



ECCLESIASTICAL MEETING FOR LATIN AMERICA AND THE CARIBBEAN

COMMUNITY DISCERNMENT GROUPS

WORKSHEET 4

RESULTS

FRIDAY, NOVEMBER 26

PREPARED BY THE SYNTHESIS COMMISSION

“Selecting, in synodal discernment, the new paths
which the Lord is inviting us to follow and build”



PASTORAL CHALLENGES	PASTORAL ORIENTATION
<p>1. To acknowledge and value the leading role of the youth in the ecclesial community and in society as agents of transformation.</p>	<p>Structuring with the youth a comprehensive process of encounter with the person of Jesus that encourages an active commitment to the Church's evangelizing mission. Encouraging the youth's ownership and leadership in the different ecclesial processes and youth communities. Accompanying the youth in their personal journeys and in their pastoral, political and social commitments.</p>
<p>2. To accompany victims of social and church injustice with processes of recognition and reparation.</p>	<p>Driving the creation and work of diocesan forums for the prevention of sexual abuse, abuse of conscience and of power with comprehensive care and reparation. Being supportive of the acknowledgement, reparation and justice processes through interdisciplinary pastoral care. Preventing abuse both in and out of the Church, being supportive of both victims and offenders in the process of reparation, reconciliation and healing while creating healthy and safe environments.</p>
<p>3. To drive active participation of women in Church ministries, government, discernment and decision making.</p>	<p>Creating a Latin-American commission formed by women to reflect and deepen participation in the Church's decision-making bodies and in the formation of priests. Contributing to the discernment about women deacons and new ministries. Creating training programs in local churches to encourage the comprehensive development of women and their contribution to the life and mission of the Church.</p>
<p>4. To drive and defend the dignity of life and of the human person from conception to natural death.</p>	<p>Promoting a "culture of life", recognizing Jesus in the poorest of the poor. Promoting and weaving networks of pastoral action for the development of public policies that guarantee the care of life in all its dimensions and stages.</p>
<p>5. To increase training in synodality to eradicate clericalism.</p>	<p>Assisting in the co-responsible participation and assessment of different decision-making charisms in different church spaces. Promoting the necessary synodality training for decision making.</p>

<p>6. To promote the participation of the laity in cultural, political, social and ecclesiastical spaces.</p>	<p>Awakening the conscience of the laity about its mission to promote public policies that allow for a more humane and fair economy. Strengthening training for participation and care for a social, cultural and political transformation.</p>
<p>7. To listen to the cry of the poor, excluded and discarded.</p>	<p>Seeing to it that our theologies and pastoral practices encourage and facilitate listening to the cries of the poor, interacting with them, to make visible the new faces of the excluded. Creating processes that affect the transformation of the causes of poverty and social insecurity. Providing spaces for formation, participation, listening and dialogue, so that they become active subjects of their own development and missionary discipleship.</p>
<p>8. To reform the formation plans for seminaries to include subjects such as comprehensive ecology, indigenous peoples, inculturation and interculturality, and the Church's social thoughts.</p>	<p>Updating the academic curriculum of seminaries and consecrated life centers to favor an enculturated holistic, experience-based, spiritual and theological formation. Favoring an interaction with the People of God to enter into a dialogue with their needs and realities.</p>
<p>9. To renew, in the light of the Word of God and Vatican II, our concept and experience of the Church People of God, in communion with the richness of its ministry, avoiding clericalism and favoring a pastoral conversion.</p>	<p>Promoting formation in all spaces (seminaries, formation houses, schools for the laity) about a Synodal Church, Samaritan and Prophetic, on the move and committed to the defense of the life of our Peoples. Implementing structures of communion and participation in parishes that foster co-responsibility in missionary liveliness, putting in place systems of accountability. Making pastoral biblical liveliness a school of synodality in the listening, discernment, decision making and evaluation of pastoral action.</p>
<p>10. To reaffirm and prioritize a comprehensive ecology in our communities, based on the four dreams of Querida Amazonía.</p>	<p>Denouncing actions that attempt against the common home in each of our lands. Welcoming the proposals that REPAM, and other organizations make about the care of the common home. Generating spaces for awareness and formation, concrete processes and projects for the promotion of an ecological</p>

conversion.

