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Facultad de Ciencias de la Educación y Desarrollo Humano

Traducción del libro “Hacia la plenitud de Cristo” de Fernando Solá, O.P

PP. 1-50

**Proyecto final de graduación presentado como requisito para optar por el
título de Licenciatura en inglés con énfasis en Traducción**

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I am deeply grateful to my family for all the sacrifices they have made to provide me with a good education and for always being there to support me and encourage me to move forward. Their love, patience, and faith in me have been my greatest motivation.

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Dedication

I wish to dedicate this project, first and foremost, to God, for without Him none of this would have been possible. To my family, whom I love deeply and to whom I owe not only my academic education but also my human formation. Especially to my parents, who, in addition to being Catholic, live their faith with great commitment and sacrifice. *Hacia la Plenitud de Cristo*, the book I chose to translate, contains teachings and reflections that they would hold as valuable and meaningful.

Above all, I wish to dedicate it to my grandfather, José Alberto Escobar Escalante, whom I consider the love of my life in the purest and most sincere way these words can express. I am certain he is the one most proud of my work, even if he can no longer tell me so. I know that from heaven, he continues to encourage me in every stage of my life. This book, which addresses faith, love, and Christian formation, would have been of great interest and joy to him, as he was a man of unshakable faith, an example of love, dedication, and strength.

This work is also a tribute to his life and to everything he taught me through his example. Although I can no longer hug him or hear his words, I feel his presence in every step I take. I am certain that from heaven he accompanies me, smiles upon me, and blesses this achievement, which is also his.

Introduction

The importance of translation as a means of communication lies in its ability to bridge linguistic and cultural gaps between people from different backgrounds. It allows the exchange of knowledge, values, and ideas without the limitations of language barriers. Through translation, individuals and communities can access information, literature, and cultural expressions that would otherwise remain out of reach. This process also fosters understanding and tolerance, enabling global dialogue and cooperation. Furthermore, translation serves as an essential tool for education, diplomacy, and international relations, making it a vital element in today's interconnected world. Without translation, much of the richness of human knowledge and culture would remain isolated and inaccessible.

The purpose of translation techniques is to provide translators with the tools to render a text accurately while preserving its original meaning, tone, and intent. These techniques help address linguistic challenges, cultural differences, and stylistic nuances between the source and target languages. By applying the right approach, translators can adapt expressions, idioms, and cultural references so that the message resonates naturally with the target audience. Moreover, translation techniques ensure that the final product is both faithful to the original and functional in its new linguistic context. They also allow flexibility in adapting content to fit the purpose of the translation, whether it is literary, technical, or academic. Overall, these techniques enhance the quality, clarity, and effectiveness of the translated work.

The purpose statement of this final project is to translate at least fifty pages of the book "*Hacia la plenitud de Cristo*", written by Fernando Sola while applying various translation techniques that will determine our knowledge on how to implement them properly and functionally. In this project, we will try to answer the following question: How does the implementation of certain translation techniques reflect the meaning and content of the book "*Hacia la plenitud de Cristo*", written by Fernando Sola

In the first chapter of this translation work, we discuss the theoretical framework of translation, including its definition, significance, and key techniques applied during the process. In the

second chapter of this final project, we translate fifty pages from the source text in Spanish to the target language English in two columns for comparison and analysis. In the third chapter of this translation, we present conclusions and recommendations based on the experience, discuss the challenges faced during the process, and provide a glossary of key terminology used throughout the translation. Finally, a bibliography and an annex are presented to complement the research and provide supporting materials for the work completed. This structure ensures that the project is methodical, coherent, and aligned with academic and professional translation standards.

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First Chapter

1.1 Antecedents

Translating books is a vital process that allows knowledge, culture, and ideas to cross linguistic and geographical boundaries. Through translation, literary works can reach audiences who do not speak the original language, making them accessible to a wider readership. This process promotes intercultural understanding by enabling readers to engage with diverse perspectives and experiences. Furthermore, the translation of books helps preserve and disseminate valuable historical, philosophical, and spiritual content. In academic and educational contexts, it provides students and professionals with resources that would otherwise remain inaccessible due to language barriers. Translation also enriches the target language by broadening its vocabulary and stylistic possibilities. Ultimately, the translation of books acts as a bridge between cultures, fostering dialogue, unity, and mutual respect.

Fernando Solá was born on September 30, 1940, in Vic, province of Barcelona, Spain. He is a Dominican friar who, in 1975, was assigned to pastoral work in Panama. There, he experienced a fruitful ministry alongside his community brothers and within a Church renewed by the spirit of the Second Vatican Council. It was in that context that he wrote “*Hacia la Plenitud de Cristo*”, a book created to accompany and support the work of the Basic Ecclesial Communities. His vocation has always been deeply tied to evangelization, theological reflection, and pastoral formation.

Before publishing “*Hacia la Plenitud de Cristo*”, Fernando Solá had already authored “*Mi encuentro con Jesús*” (1972), a First Communion manual published by Editorial Sígueme in Salamanca, which went through four editions. Later, in 1991, he also published “*Vino la Palabra*” with Editorial Claretiana in Buenos Aires. After eight years of mission in Panama, Solá was called to the Vicariate that the Dominican Province of Aragón maintained in Uruguay, Paraguay, and Buenos Aires, Argentina. In these three countries, he actively collaborated with the evangelization efforts of the local Churches. At present, he resides in Asunción, Paraguay, where the Vicariate carries out various activities, including the formation of young Dominican friars. His lifelong dedication demonstrates his commitment to nurturing faith and building Christian communities throughout Latin America.

The book “*Hacia la Plenitud de Cristo*” was published in 1982 and has 330 pages. Written during Solá’s years in Panama, it reflects the spirit of renewal inspired by the Second Vatican Council and responds to the needs of the Basic Ecclesial Communities. The publication provides a structured guide to Christian discipleship and spiritual growth, addressing both personal and communal dimensions of faith. Its content reflects the author’s pastoral sensitivity, as well as his experience in forming mature

Christians within an active and participatory Church.

“Hacia la Plenitud de Cristo” explores the journey of believers toward spiritual maturity and deeper discipleship in Christ. The book highlights the importance of living according to the Gospel, cultivating Christian virtues, and strengthening one’s relationship with God through prayer, service, and community engagement. Divided into thematic sections, the text addresses key aspects of Christian life, such as faith formation, moral discernment, and active involvement in the Church’s mission. With practical examples and reflections, Solá offers readers concrete ways to integrate Christian teachings into their daily lives. The work is enriched with biblical references, theological insights, and pastoral advice that guide the reader step by step toward spiritual growth.

At the same time, the book does not shy away from the challenges faced by Christians in contemporary society. It provides guidance for remaining faithful amid cultural pressures, secular influences, and moral relativism. The text calls believers to embrace their identity in Christ and to live as authentic witnesses of the Gospel in every sphere of life. Its pastoral approach makes it suitable not only for personal reading but also for group study, catechesis, retreats, and other forms of Christian formation. By presenting the Christian life as a path toward fullness in Christ, the book inspires readers to persevere joyfully in their pursuit of holiness.

The purpose of *“Hacia la Plenitud de Cristo”* is to provide a roadmap for Christians seeking to deepen their faith and live out their discipleship fully. Fernando Solá aims to help believers recognize the stages of spiritual growth and to equip them with practical tools to advance in that journey. The book encourages reflection on one’s personal relationship with Christ and promotes a spirit of ongoing conversion and service. Ultimately, its goal is to lead readers to a stronger union with God and to greater participation in the mission of the Church. By combining sound doctrine with pastoral sensitivity, Solá ensures that the message resonates with individuals and communities striving for maturity in faith and holiness.

1.2 Justification

The translation of “*Hacia la plenitud de Cristo*” holds special significance for the author because it represents an opportunity to share his reflections on faith with a broader, global audience. Originally conceived as a collection of accessible ideas aimed at both adults and young people, the work serves as a flexible tool for spiritual growth, whether through group dialogue, personal reading, or catechesis preparation. By making the text available in English, the author can extend its purpose beyond linguistic boundaries, enabling diverse communities to engage with its message of progressive faith formation and communal awareness. This broader reach not only preserves the original intention of fostering continuous spiritual development until achieving the “fullness of Christ”, but also enriches intercultural understanding and creates new spaces for dialogue within the universal Church.

For me, as a student of translation at Universidad Latina de Panamá, this project represents an important academic and professional challenge. It allows me to apply theoretical knowledge in a practical context, improving my skills in accuracy, style, and cultural adaptation. Working on a complete literary translation helps me develop discipline, attention to detail, and a deeper understanding of language nuances. It is also an opportunity to explore the author’s vision and learn from his ideas while strengthening my ability to handle specialized vocabulary. This project will contribute to my portfolio as future evidence of my translation abilities. Moreover, it gives me confidence to face professional assignments in the translation field.

The translation of this book will benefit a variety of audiences. English-speaking readers will gain access to the author’s insights and reflections, which would otherwise remain unavailable to them. Academic institutions can use the translated text as study material for courses in literature, cultural studies, or theology. Professionals in related fields may also find value in its concepts and perspectives. Additionally, the translation can contribute to cultural exchange by fostering understanding between Spanish-speaking and English-speaking communities. Students and educators will be able to analyze the work from different linguistic and cultural standpoints. In this way, the translation becomes a bridge that connects ideas and people across languages.

1.3 Objectives

1.3.1 General Objective:

To translate from Spanish into English the pages 1 to 50 from the book “*Hacia la plenitud de Cristo*” written by Fernando Solá.

1.3.2 Specific Objectives:

- To implement 7 translation techniques from the source language of the book “*Hacia la plenitud de Cristo*” written by Fernando Solá into the target language, in this case English, providing two examples per technique
- To demonstrate effective use of the mechanics of writing in the target language (the book that is being translated): punctuation, capitalization, coherence, and unity.
- To analyze the structure of the target language so the syntax, semantics, and pragmatics of both languages are identified and translated.
- To interpret the cultural and sociological aspects of the source language that may determine a fluid translation that also reflects an awareness of the culture of the target language.

1.4 Methodology

Translation has existed for thousands of years, dating back to the earliest forms of written communication. Ancient civilizations such as the Egyptians, Greeks, and Romans used translation to transmit literature, legal texts, and religious writings between cultures. One of the most famous historical translation projects is the Septuagint, the Greek translation of the Hebrew Bible in the 3rd century BC. During the Middle Ages, translation played a key role in preserving classical knowledge, as Arabic scholars translated Greek and Roman works, which were later rendered into Latin. The Renaissance brought renewed interest in translation, particularly of literary and philosophical texts, fostering cultural and scientific exchange across Europe. In modern times, translation has evolved into a professional discipline with its own theories and methodologies. Today, it is not only a cultural bridge but also an essential tool in diplomacy, commerce, education, and global communication.

Within applied linguistics, translation is studied as a specialized field that examines how meaning is transferred across languages. It draws on linguistic theories to analyze grammar, semantics, and pragmatics in order to produce accurate and culturally appropriate renditions. Translation studies investigate both the process and the product of translation, considering aspects such as equivalence, adaptation, and audience reception. It also overlaps with other branches of applied linguistics, including discourse analysis, sociolinguistics, and psycholinguistics. This interdisciplinary approach helps translators address complex challenges, such as idiomatic expressions or culturally bound references. By situating translation within applied linguistics, researchers can develop systematic frameworks for training translators. Consequently, the field benefits from both theoretical insight and practical application, ensuring that translation meets the demands of real-world communication. Translation techniques are essential because they guide the translator in solving linguistic and cultural challenges effectively. These techniques, such as literal translation, transposition, modulation, and equivalence, provide structured strategies for rendering meaning. Without them, translations risk being inaccurate, awkward, or culturally inappropriate. By mastering various techniques, translators can adapt to different text types—whether legal, literary, technical, or audiovisual—while preserving the intended message. They also allow flexibility, enabling translators to switch methods depending on the context or purpose of the translation. Furthermore, translation techniques ensure consistency in terminology and tone, which is crucial in professional work. Ultimately, these techniques act as a toolkit, empowering translators to balance fidelity to the source with clarity in the target language.

In the current era, Artificial Intelligence (AI) has transformed the way translations are produced, with tools like machine translation becoming widely accessible. However, these tools often lack the nuanced

understanding of culture, context, and intention that human translators provide. Translation techniques are now more important than ever because they allow professionals to critically assess, edit, and improve AI-generated translations. AI can process vast amounts of data quickly, but it cannot fully grasp irony, metaphor, or culturally specific references without human intervention. Skilled translators use their knowledge of techniques to detect errors, preserve subtleties, and ensure that the translation reads naturally. This human oversight is crucial in fields where precision and sensitivity are paramount, such as legal, literary, or medical translation. Therefore, far from making translation skills obsolete, AI has increased the need for expert translators who can combine technology with deep linguistic expertise.

1.4.1 Translation techniques implemented:

1. Translation Technique: Literal Translation

1.1. Definition:

“When using literal translation, each word is translated directly. The target text must be idiomatic and retain the same word order, meaning and style as the source text.

This technique can miss the nuances of the original text, and is only possible with languages and cultures that are extremely close”.

Reference:

What are the main techniques of translation? (2021, January 21).

1.2 Example #1:

- **Source Text :** (p. 49)

“Cada persona posee una parte de bien, de verdad y de belleza que necesita difundir”.



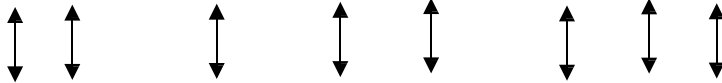
“Each person possesses a part of goodness, truth, and beauty that they need to share”.

- **Target Text:** (p. 49)

1.3 Example #2:

- **Source Text:** (p. 46)

"El amor que experimentan dos jóvenes va creciendo cada día..." (p. 46)



"The love experienced by two young people grows every day..."

- **Target Text:** (p. 46)

1.4 Analysis:

In both examples, the sentence structure and order of ideas are kept almost identical to the source text, with minimal adjustments for naturalness in English. The literal approach was effective because the original Spanish phrasing was clear, direct, and grammatically compatible with English. This technique ensured that the meaning was preserved without the need for reorganization or adaptation, which is especially useful in theological and reflective texts where precision is critical. However, it requires careful checking to avoid awkward phrasing that may occur if the literal form is not idiomatic in the target language.

2. Translation Technique: Transposition

2.1. Definition:

“Due to the contrasts in grammatical structures between different languages, the transposition technique comes into play. It’s when the translator changes parts of the text order (sentence structure) while retaining the same meaning as the original text.”

Reference:

Khaled, N. (2025d, marzo 25).

2.2 Example #1:

- **Source Text:** "El noviazgo es un aprendizaje para el amor y la convivencia." (p. 46)
- **Target Text:** "Courtship becomes a learning process for love and coexistence." (p. 46)

2.3 Example #2:

- **Source Text:** "Muchos dicen que es preferible no casarse..." (p. 50)
- **Target text :** "Many say that it is better to remain single..." (p. 50)

2.4 Analysis:

In Example #1, "*El noviazgo es un aprendizaje para el amor y la convivencia.*" (p. 46) was translated as "*Courtship becomes a learning process for love and coexistence.*" (p. 46).

The transposition is seen in changing “es” (is) to “becomes”, shifting from a static statement to one that conveys development. This adjustment better reflects the progressive nature implied in the original and aligns with natural English expression.

In Example #2, "*Muchos dicen que es preferible no casarse...*" (p. 50) became "*Many say that it is preferable to remain single...*" (p. 50).

Here, “no casarse” (not to marry) changes to “to remain single”, moving from a negated action to a positive continuous state. This structural shift makes the phrase more idiomatic and fluid in English.

In both cases, the technique adapts grammar and syntax to maintain meaning while improving clarity and naturalness in the target language.

3. Translation Technique: Modulation

3.1. Definition:

“Modulation involves using a different phrase from that used in the source content to preserve the same

meaning in the target language. With this technique, you change a perspective to convey the idea in a way that aligns with the natural patterns of the target language. Thus, a reader in the target language won't be confused by an unexpected phrase".

Reference:

Mustafin, K. (2022, 21 julio).

Example #1:

- **Source Text:** "No es justo arriesgar el futuro de la propia vida..." (p.49)
- **Target Text:** "It is unfair to risk one's future..." (p.49)

3.3 Example #2:

- **Source Text:** "Es fácil confundir el amor con el hechizo sensual y romántico." (p.45)
- **Target Text:** "It is easy to mistake love for a sensual and romantic enchantment." (p.45)

3.4 Analysis:

I chose the modulation technique to translate these parts because it allows maintaining the original meaning naturally in English by adapting the expression and perspective of the text. In the first example, "No es justo arriesgar el futuro de la propia vida..." was translated as "It is unfair to risk one's future..." to avoid the redundancy of "de la propia vida," since "one's future" already implies the person's life. In the second example, "Es fácil confundir el amor con el hechizo sensual y romántico" was translated as "It is easy to mistake love for a sensual and romantic enchantment," where the verb "confundir" was modulated to "to mistake," more natural in English, and the sentence structure was adjusted to typical English word order. In both cases, modulation ensures that the translation is fluent, clear, and understandable, preserving the original message without sounding forced.

4. Translation Technique: Equivalence

4.1. Definition:

“Similar to modulation, this allows you to preserve the meaning of an expression, name or proverb by finding a target language equivalent”.

Reference:

Kostas. (2021d, enero 21).

4.2. Example #1:

- **Source Text:** "No tomar en serio el noviazgo es aceptar de antemano el fracaso en el matrimonio." (p. 47)
- **Target Text:** "Not taking courtship seriously is to accept failure in marriage from the very start." (p. 47)

4.3 Example #2:

- **Source Text:** "Poco a poco, o de repente..." (p. 45)
- **Target Text:** "Little by little, or suddenly..." (p. 45)

4.4 Analysis:

I chose the equivalence technique to translate these parts because it allows finding expressions in English that convey the same meaning and effect as the original text, avoiding literal translations that could sound forced. In the first example, “No tomar en serio el noviazgo es aceptar de antemano el fracaso en el matrimonio” was translated as “Not taking courtship seriously is to accept failure in marriage from the very start,” using “from the very start” as the idiomatic equivalent of “desde el principio,” which adds naturalness and maintains the emphasis of the warning. In the second example, “Poco a poco, o de repente...” was translated as “Little by little, or suddenly...,” using a direct and common English equivalent for “poco a poco,” preserving the rhythm, clarity, and familiarity that the phrase holds in Spanish.

5. Translation Technique: Borrowing

5.1. Definition:

“Borrowing Techniques in Translating, or loan translation, occurs when a language takes a foreign word or phrase and translates it piece by piece into native elements. This method allows languages to expand their lexicons by adopting new concepts while maintaining linguistic integrity and cultural identity”.

Reference:

Al Salti, S. A. (2024b, junio 7)

5.2. Example #1:

- **Source Text:** “Constitución *Lumen Gentium* del Vaticano II” (p. 44)
- **Target Text:** “*Lumen Gentium* Constitution of Vatican II” (p. 44)

5.3 Example #2:

- **Source Text:** 1 Cor. 7, 1-6 (p. 50)
- **Target Text:** 1 Cor. 7:1–6” (p. 50)

5.4 Analysis:

The use of borrowing in “*Hacia la plenitud de Cristo*” helps preserve the cultural and linguistic integrity of the source text while making it understandable in English. In the first example, “Constitución *Lumen Gentium* del Vaticano II” → “*Lumen Gentium* Constitution of Vatican II”, the Latin title *Lumen Gentium* is retained, maintaining the authority and authenticity of the document. Only the general terms are translated to clarify the meaning for English readers.

In the second example, 1 Cor. 7, 1-6 → 1 Cor. 7:1–6, the modification is minimal, adapting punctuation to match English citation norms while preserving the original reference.

Overall, borrowing allows the translator to maintain proper nouns, technical terms, and canonical references without losing meaning, ensuring accuracy and readability. This technique demonstrates a careful balance between fidelity to the source text and clarity for

the target audience.

6. Translation Technique: Adaptation

6.1. Definition:

“Adaptation in translation refers to the process of making significant changes to a text to accommodate the cultural, social, or situational context of the target audience. This can involve altering, adding, or omitting parts of the original content to ensure it resonates with new readers or viewers. Unlike more literal forms of translation, adaptation gives the translator greater creative leeway to reframe the narrative, making it more relevant or understandable to the target audience”.

