

# CELAM GLOBAL PLAN

2023-2027







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*Secretary General*

Latin American and Caribbean Episcopal Council CELAM  
Avenida Boyacá No. 169D-75  
Postal code 111166  
PBX: 6014845804  
celam@celam.org  
www.celam.org

*Editorial Direction:*  
Óscar Elizalde Prada, PhD.

*Editorial Coordination:*  
Natalia Delgadillo, MSc.

*Design and layout:*  
Milton Ruiz Clavijo

*Editorial team:*  
Fr. Pedro Brassesco (Celam Assistant Secretary)  
Guillermo Sandoval, MSc. (CGC Director)  
Fr. Fabio Antunes (Director Cebitepal)  
Fr. Francisco Hernández (Director CEPRAP)  
Óscar Elizalde Prada, PhD. (Director CPC)

**CELAM EDITORIAL**  
PBX: 6014845804, ext. 215, 216, 217  
editorial@celam.org  
ventas@celam.org  
libreria@celam.org

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# PRESENTATION

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The Ecclesial Assembly of Latin America and the Caribbean held in 2021 allowed the Latin American and Caribbean Episcopal Council (Celam) to draw a horizon of pastoral priorities based on a discernment that emerged from a deep process of listening and reflection. In this way, the aim was to update the legacy of the V General Conference of the Episcopate of Aparecida, still in force, and to renew the invitation to be a synodal Church that goes beyond the peripheries.

The emerging guidelines consolidated the renewal and restructuring of Celam that began in 2019, constituting an experience of synodality that would allow the Latin American and Caribbean Church to enthusiastically assume Pope Francis' proposal of the Synod "For a synodal Church: communion, participation and mission."

In this framework, the 39th Ordinary General Assembly of Celam ratified the direction expressed in these processes, while the delegates of the episcopal conferences presented the needs for accompaniment in other realities that challenge pastoral action on the continent.

The Global Plan 2023-2027 that we now present is the result of this path taken and seeks to concretize the dimensions and challenges posed into objectives and lines of action. The presidency of Celam expressed as a criterion for its preparation that it be a simple and agile text, punctually explaining the path for this four-year period, but being aware that we are inserted in a broader history that surpasses us and that is being built together and through time.

To this end, we have taken up the reflection that emerged in recent processes (Aparecida, Synod of the Amazon, Renewal and Restructuring of Celam, Ecclesial Assembly, Synod of Synodality) in order to systematize it and

make it explicit based on the see - listen - contemplate, judge – discern – interpret, and act – respond – project methodology. This itinerary allows us to assume the reality and the reflective framework, concretely exposing the six dimensions that emerged from the Ecclesial Assembly challenges and that we propose as a guide for this quadrennium. For a broader and better-founded view, it is important to go back to the conclusive documents of the processes mentioned above.

The second chapter of this Global Plan recalls the vision, mission, strategic objectives, operating principles, and structure of Celam towards 2033, in accordance to what was proposed in the restructuring that culminated with the approval of the new statutes in 2022.

The last chapter includes the way in which each pastoral centre will assume the main objectives during this period, projecting its lines of action. These guidelines arise from the strategic plan that each centre has prepared, and which also contains detailed planning until 2027. Due to reasons of agility in reading we do not include in this text. This programming was approved by the respective coordinating councils and is their action framework.

This Global Plan was analysed by the Pastoral Coordination Committee and approved at its meeting on March 11, 2024.

We thank to all the members of Celam who has been involved in developing the itinerary that will guide us in our decisions and actions, convinced that it is our duty to serve the episcopal conferences and all the people of God who pilgrimage in these lands. We make our the words of blessed Cardinal Eduardo Pironio, of whom we feel honoured to be successors of his service in Celam:

More than ever, we believe in CELAM, and we love it. More than ever, we affirm it in the Lord and open it to the Spirit. More than ever, we insert it into the Church and offer its services to the world. More than ever, we assume our poverty, we commit our fidelity, and we ensure our hope. CELAM is a “providential gift” from God to our Church. We welcome it with gratitude, we mature it with generosity, and we offer it with simplicity (“Pastoral Writings”, Madrid, BAC, 1973).



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*Second Vice President*

Bishop Santiago Rodríguez Rodríguez  
Bishop of San Pedro de Macorís  
*President of the CAE*

Bishop Lizardo Estrada Herrera, OSA  
Auxiliary Bishop of Cusco  
*General Secretary*



# INTRODUCTION

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The Celam Global Plan 2023-2027 is a manual that guides pastoral actions based on the ecclesial and social challenges present in the realities of Latin America and the Caribbean.

They, in a broad sense, bear witness in various ways to the Gospel of Christ in society: the joys, hopes, sadness and anguish of the men and women of our time (Cf. GS 1), especially the impoverished and vulnerable. The Church's own conversion is also a pastoral action because it guides it to be increasingly faithful servant of God in all the people. With these tasks, Celam is called to serve the particular churches.

The 39th Celam Assembly in Puerto Rico (May 2023) deemed it necessary to recognize and welcome the voices and cries that challenge us from the recent participatory processes that have allowed us to listen to the People of God: the Synod for the Amazon, the Renewal and Restructuring of Celam, the Ecclesial Assembly of Latin America and the Caribbean, the diocesan, continental and world phases of the Synod 2021-2024.

These processes of listening and dialogue showed how the Church is present with its lights and shadows in the midst of the life of the Latin American and Caribbean people, scrutinizing the signs of the times that inspire new challenges and that are widely included in the texts indicated above. Therefore, we will only draw a general overview that allows us to delve into this reality that questions us.

Above all, the need to be a People of God Church that revalue baptism as a founding experience of our dignity as children of God emerges strongly.

As we know, there are Catholics who declare that they do not feel like an active part of the Church because they are considered only passive recipients of evangelization. The equal dignity of the sons and daughters of God implies not only understanding it as a simple claim, but also assuming a co-responsibility consistent with the baptismal gifts, thanks to which men and women, - according to the Second Vatican Council - are priests, prophets, and kings.

This Global Plan seeks to offer a path for Celam's actions and programs to be guided in the search for answers and forms of support to the challenges that these and other signs of the times pose to us.

# First Chapter: Global Plan

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# I. The reality of Latin America and the Caribbean: signs of the times that challenge us.

In our Latin American and Caribbean reality, the need to overcome clericalism appears insistently, defined as the temptation of those who interpret “the ministry received as a power that must be practiced, rather than living it as a free and generous service”<sup>1</sup>.

This is a problem that also extends to the environments of the diaconate, religious life, and the laity. These attitudes favour and normalize relationships of subordination, facilitating mistreatment and abuse.

That is why we speak about the great need to grow in synodality, to walk together responsibly to announce and witness the Gospel in accordance with the mission of the Church that was entrusted to us. At the same time, accompany the pilgrimage in the history of the people towards the fullness of the Kingdom of God. The dialogue, inspired by the Holy Spirit and community discernment, has been valued as an expression that makes possible reciprocal listening and a decision-making process that involves everyone<sup>2</sup>.

Thus, the formation and participation of the laity is a key factor. They wish to assume the gifts that baptism confers on all people, much more when the laity lives the experience of being considered only as a collaborator of the hierarchy, ignoring their own ecclesial and social co-responsibility of the People of God: “We do not have a vocation inferior to those consecrated.”<sup>3</sup>

In this same condition and, in a more noticeable way, are the new emerging subjects of the mission: women, young people, the elderly, native peoples, people of African descent, migrants, people with disabilities and minorities of various kinds, among others.

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1 Speech to the first General Congregation of the XV Ordinary General Assembly of the Synod of Bishops (October 3, 2018): *L'Osservatore Romano*, ed. weekly in Spanish language (October 5, 2018), p. 10.

Cf. Presidency of CELAM, “Our debts with Aparecida”, Nos. 52 and 53.

2 Cf. Presidency of CELAM, “Our debts with Aparecida”, Nos. 62 and 63.

3 CELAM, Narrative Synthesis, Ecclesial Assembly of Latin America and the Caribbean, p. 182, cited in “Towards a Synodal Church in Exit to the Peripheries”, No. 100.

“This is a *kairós* to deepen the encounter with these human sectors that demand full recognition of their individual and collective rights, to be taken into account in Catholicity with their worldview, their values and their particular identities, to live a new ecclesial Pentecost”.<sup>4</sup>

It is necessary to move forward in the process of decolonizing the mind and relationships. We must assume a reality of lack of pastoral conversion, which generates different forms of ecclesial marginalization or exclusion. These situations necessarily invite us to transform the sense of participation and to respect the will and projection of the evangelizing task to the peripheries.

Our view of reality must also be prophetically attentive to the signs of the times that appear in the social, economic, political, and cultural spheres. It is during these situations where the Church lives and is called to announce the Good News of Full Life for all, and to denounce all that threatens the Kingdom of God.

The 48% of the world’s Catholics reside in America, a number that is increasing in the north of the continent, according to statistics from the Church yearbook published in 2022. This percentage constitutes a great challenge for life and mission of the Catholic Church.

Although adherence to Catholicism decreases “in several countries, in Latin America and the Caribbean, 92% of the population declares themselves Christian, although those who say they have no religion are also increasing. That is why it is possible to affirm that there is not a change of religion on the continent, but rather a transformation within Christianity.”<sup>5</sup> However, in the last Celam Assembly, attention was drawn to religious indifferentism and the previous mentioned growth of other Christian denominations that require a more in-depth analysis and that, at the same time, are an opportunity for specific dialogues on ecumenism and mission.

Latin American societies are plagued by social debts of a historical nature. According to a research carried out by the Celam Socio-Anthropological and Pastoral Observatory, our economic, social, political, and environmental system, in addition to accumulating inequalities and unjust deprivations, makes it unsustainable to live an integral ecology. Social debts grow at the same time as inequalities increase, a

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4 Ibid. 110 Cf. Presidency of CELAM, “Our debts with Aparecida”, Nos. 42 to 45.

5 CELAM, Towards a synodal Church going out to the peripheries, (Reflections and pastoral proposals from the First Ecclesial Assembly of Latin America and the Caribbean), 2022, 74.



situation that was aggravated by the COVID-19 pandemic and that did not change after the subsequent reactivation.

The socioeconomic deprivations that affect the societies of the continent substantially affect the development of human capabilities and social integration. This unfair circumstance undermines the economic and social rights of vulnerable communities. Therefore, the need remains to identify the complexity of social debts and overcome the barriers that limit integral human development. This situation is evident in the difficulties that exist in accessing two basic rights: having a good sustainable life and being citizens in a democratic society.

According to the aforementioned Celam Observatory, the richest 20% of the population concentrates the 70% of the incomes. The 35% of the continent's population lives in overcrowded conditions or does not have drinking water, electricity, gas, or drainage in their homes, which are basic services to survive. At the same time, 40 million people are victims of forced displacement, migrants, or refugees. They form a vulnerable population made up mostly of women, members of indigenous peoples, people with disabilities, children, and young people.

In Latin America there are 660 million people. Of them, 201 million do not have enough incomes to cover their basic needs and 80 million suffer from extreme poverty.

