an adequate compilation of the important information that will be generated from the various dialogues and activities to be developed, and that will be the common thread of the entire discernment process towards and during the Assembly. It is a support to be able to prioritize adequately, and present with more strength the concrete voices of all the territories, in addition to promoting the greatest possible participation of the different actors organized in the territories. An instrument

that walks in communion with the Instrument of Work of the Ecclesial Assembly.

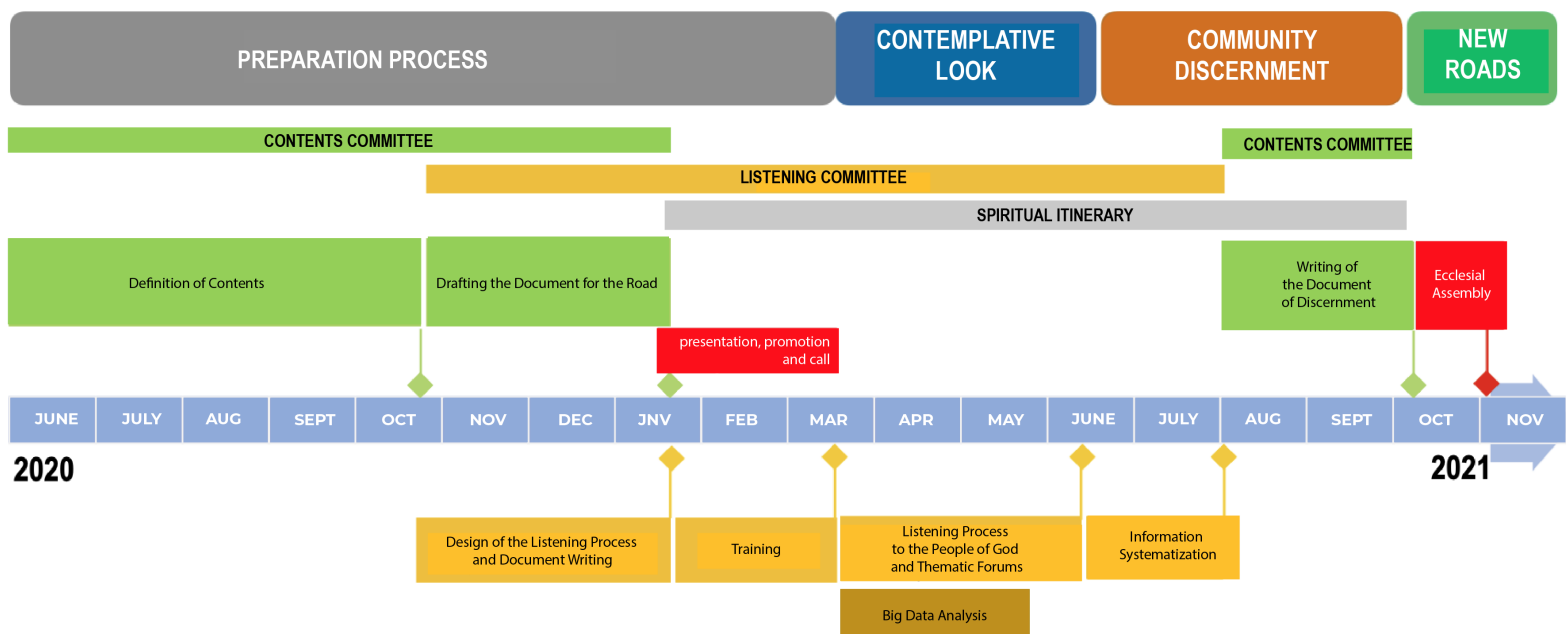
The document is organized with the methodological principles and methodological assumptions; the essential characteristics and composition of the listeners; important recommendations on operational aspects of the listening process and its activities; and tutorials for the use of the platform where the information of the listening process will be inserted.

Below is an image that illustrates the organization of the timeline that will be followed in the listening process:



ASAMBLEA ECLESIAL  
DE AMÉRICA LATINA Y EL CARIBE

## TIMELINE



## 2. Methodological principles and methodological assumptions of the listening process

The listening process to be developed has, in addition to the intentions described in the introduction to this Guide and the approaches addressed in the Working Tool, a set of methodological principles and assumptions that should guide and inspire the activities aimed at the listening process to be developed. The **general principles** of listening are:

