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LINEAS PROFETICAS PASTORALES

PASTORAL PROPHETIC GUIDELINES

1. Nosotros, como pueblo hispano escogemos a la familia en todas sus expresiones como núcleo prioritario de nuestra pastoral.

We, as Hispanic people choose the family in all its forms and expressions as the nucleus of all the priorities in our pastoral ministry.

2. Nosotros, como pueblo hispano hacemos una opción preferencial solidaria por los pobres y marginados.

We, as Hispanic people make a preferential option for and in solidarity with the poor and marginated.

3. Nosotros, como pueblo hispano hacemos una opción preferencial por los jóvenes hispanos para que participen a todos los niveles de la pastoral.

We, as Hispanic people make a preferential option for the Hispanic youth, so that they will participate at all levels of pastoral ministry.

4. Nosotros, como pueblo hispano queremos desarrollar y seguir una pastoral de conjunto que responda a nuestra realidad.

We, as Hispanic people want to develop and follow a "pastoral de conjunto" (a method using joint pastoral planning) that responds to our reality.

5. Nosotros, como pueblo hispano queremos seguir una línea pastoral como Iglesia evangelizadora y misionera.

We, as Hispanic people want to follow a pastoral thrust as an evangelizing and missionary church.

6. Nosotros, como hispanos queremos seguir la línea pastoral de promoción de liderazgo comprometido y encarnado en la realidad.

We, as Hispanic people want to follow the pastoral thrust that promotes a leadership that is committed to and incarnated in our reality.

7. Nosotros, como pueblo hispano queremos seguir una línea de educación integral sensible a nuestra identidad cultural.

We, as Hispanic people want to follow a thrust of integral education sensitive to our cultural identity.

8. Nosotros, como pueblo hispano queremos seguir una línea de Iglesia promotora y ejemplo de justicia.

Lineas profeticas/Prophetic lines

We as Hispanic people want to follow a thrust as a church that promotes and exemplifies justice.

9. Nosotros, como pueblo hispano queremos seguir una líneas de valorización y promoción de la mujer reconociendo su igualdad y su papel en la familia, iglesia, y sociedad.

We, as Hispanic people wish to follow a thrust that values and promotes the Hispanic women, recognizing her equality, dignity, her role in the family, church and society.

COMPROMISOS

HISPANIC COMMITMENTS

These are the "Compromisos" or Commitments and Pastoral Guidelines drawn up and ratified by 1,200 delegates at the III National Encuentro Event, August, 1985 in Washington, D.C.

EVANGELIZACION - EVANGELIZATION

1. Nosotros como pueblo hispano nos comprometemos a crear y mantener las pequeñas comunidades eclesiales para: promover y compartir los dones cristianos encarnados en la cultura hispana; desarrollando el sentido eclesial de nuestro pueblo, promoviendo una Iglesia profética, evangelizadora, comunitaria y misionera; para atraer a los alejados y separados de las estructuras eclesiales para continuar la catequesis según la necesidad de nuestro pueblo, para fomentar la oración y reflexión, compartiendo nuestra fe, costumbres y ayuda material y espiritual.

We as Hispanic people commit ourselves to create and maintain the small ecclesial communities in order to foster and share the Christian gifts incarnated in the Hispanic culture, developing the ecclesial awareness of our people, promoting a Church that is prophetic, evangelizing, communitarian and missionary, in order to attract those alienated and separated from the ecclesial structures; in order to continue the catechesis in accordance with the needs of our people; and in order to encourage prayer and reflection, sharing our faith, customs, material and spiritual resources.

2. Nosotros como pueblo hispano nos comprometemos a colaborar en la elaboración del plan de pastoral de conjunto que sea adoptado a las diócesis por el obispo, sacerdotes, y laicos basándose en el estudio y análisis de las necesidades reales del pueblo hispano, considerando su cultura, idioma y costumbres.

We as Hispanic people commit ourselves to collaborate in the development of a pastoral plan "de conjunto" that will be adapted to the diocese by the bishops, priests, and laity, based on the study and analysis of the real needs of the Hispanics, taking into consideration their culture, language and customs.

3. Nosotros como pueblo hispano nos comprometemos a promover la creación de Centros de Pastoral que incluyan el No. 8 del documento de trabajo, dándole especial atención a la formación de agentes líderes de la pastoral.

We as Hispanic people commit ourselves to promote the creation of Pastoral Centers which would include number 8 of the working document, giving special attention to the formation of the agents of pastoral leadership.

4. Nosotros como pueblo hispano nos comprometemos a procurar mayor autoridad y fuerza en las oficinas para que sean verdaderos instrumentos en la evangelización de nuestro pueblo.

We as Hispanic people commit ourselves to achieve greater authority and power in the offices of the Hispanic Apostolate in order that they be authentic evangelizing instruments of our people.

5. Nosotros como pueblo hispano nos comprometemos a desarrollar un estilo de evangelización más personal orientada a la formación de pequeñas comunidades donde se proclame y se viva el mensaje íntegro de la salvación.

We commit ourselves to develop a style of evangelization that is more personal, oriented toward the formation of small communities where the integral message of salvation may be lived and proclaimed.

6. Nosotros como pueblo hispano nos comprometemos a desarrollar un plan de concientización y análisis sobre los medios de comunicación existentes, manejados con fines materialistas y sin valores cristianos para poner a la luz su falsa escala de valores y también nos comprometemos a crear programas de radio y televisión que reflejen nuestra realidad religiosa, cultural, política y socio-económica y la penetre con una evangelización integral que abarque la totalidad de la persona.

We as Hispanic people commit ourselves to develop a plan of consciousness raising and analysis of the existing mass communications controlled for materialistic purposes and without Christian value system, and we also commit ourselves to create television and radio programs which reflect our religious, cultural, political and socio-economic reality capable of penetrating it with an integral evangelizing dimension that embraces the totality of the person.

7. Nosotros como pueblo hispano nos comprometemos a ser auténticos evangelizadores promoviendo los valores cristianos desde la familia, la sociedad e Iglesia, para erradicar todo tipo de abuso y explotación.

We as Hispanic people commit ourselves to be authentic Evangelizers, promoting Christian values from the family, society and the Church in order to eliminate all abuse and exploitation.

JUSTICIA SOCIAL - SOCIAL JUSTICE

1. Nosotros como pueblo hispano nos comprometemos a denunciar las injusticias y luchar por los derechos humanos, especialmente:

- a) el derecho inalienable del trabajador a vivir y trabajar en cualquier lugar sin discriminación.
- b) el derecho de cada trabajador, hombre o mujer, obrero, campesino, migrantes con o sin documentación, refugiados, a recibir justo salario, vivienda y servicios sociales necesarios.
- c) el derecho de refugio para todos los que sufren persecución de cualquier índole: social, política o religiosa.
- d) la vida en todas sus formas, y luchar para que se le respete.