Five out of ten young people do not finish their secondary education. The 60% of the population receives at least one social protection benefit, but this is not enough to escape poverty. In addition to the fact that 45% of children are poor and one in five is malnourished.

Behind the statistics there are people and life stories that develop in a complex scenario aggravated by the pandemic. This is a situation that cannot be isolated from the Church. Rather, it poses the clear demand to act with a broad evangelical love and open the door to pastoral conversion in the midst of these realities.

In the Caribbean and South American countries, migratory flows have increased, deepening cultural exchanges. Today, ten million Latin Americans and Caribbeans live in a country that is not where they were born. In addition, there are merchants of death lurking who are dedicated to human trafficking and smuggling, subjecting minors to various forms of slavery and sexual and labour violence, or to the extraction of organs for transplants. This

reality is a challenge for ecclesial communities in places of departure, transit, and reception.<sup>6</sup>

It is a similar condition suffered by those who were victims of criminal behaviour such as kidnapping, forced disappearance, addictions, gender violence, exclusion, and sexual-commercial exploitation, as well as those who are homeless and are unemployed. They suffer the consequences of the technological gap that perpetuates digital illiteracy or are in a state of begging.<sup>7</sup>

A common characteristic of most of our countries is institutionalized violence, which is caused by organized crime, and which is caused by socioeconomic inequality. As noted in the listening process of the Ecclesial Assembly, without the necessary changes to overcome inequalities, “there will be a deepening of violence at all levels (family, social, political, economic) that has already increased exponentially.”<sup>8</sup>

The cry of the poor, the needy and the marginalized of Latin American societies, together with the cries of “Mother Earth” verifiable in the recurrent socio-environmental crises, strongly challenge us. Listening to them is a commitment that arises from the Gospel, which asks us to be allies with the people in defence of life and their territories. It is not simply about listening, but about recognizing the need for having a prominent people’s voice to make democracy more effective. That the power is not exercised by an elite. That the people can recognize themselves in those who lead them. Furthermore, it is necessary that political democracy be based on an economic democracy, so that the former achieves truth and stability. It is not possible to understand a political and economic democracy “sustained by” the impoverished. This is necessarily carried out “with” the impoverished. That is a fundamental key of the encyclical *Fratelli tutti* of Pope Francis, which must be present in the vision of our Global Plan.

Added to these realities is the crisis that reaches our political systems. There are countries that abandoned democracy to directly enter the condition of dictatorships, others in which populism of different signs once again frustrates the desire for social justice. “Twenty-one presidents convicted of corruption, twenty presidents who do not fulfil their mandate, presidents who force their stay in power by breaking the

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6 Ibid. 67.

7 Ibid. 50.

8 Narrative Synthesis, 17.

rules of re-election,” in addition to dissatisfaction with the way of addressing the problems of the people, generate a “low (in) satisfaction with democracy.”<sup>9</sup>

It is becoming increasingly urgent to build a “good policy”<sup>10</sup>, as *Fratelli tutti* teaches and implores. In it, political love and social friendship can be cultivated, and tenderness can be made part of the praxis of political life and its concrete results. This demands the presence of people with a vocation to public affairs, particularly Christians, to serve their people, with the accompaniment of consecrated ministers to support them in their free and honest discernment and encourage them to live their faith. and his commitment respecting his conscience.

Technological advances pose challenges for us to reflect on topics such as artificial intelligence and, at the same time, allow us to grow in connection in such a way that the faith of many Christians crosses borders in a global communicative dynamic. Now, it is necessary to observe these processes to embrace their positive aspects and to pay attention to their negative externalities. Paradoxically, these media can bring us closer and at the same time engross us.

In this context, as it is expressed in the concluding text of the Ecclesial Assembly of Latin America and the Caribbean, “we cannot remain with a pessimistic and combative reading of cultural changes, with an uncritical nostalgia that the past was better. We must be able to capture the secular good news that are seeds of humanizing and evangelizing processes.”<sup>11</sup> Among them we highlight the various groups and communities committed to a culture of peace, welcoming migrants, respecting diversities, in favour of the common good, trying to build an integral ecology, developing economic sustainability initiatives, and that promote political participation from local to broader levels.

“The sensitivity of young people to ecological and social problems, as well as the growing awareness of women’s rights to actively participate in society, also brings us hope. Without sexist distinctions, today we can see in families that men participate and enjoy fatherhood, sharing responsibility for raising children.”<sup>12</sup>

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9 Latinobarómetro 2023.

10 Cf. Pope Francis, Encyclical Letter *Fratelli Tutti*, 2020, 180-197.

11 CELAM, *Towards a synodal Church going out to the peripheries*, (Reflections and pastoral proposals from the First Ecclesial Assembly of Latin America and the Caribbean), 2022, 68.

12 Ibid. 71.

“We are in the same boat,” Pope Francis reminded us in the moment of prayer and reflection at *Statio Orbis* on March 27, 2020. Remembering this allows us to discover ourselves as members of the same family and seek opportunities to move forward together with a vision of the new of existence.

## II. A Church that walks with the People of God announcing the Kingdom of God.

The Church is a community that is pilgrim on the way to the Kingdom of God. It is called “to collaborate with God to generate and grow life in the name of Jesus,”<sup>13</sup> and thus reflect the Trinitarian communion in the world. Pope Francis’ calls us to walk together and seek to shape the ecclesial ideal of the Kingdom of God in historical expressions.

In the encyclical *Laudato si’* the Holy Father states that he addressed the exhortation *Evangelii Gaudium* “to the members of the Church in order to mobilize a process of missionary reform still pending.”<sup>14</sup> A reform is a change towards a better state and implies the synodal and missionary, personal, community, structural, pastoral conversion of the entire People of God and of everyone in the People of God<sup>15</sup>. It is a providential call to review “personal and community praxis, relations of equality and authority, and structures and dynamisms.”<sup>16</sup>

In the history of the People of God, events mark the path and are a sign of the times, an expression of God who walks with his people. In this sense, the Global Plan is not a mere strategy, but a sincere search to respond to the will of God. That is why the projection of this path wants to be built as a result of discernment. The future celebration of the Jubilees of 2025, 2031 and 2033 is part of this perspective of the procedural path of the Church that seeks to respond to the calls of the Holy Spirit. Because “only a Church in a state of conversion can be a Church in a state

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13 Ibid. 139.

14 Pope Francis, Encyclical Letter *Laudato si’*, 2015, 3.

15 Cf. Pope Francis, Apostolic Exhortation *Evangelii Gaudium*, 2013, 30-31.

16 CELAM, “Final documents of the IV General Conference of the Latin American and Caribbean Episcopate”, Santo Domingo, 1992, 30.

of mission. Only a Church in permanent disciplined conversion to Christ can be a Church in continuous missionary exodus to the people.”<sup>17</sup>

Celam, as an organization of communion at the service of the Church and the Episcopate in Latin America and the Caribbean, must promote processes that help the reform of particular churches, offering comprehensive synodal formation to the entire People of God, in particular to the bishops.

Celam constantly lives a laboratory of synodality, an experience that has been strengthened in a special way with the holding of the First Ecclesial Assembly. This was an unprecedented synodal event in terms of structure and style. Even conditioned by the limitations of the pandemic context, it expressed the vitality and creativity of local and regional churches.

The Ecclesial Assembly’s goal was to revive the spirit of Aparecida, take charge of its debts and, without attempting to cover all pastoral actions, sought to listen in a broad sense to the People of God and the Holy Spirit that acts in it, discerning the lines of action to project them in the next ten years. “Listening to different voices and looking at some of the realities of our people and our regional Church is not intended to collect data or analyse issues, but rather to listen to some signs of our times and discover, with the eyes of faith, the presence of God in history to allow us to be challenged by his love and to promote new paths.”<sup>18</sup>

The Assembly was experienced as an intense moment of communion in connection with the beginning of the synodal path proposed by Pope Francis. Both processes are intertwined and hatched in harmony. This fact is evident in the unity of the texts that both produced: “Towards a synodal Church going out to the peripheries” and the “Document for the Continental Stage.”

The ecclesiastical experiences lived in Latin America and the Caribbean during the pontificate of Pope Francis and that have been highlighted by the Synthesis Report of the first session of the XVI Ordinary General Assembly of the Synod of Bishops, have caused the deepening of relations between ecclesiality, synodality, ministeriality and collegiality. This has helped to overcome prejudices, demonstrating that there is no opposition between these realities, but rather a true complementarity oriented towards unity. In this sense, it is important to analyse and deepen in a synodal

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17 Galli, Carlos, “Theological-pastoral horizons for the global plan of CELAM 2024-2027 in the light of the ecclesial assembly and in a missionary synodal church.” Exhibition at the 39th Ordinary General Assembly of CELAM, Puerto Rico, 2023.

18 Ibid.

manner the relationships between the common priesthood and the ordained ministry, and the reform of ministries and structures.

Discernment and pastoral action are guided by listening to the calls of the Holy Spirit, the main protagonist of synodality and mission. On the way to a continental stage, the experience of the churches of Latin America and the Caribbean was enriched with the method of conversation in the Spirit, which complements the consolidated application of the see, judge and act method, and other methods, with prayerful and reflective aspects in a shared way. There is increasing awareness that the elaboration and decision-making processes, promoted by the competent authorities and carried out in a synodal way, increase legitimacy, and favour a more positive reception by the community.<sup>19</sup>

It has been highlighted that the method of conversation in the Spirit favours this process of community integration, listening and discernment, which is why it is presented as a challenge to make it known and put it into practice in our various deliberative instances.

Jesus calls us to ‘discern the signs of the times’ (Mt 16:3) and ‘interpret what is happening at this moment’ (cf. Luke 12:56). As we mentioned, the Second Vatican Council welcomed this call as an inherent practice in following Jesus. The expression “signs of the times” refers, to profound, universal, and accelerated changes, such as, at the time of the Council, the aspiration for peace, growing international solidarity, the demand for religious freedom, the longing for unity among Christians (cf. GS 4-10). In these signs, the needs and aspirations of humanity present in a specific era are expressed.<sup>20</sup>

The realities that we have presented in a summarized way in the first chapter are some signs of these times that we are called to see and discern in the light of our faith. It is not a situation that is recorded as a simple piece of information and in which we can remain passive, but rather it is a challenge linked to a call that God makes heard in a specific situation.<sup>21</sup>

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19 Cfr. *ibid.*

20 CELAM, *Towards a synodal Church going out to the peripheries*, (Reflections and pastoral proposals from the First Ecclesial Assembly of Latin America and the Caribbean), 2022, 136.

