



Nature of social weeks

To know the nature of the social weeks (SW) so that, assuming its main characteristics, we see the possibility of doing them in our communities.

Source: Apostolteca

1.-Objective

To know the nature of the social weeks (SW) so that, assuming its main characteristics, we see the possibility of doing them in our communities.

2.-Let's see our reality

Our Diocesan Pastoral Plan tells us that: «In the various events that directly or indirectly touch the social pastoral, it appears as a constant ignorance of the Social Doctrine of the Church» (PDP 886)

«Rarely touch social issues in our catechesis and, when touched, they are not sufficiently enlightened with the Social Doctrine of the Church» (PDP 887)

In plenary we share the answers to the following questions:

- 1.-What do we do in our community to assume our social commitment to Christians?
- 2.-How, qualify the social commitment of Christians in our community?
- 3.-We learn our theme

In the days 22-23 of September of 1995, the Pontifical Council Justice and Peace promoted the first meeting of leaders of the social weeks, to reflect and exchange experiences on them. In the context of this meeting, Pope John Paul II addressed a message in which he affirmed: «Christian communities, faced with the complex and difficult problems that society currently has, feel the need to develop and disseminate new cultural proposals. For this, they find in the social weeks a privileged means to deepen and to propose an authentic social culture, based on the Social Doctrine of the Church».

The participants in this meeting outlined a profile of what they have been and could be, the social weeks. We present some of those traits.

a) Are interdisciplinary dialogue spaces. Those that imply the attitude of listening to the diverse opinions and/or positions of the different social actors, with respect to the subject that is being treated. It is a question of creating a dialogue between the hierarchy and the laity; among the experts (in SDC, sociology, economics, politics, etc.) and the public.

b) Are occasions to disseminate the Social Doctrine of the Church. The dialogue

between science and faith can be provoked. The Church contributes its social doctrine (principles of reflection, criteria of judgment and guidelines of action) while the laity strives to get the SDC to the specific problems. It is, therefore, an alternative way of presenting and disseminating the SDC in which a wide sector of society participates. It is an alternative and/or complementary exhibition of social encyclicals. The link between a social week and the Social Doctrine of the Church is indispensable.

c) Are an attempt at convergence. It is normal that, in the face of a particular social problem, different appreciations arise among the Catholics themselves. Social weeks can help to seek convergence in the essentials, causing the encounter and dialogue between the various Christian-inspired social movements.

d) Are a cultural laboratory (Pius XII). The views that the catholic side brings to the problems in question, should not necessarily correspond to the already elaborated magisterium. Its validity lies in the reflection that arises and, if not contains itself in the already elaborated Magisterium, it can be a great contribution to later elaborations.

e) Are not an SDC congress. They try, rather, a concrete situation on which, the Church, has not said all that has to be said. And it is that the Church does not lose its identity when it dialogues with others in search of the truth. Rather an environment is created in which the SDC comes to give an answer that seems adapted to the situation that is reflected.

f) It can be a remedy against apathy. Often the Christian community indifferently contemplates social problems. These events can help to arouse the interest to know and adequately confront the problems that afflict us.

g) Have the secularized world as its target. In our day the SDC is offered to a world that seems to forget its transcendent dimension. Given this situation, and although the SDC remains the same, the practice will continue to need the new reflections, made in an atmosphere of dialogue, among those who perceive the phenomena intellectually and those who act at the base and receive the weight of these phenomena.

4.-Hands to work

After learning about the nature and characteristics of social weeks 1.-Can social weeks help to increase our social commitment?

2.-For what reasons?

3.-Under what conditions?

5.-Let us pray

Our God, who takes care of men with paternal love and gave everyone an identical origin, grant to form a single-family in which love and peace always reign. By Jesus

Christ our Lord.