We as Hispanic people commit ourselves to denounce injustices and to struggle for human rights in all their dimensions, especially:

- a) the inalienable right of the worker to live and work in any place without borders or papers.
- b) the right of each worker, man or woman, farmworker, migrant - with or without papers to receive just wages, housing and needed social services.
- c) the right of refuge for all those who suffer persecution of any kind: social, economic political or religious.
- d) respect life in all its forms and struggle so that it may always be respected.

2. Nosotros como pueblo hispano nos comprometemos a apoyar las declaraciones, la política de nuestros obispos en los Estados Unidos sobre inmigración, así como sus esfuerzos en favor de los derechos de inmigrantes e indocumentados. Pedimos que se promulguen leyes justas de inmigración y rechazamos cualquier proyecto de ley discrimine al hispano.

We as Hispanic people commit ourselves to support the statements and policies of our bishops in the United States regarding immigration, as well as, their efforts on behalf of the rights of immigrants and the undocumented. We ask that just immigration laws be promulgated and we reject any congressional bill that discriminates against Hispanics.

3. Nosotros como pueblo hispano nos comprometemos a pedir que se utilicen los medios de comunicación para denunciar la violencia y las injusticias hacia la familia, los jóvenes, las mujeres, los indocumentados, los migrantes, los refugiados, los campesinos, los obreros y los encarcelados.

We as Hispanic people request that the means of mass communication be used to denounce the violence and the injustice aimed at the family, youth, women, undocumented, migrants, refugees, farmworkers, factory workers and imprisoned.

4. Nosotros como pueblo hispano nos comprometemos a contribuir en la elaboración e implementación de acción de justicia social a nivel nacional, regional, diocesano y parroquial, que incluya programas de:

- a) concientización sobre las injusticias que afligen a nuestro pueblo,
- b) formación para la justicia de acuerdo a la Doctrina Social de la Iglesia,
- c) información y defensa jurídica,
- d) alfabetización y capacitación,
- e) formación cívica y política,
- f) asistencia médica

We as Hispanic people commit ourselves to contribute in the development and implementation of a plan of action for social justice on a national, regional, diocesan and parochial level, which should include programs of:

- a) concientization of the injustices that oppress our people,
- b) a formation for justice according to the social doctrine of the church,
- c) information and legal defense,
- d) literacy and training,
- e) civic and political formation,
- f) medical assistance

5. Nosotros como pueblo hispano nos comprometemos a trabajar para que la Iglesia dé ejemplo de su doctrina social.

We as Hispanic people commit ourselves to work so that the Church may set example of her own social doctrine.

6. Nosotros como hispano nos comprometemos a abogar por una renovación de la parroquia tradicional para que sea abierta y efectivamente multicultural.

We as Hispanic people commit ourselves to advocate for the renewal of the traditional parish in order that it be open and effectively multicultural.

7. Nosotros como pueblo hispano nos comprometemos a adquirir conciencia crítica de los sistemas políticos y económicos opresivos, así como también de la carrera armamentista y de la política exterior intervencionista de las grandes potencias, siguiendo la orientación del magisterio de la Iglesia.

We as Hispanic people commit ourselves to become critically aware of oppressive political and economic systems, as well as of the arms race and of the interventionist foreign policy of the great powers, following the guidelines of the Magisterium of the Church.

EDUCACION INTEGRAL - INTEGRAL EDUCATION

1. Nosotros como pueblo hispano nos comprometemos a promover la creación de un programa de Educación Integral que tome la totalidad de la persona en su realidad actual y que incluye la formación espiritual, socio-económica, política y multicultural, dando prioridad a la familia principal agente educativo, C.E.B., los jóvenes, las mujeres, los pobres y marginados (campeños, obreros urbanos, presos, indocumentados, refugiados, migrantes...)

We as Hispanic people commit ourselves to promote the creation of a program for integral education that embraces the totality of the person within his/her reality and which would include the spiritual, socio-economic and political and multicultural formation; giving priority to the family - primary educator - C.E.B., youth, women, the poor and margined (urban workers, prisoners, undocumented, refugees, migrants...)

2. Nosotros como pueblo hispano nos comprometemos a colaborar para lograr la concientización personal y de nuestros líderes pastorales, clero, religiosos, laicos, dirigentes de seminarios, casas e institutos de formación religiosa y "campus ministries" que nuestra lengua, cultura, realidad histórica y religiosidad popular tienen en nuestra formación integral (religiosa, social económica y política.).

We as Hispanic people commit ourselves to collaborate in order to achieve the personal awareness and consciousness raising of our pastoral leaders: clergy, religious, lay, directors and seminaries houses and institutions of religious formation and campus ministries, on the importance that our language, culture, historical reality and popular religiosity have in our integral formation (religious, social economic and political).

3. Nosotros como pueblo hispano nos comprometemos a trabajar para que se establezcan centros y equipos móviles bilingües y biculturales a todos los niveles, necesarios para la promoción y educación integral del pueblo hispano, incluyendo la formación de C.E.B.

We as Hispanic people commit ourselves to work in order to establish bilingual and bicultural centers and mobile teams at all levels which are necessary for the promotion and integral education of the Hispanic people, including the formation of C.E.B.

4. Nosotros como pueblo hispano nos comprometemos a procurar la adquisición, utilización, y producción de los medios de comunicación social-religiosos y civiles para elaborar programas informativos y educativos de acuerdo a las necesidades del pueblo hispano, especialmente las de las comunidades marginadas.

We as Hispanic people commit ourselves to acquire, use and produce religious and civil mass communications means in order to develop informational and educational programs according to the needs of the Hispanic people especially those of the margined.

5. Nosotros como pueblo hispano nos comprometemos a: involucrarnos en el sistema educativo católico y público (PTA, school board, etc.) y emplear toda nuestra influencia y capacidad para abogar por:

- a) programas y materiales bilingües y biculturales,
- b) un sistema educativo que permita a los hispanos la oportunidad de educación avanzada (high school, colegio, universidad)
- c) una orientación y ayuda financiera para estudiantes de mayor necesidad: jóvenes, campesinos, mujeres, minusválidos, indocumentados, obreros urbanos, etc.)
- d) una educación religiosa bilingüe bicultural,
- e) programas de educación político social y derechos humanos,
- f) programas especiales de educación para migrantes

We as Hispanic people commit ourselves to become involved in the Catholic and public educational system (P.T.A., school board, etc.) and to use all influence and capabilities to advocate for:

- a) bilingual and bicultural programs and materials,
- b) an educational system that would give Hispanics the opportunity for higher education (high school, college, university)
- c) orientation and financial aid for students with the greatest need: youth, farmworkers, (campesinos), women, handicapped, undocumented, urban workers, etc.)
- d) bilingual and bicultural religious education,
- e) educational programs in the areas of political, social and human rights,
- f) special educational programs for migrants.

LIDERES - FORMATION OF LEADERS

1. Nosotros como pueblo hispano nos comprometemos a descubrir, motivar, apoyar, promover y fomentar líderes que sean del pueblo, conozcan al pueblo y vivan con el pueblo.

