



**ASAMBLEA ECLESIAL DE AMÉRICA LATINA Y EL CARIBE  
GRUPOS DE DISCERNIMIENTO  
COMUNITARIO**

**RESULTADOS  
DE LA FICHA DE TRABAJO 4  
VIERNES 26 DE NOVIEMBRE**

ELABORADOS POR LA COMISIÓN DE SÍNTESIS

“Seleccionar, en discernimiento sinodal, los nuevos camino que el Señor nos invita a seguir y construir”



**ASSEMBLY  
ECLESIAL**

ICERMIHIRJTIHA  
YA IRATI

PASTORAL CHALLENGES	PASTORAL GUIDELINES
<p>1. Recognize and value the role of young people in the ecclesial community and in society as agents of transformation.</p>	<p>Structuring with the young people an integral process of encounter with the person of Jesus, which will lead to an active commitment to the evangelizing mission of the Church. Encouraging the protagonism and leadership of young people in the different ecclesial processes and youth communities. Accompanying young people in their personal searches and in their pastoral, political and social commitments.</p>
<p>2. Accompany the victims of social and ecclesiastical injustices with processes of recognition and reparation.</p>	<p>Promoting the creation and operation of diocesan bodies for the prevention of sexual abuse, abuse of conscience and abuse of power, and comprehensive care and reparation. Accompanying the processes of recognition, reparation and justice through interdisciplinary pastoral care. Preventing abuse within and outside the Church to accompany both victims and perpetrators in the process of reparation, reconciliation, healing and the creation of healthy and safe environments.</p>
<p>Promote the active participation of women in ministries, government, discernment and ecclesial decision making.</p>	<p>Creating a Latin American commission, made up of women, to reflect on and deepen their participation in the Church's decision-making bodies and in the formation of priests. Contributing to discernment on the female diaconate and new ministries. Generating formative itineraries in the local Churches that promote the integral development of women and their contribution to the life and mission of the Church.</p>
<p>4. To promote and defend the dignity of life and of the human person from conception to natural death.</p>	<p>Promoting the "culture of life", recognizing Jesus Christ in the poorest. Promoting and weaving networks of pastoral action for the construction of public policies that guarantee the care of life in all its dimensions and stages.</p>
<p>5. To increase formation in synodality in order to eradicate clericalism.</p>	<p>Encouraging co-responsible participation and the valuing of the different charisms in decision-making in the different ecclesial spaces. Promoting a formation in synodality necessary for decision making.</p>

<p>6. Promote the participation of the laity in spaces of cultural, political, social and ecclesial transformation.</p>	<p>Awakening the conscience of the laity about their mission in the promotion of public policies that make possible a more just and humane economy. Strengthening training for participation, care and social, cultural and political transformation.</p>
<p>7. Listen to the cry of the poor, the excluded and the discarded.</p>	<p>Seeking that our theologies and pastoral practices encourage and facilitate listening to the cries of the poor, interacting with them, in order to make visible the new faces of the excluded. Creating processes that have an impact on the transformation of the causes of poverty and social insecurity. Providing spaces for formation, participation, listening and dialogue, so that they may be active subjects of their development and missionary discipleship.</p>
<p>8. Reform the formative itineraries of the seminaries by including themes such as integral ecology, original peoples, inculturation and interculturality, and the social thought of the Church.</p>	<p>Updating the academic programs of the seminaries and houses of formation of the consecrated life that favor an inculturated integral, experiential, spiritual and theological formation. Encouraging interaction with the People of God, in order to enter into 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 as the People of God, in the light of the Word of God. communion with the richness of their ministry, avoiding clericalism and favoring pastoral care.</p>	<p>Promoting a formation in all areas (seminaries, formation houses, schools for the laity) about a Synodal, Sacerdotal and Prophetic Church, going out and committed to the defense of life in our Peoples. Implementing structures of communion and participation in the parishes that foster co-responsibility in missionary animation and putting in place systems of accountability. Making biblical pastoral animation a school of synodality in listening, discernment, decision making and evaluation of pastoral action.</p>
<p>10. Reaffirm and prioritize an integral ecology in our communities, based on the four dreams of Querida Amazonía.</p>	<p>Denouncing actions that threaten the common home in each of our territories. Welcoming the proposals that REPAM and other organizations contribute to the care of our common home. Generating awareness and training spaces, processes and concrete projects for the promotion of ecological conversion.</p>