- Provide an opportunity, through the synodal listening process, the leading role of all the people of God in Latin America and the Caribbean, taking as inspiration the memory of the fruits, progress made and pending tasks in the Latin American Church since Aparecida.
- Listening that configures an ecclesial/ pastoral itinerary and of deep synodality, with the participation of the episcopate, the clergy, the deacons, the laity, the religious, other leaders, people and institutions, and other people of good will who want to genuinely and respectfully contribute to the process.
- Carrying out a broad and synodal process of listening that encourages and strengthens the organization and articulation of small processes of community reflection.
- The development of a data analysis methodology with deep sensitivity and fidelity to the listening carried out, which considers in the organization of questions and methodology the process of the experience of listening carried out in the preparation of the Synod of the Amazon, which deeply inspires this process.
- The imperative that the issue of listening and the process of organizing the Assembly be guided in the strategic spaces of the Church in the LAC region and its territories, as well as the members of this Church in other places such as North America.
- The need for clarity in the methodological and operational notes on the profile of the activities to be carried out throughout the listening process (individual and especially community spaces at different levels, thematic forums and others).
- The process will tentatively take into account four languages used in the territories of the Latin American continent and the Caribbean (Spanish, Portuguese, English and French) in the expansion of possibilities. However, due to its scope and greater use, priority will be given to the Spanish and Portuguese languages.
- The development of listening has an imperative connection with the content development process, with spirituality and communication strategies as transversal dynamisms throughout the process, permeated by monitoring, accompaniment and permanent evaluation.

- The listening process must start from pastoral action, from a look at reality and its personal and ecclesial context. The reflections of the pastoral actions must be related to the themes raised by the “Document for the journey”.

In addition to the principles listed above, some **methodological assumptions** are also important and may contribute to the understanding of the entire listening process, these are:

- The methodology of the entire listening process is in communion with the proposal of the Document for the Journey of the Assembly, as inspiration and light for the road ahead. In this sense, the listening processes must have in this Document, and in the pastoral experiences themselves, the main reference point for consultation.
- The listening process will be developed through collective activities and individual contributions, with records made through the use of an online collaboration platform on the website of the Ecclesial Assembly, in its “LISTEN” section ([www.asambleaeclesial.lat](http://www.asambleaeclesial.lat)) .
- There will be the possibility of a gradual registration on the platform, with the inclusion of information online and offline, as well as the guarantee of various forms of participation (text, voice, video, image, etc.).
- The territories may organize community listening spaces synchronously (in real time on virtual platforms) and asynchronously (with a period to add contributions).
- At the discretion of their realities, they can organize community activities and thematic forums (in person and / or virtual) with calls focused on specific topics that are described throughout the general content of the listening process and with due depth on certain topics according to the Document for the Path.
- Each Episcopal Conference and all the various participating ecclesial bodies and instances, together with the Commissions of the Ecclesial Assembly, will articulate the processes of formation, awareness and mobilization, as well as in conjunction with the National Conferences of Religious and national and Latin American Institutions.

**THE METHODOLOGY OF THE  
ENTIRE LISTENING PROCESS IS IN  
COMMUNION WITH THE PROPOSAL  
OF THE DOCUMENT FOR THE  
JOURNEY OF THE ASSEMBLY**





### 3. Essential characteristics and composition of the listening

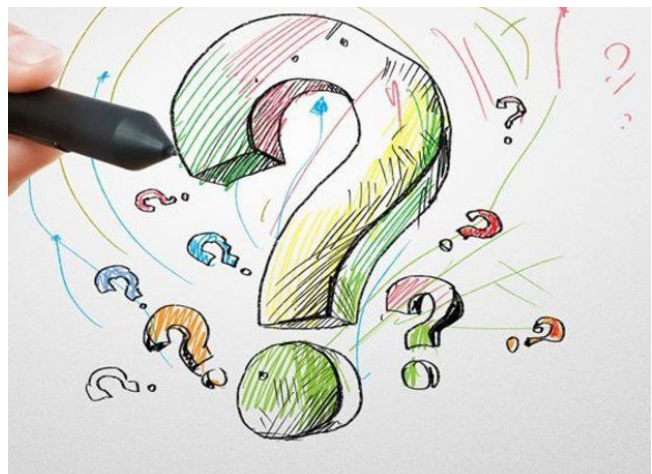
Important elements to understand the listening process in preparation for the Assembly, whose understanding is the essential characteristics of the listening to be carried out, as well as the composition of the activities related to listening.

#### 3.1. *What is a community activity in the light of synodality?*

Although this is a broad and significant consultation space and movement, it is important that all participants are clear that:

- It is a space for consultation and collective dialogue to respond and contribute to the working document / consultation of the 1st ecclesial Assembly of the CELAM.
- It is a space that aims to listen to as many voices as possible, but with an objective oriented from the guidelines of the listening process and the local and community ecclesial realities, with a special look at the women and men who make up the Church and who are generally not taken into account in ecclesial processes. A special look at the geographical and existential peripheries of our Church, seeking their participation.
- It is a space that seeks to contribute to the Church in new ways to respond to the needs of the People of God, consistent with the following of Jesus, and the calls and situations of the contemporary world.
- It is very important to take this methodological guide into account, in order to respond in the most consensual way possible and with the greatest support from each contribution.

- It is a space that seeks to contribute with the Church on new ways to respond to the needs of the People of God within the framework of the calls of the current reality.
- It is very important to consider this methodological guide so that the questionnaire is answered in the most consensual way possible in each contribution.
- It is important to highlight the need to guide, in the light of synodality, the aspects related to local self-management of the community activities to be developed. Being a fundamental aspect for the realization of synodality and horizontal practices of sharing local management. As well as, from each reality and need, and at the discretion of the local organization, the eventual possibility of accompanying a Commission responsible for the Listening process (decision based on self-management).