We as Hispanic people commit ourselves to discover, motivate, support, promote and foster leaders who come from the people, know the people and live with the people.

2. Nosotros como pueblo hispano nos comprometemos a participar "en la planificación, toma de decisiones y posiciones de responsabilidad en la Iglesia a todos los niveles (nacional, regional, diocesano y parroquial)"... Cf. Documento de Trabajo, V, #7 Pág. 110.

We as Hispanic people commit ourselves to participate "in the planning, decision making and assuming positions of responsibility in the Church at all levels (national, regional, diocesan and parochial)"... Working Document, V. #7, p. 120.

3. Nosotros como pueblo hispano nos comprometemos a luchar por la creación de centros de formación integral con equipos móviles que aseguren la formación continua de líderes para todos los ministerios y grupos de intereses comunes a nivel diocesano, regional y nacional.

We as Hispanic people commit ourselves to strive for the creation of centers of integral formation with mobile teams which should insure the continuous formation of leaders for all ministries and groups with common interests on diocesan, regional and national levels.

4. Nosotros como pueblo hispano nos comprometemos a tomar como nuestra responsabilidad el promover las vocaciones al sacerdocio, diaconado permanente, vida religiosa y ministerio laical dentro del pueblo hispano teniendo en cuenta que se les provea una formación que responda a las necesidades culturales y espirituales de nuestro pueblo y que se les permita encarnarse en nuestra realidad.

We as Hispanic people commit ourselves to assume as our responsibility the promotion of vocations to the priesthood, permanent diaconate, religious life and lay ministry within the Hispanic people, bearing in mind, that the candidates be provided with a formation that responds to the cultural and spiritual needs of our people and permits them to be incarnated in our reality.

5. Nosotros como pueblo hispano nos comprometemos a trabajar con nuestros obispos, sacerdotes, diáconos permanentes y religiosos/as, para que convivan más con el pueblo y con sus líderes, promoviendo reuniones de liderazgo que unifiquen criterios y resulten en un apoyo mutuo y trabajo pastoral efectivo.

We as Hispanic people commit ourselves to work with our bishops, priests, permanent deacons and religious so that they will work together with the people and their lay leaders by promoting leadership meetings to unify criteria and bring about mutual support and effective pastoral work.

6. Nosotros como pueblo hispano nos comprometemos a concientizar los líderes cívicos por medio de organizaciones populares, fomentando así el liderazgo en nuestra comunidad.

We as Hispanic people commit ourselves to raise the consciousness of civic leaders through popular organizations, thus encouraging leadership in our own community.

JOVENES - YOUTH

1. Nosotros como pueblo hispano nos comprometemos a crear una oficina que coordine a nivel nacional la Pastoral Juvenil Hispano que sea permanente y que comunique con los niveles regionales, diocesano, parroquiales y de base. Esta coordinación debe crear programas de formación, orientación y concientización íntegramente (vocaciones religiosas, liderazgo, relaciones humanas, etc.)

We as Hispanic people commit ourselves to create an office that coordinates at the national level the Hispanic Youth Pastoral Ministry on a permanent basis which should communicate with regional, diocesan, parochial and grass roots levels. This coordination should create integral programs of formation, guidance and concientization (religious vocations, leadership, human relations, etc.)

2. Nosotros como pueblo hispano nos comprometemos a implementar dentro del plan pastoral de conjunto un plan pastoral juvenil hispano a nivel parroquial, diocesano, regional y nacional a través de una opción y acciones concretas a favor de los jóvenes que incluyan:
 - a) formación integral de jóvenes tanto rurales como urbanos y ayudar a proveer a los fondos económicos necesarios.
 - b) incluir un coordinador a tiempo completo que se encargue del desarrollo del plan pastoral juvenil hispano.

We as Hispanic people commit ourselves to implement within the "Pastoral de Conjunto" plan a Hispanic youth pastoral at the parochial, diocesan, regional and national levels through an option and concrete actions in favor of the youth which should include:

- a) integral formation of youth in the rural and urban areas and helping to provide the necessary funds.
 - b) a full-time coordinator to be in charge of the development of the Hispanic youth pastoral plan.
3. Nosotros la juventud hispana nos comprometemos a ser misioneros de nuestra propia juventud (Peer Ministry) expresando nuestra fe con nuestro espíritu juvenil y a la luz del Evangelio.

We the Hispanic youth commit ourselves to be missionaries to our own youth (Peer Ministry), expressing our faith with our own youthful spirit and in the light of the Gospel.

4. Nos comprometemos a valorizar la importancia de una asesoría bilingüe y bicultural hacia el joven en una forma adecuada y respetuosa con una comunicación abierta.

We Hispanic youth commit ourselves to value the importance of a bilingual and bicultural guidance of youth from adults, in an adequate and respectful manner, with frank communication.

5. Nosotros como pueblo hispano nos comprometemos a esforzarnos por cambiar los sistemas educativos de tal manera que nuestros jovenes hispanos reciban la educación necesaria, tomando en cuenta su cultura, para integrarse en la sociedad americana.

We as Hispanic people commit ourselves to strive to change the educational systems in such a way that our Hispanic youth receive the necessary education, taking into account their culture, in order to be integrated into the American society.

6. Nosotros como pueblo hispano nos comprometemos a la creación e implementación de programas de capacitación de liderazgo juvenil para que los jovenes participen con otros jovenes, adolescentes, niños, ancianos y adultos proponiendo asociaciones y movimientos.

We as Hispanic people commit ourselves to the creation and implementation of leadership training programs for the youth so that they can participate with other youth, adolescent, children, elderly and adults promoting associations and "movimientos".

7. Nosotros como pueblo hispano nos comprometemos a promover actividades para buscar fondos económicos, las cuales ayuden a facilitar becas y programas juveniles.

We as Hispanic people commit ourselves to promote activities in order to seek funds which would help provide scholarships and youth programs.

8. Nosotros como pueblo hispano nos comprometemos a promover la unidad familiar cristiana por medio de una educación integral para padres e hijos.

We as Hispanic people commit ourselves to be an example of a concrete expression on Christianity to youth.

9. Nosotros como pueblo hispano nos comprometemos a dar ejemplo de cristianismo práctico a los jovenes y apoyar su participación, enfocando la justicia y la paz, para que le joven participe en todos los ministerios de la Iglesia dando así una visión renovadora de potencial juvenil.

We as Hispanic people commit ourselves to set an example of practical Christianity to the youth and to support their participation focusing on justice and peace, so that the youth may participate in all Church ministries, thus giving a renewing vision of youthful potential.

INSTITUTO TEOLOGICO

PASTORAL HISPANO

COLLEGE OF ST. THOMAS, ST. PAUL, MN

AGOSTO 2 - 9, 1987

SUMARIO DEL PRIMER BLOQUE - AUTO-DIAGNOSTICO

Reporte #1

Introducción

El auto-diagnostico es importante porque en el podemos mirar y criticar nuestra realidad, y podemos acercarnos a la raiz de los problemas para proponer soluciones; usando técnicas y otros instrumentos.

