In July 2015, during his pastoral visit to Bolivia, Pope Francis questioned the believers and non-believers: “We know that things are not going well worldwide: where there are so many farmers without a piece of land, so many families without a roof, so many workers without any rights, so many people hurt in their dignity. We acknowledge that the things are not going well when there are so many wars without any sense and the fratricidal violence gets hold of our neighborhoods. We understand that things are not going well when the soil, the water, the air and all the living beings on earth are under a permanent threat. Then we shall say it without being scared: we need a change, a real change, a change of structures. This system can no longer be held, the farmers cannot stand it anymore, nor the workers, the communities, the people can no longer put up with it anymore...And the land, the Sister Mother Earth as it was named by Saint Francis of Assisi is not able to continue with all this.”

These are not new ideas of the Church; what seems new (for the majority of us) is that they come from a Pope, from the “hierarchy” and the “officers” of the Church, that his words show us a leadership with which we find ourselves identified and they show us a road towards utopias that seemed to be dying. This, in a moment in which politics has been stripped of its character of action which could produce a change towards something better... a time in which the hope of a change in the political nature has vanished. (José Laguna. Pitar la Luna. Cuaderno Christianisme i Justicia 195).
The political commitment has to do with the modification of the power structures that prevent people from living in a human manner. If we understand political commitment in this way, then there is a great need to generate commitments, whether from a political party, in social movements, in organizations of the civil society or in the tasks of the civil servants.

In this new ecclesiastical climate, more than 40 CLCers started between May 2014 and December 2015 a new training process and reflection about the socio-political reality of Latin America, a virtual course that finished with a face to face meeting in Montevideo, Uruguay. Through this course, the CLC of Latin America gets involved in going deeper into the causes of injustice to be able to look for structural solutions.

David Martínez, organizer of the Second Generation of the Political Dimension Course of Social Commitment of the CLA in Latin America justified this process as follows: “We simply have to notice the so complicated dynamics in which the countries have fallen, some have shifted in the political regime, some others have lived the transition of a political line to another one, the poverty continues to being an essential challenge, the institutions of the political traditional life such as the political parties are in disrepute, the corruption in the countries continues to be a very important problem, the inequality, the participation of multinational groups in the inner life of the countries...simply a superficial reading of the reality confirms the need for us to create ourselves intellectually to be able to understand in a much better way the difficulties of a Country and in that measure participate in a much more accurate manner”.

Amidst the throw away culture, the globalization of indifference, the technocratic paradigm, the empire of money and the deification of economic progress, more competent workers and more convincing witnesses are needed (General Principles of the CLC No. 12.b) to build, with so many others, that “other possible world”.

With great happiness we share our new book of CLC Latin America, published in the year 2016, with the social political reflections of the participants of the second generation of our course. The essays published in this book show the completion of this training process, an effort which became possible, thanks to the leadership of David Martínez and the support of Miguel Collado.

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1 Between the years 2012 and 2013 the first Course of Political Dimension and Social Commitment of the CLA Latin America was carried out.
2 From December 11 to the 14th of 2015.
3 Mexican CLCer, Doctor in Social-Scientific Studies, Director of Investigations and Post Graduate of the Latin American University of Leon-Mexico.
4 Spanish version downloadable at: http://dspace.leon.uia.mx:8080/xmlui/handle/123456789/99780
Because being a Christian is being a follower of “someone named Jesus” who gets involved with history and gets us involved to dedicate our life to announce and build the Kingdom of Justice and Fraternity,

versity with branch in Leon⁵, once again contributed with its academic counseling to assure the quality of the course and award a certification. In July 2016 we started the Third Generation of the Course with 53 participants from twelve countries.

The final works of the participants show the diversity of experiences and theoretical orientations in which the layperson lives. However, you will be able to find many points in common: at the end of the process we felt called to rescue the sense, the meaning and the value of the political practice. We also recognize ourselves called to rediscover that politics is an essential part of our Christian vocation, because being a Christian is being a follower of “someone named Jesus”⁶ who gets involved with history and gets us involved to dedicate our life to an-

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⁵ Universidad de la Compañía de Jesús in Mexico.
⁶ Title of a radio series which does a Latin American reading of the Historic Jesus of Nazareth.
nounce and build the Kingdom of Justice and Fraternity. We feel called to defend the value of the group actions, from the Nation, from below to transform the structures… We believe in a practical prophetic policy and with parrehesia (fearlessly, with courage) which is not neutral, which does not sacrifice justice in the name of a (false) peace; we believe in a politics which takes sides for the last: the most poor, the deprived and the excluded, including our Pachamama 7 , for everyone to be able to live with dignity as the children of God.

In the month of April of 2015 the Pope Francis encouraged us the lay Ignatian people: “As a Catholic, do I watch from the balcony? You can't watch from the balcony! Get involved! Give it your best. If the Lord calls you to this vocation, get to it, engage in politics. It will make you suffer, it may be an occasion for sin, but the Lord is with you. Ask forgiveness and go forward. Let's not let this throwaway culture throw us all away! It throws away creation too, because creation is being destroyed more and more every day. Do not forget what Blessed Paul VI said: politics is one of the highest forms of charity.”

Original in Spanish
Translated by Jennifer Fox

7 Term in Quechuan, indigenous Latin American language, which is translated as Mother Earth.