### 3.2 What **is not** a community activity in the light of synodality and within the listening process of CELAM?

- The listenings are not a course, a workshop, or a planning and / or evaluation meeting.
- These are not activities focused solely as a socio-political forum.
- It is not a space for theoretical or abstract discussion of the Church.

In this sense, it is necessary to understand the importance of leaving aside any other objective in the meetings and / or activities of the listening process, in order to focus on the essential, which is consultation through synodality.

### 3.3 What activities can be validly carried out during the listening process?

In addition to the information presented in the assumptions of this document, it is necessary for everyone to be clear about the activities indicated / suggested for the development of the listening process, these are:



### 3.4 *Who participates in the listening activities?*

Because it is a listening process in view of the holding of an Ecclesial Assembly, the following must participate:

- All the People of God organized as a Church in Latin America and the Caribbean, such as: laity, religious, deacons, priests and bishops and cardinals.
- In addition to organic representatives, groups from the periphery, popular sectors, people close to the Church who are not part of its formal structures, traditional peoples and indigenous communities (peasants, quilombolas, colonos, riverside settlers), as indispensable interlocutors.
- Members and / or representations of social, popular and / or ecclesial organizations, specialized institutions operating in the various territories, as well as people of good will related to ecclesial processes.

In view of the issues related to the security of the information and the monitoring of the entire listening process, the prior subscription (of all the people participating in the community spaces or individually) will be a requirement for access to the Platform and the eventual records of information made in the listening process, because in this way we can also make an adequate

characterization of the participation in the process, and provide analysis and reflections focused on the preparation of the Assembly, and beyond.

### 3.5 *Who is responsible for conducting community hearings?*

The listening, carried out under the principle of self-management, may be organized based on the local reality, but having the main motivation of the local ecclesial structure, in this sense the following are responsible:

- The episcopate, the various ecclesial institutions and the main leaders of the particular Churches.
- Articulation team and / or local referents designated for the animation of the listening process, organization and systematization of the listeners developed, representing the various ecclesial instances of each locality that include ecclesiastical jurisdictions, Church institutions and various ecclesial representatives.
- Members and / or representations of social, popular and / or ecclesial organizations.

## 4. Important recommendations on operational aspects

Based on the principles and assumptions already presented, the essential characteristics and guidelines on the composition of listening, a set of recommendations and important indications on the operational aspects of the monitoring process are presented below. Namely:

### 4.1. Articulation:

- If possible at the specific institutional or community level, an expanded commission and / or local work team should be articulated, with a previously defined coordination.
- Organization of strategies to share the common calendar of listening in the realities of the Episcopal Conferences and of all the ecclesial instances involved, in view of the articulation of dialogues, agendas and common actions, with a view to favoring synodality and post-assembly processes .
- Possibility of organizing and mobilizing specialized groups to hold synchronous or asynchronous thematic forums, based on the topics present in the Working Instrument of the 1st CELAM Assembly.

### 4.2 Carrying out activities:

#### *Care required by the pandemic context:*

- There is no reason why the realization of listening spaces, when they are in person, puts people's health at risk in the midst of the current Covid-19 crisis . Therefore, it is essential that any action carried out is done in strict adherence to local official norms and ecclesial protocols applicable in each place and in each specific situation.
- In the context of the Covid-19 pandemic, it is suggested to carry out virtual activities whenever possible and / or necessary, with the use of platforms that make it possible.
- It is proposed that community meetings organized as assemblies and forums be held according to the reality of each place and with due care regarding the concentration of people in the same physical space. This is not only because of the context of the Covid-19 pandemic, but also to ensure that the listening process is broad and diverse, but on the other hand, with a manageable number of people to reach the consensus and approaches that are sought.

*Care in the development of activities:*

- It is very important that the people who participate in the listening process represent the greatest possible diversity of the ecclesial reality existing in each community.
- We encourage that in all these spaces, in person and remote, a strong spirit of prayer is fostered (using the corresponding materials from the Liturgy Commission available at [www.ecclesialassembly.lat](http://www.ecclesialassembly.lat)), of discernment, of respect for diversity, of active listening and, above all, an invitation to all to understand the importance of this exercise in search of the strongest common voices that help promote change and new horizons on the path of the Church.
- It is indicated that, for reasons of follow-up and identification of the participants, that any listening space that is recorded may include the due and detailed record of the participants according to the available registration form.
- It is necessary, if possible, that the answers are published on the Platform during the session, to guarantee the fidelity in the transcription and reinforce the commitment to the dialogues held throughout the process.