El auto-diagnostico es ayuda de las ciencias auxiliares, por ejemplo, la sociologia, la antropologia, etc., para darle a los grupos una vision integral; mas completa, de la realidad de la cual somos parte.

Hicimos un análisis de la comunidad hispana en los aspectos político, económico, e ideológico. Con este análisis descubrimos la importancia de ordenar los aspectos de la realidad y tambien nos dimos cuenta que no tenemos una clara vision. Desde el punto de vista económico, la comunidad hispana presenta características de pobreza. Esto lo vemos en el salario, en la falta de vivienda, en la explotación del pueblo, poco acceso a la salud, y a la educacion, etc.

Las consecuencias de la pobreza se expresan en el excesivo uso de alcohol y otras drogas, así también como en los juegos de azar, la pobreza en que se encuentra lo lleva en la mayoría de los casos, al abandono de la educacion escolar, a no aprender el ingles, no tener adiestramiento para trabajo técnico, y por todo esto tiene que tomar trabajos muy mal pagados.

Desde el punto de vista politico vemos al hispano en una situación de mínima participación debido a la falta del conocimiento del sistema politico, desunión entre diversas nacionalidades, poca representación politica y poco poder para que se legisle a su favor.

En el área ideológica vemos las siguientes características: La comunidad hispana es conservadora, conformista, y va perdiendo sus valores debido a la influencia de los medios de comunicación social y otros factores socio-culturales de la sociedad anglo sajona.

Sumarios personales

A través del auto-diagnóstico, cuestionamos las instituciones que están al servicio del pueblo. Llegamos a la conclusión de que están organizadas por anglos (hombres) y por gentes de mayores recursos que no conocen los problemas de los pobres. Estas se limitan a dar soluciones asistenciales temporales. El auto-diagnóstico nos cuestiona hasta que punto somos concientes de como se diseña un sistema. Generalmente el sistema es diseñado por quienes tienen el poder económico especialmente las personas que controlan los medios de producción. En el presente sistema social hay una, desigualdad muy grande entre el capital y el trabajo causando problemas en las áreas políticas, ideológicas y económicas. A través del auto-análisis, nosotros tomamos conciencia de que el sistema que existe es injusto, porque mantiene al pueblo en una situación de pobreza. Nosotros, como agentes de pastoral, que hemos hecho la opción por los pobres, tenemos la responsabilidad, el deber y el poder de contribuir junto con el pueblo por medio de proyectos concretos; y con una visión profética podremos lograrlo.

Conclusiones

1. A través de los tiempos, nos hemos ido alejando mas y mas del Jesus histórico.
2. El símbolo del árbol nos ayudó a comprender la realidad de nuestra sociedad, y es que tenemos poco o nada de control político, ideológico, y económico.
3. Como agentes de pastoral eclesial, debemos trabajar con proyectos que nos conduzcan a cambios radicales de nuestra sociedad. (Mt. 7:21-27, Lev. 25:23-27)
4. En nuestro quehacer pastoral no debemos perder de vista el pretexto, el contexto y el texto de nuestro pueblo.
5. El auto-diagnóstico es un instrumento que tambien necesitamos utilizarlo en nuestra reflexión personal para ir creciendo como individuos, en primer lugar, y así poder realizar los cambios en la comunidad.
6. Hay que recordar que el evangelio nos exige el cambio (exterior e interior).
7. Solo Dios es absoluto, todo lo demás es susceptible al cambio.

Reporte #2 - English Group New Insights

Is imperative to look at the situation of today rather than as it was. christiandum is dead, but Christianity is not.

Anticipation of finding out about the Church in the world today.

After Vatican II the priests role was to help the older people adapt to the new culture and change in the church.

Realization of the inter-relationship between the political. Pastoral, economic reality of the people one is working with.

When we act we are then able to reflect and act anew. We are physical beings as well as spiritual beings. By acknowledging our physical need to act we acknowledge our humanness and are fulfilled by affecting our emotions and then engaging our intellect.

We can not over look our obligation to the poor. That Jesus choose to reveal himself as a God for the poor, it obliges us to do the same.

Pastoral action is the prerogative of the Church, not the individual. Action must originate within the Church community because the starting point is a renewed relationship between God and the community to the task of liberation.

The old model of theology was to reflect and then take action. The new model is that of action, the daily actions of the community, then reflection on that action, and finally, a new action which is reflected on and the process continues.

Realization that the Church and the State were so intertwined as to encourage that the people follow law and order; this was Christendom.

People don't create actions from ideas, ideas are shaped by actions.

Compassion and understanding is our responsibility as well as action for the plight of the poor.

The gospel value of love can be linked with the economy. The link is to share instead of accumulate things. The gospel value of hope can be linked with the political scene. To serve with the hope that this will yield more fruit and better fruit than domination. The gospel value of faith can be linked with ideology. We can love and choose freedom rather than be selfish and fearful in our daily lives.

Insights we already had but this presentation helped us understand and feel more comfortable with.

I realize the importance of getting involved in the political realm. I was involved with the boycotts, court and voter acts. The Holy Father today is a teaching Pope: the pastoral letters are prophetic. He has no problem with the Church becoming political.

When the Vatican letter came out long ago, It helped the young and old adjust to the ecclesiastical and pastoral changes. The difficulty was in helping the older generation understand the younger generation and vis-a-vis. To the rural elderly people the changes were shocking.

The fact that Liberation Theology is based on theological virtues: those of faith, hope and love was already evident; but the expression of this, that is, faithful revolutionaries, hopeful that things will change for the better, and a loving remembrance of Jesus, seeking alternatives, is a different and more

engaging explanation.

The Church should go back to the people. The reason behind the lack of priests is that for too long we, as a community, have not taken responsibility for the conversion of each other or ourselves. We have lived by the "pay, pray and obey" philosophy and have thus avoided our obligation to examine our lives at a personal and social level. The lack of priests forces us to minister to one another the true mission of the Church, so that the kingdom of God is built.

Part of our obligation is to teach so that the poor are able to find what they need and make what they need. The poor have everything they need, but we must (as servers, rather than dominators) bring forth what they have. Give them a chance to approach us to ask for help, and a chance to explore what alternatives they have, and a chance to choose the alternative they believe is best.

The mistakes of the past are to be judged within the context of history. The judgement that need to be made is wheather or not these same mistakes are happening today, for that would be the real tragedy.

Looking at what is said and how it is said was the concern of the past. Rather than a concern with orthodoxy, today's concern is orthopraxis: a concern for actions that are taken.

Pastoral action's responsibility is to bring one's personal theological knowledge down to the level of the people. The new interpretation of the story of the multiplication of the loaves does rea firm the value of brother/sisterhood, but people are still not ready to hear the new interpretation because they lack understanding.

Insights we had already but were given an additional piece to understand and make it more real.

Everyone has a role that is very important. We can not do everything ourselves. It is especially important that we cooperate with one another and work as a team to build the kingdom of God. This is the only way to build the kingdom.

