Questions to help the conversation
BPFNA Virtual Regional Conferences

These questions are suggested to start the dialogue if you do not have one already developed. You don't have to share them all, it's just to support you and your group's conversation process.

Prophetic voice and human liberation
1. When talking about the risks of participating in public debates about the political, legal and ethical norms that should govern human coexistence, Luis mentions, "No one has the right to claim a monopoly on the exclusive representation of theological thought."

How do we open spaces for dialogue between the orthodox voices and the prophetic voices without belittling ourselves, yelling at each other, or invalidating each other? How do we build conversation?

2. Luis presents that in theological struggles, “divinity is attributed the fundamental responsibility for social repressions - race, slavery and the racist system, the ontological and social inequality of women, heterosexuality as the valid moral and legal rule moral, an able body versus a disable one, etc. ... He is condemned to the sad role of Grand Inquisitor.”

How does this attribution weigh when it comes to sharing the gospel especially to new generations?

Is the problem the text or the interpretation of the text? Does God still matter?

How do we recover or recreate in a practical and pastoral way an/other image of God?

Prophetic voice and spirituality
1. Luis mentions, “that the key issue of human redemption is always seen in the Bible from the perspective of servitude (in Egypt), captivity (in Babylon) or forced dispersal (throughout the Roman empire)... The Hope for emancipation comes from the experience of human history as a tragedy.”

How does the human experience of historical oppressions (national, ethnic, of undervalued groups - gender, other capacities, etc.) determine or lead us to hope? What does it take to move from hope to action?

2. Talking about the risks... Luis points to “The mentality of “a holy and exclusive people,” (and chosen people”) with the alleged right to cleanse the land of impure and polluting infidels,” as an essential postulate in racial discrimination, gender and other exclusions.

Can you be chosen and not discriminate or exclude? How do we build that "other" who is different as an enemy? Who are the ones who sees us as enemies?
How did Jesus deal with the idolatry of the sacred text? How can we face this today?

3. Luis affirms that "The Christian vocation should not be conceived as a dissolution of the materiality of life ... We are beings of body and blood, not only of spirit and soul."

What pastoral ministry today responds to this holistic Christian vocation? Where do we set an ecological spirituality?

4. In the face of "solidarity with the helpless, helpless, oppressed and vulnerable" that emerges as a central criterion in the prophets and from which God positions himself; we ask who are the underprivileged?

**Prophetic voice and search for peace**

1. Luis works this section talking about how "Genuine religiosity tends to re-link human beings with their neighbors, near and far."

How has religiosity separated and how can it re-link us?

In the present climate of diverse exclusions, how can faith help us to find ourselves as a species, empowering our capacities with dignity and justice?

2. The “new heaven and a new earth” (Isaiah 65 and Revelation 21), presents us with images of the Kingdom.

What needs to be changed to achieve (get closer) to a similar image today?

2. Poverty is not circumstantial but the intersection of political, historical and cultural decisions of the groups in power - that is, the exercise of power builds realities of oppression, death, need discrimination and pain.

Is it possible to generate actions that transform the system of economic relations? Which ones?