*4.2.1 In person activities*

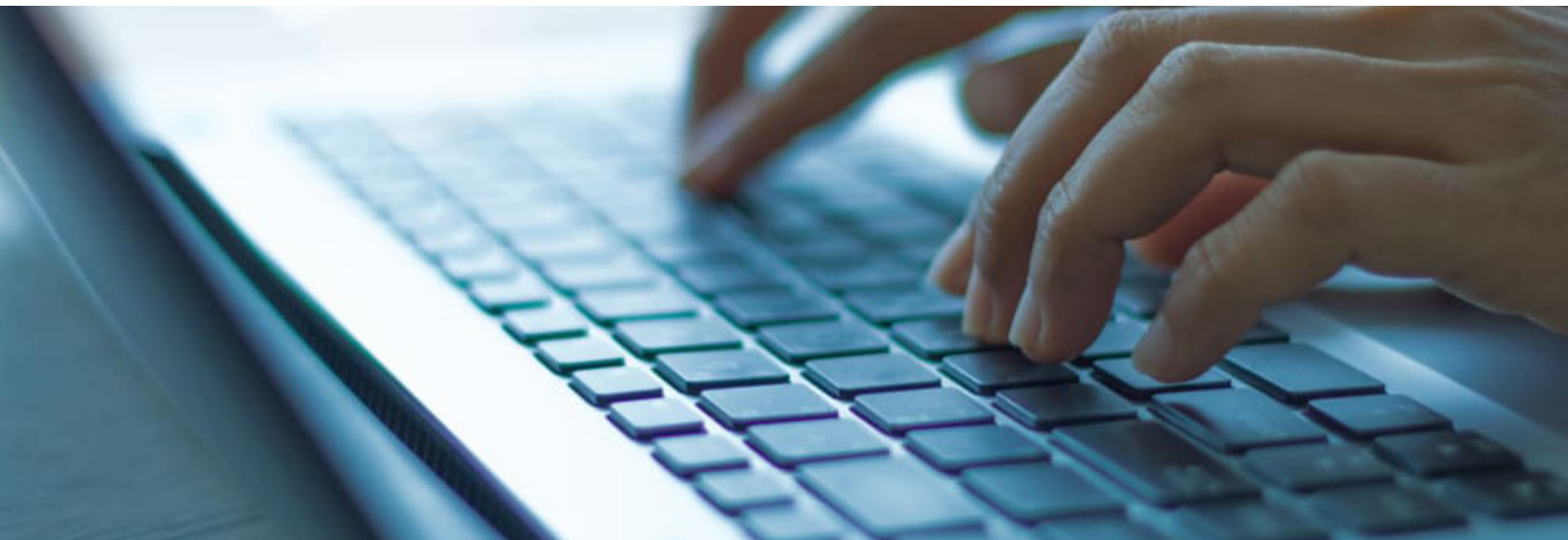
- Closely following the biosafety recommendations already mentioned above, it is suggested that the activities take place in a suitable place to be able to work in plenary spaces (with all participants) and in small working groups.
- It is recommended to have a deep zeal and attention in the process of systematizing and writing reports of community activities.
- It is requested that, if the activity does not have enough time, for whatever reason the situation offers, a group work strategy be developed to try to answer all the questions or previously select the most significant ones according to their reality and experience (this should be done by the team responsible for the animation of the activity).

**FOR NO REASON, THE REALIZATION OF LISTENING SPACES, WHEN THEY ARE FACE-TO-FACE, SHOULD PUT PEOPLE'S HEALTH AT RISK IN THE MIDST OF THE CURRENT COVID-19 CRISIS.**



#### 4.2.2 Self-Guided Online Activities

- Send the connection link in advance.
- Use video conference platforms such as Zoom, Google Meet, Microsoft Teams, among others.
- Suggestion that those responsible for the transmission can log in prior to the activity.
- Ask participants to be in a comfortable place that allows them to listen and participate.
- Request that, to the extent that the quality of the connection allows it, the camera be turned on during the session.
- If the session is recorded, verbal permission should be asked from everyone and only if all participants agree.
- Even in online activity, it is suggested that responses are also posted on the Platform during the session.



#### 4.3 Procedural aspects:

Taking into account the breadth of the process and its complexity, it is also recommended to take into account the following aspects detailed in a didactic way and outlined in the following table:

ASPECTS	BEFORE	DURING	AFTER
<b>Local Team</b>	Form a coordination and synthesis team to carry out the activity.	Take care of time management and ensure that the objectives of the activity are met.  Ensure evaluation spaces during the activity and at the end of it, with the presence of the participants.	This same team will have to animate and supervise the processes triggered by the performance of the community activity.
<b>Announcement</b>	Broad and assertive strategies must be organized for the announcement and dissemination of the activity, with the possibility of involving the greatest diversity of representatives.	Encourage the participation of different cultures and initiatives that will be able to share their spirituality and experiences during the different moments of the activity, as well as favor a subsequent dissemination of the event.	
<b>Systematization</b>	Need to locate the systematization tools and prior access to the platform where the information will be inserted <a href="http://www.asambleaecclesial.lat">www.asambleaecclesial.lat</a>	Optional: that during the activity the possibility of incorporating into the systematization team some participants who show their desire to contribute to the respective task be evaluated.	Guarantee a quality time for the team to collect the tickets, review all the information and be able to enter the information defined in the activity on the platform.
<b>Support Material</b>	Disseminate the preparation material (Document for the journey) and the consultation material to the participants.	Facilitate the access to preparatory material, as well as other documents related to community activity and the listening process.	Guarantee delivery to all participants of the activity report and information defined during the listening process.
<b>Listening period</b>	Take into account the need to focus and build the activity agenda during the previously established period.	Each working group should have a secretary-facilitator. It is suggested that, whenever possible, a plenary session be held with all participants to follow up on the process and the issues discussed. A final plenary session is also recommended to ensure highlights and conclusive input from participants. Check the possibility of recording.	Make available the treated and recorded materials during the listening process.
<b>Communication</b>	Organize, together with the local communication referents, a set of strategies to share and disseminate information about the listening process.		



#### 4.4 Important components in the activities:

Some of the important and necessary components for the activities to be carried out in the listening process, with essential and indispensable characteristics, are reported below.

- **Spirituality space:** It is recommended that spirituality permeates the entire process of the reality of the activity, with the guarantee of specific moments (beginning of each day) having as reference the guides developed for it by the liturgy and spirituality commission to maintain the spirit of unity throughout the process.
- **Involvement and animation of the episcopate:** Being an ecclesial assembly, it is suggested that the local episcopate have space to share at the beginning of the activity, as well as being able to contribute and remain throughout the listening process.
- **Logo of the Ecclesial Assembly:** It is suggested that the visual identity of the Assembly is in the space where the activity takes place, as well as in all the communication materials.
- **Cultural and spiritual expressions:** In the programming of the activity, moments of exchange of the various cultural and spiritual expressions present in the territory and in each reality will be promoted, to promote

unity and communion through diversity.

Based on the aspects listed above, it is highlighted that the spaces for prayer and spiritual / cultural exchange **are not a complement**, a requirement or just another activity, but are an essential part of the internal attitude of the participants so that they have a contemplative and synodal attitude in the face of the diverse contexts of the territories.

## 5. TUTORIALS

The tutorials (manuals) for accessing the Platform, which will include information on the listening process, are organized in a specific document and can be accessed at:

<https://asambleaecclesial.lat/escucha/>

## 6. CONTACTS

[escucha@asambleaecclesial.lat](mailto:escucha@asambleaecclesial.lat)

## COMMISSION RESPONSIBLE FOR THE ASSEMBLY LISTENING PROCESS

If you wish to contact the team responsible for the Assembly listening process and ask questions, make suggestions, share contributions and / or establish any type of dialogue, write to: email to be created.

## QUESTIONNAIRE FOR THE TIME OF SYNODAL LISTENING OF THE ECCLESIAL ASSEMBLY OF ALYC (COMMUNITY AND INDIVIDUAL)

**Questions to answer** in community - group:

### 1.1. Identification

1.1.1. Participants (list everyone who participates):

NAME	YEAR OF BIRTH	GENRE	CULTURAL SELF-IDENTIFICATION <sup>1</sup>	PASTORAL - SOCIAL ACTIVITY	ECCLESIAL STATUS <sup>2</sup>

1 Native peoples (specify name), Afro-descendant, nationalities ...

2 Lay person, religious brother, sister, priest, seminarian, bishop, other.

### Responding group or community:

- Organization, institution or ecclesial network from which you received the invitation to answer:
  - Diocese
  - Parish
  - City - Town
  - Movement (optional)
  - Country:
  - Dwell time:
    - We meet just to answer to this listening period.
    - What brings you together to carry out this work?
- We are a stable group - community
  - Name of the group - community
  - Which is the main objective or activity of this group or community?
- How did you know about this listening period?
  - Social media
  - Pastoral program or service in which we work
  - Mass media
  - Parish- chapel
  - Other (specify)



### Community Reflection from Pastoral Action

On pastoral action:

Make a list of the most significant pastoral actions that you carry out in your community and then identify some of their characteristics:

#### a) Temporality:

- a. Permanent: a pastoral action carried out for a long time as part of the permanent actions that our community, group, parish or movement develop.
- b. Project: it is a response to a specific need and will last as long as the situation justifies it or as long as it receives funding.
- c. Occasional: only in emergent situations and for a relatively short period of time.

#### b) Scope of pastoral action:

- a. Formative: designing, development, and implementation of courses or learning processes in topics related to the Church, ecclesial organization or mission.
- b. Missionary: groups and communities whose main task is to announce the Good News by means of home visits, accompaniment of specific groups and persons; it can be either a permanent activity or done during a specific times on a regular basis. For example: summer missions, missionaries in specific sectors.
- c. Social ministry - Caritas: actions to help and promote vulnerable or poor individuals and/or groups. For example: environmental pastoral, emergencies, social and solidarity based economy, political incidence, migrations, prison pastoral care, health pastoral care, native peoples, job training, soup kitchens, doctor's offices, legal assistance, visits to the sick, summer camps.
- d. Work with ecclesial ministries: presbyterate, permanent diaconate, laity, consecrated life, promotion of women's presence within the church.