Reference:

The concept of “adaptation” in translation: Navigating flexibility and fidelity. (2024, marzo 20)

6.2. Example #1:

- **Source Text:** “En qué manera atentan contra la persona la murmuración y el "bochinche" (p. 23)
- **Target Text:** In what ways do gossip and rumors harm the person? (p. 23)

6.3 Example #2:

- **Source Text:** “No impedir que las demás personas se introduzcan en mi vida”. (p.11)
- **Target Text:** “Not preventing others from entering our lives”. (p. 11)

6.4 Analysis:

In my translation, I prioritized capturing the true spirit of the original Spanish over providing a literal, word-for-word rendering. For the phrase “murmuración y el 'bochinche',” I recognized that “bochinche” is a culturally specific term that lacks a direct English equivalent. Rather than attempting a clumsy explanation, I adapted it to the natural English pair “gossip and rumors.” This choice preserves the original’s emphasis on different forms of harmful speech while ensuring the expression sounds familiar and clear to an English-speaking audience.

Similarly, when translating “se introduzcan en mi vida,” I avoided the overly formal and unnatural literal version, “introduce themselves into my life.” Instead, I used the phrase “entering our lives,” which conveys the intended sense of emotional openness in a way that feels authentic in English. I also consciously shifted from the singular “my life” to the plural “our lives” to better reflect the book’s focus on community and shared experience. In both cases, my goal was to produce a translation that feels natural and meaningful, as if it had been originally written in English.

7. Translation Technique: Omission or Reduction

7.1. Definition:

“Sometimes, the translator chooses to cut words or phrases that seem redundant or unnecessary while translating from one language to another this method is called reduction. During the application of this method, the translator should be super conscious and careful so as to sail through any difficulties during the mission of conveying the intended original message safely without losing anything in translation”.

Reference:

Khaled, N. (2025c, marzo 25).

7.2. Example #1:

- **Source Text:** ““Así mismo, se ha pensado en la posibilidad de que algunos capítulos sirvan para la catequesis...” (p. 5)
- **Target Text:** “Some chapters are also envisioned as resources for catechesis...” (p. 5)

7.3 Example #2:

- **Source Text:** “Puede ser que en nuestra familia haya armonía y bienestar; puede ser que no encontremos la paz y alegría...” (p. 10)
- **Target Text:** “It may be that in our family there is harmony and well-being; or perhaps we don’t find the peace and joy...” (p. 10)

7.4 Analysis:

In both examples, the omission technique is used to achieve greater fluency and naturalness in the target text without altering the original meaning. In the first case (p. 5), the connector “Así mismo” is omitted because its English equivalent (“Likewise” or “Also”) would sound redundant, since the idea of addition is already implied by the word “also” in the sentence “Some chapters are also envisioned...”. In the second case (p. 10), the repetition of “puede ser que” is reduced to a single mention, with the second part reformulated as “or perhaps we don’t find...”. In Spanish, this repetition works as a rhetorical reinforcement, but in English it would seem unnecessary, so the omission contributes to a clearer and smoother style. Taken together, these examples show how omission can avoid redundancies and improve the readability of the translated text, adapting to the stylistic norms of English without losing meaning.

Second Chapter

2.1 Translated document: source and target

<p>Página 1</p> <p>HACIA LA PLENITUD DE CRISTO</p>	<p>Page 1</p> <p>TOWARDS OF THE FULNESS OF CHRIST</p>
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FERNANDO SOLA, O. P

HACIA LA PLENITUD
DE CRISTO

*REFLEXIONES PARA CREAR
CONCIENCIA COMUNITARIA DE LA
FE*

EDICIONES PAULINAS

FERNANDO SOLA, O. P

TOWARD THE
FULLNESS OF CHRIST

*REFLECTIONS TO BUILD A
COMMUNAL AWARENESS OF FAITH*

PAULINE EDITIONS

*A las comunidades de base
de Alcalde Díaz-Las Cumbres de Panamá,
con las que he compartido la fe en Cristo
y la esperanza de un mundo más humano.
Con especial acento,
a sus animadores.*

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*To the base communities
of Alcalde Díaz-Las Cumbres in Panama,
with whom I have shared the faith in Christ
and the hope for a more humane world.
With special emphasis,
to their animators.*

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INTRODUCCION

¿Cómo son las comunidades cristianas del área parroquial de Alcalde Díaz y Las Cumbres, de Panamá, en cuyas reuniones y contacto diario ha sido concebido este libro?

Digamos que, sin pretensiones, desean y están en camino de ser comunidades, es decir, grupos humanos donde se viva la amistad y el compartir; y que quieren ser cristianas, entendiendo por cristianas la opción personal y comunitaria de entrar en el proceso de un seguimiento de Cristo cada vez más radical, desde la realidad privilegiada de los pobres, e incorporados a la Iglesia de Jesús como parte viva de su cuerpo.

De esta forma, se suman al incontable número de comunidades eclesiales de base de toda América Latina y de otras latitudes, a todos los grupos preocupados por una formación cristiana permanente, a las catequesis y catecumenados, a los grupos juveniles, equipos de matrimonios y de revisión de vida, etc. Con el corazón y el pensamiento puesto en todos ellos, se han ido escribiendo las páginas de este libro, con el ánimo de brindarles un material práctico y oportuno para sus reuniones, convivencias y cursillos. Así mismo, se ha pensado en la posibilidad de que algunos capítulos sirvan para la catequesis de preparación para los sacramentos.

Con eso está dicho a quiénes va dirigida esta sencilla recopilación de ideas, siempre a adultos y jóvenes. Igualmente puede adivinarse que se trata de pautas para propiciar el diálogo en grupo, si bien, por su forma de presentación, puede emplearse en una lectura seguida hecha en particular, para la propia formación o para la preparación de catequesis a otros niveles.

El mismo título y subtítulo del libro definen cuál es la característica de esta obra: Reflexiones para crear conciencia comunitaria de la fe. No se trata de un catecismo exhaustivo que abarque y

INTRODUCTION

How are the Christian communities of the parish area of Alcalde Díaz and Las Cumbres in Panama? whose gatherings and daily interactions gave birth to this book?

Let's say that, without grand pretensions, they wish to be and are on the path to becoming communities, that is, human groups where friendship and sharing are lived. Communities that aspire to be Christian, understanding that they make a personal and communal choice to follow Christ in an increasingly radical way, starting from the privileged reality of the poor and fully integrated into the Church of Jesus as living members of His body.

In this way, they join the countless base ecclesial communities throughout Latin America and other parts of the world, as well as all groups concerned with permanent Christian formation, the catechesis and catechumenates, youth groups, married couples', life review groups, and more. With these people in mind and heart, the pages of this book have been written with the intent to offer practical and timely material for meetings, retreats, and workshops. Some chapters are also envisioned as resources for catechesis in preparation for the sacraments.

This already tells us who this simple compilation of ideas is intended for: always for adults and young people. It's also clear that these are guidelines meant to encourage group dialogue. However, given this book's format, it can also be read individually, for one's personal formation or for preparing catechesis at other levels.

The title and subtitle of this book already define its character: Reflections to Build a Communal Awareness of Faith. This is not an exhaustive catechism covering all aspects of Christian life, but rather a series of reflections or conversation starters drawn from the vast field of faith. They are meant to promote a gradual formation, which builds on prior experiences and

desarrolle todos los temas de vida cristiana, sino de pensamientos o puntos de diálogo del amplio campo de la fe, en orden a una formación progresiva, que cuenta con unos antecedentes y ha de continuarse sin interrupción hasta alcanzar en uno mismo, en la comunidad y en la humanidad entera la "plenitud de Cristo". (Ef. 4. 13).

La obra consta de ocho capítulos, que van desde la presentación del hombre en su realidad social y sexual, hasta los elementos que han de llevarlo a realizarse en una comunidad cristiana. Ocupa un lugar central el misterio pascual de la muerte y resurrección de Cristo. Los capítulos dedicados a la creación, a la Palabra de Dios, al conocimiento de la Biblia y a la Iglesia, complementan la exposición doctrinal.

Estos capítulos, a su vez, se dividen en apartados, y éstos en breves puntos de reflexión o de diálogo. Estamos convencidos de que el diálogo es un elemento capital en las reuniones de

must continue without interruption until we reach within ourselves, our communities, and all humanity "the fullness of Christ" (Ephesians 4:13).

The book is made up of eight chapters, beginning with a presentation of the human person in their social and sexual reality, and leading up to the elements necessary to fully live in a Christian community. At the heart of the work lies the Paschal Mystery of Christ's death and resurrection. Chapters on Creation, the Word of God, the knowledge of the Bible, and the Church complement the doctrinal overview.

Each chapter is divided into sections, which are further broken down into brief points for reflection or dialogue. We are convinced that dialogue is a key element in community gatherings,

la comunidad, y a este fin hemos preparado un número suficiente de preguntas que se incluyen en el margen del texto. El diálogo promueve una mayor integración del grupo, favorece una comunicación humana y de je, rechaza una actitud pasiva y estimula a la búsqueda de la verdad, dejando siempre abierta la reflexión y la profundización del tema. El diálogo no es magistral ni dogmático, sino que va ampliando y construyendo, trabajando en una forma inductiva y no impositiva o deductiva. Pero a la vez este diálogo no debe ser caprichoso y arbitrario, sino que debe alimentarse de un contenido y de unos conocimientos sólidamente basados en la Palabra de Dios y en la enseñanza de la Iglesia. Preguntas y texto se complementan y pueden ayudar a una maduración del sentido crítico y vivencial de la vida cristiana.

Junto con las preguntas se sugieren algunas dinámicas de grupo. Ni unas ni otras deben tomarse como un método; son una simple orientación. El animador o coordinador de cada grupo deberá adaptar las preguntas al nivel y a las circunstancias adecuadas, y deberá igualmente elegir la dinámica más conveniente para la captación y comprensión del mensaje. Así, una convivencia con jóvenes se presta a una mayor posibilidad de recursos que la reunión semanal de un grupo de adultos.

Se añade también a cada punto de reflexión una referencia bíblica adaptada al tema, con la cual pueda introducirse el elemento de oración y de escucha de la Palabra de Dios, que todo grupo cristiano necesita para progresar en su fe. La referencia bíblica puede ser el punto de partida de la reflexión y del dialogo, o puede ir al final, como iluminación de la realidad sugerida por el tema y compartida por la comunidad.

Paralelamente a la edición de esta obra se ha preparado otra, con el título: "Guía para el educador en la fe". Su contenido es casi idéntico, pero con otro formato y distribución temática adaptada al programa oficial de Educación Básica

and with that in mind, we have included a sufficient number of questions in the margins of the text. Dialogue promotes greater group integration, fosters human communication and freedom, rejects passive attitudes, and encourages the search for truth, always leaving space for deeper reflection and ongoing exploration of the topic.

Dialogue is not meant to be authoritative or dogmatic, but rather to expand and build understanding in an inductive, not imposing or deductive, way. However, this dialogue must not be arbitrary or whimsical; it should be nourished by meaningful content and sound knowledge rooted in God's Word and the teachings of the Church. The questions and the text complement each other and can support the growth of a more mature, critical, and experiential understanding of the Christian life.

Along with the questions, some group activities are suggested. Neither the questions nor the activities should be considered as strict methods; they are merely guidelines. The facilitator or group coordinator should adapt the questions to the appropriate level and context and should also choose the most suitable dynamic for grasping and understanding the message. For example, a youth retreat allows for more creative resources than a weekly adult group meeting.

Each reflection point is also accompanied by a biblical reference relevant to the theme, offering a gateway to prayer and listening to the Word of God, which every Christian group needs in order to grow in faith. The biblical passage may serve as the starting point for reflection and dialogue or may be placed at the end, offering light and insight into the reality suggested by the topic and shared by the community.

Alongside the publication of this book, another edition has been prepared, titled: "Guide for the Faith Educator." Its content is nearly identical, though the format and thematic structure have been adapted to align with the official curriculum of

General de Panamá, con el fin de proporcionar a los maestros y profesores de Religión una ayuda en la difícil tarea de iniciar a sus alumnos en la fe de la comunidad cristiana.

Las citas bíblicas están tomadas de la Biblia Latinoamericana, con escasas salvedades, en que se prefirió utilizar la versión de la Nueva Biblia Española, de Schoekel-Mateos. Sólo han de considerarse literales las citas que van entrecomilladas.

Al final del libro se incluye un índice de materias para facilitar el encuentro de cualquier tema deseado. Y un breve vocabulario que explica las palabras no suficientemente claras en el contexto.

Finalmente, es de justicia hacer constar, con agradecimiento, la eficaz colaboración de los siguientes religiosos: Elena Martínez, esclava de María, Alejandro Von Rechnitz, jesuita, y las dominicas de la Presentación Marta Inés González y María Helena Nicholls.

Panama's General Basic Education. The goal is to offer teachers and religion educators meaningful support in the challenging task of introducing their students to the faith of the Christian community.

The biblical citations have been taken primarily from the Latin American Bible, with a few exceptions in which the translators preferred to use the New Spanish Bible by Schökel-Mateos. Only those quotes that appear in quotation marks should be considered literal.

At the end of the book, you'll find a topical index to help locate specific subjects more easily, as well as a brief glossary that explains terms that may not be entirely clear from the context.

Finally, it is only right to express sincere gratitude for the valuable collaboration of the following religious individuals: Elena Martínez, slave of Mary; Alejandro Von Rechnitz, Jesuit; and the Dominican Sisters of the Presentation, Marta Inés González and María Helena Nicholls.

I EL SER HUMANO

A través de esta serie de reflexiones se pretende adquirir una mayor conciencia de lo que es ser persona; de su dignidad y responsabilidad; de su capacidad de relacionarse con los demás y de vivir el gozo de la amistad. Todo ello, en una progresiva maduración de la libertad.

I THE HUMAN BEING

Through this series of reflections, the goal is to develop a deeper awareness of what it means to be a person: of one's dignity and responsibility, of the capacity to relate to others, and to experience the joy of friendship. All within a mature progression towards in freedom.

UN SER QUE DIALOGA

NUESTRO NOMBRE

Cada persona tiene un nombre: Nos gusta que nos llamen por nuestro nombre. A los demás también les gusta. Olvidar el nombre de las personas puede ser síntoma de que tenemos poco interés por ellas.

Conocer el nombre de cada uno de nuestros amigos, vecinos o miembros del grupo o comunidad debe ser algo espontáneo; pero no basta, debemos aspirar a conocernos más a fondo y a ser amigos de verdad.

Dar el nombre significa dar algo de nosotros mismos; ponernos a disposición. Es decir al otro que puede contar con nosotros y que le damos entrada en nuestra vida hasta el punto que puede llamarnos; puede pedirnos y exigirnos lo que afecta al bien de ambos, pues de antemano aceptamos compartir nuestras vidas.

Desde este primer momento procurar dirigirnos a cada miembro de nuestro grupo, o vecino, por su nombre. Hacer algún ejercicio para aprender y retener el nombre de todos. Preguntarnos por qué olvidamos el nombre de unas personas y retenemos otros. ¿Cómo nos sentimos cuando se refieren a nosotros con los pronombres: tú, éste, ése, aquél?

La Biblia

Dar el nombre significa aceptar cierta dependencia: Gén. 32, 26-30.

A BEING WHO DIALOGUES

OUR NAME

Each person has a name. We like to be called by our name and so do others. Forgetting someone's name can be a sign that we are not truly interested in them.

Knowing the name of each of our friends, neighbors, or members of a group or community should come naturally. But that's not enough, we must aspire to get to know one another more deeply and become genuine friends.

Giving our name means giving something of ourselves; it is a way of making ourselves available. It tells the other person that they can count on us, that we are allowing them into our lives to the extent that they may call upon us, ask us, even demand from us, whatever concerns the good of both, because we have already chosen to share our lives.

From the very beginning, we should make an effort to address each member of our group, or our neighbors, by their name. We can try doing an activity to help us learn and remember everyone's name. Let us ask ourselves: Why do we forget some people's names and easily remember others? How do we feel when others refer to us with pronouns like: you, this one, that one, the other one?

The Bible

To give someone a name is to accept a certain dependence: Genesis 32:26-30.

VIVIMOS EN SOCIEDAD

Cada persona vive en sociedad: en una familia, en una comunidad, en un pueblo o en una ciudad. No vivimos solos. Necesitamos a los demás y ellos nos necesitan a nosotros. Cada uno según sus cualidades y sus posibilidades colaboramos en el maravilloso regalo que Dios nos da, que es la vida.

Por una ley natural somos empujados a reunirnos en grupos. Unos grupos pequeños, como la familia o el círculo de amigos, donde uno recibe seguridad y confianza. Otros grupos, como la comunidad, la ciudad o el país, que permiten una mayor efectividad en el trabajo, potencian la cultura y la religión, facilitan acciones recreativas, etc.

Puede ser que en nuestra familia haya armonía y bienestar; puede ser que no encontremos la paz y alegría que debiera existir. No olvidemos que cada uno somos parte de la familia y que está en nuestras manos llevarle un poco de paz, colaborando en casa y siendo responsables y cariñosos.

Puede ser que en la comunidad o vecindad no haya unión ni acuerdo para organizarse en lo más mínimo. Ello no es un inconveniente de vivir en sociedad, sino de no haber aprendido a vivir en común.

El esfuerzo por superar estas dificultades nos hace más fuertes y nos realiza como personas sociables. Las diferencias de carácter, de gustos y preferencias, no han de servir para crear división, sino para enriquecernos mutuamente, corregir los defectos y beneficiarnos de las diferentes cualidades que cada uno posee.

WE LIVE IN SOCIETY

Every person lives in society: in a family, in a community, in a town or a city. We do not live alone. We need others, and they need us. Each of us, according to our gifts and abilities, contributes to the wonderful gift God has given us: life.

By a natural law, we are drawn to gather in groups. Some are small, like the family or a circle of friends, where we find security and trust. Others are larger, like the community, the city, or the nation, which allow for greater efficiency in work, promote culture and religion, and provide opportunities for recreation and collective action.

It may be that in our family there is harmony and well-being; or perhaps we don't find the peace and joy that should exist. Let us not forget that each of us is part of the family, and that we have the power to bring a bit of peace by helping at home and being loving and responsible.

It may also be that in our community or neighborhood there is no unity or willingness to organize even the simplest matters. This is not a flaw of living in society, but rather a sign that we have not yet learned to live together.

The effort to overcome these difficulties strengthens us and helps us grow as social beings. Differences in personality, tastes, and preferences should not lead to division, but instead become opportunities to enrich one another, correct our faults, and benefit from the unique qualities that each person brings.

¿Qué significa el hecho de que no nos conozcamos?

El conocerse a un nivel más profundo entre personas que conviven, ¿qué beneficios podría aportarnos?

¿Es importante colaborar?

¿Es importante estar organizados?

La Biblia

Jesús forma el grupo de sus discípulos: Mc. 3, 13-19.

What does it mean when we don't truly know one another?

What benefits might come from getting to know, on a deeper level, the people we live and interact with?

Is collaboration important?

Is being organized important?

The Bible

Jesus gathers the group of his disciples: *Mark 3:13-19*.

NUESTRA SOCIABILIDAD ES UN PROCESO

Históricamente, los hombres han organizado su existencia y forma de vida en sociedad y han ido perfeccionando cada vez más las relaciones entre ellos.

OUR SOCIABILITY IS A PROCESS

Throughout history, human beings have organized their way of life in society and have continually improved the quality of their relationships with one another.

En tiempos remotos sólo se conocían tribus o clanes. Hoy vivimos en un mundo donde existen grandes organizaciones nacionales e internacionales, políticas, económicas y religiosas.

Se supone que todo ha de ayudarnos a construir una sociedad al servicio del hombre, sin embargo en muchas ocasiones presenciamos un orden inverso colocando al hombre al servicio de organizaciones estatales o particulares.

Los medios modernos de comunicación social dan oportunidad de hacer de la humanidad una gran familia en la que todos podamos sentirnos más hermanos. Es importante advertir que nuestro propio comportamiento afecta favorable o desfavorablemente a la sociedad en que vivimos.

¿Se observa una evolución de la sociedad hacia una mayor comunicación y comprensión entre los hombres, o, por el contrario, se da un retroceso con respecto a épocas pasadas?

Los medios de comunicación social, ¿ayudan realmente a la fraternidad o están al servicio de otros intereses?

La Biblia

Se les mandó a los antiguos: Mt. 5, 21-22. 34-45.

DEL EGOCENTRISMO A LA SOCIABILIDAD

La convivencia nos ha enseñado a salir del egocentrismo de la infancia, para ir puliendo y perfeccionando nuestras relaciones.

Hemos descubierto que nuestra vida está entretrejida con la vida del "otro" mediante una relación personal en la que damos y recibimos.

Abrirse a los demás significa desprenderse de sí mismo, descentralizarse para hacerse generoso, no

In ancient times only tribes or clans were known. Today we live in a world where there are large organizations: national and international political, economic, and religious.