21 Cfr. *Ibid.* 137.

“A believing and discerning reading of the times perceives in positive events, full of meaning and humanity, signs that generate hope. It also discerns, in a reality marked by injustices, divisions and inhuman discards, the transformative potential of the presence of God that promises and promotes full Life.”<sup>22</sup>

The Church is called to collaborate with God to generate and make life to grow in the name of Jesus. Follow Christ, who walks the path of the human being (cf. RH 14). The mission of Christ, Good Shepherd, is to give Life in abundance (Jn 10:10) This implies several evangelizing dynamics, among which is included approaching social and cultural movements to share the search for a full Life and action for an integral liberation (cf. DPC 55). The Church works for the fullness of human existence, in its personal, family, spiritual, social, and cultural dimensions (cf. DAp 13).<sup>23</sup>

Pope Francis has expressed the dream of “a missionary option capable of transforming everything.”<sup>24</sup> Because “everything is connected”<sup>25</sup>. The mission follows the logic of overflow, gratuitousness, or superabundance: it arises from joy and enthusiasm, from the gratuitousness and gratitude of a heart filled with the spirit. “Synodality drives the People of God to live towards all the existential, social and geographical peripheries, which are not only privileged spaces of the mission, but also hermeneutical horizons to understand reality.”<sup>26</sup>

Being a missionary disciple of Jesus means being open to new brothers and sisters, members of the great family of God, committed to receiving and communicating the gift of mercy. The Church is called to be a great compassionate fraternity in the heart of the wounded world, hence the task of healing, reconciling, including, and promoting life in all circumstances, especially where it is most threatened.

Mercy is a quality of charitable love and a hermeneutical principle that helps us interpret and assume life. Mercy is translated and symbolized in the logic of the Good Samaritan’s approach, as manifested in the core of the encyclical *Fratelli tutti*.

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22 Ibid. 138.

23 Ibid. 139.

24 Pope Francis, Apostolic Exhortation *Evangelii Gaudium*, 2013, 27.

25 Cf. Pope Francis, Encyclical Letter *Laudato Si'*, 91.

26 CELAM, *Towards a synodal Church going out to the peripheries*, (Reflections and pastoral proposals from the First Ecclesial Assembly of Latin America and the Caribbean), 2022, 172.

“The Church has the mission of communicating a full Life for all” (DAp 361). The Christian life is fully human and more than human. Therefore, evangelizing is giving a message of hope to those who suffer so many shortcomings and pain... We want to collaborate in creating “a society without excluded people” (DAp 135) because “fidelity is at stake in defending the rights of the excluded.” of the Church to Jesus Christ” (DAp 257). “The Assembly promotes the announcement of a dignified life, integral liberation and the globalization of justice and solidarity” (cf. DAp 399ff).<sup>27</sup>

This comprehensive understanding of the mission requires the necessary presence of lay people in their commitment to political life, the arts, science, and every other dimension. From the local to the global, to provide a perspective that, together with others, promotes the construction of a better society, which includes social friendship and tenderness (Cf. *Fratelli tutti*).

### III. Paths of communion and participation in a missionary perspective

The Church of Latin America and the Caribbean walks at this moment in its history illuminated by the Word of God, the teaching of Pope Francis, the conferences of the Episcopate from Medellín to Aparecida, as well as the fruits of the Ecclesial Assembly and the Synod process of Synodality.

The four-year-period that begins will be a time to consolidate and deepen the process of renewal and restructuring initiated in Celam and respond to the evangelizing challenges in light of the signs of the times and continuous discernment in the Spirit.

The 39th Celam Assembly held in Puerto Rico highlighted three guiding criteria for the development of activities in this period: 1) safeguard the identity and episcopal communion of the Council; 2) reaffirm the preferential option for and with the poor; 3) give continuity to the synodal process, embodying the contents offered by the path taken by the First Latin American and Caribbean Ecclesial Assembly. This means accentuating the need for a synodal, pastoral and missionary conversion that allows the concrete development of the ecclesiology of the People of God in our communities and countries. That is, a permanent passage from the “I” to the

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27 CELAM, Towards a synodal Church going out to the peripheries, (Reflections and pastoral proposals from the First Ecclesial Assembly of Latin America and the Caribbean), 2022, 174.



ecclesial “we”, without fear of “the variety of which (the Church) is the bearer”, valuing it, without forcing uniformity.<sup>28</sup>

For this reason, the present Global Plan of Celam 2023-2027 is articulated from the six pastoral dimensions offered by the third part of the conclusive text of the First Ecclesial Assembly of Latin America and the Caribbean. These are: the kerygmatic and missionary dimension; the prophetic and formative dimension; the spiritual, liturgical, and sacramental dimension; the synodal and participatory dimension; the socio-transformative dimension; and the ecological dimension.

The first three refer to aspects of strengthening and growth of one’s own ecclesial identity in missionary outing. The fourth expresses synodal culture as the style and way of being of the Church. The last two refer to the social dimension of integral evangelization that requires the coherence of the commitment of the Christian faithful in culture and society. In short, it is about assuming more fully the baptismal dignity that makes us all participants in the saving action of Christ and members of the priestly, prophetic, and royal People.

## **1. Announcement, proposal, and accompaniment of faith from the Word of God and the encounter with Jesus Christ**

Jesus Christ is the only begotten Son of God who became the firstborn among many brothers and saves us through his death and resurrection. He is the core of revelation, of faith, of the Church and of the mission. He is and should be the axis of our lives. But it is not possible to love or follow someone you do not know. Our actions must be inspired by the desire that Christ be found, known, followed, loved, adored, and communicated to all. The passionate proclamation must lead people to encounter Him and follow Him, which unleashes missionary discipleship, fraternal charity, and ecclesial life from the new commandment of love.

The mission is to serve the gift of the encounter with our Lord Jesus Christ. This service of love is our first evangelizing task. Thus, this time is a providential opportunity for us to “fix our gaze on Jesus, the initiator and perfecter of our faith” (Heb 12:2). In this framework, life must be strengthened.

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28 XVI Ordinary General Assembly of the Synod of Bishops, *Instrumentum Laboris* for the first session, 25.

It is important to cultivate a missionary spirituality that starts from listening to the Spirit and present cries to model our lives and guide our actions. Therefore, our work, moved by the desire to listen to and announce the Word of God that provokes the encounter with Christ, must take into account the multicultural features of each society and the continent, open space for the missionary role of young people, consider the new realities of population concentration in megacities, and the emergence of what is usually called “digital continent”, which is the territory in which many live every day.

The evangelizing gaze must go beyond borders, whether political, administrative, or religious. In the communion of churches, we are encouraged to collaborate with the universal Church so that Latin America and the Caribbean, from their experience of faith, share their gifts from their poverty and respond to the invitation to announce Christ to the ends of the world.

Young people as itinerant wandering believers reveal other ways of believing, different forms of identity and commitment, they offer elements to rethink the ways of being and belonging to a certain community. We need another look to see young people, their modes of action, their beliefs, their values, and the forms that social and religious commitment takes, to get out of the pessimistic and stigmatizing positions about young people and their culture, their codes and their languages, their beliefs, and their ways of practicing faith.<sup>29</sup>

## 2. Comprehensive formation for all the People of God

Today’s Christians hear the word addressed to our ancestors in faith: “always be ready to defend yourself in front of anyone who asks you for a reason for the hope that you have” (1 Pet 3:17). Giving reason is announcing in a testimonial way and dialogically justifying our trust in the Crucified and Risen Christ.

The need for comprehensive formation for the entire People of God is a recurring request that has emerged with great force. Celam can become an articulator of the varied offer that exists in Latin America and the Caribbean, while expanding and consolidating its own offer.

The entire People of God is called to exercise their prophetic function by announcing the Kingdom and denouncing that which contravenes it. That is why adequate training is necessary at all levels to achieve effective communication,

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29 Fresia, Ariel “New scenarios and youth subjectivities in Latin America. Pastoral challenges and opportunities. CELAM Research Collection. 2023.

emphasizing the ability to listen, sincere dialogue, fraternal and inclusive relationships, and teamwork.

We must promote the values of popular education, the use of technology, biblical pastoral animation, the culture of care for life and the common home, as well as recognize and accompany the multiculturalism of the continent, cultivate Christian values in families and ecclesial communities, in accordance with the lines suggested by the Ecclesial Assembly.

It is also important to have specific formation in synodality for all the faithful and pastoral agents, and formation for social commitment in light of the option for the poor.

In this same orientation, Celam proposes to work with the episcopal departments and commissions responsible for the Seminaries, the OSLAM (Organization of Latin American Seminaries) and the CLAR (Latin American Confederation of Religious) to promote processes of renewal of the formation of future ordained ministers, and consecrated persons accentuating synodal, social and missionary formation.

### **3. Living faith from an incarnated and enculturated spirituality**

Celam aims to promote processes that are in favour of a spirituality where baptism is revalued as a fundamental sacrament of Christian identity, on which the equal dignity of the children of God is founded and in which initiation into faith and Christian life begins.

It is necessary to rediscover the experience of the sacraments and the importance of in-person participation in liturgical life, seeking to find complementarity with other possibilities of accompaniment and community experience. It is necessary to develop new youth languages, especially the musical and digital ones. The creative overflow of the Spirit will help us to live the Eucharist as the source, centre, and culmination of Christian communities.

For its part, the First Ecclesial Assembly made special mention of the need for enculturated liturgical celebrations, which facilitate reaching the hearts of our people. We must constantly accompany, learn, and evangelize the signs of popular Catholic spirituality that have a privileged expression in the pastoral care of sanctuaries.

In 2031 it will be five centuries since the missionary visitation of Saint Mary of Guadalupe, generator of a meeting between peoples, first evangelizer and mother of the continent. Celam wants to follow a path of spiritual and pastoral preparation,

proposing it as a symbol of the American ecclesial communion and its service to continental integration.

#### **4. Promote a synodal conversion and participation processes to grow in communion.**

The bishops gathered in Puerto Rico expressed their appreciation for synodal conversion and pointed out that it is necessary to incarnate it at the different levels of our ecclesial life: the parishes, the dioceses, the conferences, that is, at the local, national, continental, and global levels. It is to look back at the Church of the first millennium: “everything that concerns everyone must be discerned and decided by everyone.”<sup>30</sup> That is, living the concept and experience of the Church as the People of God.

It is about living and make the Church grow as “a community of communities, open, merciful and sensitive, that embraces all human peripheries, recognizing and welcoming diversity.”<sup>31</sup> For the same reason, a Samaritan and welcoming Church, with “a markedly secular ecclesial culture”<sup>32</sup>, which promotes the protagonism of women and young people within itself and in society, and which is organized as a network of communities. To achieve this, it must lead a pastoral conversion of its structures<sup>33</sup> and dynamics and develop a broad ecumenical and interreligious dialogue in the dynamics of the exchange of gifts.

The Church is a sacrament of salvation, communion and hope, meeting and walking together with those who, in society, even from other perspectives, work for the respect of the human dignity of our people. Pope Francis exhorts the lay men and women of the People of God when he says that “the Church needs you to obtain the ID of adults, spiritually older, and have the courage to tell us, ‘I like this’, ‘this path seems like it’s the right thing to do’, ‘this isn’t working’. Let them tell us what they feel and think.” This can involve us all in a Church with a synodal air that knows how to put Jesus at the centre.<sup>34</sup>

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30 CELAM, Towards a synodal Church going out to the peripheries, (Reflections and pastoral proposals from the First Ecclesial Assembly of Latin America and the Caribbean), 2022, 298.