Christianity requires that we be faithful to the praxis, that is to act, to reflect, and to act anew. faithful to the praxis in the economic, political, and ideological realms.

The option for the poor should be effective today. We start here and now. The poor are looking for change while the rich are working to maintain the "status quo" because it is comfortable. To build the kingdom of God is our mission which means we are working to build a Utopia. That is what was promised us and that is what Jesus guaranteed by the resurection.

Liturgy is suppose to lead to service of some kind: It is not just worship. Priests often fail to bring any conclusion to their preaching so that action may be taken.

How this will help me in my pastoral practice.

The material presented goes too far over the people's heads. My adaptation to their needs is to let the people know that is partly God's will that they are in the situation they are in. The suffering and deprivation that you and I encounter is there for a reason. All that can be done is to provide for the basic needs and refer them to the social workers and encourage them to apply for aid.

The young people and the older people can be given a chance to get involved with catechesis, and the many other activities that the church has to offer.

How to get people to realize that they are oppressed is a tricky thing. I could talk with people about how they are oppressed by commercialism, work, T.V.. People just don't have time for the spiritual growth that could be nurtured.

More tolerance for people, realizing that everything we do, we do with good intentions. We all have certain gifts and we all can't be everything to everybody. There are no lone rangers, we must work as a team.

This affirms the work I am doing with Hispanic prisoners. Most often they are victims of society though they do have freedom of choice. They are victims because they are unable to adjust, to learn by the traditional educational system, and they are prejudged by some in society. Her mission is to help them to think of and to understand what liberation means to them. She will start where the prisoners are at and from there ask them and show them how they can be free within the prison and freeing for others.

The group of people planning for ministry to Hispanics in prison need to be informed of liberation theology so that they can use it with those whom they work.

I see the Hispanic community as the prophetic voice of the world: forefunders of a new society.

The Eucharistic liturgy is the focal point of the Church. It is a celebration of the progress of the Christian mission: to build the kingdom of God.

The many little ministries that Phil is in, seemed at first to be pulling him in many directions leaving him unsure of where he was going. This foundation of sharing vs. accumulating, and service vs. domination, as well as the many other gospel values and truths that were revealed in the lecture, give direction to the work, or at least a starting point of evaluation,

My work is reinforced by the root values of Christianity. The root value of social work are dignity of the human person and a caring and democratic society.

These may be considered humanitarian aims. Christian aims are parallel to these social work aims. The value of sharing rather than accumulating connects with the value of a caring and democratic society; the value of serving rather than dominating connects or corresponds with the value of the dignity of the

human being. These two social work values are reinforced by the gospel values. They are guides to my practice as a social worker and living my life.

As a social worker it is important to build a relationship that is conducive to working together. It helps to know that the Hispanic is coming from the perspective of "Let's celebrate who you are and who I am...if we cannot do that, let's not work together. The focal point of the culture seems to be the celebration of life. It is important to get to know the person before imposing a lot of structured requirements, questions on the person. Basic consideration for the cultural difference of not being accustomed to a lot of structure beyond the family is in order.

Intuitions we already had but were given a theological base, thus reinforced and enlightened.

What one person does affects another person. We are all part of the Mystical body. We have taken an individualistic approach to our spirituality. But if one person is oppressed, we are all oppressed. The poor by the physical and emotional privations, and the rich by a political system which denies the reality that people are starving. The present political system, or relations between people, does not give all people a chance to live up to their potential.

Is the Good news, good news to the poor? We need to start preaching the good news so that is good news to all people. The good news is that God came to liberate the whole person in his/her economic, political, and ideological situation, as well as all people.

The anthropological method of analysis of the social structure puts the dignity of the human being first, which should be the priority of the analysis.

It is necessary to act and then reflect on that action and then act anew. It is our obligation to act according to the gospel values of faith, hope, and love, played out by serving and sharing. It is better to act with good intentions than not to act because of fear of making a mistake because we come to know ourselves only in interactions with other people. We can reform our act once we know the motives of our act. Until we act, however, we will never question what motives we have.

The spirit of the law is what is important, not the letter of the law. For example, the letter of the church law says that we are to attend mass on Sunday. The spirit of that law is that we rest and recognize God especially on that day. It is not so important that the day be Sunday, it is important that we rest and recognize God together.

The Church says that virtue lies in the middle. Extremes therefore, are always bad. The gospel and social documents are guides to our conduct. How these are interpreted is questionable. The Church has been a teacher rather than political figure... but where, on whose side, would one put him/herself in Central America?

It's pure heresy to say that Jesus wasn't a priest because he didn't have the last supper in the Temple.

An antropological study, **of Manis**, a new way of viewing man on earth. Now he will study the encyclicals with this viewpoint in mind.

The people he encounters, the street people who are unemployed, those who are in poverty, lack education and a religious outlook should be judged according to the economic, political, and social environment of which they are a part of

New Insights

We need to study, analyze, the history of the role that the church has taken. We must analyze the role of the Church today.

His role as a priest was affected by the various encyclicals. People asked him about what the documents said and his job was to research and interpret these documents. Looking at the historical context of the Encyclicals helps one understand the reasons for making the statements and thus interpreting the statement.

Communism doesn't create class struggle, it lives on class struggle. Class distinction is there already. Communists do not create the conditions, the conditions are there already.

The question is how can we be a Catholic Christian instead of a Marxist. The reality is that there is class struggle. Marxism thrives on class struggle. How can we justify structural, military violence?

In order to grasp the significance of all things, we must use the human beings need to be changed. We have as many different types of socialisms as we have people; we should have as many varieties of churches as we do people.

The present social analysis is done by the elite group, which believes that each sector of the economy is separate from the political and ideological realms of existence. The social analysis that is being done, in other words, is a functionalist analysis.

A person working within the realm of the natural sciences does not take into consideration the ideology surrounding the experiment that he is doing. The social scientist, however, is constantly aware of the ideology of his/her world while experimenting or creating something new.

A simple way of judging my actions will be to reflect on whether I am living the gospel values of faith, hope, and love which are played out (in an economic way) by sharing rather than accumulating, and by serving rather than dominating.

Communion is a commitment I make with the rest of the community to share what resources and knowledge I have. The sign of peace is a sign that I want to be

at peace with the rest of the community, the ones I am close to. I want to be constantly destroying the class struggle that comes between two people.

What we can bring to our ministry that was learned here.

To respect the dignity of the person is to be aware and discerning of what people have to say. Pay more attention to the social teachings of the Church.

In the service of the board of Hispanic Ministry I can proceed by first seeing--looking carefully in order to understand the situation of the people, then judging, and finally acting.

Read more about liberation theology and the documents of the Church in order to be able to discuss these with the planners of Hispanic Ministry in the prisons. Make people aware of how they are victims of society.

Reevaluate my study of the scriptures. I was previously too strict, expecting others to come up to my level. I have to adapt myself to their culture rather than expect them to adapt to our culture.

This theory gives new light to the seamless garment story. I have a broader base and a greater tolerance for difference which helps one to understand natural and human law better.