<p>11. To foster a personal encounter with Jesus Christ incarnated in the reality of the continent.</p>	<p>Promoting the knowledge and study of the Word of God, in order to configure ourselves with the person of Jesus and his project, and to illuminate from there the complex reality of the world.</p> <p>Promoting social networks and community environments as spaces for the encounter with Jesus Christ and the contemplation of reality.</p> <p>Promoting the knowledge of reality from the place of the poor, the discarded and the marginalized.</p> <p>Reading the signs of the times in the light of the Palabra, of history and of Latin American identity itself.</p>
<p>12. Accompany indigenous and Afro-descendant peoples in the defense of life, land and cultures.</p>	<p>Recognizing the native and Afro-descendant peoples as protagonists of the inculturation of the Gospel, of the encounter with the Word from their worldviews and of the work for the defense of life, land and cultures.</p> <p>Recognizing the triple discrimination experienced by women in these groups: for being a woman, poor, indigenous or Afro-descendant.</p> <p>Delving into the cultural roots of indigenous and Afro-descendant peoples through spaces and training processes.</p>
<p>13. Strengthen the social dimension of evangelization.</p>	<p>Fostering an encounter with God and the poorest of the poor that promotes a more daring, inculturated, committed and prophetic social impact of the Gospel in the defense of human rights and the care of the common home.</p> <p>Renewing the formative processes on the Social Doctrine of the Church, which generate transforming commitments of the structures.</p> <p>Creating working groups through digital platforms that promote the exchange of experiences for a new political and economic mentality.</p> <p>Strengthening and creating social works that promote social justice and the dignity of the person.</p>
<p>14. Welcome, protect, promote and integrate migrants and refugees.</p>	<p>Establishing as a priority the attention, promotion, defense of their rights and accompaniment of people forced to migrate and seek refuge.</p> <p>Creating spaces for formation, celebration, socio-cultural dialogue and faith for migrants, refugees and displaced persons that help them experience fraternity and make them visible as members of Christian communities.</p> <p>Working in local, regional, continental and international networks to demand, defend and promote the generation of public policies for the respect of the human right to migrate and not to migrate, to refuge and asylum.</p> <p>Sensitizing communities to the causes of forced migration in order to eradicate them and promote solidarity hospitality.</p>