- e. Training pathways of Missionary Discipleship:
  - i. Sacramental pastoral care: Preparation and celebration of the sacraments. For example: pre-sacramental catechesis, communion for the sick, preparation for the Sacrament of Reconciliation.
  - ii. Youth ministry
  - iii. Family ministry
- f. Liturgical ministry: Groups or activities whose main task is focused on the preparation or support of liturgical celebrations and the Eucharist. For example: choir, acolyte, lectors of the Holy Word, decoration of the church.
- g. Community of life: group of people who meet periodically to share life, pray and grow in the following of Jesus Christ. According to their own style or charisma may, or may not, perform together a pastoral service.
- h. Specialized pastoral service: communities working in a specific area of intervention. For example: schools, hospital work, prison work, house homes for the elderly or minors, communications ministry, shelters for women victims of violence.
  - i. Other pastoral action: mention it or describe it briefly.
  - j. Other groups
- c) Target group or addressees: people to whom the pastoral action is directly. For example: children, native peoples, migrants, engaged couples, those attending Mass, peasants, deprived of liberty...



## ANSWER SHEET OUTLINE

Please fill in the fields in the following table to describe the pastoral actions you carry out:

NAME OF THE PASTORAL ACTION	TEMPORALITY	SCOPE OF THE PASTORAL ACTION	TARGET GROUP OR ADDRESSEES

## SEEING EVERYTHING THAT WE DO:

1. What hurts us the most in this reality that we are living?
2. What is it that gives us more hope in this reality that we are living?

## WHAT ARE THE MOST IMPORTANT THEMES FOR OUR PASTORAL MINISTRY?

From the following list, select the 5 subjects that are most present in our pastoral ministry and the 5 that are least present.

Discuss in the community and come up with a shared list.

## WHAT ARE THE CHALLENGES RAISED BY OUR REFLECTIONS<sup>3</sup>?

- COVID-19 pandemic: a sign of an epochal change
- The economic and social model that turns against the human being.
- The growing exclusion, the throwaway culture and the practices of solidarity.
- Listening to the cry of earth, caring for our common home.
- Growing violence in our societies
- Great educational gaps and the need for a “Global Compact for Education”.
- Migrants, refugees and victims of human trafficking as new faces of the throwaway culture.
- Indigenous and Afro-descendant peoples: towards full citizenship in society and in the Church.

<sup>3</sup> Description of these challenges will be made in accordance with the preparatory document and its popular version.

- Globalization and the democratization of social communication.
- The weakening of political and democratic processes in our countries.
- Aging of the population.
- Overflowing information, fragmented knowledge and urgency of an integrating vision.
- Increasing number of people who declare themselves agnostic, non-believers or atheists in Latin America and the Caribbean.
- Growing of Evangelical and Pentecostal churches in our continent.
- The need for a greater development of the urban and big cities pastoral care.
- New challenges for the family and its different realities.
- Young people as social actors and culture managers.
- Full participation of women in society and in the Church.
- Prevention of sexual abuse in the Church and accompaniment of those who have been abused.
- Clericalism as a major obstacle for a synodal Church.
- Towards an itinerant and synodal Church, walking along new paths.
- Others: specify

## » CHALLENGES:

**PANDEMIC OF COVID-19  
DISCARD CULTURE  
VIOLENCE**

**CLERICALISM  
MIGRANTS  
SEXUAL ABUSE**



**ANSWER SHEET OUTLINE:**

<b>THE FIVE SUBJECTS MOST PRESENT IN OUR PASTORAL MINISTRY</b>	
<b>Themes ordered by priority (writing in number 1 the highest priority and so on in descending order)</b>	<b>Explain briefly why do you consider these subjects to be the most relevant?</b>
1.	

<b>THE FIVE MOST ABSENT SUBJECTS IN OUR PASTORAL WORK</b>	
<b>Subject</b>	<b>What are the reasons that explain why these subjects are absent or have been less relevant in pastoral work?</b>
1.	

<b>WHAT ARE THE CONSEQUENCES OF NOT ADDRESSING THESE ISSUES IN OUR PASTORAL WORK?</b>
After answering the preceding questions and reading them again, what challenges and new horizons do these reflections pose for our pastoral action and ecclesial mission?
a. In our personal life
b. In our community life
c. To the church in my country
d. To the church in Latin America and the Caribbean:

# » 5 ASPECTS THAT CHALLENGE US OR THAT WE WOULD HAVE TO INCORPORATE IN OUR PATH

*From the following list of topics:  
following list of topics:*

- What would be the 5 aspects that challenge us or that we would have to incorporate in our way of missionary disciples?
- In which ways could we incorporate these pastoral dynamics into our personal and community life on the basis of our particular ecclesial mission?
- The call towards an Integral Ecology.
- To work for a sustainable and solidarity based economy for the service of the common good.
- Discipleship committed to promote a culture of peace.
- New technologies: their great contributions and their risks.
- To strengthen interculturality and inculturation in our pastoral action.
- Commitment to strengthen democracy, still fragile in our countries.
- Ecclesial renewal
- The incorporation of new or meaningful pastoral languages.
- Other themes: Specify
- To read reality and to discern the signs of the times.
- Growing as followers of Jesus
- Being missionary disciples at the service of life.
- Evangelization linked always to human promotion and authentic liberation.