Ideally, all of this should help us build a society that serves humanity. However, we often witness the opposite: a system in which human beings are placed at the service of state or private institutions.

Modern means of social communication offer the possibility of transforming humanity into a great family, where we can all truly feel like brothers and sisters. It is important to recognize that our own behavior has a positive or negative impact on the society in which we live.

Do we see society evolving toward greater communication and understanding among people, or, on the contrary, is there a regression compared to earlier times?

Do modern means of social communication truly promote fraternity, or are they serving other interests?

The Bible

You have heard it was said to the people of old. Matthew 5:21–22, 43–45.

FROM EGOCENTRISM TO SOCIABILITY

Living with others has taught us to move beyond the egocentrism of childhood, gradually refining and improving our relationships. We have come to understand that our lives are interwoven with the lives of others through personal relationships in which we both give and receive.

Opening ourselves to others means letting go of self-centeredness, stepping out of our own little world to become generous means not closing off our hearts, nor preventing others from entering our lives.

cerrar el alma, no impedir que las demás personas se introduzcan en mi vida.

Sólo relacionándonos con los demás nos es posible crecer, llegar a ser personas adultas. En la familia y en el grupo de amigos todos somos distintos, sin embargo tenemos muchas cosas en común. Unos y otros nos aceptamos, nos acogemos, nos ayudamos, nos queremos; compartimos trabajos, sufrimientos, momentos de humor e incluso nos comunicamos una cantidad de pequeñas confianzas, Así se construye la comunidad.

It is only through our relationships with others that we are able to grow and become mature adults. In our families and among friends, we are all different yet we share many things in common. We accept one another, welcome one another, help one another, and love one another. We share work, suffering, laughter, and even small personal confidences. This is how community is built.

¿En qué forma unas personas somos distintas de otras?
 ¿Qué significa aceptar a las demás personas?
 ¿Cómo puede beneficiarnos el abrirnos a los demás?
 ¿Cómo se benefician los demás si yo me abro a ellos?

La Biblia

¿A quién se parece esta generación?: Mt. 11, 16-19.

EL DIALOGO

Durante nuestra vida hemos experimentado la necesidad de comunicarnos. Cuanto más nos comunicamos más nos realizamos. Necesitamos tener encuentros personales. Hay muchas formas y grados de comunicación. El diálogo es un encuentro de persona a persona. El hombre necesita hablar con quien le pueda responder.

Toda intercomunicación ha de ser un esfuerzo de ampliar, cambiar o adaptar ideas para adquirir una visión más exacta del mundo. Comunicarse no es pronunciar palabras y oír palabras. Es manifestarse a sí mismo y captar al otro. Dejar a un lado mi punto de vista para situarme en el punto de vista de los demás. Y no sólo a un nivel de ideas, sino de hechos, de alegrías, tristezas, trabajos e ilusiones.

El diálogo es una comunicación bondadosa, comprensiva, sincera, confiada y exenta de egoísmo, de vanidad, de deseo de dominio y de crítica agresiva

El diálogo no es gritarle al otro, ni decir muchas palabras bonitas, ni imponer nuestro pensamiento. Es buscar luz y construir entre todos.

In what ways are some people different from others?
 What does it mean to accept other people?
 How can opening ourselves to others benefit us?
 How do others benefit when I open myself to them?

The Bible

To what shall I compare this generation — Mt 11, 16-19

DIALOGUE

During our life we have experienced the need to communicate. The more we communicate the more we grow as persons. We need to have personal encounters. There are many forms and degrees of communication. Dialogue is a person to person encounter. Man needs to speak with someone who can answer him.

All communication must be an effort to expand change or adapt ideas in order to acquire a more accurate view of the world. Communicating is not just speaking words and hearing words. It is expressing oneself and understanding the other. Putting aside my own point of view to place myself in the point of view of others, not only at the level of ideas but also of facts, joys, sadness, work and hopes.

Dialogue is a type of communication that is kind, understanding, sincere, trusting, free from selfishness, vanity, desire for control, and aggressive criticism.

Dialogue is not shouting at the other nor saying many nice words nor imposing our thoughts. It is seeking light and building together.

¿Siempre que hablamos entre nosotros se da perfecta comunicación?

¿Cuáles son las causas que impiden un verdadero diálogo?

¿Por qué se dan y se prolongan los silencios entre matrimonios o entre amigos?

La Biblia

Diálogo de Jesús con la samaritana: Jn. 4, 1-26.

Do we always achieve perfect communication when we talk to each other?

What are the causes that prevent true dialogue?

Why does silence occur and persist between spouses or between friends?

The Bible

Dialogue between Jesus and the Samaritan woman

Jn 4, 1-26

LA PALABRA

La palabra es un medio de comunicación, pero no el único. Los sentimientos y las ideas pueden transmitirse por imágenes, signos, mímica, miradas... todos esos medios tienen la capacidad de conectarnos con la persona misma que se está expresando.

Cuando la palabra no es expresión de los propios sentimientos y transporta formas estereotipadas o falsas promesas, la misma palabra nos engaña, nos distancia y crea barreras.

Cada persona resulta un misterio para las otras personas, por eso es necesario saber escucharnos con interés, esforzarnos por entender lo que los demás quieren decirnos y respetar todas las opiniones. El que transmite la idea debe procurar hacerlo con claridad para que la comunicación sea correcta. El que escucha ha de saber recibir el mensaje sin desfigurarlo con sus propias interpretaciones, ni dar por sabido lo que el otro quiera comunicarnos de sí mismo. El prejuzgar los hechos y las intenciones de los demás nos indisponen para la comunicación y dañan la convivencia.

Para que la comunicación adquiera niveles de profundidad es necesario que se dé un clima de sinceridad y confianza; superando las deficiencias de lenguaje, se debe intentar captar todo lo que la palabra evoca, todo un mundo interior, toda una vida que se comunica.

Por parejas, comunicarse mutuamente algún mensaje o sentimiento a través de signos o mímica. En común, comentar las impresiones del ejercicio.

¿En la comunicación personal intentamos de verdad captar la idea del que habla, lo que él quiere decirnos, o esperamos que termine de hablar para decir lo nuestro, para autodefendernos o imponer nuestro parecer?

¿Cuándo la palabra nos aproxima y cuándo nos distancia?

La Biblia

Que nuestro sí, sea sí: Mt. 5, 33-37.

THE WORD

The word is a means of communication but not the only one. Feelings and ideas can be transmitted through images, signs, gestures, looks, all of which have the capacity to connect us with the person who is expressing them.

When words do not express true feelings and instead carry stereotypes or false promises, those very words deceive us, distance us, and create barriers.

Each person is a mystery to others which is why it is necessary to know how to listen with interest, make an effort to understand what others want to tell us and respect all opinions. The one who conveys an idea must try to do so clearly so that communication is accurate. The one who listens must know how to receive the message without distorting it with personal interpretations or assuming they already know what the other wants to share about themselves. Prejudging others' actions and intentions makes communication more difficult and harms coexistence.

For communication to reach deeper levels, it is necessary to create an atmosphere of sincerity and trust. Beyond the limitations of language, we must try to grasp all that the word evokes, an entire inner world and a whole life being shared.

Gathering pairs, mutually communicate a message or feeling to each other through signs or mime. As a group, share your impressions of the exercise.

In personal communication, do we truly try to understand the idea of the one speaking?

What do they want to tell us? or do we just wait for them to finish, so we can say our part to defend ourselves, or impose our opinion?

When does the word bring us closer and when does it distance us?

The Bible

Let your yes be yes Mt 5, 33-37

EN BUSCA DE LA VERDAD

Todo proceso de comunicación tiende a buscar y transmitir la verdad, no "mi verdad", y obedece a un íntimo impulso de amor que reúne a los hombres.

IN SEARCH OF TRUTH

Every communication process tends to seek and transmit truth, not "my truth" and responds to an inner impulse of love that brings people together.

Una búsqueda en común de la verdad tiene sus características: desinterés personal, comprensión del otro, admiración abierta a todo lo nuevo, sentido crítico y gran respeto mutuo.

La discusión es una parte esencial en la búsqueda de la verdad; pretende esclarecer la penumbra de nuestra mente mediante la experiencia y el conocimiento que aportan los participantes en la discusión. La diferencia de opiniones o puntos de vista es necesaria.

El diálogo y la discusión llevados con valentía y respeto, nos ayudan a analizar las ideas, los sentimientos, las actitudes, las opiniones y las experiencias de cada uno para adherirnos a las que estimemos útiles y buenas.

¿Qué pasaría si todos pensáramos igual?
En nuestra casa, en nuestro ambiente, ¿respetamos la opinión de los demás?
¿Qué diferencia existe entre estar de acuerdo con una opinión o simplemente respetarla?
¿Nuestros criterios pueden esclavizarnos?

La Biblia

Quien no busca la verdad no es de Dios: Jn. 8, 12-20.

A common search for truth has its characteristics: personal selflessness, understanding of others, open admiration for all that is new, critical sense, and great mutual respect.

Discussion is an essential part of the search for truth; it aims to clarify the shadows in our minds through the experience and knowledge contributed by the participants in the discussion. Differences in opinions or points of view are necessary.

Dialogue and discussion carried out with courage and respect, help us analyze ideas, feelings, attitudes, opinions and experiences of each person so we can embrace those we consider useful and good.

What would happen if we all thought the same?
At home in our environment do we respect the opinions of others?
What is the difference between agreeing with an opinion or simply respecting it?
Can our own views enslave us?

The Bible

Whoever does not seek the truth is not of God Jn 8, 12-20

LA AMISTAD

DESCUBRIR AL "OTRO"

Nuestra vida se construye en sociedad y nuestras relaciones son un continuo reencuentro de amigos.

Es preciso que juntos busquemos el sentido a esta vida social, y lo primero que se requiere es descubrir al "otro" gracias al cual vivimos y con el cual nos relacionamos. El "otro" son todos aquellos que viven junto a mí. Tal vez hemos vivido idolatrando nuestro "yo". Ha llegado el momento de conocer un "tú".

Ese "tú" es el puente que nos facilita llegar a los "otros". A esos "otros" no nos toca inventarlos sino descubrirlos y aceptarlos como son: jóvenes y mayores; amos y empleados; ricos y pobres; simpáticos y antipáticos; sabios e ignorantes; hombres y mujeres. Son los vecinos, los compañeros, los propios familiares.

Es innegable que nuestra forma de existir es en sociedad y en grupo. Hay una razón natural y es que nos necesitamos unos a otros; pero debemos traspasar el interés personal y egoísta para valorar al "otro" por lo que es y no por lo que tiene o podemos sacar de él. El egoísmo destruye la amistad. Igualmente amenaza la amistad la indiferencia con la que frecuentemente nos tratamos. Podemos vivir al lado de otras personas y, sin embargo, no encontrarnos. Los que acuden a un cine o a un estadio, por más que físicamente estén muy juntos, no comparten, ni se relacionan, ni se da entre ellos conocimiento profundo ni mutua aceptación.

FRIENDSHIP

DISCOVERING THE "OTHER"

Our life is built in society, and our relationships are a continuous reunion of friends.

It is necessary that together we seek the meaning of this social life. The first requirement is to discover the "other", thanks to whom we live, and with whom we relate. The "other" is all those who live alongside me. Perhaps we have lived idolizing our "self." The time has come to know a "you."

That "you" is the bridge that helps us reach the "others." Those "others" we do not have to invent but discover and accept as they are: young and old, masters and servants, rich and poor, likable and unlikeable, wise and ignorant, men and women. They are neighbors, coworkers, and family members.

It is undeniable that our way of existing in society is in groups. There is a natural reason and that is we need each other; but we must go beyond personal and selfish interest to value the "other" for who they are, and not for what they have or what we can get from them. Selfishness destroys friendship. Likewise, indifference, with which we often treat each other, threatens friendship. We can live next to each other and yet never meet. Those who go to a cinema or a stadium, no matter how physically close they are, do not share, do not relate, and there is no deep knowledge or mutual acceptance among them.

¿Conocemos de verdad al esposo, a la esposa, a los hijos, al amigo?

¿Qué cualidades podríamos señalar de cada uno de ellos? ¿Cómo podríamos saber cuál es el interés que tenemos por las personas que conviven con nosotros?

Do we truly know our husband, our wife, our children, our friend?

What qualities could we point out in each of them? How could we know our true interests we have for the people who live with us?

La Biblia

Juan y Andrés descubren a Jesús: Jn. 1, 35-42.

LOS AMIGOS

Un hombre es alguien cuando tiene amigos. Cuando se ha aislado de amigos y vecinos para vivir en su propio mundo, se da cuenta que su mundo es pequeño y que fuera todos viven una existencia que él no comprende ni sabe compartir. Entonces su situación se hace amarga y dolorosa. En cambio, cuando somos capaces de aceptar a los demás, nuestra inteligencia se abre y nuestro círculo de amigos va creciendo.

Para ser felices, e incluso para realizarnos en la vida, necesitamos tener amigos; alguien en quien poder confiar y con quien poder conversar. Necesitamos personas amigas con las que nos sintamos a gusto, y que sepamos que nos escuchan con interés, que nos tienen en cuenta, y que nos aceptan tal como somos.

- ¿Qué es un buen amigo?
- ¿Quién puede ser un buen amigo?
- ¿Por qué la amistad nos ayuda a realizarnos como personas?
- ¿Tiene algo que ver la amistad con la felicidad?

La Biblia

Amistad de David y Jonatán: 2 Sam 1, 23-27.

EXIGENCIAS DE LA AMISTAD

La amistad exige compartir. Cuando nos olvidamos de esta exigencia, la amistad es todavía muy superficial. Sólo cuando compartimos con los demás, nuestra unión es real y nuestra amistad es sincera.

The Bible

John and Andrew discover Jesus Jn. 1, 35-42

FRIENDS

A man becomes someone when he has friends. When he has isolated himself from friends and neighbors and lives in his own, world he realizes that his world is small, and that outside everyone else lives a life that he neither understands nor knows how to share. Then his situation becomes bitter and painful. On the other hand, when we are able to accept others, our mind opens and our circle of friends grows.

To be happy and even to fulfill ourselves in life, we need to have friends, and someone we can trust with whom we can talk too. We need friendly people with whom we feel comfortable, who we know will listen to us with interest, who take us into account, and who accept us just as we are

- What is a good friend?
- Who can be a good friend?
- Why does friendship help us grow as persons?
- Does friendship have anything to do with happiness?

The Bible

Friendship of David and Jonathan 2 Sam 1, 23-27

DEMANDS OF FRIENDSHIP

Friendship requires sharing When we forget this requirement, friendship is still very superficial Only when we share with others is our bond real and our friendship sincere.

Aprender a compartir nuestras cosas es fundamental para adquirir una sensibilidad frente a los problemas sociales que nos rodean, y para colaborar en la construcción

Learning to share our belongings is fundamental to develop sensitivity towards the social problems around us and to collaborate in the building.

de un mundo más justo. Empeñarnos en mantener en exclusividad lo nuestro es lo que más nos impide ver la necesidad de los demás y nos incapacita para ayudarles.

Otras exigencias de la amistad son: el ser leales, ser discretos, ser tolerantes, evitar las ofensas, perdonar los errores, corregir y aceptar la corrección, construir al amigo y dejarse construir por él.

¿Se puede ser amigo por interés egoísta?
 ¿Qué comparten entre sí los amigos?
 ¿Es importante la lealtad? ¿Por qué?
 ¿Qué cualidades debe tener una buena amistad?

La Biblia

Lealtad entre David y Jonatán: 1 Sam. 20, 1-42.

LA AMISTAD ES UN CAMINO ASCENDENTE

Al incorporarnos a un grupo (familia, amigos, sociedad) llevamos con nosotros cualidades y defectos que influirán en el grupo. (Tenemos cualidades que determinan nuestra manera de ser y un sinfín de posibilidades por adquirir que constituirán nuestra personalidad). A su vez, el grupo influirá en nosotros.

Todos tenemos valores que aportar a un grupo, pero también algo negativo que el grupo puede ayudarnos a superar. Nadie es tan completo que no tenga que adquirir nada, ni tan carente que no tenga nada que ofrecer.

Es importante que poco a poco vayamos descubriendo, las cosas positivas y negativas que hay en nosotros. También debemos conocer las cualidades y defectos de nuestros amigos para poder ayudarnos.

Debemos alegrarnos con las cualidades del compañero y no dar cabida a la envidia. Debemos comprender sus debilidades y no alegrarnos de su mal. Algunos compañeros o vecinos son callados y tímidos, sin embargo tienen otras cualidades; no los marginemos, suelen ser los más leales, tenderles la mano con

of a more just world. Clinging to keeping everything for ourselves is what prevents us most from seeing the needs of others, and makes us unable to help them.

Other demands of friendship are being loyal, being discreet, being tolerant, avoiding offense, forgiving mistakes, correcting and accepting correction. And building up the friend and allowing oneself to be built up by them.

Can someone be a friend out of selfish interest?
 What do friends share with each other?
 Is loyalty important? Why?
 What qualities should a good friendship have?

The Bible

Loyalty between David and Jonathan 1 Sam 20, 1-42

FRIENDSHIP IS AN UPWARD PATH

When we join a group, (family, friends, society) we bring with us qualities and defects that will influence the group. We have qualities that shape our way of being and countless possibilities still to be acquired that will form our personality. At the same time, the group will influence us.

We all have values to contribute to a group, but also something negative that the group can help us overcome. No one is so complete that they have nothing to learn, nor so lacking that they have nothing to offer.

It is important that little by little we discover the positive and negative things within us. We should also know the strengths and weaknesses of our friends so we can help each other.

We must rejoice in our companion's qualities and not give room to envy. We must understand their weaknesses and not take joy in their misfortune. Some companions or neighbors are quiet and shy, yet they have other qualities. Let us not exclude them, they are often the most loyal-extending a sincere hand means a lot to them. Let us not forget that we depend on one another.

sinceridad significa mucho para ellos. No olvidemos que unos dependemos de los otros. Cada uno puede hacer la felicidad o la desdicha de los otros. Cuando hay verdadera amistad, ésta asume la responsabilidad del destino del amigo.

En este camino de la amistad, Cristo invita a sus seguidores a sobrellevar los desfallecimientos del amigo, sus deficiencias que, aunque reales, no tienen valor a los

Each one can bring happiness or sorrow to others When there is true friendship, one assumes the responsibility for the destiny of the friend.

On this path of friendship, Christ invites his followers to:

- Bear the failings of the friend, their flaws, which though real, are not worth.

ojos del amor, construir al amigo y dejarse construir por él hasta la plena realización como personas, como seres libres, que juntos buscan la verdad, ser capaces de sacrificarse por el otro en el amor, en la amistad, hasta perder lo suyo, incluso la propia vida.

¿Qué es un camino ascendente?

Además de su sentido real, ¿se emplea esta imagen - camino ascendente- para significar otras realidades de la vida? ¿Cuáles?

¿La amistad puede decaer? ¿Por qué?

¿Qué se debe hacer para que una amistad crezca cada día más?

La Biblia

Rivalidad en la estima mutua: Rom. 12, 4-13.



in the eyes of love,

- to build up the friend and allow oneself to be built up by him until full realization as persons is achieved, as free beings who together seek the truth able to sacrifice for one another in love in friendship, even to the point of losing their own life.

What is an upward path? Besides its literal meaning, is this image, upward path, used to signify other realities in life? Which ones?

Can friendship decline? Why? What should be done for a friendship to grow more each day?

The Bible

Rivalry in mutual respect: Rom. 12, 4-13



DIGNIDAD DE LA PERSONA

LA PROPIA PERSONALIDAD

¿Quién soy yo? ¿Qué soy yo? ¿Qué sentido tiene mi vida? ¿Qué significa ser persona? Estas son preguntas que todos nos hacemos y que no pueden dejarnos indiferentes porque van unidas al deseo de ser felices.

La persona no es una cosa. Las cosas son buenas y útiles para el hombre. Las cosas se manejan, se utilizan. La persona jamás debe ser utilizada. "Valen más las personas que las cosas".

Tampoco es simplemente un cuerpo con sentidos. Los sentidos juegan un papel de primera importancia en el hombre y en la formación de su personalidad, pero en ningún momento los sentidos deben adueñarse de uno. Es fácil dejarse llevar por sensaciones agradables o desagradables, o por el estado de ánimo, pesimista, optimista, disgustado, etc. Sin embargo, lo peor que puede ocurrirle a un hombre o a una mujer es equivocarse en el objetivo de su vida y no desarrollar su personalidad. La persona no nace hecha, sino ha de ir construyendo su propia vida, desarrollando las cualidades de su ser y formando su propio carácter.

Se pueden formular las preguntas del texto.