<p>11. To promote personal encounters with Jesus Christ, incarnate in the continent's reality.</p>	<p>Promoting knowledge and the study of the Word of God, to model ourselves in Christ and his project and from that point illuminate the complex reality of the world.</p> <p>Promoting social networks and community circles as spaces for an encounter with Christ and contemplating reality.</p> <p>Encouraging knowledge of reality from the point of view of the poor, the discarded, and the marginalized.</p> <p>Reading the signs of the time in light of the Word, history and Latin America's own identity.</p>
<p>12. To support indigenous peoples and peoples of African descent in the defense of life, earth and culture.</p>	<p>Recognizing indigenous and African descent peoples as the leaders of the enculturation of the Gospel, of the encounter with the seeds of the Word from their world view and the work for the defense of life, earth and cultures.</p> <p>Recognizing the triple discrimination endured by the women of these groups: due to being a woman, poor, indigenous or of African descent.</p> <p>Deepening the cultural roots of indigenous and African descent peoples through formation spaces and processes.</p>
<p>13. To strengthen the social dimension of evangelization.</p>	<p>Fostering the encounter with God and with the poorest of the poor to promote the social impact of the Gospel, bolder, enculturated, committed and prophetic in the defense of human rights and the care for the common home.</p> <p>Renewing formation processes about the Church's Social Doctrine that generate structure transforming commitments.</p> <p>Creating task forces through digital platforms that boost the exchange of experiences to create a new political and economic mind-set.</p> <p>Strengthening and creating social works to promote social justice and human dignity.</p>
<p>14. To welcome, protect, promote and integrate migrants and refugees.</p>	<p>Establishing as a priority the care, promotion and advocacy of the rights of the people forced to migrate and seek refuge.</p> <p>Creating formation, celebration, social-cultural dialogue and faith spaces for migrants, refugees and the displaced that let them feel fellowship and make them visible as members of Christian communities.</p> <p>Networking with local, regional, continental and international groups to demand, advocate, and promote the creation of public policies for the respect of the human right to migrate or not, to seek refuge and asylum.</p> <p>Raising community awareness about the causes of forced migration in order to eradicate them and nurture a welcoming solidarity.</p>

<p>15. To promote more decidedly Base Ecclesial Communities (CEBs) and small communities as a synodal Church experience.</p>	<p>Decentralizing the ecclesial-parish structure and action through Base Ecclesial Communities and small communities, to favor comprehensive processes, social commitment, lay leadership, a culture of encounter and a ministerial Church. Fostering the continued formation of leaders and facilitators with new synodal narratives and paradigms to mobilize the community.</p>
<p>16. To drive the transformation to a closer, more open, sensitive Church committed to the problems of our peoples.</p>	<p>Making the Church a place of welcoming, listening, supporting, formation and commitment through creative and service oriented spaces with the participation of all the People of God. Making the different church spaces to be centers of community transformation based on a relational model of humanization where social, missionary and parish dimensions are lived.</p>
<p>17. To generate an ecological conversion that favors co-responsibility in personal, community and institutional actions in favor of the care of our Common Home.</p>	<p>Promoting a pastoral plan for ecologic conversion together with organizations and institutions working in the care of our common home. Creating pastoral care of our common home that promotes ecological education and sensitivity in all pastoral activities.</p>
<p>18. To identify and review the outdated pastoral structures for the transmission of faith and embrace popular piety as our Church's path.</p>	<p>Incorporating the paradigm of the Church which goes forth for the transformation of pastoral structures. Include the members of Base Ecclesial Communities or Small Christian Communities, Parishes, Movements and Charisms in the decision-making processes. Promoting merciful urban pastoral decisions that take into consideration individuals in the new evangelization: migrants, the poor, youth, people with different sexual orientations and people with different abilities.</p>