Read the scriptures in a new light. Realize that liberation theology is liberating news in that it is a liberation from injustice.

Be more patient with people and realize that efficiency is not the only requirement of serving people. What the people tell me is as important as what I tell them. The questions that they answer for themselves are as valid as the questions that I want them to answer.

I have a new commitment to share and to serve. As a social worker I am reinforced to become the best social worker that I can be, knowing that though my part be small, as long as it is working toward bringing the kingdom of God here on earth at this present moment, it will be made worthy.

I will be more communicative, realizing that what I do affects what others do. Reach out to people, treat them as I would like to be treated. Only by my example and by my attitude, expressed verbally and non-verbally do I share and serve others.

The best course of action can only be determined by those in the situation after they are made aware of their alternatives and options. People need to be made aware of their options and the values upon which they choose the option they choose.

Christology - Insights, New knowledge

One cannot fit the spiritual and corporal works of mercy into the symbol of the tree of life.

Jesus adapted to the various groups existing at the time (which had different ideas and attitudes towards Him). Gives me a better understanding of how Jesus dealt with the people... which we can imitate.

In the development and evolution of Christ teaching,

Christ gave the people an understanding of the kingdom of God to be both temporal and eternal.

It is very important when we read the scripture ~~that~~ we consider who the scriptures were written for, who wrote the scriptures. (Their **background**). and the context of which the scriptures were written.

Because we are in the position we are in society, we do not relate with the poor as we should. We shouldn't be going to the poor because they need us, but because we need them to be evangelized.

Realized that there were many social groups in Jesus's time and Jesus related to each groups concerns.

The institution of the church has reduced religion to spirituality. Our religion is not apparent in our interactions with others, it is only between us as individuals and God.

We don't see the relationship between one another as being the vehicle that is making the poor, poor. We are making the poor poorer.

The Eucharist is thought of as a devotion, not an action that means we commit ourselves to sharing and serving one another.

Theology goes beyond official books into our daily lives. It is the study of God as he accompanies people from the beginning of their personal and communal journey.

Jesus addressed the concerns of whoever came to him and asked his help.

What are we celebrating in the Eucharist? The status quo? Does the Eucharist mean to keep things as they are, with the oppression of the poor? Jesus had a choice of which social group to belong to and he chose to be baptized, live, and work with the common people (el pueblo). In the action of the breaking of the bread we see the meaning of sharing and serving. Christ's body was broken and in that we also see the meaning of sharing and serving.

A new understanding of old institutions

Will read scripture in a new way so that he can relate with the people he serves in a new way. As Christ lived in a society with many classes and he adapted to their way of being, teaching them, serving and sharing his knowledge with them, so too must we adapt our knowledge, our service and

what we share with the people with we interact.

More clear that is necessary to take into account the pretext, context, and the writer (and his social class) of Bible passages because of the explanation about the social groups in Jesus time.

The Christian community grew out of the seed of sharing: by Christ's example.

We so called Christians think we have the understanding, generosity, and religious practice that justifies the way we live. It does not take into account the people beyond our own circle of society.

Christ is alive in person/s people's who take on the responsibility to build the kingdom of God here on earth. I know people who share and serve one another, so I know God is alive. Everyone is responsible to build the kingdom in their own capacity. We must begin in our own family.

Barbara: Jesus came to save us as whole persons. The only way we can know Jesus is by experiencing Him through each other.

How we can use what we have learned

As a teacher of Scripture at Marquette, I will now compare my interpretation of what has been taught here with what I have been teaching in the past and fit them together on present on alternative where possible. Instead of just increasing the awareness of the people I work with in prison ministry and my own awareness I plan to meet with the people from the area who have attended the institute. We will pray, reflect, study and discuss together to vision a project that will be with and for the poor the further God's kingdom.

We need to look at where we are now and to be honest with ourselves. Our analyses of see, judge, and act runs parallel with this evaluation. I will pass this into action in the Hispanic Ministry Board.

All that I have learned here has reinforced my ideas about taking the whole human condition into consideration. I have a sense of deeper humility in my relationship to the people I work with. I have listen more to what people say and be aware of the full context of a persons life.

My daily life won't change but I will find some way to apply some of the principles.

I have been impressed with what I have learned but I don't know how to use it yet. I will have to reflect more. Some of my ideas have been reinforced.

Report #3

Reflexión sobre la acción pastoral Sumario

La acción pastoral es una acción eclesial, profética y liberadora. Es una que opta por los pobres después de haber hecho una reflexión profunda. Nos exige un seguimiento de Jesús, una conversión personal y comunal con acciones transformadoras.

Una acción eclesial significa el trabajar en pastoral de conjunto dentro de la Iglesia. La pastoral no es tarea solamente de un individuo, además, es la tarea que Jesús encomendó a su Iglesia.

La acción pastoral es profética cuando no solamente anuncia el Jesús salvador pero va más allá con hechos que transforman las vidas cotidianas de los pobres, sean cristianos o no cristianos y denuncia todo aquello que oprime y destruye la imagen de Dios en su pueblo.

La acción pastoral es liberadora cuando da vida y le devuelve la dignidad y los derechos humanos al pueblo.

Descubrimos que la opción por los pobres no es táctica personal de la pastoral pero es una realidad teológica. El Dios que se revela a Israel es el Dios de los esclavos y exige que se le adore como tal, (Exodo 20: 1-3) Entonces Dios dijo todas estas palabras: "Yo soy Yavé tu Dios, el que te sacó de Egipto, país de la esclavitud. No tengas otros dioses fuera de mí". Sobre esto mismo seremos juzgados, (Mat. 25:31-46). Cuando el Hijo del hombre venga en su gloria rodeado de todos sus ángeles, se sentará en su trono como Rey glorioso... entonces el Rey dirá a los que están a la derecha "Benditos por mi Padre, vengan a tomar posesión del Reino que está preparando para ustedes desde el principio del mundo. Porque tuve hambre y me alimentaron..." "Señor, ¿Cuándo te recibimos" El Rey responderá, "En verdad les digo que cuando lo hicieron con alguno de estos mis hermanos mas pequeños, lo hicieron conmigo".

La reflexión de una práctica pastoral se ve desde, entre y por los pobres. Usamos las tres fuentes; la biblia, la tradición para desarrollar nuestros planes, y proyectos para llegar a una reflexión pastoral objetiva que nos lleva a una praxis transformadora.

Jesús nos llama a una conversión o cambio constante e integral. Jesús nos llama a colaborar en la salvación de su pueblo y no solamente a si mismos.

La acción pastoral exige acciones que sean transformadoras; acciones que cambien a la persona y a la sociedad en sus estructuras económicas, políticas, socio-culturales y religiosas.

La transformación que se busca es para la construcción del Reino de Dios, misión que Jesús nos ha entregado.

