

SSCC Ongoing Formation Program, Lima 2010

Paschal Time, Time of Grace

3rd Week: Church and religious life

Dear brothers and sisters,

With affectionate greetings we are sharing our experience of our gathering in Lima during the past week, from the 23rd to the 28th of April. On this our third week we have been accompanied by Fr. Roberto Padilla a Benedictine priest. We started by studying the history of the Church, from the great paradigms, beginning with the mother Church in Jerusalem, moving through persecutions and martyrdom, the Church becoming official with the Roman Empire and its centrality on the Pope, the moment when Religious Life evolves as a form of rejection towards the power the Church has acquired, and we continued with the Reformation, Modernity and Post modernity.

We followed a journey that outlined achievements but also mistakes that have damaged deeply the being of the Church itself and it appears as if its essence has been diluted. Today we are called to revise the context in which we live, taking as a reference Jesus and the Kingdom, to be able to actualize and recreate the announcement of the Good News, with a new attitude towards different races, social classes, gender, creation, religions.

We found great challenges for Religious Life, among them:

- To recover the Theology of Religious Life, its anthropology of radicalism and prophetic nature, its centrality in the Kingdom and its symbolic richness.
- Have as a starting point, dialogue with an inclusive and merciful God.
- Make our communities a space of liberating encounters where we welcome diversity and we allow the different voices to be heard.

Our reflection also went around the urgent need to care for creation:

GIVING LIFE TO THE PLANET



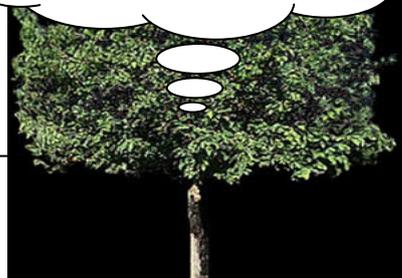
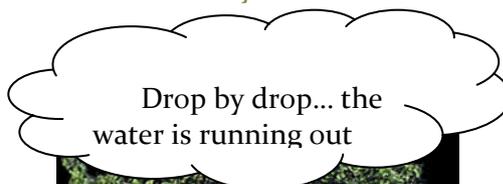
EACH SPECIES HAS ITS OWN PLACE. NONE IS SUPERFLUOUS. ALL FIND THEIR BALANCE

How are our relationships with the planet?
Have we actually broken the bonds with our mother earth?

FOR REFLECTION:

Do you consume?...
or are you being consumed?...

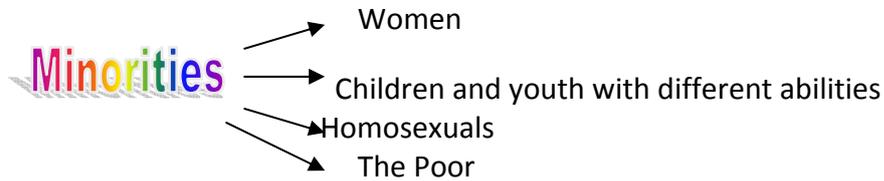
80% of the total richness in the world is being enjoyed by 20% of the population.



A tree: the living sculpture looking towards heaven, growing with no rushing towards the light that nourishes its leaves.

Groups in society that are not integrated

For our ecclesial body to be in harmony with all its members it is essential to give each human being the place s/he deserves.



What to do?

Some proposals are:

- Create anew the way we do family catechesis.
- Listen to the cry of those excluded by our society, taking more interest in their reality and bringing it to our community dialogue.
- Accompany the process of affective maturity in children, youth and adults in our ministries.

THE CHURCH AND RELIGIOUS LIFE CONFRONTED WITH THE OPTION FOR THE POOR

The preferential love for the poor has always been present in the Church, but this love is now conscious, critical, committed, in solidarity, political and geopolitical, rediscovered from the Gospel of the God of the poor and the Good News for the poor. The need urges us to take a preferential option that will mean a change in our social place: the Church moves now from being a mediator to making an alliance directly with the poor, trusting in them, encouraging their projects, supporting and helping to build a new society.

We had personal and group reflection where many questions and commitments were raised; here are some of them:

- Commit ourselves affectively and effectively with the poor and bear the consequences, in a fraternal dialogue not an ideological one.
- Live a human, simple, sensitive Church and Religious Life, close to the pain of the people, that comes from the Spirit that seduces us and announces the Gospel.
- An ascetic and mystical Church and Religious Life that enables us to be prophets.
- Repair our relationships with nature and encourage others to recreate them too.

We ended our third week with a day of recollection on the founding experience of God.