<p>19. To live the common dignity of our baptismal vocation in order to overcome clericalism and authoritarianism.</p>	<p>Facilitating a process of pastoral, personal and community conversion that allows for recognizing the wounds caused by clericalism and vertical and authoritarian relationships. Strengthening the Christian initiation processes, deepening communion and synodal ecclesiology. Generating participatory pastoral processes in which both lay and consecrated women are valued and are able to participate.</p>
<p>20. To promote a Church that is a welcoming home in which cultural, ethnic and sexual diversities are included.</p>	<p>Encouraging our communities and local churches to recognize and value sexual, ethnic and cultural diversity, creating spaces for human development and labor and educational training. Going out to encounter others with mercy, approaching each other with gestures, attitudes and initiatives to listen and dialogue. Promoting the spirituality of communion and the culture of encounter to help us value each other as a gift.</p>
<p>21. To favor, join and strengthen the role of the family as the center of society.</p>	<p>Placing family as the axis of an organic pastoral plan. Creating pastoral processes for families, especially the poorest and most wounded, for a dignified and fraternal life. Implementing the Apostolic Exhortation Amoris Laetitia that gives rise to comprehensive processes for accompaniment, formation and conversion of families as the domestic Church.</p>
<p>22. To recognize and value the role and contribution of women in history, in society and in the Church.</p>	<p>Creating a women’s pastoral plan in the local, national and continental Church to guarantee women’s comprehensive development and effective participation in the life of the Church and society. Creating spaces so that women from indigenous villages, of African descent, and from rural areas share their knowledge, experiences and practices in the different ecclesial environments.</p>
<p>23. To foster knowledge of the Church’s Social Doctrine across the board and apply it to all pastoral decisions.</p>	<p>Preparing a procedural, dynamic and comprehensive formation itinerary to help awaken the prophetic commitment of missionary disciples. Generating study and encouragement groups about the Social Doctrine that are inspired by the Word of God and by reality to favor a Church which moves outward and is prophetic and synodal.</p>
<p>24. To prioritize a family pastoral concept that welcomes new expressions, their complexity and diversity.</p>	<p>Enriching our message with a language that is inclusive of all types of families in the formation and faith celebration processes. Integrating with mercy and kindness the different modalities of families: single-parent, common-law, and the diversity of sexual orientation. Accompanying the Christian and social formation of the family in the parishes.</p>

<p>25. To recognize the continent's multiculturalism in the path to theological, pastoral and ecclesial conversion.</p>	<p>Creating spaces that generate processes for the defense of human dignity and respond in situations of injustice and poverty. Fostering the theological, liturgical and spiritual expressions of these peoples. Using influence so that indigenous peoples and people of African-descent have access to public health, overall education and the judicial system.</p>
<p>26. To promote the ethical use of information and communication technologies in evangelization.</p>	<p>Organizing formation programs in communication processes and tools that favor an ethical and critical encounter with the world of communications. Deepening the economic, social, cultural, educational and ecological dimensions of our peoples by networking with different ecclesial, ecumenical, political and civil organizations. Advancing prophetic communication with transformative social impact.</p>
<p>27. To denounce the different forms of violence: structural, institutional, political, domestic, femicide, disappearances.</p>	<p>Promoting and articulating networks for the defense of life with social and collective movements organized to safeguard human dignity, especially indigenous and African-descent peoples, women and people with diverse sexual orientations (LGBTQI+). Generating intra-ecclesial, parish and diocesan structures that support the reporting of ecclesial, structural, social, domestic and sexual violence, from a place of caring about all the children of God, without exclusions of any kind.</p>
<p>28. To denounce the spread of organized crime, drug trafficking, trafficking in persons for labor and sexual exploitation, weapons trafficking, kidnappings and the sale of human organs.</p>	<p>Establishing mechanisms to denounce and raise awareness through campaigns developed together with civil and academic institutions. Strengthening the <i>Clamor</i> network and other ecclesial networks to commit ourselves to speak boldly and with courage in preventive work and public advocacy actions.</p>
<p>29. To promote a culture of active non-violence, defense of human rights and peace.</p>	<p>Collaborating with society's groups and networks at the local, regional, continental and international levels. Strengthening ecclesial authorities with formation processes about the Church's Social Doctrine, Human Rights and Non-violence at all levels: local, regional, continental and international.</p>
<p>30. To promote a solidary and sustainable economy.</p>	<p>Creating pastoral commissions that build channels of solidarity for the care of our common home, centered on the dignity of the human person. Promoting the formation of solidarity-based networks in the peripheries to implement joint programs. Promoting supportive parish projects through programs and undertakings, in partnership with other social actors.</p>