<p>15. Promote more decisively the basic ecclesial communities (BECs) and small communities as an experience of synodal Church.</p>	<p>Decentralizing the ecclesial-parish structure and action through Basic Ecclesial Communities and small communities, which favor integral processes, social commitment, lay leadership, culture of encounter and a ministerial Church.</p> <p>Promoting the ongoing formation of leaders and facilitators with new narratives and paradigms of synodality that mobilize the community.</p>
<p>16. Promote the transformation towards a Church that is closer, more open, sensitive and committed to the problems of our peoples</p>	<p>Making the Church a place of welcome, listening, accompaniment, formation and commitment through creative spaces and service with the participation of all the People of God.</p> <p>Making the different ecclesial spaces centers of community transformation based on a relational model of humanization where the social, missionary and parochial dimensions are lived.</p>
<p>17. Generate an eco- logical conversion that favors responsibility in personal, community and institutional actions in favor of the care of the Common House.</p>	<p>Promoting a pastoral for ecological conversion in connection with organizations and institutions that work for the care of the common home.</p> <p>Creating a ministry for the care of the common home that promotes ecological education and awareness in all pastoral ministries.</p>
<p>18. Identify and revise outdated pastoral structures for the transmission of the faith, and embrace popular piety as the way of our Church.</p>	<p>Incorporating the outgoing church paradigm for the transformation of pastoral structures.</p> <p>Incorporating the members of the Basic Ecclesial Communities or Small Christian Communities, Parishes, Movements and Charismas, in the decision-making processes.</p> <p>Promoting a merciful urban pastoral that considers the new subjects of 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 the recognition of the wounds caused by clericalism and vertical and authoritarian relationships.  Strengthening the processes of Christian initiation by deepening the ecclesiology of communion and synodality.  Generating participatory pastoral processes in which lay and consecrated women have greater value and participation.</p>
<p>20. Promote a Church, a welcoming home, in which cultural, ethnic and sexual diversities are integrated.</p>	<p>Encouraging in our communities and local churches the recognition and appreciation of sexual, ethnic and cultural diversities through opportunities for human promotion and job and educational training.  We go out to meet people in mercy, approaching them with gestures, attitudes and initiatives of listening and dialogue.  Promoting the spirituality of communion and the culture of encounter that helps us to value the other as a gift.</p>
<p>21. To favor, accompany and strengthen the centrality of the family in human society.</p>	<p>Proposing the family as a transversal axis of the organic pastoral.  Creating pastoral processes for families, especially the poorest and most wounded, for a dignified and fraternal coexistence.  Implementing the Apostolic Exhortation Amoris Laetitia to promote processes of accompaniment, formation and integral conversion of families as a domestic Church.</p>
<p>22. To recognize and value the role and contribution of women in the history, in society and in the Church.</p>	<p>Creating the pastoral care of women in the local, national and continental Church, which guarantees their integral promotion and effective participation in the life of the church and society.  Creating spaces for indigenous, Afro-descendant and rural women to share their knowledge, experiences and practices in various church settings.</p>
<p>Promote knowledge of the Social Doctrine of the Church in a cross-cutting manner and apply it to all pastoral work.</p>	<p>Elaborating a processual, dynamic and integral formative itinerary that helps and awakens the prophetic commitment of the missionary disciples.  Generating groups of study and animation on the Social Doctrine, inspired by the Word of God and reality, that favors a Church that goes out, prophetic and synodal.</p>
<p>24. To prioritize family pastoral care that welcomes new expressions, their complexity and diversity.</p>	<p>Enriching our message with language that includes all modes of family formation in the processes of faith formation and celebration.  Integrating with mercy and tenderness the diverse modalities of families: single-parent, de facto unions and with diversity of sexual orientation.  Accompanying the Christian and social formation of the family ministry in the parishes.</p>

<p>25. Recognize the multiculturalism of the continent in the path of theological, pastoral and ecclesial conversion.</p>	<p>Creating spaces that generate processes to defend human dignity and respond to situations of injustice and poverty. Encouraging the theological, liturgical and spiritual expression of these peoples. Advocating for indigenous and Afro-descendant peoples to have access to public health, comprehensive education and the legal system.</p>
<p>26. Promote an ethical use of information and communication technologies in evangelization.</p>	<p>Organizing training programs in communicational processes and tools that favor ethical and critical encounters with the world of communications. Deepening the economic, social, cultural, educational and ecological dimensions of our peoples, through networking with different ecclesial, ecumenical, political and civil society organizations. Advancing in a prophetic communication, with a transforming social impact.</p>
<p>27. Denounce the different forms of structural, institutional, police, domestic violence, femicides, disappearances.</p>	<p>Promoting and articulating networks for the defense of life with organized social movements and collectives for the care of human dignity, especially of indigenous peoples, Afro-descendants, women and people with sexual diversity (LGTBIQ+). Generating intra-ecclesial, parish and diocesan structures that support the denunciation of ecclesial, structural, social, domestic and sexual violence, from a closeness to all the sons and daughters of God, without exclusion of any kind.</p>
<p>28. Denounce the advance of organized crime, drug trafficking, human trafficking for labor and sexual exploitation, arms trafficking, kidnappings and the sale of organs.</p>	<p>Establishing awareness and denunciation mechanisms through campaigns carried out in alliance with civil society and academic institutions. Strengthening the Clamor network and other ecclesial networks, to engage with courage and parrhesia in prevention work and public advocacy.</p>
<p>29. Promote the culture of active nonviolence, the defense of human rights and peace.</p>	<p>Collaborating in society groups and networks, at local, regional, continental and international levels. Strengthening the ecclesial instances with formative processes in the Social Doctrine of the Church, Human Rights and Non-violence at all levels: local, regional, national, continental and international.</p>
<p>30. Promote a solidary and sustainable-sustainable economy.</p>	<p>Creating pastoral commissions that build channels of solidarity for the care of the common home and focus on the dignity of the human person. Promoting the formation of solidarity-based associative networks in the periphery that implement common programs. Promoting solidarity projects from the parishes through programs and undertakings, in coordination with other actors in society.</p>