31 Idem. N° 300.

32 “Dear Amazon”, 94.

33 V General Conference of the Episcopate, Santo Domingo. No. 30.

34 Letter from the Holy Father Francis to the Pilgrim People of God in Chile, 1.

It is important that Celam studies and promotes how in particular Churches ministries can be developed that respond to the needs of the communities and intensify the participation of lay people, especially women, and consecrated people, in decision-making. decisions in different areas of ecclesial life (communities, parishes, dioceses, etc.).

## **5. A Church called to be a compassionate and transformative fraternity in the heart of a wounded world.**

The Ecclesial Assembly has expressed that the socio-transformative dimension is constitutive of the way in which Jesus himself understands his mission, which is to “announce the good news to the poor”, “proclaim liberation to the captives, to the blind the recovery of sight”, “leaving the oppressed free”, “proclaiming a year of favour from the Lord” (Lk 4:18-19).

In this sense, the task of Celam is characterized by a prophetic perspective of denunciation of injustice, inequity, exploitation, and the discarding of people, which marginalizes large communities, and by a renewal of its preferential option for and with the poor, which is implicit in Christological faith: God became poor for us to enrich us with his poverty.

In fidelity to its Master, the Church - an expert in humanity - assumes the defence of human rights and encourages the participation of Christians in the fields of economy and politics; promotes care for victims of social injustices; accompanies indigenous and Afro-descendant peoples; helps and walks alongside migrants, refugees, victims of trafficking, imprisoned and disabled people; fights in defence of life and family.

As a Church that is pilgrim in Latin America and the Caribbean, we assume the promotion of good treatment, prevention, and reparation to victims of sexual abuse, power, and conscience in the Church. The deep pain caused to the victims should not only leave us mired in shame but should activate us to repair and have a serious commitment to banish abusive practices and situations definitively. All of this will imply a conversion of the Church to Jesus Christ and a profound cultural transformation of the institution in its attitudes, procedures, and practices.

We want to promote greater participation of lay people in spaces of cultural, political, social, and educational transformation. “The Christian who neglects his temporal obligations fails in his obligations to others and to God himself and puts his eternal salvation at risk.”<sup>35</sup> This form of Christian action contributes to the growth of the

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35 Second Vatican Council, Pastoral Constitution *Gaudium et Spes*,43.

Kingdom of God through a presence of transformation of structures, changes in the exercise of power, public advocacy actions and education that trains for justice and peace. That is why it is also necessary to accompany the popular movements that work for the sacred rights to land, shelter, and work.

## 6. The cry of the earth: promoting commitment to caring for the common home

Celam takes on the challenge of caring for the common home, understanding by this the necessary home for the life of men and women in the world, which are the path of the Church. Celam wants to promote greater dedication of the ecclesial community to the concrete work of creating awareness, coherence, and impact on the care of the environment because each generation is responsible for the conditions in which it must hand over the common home to the following ones.

The current situation of the planet demands an ecological conversion on our part. For this reason, there is a special challenge in educating the care of the common home in a comprehensive ecological perspective, supported by the cultivation of spirituality. God the Creator gave the common home to men and women of every generation. Its care, therefore, is a responsibility of future generations and, in addition, reaches not only the environmental dimension, but also an ecology that includes social, cultural, economic, and political conditions.

Pope Francis updates the most burning issues of the climate crisis in his recent apostolic exhortation *Laudate Deum*, where he expresses that “no matter how much we try to deny, hide, dissemble or relativize, the signs of climate change are there, every time, more alive.” And “it is not possible to hide the coincidence of these global phenomena with the accelerated growth of greenhouse gas emissions, especially since the mid-20th century.”<sup>36</sup>

And he adds: “There is no doubt that the impact of climate change will increasingly harm the lives and families of many people.”<sup>37</sup> Consequently, it is “one of the main challenges facing society and the global community.” It clearly states that “the effects of climate change are borne by the most vulnerable people, whether at home or around the world.”<sup>38</sup>

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36 Pope Francis, Apostolic Exhortation *Laudate Deum*, 2023, 5

37 Ibid. 2.

38 Ibid. 3.

With these pastoral objectives, it is important to continue developing networks with other religious communities and social groups that work for the dignity of people and the care of the environment. Thus, they will collaborate to create a cultural revolution that guides society as a whole towards the comprehensive care of each person and of all creation.





**Second Chapter:**  
**Celam Towards 2033**

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# I. Vision, mission, and strategic objectives

The 2023-2027 Global Plan assumes the vision, mission and strategic objectives formulated in the Celam Renewal and Restructuring Document and which have the year 2033 as their horizon:

## Celam's Vision towards 2033

To express the highest aspiration that Celam wants to achieve, in relation to the contribution it wishes to make, the following vision is defined:

By 2033, Celam will be recognized as an episcopal-ecclesiastical organization at the service of the episcopal conferences of Latin America and the Caribbean that, favouring the communion and collegiality of the bishops, *encourages* the personal and community encounter with Jesus Christ and the particular synodality of the going out churches, with a preferential option for the poor and the care of the common home, to make the Kingdom of God visible.

## The Celam Mission towards 2033

To manifest the purpose of our Council, it means, how it will achieve its highest aspiration (vision), the following mission is defined:

Celam, illuminated by the Word and at the service of the People of God who pilgrimage in Latin America and the Caribbean, *favours* the personal and community encounter with Jesus Christ, *contributes* to the communion and collegiality of the bishops and *serves* the episcopal conferences, *encouraging* discernment of the signs of the times, reflection, formation, and pastoral action in a synodal key.

## Celam's strategic objectives towards 2033

To fulfil its mission, Celam defines and assumes five strategic objectives:

1. Create spaces of communion and participation where the personal and community encounter with Jesus Christ can be experienced.

2. Encourage communion and collegiality with the Holy Father and with the bishops, favouring synodality and subsidiarity in each country, in the regions and on the continent.
3. Promote the understanding of the Word of God and the discernment of the signs of the times, so that the Church is a prophetic and wise voice in Latin America and the Caribbean.
4. Promote updated pastoral training, Latin American and Caribbean focus for missionary disciples, both in the field of evangelizing action, as well as in the construction of society and the care of the common home.
5. Develop innovative and relevant guidelines so that the Church can more effectively exercise its missionary work in announcing the Kingdom of God and integral conversion.

## II. The operating principles of Celam

These nine principles were formulated to guide the renewal and restructuring process of Celam. Understanding that this is not a finished process, but one in continuous development. We assume these principles as guiding the operation of Celam in this four-year period.

*Principle 1: In a synodal key.* This principle evaluates how Celam responds to the need for and importance of collaborative work; how it defines shared responsibilities and allows for constant dialogue, both within Celam and with the episcopal conferences; and how its structure allows for a strategic definition of priorities, in such a way that preference is given to those who most need specific services. Likewise, ecclesiastical participation is evaluated, with a view to overcoming authoritarianism and clericalism, offering greater prominence to the laity and especially to women.

*Principle 2: In collegiality.* Collegiality is inserted in the very nature of Celam. This principle evaluates how to respond to the communion that must exist between the bishops of the continent and between them and the Bishop of Rome; how cooperation between them is favoured for the common good of the particular Churches that have been entrusted to them, especially in the regions.

*Principle 3: In integral conversion.* Regarding integral conversion, as the arrival and departure point of the Synod for the Amazon, this principle evaluates how Celam

responds to the demand to renew our concept and our experience of the Church as the People of God; how the organization gives channel to the option for the poor; how it favours the preservation of the cultural wealth of the continent and is committed to the care of the Common Home. Likewise, how it promotes a constant evaluation of the processes to improve.

*Principle 4: With a prophetic voice.* This principle, repeatedly pointed out in the discussions with the episcopal conferences, evaluates how Celam responds to the imperative of keeping discernment alive in the future of our people, to point out paths of greater equity, justice, and peace, and raise our voice in the face of everything that threatens the life and dignity of human beings and Mother Earth.

*Principle 5: With an integrative, continental vision.* From a Latin American and Caribbean perspective inherent to the nature of the Council, this principle evaluates how Celam generates synergies that respond to the expectations of our people; how it seeks a Latin American and Caribbean vision and approach; and how, without losing sight of a holistic view, it promotes the regional and subregional aspects of our continent, both in the ecclesial and social spheres.

*Principle 6: With incidence.* This principle evaluates how Celam generates true evangelizing impact in the particular churches of the continent, in Latin American and Caribbean society, and in those who make major decisions, in response to the signs of the times and guaranteeing the continuity of the processes initiated.

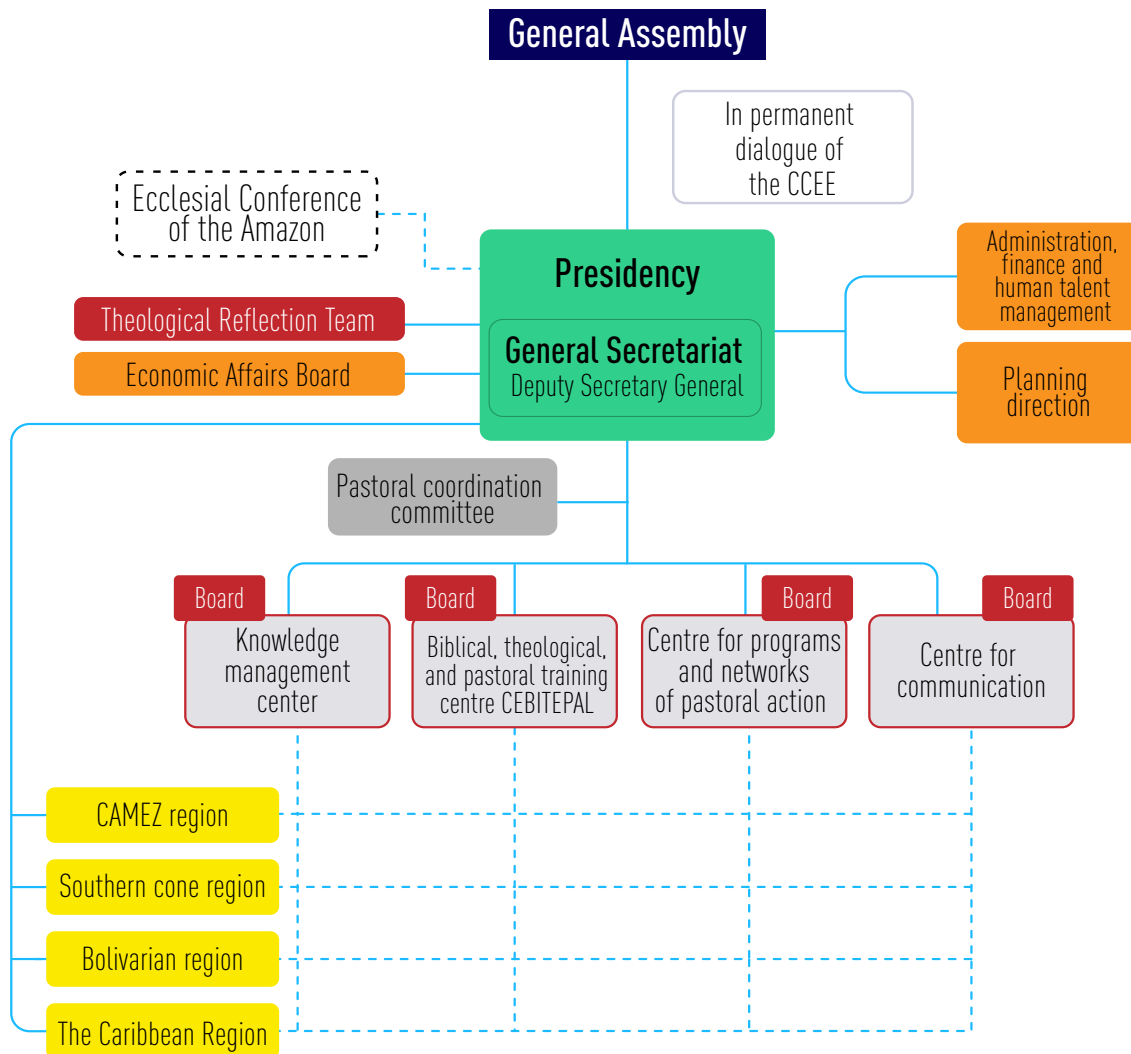
*Principle 7: Articulating and integrating, Network of networks.* The animation of vital processes is part of Celam's vocation, contributing to their articulation and integration. This principle evaluates how it integrates and strengthens work in service networks; how it ensures a comprehensive structuring of plans and projects with national episcopal conferences, with the Latin American Confederation of Religious – CLAR, with the Secretariat for Latin America and the Caribbean of Caritas – SELACC, as well as with other instances of ecclesial service and with social and ecclesial networks, both territorial and thematic; and how Celam favours the exchange of resources based on the possibilities of people and ecclesiastical institutions.