¿En alguna ocasión valoramos más las cosas que las personas?

¿Pueden los sentimientos dominar la razón?

¿Cuándo?

La Biblia

El sentido de la vida: Sab. 7, 1-14.

DIGNITY OF THE PERSON

ONE'S OWN PERSONALITY

Who am I? What am I? What is the meaning of my life? What does it mean to be a person? These are questions we all ask ourselves and that cannot leave us indifferent because they are tied to the desire to be happy.

A person is not a thing. Things are good and useful for humans. Things are handled, used. A person must never be used. "People are worth more than things."

Neither is a person reduced to a body with senses. The senses play a fundamental role in the human being and in the formation of their personality, but at no point should the senses take control. It is easy to be carried away by pleasant or unpleasant sensations, or by one's mood—pessimistic, optimistic, upset, etc. However, the worst thing that can happen to a man or a woman is to be mistaken about the purpose of their life and not develop their personality. A person is not born fully formed, but must build their own life, develop the qualities of their being, and shape their own character.

The questions in the text can be asked.
Do we ever value things more than people?
Can feelings dominate reason? When?

The Bible

The meaning of life: Wis. 7, 1-14

SER PERSONA ES-VIVIR CON RESPONSABILIDAD

Ser persona es saberse importante; ser consciente de que nadie en la vida hará por mí lo que yo tenga que hacer; que soy alguien único e irreplicable; que tengo un mensaje propio que transmitir.

Ser persona es afrontar los acontecimientos con valentía, ser responsables de nuestros actos, reaccionar de manera propia, es luchar apoyándose en los demás pero sin esperar que ellos vengan a solucionar nuestros problemas.

El hombre y la mujer con personalidad no se dejan arrastrar por los demás, por la moda o propaganda, o por sus instintos primitivos. Por la misma razón respetan la libertad de los otros porque todos somos personas.

La inteligencia, la capacidad de criterio, la libertad, el amor son inherentes al hombre y lo constituyen superior al universo material.

Es a la vez, el hombre, constructor y responsable de su propio destino. Estos son los valores que caracterizan la dignidad de la persona.

¿Es importante ser persona humana?
 ¿Qué es lo que nos hace ser importantes?
 ¿Qué significa ser responsables de nuestros actos?
 ¿En qué ocasiones no actuamos con valentía y responsabilidad?

La Biblia

El buen entendimiento: Prov. 3, 13-26.

TODOS LOS HOMBRES ESTAN CONSTITUIDOS EN IGUAL DIGNIDAD

La dignidad del hombre no está en su riqueza, su prestigio, su poder, sus habilidades o el cargo que

TO BE A PERSON IS TO LIVE WITH RESPONSIBILITY

To be a person is to know that I am important; to be aware that no one in this life will do for me what I have to do for myself; that I am someone unique and unrepeatable; that I have a message of my own to share. To be a person is to face events with courage, to be responsible for our actions, to react in our own way, to fight relying on others but without expecting them to come and solve our problems.

A man or woman with personality does not let themselves be dragged by others, by fashion or propaganda, or by their primitive instincts. For the same reason, they respect the freedom of others because we are all persons.

Intelligence, the capacity to use judgment, freedom, and love are inherent to human beings and make them superior to the material universe.

At the same time the human being is both the builder and the one responsible for their own destiny. These are the values that characterize the dignity of the person.

Is it important to be a human person?
 What is it that makes us important?
 What does it mean to be responsible for our actions?
 In what situations do we fail to act with courage and responsibility?

The Bible

Good understanding: Prov. 3, 13-26

ALL HUMAN BEINGS ARE ENDOWED WITH EQUAL DIGNITY

A man's dignity does not lie in his wealth, his prestige, his power, his abilities or the position he holds

desempeña en la sociedad. La dignidad le viene al hombre por su propio ser de hombre, no por las investiduras que se añade.

Todos los hombres están constituidos en igual dignidad. Nadie puede quitar o disminuir la dignidad de un semejante. Todos tenemos el mismo origen y el mismo fin, y la vida es un don gratuito que todos hemos recibido sin merecerlo de antemano.

in society. Dignity comes to man from his very being as a human, not from the titles he adds to himself.

All human beings are endowed with equal dignity. No one can take away or diminish the dignity of another. We all have the same origin and the same destiny, and life is a free gift that we have all received without having earned it beforehand.

Ser persona es una gran cosa. Todos tenemos derecho a que se nos considere como tal.

¿Eso es verdad?

¿Hay personas más dignas que otras?

¿Se nos trata con dignidad en las oficinas públicas, en el transporte urbano, en los centros de salud, etcétera?

La Biblia

Grandeza del hombre: Sal. 8.

HEMOS SIDO CREADOS A IMAGEN DE DIOS

Los hombres, creyentes o no creyentes, están de acuerdo en que el hombre es el centro de todo el universo y que a él deben ordenarse la ciencia, la técnica y todos los bienes de la tierra. Pero, ¿por qué? Las distintas filosofías pretenden dar una respuesta. Entre si son contradictorias y dejan insatisfecho al hombre.

Hay en el fondo del ser humano un hambre que no se sacia con cosas materiales. Necesita de la belleza espiritual, de la paz interior y del amor hasta el infinito. Todo este mundo interior le hace intuir un misterio y un fundamento divino de la dignidad humana.

A partir de ese hallazgo se comprende la expresión del Génesis "Dios creó al hombre a su imagen y semejanza" y advertimos que la mejor huella de Dios es el hombre mismo (Gn. 1, 27).

La imagen de Dios en el hombre se manifiesta en su capacidad de relación y diálogo; en su poder creativo, en el señorío sobre los demás seres.

Being a person is a great thing. We all have the right to be considered as such.

Is that true?

Are there people more worthy than others?

Are we treated with dignity in public offices, on urban transport, in health centers, etc.?

The Bible

Greatness of man: Ps. 8

WE HAVE BEEN CREATED IN THE IMAGE OF GOD

Men, whether believers or non-believers, agree that man is the center of the entire universe and that science, technology, and all the goods of the earth must be ordered for his benefit. But why? Different philosophies attempt to provide an answer. Among themselves, they are contradictory and leave man unsatisfied.

Deep within the human being there is a hunger that cannot be satisfied with material things. He needs spiritual beauty, inner peace, and unlimited love. This whole inner world leads him to sense a mystery and a divine foundation of human dignity.

From that discovery, the expression in Genesis "God created man in His own image and likeness" can be understood, and we realize that the best trace of God is man himself (Gen. 1:27).

The image of God in man is manifested in his capacity for relationship and dialogue; in his creative power, in his dominion over other beings.

¿En qué somos imagen y semejanza de Dios?
¿Actuamos con dignidad?
¿Cuándo deshonramos nuestra condición de personas?

La Biblia

Imagen de Dios: Gén. 1, 26-31.

In what way are we the image and likeness of God?
Do we act with dignity?
When do we dishonor our condition as persons?

The Bible

Image of God: Gen. 1:26–31

SOMOS FAMILIARES DE DIOS

Dios nos revela su intimidad al comunicarnos su plan sobre nosotros soñado desde siempre: "Hemos recibido un Espíritu que nos hace hijos y nos permite llamar a Dios Padre... Si somos hijos, también herederos: herederos de Dios y coherederos con Cristo" (Rom. 8, 15-17). Unidos a Cristo por voluntad de Dios estamos destinados a resucitar con El.

Según este plan de Dios no podemos admitir discriminación racial, ni diferencia entre hombre y mujer, ni inferioridad de personas, ni subestimación de minusválidos (Gál. 3, 28).

Cada persona expresa algo de Dios. Para captar este mensaje es necesario ver con el corazón. Lo profundo del ser queda invisible a los ojos: "Bienaventurados los limpios de corazón porque ellos verán a Dios" (Mt. 5,8). El "otro", nuestro hermano, merece que lo miremos, aún con sus defectos, como aquel con quien se ha identificado Cristo (Mt. 25, 40).

Mirar al otro como persona es hacerlo persona. Esto significa valorarlo por encima de lo que hace o deja de hacer y hacerle sentir que necesitamos de él. Significa preocuparse porque crezca y se desarrolle tal como es.

¿En qué sentido decimos que somos familia de Dios?

Delante de Dios, ¿nos diferencian las razas, el sexo, las clases sociales, el nivel intelectual, los defectos físicos...?

¿Por qué nosotros hacemos tantas distinciones y discriminaciones?

La Biblia

Somos familia de Dios: Ef. 2, 11-22.

WE ARE GOD'S FAMILY

God reveals His intimacy to us by communicating His eternal plan for us: "We have received a Spirit that makes us children and allows us to call God Father... If we are children, then we are also heirs: heirs of God and co-heirs with Christ" (Rom. 8:15–17). United with Christ by God's will, we are destined to rise with Him.

According to this divine plan, we cannot accept racial discrimination, inequality between man and woman, inferiority of any person, or the undervaluing of people with disabilities (Gal. 3:28). Each person expresses something of God. To grasp this message, we must see with the heart. The depths of a being remain invisible to the eyes: "Blessed are the pure in heart, for they shall see God" (Mt. 5:8).

The "other," our brother or sister, deserves to be seen—even with their flaws—as someone with whom Christ has identified Himself (Mt. 25:40). To look at another as a person is to make them a person. This means valuing them above what they do or fail to do, and making them feel that we need them. It means caring that they grow and develop just as they are.

In what sense do we say that we are God's family? Before God, do race, sex, social class, intellectual level, or physical disabilities make a difference? Why do we make so many distinctions and discriminations?

The Bible

We are God's family: Ephesians 2:11–22

LAS DIFERENCIAS ENTRE LAS PERSONAS

Sucede a menudo que encontramos personas que a primera vista nos simpatizan. Coinciden con nuestros gustos, nuestra manera de pensar o actuar. Otras personas, en cambio, las vemos desde el primer momento como extrañas. Hará falta un esfuerzo de superación personal para lograr una buena comunicación.

Las diferencias individuales son buenas y necesarias, enriquecen el campo de las relaciones. Las distintas ideologías, tendencias políticas o credos religiosos, jamás deben enemistarnos. La persona es más importante que su modo de pensar. Debe-

DIFFERENCES BETWEEN PEOPLE

It often happens that we meet people who, at first glance, we find likable. They share our tastes, our way of thinking or acting. Others, on the other hand, seem strange to us from the very beginning. It takes personal effort to achieve good communication.

Individual differences are good and necessary; they enrich the field of relationships. Different ideologies, political leanings, or religious beliefs should never turn us into enemies. The person is more important than their way of thinking.

mos respetarnos y convivir armoniosamente, no tanto por pertenecer a un mismo partido o club, como por ser vecinos y seres humanos.

¿Existen personas tan excelentes que no tengan algo que corregir, o personas tan malas que no tengan algo bueno?

¿Por qué no vemos lo bueno que tienen las personas que nos caen mal?

¿Qué significa que la persona vale más que su modo de pensar y de actuar?

La Biblia

El Espíritu de Dios une a lo disperso: Hech. 2, 1-11.

EL RESPETO POR LA PERSONA Y TODO LO QUE ELLA ES

Hemos de respetar en nuestros compañeros su cuerpo, sus pertenencias, su fama, su ideología, sus sentimientos y sobre todo su libertad.

El cuerpo humano no es un elemento accidental en la persona. Nuestro cuerpo nos vincula al universo material y nos permite comunicarnos con los demás. El cuerpo pertenece a la esencia del hombre, por eso debemos respetarlo. No podemos ultrajar el cuerpo sin degradar la persona. El cuerpo no puede ser utilizado sólo para el placer, ni exaltarlo como valor supremo, ni tampoco hacerlo causa de sufrimiento.

El respeto a la persona implica no reservarse en uso exclusivo lo superfluo cuando a otros les falta lo más necesario. Por otra parte, el fraude viola el derecho de los demás y dificulta un orden justo en la sociedad. La calumnia, la murmuración o el desprecio daña a la persona más que el robo y la estafa.

"El mundo entero no es bueno si no es para todos". Eso es valedero en relación a bienes materiales: el sustento, la salud, la vivienda; pero también al derecho a la educación, la credibilidad y la libertad de

We should respect one another and live together harmoniously, not so much because we belong to the same party or club, but because we are neighbors and human beings.

Are there people so excellent that they have nothing to improve, or people so bad that they have nothing good?

Why don't we see the good in the people we don't get along with?

What does it mean that a person is worth more than the way they think or act?

The Bible

God's Spirit unites what is scattered: Acts 2:1-11

RESPECT FOR THE PERSON AND ALL THAT THEY ARE

We must respect in our companions their body, their belongings, their reputation, their ideology, their feelings, and above all, their freedom. The human body is not an accidental element of the person.

Our body connects us to the material universe and allows us to communicate with others. The body is part of the essence of the human being; therefore, we must respect it. We cannot degrade the body without degrading the person. The body must not be used solely for pleasure, nor exalted as the supreme value, nor made a cause of suffering.

Respect for the person means not keeping for oneself what is superfluous when others lack what is essential. Furthermore, fraud violates the rights of others and hinders a just order in society. Slander, gossip, or contempt harm the person more than theft or swindling.

"The whole world is not truly good unless it is good for everyone." This applies to material goods—food, health, housing—but also to the right to education, credibility, and freedom of thought and expression. Love

pensamiento y de expresión. El amor supera toda obligación, respeta la libertad de todos sin forzar ni esclavizar a nadie.

¿Se respeta hoy a la persona?

¿Qué atropellos son más notorios en nuestra sociedad?

¿En qué manera atentan contra la persona la murmuración y el "bochinche"?

La Biblia

El amor no causa mal al prójimo: Rom. 13, 8-14.

goes beyond all obligation bbn, respecting everyone's freedom without forcing or enslaving anyone.

Is the person respected today?

What are the most notorious abuses in our society?

In what ways do gossip and "chit-chat" harm the person?

The Bible

Love does no harm to the neighbor: Rom. 13:8–14.

SU LIBERTAD

EL SER HUMANO ES LIBRE

La característica fundamental que distingue al ser humano de los demás seres es su capacidad de observar con sentido crítico, decidir conforme a su criterio y actuar con toda responsabilidad. Esto es lo que entendemos por libertad.

Cada uno de nosotros experimentamos que somos seres libres cuando opinamos sin que nadie pueda hacernos cambiar de pensar; cuando escogemos algo o queremos a alguien atraídos interiormente, sin que nadie lo pueda imponer ni impedir; cuando nos empeñamos en conseguir lo que ambicionamos a pesar de las dificultades y oposiciones.

LA LIBERTAD DEL SER HUMANO SUFRE

¿En qué sentido decimos que el hombre es libre?
 ¿Hasta qué punto es necesario conocer para ser libres?
 ¿Hasta qué punto es necesario el sentido crítico para ser libres?

La Biblia

Luchar y elegir en libertad: Mt. 4, 1-11

COACCION

Sabemos que el hombre es un ser libre, no obstante se siente coaccionado por mil presiones. Esta situación nos hace estar ansiosos por conseguir la aspiración fundamental de la persona. Quisiéramos siempre tener una mayor libertad. Libertad de pensar a mi modo, decir lo que pienso, realizar lo que es mi ilusión, llegar a ser lo que deseo, superando todos los inconvenientes.

SU LIBERTAD

THE HUMAN BEING IS FREE

The fundamental characteristic that distinguishes human beings from all other creatures is their ability to observe with a critical sense, make decisions according to their own judgment, and act with full responsibility. This is what we understand as freedom.

Each of us experiences that we are free when we express our opinions without anyone being able to change our way of thinking; when we choose something or love someone out of an inner attraction, without anyone being able to impose it or prevent it; when we strive to achieve what we long for, despite difficulties and opposition.

In what sense do we say that human beings are free?
 To what extent is it necessary to have knowledge in order to be free?
 To what extent is critical thinking necessary to be free?

The Bible

To struggle and choose in freedom: Mt. 4:1-11

HUMAN FREEDOM UNDER COERCION

We know that human beings are free, yet they often feel pressured by countless forces. This situation makes us long for the fundamental aspiration of the person: freedom. We would always like to have greater freedom—freedom to think in our own way, to say what we think, to pursue what inspires us, to become what we desire overcoming all obstacles.

¿Ser libre significa no tener ninguna limitación?
 ¿Qué fuerzas interiores y exteriores presionan nuestra voluntad?
 ¿Qué cosas violentan la libertad en nuestra sociedad?

La Biblia

Coacción de los instintos: Rom. 7, 14-25.

EL HOMBRE HA DE EDUCARSE EN LA LIBERTAD

La libertad es una escalada lenta y progresiva cuya cima hay que conquistar con esfuerzo y tesón. Nadie llega en helicóptero. Un primer plano en la libertad es la meramente física, que pretende poder hacer lo que uno quiera sin que nadie nos lo impida. La segunda etapa sería la libertad psicológica por la que llegamos a ser dueños de nuestros deseos, caprichos y apetencias. La cima está en ser capaces de hacer lo que realiza integralmente al hombre. Para no quedarnos en la ladera es preciso un entrenamiento. Debemos educar nuestra libertad.

Ser libres significa aceptar la responsabilidad de nuestros actos. El futuro está en nuestras manos, la mutua coexistencia lleva consigo derechos y deberes. Con demasiada frecuencia exigimos, especialmente los jóvenes, el cumplimiento de nuestros derechos, olvidando que nuestros deberes son los derechos de los demás.

En nuestro esfuerzo por conquistar la libertad hemos de sobreponernos a todas las presiones exteriores e interiores, vencer el miedo, disipar la oscuridad de la ignorancia y buscar en todo momento la verdad. Dice Juan en su Evangelio "La verdad les hará libres" (8, 32).

Does being free mean having no limitations?
 What internal and external forces put pressure on our will?
 What things violate freedom in our society?

The Bible

Coercion of instincts: Rom. 7:14-25.

HUMAN BEINGS MUST BE EDUCATED IN FREEDOM

Freedom is a slow and progressive climb whose summit must be conquered with effort and determination. No one reaches it by helicopter. A first level of freedom is merely physical, seeking to be able to do whatever one wants without anyone preventing it. The second stage would be psychological freedom, by which we become masters of our desires, whims, and cravings. The summit lies in being able to do what fully fulfills a human being. To avoid remaining on the slope, training is necessary. We must educate our freedom.

To be free means accepting responsibility for our actions. The future is in our hands; mutual coexistence entails both rights and duties. Too often, especially among the young, we demand the fulfillment of our rights, forgetting that our duties are the rights of others.

In our effort to conquer freedom, we must rise above all external and internal pressures, overcome fear, dispel the darkness of ignorance, and seek truth at all times. John says in his Gospel, "The truth will set you free" (8:32).

¿Libertad es hacer todo lo que uno quiere?
Indicar a los hijos lo que tienen que hacer y cómo deben hacerlo, ¿ayuda o entorpece la educación de su responsabilidad?

La Biblia

Libertad en la verdad: Jn. 8, 31-34.

¿Does freedom means doing everything one wants?
Telling children what they have to do and how they should do, does it help or hinder the education of their responsibility?

The Bible

Freedom in the truth: Jn. 8:31-34.

LA CAPACIDAD DE ELEGIR

Toda libertad significa una elección, unas veces entre el bien y el mal, otras entre aspiraciones legítimas. En todo caso siempre es difícil. Las mismas realidades creadas: el dinero, el poder, el placer, cuando se apartan de los caminos de Dios, se convierten en poderes que esclavizan al que fue creado a imagen de Dios, dueño y señor de lo creado.

Cuando en el corazón del hombre anida un desmesurado deseo de poder o de tener seguridades se produce un círculo vicioso en el orden social que "parcialmente proviene de las mismas tensiones de las estructuras, económicas, políticas y sociales, pero más radicalmente procede de la soberbia y egoísmo del hombre que pervierte nuevamente el ambiente social" (Vaticano II, La Iglesia en el Mundo, 25).

No podemos explicarnos la existencia del mal y no obstante con demasiada frecuencia echamos la culpa a Dios de acontecimientos y desgracias particulares y colectivas que tienen su causa en el mal uso que el hombre hace de su libertad. Dios siempre fiel, respeta la libertad del hombre hasta sus últimas consecuencias. El ser humano puede hacer feliz o desgraciado su porvenir en el tiempo y en la eternidad. Así se presenta el hombre en toda su dignidad y responsabilidad.

¿Somos conscientes de que la elección de algo, bueno o malo, nos limita con respecto a otras cosas igualmente buenas o malas?

¿Aceptamos nuestras limitaciones?

¿Aceptamos las limitaciones de los demás?

¿Significa esto que nos conformamos a seguir siempre como somos actualmente, sin esforzarnos por mejorar?

