

①

A) 5 Characteristics of a Man for Others, Include Alencos examples

① Live More Simply

- Do away with luxuries (identify and cast-off excess)
- Put surplus income to good use, i.e., helping those less fortunate.

② No Unjust Profit

- Avoid Profiting off of the marginalized.
- Not to strengthen positions of privilege

③ Change unjust Structures

- become agents of change
- Not just avoiding but actively trying to reform unjust structures

④ Posts of Power

- Not stepping down from our posts of power
- Use position of privilege to assist the poor, to exert pressure from above

⑤ Christ, A Man for Others

- Only by being a man for others are we fully human
- Exemplified by Christ → To do this is to be filled with his spirit.

to ADMU:

- Need for education for justice - liberation of the oppressed is an element of our mission
- Repair the lack (of awareness) in us.

↳ From our Ignatian Heritage

→ Alencos formation Programs:

① Academic - Theology

② Social

③ Spiritual - ALEC etc.

INAF - JEEP, NSTP, Immersion

(2)

A) Define Integral Evangelization, Present its three aspects

① Definition: The proclaiming of the gospel in word and sacrament to bring about a personal ^{conversion} that compels one to an active involvement in the process of human development and liberation.

Aspects:

① Evangelizing Presence

↳ Men have restless hearts that yearn for God. → Yet many people are oblivious to God's presence.

↳ Need for a conversion experience! → live through symbols who manifest his presence

↳ Best Symbol: Human person committed to the Lord.

② Build a Community of Dialogue

↳ Need for active involvement for effective integral evangelization.

↳ Form communities that support and strengthen one another.

③ Active Efforts for Human Development and Liberation

↳ Church needs to be a CREDIBLE sign in fostering God's kingdom

↳ involvement in socio-economic and political realities → Need for an active laity!!

B) The 3 approaches to promoting social mission

① Charity — just giving/helping

ex. Donating money so a person can get by.

② Development — Teach people skills/learn hard habits for growth.

ex. Giving him the skills to get a job (training)

③ Liberation — removing unjust structures

ex. Making sure he earns a living wage via reforms

C) Define the "FF"

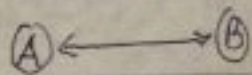
① Church — "The community of believers in the lordship of Jesus Christ committed to help carry out his mission to foster and proclaim the kingdom of God."

② Kingdom of God —

1) 3 Types of Justice

① Commutative Justice → fundamental fairness between individuals/groups

ex. Unions/CBA



↳ Both sides fair!

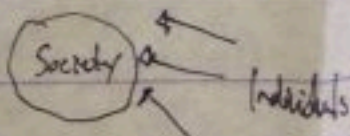
② Distributive Justice → Allocation of income/wealth/powers in society so that everyone's BASIC needs are met. → Government!

ex. Public education systems



③ Social Justice → Right to be active and productive members of society, working for the common good

ex. Charity Work/Outreach



↳ Society must ALLOW us to participate

E) 5 Principles of Filipino National Tradition

- ① Pagsecrili - Principle of self-reliance → Ambition of every Filipino to be his own man
ex. Principle of equity → wide distribution for all / Ambition to get a job
- ② Pakikisama - Partnership principle → equitable sharing of goods and services among those who produced/created them
ex. Filipino tendency to share, negotiation. ↳ help not motive → Successful group work.
- ③ Pagkakaisa - Freedom / One for all → Freedom to do the good and others
ex.
- ④ Pagkabayani - Ideal of Patriotism
ex. Heneral Andres B. ↳ following the laws and contributing
- ⑤ Pakikipagkapwa-tao - Human Solidarity
↳ Value of interpersonal relationships
ex. Filipino Hospitality

F) How does Benedict XVI manifest the integral relationship between Charity and Truth, [Caritas in Veritate]

→ impulse to love authentically → vocation planted in the heart and mind of every person

↳ This search for love and truth is liberated by Jesus Christ

↳ He reveals the love and plan for the life that God prepared for us.

→ In Christ, charity in truth, becomes the Face of his person

→ "Charity w/o truth is sentimentalism. Truth w/o charity is too abstract."

G) How/Why we appropriate the mystery of Incarnation and Redemption in our own lives.

- Redemptio Hominis #10: "Christ the redeemer fully reveals man to himself."

↳ Man cannot live w/o love, he remains incomprehensible for himself, life is senseless.

↳ Needs to draw near to Christ - assimilate the reality of the Redemption and Resurrection to find himself.

• Redemption

- Share in the Cross → Purified and strengthened via our struggle → Transformed into the image of Christ.

↳ Way to the Resurrection! No cheap grace!!

• Incarnation

- Through prayer, gospel, and most importantly: getting in touch with the human Jesus!

- Imitate Jesus in our daily lives → Way to our true humanity

②

H) Francisco Claver's approach - The Making of the Local Church

- Because of his training in the university of Colorado (Boulder)

↳ To achieve effective social change you need:

① People undergoing change are acting subjects, not just acted-on objects of change (Goodenough)

② Project leaders must be actively involved (Holmberg)

→ Use of Basic Ecclesial Communities - promoted a Local Church

- training of lay members for barrio chapel congregations

- local church as the place for social transformation - integrating the Gospel with people's culture

- articulating teaching on solidarity and human development

I) 8 principles of the Social Doctrine of the Church - 2nd Plenary Council of the Philippines

① Integral Development: Human Dignity and Solidarity

- Too much focus on economic growth, needs to be more inclusive. → Total development includes spiritual

• Human Dignity - inalienable God-given endowment } → Development

• Solidarity - sense of brotherhood

② Universal Purpose of Earthly Goods and Private Property

- Everyone has a right to private property

- There is a "social-mortgage" to private property

↳ Exclusion

→ "If you have too much, try and help others."