*Principle 8: Driving decentralization and relevance.* Given the need to foster more flexible and effective pastoral structures, this principle evaluates how Celam promotes the understanding of diverse contexts; how it promotes, enables and demonstrates work in all regions of Latin America and the Caribbean; how it identifies the specific capabilities and needs of each of them and contributes to clarifying priorities and guidelines for decision-making in each region; how it promotes healthy

decentralization with specialized services, expanding and deepening regional work, particularly where there is greatest need or opportunity.

*Principle 9: Welcoming and contributing to the Magisterium of the Church.* In continuity with more than five decades of history and originality as an episcopal organization, this principle evaluates how Celam is creatively faithful to the Church and the Holy Father, to his pastoral style and to his Magisterium; how the Latin American Magisterium assumes and projects, particularly the conclusions that come from the five General Conferences of the Latin American and Caribbean Episcopate.

### III. Structure of Celam





**Third Chapter:**  
**Strategic Plans Of  
The Centers**

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# I. Knowledge management centre

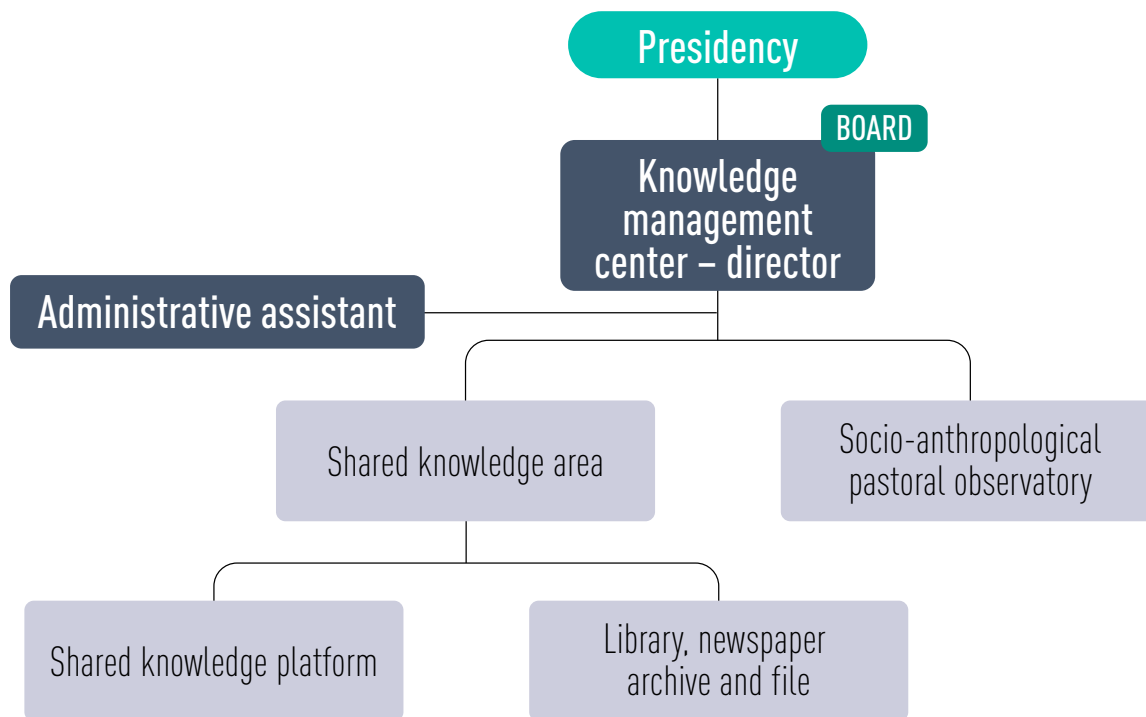
## Strategic objective that drives.

Discern the signs of the times in the region, to help the Church to have a prophetic voice in society.

## Mission

Promote from Celam the generation and management of knowledge based on evidence, useful for the discernment of the signs of the times in the light of the Word of God, theological reflection, and the ecclesial Magisterium, in order that the Church, People of God, be a prophetic and wise voice in Latin America and the Caribbean

## Centre's structure



## **Specific objectives and lines of action**

### ***Strategic objective of Celam assumed by the CGC:***

Promote the understanding of the Word of God and the discernment of the signs of the times, so that the Church can be a prophetic and wise voice in Latin America and the Caribbean.

1. Announcement, proposal, and accompaniment of faith from the Word of God and the encounter with Jesus Christ.
  - a. Installation of shared knowledge boards to promote the announcement of the word from the work of different pastoral projects.
2. Comprehensive formation for all the People of God.
  - a. Popular versions and training material of the DSI (social doctrine of the Church).
  - b. Availability of bibliographic and archival material, at the service of the People of God.
  - c. Theological foundation materials for pastoral projects.
3. Live the faith from an incarnated and enculturated spirituality.
  - a. Promotion of bibliographic material that facilitates the life of faith, in a consistent manner with the context of people and communities.
  - b. Study of Urban Pastoral and liturgy experiences appropriate to the context of people and communities.
4. Promote a synodal conversion and participation processes to grow in communion.
  - a. Support in the management of the 1st Latin American and Caribbean Congress of Synodal Theology.
  - b. Promotion of the regionalization of Celam: “Celam in the territory.”
  - c. Carrying out reflection sessions with topics relevant to the context.
  - d. Support for the episcopal conferences.
  - e. Promotion of spaces for synodal reflection on pastoral action.
  - f. Dissemination of pastoral theological knowledge.

5. A Church called to be a compassionate and transforming fraternity in the heart of a wounded world.
  - a. Research of significant topics that provide foundation and information to pastoral work.
  - b. Systematization and dissemination of the presence and action of the Church in Latin America and the Caribbean.
  - c. Coordination of the research agreement with the Organization of Catholic Universities (Oducual) on the impoverished and discarded in Latin America and the Caribbean.
  - d. Participation in the transversal project Global Educational Pact.
  - e. Installation of shared knowledge tables.
6. The cry of the earth: promote commitment to caring for the common home.
  - a. Popular versions and training material in Integral Ecology.

## II. Biblical, Theological and Pastoral Training centre (CEBITEPAL)

### **Strategic objectives:**

1. Accept the challenge of implementing synodality by delivering relevant and effective training with a pastoral, Latin American and Caribbean focus at the service of the People of God present in the episcopal conferences that are members of Celam.
2. Promote from Celam the training of competent pastoral agents and missionary disciples suitable for the service of a synodal Church in a permanent state of mission illuminated by the ecclesial Magisterium.
3. Promote updated and innovative training for missionary disciples, both in the field of evangelizing action, as well as in the construction of society and the care of the common home.

For this we propose...

Expand our reach to the entire People of God through the training of pastoral agents with specialized virtual and in-person offers, insisting on the value of the encounter, which promotes the consolidation of the Synodal Church.

**Tactical guidelines:**

Curricular innovation: develop and implement innovative study plans aligned with the contemporary demands of the Church, promoting synodality at all levels.

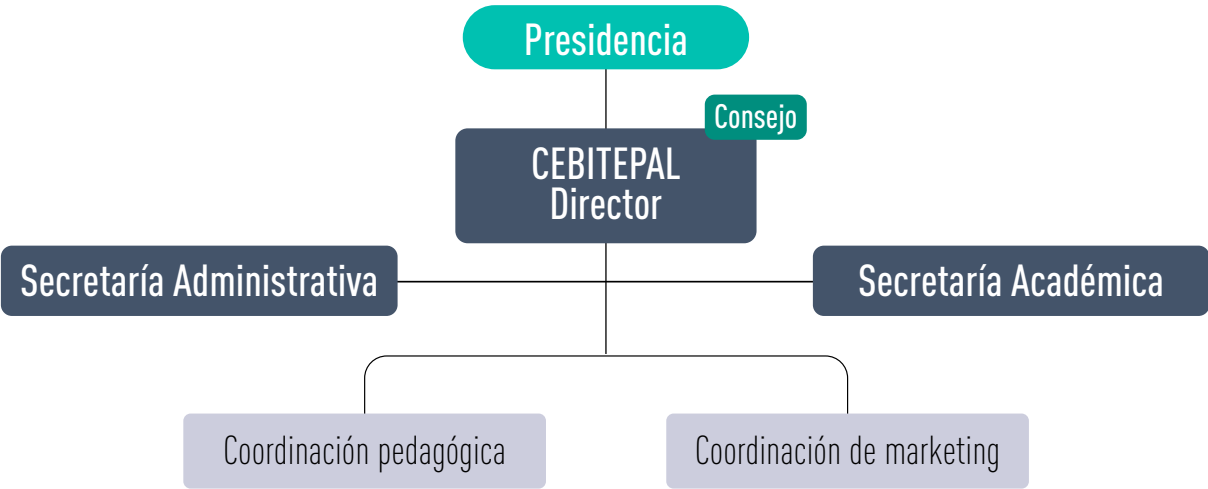
Contextual relevance: constantly adapt training programs to ensure that they meet the specific needs of the different episcopal conferences, considering cultural, social, and ecclesial realities.

Strategic alliances: establish strategic collaborations with relevant institutions, experts, and ecclesiastical leaders, promoting a collaboration network to strengthen the synodality process.