¿Somos libres ante cada elección cuando no escogemos lo que más nos agrada sino lo que beneficia a los demás?

La Biblia

Libertad responsable: 1 Cor. 10, 23-33.

THE CAPACITY TO CHOOSE

All freedom means making a choice—sometimes between good and evil, other times between legitimate aspirations. In every case, it is always difficult. Created realities themselves—money, power, pleasure—when diverted from God’s ways, become forces that enslave the one who was created in God’s image, master and steward of creation.

When an excessive desire for power or security takes root in the human heart, a vicious circle is produced in the social order which “partly stems from the very tensions within economic, political, and social structures, but more radically proceeds from the pride and selfishness of man, which once again corrupt the social environment” (Vatican II, The Church in the Modern World, 25).

We cannot fully explain the existence of evil, and yet all too often we blame God for particular and collective events or misfortunes whose true cause lies in the misuse of human freedom. God, always faithful, respects human freedom to its ultimate consequences. The human being can make their future happy or miserable—in time and in eternity. This is how humanity stands, in all its dignity and responsibility.

Are we aware that choosing something good or bad limits us in regard to other things, equally good or bad?

Do we accept our limitations?

Do we accept the limitations of others?

Does this mean that we resign ourselves to always remain as we are now, without striving to improve?

Are we truly free in each choice when we do not choose what pleases us most, but rather what benefits others?

The Bible

Responsible Freedom: 1 Cor. 10:23-33

**UN FALSO CONCEPTO DE LIBERTAD
PUEDE CONVERTIRNOS EN TIRANOS**

Todos hemos presenciado en la historia acontecimientos monstruosos dictados por la tiranía de un hombre: Nerón, Lenin, Hitler. En la actualidad, demasiado a

**A FALSE CONCEPT OF FREEDOM CAN
TURN US INTO TYRANTS**

We have all witnessed, throughout history, monstrous events dictated by the tyranny of a single man: Nero, Lenin, Hitler. Today, far too often

menudo, la prensa nos informa de atropellos y violencias que hombres o grupos sin escrúpulos/cometen impunemente en nombre de la ley, del progreso o por mantener sus intereses económicos y políticos.

No es menos monstruosa toda acción que, aún en pequeña escala, humilla y atenta contra la dignidad humana: burlarnos de los demás, imponernos a ellos, privarles de sus derechos, instrumentalizarlos, prostituir su cuerpo, torturarlos, engañarlos, desacreditar su honor... Por el mal uso de la libertad el hombre resulta tirano de sus propios hermanos.

El primer esclavo de la tiranía del hombre es el mismo hombre. El egoísmo, la envidia, la lujuria, la ira dominan al hombre hasta el punto de no ser dueño de sí mismo. La libertad mal comprendida engendra ambición de tener, de poder y de prestigio, a costa de lo que sea y de quien sea. Esta situación hace al hombre inhumano, autosuficiente y dominador de sus hermanos.

El pecado aparece desde el principio, no sólo como elección del mal, sino especialmente como la negación de la propia realización humana.

¿Qué casos conocemos en los que abiertamente se atropellan los derechos de las personas?

A nivel de vida familiar,
a nivel del trabajo,
a nivel de nuestra comunidad,
a nivel de nuestro país,
a nivel internacional.

¿Somos responsables de estos atropellos?

La Biblia

Pablo defiende la libertad de los convertidos del paganismo: Gál. 2, 1-16.

the press informs us of abuses and acts of violence committed with impunity by unscrupulous individuals or groups in the name of the law, progress, or the preservation of their economic and political interests.

No less monstrous are all actions that though on a smaller scale humiliate and violate human dignity: mocking others, imposing ourselves on them, depriving them of their rights, using them as tools, exploiting their bodies, torturing them, deceiving them, discrediting their honor... Through the misuse of freedom, a person becomes a tyrant over their own brothers and sisters.

The first slave of a person's tyranny is the person themselves. Selfishness, envy, lust, and anger dominate them to the point where they are no longer masters of their own being. Misunderstood freedom breeds ambition for possessions, power, and prestige no matter the cost or who is harmed in the process. This condition makes a person inhuman, self-sufficient, and domineering over others.

Sin appears from the very beginning, not only as the choice of evil, but especially as the denial of one's own human fulfillment.

What cases do we know in which people's rights are openly violated?
At the family life level,
at the workplace level,
at the level of our community,
at the level of our country,
at the international level.
Are we responsible for these violations?

The Bible

Paul defends the freedom of converts from paganism: Galatians 2:1-16

FREEDOM IS A GIFT FROM GOD AND JESUS SHOWS US THE WAY TO ATTAIN IT

LA LIBERTAD ES UN DON DE DIOS Y
JESUS NOS SEÑALA EL CAMINO PARA
ALCANZARLA

La libertad es el don más grande que hemos recibido de Dios, una libertad sin condiciones. Dios acepta el riesgo de esta libertad de los hombres. Aquí se funda la dignidad del ser humano y a la vez su gran tragedia.

La tiranía le viene al hombre de los sentimientos de su propio corazón: "Del corazón proceden los malos deseos, asesinatos, adulterios, inmoralidad sexual, robos,

Freedom is the greatest gift we have received from God, a freedom without conditions. God accepts the risk of this human freedom. Here lies the foundation of human dignity and at the same time its great tragedy.

Tyranny comes to human beings from the feelings of their own heart: "From the heart come evil desires, murders, adulteries, sexual immorality, thefts,



II

HOMBRE Y MUJER

Al determinar el campo específico de la relación hombre-mujer descubrimos en la sexualidad una fuente generadora de comunicación, de amor y de vida.

II

MAN AND WOMAN

By defining the specific realm of the man-woman relationship, we discover in sexuality a generative source of communication, love, and life.

LA SEXUALIDAD

CRIATURA DE DIOS

Debemos la existencia nuestros progenitores, y todos sabemos cómo se transmite la vida. Pero la vida en sí sigue siendo un enigma. Asimismo, lo es el origen del género humano. Hoy todavía hay personas que insisten en dar a la Biblia un sentido literalista y rechazan la idea de que el ser humano pueda haberse desarrollado progresivamente de otros seres animales.

La Biblia no es un libro de Ciencias Naturales y por lo tanto no debemos exigir de ella una explicación que pertenece, y en el futuro nos la darán, la paleontología y la antropología. La Biblia nos transmite la intuición de la fe y afirma como verdad fundamental que el ser humano es criatura de Dios. No intenta hablar del modo como fue creado, sino de la especial intención de su Creador de honrarlo y distinguir- lo por encima de las demás criaturas. La evolución no está excluida del plan de Dios y procede de El mismo.

De la misma manera deberá tenerse en cuenta, no tanto la forma descriptiva de la creación de la mujer en el capítulo 1 62 del Génesis, como la intención con que fueron escritos estos relatos. Dios creó al ser humano: varón y mujer (Gén. 1,27). No habla de cómo apareció la mujer. El sueño de Adán y la transformación de la costilla hablan de la igualdad del hombre y la mujer. Ambos son de la misma naturaleza y están destinados a la unidad de amor en el matrimonio.

Aceptar el evolucionismo, o sea que las cosas y animales han evolucionado de unas a otras, ¿significa que Dios no es creador de todas ellas?

Los nuevos descubrimientos de la ciencia ¿pueden estar en contradicción con la Biblia? ¿Por qué?

SEXUALITY

CREATURE OF GOD

We owe our existence to our parents, and we all know how life is transmitted. But life itself remains a mystery. So does the origin of the human race. Even today, there are people who insist on giving the Bible a literalist interpretation and reject the idea that the human being may have progressively developed from other animal beings.

The Bible is not a book of Natural Sciences, and therefore we should not demand from it an explanation that belongs to paleontology and anthropology, and which, in the future, they will provide us. The Bible conveys the intuition of faith and affirms as a fundamental truth that the human being is a creature of God. It does not attempt to speak of the manner in which man was created, but of the Creator's special intention to honor and distinguish him above all other creatures. Evolution is not excluded from God's plan and proceeds from Him Himself.

In the same way, we must take into account not so much the descriptive form of the creation of woman in Genesis chapter 1–2, as the intention with which these accounts were written. God created the human being: male and female (Gen. 1:27). It does not speak of how woman appeared. Adam's sleep and the transformation of the rib speak of the equality of man and woman. Both are of the same nature and are destined for unity in love within marriage.

Does accepting evolution that is, that things and animals have evolved from one to another mean that God is not the creator of them all? Can new scientific discoveries contradict the Bible?

¿Un animal puede evolucionar hasta adquirir un ser espiritual, con conciencia y uso de razón, o vemos en la creación del hombre una voluntad expresa de Dios?

Why?

Can an animal evolve to acquire a spiritual being, with conscience and the use of reason, or do we see in the creation of man an express will of God?

La Biblia

Dios es nuestro creador: Sal. 100 (99).

NO ES BUENO QUE EL HOMBRE ESTE SOLO

Cuando Génesis 2, 18 dice "no es bueno que el hombre esté solo" se significa que el ser humano está orientado más allá de sí mismo. Es esencialmente un ser que hace referencia a otro. Esta relación afecta a lo esencial de la naturaleza humana y sólo en esa armonía de hombre y mujer el ser humano llega a realizarse. "Esta sociedad de hombre y mujer es la expresión primera de la comunión de personas humanas. El hombre es, en efecto, por su íntima naturaleza un ser social y no puede vivir ni desplegar sus cualidades sin relacionarse con los demás" (Gaudium et Spes, No. 12). La realización de cada persona se da en la Comunidad.

¿De cuántas formas hombre o mujer se encuentran solos?

¿Cuándo y por qué razones nos aislamos de los demás?

¿Esto nos hace bien?

¿Por qué necesitamos de los demás?

La Biblia

Hueso de mis huesos: Gén. 2, 18-25.

IGUALES Y DIFERENTES

Ser hombre o ser mujer no marca una diferencia absoluta e intrínseca. Existen sin embargo en cada uno características y realidades diferentes, lo cual no

The Bible

God is our Creator: Ps. 100 (99).

IT IS NOT GOOD FOR MAN TO BE ALONE

When Genesis 2:18 says, "It is not good for man to be alone," it means that the human being is oriented beyond himself. He is essentially a being who refers to another. This relationship touches the very essence of human nature, and only in the harmony between man and woman does the human being come to fulfillment. "This partnership of man and woman is the first expression of the communion of human persons. For the man, indeed, by his intimate nature is a social being and cannot live nor develop his qualities without relating to others" (Gaudium et Spes, No. 12). The fulfillment of each person takes place in Community.

In how many ways do man or woman find themselves alone?
 When and for what reasons do we isolate ourselves from others?
 Does this do us good?
 Why do we need others?

The Bible

Bone of my bones: Gen. 2:18-25.

EQUAL AND DIFFERENT

Being a man or being a woman does not mark an absolute and intrinsic difference. However, each one has distinct characteristics and realities, which does not mean that one is superior to the other. Neither man nor woman, by themselves, are capable of expressing the

significa que uno sea superior al otro. Ni siquiera son capaces, ni el hombre ni la mujer por sí solos, de expresar toda la riqueza de lo humano hasta que los dos se concretan en una relación profunda (Gén. 2, 24). Mujer y hombre se complementan. Ambos tienen los mismos derechos y deberes. Ambos participan de la misma dignidad.

full richness of the human until the two are united in a profound relationship (Gen. 2:24). Woman and man complement each other. Both have the same rights and duties. Both share the same dignity.

Cuando nace un bebé todos quieren saber si es niño o niña. Desde el primer momento, se sabe cuál es su sexo, pero ser hombre o mujer es todo un proyecto de vida, algo que se va realizando. Todos tenemos grandes posibilidades, que será necesario desarrollar tanto en lo físico como en la intelectual y afectivo.

¿Creen los hombres que son algo superiores a las mujeres? ¿En qué y por qué?
 ¿Hay en el modo de ser del hombre y la mujer algunas diferencias?
 ¿Es bueno que existan estas diferencias o no debiera haberlas? ¿Por qué?

La Biblia

Poema a la mujer perfecta: Pro. 31, 10-31.

EVOLUCION EN LA ADOLESCENCIA

Alrededor de los 12 años, unos antes, otros después, el cuerpo humano produce unas sustancias químicas especiales que se llaman hormonas y que causan cambios notables, regulando cuidadosamente nuestro crecimiento, nuestra talla, nuestro aspecto corporal, nuestra madurez sexual.

En las niñas, el cambio más visible está en el desarrollo de los pechos. Aparece vello en las axilas y alrededor de la vulva. Les llega, primero con irregularidad, luego cada mes, la menstruación. Ese flujo de sangre perturba a la niña que no fue instruida debidamente. El "período" altera levemente el organismo y el estado de ánimo. Cuando esto ocurre debemos alegrarnos. Significa que la muchacha se está haciendo mujer y un día podrá ser madre.

En los niños, el cambio producido por las hormonas se efectúa algo más tarde y más lentamente que en las niñas. Cambia el tono de voz, aparece pelo nuevo en distintas partes del cuerpo. Durante la pubertad

When a baby is born, everyone wants to know whether it is a boy or a girl. From the very first moment, the baby's sex is known, but being a man or a woman is an entire life project, something that is gradually brought to fulfillment. We all have great potential that must be developed physically, intellectually, and emotionally.

Do men believe they are somewhat superior to women?
 In what and why?
 Are there any differences in the way of being between man and woman?
 Is it good that these differences exist, or should there be none? Why?

The Bible

Poem to the perfect woman: Prov. 31:10–31.

EVOLUTION IN ADOLESCENCE

Around the age of 12, some earlier, others later, the human body produces special chemical substances called hormones, which cause notable changes, carefully regulating our growth, height, physical appearance, and sexual maturity.

In girls, the most visible change is the development of the breasts. Hair appears in the armpits and around the vulva. Menstruation begins first irregularly, then each month. This flow of blood can disturb a girl who has not been properly instructed. The "period" slightly affects the body and mood. When this occurs, we should rejoice. It means that the young girl is becoming a woman and one day will be able to be a mother.

In boys, the change produced by hormones occurs somewhat later and more slowly than in girls. The tone of the voice changes, and new hair appears in different parts of the body. During puberty, he will be surprised by his first nocturnal emissions. This is

le sorprenderán las primeras poluciones nocturnas. Esto es enteramente normal y saludable. Son señales de un desarrollo que lo conducirá hasta ser hombre plenamente.

Junto a estos fenómenos fisiológicos, el varón se complace en su fuerza y destreza, la mujer en lo delicado y armonioso de su figura. No obstante, en la adolescencia se experimentan dificultades en la apropiación del cuerpo que le hacen sentirse incómodo, desconcertado e inseguro.

entirely normal and healthy. They are signs of a development that will lead him to become a fully grown man.

Along with these physiological phenomena, the male takes pleasure in his strength and skill, and the female in the delicacy and harmony of her figure. Nevertheless, during adolescence one may experience difficulties in accepting one's body, which can cause feelings of discomfort, confusion, and insecurity.

- ¿Hablamos con los hijos sobre este tema o es tabú?
- ¿Hablamos de este tema con los papás o preferimos hacerlo con los compañeros?
- ¿Tenemos miedo a tratar estos fenómenos físicos y psicológicos?
- ¿Cuáles pueden ser las consecuencias de no afrontar esta problemática?
- ¿Qué podemos hacer?

La Biblia

Desarrollo del cuerpo humano: Cant. 2, 10-14.

LA AMISTAD EN LOS GRUPOS DE ADOLESCENTES

En esta época los muchachos tienden a desprenderse de la excesiva protección familiar y se amparan en el "combo" o en la amistad del pequeño grupo de muchachos y muchachas por separado, porque hallan que ellos son rudos y ellas necias, y prefieren evitar el trato; pero pronto aparece una atracción mutua que les lleva a formar grupos mixtos donde se sienten a gusto y donde pueden y deben aprender a estimarse y respetarse.

La formación de estos grupos y la relación de unos grupos con otros, es fundamental en el desarrollo equilibrado de la afectividad, y marca una etapa decisiva que no debe abreviarse aun cuando la atracción se centre en un compañero o compañera en particular. A cada etapa hay que darle su tiempo.

En estas relaciones se forja la auténtica amistad, se aprende a compartir, se profundiza en el conocimiento y en los valores de los demás. Juntos, los jóvenes buscan múltiples formas de comunicación, se complacen en la mutua compañía, se entusiasman con el deporte, juntos

- Should we talk with our children about this topic or is it taboo?
- Do we discuss this topic with our parents, or do we prefer to talk with our peers?
- Are we afraid to address these physical and psychological changes?
- What could be the consequences of not facing this issue?
- What can we do?

The Bible

Development of the human body: Song of Songs 2:10-14

FRIENDSHIP IN ADOLESCENT GROUPS

At this stage, young people tend to break away from excessive family protection and take refuge in their "clique" or the friendship of small groups of boys and girls separately, because they find that boys are rough and girls are stubborn, and they prefer to avoid interaction; but soon a mutual attraction appears that leads them to form mixed groups where they feel comfortable and where they can and should learn to appreciate and respect each other.

The formation of these groups and the relationship between them is fundamental to the balanced development of affection, and marks a decisive stage that should not be rushed, even when the attraction focuses on a particular boy or girl. Every stage needs its own time.

In these relationships, true friendship is forged, sharing is learned, and a deeper understanding and appreciation of others' values develops. Together, young people seek multiple ways of communication, enjoy each other's company, get excited about sports, share

se ilusionan por lo bello y noble, juntos se indignan ante la injusticia.

¿Es bueno o es perjudicial que los adolescentes y los jóvenes tengan sus grupos de amigos? ¿Por qué?
¿Cuál creemos que debe ser la actitud de los padres con sus hijos respecto a esos grupos?
Los largos encuentros con el grupo ¿son una pérdida de tiempo?

dreams about beauty and nobility, and get outraged by injustice.

Is it good or harmful for adolescents and young people to have their own groups of friends? Why?
What do we believe should be the parents' attitude toward their children regarding these groups?
Are long gatherings with the group a waste of time?

¿Cualquier grupo fomenta la verdadera amistad?
Si no se dan los grupos de amigos ¿qué debiéramos hacer para que se den?

La Biblia

Los Doce y algunas mujeres forman el grupo de Jesús:
Lc. 8, 1-3.

AMBIENTES PELIGROSOS

Pero también el futuro de los adolescentes está amenazado por la manipulación de algunos adultos o del propio ambiente. Se hallan en peligro los jóvenes, al notar los primeros síntomas del amor, cuando afirman que amor y deseo es una misma realidad; cuando reducen el amor a mero complejo biológico; cuando confunden amor con atracción sexual o lo mezclan con sentimientos románticos; cuando jugando y buscándose en pequeños amoríos se incapacitan para amar, que es "darse"; cuando a causa de imágenes y ritmos motrices que aceleran la función hormonal pierden el dominio y autocontrol imaginativo, sensorial y volitivo.

Para contrarrestar este ambiente y conseguir el equilibrio, tanto de la persona como de las relaciones con los demás, es necesaria la autoeducación y afirmación de la propia sexualidad. Esta conlleva el desarrollo de las características temperamentales y físicas de las personas, así como el desarrollo armónico de la capacidad genital, superando la masturbación que violenta la propia naturaleza y desvía las motivaciones hacia el egoísmo. Debe, por otra parte, ayudarse con estímulos morales positivos y con la misma relación entre compañeros mantenida a un nivel de amistad.

Does any group foster true friendship?
If friend groups don't form, what should we do to encourage their formation?

The Bible

The Twelve and some women form Jesus' group: Luke 8:1-3.

DANGEROUS ENVIRONMENTS

But the future of adolescents is also threatened by manipulation from some adults or by the environment itself. Young people are in danger when they notice the first signs of love and claim that love and desire are the same reality; when they reduce love to a mere biological complex; when they confuse love with sexual attraction or mix it with romantic feelings; when, playing and seeking small romances, they become incapable of loving, which means "giving oneself"; when, due to images and motor rhythms that accelerate hormonal function, they lose control over their imagination, senses, and willpower.

To counteract this environment and achieve balance, both personally and in relationships with others, self-education and affirmation of one's own sexuality are necessary. This involves developing people's temperamental and physical characteristics, as well as the harmonious development of genital capacity, overcoming masturbation that violates one's own nature and diverts motivations toward selfishness. Furthermore, it should be supported by positive moral encouragement and by maintaining peer relationships at a level of friendship.

¿Con qué peligros pueden encontrarse los adolescentes y los jóvenes en su ambiente?

Ante estos peligros ¿qué se debe hacer?

¿Los padres deben:

- impedir que sus hijos salgan de casa,
- darles absoluta libertad,
- mantener un control,
- fomentar una confianza mutua?