<p>31. Promote Latin American integration and favor the strengthening of democracy.</p>	<p>Walking towards a prophetic church that opens channels of listening to reality and dialogue with public and political institutions so that common paths can be found. Promoting forums for reflection and exchange on the characteristics and fragilities of democracies in Latin America and the Caribbean, in order to share experiences that allow us to mature in our journey as a people. Creating a pastoral ministry for Christians engaged in politics, fostering a proper understanding of democracy.</p>
<p>32. Denounce the corruption of public and private social structures and judicial impunity.</p>	<p>Denounced with a prophetic voice as a Church that stands by the victims. Networking with different civil society actors at different levels.</p>
<p>33. Promote interculturality, interreligious and ecumenical.</p>	<p>Being a Church that goes out and is synodal, which provides spaces for action in favor of all. Recognizing a new mestizo 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 the accompaniment of children, youth, married couples and the elderly.</p>	<p>Carrying out an articulated work among the different pastoral ministries that accompanies the local realities. Promoting, in each particular Church, a biblical catechesis that encourages the following of Jesus and accompanies all the stages of human development</p>
<p>35. Accompany the popular movements' quest for the sacred rights of Land, Housing and Work.</p>	<p>Promoting spaces and networks of encounter and accompaniment with the brothers and sisters of the Popular Movements. Working for the recognition and defense of these rights as values that flow from the Gospel.</p>
<p>36. Promote a greater relationship between theology and pastoral ministry that favors synodal conversion.</p>	<p>Consolidating the synodal process initiated, responding significantly to the current challenges from the perspective of communion and in the light of the Word of God. Promoting a pastoral ministry of encounter centered on the spirituality of the incarnation.</p>
<p>37. Moving from pastoral care in the city to urban pastoral care.</p>	<p>Building new alternatives for parish pastoral action that connect faith and life, based on listening and dialogue. Participating in initiatives with the different groups, social movements and institutions present in the various urban and suburban spaces. Adapting liturgical celebrations to different socio-cultural contexts. Valuing the celebrations of popular piety.</p>

<p>38. Proclaim and live the faith in the new areopagi.</p>	<p>Rethinking language, structures, liturgy, ministries, being open to discovering the signs of the Word in new areas.          Being a Church that listens, reaches out and welcomes, evangelizes in an inculturated and intercultural way, without prejudice.          Encouraging creative and well-founded catechetical processes that proclaim the Good News in new languages appropriate to new contexts.          Being present in the world of youth, families, the scientific world, the world of communication, art, politics, economics, urban text with languages and testimonies of life capable of transmitting the Good News.</p>
<p>39. Organize a mental health ministry that promotes respect for the dignity of persons affected by such illnesses.</p>	<p>Generating a culture of closeness and tenderness that allows caring for sick people with specific treatment.          Accompanying families, friends and caregivers through listening and support communities.</p>
<p>40. Assume the care and accompaniment of the incarcerated and their families.</p>	<p>Strengthening prison pastoral care with interdisciplinary support, to establish care and public policy advocacy networks.          Promoting pastoral care in parishes to meet the needs of the families of persons deprived of their liberty.</p>
<p>41. To learn about and analyze the diversity of religious proposals that exist in the continent.</p>	<p>Generating interdisciplinary, theological and pastoral environments for listening, dialogue, identification of points of convergence and collaboration.</p>