③ Social Justice and Love

• Justice in our private and public life → Role of social justice

↳ Justice is not sufficient → Finds its inner fullness in love

→ Love at the heart of solidarity

④ Peace and Active Non-Violence

→ Peaceful but positive rallies, demonstrations

→ Opposes violence as a means to change the status quo

ex. EDSA Revolution.

⑤ Love of Preference for the Poor

→ Follow Christ's example of preferential option for the poor.

⑥ The Value of Human Work

- Human work has an ethical value of its own.

Work $\left\{ \begin{array}{l} \text{Subjective (Person)} \rightarrow \text{Priority} \\ \text{Objective (Product)} \end{array} \right.$

ex. Working to protect workers rights

- Labor has priority over capital

⑦ Integrity of Creation

- Taking care of our environment
- We are STEWARDS not masters of creation \rightarrow Take care of our gifts (God's creation)

⑧ People Empowerment

- Social transformation needs everyone's active involvement

- Participation vs. Marginalization

\rightarrow Empower the Marginalized

Grounds for the Preferential Option for the Poor - Roger Haight

① Ethical Grounding

- Negative Experiences of Contrast - intuitive, reflective reaction that a certain negative reaction should not be.
 - desire to resist, remove the negation
 - ↳ even if we are powerless
- ↳ We need this to compel us to seek justice

② Scriptural Grounding

① O.T. Prophets

- concern for the poor central to all religious concerns

→ "A people are only as good as they treat the weakest in the midst."
e.g. lepers, orphans, widows

② N.T. Jesus

- primary concern for those poor/marginalized by society
- what offer religious hypocrites

③ Theological Grounding

- Egalitarian nature of God's love (loves all and each wholly)

↳ full realization of each person's potential

↳ God love most those who are most in need (Gla Par)

↳ leads out to him more because they need it.

Describe the Fr. Chances from Romero

① Fr. Rolando Grande S.J.

③ Liberation Theology

1) Liberation Theology vs. Traditional Two ACTS

- ① Commitment to the poor/oppressed
- ② Critical Reflection on God's Rev.
- ③ Critical Reflection on God's Rev.

2) Three Dimensions: Liberation from...

- ① Sin
- ② Sinful Social Structures
- ③ Human Faults/weaknesses

3) Conscientization: "Pedagogy of the Oppressed" - Fr. Paulo Freire

- involving rich in immersion programs
- liberating the poor from committing the oppressor

4) Medellin Conference (1968) - Gustavo Gutierrez, Second General Conf. of L.A. Bishops

① Structural Injustice

↳ Institutional violence, faulted and upholds poverty

◦ Internal Colonialism

◦ External Neo-Colonialism

② The Poor Church

↳ denounces material poverty, lives spiritual poverty

↳ Obligation to evangelize the poor

→ Effective Preference for the poor: Their struggles become our own

↳ distribution of manpower/resources

③ Conscientization

↳ People need to act for effective social change

↳ Ordinary people can put pressure on public officials

◦ Social Change

→ Above (Ordinary, grassroots)

→ Below (Class)

④ Struggle for Liberation

→ Movement from development to liberation Christianity

→ Sin

→ Social Structures

→ Faults/weaknesses

5) Puebla Conference (1979)

→ Influenced by PJP II, Evangelii Nuntiandi

→ Modification of 'radical' Medellin Conference

→ liberating evangelization: integral evangelization

① education for justice

② PREFERENTIAL option for the poor (inclusive of the rich)

6) Orthodoxy vs. Orthopraxis

→ right doctrine

→ actions for liberation

* Henry's doctrine

→ Need for both! (There must be doctrine involved)

7) Option for the Poor vs. Preferential option for the Poor

→ Exclusive (poor only)

→ class struggle

→ No room for wealthy

→ Inclusive approach

→ Preference for poor but love for all

→ Ethical, Scriptural, Theological grounding

4

A) Explain fully the four parts of the Pastoral Cycle

① Insestion

- ↳ Actual act of immersion, leaving of comfort zone to experience poverty.
- ↳ Intrepidation and fear

② Social Analysis

- ↳ Analysis of the social/economic situation, i.e., asking why is it like this?; what's keeping it this way?
- ↳ Most important step
- ↳ Synchronic (current) and Diachronic analysis (evolution over time)

③ Theological Reflection

- ↳ Reflect on previous social analysis through "Christian Faith-response" and God's revelation
- ↳ What does the Church have to say about this?
- ↳ Understanding faith in total life context.

④ Pastoral Action

- ↳ What can be done now, based on the previous steps
- ↳ Mission of Church to free the oppressed.
- ↳ Avoid "paralysis by analysis" and reinvent yourself!

B) Refine the Consensus and Coercion Theories. Which is Present in Romero

① Consensus Theory

- ↳ Community has common concern, values, worldview → shared understanding of what is important in life
- ↳ Organization of society's institutions is an attempt to achieve these shared goals.
- ↳ "Power is the conservator of society. Power is the servant of society and its values" - Power is exercised to promote and protect key values of society

② Coercion Theory

- ↳ Society is a structure of power → Inequalities are a result of power relationships
- ↳ "Power is the master to values. Values sustain the inequalities. Those who hold power determine the values. Values are servants of power"
- ↳ Society's values are imposed upon society by the elite, propagated by Church, Schools, and Law
- ↳ Serve to justify the positions of the powerful → Power as a tool for the status quo vs. Power as a weapon to attack it

ROMERO:

→ The film is an example of Coercion Theory because:

- the poor are seen as a relative non-entity. There is no singular concern in society
- The elite have the military working to ensure the status quo
- They also exert pressure on the Church to go along with it also
- The views of the elite are seen as "what is right."