En cualquier caso ¿cómo hacerlo o en qué consistiría?

What dangers might adolescents and young people encounter in their environment?

In the face of these dangers, what should be done?

Should parents:

- prevent their children from going out,
- give them absolute freedom,
- maintain control,
- foster mutual trust?

In any case, how should this be done or what would it consist of?

La Biblia

Autodisciplina del creyente: 1 Cor. 9, 24-27.

APRENDER A AMAR

Desde que el niño nace comienza para él una larga tarea de aprendizaje. Puede decirse que será su tarea exclusiva. Aprender. Todo es un ensayo repetido cientos de veces hasta adquirir el conocimiento de las cosas, de las voces, los hábitos y la destreza psicomotora de todo su cuerpo. La familia se preocupará primordialmente de transmitirle la educación socio-cultural de su medio ambiente. Los gobiernos, reformarán y adaptarán sus sistemas educativos. Cuando el joven pueda decidir tendrá a su disposición más o menos posibilidades de capacitarse intelectual, artística y técnicamente. Sus relaciones con las cosas y las personas le ofrecerán otras tantas experiencias para que pueda alcanzar la madurez de la persona. Sin embargo muchos no logran nunca esta madurez.

La característica propia del ser humano, y la actitud más sublime en su relación con las demás personas es el amor. Y éste es el problema: a una inmensa mayoría de los jóvenes no se les educa para el amor. Tanto en el campo como en la ciudad, el amor crece salvaje, sin cultivar; como hierba del monte. Sólo ocasionalmente brota una flor.

Entremos en el tema. ¿A qué nos referimos cuando hablamos de amor? Una mirada en torno a los que nos rodean descubrirá la disparidad de interpretaciones. Mientras que para unos amar es la entrega total de dos personas que recíprocamente se desean el bien y la felicidad, realizándose en la unidad, para otros es un pasatiempo, un placer momentáneo, un sentimiento o una simple atracción física. Hoy sufrimos la gran confusión de llamar amor a lo que es egoísmo. El

The Bible

Self-discipline of the believer: 1 Cor. 9:24-27.

LEARNING TO LOVE

From the moment a child is born, a long task of learning begins for him. It could be said that this will be his sole task: to learn. Everything is a practice repeated hundreds of times until acquiring knowledge of things, voices, habits, and the psychomotor skills of the whole body. The family will be primarily concerned with transmitting the socio-cultural education of its environment. Governments will reform and adapt their educational systems. When the young person is able to decide, he will have at his disposal more or fewer opportunities to develop intellectually, artistically, and technically. His relationships with things and with people will offer him many experiences through which he may reach personal maturity. However, many never achieve this maturity.

The distinctive characteristic of the human being, and the most sublime attitude in his relationship with others, is love. And here lies the problem: the vast majority of young people are not educated for love. Whether in the countryside or in the city, love grows wild and uncultivated, like grass in the field. Only occasionally does a flower bloom.

Let us enter into the topic. What do we mean when we speak of love? A glance around at those who surround us will reveal a disparity of interpretations. For some, to love is the total self-giving of two persons who mutually desire each other's good and happiness, finding fulfillment in unity. For others, it is a pastime, a momentary pleasure, a feeling, or a mere physical attraction. Today we suffer the great confusion of calling love what is actually selfishness. Cinema, novels, and

cine, las novelas, la publicidad erótica, se han encargado de difundir la idea de un amor sin responsabilidades y sin referencia a nadie más que a uno mismo. Por eso ha proliferado el adulterio, el divorcio, la prostitución. Estamos ante una falsificación masiva de valores. ¿Qué nos ha ocurrido?

¿El amor necesita aprendizaje?
¿Qué conceptos del amor nos dan las telenovelas, el cine, las canciones? ¿Qué podemos hacer para tener o inculcar ideas claras sobre lo que es amar?

erotic advertising have taken it upon themselves to spread the idea of a love without responsibilities and without reference to anyone other than oneself. This is why adultery, divorce, and prostitution have multiplied. We are facing a massive falsification of values. What has happened to us?

Does love require learning?
What concepts of love do soap operas, movies, and songs give us?
What can we do to have or instill clear ideas about what it means to love?

¿Qué consideramos que es el amor?
 ¿Todas las sensaciones amorosas conducen al verdadero amor?

La Biblia

Nuestro ambiente no favorece la educación en el amor:
 Eclo. 23, 20-33.

EL SEXO

Así como en el hombre no podemos separar cuerpo y espíritu, tampoco nos es lícito hacer la dicotomía de sexo y amor. Cuando esto ocurre se produce una muerte, la muerte parcial o total del amor. Esto es en gran parte lo que ha ocurrido. Tal vez haya influido la errónea concepción, mantenida por largos siglos, de que todo lo que es del cuerpo es corrupción y sólo los valores del espíritu salvan al hombre. Hoy vemos la persona humana como unidad indivisible de cuerpo y alma. Nada en el cuerpo es malo; por lo mismo, tampoco podemos considerar pecaminosa la sexualidad. El mal uso de la sexualidad, buscar el placer por sí mismo, la comercialización del sexo, son las causas principales de la pérdida del concepto genuino del amor.

Sexualidad es todo el cúmulo de energías que caracterizan y realizan a la persona como hombre o mujer. Todas las manifestaciones de nuestro ser tienen como vehículo la sexualidad. Ella no es en sí misma el amor pero lo contiene, y el amor, a su vez, necesita de la sexualidad para expresarse. Entendemos, pues, que lo sexual es un diálogo de toda la persona; se inicia entre el cuerpo y sus instintos y sale de sí mismo para ir al encuentro del otro. Las diferencias en el modo de ser de la mujer y del hombre se complementan y tienden a unificar la pareja. Este encuentro tiene su plena realización en el matrimonio.

What do we consider love to be?
 Do all loving feelings lead to true love?

The Bible

Our environment does not favor education in love: Sir.
 23:20–33.

SEX

Just as in man we cannot separate body and spirit, neither are we permitted to make a dichotomy between sex and love. When this occurs, a death takes place—the partial or total death of love. This is, in large part, what has happened. Perhaps it was influenced by the erroneous conception, maintained for many centuries, that everything pertaining to the body is corruption and that only the values of the spirit save man. Today we see the human person as an indivisible unity of body and soul. Nothing in the body is evil; for the same reason, we cannot consider sexuality sinful. The misuse of sexuality, seeking pleasure for its own sake, the commercialization of sex, are the main causes of the loss of the genuine concept of love.

Sexuality is the whole range of energies that characterize and fulfill the person as a man or as a woman. All manifestations of our being have sexuality as their vehicle. Sexuality is not, in itself, love, but it contains it; and love, in turn, needs sexuality in order to be expressed. We understand, then, that the sexual is a dialogue of the whole person; it begins between the body and its instincts and goes out of itself to meet the other. The differences in the way of being of woman and man complement each other and tend to unite the couple. This encounter finds its full realization in marriage.

¿En qué pensamos cuando mencionamos la palabra sexo?

¿El sexo es algo pecaminoso?

¿Qué es el sexo?

¿En nuestras actitudes nos buscamos principalmente a nosotros mismos o buscamos el encuentro con otras personas?

La Biblia

Jesús conversa con una mujer: Jn. 4, 25-30.

What do we think of when we mention the word “sex”?

Is sex something sinful?

What is sex?

In our attitudes, are we mainly seeking ourselves, or are we seeking an encounter with other people?

The Bible

Jesus speaks with a woman: Jn. 4:25–30.

MADURACION SEXUAL

Podemos señalar tres aspectos en la formación adulta de la sexualidad. Un aspecto corporal, que consiste en la capacidad de tener relaciones genitales entre sexos con satisfacción. Un aspecto afectivo, que radica en el conocimiento y la amistad y que capacita para tener una relación seria y estable con una persona de otro sexo. Y la capacidad de integrar ambos aspectos en una relación madura de hombre y mujer.

No consideramos que sea una casa habitable un simple techo, ni la sola construcción de cuatro paredes. Ambos elementos son esenciales para un domicilio. Si lo que queremos construir es nuestra personalidad o nuestro futuro hogar es imprescindible aprender a armonizar la atracción física de ambos sexos con los sentimientos más profundos y nobles del ser.

Los jóvenes que tengan la sensatez de hacerse a sí mismos estas consideraciones no se verán, por ello, libres de la impaciencia por experimentar cuanto antes dicha integración. El precipitarse no conduce a buenos resultados. Se precisa, en primer lugar, que los adolescentes varones y especial las mujeres estén atentos a que su desarrollo fisiológico sea normal. En ello tienen un papel importante los padres y el médico. Esta atención no ha de ser obsesiva; además, el cuerpo sigue su propio proceso. Mucha más atención se requiere por parte del adolescente en formar su carácter y dominar sus sentimientos.

SEXUAL MATURATION

We can point out three aspects in the adult formation of sexuality. A physical aspect, which consists in the ability to have genital relations between the sexes with satisfaction. An affective aspect, which lies in knowledge and friendship and which enables one to have a serious and stable relationship with a person of the opposite sex. And the ability to integrate both aspects into a mature relationship between man and woman.

We do not consider a mere roof to be a habitable house, nor simply the construction of four walls. Both elements are essential for a home. If what we want to build is our personality or our future home, it is essential to learn to harmonize the physical attraction between the sexes with the deepest and noblest feelings of the being.

Young people who have the good sense to consider these things will not, for that reason, be free from the impatience to experience such integration as soon as possible. Rushing into it does not lead to good results. It is necessary, first of all, that adolescent boys and especially girls be attentive to ensuring that their physiological development is normal. In this, parents and the doctor have an important role. This attention should not be obsessive; moreover, the body follows its own process. Much more attention is required on the part of the adolescent in forming character and mastering feelings.

¿La relación genital es la única o la más importante forma de relacionarse con personas de otro sexo?
¿Es más hombre aquel que abusa de su potencia genital?
¿La mujer apoya y favorece el machismo? ¿Cómo?
¿Por qué es necesario formar el carácter y tener dominio de uno mismo para madurar sexualmente?

La Biblia

Dominio de los instintos sexuales: Rom. 8, 5-13.

Is genital intercourse the only or the most important way of relating to people of the opposite sex?
Is a man more of a man when he abuses his genital power?
Does the woman support and encourage machismo?
How?
Why is it necessary to form character and have self-control in order to mature sexually?

The Bible

Control of sexual instincts: Rom. 8:5-13

LA SEXUALIDAD ES ENERGIA

El sexo no es el resultado de una suma de cualidades físicas y estéticas, sino que es energía. Como toda energía, debe ser encauzada y dominada. No podemos

SEXUALITY IS ENERGY

Sex is not the result of adding up physical and aesthetic qualities, but rather it is energy. Like any form of energy, it must be channeled and controlled. We cannot

conducirnos a impulsos de instintos sexuales. El joven ha de tomar conciencia de los impulsos que se despiertan en él, que ponen en acción todo su ser para conseguir su satisfacción y lo empujan a descubrir otra persona. Para lo primero basta una repentina sensación, para lo segundo se necesita más tiempo. Aquí interviene la razón para esclarecer una opción fundamental que el joven ha de tomar. Según sea su determinación, entra en el círculo vicioso de la experiencia sexual egoísta, o emprende la búsqueda de la persona a la que ha de entregar totalmente su vida y su amor.

Recorrer este camino significa no quemar etapas, dejar que cada fase de la vida se consolide y deje en el alma su propia huella. No es posible conseguir una vida de amor y fidelidad entre dos personas si antes no se ha dedicado el tiempo suficiente a fundamentar estos valores en la amistad y compañerismo de los grupos de chicos y chicas con sus experiencias de compartir, de luchar juntos, de vivir con ilusión.

¿Cuál es el pensar general de la gente sobre la sexualidad?

Poner varios ejemplos de fuerza de la naturaleza cuya energía es aprovechada para el progreso de la humanidad o es causa de destrucción cuando no es dominada.

Comentar el efecto positivo de la atracción mutua en la comunicación e interrelación personal.

La Biblia

Evitar el libertinaje sexual: 1 Cor. 6, 12-20.

POSIBLES DESVIACIONES

Es común, al despertar el amor entre jóvenes, sentir simultáneamente atracción y temor. A consecuencia de este conflicto interno puede originarse

be driven by impulses of sexual instincts. The young person must become aware of the impulses that awaken within him, which set his whole being into action to seek satisfaction and push him to discover another person. For the first, a sudden sensation is enough; for the second, more time is needed. Here reason intervenes to clarify a fundamental choice the young person must make. Depending on his decision, he either enters the vicious circle of selfish sexual experience or begins the search for the person to whom he will fully give his life and love.

Walking this path means not rushing stages, allowing each phase of life to consolidate and leave its own mark on the soul. It is not possible to achieve a life of love and fidelity between two people if sufficient time has not first been dedicated to grounding these values in friendship and companionship among groups of boys and girls, with their experiences of sharing, struggling together, and living with hope.

What is the general opinion of people about sexuality?

Give several examples of forces of nature whose energy is harnessed for the progress of humanity or causes destruction when not controlled. Discuss the positive effect of mutual attraction on personal communication and interaction.

The Bible

Avoid sexual promiscuity: 1 Cor. 6:12-20.

POSSIBLE DEVIATIONS

It is common, when love awakens between young people, to feel simultaneously attraction and fear. As a result of this internal conflict, the young person

un repliegue del joven sobre sí mismo y el caer en una idealización del amor, o un desprecio por lo amoroso y caer en la hostilidad al otro sexo. Es necesario superar esta crisis para evitar que desemboque en una incapacidad de relacionarse afectivamente entre personas de otro sexo. El peligro contrario es ahogar todo pudor o sentimiento de respeto, cerrar los ojos para no mirar al otro y abandonarse a la experiencia erótica. Jugar con el sexo puede llevarnos a un descontrol de las emociones con consecuencias graves para uno mismo y para otras personas. Ciertamente no tenemos ningún derecho a perjudicar a nadie.

may withdraw into himself and fall into an idealization of love, or develop disdain for affection and fall into hostility toward the opposite sex. It is necessary to overcome this crisis to prevent it from leading to an inability to relate affectively with people of the opposite sex. The opposite danger is to suppress all modesty or feeling of respect, to close one's eyes to the other, and to abandon oneself to erotic experience. Playing with sex can lead to emotional loss of control with serious consequences for oneself and others. Certainly, we have no right to harm anyone.

¿Qué desviaciones pueden originarse de una mala formación o del mal uso de la sexualidad?

¿Qué consecuencias tiene comentar sin pudor y jactarse de actitudes contrarias al buen gusto y sentido ético en materia sexual?

¿Es correcta una actitud de burla hacia personas homosexuales? ¿Por qué?

La Biblia

Esclavos de pasiones vergonzosas: Rom. 1, 21-32.

FRENTE AL EROTISMO

Nos dolemos del estado en que se halla la familia en nuestro país, de los fracasos matrimoniales y de las consecuencias amargas que todos sufrimos y en especial los niños que sufren cruelmente el egoísmo de los grandes. Sin embargo, no modificamos nuestra conducta. La experiencia de unos no sirve para otros; nadie escucha a nadie y entramos en el mismo círculo para sembrar lo mismo que cosechamos. Es preciso hacer algo. Pero se necesitan, jóvenes valientes y constantes para llevar a cabo un cambio serio y eficaz.

No es de esperar que una sociedad como la nuestra, que propicia el consumo y la evasión, tenga ningún interés en un proyecto de cambio; por el contrario, seguirá reclamándonos con su erotismo desenfrenado. Se necesitan, pues, estructuras renovadas. Pero las estructuras corresponden al deseo y al comportamiento de los individuos, y no pueden darse nuevas estructuras sin el cambio de las personas (Cfr. Medellín, 1,3).

El hombre nuevo no es en modo alguno un hombre angelical. No existe el hombre con naturaleza angélica. Existe el hombre que ama a Dios y a su prójimo con todo el corazón, con toda el alma, con toda la mente, y con todas las fuerzas (Mc. 12, 30). Evidentemente con toda su sexualidad, pues ya hemos dicho que el sexo es

What deviations can arise from poor formation or misuse of sexuality?

What consequences are there in speaking shamelessly and boasting about attitudes contrary to good taste and ethical sense regarding sexuality?

Is a mocking attitude toward homosexual people correct? Why?

The Bible

Slaves to shameful passions: Rom. 1:21-32.

FACING EROTICISM

We lament the state of the family in our country, the marital failures, and the bitter consequences that we all suffer especially the children who cruelly endure the selfishness of adults. Yet we do not change our behavior. The experience of some does not serve others; no one listens to anyone, and we enter the same cycle to sow what we reap. Something must be done. But it takes brave and persistent young people to carry out a serious and effective change.

It is not to be expected that a society like ours, which promotes consumption and escapism, will have any interest in a project of change; on the contrary, it will continue to demand from us its unrestrained eroticism. Therefore, renewed structures are needed. But structures correspond to the desires and behavior of individuals, and new structures cannot be established without a change in people (cf. Medellín, 1,3).

The new man is by no means an angelic man. There is no man with an angelic nature. There exists a man who loves God and his neighbor with all his heart, with all his soul, with all his mind, and with all his strength (Mk. 12:30). Evidently, with all his sexuality, since we have already said that sex is the way that distinguishes man and woman in their way of acting and

la forma que nos distingue, al hombre y a la mujer, en nuestro modo de actuar y de sentir. No debemos confundir el erotismo pernicioso cuyo objetivo es el placer por el placer, con el erotismo propio de todo lo sexual que tiene, además de su complacencia, el sentido de encuentro con los demás. No hay ningún peligro moral en ello cuando el elemento erótico está asumido por el verdadero amor, que siempre se manifiesta respetuoso del derecho y dignidad de los demás. Es la experiencia la que nos advierte la facilidad con que el erotismo se sale de su cauce, y el trastorno que ocasiona su desbordamiento en la persona y en el ambiente. Es justo reconocer nuestra debilidad frente a sus fuerzas; por eso mismo se hace imprescindible una estrategia y una educación.

feeling. We must not confuse harmful eroticism whose aim is pleasure for pleasure's sake, with the eroticism proper to all sexuality, which, besides its pleasure, has the meaning of encounter with others. There is no moral danger in this when the erotic element is embraced by true love, which always shows respect for the rights and dignity of others. Experience warns us how easily eroticism can go out of its course, and the disruption its overflow causes in the person and the environment. It is right to acknowledge our weakness before its forces; for that reason, strategy and education become essential.

Observar en cualquier revista gráfica el uso del erotismo en los anuncios comerciales, o entrar en el tema comentando directamente la proliferación erótica de nuestro ambiente.

- ¿Alguien promueve esta corriente erótica?
- ¿Qué motivos pueden tener?
- ¿Daña a nuestro ambiente? ¿En qué forma?
- ¿Qué podemos hacer?

La Biblia

La acción libre y responsable del hombre: Eclo. 15, 11-21.

UNA ESTRATEGIA EN LA EDUCACION PARA EL AMOR

Una buena estrategia es intensificar la camaradería y la amistad en grupo mixto de varones y mujeres, y comprometerse, en una mutua ayuda, a superarse constantemente en el desarrollo de la personalidad mediante el cultivo del espíritu, el gusto por la música y el arte, la literatura compartida, el cine comentado, el deporte y la oración en común y en particular. Integra este mismo desarrollo la educación de la sexualidad que consiste en descubrir y potenciar la capacidad de comunicación, de diálogo, de responsabilidad, de dominio de sí, de gozo, de amistad y de fe. El conjunto de estos elementos constituye a la persona, la humaniza y prepara el don de sí que un día ha de entregar sin reservas.

Esta orientación descarta el machismo de los varones y su aceptación por parte de la mujer. Descarta la ligereza en el trato, el vocabulario vulgar, el descontrol de los instintos, los noviazgos prematuros y las relaciones prematrimoniales. Objetan algunos que si dos adolescentes consienten entre sí no causan mal a nadie. Posiblemente, sin darse cuenta, ellos sean los

Observe in any graphic magazine the use of eroticism in commercial advertisements, or address the topic by directly commenting on the erotic proliferation in our environment.

- Does anyone promote this erotic trend?
- What motives might they have?
- Does it harm our environment? In what way?
- What can we do?

The Bible

The free and responsible action of man: Sir. 15:11-21.

A STRATEGY IN EDUCATION FOR LOVE

A good strategy is to intensify camaraderie and friendship in mixed groups of boys and girls, and to commit, in mutual support, to constantly improving the development of personality through the cultivation of the spirit, the enjoyment of music and art, shared literature, discussed cinema, sports, and prayer both communal and individual. This same development includes education in sexuality, which consists in discovering and enhancing the capacity for communication, dialogue, responsibility, self-control, joy, friendship, and faith. The combination of these elements constitutes the person, humanizes them, and prepares the gift of self that one day will be given without reservation.