## List of topics:

## ANSWER SHEET OUTLINE:

What would be the 5 priority issues that challenge us or those which we would need to incorporate in our journey as missionary disciples?	
Issues	Describe briefly: How could we implement them?
1.	

**PLEASE ANSWER ON THE BASIS OF THE PASTORAL CHALLENGES THAT YOU HAVE IDENTIFIED FOR YOUR PASTORAL ACTION:**

- How could you address them in your personal life?
- How could you incorporate or address them in the life of your community?
- What would the church in your country have to do to incorporate or address them into its pastoral action?
- What would the church in Latin America and the Caribbean have to do to incorporate them into its pastoral action?

**COMPLEMENTARY ANSWERS:**

In this space you can upload to the platform a file with material complementary to the answers you wrote. For example: documents, projects, experiences, videos, memes, photographs, illustrations, etc.

Please specify which pastoral or thematic area the material you share refers to.

**Note:** Probably we would not be able to process all uploaded documents by the time of the Ecclesial Assembly, but they will be useful in the subsequent work of generating shared knowledge for pastoral life.

Specify the topic.

# INCORPORATE PASTORAL CHALLENGES INTO COMMUNITY LIFE



## QUESTIONS FOR INDIVIDUAL (PERSONAL) PARTICIPATION:

*Identification of participant:*

Name	Year of birth	Genre	Cultural self-identification <sup>4</sup>	Pastoral – social activity	Ecclesial Status <sup>5</sup>

## HOW DID YOU KNOW ABOUT THIS LISTENING PERIOD?

- Social media
- Pastoral program or service in which I work
- Mass media
- Parish- chapel
- Other (specify)

## ON PASTORAL ACTION:

Make a list of the most significant pastoral actions that you carry out in your community and then identify some of their characteristics:

d) Temporality:

- Permanent: a pastoral action carried out for a long time as part of the permanent actions that our community, group, parish or movement develop.
- Project: it is a response to a specific need and will last as long as the situation justifies it or as long as it receives funding.
- Occasional: only in emergent situations and for a relatively short period of time.

<sup>4</sup> Native peoples (specify name), Afro-descendant, nationalities ...

<sup>5</sup> Lay person, religious brother, sister, priest, seminarian, bishop, other



e) Scope of pastoral action:

- a. Formative: designing, development, and implementation of courses or learning processes in topics related to the Church, ecclesial organization or mission.
- b. Missionary: groups and communities whose main task is to announce the Good News by means of home visits, accompaniment of specific groups and persons; it can be either a permanent activity or done during a specific times on a regular basis. For example: summer missions, missionaries in specific sectors.
- c. Social ministry - Caritas: actions to help and promote vulnerable or poor individuals and/or groups. For example: environmental pastoral, emergencies, social and solidarity based economy, political incidence, migrations, prison pastoral care, health pastoral care, native peoples, job training, soup kitchens, doctor´s offices, legal assistance, visits to the sick, summer camps.
- d. Work with ecclesial ministries: presbyterate, permanent diaconate, laity, consecrated life, promotion of women's presence within the church.
- e. Training pathways of Missionary Discipleship:
  - i. Sacramental pastoral care: Preparation and celebration of the sacraments. For example: pre-sacramental catechesis, communion for the sick, preparation for the Sacrament of Reconciliation.
  - ii. Youth ministry
  - iii. Family ministry



# THE BENEFICIARY OR THE CONTACT PERSON OF OUR PASTORAL ACTIONS



- f. Liturgical ministry: Groups or activities whose main task is centered on the preparation or support of liturgical celebrations and the Eucharist. For example: choir, acolyte, lectors of the Holy Word, decoration of the church.
  - g. Community of life: group of people who meet periodically to share life, pray and grow in the following of Jesus Christ. According to their style or charism may, or may not, perform together a pastoral service.
  - h. Specialized pastoral service: communities working in a specific area of intervention. For example: schools, hospital work, prison work, house homes for the elderly or minors, communications ministry, shelters for women victims of violence.
  - i. Other pastoral action: mention it or describe it briefly.
  - j. Other groups
- f) Target group or addressees: people with whom the pastoral action works directly. For example: children, native peoples, migrants, engaged couples, those attending Mass, peasants, deprived of liberty...



## PLEASE FILL IN THE FIELDS IN THE FOLLOWING TABLE TO DESCRIBE THE PASTORAL ACTIONS YOU CARRY OUT:

Name of the pastoral action	Temporality	Scope of the pastoral action	Target group or addressees

## SEEING EVERYTHING THAT WE DO.

1. What hurts me the most of this social and ecclesial reality that we are living?
2. What is it that gives me more hope in this social and ecclesial reality that we are living?



