

H o l i s t i c V i s i o n o f o u r W o r l d - w i d e L a t i n A m e r i c a n A g e n d a 2 0 1 6

Translation by Justiniano Liebl

It is very interesting, how the theme for our 2016 Latin American Agenda is getting to be so au courant. Theoretical economists, renowned thinkers, social institutions, observers and opinion commentators, agree in their conclusions: for several decades social inequality in the world is reaching unsuspected heights and approaching levels of danger. It is an extremely urgent theme for our day.

Moreover, from what we might call the broad secular sectors of Latin American Liberation Theology, the issue runs deeply and transversally through its concern for human equality in society, including also economic equality, which means to assume a global concern: to question oneself about the possibility of a fundamental infrastructure for all those other basic values for which we struggle: justice, reduction of poverty and exploitation, the exercise of human rights and freedom . Perhaps the environmental concerns, which without failure we will address the coming year would vary only a wee bit away from this approach. So in our Agenda, "Equality" is the practically transcendental transverse axis, as has been fundamental to revolutionaries of every era – it's a matter of revolutionary tradition! So that's where we are headed.

Inevitably, convinced by history, ours will always be the Latin- American method to see - judge - and act.

For SEEING, we begin with a quick overlook of world-wide poverty and inequality -- and we are well satisfied, that there is an adequate amount of good materials available to clarify the issue.

For JUDGING the situation once clarified, we recur to recognized thinkers on and beyond our continent, to illuminate our reflection.

Some "hot spots" or suggestive cases carry us over into ACTING as we try to suggest conclusions, point out directions and clear paths -- but it's really up to every community, group or person to find the most adequate and applicable actions for their concrete situations.

With this issue of The Agenda we round out the 25 years of our Silver Jubilee.

We do it humbly, without any pomp or ostentation, but just faithfully celebrating our annual sharing with our readers -- constructors of the Great Homeland, already living in the World-wide Homeland and headed for the Supreme Fatherland...

Once again we have to admit: we don't consider our Agenda as discovering anything new when we are confronted with the prospect of such broad and deeply human issues. .. It simply continues in the line of it's charisma: to promote change in awareness, to help change our software, spread new "visions" that could lead to some new concrete

THE AGENDA PLACES ALSO THESE RESOURCES AT YOUR DISPOSITION!

- The **information page and complementary materials** of the Agenda: latinoamericana.org/2016/info
Everything that didn't fit in this paper edition that is still offered by the Agenda for popular education work
- The **telematic Agenda archives**: servicioskoinonia.org/agenda/archivo
All the texts from the 24 years of the Agenda, organized by theme, author, title... permanently available publication.
- The **digital collection** of the Agendas that have appeared since 1992: latinoamericana.org/Desde1992
You can collect all the Agendas that have appeared in past years, in digital format for your personal digital library.
- The **"Popular Primer"** of the Agenda: latinoamericana.org
Some guidebooks convertible to text for small courses, popular workshops, community training or school activities
- The **«Tiempo Axial» Collection**: tiempoaxial.org and **«Servicios Koinonia»**: servicioskoinonia.org

practices and strategies. It's our "working capital" – the capital of the poor: penetrating analysis, critical awareness, creative hope, a boundless utopian courage for a conscience-raising militancy like that possessed by so many of our martyrs and companions battling to build the Great Homeland, the World-wide Homeland.

The following year, 2017, we hope to dedicate to the theme of "Integral Ecology". We already touched upon this issue in 2010, with an edition whose materials were very well received. The ecological situation of our Planet Earth has not improved, and

we are already hearing world-wide new emergency calls (there's even talk of it being the "last call"). Our Agenda does not want to fall short: we will be there, joining forces with all who share this visionary conviction and feel this strong priority that can not be postponed, attempting to offer theoretical suggestions that above all lead to practical actions.

It is always the same utopia that moves us and guides us as our north star; it is only the choice of our Themes and the concrete identification of the Obstacles that vary from year to year.

Sisterly/Brotherly yours,

José María VIGIL



Educational Use of the Agenda

In addition to personal use, this Agenda is designed to be a pedagogical instrument for communicators, public educators, pastoral agents, group leaders, and activists...

The texts are always brief and agile, presented under the pedagogical concept of one page, formatted so that they can be directly photocopied and distributed as "work material" in schools, group meetings, adult literacy programs, or on literature tables. They can also be published in the bulletins of organizations or in local magazines.

The format of the texts is dictated by an "economic" criterion which possibly sacrifices aesthetics in the form of white spaces and illustrations in favour of a greater volume of message. This also allows us to keep the price lower so the Agenda is more accessible.

Ecumenicism

The Agenda is aconfessional, and, above all, "macroecumenical." The world of common references, beliefs, values, and utopias among peoples and men and wom-

en of good will—which Christians call "the Reign"—is shared by all who are partners in this humble, serving, brotherly, and sisterly search.

This agenda is dictated by a "total ecumenicism," not a "remainder ecumenicism." Because of this, we do not eliminate what is only Catholic or only Protestant, but we unite the two. Thus, in the list of the Saints, the Protestant and Catholic commemorations have both been included. When they do not coincide, the Protestant commemoration is in cursive. For example, the Apostle Peter is celebrated by the Catholic Church on February 22 ("the Chair of Peter"), and for the Protestant Churches on January 18 ("the Confession of Peter"); the differences can be distinguished typographically.

Kindly, the Lutheran Bishop Kent Mahler, in an earlier version of the Agenda, presented us with the "Protestant Saints."

A Non-Profit Work

In many countries, this Agenda is edited by popular and non-profit organizations that use the money received from the sale of

the agenda to support their work for popular service and solidarity. These centres ensure the non-profit character of each edition.

In its central coordination, the Latin American Agenda, is also a non-profit initiative. It was born and developed without help from any agency. The money generated by the Agenda, after adequately compensating the authors who write in its pages, is dedicated to works of popular alternative communication.

Servicios Koinonia, permanently maintained, constantly improved, and freely accessible around the world, the "Tiempo Axial" Collection, and some of the prizes financed by the Agenda are the most well-known.

A Collective Agenda

This is a collective work. Because of this, it has gotten to where it is today. We continue to gladly receive suggestions, materials, documents...

In this way, it will continue being a "collective work, a community heritage, an annual anthology of the memory and hope of our spiritual Continent."