This approach rules out male chauvinism and its acceptance by women. It rejects frivolity in interaction, vulgar language, lack of control over instincts, premature dating, and premarital relationships. Some object that if two adolescents consent between themselves, they harm no one. Possibly, without realizing it, they are the first harmed by halting their maturation process; possibly, hidden violence and

primeros perjudicados al detener su proceso de maduración; posiblemente se ejerza una oculta violencia y utilización de la persona; es muy probable que ambos carezcan de la suficiente responsabilidad para asumir nuevos compromisos y dañen a terceras personas. Sólo las personas que se quieren de verdad son capaces de posponer la satisfacción inmediata de sus deseos sexuales y respetar mutuamente sus procesos de maduración.

Hacer un análisis comparativo de la ayuda y protección que el Estado ofrece a los juegos de azar, a la evasión de las masas, al consumo de

exploitation of the person take place; it is very likely that both lack sufficient responsibility to assume new commitments and harm third parties. Only people who truly love each other are capable of postponing the immediate satisfaction of their sexual desires and mutually respecting their maturation processes.

Make a comparative analysis of the help and protection the State offers to gambling, the escapism of the masses, alcohol

alcohol... y al cultivo del arte, la música, el deporte y la cultura en general. Hacer el mismo análisis crítico del apoyo y cooperación que prestamos a estas iniciativas. ¿De qué manera podemos contrarrestar la influencia erótica y la desvalorización del amor?

La Biblia

Cada cual cosecha lo que siembra: Gál. 6, 7-10.

LIBRES PARA SERVIR

Nuestros cuerpos son portadores de lo más grande y noble de la creación: la inteligencia, la voluntad, el dominio de sí, el amor, la generosidad, la alegría, la paz. Es necesario amar estos valores y no dejar que predominen otras inclinaciones menos dignas del hombre.

No debemos buscar el propio placer en la masturbación y en el trato carnal exento de responsabilidad y de verdadero amor. La castidad es una forma de libertad espiritual, fuente de alegría, y, para los cristianos, una manifestación del triunfo de Cristo resucitado en nosotros.

La castidad supone dominio de sí, superación del propio egoísmo y sacrificio por el bien de los demás. Cuando llegue su momento, el matrimonio será la forma de darse y de vivir para los otros. La castidad habrá sido la mejor preparación y seguirá marcando una nueva dimensión en la vida de los esposos.

consumption... and to the cultivation of art, music, sports, and culture in general. Make the same critical analysis of the support and cooperation we provide to these initiatives. In what way can we counteract erotic influence and the devaluation of love?

The Bible

Each one reaps what they sow: Gal. 6:7-10.

FREE TO SERVE

Our bodies are bearers of the greatest and noblest in creation: intelligence, will, self-control, love, generosity, joy, and peace. It is necessary to love these values and not allow other inclinations less worthy of man to prevail.

We must not seek our own pleasure in masturbation and in carnal relations devoid of responsibility and true love. Chastity is a form of spiritual freedom, a source of joy, and, for Christians, a manifestation of the triumph of the risen Christ in us. Chastity implies self-control, overcoming one's own selfishness, and sacrifice for the good of others. When the time comes, marriage will be the way to give oneself and live for others. Chastity will have been the best preparation and will continue to mark a new dimension in the life of the spouses.

¿Qué hemos sentido y pensado al leer este breve texto?

¿Qué significa "amar es servir"?

¿Es posible la continencia? ¿Es aconsejable? ¿Tiene algún sentido?

La Biblia

El célibe queda dispuesto para servir: 1 Cor. 7, 25-35.

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What have we felt and thought when reading this short text?

What does "to love is to serve" mean?

Is continence possible? Is it advisable? Does it have any meaning?

The Bible

The celibate becomes ready to serve: 1 Cor. 7:25-35.

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LA SOLTERIA

El camino de la maduración de la personalidad está ciertamente en el amor; esto no quiere decir que una vida sin matrimonio sea una vida sin amor. El amor no se realiza sólo en la unión genital de hombre y mujer, ni se proyecta únicamente en los hijos; dondequiera que haya amor hay vida.

Muchas mujeres no tuvieron nunca hijos, pero su entrega a los demás engendró vida, confianza, amor, alegría. Cuántas obras humanitarias de salud, cultura, evangelización no se han llevado a cabo gracias a la abnegación y al amor de estas mujeres que permanecieron solteras. Asimismo, cuántos hombres han entregado su vida al arte, la investigación o la ciencia, legándonos el fruto de su creatividad.

La soltería puede ser la forma más descarada del egoísmo cuando se pretende estar libre de compromisos, viviendo cada momento según el propio capricho. Por el contrario, puede ser la expresión más discreta y desinteresada del amor que se da sin exigir nada.

¿Qué pensamos de la soltería?

Para realizarse afectivamente y madurar en el amor ¿es imprescindible la unión carnal del hombre y la mujer?

¿Conocemos personas que en la soltería se han dedicado a hacer el bien a los demás?

¿Es eso en alguna forma una fecundidad comparable a la de la paternidad o maternidad?

La Biblia

La verdadera fecundidad: Sab. 3, 13-15,

LA VIDA RELIGIOSA

SINGLENES

The path to the maturation of personality is certainly found in love; this does not mean that a life without marriage is a life without love. Love is not fulfilled only in the genital union of man and woman, nor is it projected solely in children; wherever there is love, there is life.

Many women never had children, yet their dedication to others generated life, trust, love, and joy. How many humanitarian works in health, culture, and evangelization have been carried out thanks to the selflessness and love of these women who remained single. Likewise, how many men have devoted their lives to art, research, or science, leaving us the fruit of their creativity.

Singleness can be the most blatant form of selfishness when one seeks to be free of commitments, living each moment according to one's own whim. On the contrary, it can be the most discreet and selfless expression of love that is given without demanding anything in return.

What do we think about singleness?

To be fulfilled emotionally and to mature in love, is the carnal union of man and woman indispensable?

Do we know people who, in singleness, have dedicated themselves to doing good for others?

Is that, in some way, a fruitfulness comparable to that of fatherhood or motherhood?

The Bible

True fruitfulness: Wis. 3:13-15

RELIGIOUS LIFE

La soltería es aceptada generosamente por unos, aún sin haberla buscado; en otros es elegida voluntaria y libremente por motivos altruistas; otros se sienten impulsados a ella por la fe y el seguimiento de Cristo. Este es el caso de tantos hombres y mujeres que en el celibato y la vida religiosa encuentran la manera de entregar la vida a sus semejantes.

Singleness is generously accepted by some, even without having sought it; in others, it is voluntarily and freely chosen for altruistic reasons; others feel compelled to it by faith and the following of Christ. This is the case of many men and women who, in celibacy and religious life, find a way to give their lives to their fellow human beings.

El sacerdote y la religiosa dedicados a la evangelización promueven entre los hombres la vida comunitaria, propia del evangelio, y las actitudes de diálogo, amor fraterno, servicio a los más pobres y lucha por la justicia social, que han de llevarnos a la transformación de nuestra sociedad.

Comentar el texto.

Leer el número 44 de la constitución "Lumen Gentium" del Vaticano II y destacar las frases más significativas con las que estamos de acuerdo o que son más discutibles.

La Biblia

El celibato por amor al Reino de los cielos: Mt. 19, 10-12.



The priest and the nun devoted to evangelization promote among people the community life proper to the Gospel, as well as attitudes of dialogue, fraternal love, service to the poorest, and the fight for social justice, which should lead us to the transformation of our society

Comment on the text.

Read number 44 of the Constitution Lumen Gentium of Vatican II and highlight the most significant phrases with which we agree or which are most debatable.

The Bible

Celibacy for love of the Kingdom of Heaven: Mt. 19:10-12.

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EL MATRIMONIO

EL NOVIAZGO

Toda la vida es un crecimiento hacia la realización completa de la persona. Este crecimiento tiene sus etapas. Hemos hablado ya de los grupos entre muchachos y muchachas. Cuando se vive bien la amistad entre compañeros, el adolescente se prepara para otra nueva etapa. Comúnmente es el noviazgo.

Poco a poco, o de repente, parece que la atracción ejercida por el otro sexo es absorbida por una persona concreta... su mirada, su piel, su físico, su inteligencia, su virilidad, cualquier detalle despierta un vivo interés. Se diría que el pensamiento y todo el ser queda preso de la fascinación. Sentimos que el amor se desborda. Nos parece que su fuerza va a ser incontenible, no obstante, habrá que encauzarla de modo que serene la persona y a la vez colme su capacidad.

El noviazgo es algo maravilloso, es un tiempo y una relación; es la oportunidad para profundizar en el conocimiento mutuo. El y ella empiezan a sentirse destinados el uno para el otro, se quieren, se dicen palabras bonitas, hacen proyectos, algunos fantásticos, se muestran tiernos, no quisieran separarse nunca, pero a la vez experimentan temor, confusión. Es necesario en este tiempo, comprobar si el sentimiento espontáneo que brotó en ellos es amor o un espejismo. Puede ser que estas sensaciones sean el camino que conduzca a un amor verdadero o que aleje de él y de la propia realización. Es fácil confundir el amor con el hechizo sensual y romántico. De todas formas, la opción definitiva deberá guiarse por el cariño y la prudencia, no por el interés ni el despecho contra los padres o contra un antiguo amor.

MARRIAGE

COURTSHIP

Life is a journey toward the full realization of the person. This growth has its stages. We have already spoken about groups of boys and girls. When friendship between peers is well lived, the adolescent prepares for another new stage. This is commonly courtship.

Little by little, or suddenly, it seems that the attraction exercised by the opposite sex is focused on a specific person... their gaze, their skin, their physique, their intelligence, their masculinity—any detail awakens a lively interest. It seems that the mind and the whole being become captive to fascination. We feel that love overflows. It seems its force will be uncontrollable; nevertheless, it must be channeled in a way that calms the person and, at the same time, fulfills their capacity.

Courtship is something wonderful; it is a time and a relationship; it is an opportunity to deepen mutual knowledge. He and she begin to feel destined for each other, they love each other, say sweet words, make plans—some fantastic—show tenderness, and never want to part, but at the same time, they experience fear and confusion. During this time, it is necessary to verify whether the spontaneous feeling that arose in them is love or an illusion. These sensations may be the path that leads to true love or that moves them away from it and from their own fulfillment. It is easy to mistake love with sensual and romantic enchantment. In any case, the final decision must be guided by affection and prudence, not by interest or resentment against parents or a former love.

Las personas casadas que compartan con el grupo cómo se conocieron y algo de lo que fue su noviazgo. ¿Qué cosas enmendarían de aquel noviazgo y por qué?

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Married people should share with the group how they met and something about their courtship. What things would they correct about that courtship and why?

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Los demás pueden hacer sus observaciones de cómo son los noviazgos en el común de los jóvenes y cuál es su opinión respecto a ellos.

La Biblia

La búsqueda del amor: Cant. 1, 1-17.

NOVIAZGO BREVE O PROLONGADO

El amor que experimentan dos jóvenes va creciendo cada día y se hace tan grande que quisieran unirse entera y carnalmente en su amor sin esperar la celebración de un matrimonio. Sin embargo, esa unión conlleva una responsabilidad que difícilmente podrá asumirse si no se ha establecido una definitiva comunidad de vida entre los dos. Por otra parte, la celebración del matrimonio, que muchos desdeñan, es un acto público por el que la pareja se compromete consigo misma y con la sociedad con mutuos derechos y obligaciones que garantizan la estabilidad, fortalecen la propia debilidad y protegen la formación de los hijos.

Cuando entre novios se tiene esta conciencia, el noviazgo es un aprendizaje para el amor y la convivencia. Finalmente harán opción el uno por el otro, decidirán vivir juntos, realizarse mutuamente, fundar un hogar, tener hijos y educarlos. Visto así se comprende que el amor de dos jóvenes no culmina en la celebración del matrimonio, sino que ése es el momento en que comienza su maduración. Día a día el amor se irá alimentando y creciendo, pasando de su etapa sensorial a la entrega consciente y responsable de todo el ser en una mutua correspondencia.

Others can make their observations about what courtships are like among most young people and share their opinions about them.

The Bible

The search for love: Song of Songs 1:1-17.

BRIEF OR PROLONGED COURTSHIP

The love experienced by two young people grows every day and becomes so great that they wish to unite fully and physically in their love without waiting for the celebration of marriage. However, this union carries a responsibility that is difficult to assume if a definitive life community between the two has not been established. On the other hand, the celebration of marriage, which many disregard, is a public act by which the couple commits to each other and to society with mutual rights and obligations that guarantee stability, strengthen their own weaknesses, and protect the upbringing of children.

When the couple has this awareness, courtship becomes a learning process for love and coexistence. Eventually, they will choose each other, decide to live together, fulfill each other, found a home, have children, and raise them. Seen this way, it is understood that the love of two young people does not culminate in the celebration of marriage, but that moment is when their maturation begins. Day by day, love will be nurtured and grow, moving from its sensory stage to the conscious and responsible giving of the whole self in mutual reciprocity.

¿Qué tiempo acostumbran a dedicar los jóvenes para conocerse entre sí antes de unirse en matrimonio?

¿Ese tiempo es suficiente para un conocimiento en profundidad?

¿Qué entendemos por un conocimiento en profundidad?

¿Se da ese conocimiento en profundidad entre las parejas?

¿Se comenta entre las parejas la importancia que tiene para ellos el matrimonio, qué significa, qué conlleva?

¿Creemos que el amor en este tiempo ofrece todas sus posibilidades o es una etapa dentro de un proceso de maduración?

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How much time do young people usually spend getting to know each other before getting married?

Is that time enough for a deep understanding?

What do we understand by deep understanding?

Does that deep understanding happen between couples?

Do couples talk about the importance of marriage for them, what it means, and what it entails?

Do we believe that love at this stage offers all its possibilities or is it just a phase within a maturation process?

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La Biblia

Necesidad de construir la casa con solidez: Lc. 6, 46-49.

CARACTERISTICAS DEL NOVIAZGO

Las características de un buen noviazgo son: la honestidad, el dominio de sí y el conocimiento mutuo que permita la entrega recíproca del valor absoluto e inagotable de su persona. Es importante tener como objetivo claro de esta etapa de la vida el confirmar si la persona que nos atrae es o no la que mejor puede ayudarnos a realizar en nosotros el ideal humano que deseamos alcanzar. A la vez, uno mismo ha de sentirse capaz de ser para ella la ayuda que necesita para alcanzar la meta de sus aspiraciones.

No tomar en serio el noviazgo es aceptar de antemano el fracaso en el matrimonio. El amor tiene que descansar sobre la base de una confianza total. Por eso tiene importancia una promesa formal y pública que garantice la permanencia y exclusividad en el amor. Por supuesto que la sola promesa no sería suficiente si no fuera la expresión sincera y decidida de no abandonarse nunca el uno al otro y de mantenerse en fidelidad amorosa, sosteniendo toda clase de crisis y dificultades. El compromiso público de vivir en matrimonio ofrece a los esposos una protección contra la inestabilidad de los sentimientos, y a los hijos la seguridad que necesitan para crecer y desarrollarse en un sano equilibrio afectivo.

The Bible

The need to build the house on a solid foundation: Luke 6:46-49.

CHARACTERISTICS OF COURTSHIP

The characteristics of a good courtship are honesty, self-control, and mutual knowledge that allows the reciprocal giving of the absolute and inexhaustible value of each person. It is important to have as a clear goal in this stage of life to confirm whether the person who attracts us is the one who can best help us realize the human ideal we wish to achieve. At the same time, one must feel capable of being the help that the other needs to reach the goal of their aspirations.

Not taking courtship seriously is to accept failure in marriage beforehand. Love must rest on the basis of total trust. That is why a formal and public promise guaranteeing permanence and exclusivity in love is important. Of course, the promise alone would not be enough if it were not the sincere and determined expression of never abandoning each other and remaining in loving fidelity, supporting all kinds of crises and difficulties. The public commitment to live in marriage offers spouses protection against the instability of feelings, and gives children the security they need to grow and develop in a healthy emotional balance.

Que cada miembro del grupo aporte una o varias características que, a su juicio, debe tener el noviazgo. Intentar relacionar las que crean más importantes y comentar el por qué.

¿El fracaso de algunos matrimonios puede tener su origen en un noviazgo mal llevado?

El hecho de que una pareja se sienta a gusto y coincida en afinidades ¿es suficiente para comprometerse para toda una vida?

La Biblia

Sensatez en la elección de la pareja: Eclo. 36, 20-28.

Each member of the group should contribute one or more characteristics that, in their opinion, courtship should have.

Try to relate the ones considered most important and discuss why.

Can the failure of some marriages have its origin in a poorly conducted courtship?

Is the fact that a couple feels comfortable with each other and shares affinities enough to commit for a lifetime?

The Bible

Wisdom in choosing a partner: Sirach 36:20-28.

UNA AUTENTICA PROMOCION DE LA MUJER

Hombre y mujer no son dos categorías o clases de persona. El hombre en toda su dimensión es la pareja humana. En ella está la imagen de Dios. La versión que la Biblia nos ofrece sobre la creación del ser humano no deja lugar a dudas: "Y creó Dios al hombre a su imagen. A imagen de Dios lo creó. Macho y hembra los creó" (Gén. 1, 27). Después de señalar el autor sagrado que todo cuanto Dios había hecho "era bueno", dice del hombre: "no es bueno que esté solo" (Gén. 1, 25; 2, 18). Es decir, el varón está incompleto sin la mujer. Esto no se aplica sólo a la procreación, ni se refiere a la soledad como circunstancia, sino como incapacidad profunda de comunicarse con otro ser igual a él y distinto a la vez. Es el encuentro del otro "yo". "Esta sí que es hueso de mis huesos y carne de mi carne" (Gén. 2, 23). Muchas cosas se han organizado y se han realizado sin la cooperación de la mujer, o sin reconocérsela. (También es posible ver con un solo ojo, pero son los dos los que nos dan la perspectiva y la dimensión de profundidad de las cosas). Queda mucho por hacer hasta que se reconozca a la mujer su puesto integrante e insustituible en toda obra que se aprecie de ser humana y personalizante, dentro de nuestra sociedad, de sus leyes y costumbres.

Por otra parte, promulgar una revancha feminista orientada a la plena y total identificación de la mujer con el hombre, tampoco nos conduce a la liberación y verdadera promoción de la mujer. Lo que debemos fomentar, comenzando por nuestro ambiente, es la promoción de la pareja humana. Toda acción o empresa que se aparte del esquema bíblico difícilmente podrá reproducir con nitidez la "imagen de Dios" que es sello de lo humano y personal.

AN AUTHENTIC PROMOTION OF WOMEN

Man and woman are not two categories or classes of persons. Man, in his full dimension, is the human pair. In this pair is the image of God. The version that the Bible offers us about the creation of the human being leaves no doubt: "So God created man in his own image, in the image of God he created him; male and female he created them" (Gen. 1:27). After pointing out that everything God had made "was good," the sacred author says about man: "It is not good for the man to be alone" (Gen. 1:25; 2:18). That is, the man is incomplete without the woman. This applies not only to procreation nor refers to loneliness as a circumstance, but to a deep incapacity to communicate with another being equal to him and yet different at the same time. It is the encounter with the other "self." "This one is bone of my bones and flesh of my flesh" (Gen. 2:23). Many things have been organized and achieved without the cooperation of women or without recognizing it. (It is also possible to see with one eye, but it is with both eyes that we gain perspective and depth dimension.) Much remains to be done until the woman's integral and irreplaceable place is recognized in every work that can be considered truly human and personalizing, within our society, its laws, and customs.

On the other hand, promoting a feminist backlash aimed at the full and total identification of woman with man does not lead us to the liberation and true promotion of woman either. What we must encourage, starting with our own environment, is the promotion of the human pair. Any action or enterprise that deviates from the biblical scheme will hardly be able to reproduce clearly the "image of God," which is the seal of what is human and personal.

¿Qué opinamos de la promoción de la mujer?
¿Promoción de la mujer significa igualdad absoluta con el hombre?
¿Nuestra sociedad y nuestras leyes valorizan suficientemente a la mujer?
¿En nuestra casa y en nuestro ambiente reconocemos a la mujer sus derechos?

La Biblia

Promoción de la pareja: Ef. 5, 21-33.

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What do we think about the promotion of women?
Does promoting women mean absolute equality with men?
Does our society and our laws sufficiently value women?
In our homes and environment, do we recognize women's rights?

The Bible

Promotion of the couple: Ephesians 5:21-33.