<p>31. To promote Latin American integration and the strengthening of democracy.</p>	<p>Working towards a prophetic church that opens channels for listening to reality and for dialogue with public and political institutions in order to find common ground.</p> <p>Promoting reflection and exchange forums about the characteristics and weaknesses of democracies in Latin America and the Caribbean, to share experiences that will allow us to mature in our journey as a people.</p> <p>Creating a pastoral plan for committed Christians in politics, promoting an adequate understanding of democracy.</p>
<p>32. To denounce the corruption of public and private social structures and judicial impunity.</p>	<p>Denouncing with a prophetic voice as a Church that stands with the victims.</p> <p>Networking with different civil social actors at different levels.</p>
<p>33. To promote interculturality, interreligious and ecumenical actions.</p>	<p>Being a synodal Church which goes forth and fosters spaces for action on behalf of all.</p> <p>Recognizing a new mixed-race identity in Latin America and the Caribbean with black and indigenous roots, in the manner of our Mother Mary of Guadalupe.</p>
<p>34. To recreate accompaniment for children, youth, marriages and older adults.</p>	<p>Working in partnership among the different pastoral groups to be supportive of local realities.</p> <p>Promoting, in each particular church, a bible catechesis that encourages following Jesus and supports all stages of human development.</p>
<p>35. To support the search by popular movements for the sacred rights to Land, Home and Work.</p>	<p>Promoting spaces and networks for encounter and accompaniment with brothers and sisters of the Popular Movements.</p> <p>Working for recognition and defense of these rights as values that flow from the Gospel.</p>
<p>36. To promote a greater relationship that favors synodal conversion between theology and pastoral action.</p>	<p>Consolidating the synodal process already started, that significantly responds to current challenges from the point of view of communion in light of the Word.</p> <p>Promoting a pastoral practice of encounter centered on the spirituality of the incarnation.</p>
<p>37. To move from pastoral action in the city to an urban pastoral action.</p>	<p>Building new alternatives to parish pastoral action that connect faith and life, based on listening and dialogue.</p> <p>Participating in initiatives with different groups, social movements and institutions present in the different urban and suburban spaces.</p> <p>Adapting liturgical celebrations to the different socio-cultural contexts.</p> <p>Valuing popular devotional celebrations.</p>

<p>38. To proclaim and live the faith in the new areopagus.</p>	<p>Rethinking the language, structures, liturgy and ministries, and being open to discovering the signs of the Word in the new areopagus. Being a listening Church that meets and welcomes, that evangelizes without prejudice in an enculturated and intercultural manner. Favoring creative and grounded catechetical processes that proclaim the Good News with languages suitable to new contexts. Being present in the environment of youth and families, of the worlds of science and communications, arts, politics, economy and the urban context with languages and life witnesses capable of spreading the Good News.</p>
<p>39. To organize a mental health pastoral plan promoting respect for the dignity of people affected by such conditions.</p>	<p>Generating a culture of closeness and kindness that allows for caring of ill persons in a specific manner. Accompanying families, friends and caregivers through listening and supportive communities.</p>
<p>40. To assume the care and accompaniment of prisoners and their families.</p>	<p>Strengthening prison pastoral action with interdisciplinary support to establish networks of care and to influence public policy. Creating a pastoral plan in parishes that cares for the needs of people deprived of their freedom.</p>
<p>41. To know and analyze the different religious approaches existing in the continent.</p>	<p>Generating interdisciplinary, theological and pastoral environments in order to listen, dialogue, identify points of common ground and collaboration.</p>