Technology and pedagogical innovation: integrate advanced technologies and innovative pedagogical methods for powerful training, more accessible and adaptable to various realities and learning profiles.

Continuous evaluation: implement evaluation systems to regularly measure the effectiveness of training programs, allowing agile adjustments, and ensuring constant alignment with strategic objectives.

**Centre’s structure**



**Lines of action:**

1. Consolidate CEBITEPAL as a Celam Training Centre in accordance with the spirit of renewal and restructuring.
2. Improve and qualify work team.
3. Reassume in-person trainings and enhance virtuality.
4. Offer the canonical degree in Pastoral Theology.
5. Strengthen the processes of the Global Educational Pact.
6. Lead the development of the project “Overcoming clericalism”.
7. Consolidate the Medellín Magazine.
8. Strategy of modernization and institutional strengthening of Cebitepal.
9. Pastoral theological update and communication seminar for bishops.

### III. Centre for Pastoral Action Programs and Networks (CEPRAP)

The Centre for Pastoral Action Programs and Networks (CEPRAP) focuses on two priority lines of action:

**1. Integral human development and integral ecology**

CEPRAP, inspired by the Church’s deep understanding of humanity, stands as a tireless defender of human rights. It promotes the participation of Christians in the economy and politics, advocating for a more just and inclusive society. Their commitment extends to protect the most vulnerable: those who have been victims of social injustices, including communities especially affected by climate change and environmental degradation.

It accompanies and supports indigenous peoples, Afro-descendant people, migrants, refugees, people affected by trafficking and smuggling, imprisoned people, and people with disabilities. Among these communities, it also promotes awareness about the urgent need to protect the environment and promote sustainable development.

This work is carried out in conjunction with networks, organizations, and people who, in the territory, vigorously defend the rights of indigenous peoples and Afro-descendant communities. CEPRAP recognizes their invaluable work and works with them collaboratively to strengthen their capacity for action.

As a result of this joint effort, it contributes to the strengthening of a popular and solidarity economy as a viable alternative to the neoliberal economic model. CEPRAP recognizes that environmental protection and social justice are inextricably linked, and therefore is committed to build a more just, sustainable, and fraternal world for all.

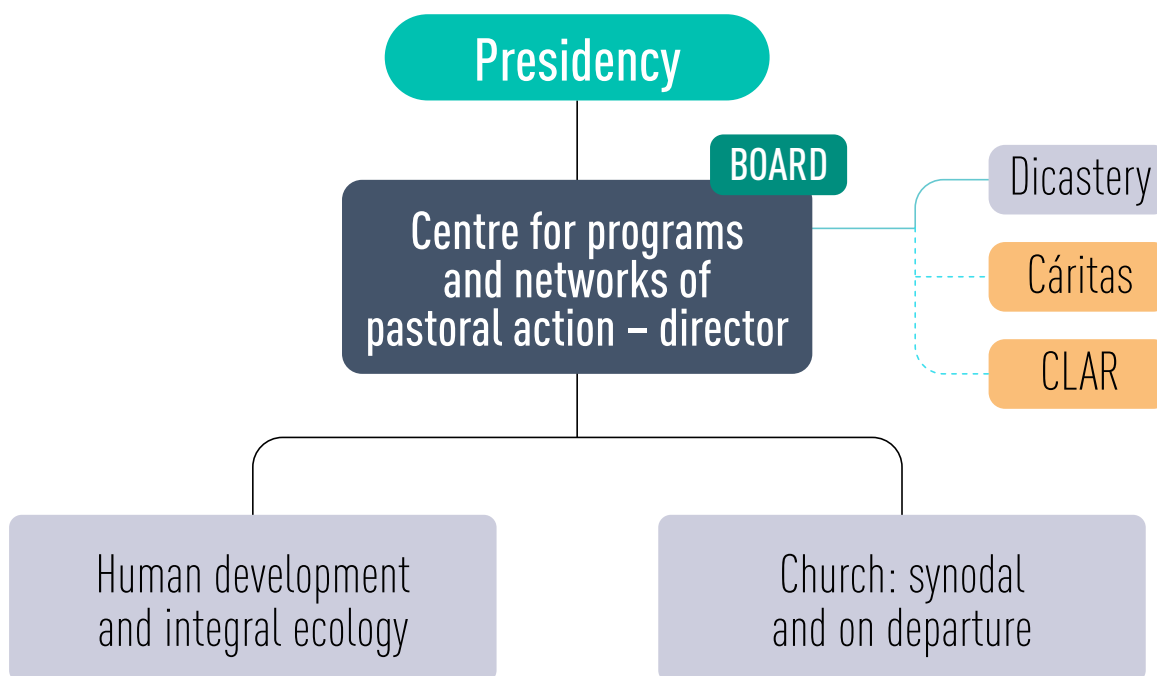
In short, CEPRAP is configured as a prophetic voice that denounces injustice and proclaims hope for a more humane, equitable world in harmony with nature. Their commitment to humanity and the Earth translates into concrete actions that seek to build a better future for present and future generations. Through its tireless work, CEPRAP contributes to the construction of a more just, sustainable, and fraternal world for all.

## **2. Synodal and in exit church**

CEPRAP dreams of a renewed Church, a synodal Church on the way out. On this path, it becomes a traveling companion for the communities, accompanying them in their transformation towards a Church where all the baptized are protagonists. To achieve this, spaces for mutual listening are provided, where each voice finds an echo and where together the path to follow is discerned, strengthening co-responsibility in the evangelizing mission.

This synodal Church concerned about the integral human development does not sit back and do nothing, but goes out to meet the peripheries, looking for those who feel distant or excluded. CEPRAP promotes this movement, encouraging the Church to dialogue with different sectors of society, especially with those who suffer or are marginalized. In this way, it strengthens its capacity to build a Church closer to the People of God, more participatory, dialogue-oriented and committed to social transformation.

## Centres Structure



## Strategic Objectives from CEPRAP

CEPRAP assumes the fifth strategic objective of Celam: to develop innovative and relevant guidelines so that the Church can more effectively live its missionary work in announcing the Kingdom of God and integral conversion. The same one that characterizes or defines his pastoral action in:

1. Insist on the animation of processes and not events, privileging listening, and accompaniment; outlining concrete, feasible and relevant lines of action; offering tools for animation and pastoral innovation; creating a methodology of the processual in the pastoral.
2. Multiscale: local (diocese), national (episcopal conferences), regional (4 regions), Latin America and the Caribbean (Celam) and international (Holy See).
3. Multidimensional, following *Laudato Si'* in: the political, the economic, the social, the cultural, the environmental, the educational and the spiritual.

4. Multisectoral: participating in the diversity of the people of God in a synodal key and with an organic and collective pastoral approach.
5. Concretion: territories or themes of special urgency to which the Church wants to respond.
6. Historical reflection, concrete experience and all its symbolic capital.
7. Integrating all of Latin America and the Caribbean, understanding and responding to the different realities of the regions.

These actions energize the following pastoral priorities:

1. Develops animation processes for territorial and/or thematic networks that contribute to comprehensive conversion.
2. Encourage ordinary ministry so that it becomes a missionary, synodal ministry, in going out and in pastoral conversion.
3. Makes visible the pontifical and Latin American Magisterium so that they are included in an explicit response to the most urgent social problems.
4. Understand reality, prophetically denounce the abuses of our people, and influence together with the episcopal conferences, allied ecclesiastical organizations and civil society, governments, international institutions, so that they recognize the moral authority of the Magisterium, to achieve policies that consider the rights of people and mother earth.
5. Strengthens church institutions that work for and with the most vulnerable.
6. Strengthens the positioning of the social doctrine of the Church in society in the political, economic, social, cultural, environmental, educational, and spiritual spheres.
7. Facilitates the transition from a pastoral care of conservation to a pastoral care of itineraries, of missionary discipleship for a synodal Church.

### **The four dreams as a horizon of comprehensive evangelization on the continent**

Evangelization consists of “making the Kingdom of God present in the world” (EG 176) and therefore includes human promotion and integral development (cf. EG 178). Consequently, the Church is called to be present and act in the social, cultural,



and ecological spheres. Pope Francis projects guidelines for action in these four areas based on the four dreams that, from the Amazon, challenge the continent and the entire Church. Since salvation involves “the passage from less human situations to more human situations” (Med, Introduction 6, cf. PP 20-21), the ecclesial dream is intrinsically linked to social, cultural, and ecological dreams. There will only be ecclesial communities with a Latin American and Caribbean face in the perspective of conciliar renewal, if they are incarnated in the cultures of the continent, in the harmony of the nature that shelters them and in the heart of a society without excluded or marginalized.

### **A social dream: a continent that fights for the rights of the poorest.**

The social dream, in a prophetic perspective, points towards a continent “that fights for the rights of the poorest (...) so that their voice is heard, and their dignity is promoted” (QAm 7). It is about “promoting all its inhabitants” in what the indigenous peoples call “good living” (QAm 8), an expression of their strong sense of community, in which everything is shared, life is communal, and everything is a function of the common good (cf. QAm 20).

The wisdom of the lifestyle of indigenous peoples drives us to promote a new inclusive social and cultural system, which privileges fraternal relationships and values different cultures and ecosystems (cf. QAm 22). To achieve this, it is important that our people find paths of communion and joint struggle. The option for the poor requires that they can be the main characters of the “good life”, as they conceive it for themselves and for their descendants (cf. QAm 27).

### **Strategic objective:**

Develop innovative and relevant guidelines so that the Church can more effectively exercise its missionary work in announcing the Kingdom of God and integral conversion.

### **Specific Objectives and lines of action:**

1. Accompany the effort to welcome, protect, promote, and integrate people in situations of migration, displacement, refuge, and victims of trafficking.
  - a. *Monitoring of existing processes and strategic coordination CEPRAP-CLAMOR.*<sup>39</sup>

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39 CLAMOR (Latin American and Caribbean Ecclesial Network on Migration, Displacement, Refuge and Human Trafficking).

2. Strengthen the processes that have been constituting the Platform for human rights, peace, and democracy.
  - a. *Promote missionary action in favour of victims of different types of violence and prejudice through effective methods of social inclusion, fraternity, and solidarity.*
  - b. *Accompany the bodies and organizations that define the processes within the Platform for Human Rights, Peace, and Democracy.*
  - c. *Encourage the service of justice and peace commissions at the level of episcopal conferences and consolidate networks and/or teams of these commissions.*
  
3. Promote the creation of a platform of organizations from the world of work and the world of business.
  - a. *Promote spaces that generate processes of defence of human dignity and respond to situations of injustice in the dynamics of the world of work.*
  - b. *Identify the popular movements that work for the recognition of the rights to land, housing and work.*
  
4. Articulate efforts and experiences in the economic territory of Francisco and Clara and new economies
  - a. *Accompany the promotion of a solidarity economy aimed at the good life of the people.*
  - b. *Identify the processes and actors to accompany teams/networks that they have established.*
  - c. *Facilitate the constitution of round tables with specialists in eco-sustainable integral human development.*

**Strategic objective:**

Develop innovative and relevant guidelines so that the Church can more effectively exercise its missionary work in announcing the Kingdom of God and integral conversion.