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MUJER Y HOMBRE SE COMPLEMENTAN

Cada persona posee una parte de bien, de verdad y de belleza que necesita difundir. A la vez, advierte en otros, parte de bien, de verdad y de belleza que ella no tiene. De esta experiencia se originan tres conductas: la del machista -hombre o mujer- autosuficiente que menosprecia a los demás; la de quien sólo ve la grandeza, real o idealizada, de otros sin valorarse a sí mismo, que anda triste, amargado y envidioso, y, finalmente, la de quienes aciertan a complementarse mutuamente. Este es el caso de un buen matrimonio, aunque, como principio, es aplicable a todo tipo de relaciones humanas. Nos necesitamos unos a otros, y cuanto más nos comunicamos más nos realizamos. Por eso, la clave del éxito en un matrimonio es reconocer las carencias de ambos y la necesidad que el uno tiene del otro para modelar mutuamente su personalidad, buscar la orientación que quieren dar a su hogar, y dar origen a una nueva vida. Esta relación personal exige amar al otro no por lo que hace, sino por lo que es, y aceptarse a sí mismo con sus posibilidades y limitaciones de modo que en la diversidad de los dos se construya y madure la unión.

La mediación de lo sexual es factor de capital importancia en el matrimonio para iniciarse en el diálogo de persona a persona y adentrarse en la revelación única del interior de cada uno sin reservas, sin velos, sin las apariencias que se asumen frente a los demás. El deseo de la unión física está inspirado por el amor que se da; su relación deja de ser de fuerza, de dominio, de satisfacción egoísta, para convertirse en una relación de amor, de ternura y de plena realización, en la que se fusionan las características de ambos sin anular la identidad de cada uno. Por el contrario, cuando esta relación no es a nivel profundo, sólo conduce a la unión orgásmica y ambos se constituyen en objeto.

WOMAN AND MAN COMPLEMENT EACH OTHER

Each person possesses a part of goodness, truth, and beauty that they need to share. At the same time, they notice in others parts of goodness, truth, and beauty that they themselves do not have. From this experience, three behaviors arise: that of the sexist, man or woman, who is self-sufficient and looks down on others; that of the person who only sees the greatness, real or idealized, of others without valuing themselves, who walks sad, bitter, and envious; and finally, those who succeed in complementing each other mutually. This is the case in a good marriage, although as a principle it applies to all kinds of human relationships. We need each other, and the more we communicate, the more we realize ourselves. Therefore, the key to success in a marriage is recognizing the deficiencies of both and the need that each has for the other to mutually shape their personality, seek the direction they want to give their home, and give origin to a new life. This personal relationship requires loving the other not for what they do, but for who they are, and accepting oneself with their possibilities and limitations so that in the diversity of both the union is built and matures.

The mediation of sexuality is a factor of capital importance in marriage to begin the dialogue person to person and to enter the unique revelation of the interior of each without reservations, without veils, without the appearances assumed before others. The desire for physical union is inspired by the love that is given; its relationship ceases to be one of force, dominance, or selfish satisfaction, and becomes a relationship of love, tenderness, and full fulfillment, in which the characteristics of both merge without nullifying each one's identity. On the contrary, when this relationship is not at a deep level, it only leads to orgasmic union and both become objects.

De esta forma, el egoísmo ocupa el lugar del amor e introduce el miedo, los celos, el distanciamiento, el desinterés por el otro, la insatisfacción y el deseo de buscar en otra parte compensación por lo que ya no encuentra en la persona que ama. Esta es la acción del pecado. No es justo arriesgar el futuro de la propia vida, la del cónyuge y la de los hijos, por desconocimiento de lo que es realmente el matrimonio.

¿Qué capacidad de complementación puede haber entre dos personas idénticas una a la otra en carácter, en gustos, en cualidades y defectos? ¿Qué ventajas obtenemos de la diversidad de personalidades?
Sexualmente, ¿es el hombre quien necesita de la mujer, es la mujer la que necesita al hombre, o ambos se atraen y necesitan mutuamente?
Según la respuesta dada ¿cuál es la satisfacción que en justicia se deben los esposos entre sí?

In this way, selfishness takes the place of love and introduces fear, jealousy, distancing, disinterest in the other, dissatisfaction, and the desire to seek elsewhere compensation for what is no longer found in the person they love. This is the action of sin. It is unfair to risk one's future own life, that of the spouse, and of the children, out of ignorance of what marriage really is.

What capacity for complementarity can exist between two people who are identical to each other in character, tastes, qualities, and faults?
What advantages do we gain from the diversity of personalities?
Sexually, is it the man who needs the woman, the woman who needs the man, or do both mutually attract and need each other?
According to the given answer, what satisfaction should spouses justly owe each other?

¿Cuáles son las consecuencias de no tenerse en cuenta el uno al otro en el matrimonio?

La Biblia

Mutua satisfacción: 1 Cor. 7, 1-6.

CRISIS EN EL AMOR

La infidelidad destroza la unidad y el amor. Sus consecuencias, bien conocidas entre nosotros, son lamentables. Según sea el nivel social de la pareja podrá variar en sus matices, pero fundamentalmente ocasiona desprecio, burla, odio, desorden, niños abandonados, desnutridos, madres que sufren, maridos borrachos, deudas, dolor. En definitiva, en lugar de ser el matrimonio generador de vida se convierte, por la infidelidad, en causa de destrucción y muerte.

Muchos dicen que es preferible no casarse, que es suficiente un consentimiento mutuo de vivir juntos. Entre las varias razones que se acostumbran a dar se esconde una sutil falacia ya que las consecuencias del abandono son las mismas y se aumenta la facilidad de romper el compromiso hecho a solas y sin testigos. Hasta que uno se ha jugado el todo por el todo, no puede estar seguro de haber entregado la totalidad de sí mismo y de su amor.

En cuanto al divorcio es un tema candente que requiere estudio y precisión en cada caso. Por lo mismo no se puede tratar con ligereza. En primer lugar, el amor no es algo que se da o se recibe de una vez para siempre, la única manera de entregar toda la persona es a través de una promesa. Esa promesa de amor es sagrada; no puede ser burlada sin hacer ofensa grave a la dignidad de la persona y al mismo Dios. Las instituciones jurídicas de los Estados, en su gran mayoría, cuentan con la posibilidad del divorcio como excepción. La regla es el compromiso estable que garantiza la consistencia y

What are the consequences of not considering each other in marriage?

The Bible

Mutual satisfaction: 1 Cor. 7:1-6.

CRISIS IN LOVE

Infidelity destroys unity and love. Its consequences, well known among us, are regrettable. Depending on the social level of the couple, the details may vary, but fundamentally it causes contempt, mockery, hatred, disorder, abandoned children, malnutrition, suffering mothers, drunken husbands, debts, and pain. Ultimately, instead of being a source of life, marriage becomes, through infidelity, a cause of destruction and death.

Many say it is preferable to remain single, that mutual consent to live together is enough. Among the various reasons given, there is a subtle fallacy, since the consequences of abandonment are the same and the ease of breaking the commitment made alone and without witnesses increases. Until one has risked everything, one cannot be sure of having given all of oneself and one's love.

Regarding divorce, it is a sensitive topic that requires study and precision in each case. Therefore, it cannot be treated lightly. First of all, love is not something given or received once and for all; the only way to give all of oneself is through a promise. That promise of love is sacred; it cannot be mocked without seriously offending the dignity of the person and God Himself. Most legal institutions of States allow divorce as an exception. The rule is a stable commitment that guarantees the consistency and development of the family, the people, and society. Experience shows that some countries that once allowed easy divorce later had

desarrollo de la familia, del pueblo y de la sociedad. Se tiene la experiencia de países que en un determinado momento accedieron a dar facilidades al divorcio y debieron posteriormente restringirlas ya que se hacían socialmente intolerables. Así pues, el matrimonio es considerado, en el común sentir de las gentes y de los pueblos, como una comunidad de vida y de derechos que implica el riesgo de la vida.

Utilizar el argumento de una película, de una telenovela o de un hecho común para analizar:

to restrict it because it became socially intolerable. Thus, marriage is considered, in the common feeling of people and nations, as a community of life and rights that implies the risk of life.

Use the plot of a movie, a soap opera, or a common event to analyze:

Third Chapter

3.2 Challenges and Solutions

As students of 2-2025 Final Project, as a community of learning, we came up with the following challenges and solutions that we have faced during this Final Project:

Challenges	Descriptions	Solutions
Limited Literature Review	Difficulty finding comprehensive studies on specific topics	Extensive database searches, including journals, theses, and conference papers; consult experts in the field
Defining Clear Research Questions	Ambiguity or broad scope making research unfocused	Narrow down topics; formulate specific, manageable research questions
Data Collection Constraints	Accessing appropriate translation texts or corpus	Use online databases, open-access sources, or create your own corpus
Methodological Complexity	Choosing suitable translation analysis techniques	Review existing methodologies; consult methodology guides or experts
Language Barriers	Challenges in analyzing texts in multiple languages	Collaborate with bilingual scholars; use translation tools judiciously
Formatting and Citation Issues	Inconsistent citation styles or formatting errors	Use reference management software; follow institutional guidelines
Time Management	Procrastination or workload overload	Develop a detailed timetable; set regular milestones
Critical Analysis Development	Difficulty in providing in-depth critique of translations	Practice comparative analysis; seek feedback from advisors
Ethical Considerations	Handling copyrighted texts or sensitive data	Obtain necessary permissions; anonymize data where required

3.1 Conclusions

As 2-2025 students of the Final Project of the Bachelor's Degree program in English with an emphasis in translation, we cooperatively came up with the following shared and common conclusions after a long process of deliberating on them in many instances as a community of learning about learning that have grown together as family with a common goal:

The process of translation is an intricate and dynamic endeavor that extends beyond simple linguistic substitution. It requires careful analysis of the source text's structure, style, and context, as well as a comprehensive understanding of cultural, historical, and literary aspects. Effective translation involves multiple stages, including comprehension, interpretation, and re-expression, ensuring that the original message, tone, and stylistic nuances are preserved. This multifaceted process demands both linguistic proficiency and cultural sensitivity to produce a final product that resonates authentically with the target audience while maintaining fidelity to the source material's intent.

Achieving the essence of a book in the target language goes far beyond literal word-for-word translation. It involves a nuanced grasp of the underlying themes, mood, and emotional subtleties embedded within the original text. A translator must interpret the author's intent and reflect the original voice, allowing the target readers to experience a similar emotional and intellectual response as the original audience. This requires a deep engagement with the source material, creative adaptability, and the ability to re-create cultural references, idiomatic expressions, and stylistic choices in a way that preserves the heart of the book without diluting or distorting its core message.

An essential aspect of faithful translation is the respect for and understanding of both the source and target cultures. This entails recognizing cultural specificities and making informed decisions about how to adapt or retain cultural elements to avoid misinterpretation or cultural insensitivity. A translator must act as a cultural mediator, balancing faithfulness to the original context with relevance and accessibility for the target readership. This cultural

sensitivity not only enhances comprehension but also fosters intercultural dialogue, celebrating diversity and promoting mutual understanding through the translated work.

The application of various translation techniques plays a vital role in ensuring quality and readability. Strategies such as semantic equivalence, dynamic equivalence, adaptation, and localization are employed to address linguistic differences, idiomatic expressions, and cultural references. Thoughtful use of these techniques enables the translator to overcome obstacles posed by language gaps, ensuring that the translated text remains coherent, engaging, and faithful to the stylistic and thematic elements of the original. Effectively applying these methods enhances the overall naturalness and authenticity of the translation, making it more appealing and meaningful for the target audience.

Ultimately, being faithful to the author's original purpose and intent is paramount in the translation process. This involves understanding the author's objectives, the intended audience, and the contextual framework within which the work was created. A translator must make deliberate choices that reflect the author's voice and message, ensuring that the translated version remains true to the original's core values and aims. By doing so, the translation not only respects the integrity of the source work but also provides a coherent and impactful experience for readers in the target language, fostering genuine appreciation and understanding of the author's creative vision.

3.2 Recommendations

As 2-2025 Final Project students of the School of English, we came up with the following recommendations:

To optimize the translation process for maintaining cultural fidelity, translators should prioritize thorough cultural research before beginning their work. This includes understanding the socio-cultural context, idiomatic expressions, and cultural sensitivities inherent in both source and target languages. Implementing a systematic pre-translation phase that focuses on cultural nuances can significantly reduce misinterpretations and enhance the overall quality of the translated text. Furthermore, adopting a collaborative approach involving cultural experts or native speakers can provide valuable insights and ensure authenticity. Emphasizing iterative review and feedback throughout the process helps refine translations, making them more aligned with cultural expectations. Ultimately, a culturally conscious approach to translation fosters clearer communication and builds mutual respect among diverse audiences.

Regarding the implementation of translation techniques, practitioners should adopt a flexible, context-sensitive approach rather than relying solely on rigid, formulaic methods. Techniques such as localization, paraphrasing, and adaptive translation enable translators to better capture the intended tone and cultural relevance. The integration of modern translation technologies like computer-assisted translation (CAT) tools and machine learning algorithms can streamline workflows and improve consistency, especially in large-scale projects. However, technological tools should complement, not replace, human judgment, which remains crucial for ensuring cultural appropriateness. Continuous training in new translation techniques and technology literacy can bridge the gap between traditional skills and emerging tools. Encouraging ongoing professional development ensures that translators stay updated with best practices, ultimately improving the effectiveness and cultural sensitivity of their work.

Given that translation is a vital means of communication among cultures within a globalized world, it is essential to foster cultural literacy among translators. This involves integrating

intercultural competence training into translator education programs, emphasizing the importance of understanding cultural similarities and differences. By cultivating awareness of cultural taboos, values, and social norms, translators can produce texts that resonate more meaningfully with target audiences. Moreover, translators should view themselves as cultural mediators, facilitating dialogue rather than merely transferring words from one language to another. Developing cross-cultural empathy enhances the translator's ability to adapt content appropriately and reduces misunderstandings. Emphasizing the intercultural function of translation underscores its importance as a bridge for global understanding and cooperation.

To effectively implement translation techniques in a rapidly evolving technological landscape, professionals must embrace innovation without sacrificing quality. Incorporating artificial intelligence and machine translation can significantly accelerate project timelines and handle large volumes of content efficiently. Yet, these tools should be used judiciously, with human oversight to ensure cultural and contextual accuracy. Training programs should include instruction on working with advanced translation technologies, alongside traditional methods, to foster adaptability. Moreover, developing customized glossaries and translation memories can enhance consistency across projects and languages. Continuous evaluation of new tools and techniques is necessary to stay ahead of technological developments and to maintain high standards of accuracy, branding, and cultural appropriateness in global communications.

Finally, translation should be recognized not only as a linguistic activity but also as a means of fostering intercultural understanding and diplomacy. Translators play a pivotal role in promoting dialogue, peace, and mutual respect among diverse communities. To maximize this potential, educational and institutional frameworks should encourage translators to adopt strategies that highlight shared values and cultural commonalities. Promoting awareness of translation's social impact can inspire more ethically conscious practice and increase public trust in translated content. Additionally, cultural exchange programs and international collaborations should be supported to enhance cross-cultural communication skills. Ultimately, embracing translation as a tool for cultural diplomacy enriches global interactions and contributes to a more interconnected and empathetic world.

3.3 Glossary

1. **Anointing (Unción):** The ritual act of applying oil to a person or object as a sign of consecration, authority, or blessing, particularly in the Sacrament of Anointing of the Sick.

St Vincent's Hospital Melbourne. (s.f.).

2. **Apostleship (Apostolado):** The mission or office of an apostle; the calling to be "sent" to preach the Gospel and build up the Church.

Saint Agnes Catholic Church. (s.f.).

3. **Covenant (Pacto):** A solemn and binding agreement or promise, often sealed with an oath, that establishes a relationship between God and humanity.

Catholic Culture. (s.f.).

4. **Discipleship (Discipulado):** The state of being a disciple or student of Jesus Christ, dedicating one's life to imitating and following His teachings.

Archdiocese of Southwark. (2023).

5. **Faithfulness (Fidelidad):** The quality of being loyal, steadfast, and committed to God and one's religious beliefs.

Jesus Film Project. (2021, 16 de agosto).

6. **Fellowship (Comunión):** The shared life and participation in the life of Christ among believers, characterized by unity and mutual support.

Jesus Film Project. (2021, 16 de agosto).

7. **Glorification (Glorificación):** The final stage of salvation where believers are perfected in body and soul, made sinless, and receive a glorified body after the final judgment.

Wikipedia. (s.f.).

8. **Grace (Gracia):** The free and undeserved gift of God's divine life and favor, bestowed upon humanity, especially through the sacraments.

YOUCAT. (s.f.).

9. **Holiness (Santidad):** A divine attribute that is also a call to all baptized Christians to be set apart for God and to live a life of moral purity and perfection of love.

The Holy See. (1964).

10. **Intercession (Intercesión):** A form of prayer that involves asking on behalf of another person, participating in Christ's own role as the ultimate intercessor.

Catholic Culture. (s.f.).

11. **Justification (Justificación):** The grace of the Holy Spirit that cleanses us from our sins and communicates to us God's righteousness, reconciling us with God and freeing us from sin.

Diocese of Tyler. (2022).

12. **Ministry (Ministerio):** An authorized service of God for others, guided by the teachings of Christ and the Church.

Catholic Culture. (s.f.).

13. **Obedience (Obediencia):** The moral virtue of submitting one's will to God's will, following Christ's example of obedience to the point of death.

New Advent. (s.f.).

14. **Perseverance (Perseverancia):** The virtue of remaining in a state of grace until the end of one's life, with the special help of God's grace.

Pilgrim Center of Hope. (s.f.).

15. **Prophecy (Profecía):** A divine revelation, often concerning future events or hidden mysteries, communicated by God through a prophet.

16. **Redemption (Redención):** The act of being saved from sin and its consequences through Jesus Christ's sacrifice on the cross, which made up for the disobedience of humanity.

Seneca Learning. (2024, 28 de febrero).

17. **Reconciliation (Reconciliación):** The sacrament of healing that allows individuals to confess their sins, receive God's grace, and restore their relationship with God and the Church.

Diocese of Parramatta. (s.f.).

18. **Repentance (Arrepentimiento):** A sorrowful turning away from sin and a reorientation of one's entire life toward God.
New Advent. (s.f.).
19. **Resurrection (Resurrección):** The rising of Christ from the dead on the third day, a foundational truth of Christianity and the model for our own spiritual and bodily resurrection.
Britannica. (s.f.).
20. **Sacrifice (Sacrificio):** An offering made to God, where something precious is surrendered as a sign of humble recognition of God's sovereignty.
21. **Salvation (Salvación):** The act of God rescuing humanity from sin and its consequences through the life, death, and resurrection of Jesus Christ.
New Advent. (s.f.).
22. **Sanctification (Santificación):** The ongoing process of being made holy and set apart for God, in which a person grows in the likeness of Christ throughout their life.
New Advent. (s.f.).
23. **Servanthood (Servidumbre):** A humble attitude of service to God and others, following the example of Jesus, who came "not to be served, but to serve."
Wisdomlib.org. (2025, 17 de marzo).
24. **Temptation (Tentación):** An enticement to sin that comes from outside or within a person, often used to test one's faithfulness to God.
Catholic Daily Reflections. (2022, 5 de marzo).
25. **Witness (Testigo):** A person who gives testimony to what they have seen, heard, or experienced, particularly regarding the life and teachings of Jesus Christ and the Gospel.
New Advent. (s.f.).

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Annex

The background of the cover is a photograph of a sunset. The sun is a large, bright yellow-orange circle in the center, partially obscured by the dark silhouette of a cactus. The sky transitions from a pale yellow at the top to a deep red at the bottom. The cactus branches are intricate and detailed, creating a complex pattern against the light.

Fernando Solá

*Hacia la plenitud
de Cristo*

Reflexiones para crear
conciencia comunitaria de la fe



ANEXO 3
Declaración Jurada



UNIVERSIDAD LATINA DE PANAMÁ
DECLARACIÓN JURADA

Yo Gabriela Guevara con cédula de identidad personal número, 8-1067-860 estudiante graduando del programa/carrera de Licenciatura en Inglés con énfasis en Traducción declaro bajo la gravedad del juramento que el material que aparece en este trabajo de graduación, en la opción: Proyecto Final (Tesis, proyecto final, pasantía, otro), es de mi producción intelectual, en razón de lo cual exoneró a la Universidad Latina de Panamá de cualquier responsabilidad relacionada con este aspecto.

Como constancia, firmo la presente declaración el día _____ del mes de _____ del año _____.

Firma del estudiante: _____ Cédula: 8-1067-860