Reporte #5 (English and Spanish)

- The Church is only beginning to use social sciences.
- It's a new experience for us; we're afraid of it (e.g. liberation theology)
- To write various documents
- To prohibit
- It's not the Church that uses social sciences but rather individuals within the Church responding to their conscience.
- In theory the Church uses social sciences, in practice it doesn't
- The Church has the resources but doesn't use them efficiently to develop "pueblo".
- How the sciences are used depends on who's using them i.e. various bishops and dioceses.
- In parishes, social sciences are used to make commentaries on control projects.
- Sometimes the Church refuses to use its power to help individuals.
- When social sciences are used, people may fear manipulation by them (i.e. use of statistics, psychology)
- Social sciences are used superficially the real "need" is not discovered. Example: distributing food rather than investigating hunger.
- The Church may use social sciences to abandon responsibility by referring to other social agencies, i.e. government.
- If used properly, the social service structure of the church would provide ample services to the family and the community thus alleviating some problems, such as domestic violence, chemical dependency.
- How does the State use social sciences?
- It uses them superficially thus providing a temporary "fix".
- It uses them efficiently with respect to its own projects.
- It finds experts that "think like they do" and then support those programs that advocate the same ideas and programs.
- It uses numbers and statistics to give the appearance of improvement.
- It lends money according to its own goals not the goals of other countries or agencies and it then places conditions on those it lends money to.
- It uses science to discover resources in other countries and then to use those resources to meet the needs of our capitalistic interests.
- The state uses social sciences more than the church.

Como usa la Iglesia las ciencias sociales?

- La Iglesia apenas comienza a usar las ciencias sociales.
- Es una experiencia nueva para nosotros; le tenemos miedo, (e.i. teología de liberación).
- Para escribir varios documentos
- Para prohibir
- No es la Iglesia quien usa ciencias sociales mas bien individuos en la Iglesia respondiendo a su conciencia.
- En teoría la Iglesia usa ciencias sociales, pero en práctica no.
- La Iglesia tiene recursos, pero no los usa eficientemente para desarrollar

"pueblo"

- La manera de usar las ciencias depende de quien las está usando. i.e., varios obispos y diócesis.
- En Parroquias las ciencias sociales son usadas para hacer comentarios sobre proyectos de control.
- Hay veces que la iglesia rehusa usar su poder para ayudar a individuos.
- Cuando se úsan las ciencias sociales, personas temen ser manipuladas por ellas (e.i. el uso de estadísticas, psicología, etc.)
- Las ciencias sociales son usadas superficialmente la verdadera necesidad nunca es descubierta. (ejemplo: distribuyendo comida en lugar de investigar las causas del hambre).
- La Iglesia a veces usa ciencias sociales para abandonar sus responsabilidades, cuando hace referencias a otras agencias sociales. (ej. de gobierno).
- Si la estructura de la Iglesia usara las ciencias sociales de una manera apropiada, podría ofrecer amplios servicios a las familias de la comunidad y así aliviar algunos de los problemas, así como, violencia doméstica, dependencia química.

¿Como usa el Estado las Ciencias Sociales?

- Las usa superficialmente, proveyendo un "alivio" temporal solamente.
- Las usa eficazmente con respecto a sus propios proyectos.
- Busca expertos que "piensan igual que ellos" y luego apoyan aquellos programas que promueven sus mismas ideas.
- Usa números y estadísticas para dar la apariencia de progreso o mejoramiento.
- Presta dinero de acuerdo a sus propias metas y no las metas de otros países o agencias y luego les pone condiciones a aquellos a quienes les presta.
- Usa las ciencias para descubrir recursos en otros países y luego los usa para beneficiar sus propios intereses capitalistas.
- El estado usa ciencias sociales, más que la Iglesia.

A summary of part one of the sociology presentation

- It's important to act, reflect and change, in the process of history making.
- It's more effective to do than to contemplate or wish for change.
- The commitment of a person or people to a process is very demanding and should be taken seriously.
- A middle class doesn't exist - only a poor class and a rich, controlling class.
- Philosophy and ideology are important because without them we cannot have a global vision.
- We're all limited by vested interests. What are ours?
- The difference between social science and natural science is that ideology has a greater impact on social sciences.
- The sciences affect our pastoral work (evangelization)
- We can't be reductionistic in our view of global issues.

- Sciences and religion shouldn't be separated. Their impact on each other should be acknowledged.
- We need to strive for integration of efforts, not exclusiveness.
- We need to be aware of the impact of multi-national powers on the entire world as well as our own communities.
- Even laws to protect individuals rights can be circumvented.
- We are often unaware of the effects of political and economic decisions (e.g. environmental issues).
- We need to strengthen our resources not to be unduly influenced by those who may not agree with our goals and programs.
- It's not true that the rich work for the poor.

Examples of the first part of the sociology presentation

- Theory continues to challenge practice; for example, surrogate motherhood, euthanasia etc.)
- There's tension between our individual ideology and various philosophies.
- Vatican II is an example of how the church uses social sciences.
- "The trickle down" theory, domino theory, affirmative action and our foreign policy are all examples of how the state uses social sciences.
- The Church uses social sciences to control how life is created and lived.
- Mass technology and the women's movement are examples of how the social sciences impact society.
- Schools teach the ideology and history of the conquerors, not of the indigenous peoples. This is an inaccurate portrayal impacted by racism. It's the white man's burden. (e.g. - Span. American War)
- Some movement within the church portray reductionism of religion and sexism, such as, the Cursillo program. Only certain aspects are portrayed, i.e. the joy not the pain of life.
- The Church is at times judgemental in a restrictive sense when moving toward social justice - for example "God helps those who help themselves"

Resumen de la primer parte de la presentación sobre la sociología

- Es importante actuar, reflexionar y cambiar en el proceso de hacer historia.
- Es mas eficaz hacer que solo contemplar o desear cambio.
- El compromiso de una persona o de un pueblo a un proceso es muy exigente y se debe tomar seriamente.
- No existe la clase media - solo una clase pobre y una de ricos que controlan todo.
- La filosofía y la ideología son importantes ya que sin ellas no podemos tener una vision global.
- Todos estamos condicionados por intereses. ¿Cuáles son los míos?
- La diferencia entre la ciencia social y la ciencia natural es que la ideología tiene un impacto mayor en las ciencias sociales.
- Las ciencias tienen impacto en nuestro trabajo pastoral (la evangelización)
- No podemos ser reduccionistas al considerar los asuntos globales.
- La religión y la ciencia no se deben separar. Se debe tomar en cuenta el

impacto mutuo que se tienen. Debemos procurar la integración de todos nuestros esfuerzos y no su exclusión.

-Necesitamos estar concientes del impacto de los poderes multi-nacionales en el mundo entero así como en nuestras propias comunidades.

-Hasta las leyes que protegen los derechos del individuo se pueden circumvenir.

-Muchas veces no nos damos cuenta de cómo las decisiones económicas y políticas nos afectan (por ejemplo los asuntos del ambiente).

-Necesitamos proponernos para que aquellos que no están de acuerdo con nuestras metas o programas no nos vayan a desviar.