## WHAT ARE THE MOST IMPORTANT THEMES FOR OUR PASTORAL MINISTRY?

From the following list, select the 5 subjects that are most present in your pastoral ministry and the 5 that are least present.

- COVID-19 pandemic: a sign of an epochal change
- The economic and social model that turns against the human being.
- The growing exclusion, the throwaway culture and the practices of solidarity.
- Listening to the cry of earth; caring for our common home.
- Growing violence in our societies
- Great educational gaps and the need for a "Global Compact for Education".
- Migrants, refugees and victims of human trafficking as new faces of the throwaway culture.
- Indigenous and Afro-descendant peoples: towards full citizenship in society and in the Church.
- Globalization and the democratization of social communication.

- The weakening of political and democratic processes in our countries.
- Overflowing information, fragmented knowledge and urgency of an integrating vision.
- Increasing number of people who declare themselves agnostic, non-believers or atheists in Latin America and the Caribbean.
- Growing of Evangelical and Pentecostal churches in our continent.
- The need for a greater development of the urban and big cities pastoral care.
- New challenges for the family and its different realities.
- Young people as social actors and culture managers.
- Full participation of women in society and in the Church.
- Prevention of sexual abuse in the Church and accompaniment of those who have been abused.
- Clericalism as a major obstacle for a synodal Church.
- Towards an itinerant and synodal Church, walking along new paths.
- Aging of the population.
- Others: specify

## WHAT ARE THE MOST IMPORTANT THEMES FOR OUR MINISTRY:



Themes ordered by priority (writing in number 1 the highest priority and so on in descending order)	Why do you consider these subjects to be the most relevant in you pastoral action?

**PLEASE INDICATE 5 SUBJECTS THAT, IN YOUR OPINION, ARE ABSENT IN YOUR PASTORAL ACTION (RESTRICT TO 5 OPTIONS)**

The five most absent subjects in our pastoral work	
Subject	In your opinion and based on your experience, what are the reasons why these themes are absent or have been less relevant?

**WHAT HAVE BEEN THE CONSEQUENCES OF NOT ADDRESSING THESE ISSUES IN YOUR PASTORAL ACTION?**

*2.4 Our journey as missionary disciples*

**WHAT WOULD BE THE 5 ASPECTS THAT CHALLENGE US OR THAT WE WOULD HAVE TO INCORPORATE IN OUR WAY OF MISSIONARY DISCIPLES?**

• To read reality and to discern the signs of the times	
• Growing as follower of Jesus	
• Being missionary disciples at the service of life	
• Evangelization linked always to human promotion and authentic christian liberation	
• The call towards an Integral Ecology	
• Work towards sustainable and solidarity based economy for the service of the common good	
• Being disciples committed to promote a culture of peace	
• New technologies: their great contributions and their risks	
• Move toward more interculturality and inculturation	
• To ensure democracy, still fragile in our countries	
• Ecclesial renewal	
• Updated pastoral languages	
• Other issues: Specify	

**ON THE BASIS OF THESE PASTORAL CHALLENGES THAT YOU HAVE IDENTIFIED:**

- How could you address or incorporate them in your personal life?
- How could you incorporate them into your community life?
- What would the church in your country have to do to incorporate them?
- What would the church in Latin America and the Caribbean have to do?

*Complementary answers:*

If you deem it necessary upload in this space a file to supplement your responses. For example: documents, projects, experiences, videos, memes, photographs, illustrations, etc. Please specify which pastoral or thematic area the material you share refers to.

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**8. References:**

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**PREPARATORY PRAYER**  
**for the Celebration of the Ecclesial Assembly of Latin America and the Caribbean**

Father of goodness,  
who leads your Church  
on pilgrimage in Latin America and the Caribbean,  
inspiring it to carry out a synodal journey starting  
from the experience of the Episcopal Conferences.

We beg you to assist us  
with the light of your Holy Spirit  
in this time of preparation  
for our Ecclesial Assembly,  
which with grateful memory will  
recall the Document of Aparecida,  
glimpsing the Guadalupean  
and Redemption Jubilee on the horizon .

May we, in the face of present and future challenges,  
rekindle our commitment  
as missionary disciples,  
so that we may have life in Jesus Christ,  
finding in Him the joy,  
peace and hope that does not disappoint.

That, through listening, dialogue and encounter  
and inspired by the prophetic voice of Pope Francis  
for the care of the common home, of cultures  
and the commitment to universal brotherhood,  
we be courageous to promote an economy of solidarity  
and a comprehensive education, lovingly helping  
those who have been discarded and excluded.

May Saint Mary of Guadalupe  
and the blood of so many martyred men and women  
who fertilized our faith,  
encourage us in the mission entrusted to us.  
Through Jesus Christ Our Lord.  
Amen.



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