**A cultural dream: a continent that preserves its cultural wealth.**

At the centre of the cultural dream is the utopia of a continent “that preserves the cultural wealth that characterizes it and in which human beauty shines in such a varied way” (QAm 7). On our continent many people and nationalities coexist in a polyhedron of cultures, some in a very fragile situation. There are threatened cultures, bearers of a message not yet heard (cf. QAm 28). Each people have its

own cultural identity and a unique richness in a multicultural universe (cf. QAm 31). Each of them develops a peculiar form of wisdom that enriches all humanity (cf. QAm 32). Leaving behind any colonizing posture, we must cultivate without uprooting, grow without weakening, promote without invading (cf. QAm 28). It is necessary to love the roots and take care of the identities (cf. QAm 33).

In encounter, differences enrich, while isolation impoverishes. Diversity is not synonymous of threat (cf. QAm 37). Caring for the cultural values of our people must be of everyone's interest because their wealth is also ours (cf. QAm 37). The development of people includes the right to its own culture (cf. QAm 38). Advancing along this path also requires a change in attitudes so as not to attempt to homogenize cultures, but rather to respect and strengthen the roots, and from these attitudes, live and practice inculturation and interculturality, where diversity does not mean threats or justify hierarchies of power but is enriched by dialogue with different cultural visions.

### **Specific Objectives and lines of action:**

1. Strengthen the organization, participation, and prophetic action of the Native Peoples Commission.
  - a. *Monitoring of the work plan and articulation of the Coordinating Commission.*
  - b. *Support to consolidate the Expanded Commission (12/22 countries).*
  - c. *Support to consolidate the strategies at the regional level (CAMEXPA, Amazon, Andean, and Southern Cone) of the commission of indigenous peoples.*
2. Strengthen the organization, participation, and prophetic action of the Afro-American and Caribbean Pastoral Ministry.
  - a. *Monitoring of the application of the SEPAC Plan (Secretary of Afro-American and Caribbean Pastoral Care) 2022 – 2024 and its projection in the following period.*
  - b. *Support to update the articulation roadmap between SEPAC and Celam (4 Centres and Development and Projects).*
  - c. *Guarantee the presence and representation of Afro pastoral care – SEPAC in the spaces of Celam as formal pastoral care.*
3. Strengthen the organization, participation, and prophetic action of the Enculturated Garifuna Pastoral of Central and North America – PAGAICEYNA.
  - a. *Monitoring of the application of the Garífuna Pastoral Plan.*

- b. *Support to update the articulation roadmap between Pastoral Garífuna and Celam (4 Centres and Development and Projects).*
  - c. *Guarantee the presence and representation of the Garífuna pastoral in the spaces of Celam as a formal pastoral.*
- 4. Strengthen the organization, participation, and prophetic action of the process of the Women in Church and Society Animating Commission.
  - a. *Strengthening the social base that energizes the process of the Women in Society and the Church axis.*
  - b. *Promotion of broad, diverse, and decision-making participation of women who participate in the process.*
  - c. *Promotion and support of collective initiatives for the promotion of rights and prevention of violence against women.*
- 5. Contribute to the dissemination and compliance of the Global Educational Pact.
  - a. *Promotion of Synodal Listening for the dissemination and compliance of the Global Educational Pact.*
  - b. *Prophetic and Synodal Action for the dissemination and fulfilment of the Global Educational Pact.*

**An ecological dream: A continent that protects its natural beauty.**

The third dream is the proper relationship between humans and nature. In creative continuity with *Laudato si'*, Querida Amazonia points out that it is urgent to take care of our common home because thousands of plants and animals species disappear every year, and they will no longer be able to give glory to God with their existence or communicate their own message to us.

Along with the ecology of nature there is a “human ecology”, which, in turn, is linked to a “social ecology” because “everything is interconnected” (cf. QA 41). Mistreating nature is abusing from the ancestors, the Creation, and the Creator, mortgaging the future. The current situation of our planet imposes a new lifestyle. An integral ecology does not consist only of adjusting technical issues with political, legal, and social decisions. It involves an education for the creation of new habits in the relationship with nature, people, and the Creator. It is urgent to create a social regulatory and ethical system that includes inviolable limits, ensuring the protection of ecosystems, before the current economic model compromises future generations (cf. QAm 52).

### **Specific Objectives and lines of action:**

1. Strengthen the process of the Continental Ecclesial Platform of Integral Ecology.
  - a. *Ends as inputs to the process, the initiatives agreed upon in Celam in 2022-23: handbooks on integral ecology; infographic about work experiences in ecology in the region.*
  - b. *Define and develop the strategic plan for integral ecology of the continental ecclesial platform for integral ecology.*

*Strengthening the ecclesial and pastoral basis of the integral ecology process.*
1. Monitor and accompany the process of the RETEIS (Territorial Ecclesial Networks): REMAM (Mesoamerican Ecological Ecclesial Network), REGCHAG (Ecclesial Network for the care of the Common Home in the Gran Chaco and the Guaraní Aquifer), REPAM (Ecclesial Network Panamazonic).
  - a. *Fulfilment of the meeting agreements of 11/23 -REMAM and REGCHAG, with project area, financial area and CEPRAP.*
  - b. *Define the strategy for support and exchange of experiences with the three networks.*

### **An ecclesial dream: a Church with a Latin American and Caribbean face**

Pope Francis encourages us to promote a Church with its own face, that is why it is necessary to implement the culture of encounter towards a pluriform harmony (cf. QAm 61). The inculturation of the Gospel and the incarnation of the Church involve letting the Spirit shape the identity. It is about enculturating the faith, which does not despise the good of cultures, but rather welcomes them and brings them to their fullness in the light of the Gospel. The Tradition of the Church is dynamic, it is the root of a tree that grows (cf. QAm 66). Grace presupposes culture. Faith is incarnated in the culture of those who receive it, leading it to a new synthesis (cf. QAm 68) and giving rise to a Church with a multiform face.

A Church that assumes the face of its people needs to develop “its own ecclesial culture, markedly lay,” that provides “a capillary and protagonist presence of the laity in the Church” (QAm 94). Therefore, while it is important to facilitate a greater presence of ordained ministers who can celebrate the Eucharist, it is also necessary to stimulate a new life in the communities through the participation of the laity and the creation

of ministries entrusted to them (cf. QAm 93). A Church with a Latin American and Caribbean face requires the stable presence of a responsible, mature laity invested with authority (cf. QAm 94).

Aware of the constant absence of priests, we recognize that there are communities that maintain and transmit the faith thanks to the presence of strong and generous people, who baptize, catechize, teach how to pray, are missionaries, who have certainly been called and encouraged by the Holy Spirit (Cf. QAm 99).

### **Missionary Discipleship Itinerary**

1. Articulate an itinerary that, going through all the stages of life, contributes to living the experience of following Christ, from the Word of God, the spiritual life, and the sacraments, to assume the missionary dimension common to all the baptized.
  - a. *Design of a possible itinerary of missionary discipleship.*

### **Ministeriality: ministries, services, and charismas**

1. Provide spaces for accompaniment to all pastoral processes in Latin America and the Caribbean in their different structures.
  - a. *Dialogue between the General Secretariat, the commission of theologians and the Celam centres, to build the terms and actions of reference on how to understand and dimension the charismas and ministries in the life of the Latin American and Caribbean Church.*

### **Catechesis**

1. Accompany the catechetical processes of the different episcopal conferences so that through these a personal encounter with Jesus Christ is fostered, incarnated in the reality of the continent, and deepening an ecclesiology of communion and synodality.
  - a. *Recognize the existing catechetical processes in the different episcopal conferences.*

### **Ecumenism and synodality**

1. Pretend to be an answer to the gift of God's grace, which calls all Christians to faith in the mystery of the Church, according to the plan of God who wishes to lead humanity to salvation and unity in Christ through the Holy Spirit.

- a. *Facilitate and strengthen collaboration, with special emphasis on diakonia, synodality, integral human development and care for creation.*

### **Liturgy**

1. Accompany the strengthening, development, and articulation of the episcopal liturgy commissions in their actions, as a service to the Church, to celebrate the mystery of salvation in a community way.
  - a. *Encourage the consolidation of the Celam liturgy network.*
  - b. *Intensify the liturgical formation of pastoral agents, developing liturgical formation materials so that these agents grow as missionary disciples.*

### **Animation and missionary cooperation**

1. Encourage universal missionary cooperation, promote the missionary spirit, inform about the life, and needs of the universal mission, and help local churches pray for each other and help each other by sending missionaries and resources materials.
  - a. *Support mission commissions and departments and other instances of missionary animation, such as pontifical missionary works in their processes.*

### **Health Pastoral**

1. Organize a Health Ministry that promotes respect for the dignity of people to achieve well-being.
  - a. *Accompaniment to processes in defence of life in all its dimensions.*
  - b. *In dialogue with CEBITEPAL, implement a progressive and systematic training action.*

### **Life Pastoral**

1. Promote and defend the dignity of life and the human person from conception to natural death.
  - a. *Accompaniment to processes in defence of life in all its dimensions.*

### **Accompanying Addictions Pastoral**

1. Accompany and strengthen the Latin American and Caribbean Pastoral Care and Prevention of Addictions and its dynamics in episcopal conferences.
  - a. *Accompany to consolidate the Latin American Network for Support and Prevention of Addictions.*

### **Family Pastoral**

1. Favor, accompany and strengthen the centrality of the family in society, also considering the acceptance of new expressions, complexities, and diversities of the family.
  - a. *Accompany the consolidation of regional and Latin American Family Pastoral structures.*

### **Youth Pastoral**

1. Promote and strengthen an organic, synodal and networked Youth Ministry, attentive to the signs of the times that promotes the encounter with the living Jesus Christ, comprehensive formation, and accompaniment.
  - a. *Accompany to consolidate the network, planning, work teams and the committee of representatives of the episcopal conferences.*

### **Penitentiary Pastoral**

1. Collaborate with the different ecclesial organizations that evangelize in the prison world, announcing the integral liberation of people deprived of liberty, helping in the formation of their conscience, in the experience of faith and in their integral human promotion, with a view to the formation of living, supportive and participatory Christian communities fully integrated into the particular Church.
  - a. *Accompany the Latin American and Caribbean Commission for Penitentiary Pastoral Care (COLACAPP).*
  - b. *Accompany the pastoral lines of the Dicastery for Integral Human Development to the various Penitentiary Pastoral activities.*
  - c. *Promote the creation and consolidation of a Latin American and Caribbean Network of Penitentiary Ministry.*



- d. *Attend the progressive and permanent training process in prison pastoral care, in coordination with CEBITEPAL.*

### **Alliance Program for the Protection of Children**

1. Protect children and adolescents from violence, gangs, and organized crime, through collective work of faith-based organizations on issues of prevention, protection, advocacy, and research and knowledge management in El Salvador, Honduras, Guatemala, and Mexico.
  - a. *Follow established processes.*