-No es verdad que los ricos trabajan para el bien de los pobres.

La teoría continúa desafiando la práctica

- Existe una tensión entre nuestra ideología personal y varias filosofías.
- El Concilio Vaticano II es un ejemplo del uso de las ciencias sociales por la Iglesia.
- las teorías de: la acción afirmativa, de que los bienes de la sociedad vienen de arriba hacia abajo, del impacto que tiene una decisión (acción) sobre la otra (domino), así como nuestra política, son ejemplos de como la Iglesia usa las ciencias sociales.
- La Iglesia usa las ciencias sociales para controlar como la vida se crea y se vive.
- La tecnología masiva y el movimiento femenino son dos ejemplos de como los resultados de las ciencias sociales han tenido impacto en la sociedad.
- Las escuelas enseñan la ideología y la historia de los conquistadores y no la de los pueblos indígenas. Esta es una representación errónea formada por el racismo. Es lo que se ha llamado "la carga del hombre blanco"
- Algunos movimientos dentro de la Iglesia, tal como el programa del Cursillos, dan ejemplos del reduccionismo de religión y de la sexualidad. Estos demuestran solo ciertos aspectos de la vida, como por ejemplo, la alegría y no el dolor.
- La Iglesia se preocupa por el presupuesto aunque no le haga frente a las necesidades de la comunidad.
- A veces cuando la Iglesia se mueve hacia la justicia social, juzga a las personas en una manera muy estrecha al decir, "Ayudate que Dios te ayudará".

A summary of part II of the Sociology presentation

- There are two forms of analysis:
 - Functionalistic - Describes how it's done here; doesn't ask for change.
 - Anthropological - (structural) - gives value to a person's actions and beliefs; not his/her monetary value - describes an integral, not "most valuable" part of person's existence.
- The encyclicals are an overview of the Church's doctrines on Social Justice.
- We are challenged to look critically at the global perspectives of economics, politics and ideology, and to see their inter-relatedness.
- The government and the Church are controllers of power and dominate the poor, who are the majority.
- Avarice or greed is a social deformity.
- The Church is sometimes "used" by the state; for example to approve a new unjust immigration law.
- There is a lack of reflection about what has happened in the Church historically.
- The Church projects need analysis and structure.
- Two different forms of capitalism: liberal and dependent.
- Capitalism responds to the interest of various groups, i.e. lobbyists.
- Socialism may be used to control production and distribute equally and justly. When this happens it approaches the biblical message of liberation.

- A pastoral mission of the Church is to understand concepts more clearly and increase understanding in "the pueblo"
- Another is the understanding that God is life and life is to be lived fully.
- Some parishes and "popular" religions use religion to make money.
- The documents call for a change from capitalism to socialism
- It's necessary to enter into a dialogue between theory and practice as we develop the projects of God's people.

What did we learned?

- "Practice" begins in our own institutions.
- The Church needs to compensate it's own workers justly.
- What we learn here, may not be taught in a university.
- A conversion, in a profound way, implies equality.
- We are community
- We must put into practice what we have learned. (Importance of networking and follow-up)
- Who will help analyze after the three facilitators leave?
- Capitalism calls for maintaining the status quo. Power and authority as demonstrated by capitalism, are contrary to delegating and democracy.
- What do the teachings of the Church say and what do they promise?
- Is the Church on the side of the rich or the poor?
- Who possess the teachings of the Church and how is it given to the people?
- Are the dogmas and beliefs of the Church examples of paternalism?
- Is there an ideal system? An utopian existence?
- We are only given crumbs (of knowledge) by the Church, only what they want us to know.
- The symbol of the tree is important in becoming aware of what's to be analysed and acted upon.
- The doctrines of the Church offer something and need to be analyzed to help the system be more sensitive to the poor.
- We need to act in favor of the poor, not just analyze the situation.
- Seminarians are not well-equipped in today's ministry in that they're taught more in theory than in practice and they lack commitment to social justice.

Segunda parte de sociologia

- Hay dos formas de analizar:

Funcionalista (Describiendo lo que ya esta) no pide cambios.

Antropologia (estructura) Da valor a la acción y creencia de la persona, no dá un valor monetario. Describe un valor integral de la existencia de la persona.

- Las enciclicas son como una visión de doctrina de la Iglesia sobre justicia social.
- Somos desafiados a ver criticamente las perspectivas mundiales sobre

- economía, política, ideología, y como ver su inter-relaciones.
- El gobierno y la Iglesia son controladores del poder y dominan al pobre, que es la mayoría.
 - Avaricia es una deformación social
 - La Iglesia es en ocasiones "usada por el estado; por ejemplo. Como en el caso de la nueva ley de inmigración.
 - También hay falta de reflexión sobre lo que a pasado en la historia de la Iglesia.
 - Los proyectos de la Iglesia analizarse y tener nuevas estructuras.
 - Hay diferentes modelos de capitalismo liberal y dependiente. capitalismo explota y des-representa a si mismo.
 - Capitalismo responde a los intereses de varios grupos ej. Lobbyists.
 - Socialismo puede ser usado para control de producción y distribución equitativa y justa, cuando está pasa se acerca al mensaje bíblico de liberación.
 - Una misión pastoral de la Iglesia es para entender un concepto mas claro y crecer en entendimiento en "el pueblo"
 - Algunas parroquias usan "religion "popular" para hacer dinero.
 - Los documentos hacen un llamado al cambio del capitalismo al socialismo.
 - Es necesario entrar en un dialogo entre teoría y práctica al desarrollar los proyectos del pueblo de Dios.

¿Qué aprendimos?

- "La practica" comienza en nuestras propias instituciones.
- La Iglesia, necesita recompensar a sus propios trabajadores justamente.
- Lo que aprendimos aqui, no lo enseñan en las universidades
- La conversión de una manera profunda, implica igualdad.
- Somos una comunidad.
- Debemos poner en practica lo que hemos aprendido. (La importancia de trabajar juntos y seguimiento).
- ¿Quien ayudará a analizar?
- Capitalismo hace la llamada por mantener el status quo. Poder y autoridad son demostrados por el capitalismo, son contrarios a delegación y democracia.
- ¿Que es lo que las enseñanzas de la Iglesia dicen y que prometen?
- ¿La Iglesia está al lado de los pobres o ricos?
- ¿Quien tiene las enseñanzas de la Iglesia y como se las dan a la gente?
- Las dogmas y creencias de la Iglesia, son ejemplos de paternalismo?
- Existe un sistema ideal? Existencia Utopia? La Iglesia nos ha dado solo migajas (de información conocimiento) solo lo que ella quiere que sepamos.
- El Símbolo del árbol es importante para ayudarnos a analizar y actuar.
- Las doctrinas de la iglesia ofrecen algo, y necesitan ser analizadas para ayudar al sistema a ser mas sensitivo hacia el pobre.
- Necesitamos actuar a favor del pobre
- No solo analizar la situación.
- Los seminaristas de hoy no son educados en el ministerio en el sentido del compromiso en la Justicia Social.