### **Childhood centrality program**

1. Consolidate an interdenominational network of institutions in constant and intentional interaction for the promotion of a full life and comprehensive development of children and adolescents in Latin America and the Caribbean.
  - a. *Accompaniment to the execution of the Strategic Plan for the Centrality of Children Program (PCN).*

## **IV. Centre for communication**

### **Celam centre for communication mission**

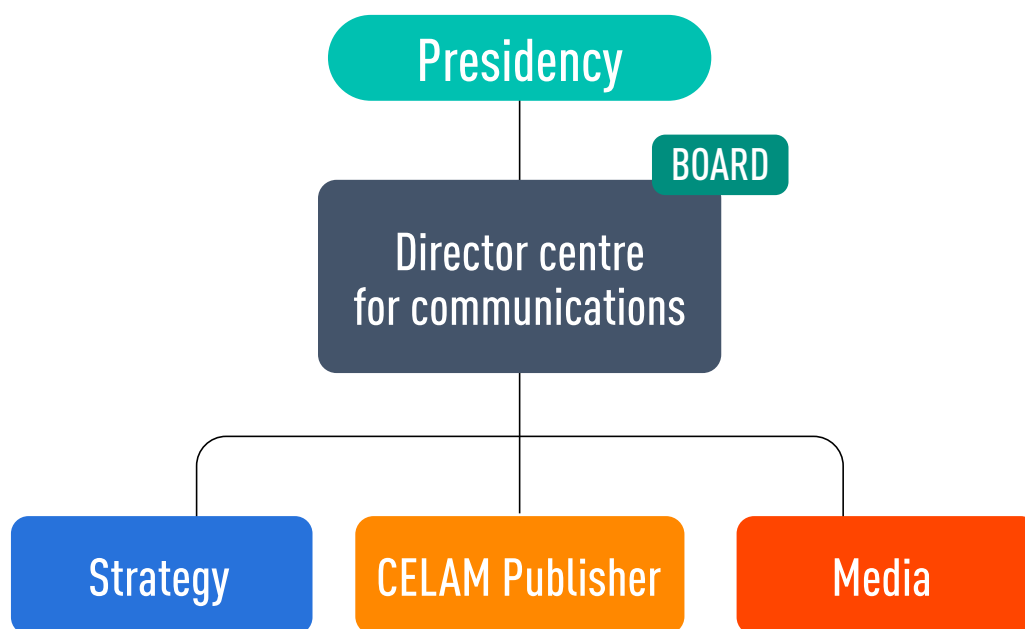
The Celam Centre for Communication discerns, designs, executes and evaluates communication strategies at the service of the People of God that contribute to the mission of the Church in Latin America and the Caribbean through the consolidation of an innovative ecosystem of communication and technology, collaboration with ecclesiastical and social bodies and institutions of regional and international influence, the promotion of the theological-pastoral services of Celam, in dialogue with the episcopal conferences and with the Dicastery for Communication of the Holy See.

### **Communication challenges**

In light of the renewal and restructuring process of Celam, the six great challenges of the Centre for Communication were defined:

- Communicate for the transformation of reality and Latin American and Caribbean impact. From the communicative point of view, Celam is called to accompany and echo its actions on the continent, under the inspiration of the Word of God and the Magisterium of the Church, and considering the input of the Presidency, the General Secretariat, and Pastoral Centres.
- Communicate for the prophetic positioning of Celam. The preferential option for the poor, present in the Magisterium of the Latin American and Caribbean Church and in its pastoral action, must be present in the communicative actions of Celam, as an expression of its prophetic and hopeful vocation, endorsed with the testimony of the martyrs who have given their lives for justice, equity, peace, and the defence of our common home.
- Communicate for solidarity. The multiple crises on the continent have led communication to be an instrument for solidarity, to generate collective processes in favour of those most in need, motivating and raising awareness among men and women of good will to make possible the “miracle” of sharing and multiplication of the resources available, including human and material resources to ‘communicate well’ and ‘communicate good’.
- Communicate pastoral and pastoral communication. The recognition of communication as a place of evangelization and, at the same time, the confirmation that “evangelization, announcement of the Kingdom, is communication” (DP 1,063), represents a permanent challenge for the communicative action of Celam with pastoral and professional criteria.
- Communicate to better serve the Latin American and Caribbean Church. Celam needs to strengthen its communication ecosystem at the service of the Latin American and Caribbean Church, as well as its strategies for promoting theological-pastoral training services and editorial products. It is even necessary to create our own news agency, strengthen communication networks and offer communication support to episcopal conferences.
- Communicate for synodality and ecclesial articulation. The imperative of synodality in the Church must be translated into communicative options that add value to the processes of listening, participation, and ecclesial articulation, from the prominence of the People of God and the primacy of the “culture of encounter.”

## Centres Structure



### Celam communication policies

Communication policies are basic principles or attitudes that guide the meaning and use of the media, as well as the mediations and communication products of Celam. They are inspired by the Magisterium of the universal and Latin American Church, by the recommendations of the General Conferences of the Latin American Episcopate and the first Ecclesial Assembly of Latin America and the Caribbean, as well as by the contextual diagnosis carried out in 2019 and 2020, and by the recommendations received from the Council of the Centre for Communication of Celam 2021 - 2023. These are the 12 communication policies of Celam:

**Policy 1:** Assume culture as a centre of communicative reference, from where reality can be looked at in all its factors and the challenge of encountering new and different realities can be assumed (cf. DAp 41 and DSD 281).

**Policy 2:** Update and make more effective the Catholic media, both for the communication of faith and for dialogue between the Church and society (cf. DAp 497).

**Policy 3:** Strengthen and promote the use of media and communication strategies to disseminate in Latin America and the Caribbean news related to the events of ecclesial life and its activities, interpreted in the light of Christian thought (cf. DM 16, II, 8).

**Policy 4:** Promote in the various messages or pastoral practices the search for a communicative style that touches the hearts of people and generates a proximity that consoles, heals and accompanies (cf. Pope Francis, JMCS 50 and 51).

**Policy 5:** Support and promote evangelization strategies conceived as a story of reality that challenges the needs of the contexts and conditions of minorities (cf. Pope Francis, JMCS 55).

**Policy 6:** Advocate for ethical journalism, without pretence or tolerance of misinformation, which allows the truth to be put to the foreground, the verification of sources, the promotion of peace and the dignity of people (cf. Pope Francis, JMCS 52).

**Policy 7:** Strengthen and disseminate the training proposals, pastoral services, and research products of Celam, to make visible the prophetic voice of the Church and its impact in Latin America and the Caribbean.

**Policy 8:** Incorporate and strengthen digital communication on the Internet as well as the presence of the Church on social networks to develop new ways of interaction with communities, international organizations, various pastoral agents, and the People of God in general.

**Policy 9:** Promote in messages and communicative actions the presence of a more synodal Church, interested in strengthening the culture of dialogue, mutual listening, spiritual discernment, consensus, collegiality, and communion.

**Policy 10:** Strengthen and support the various Celam publications as means of disseminating theological thought and pastoral care of the Latin American and Caribbean Church.

**Policy 11:** Contribute to pastoral communication and the pastoral of communication in Latin America and the Caribbean in the key of synodality and in the perspective of the preferential option for the poor.

**Policy 12:** Strengthen and promote, with adequate services and the optimal use of information technology, fluid communication between Celam, the Holy See and the episcopal conferences.

## Specific objectives and lines of action

1. Strengthen the CPC professional team by reviewing and recomposing roles and functions, and qualifying their professional capabilities, in order to respond relevantly to the communicative needs of Celam and the Church in Latin America and the Caribbean, facing the nature and mission of Celam.
  - a. *Reconfiguration of the CPC.*
    - Weighting of roles and functions against the communication needs of Celam.
    - Update and development of web pages.
  - b. *Articulation and permanent training.*
    - Meetings and planning and articulation days.
2. Strengthen the development of digital strategies based on the design and implementation of phase 2 of the process of updating the institutional portal [www.Celam.org](http://www.Celam.org), as well as the Strategic Plan for social networks, considering the communication needs of Celam and from the Institutional Identity Manual.
  - a. *Development of phase 2 of updating the institutional portal.*
    - Implementation of ecommerce platforms.
    - Integration of new professionals to the CPC.
  - b. *Strategic positioning plan for Celam and its services.*
    - Social media plan.
    - Make Celam visible from its identity and services to the Latin American and Caribbean Church and, in particular, to the CCEE (episcopal conferences).
3. Consolidate the ADN Celam media ecosystem based on the assessment of its scope and the needs of the Latin American and Caribbean Church, and in alliance with other Catholic ecosystems and episcopal conferences to expand its impact.
  - a. *Strengthening the ADN Celam media ecosystem.*

- Assessment and weighting of ADN Celam information products.
  - Sustainable growth of the reach of the ADN Celam media ecosystem.
4. Position the Celam Publishing House as a reference for formation and dissemination of theological-pastoral thought of the Latin American and Caribbean Church, based on a new e-commerce platform and considering the opportunities of the e-book format in terms of costs, distribution and in coherence with the care of creation (reduction of the Carbon footprint).
    - a. *Growth of Editorial Celam in the digital field.*
      - Launch of the ecommerce platform for Editorial Celam.
      - Diversification and relevance of Editorial Celam’s offering.
    - b. *Positioning of Celam Publishing House in Latin America and the Caribbean.*
      - Participation of Editorial Celam in events.
      - Visibility of Celam Publishing House and generation of new lines of income.
  5. Articulate services and communication support with the Presidency, the General Secretariat, and the Pastoral Centres of Celam, as well as with the episcopal conferences, guaranteeing adequate flows and work schedules around common objectives.
    - a. *Preparation and implementation of Strategic Communication Plans for Celam.*
      - Articulation of communication processes from the culture of foresight and planning.
    - b. *Accompaniment and communication support between and with episcopal conferences.*
      - CCEE communication support itinerary.
      - Visibility of good communication practices of the Church in LAC (Latin America and the Caribbean).
  6. Configure an ecclesial communicative “network of networks” at the service of the mission of the Church in Latin America and the Caribbean, to carry out strategic, joint and supportive lines, in favour of greater reach and incidence of the prophetic voice of Celam.

- a. Creation, activation and strengthening of Catholic media networks in Latin America and the Caribbean.*
    - Call and hold meetings of Catholic media in LAC (by segments).
    - Articulation of Catholic media networks in LAC.
7. Define and implement the communicative incidence plan of the Catholic Church in Latin America and the Caribbean, with the purpose of generating communicative actions of impact before public opinion, with a view to the transformation of reality under the values of the Gospel and the Christian social thought.
  - a. Incidence of the Catholic Church in the most influential media in Latin America and the Caribbean.*
    - Design and development of a work agenda for the impact of the Church in LAC.
    - Making alliances for communicative incidence in LAC.
8. Design of a training portfolio in pastoral communication and pastoral communication together with CEBITEPAL, for the updating and professionalization of those responsible for communication in dioceses, religious congregations and episcopal conferences, pastoral communication agents, as well as journalists who They cover the fountain of the Church.

