

Analysis of the Perception of Ecclesial Evangelizing Action in Manabí: An Educational Approach for a Synodal Church

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Abstract

In an increasingly globalized and diverse world, the Catholic Church faces challenges in its evangelizing mission due to secularization and the decline in religious practice, especially among young people. This also affects Latin America and Ecuador, where religious participation has decreased. In this context, the Church in Manabí needs to rethink its evangelization strategies to adapt to the current realities of its community. The objective of the study is to analyze and reflect on the perception of the evangelizing action of the Church of Manabí from an educational and synodal perspective, which will allow the development of a comprehensive educational proposal based on areas for improvement and strategies for a more inclusive, participatory and contextualized evangelization. The methodology used was a quantitative approach of a descriptive and explanatory type, using a survey applied to 354 people sectorially in the province of Manabí. The results revealed that the community perceives the Church positively, valuing its solidarity work and attention to the poor and vulnerable. However, the need to strengthen the presence and communication with young people, improve the use of digital media and social networks, promote the active participation of the faithful in a synodal Church, and address issues such as family formation, care for victims of violence, quality education and protection of the environment was identified. In conclusion, the article proposes that the Church of Manabí prioritize a sectoral pastoral ministry that caters to families, youth and those who have left, provide updated training to leaders or priests, promote participation and dialogue through community and sectorized assemblies, strengthen educational ecclesial groups, promote ecumenical initiatives and interreligious dialogue, address gender and other issues, and create concrete ecological projects.

Keywords: perception, synodal, evangelizing action, educator, ecclesial.

1. Introduction

In an increasingly globalized and diverse world, the Catholic Church faces unprecedented challenges in her evangelizing mission. Modern societies, with their rapid cultural, social and technological changes, have led to increasing secularization and a decline in religious practice and vision, especially among younger generations.

This phenomenon is not alien to Latin America and Ecuador, regions that, despite their deep-rooted Catholic tradition, have experienced a decline in religious participation in recent decades. In this perspective, the Church of Manabí is faced with the need to rethink its evangelization strategies in order to respond effectively to the current needs and realities of the community.

The province of Manabí, located on the central-western coast of Ecuador, is a territory of 21,000 km², rich in history, faith, culture and natural resources. Since colonial times, the Church Catholic has had a significant presence in the region, playing a crucial role in evangelization and the building of ecclesial structures. The Archdiocese of Portoviejo, Over the centuries, it has grown and consolidated, going from 300,000 faithful baptized in 1950 to 1,408,350 in 2019, with an extensive network of parishes (90) and 1419 missions. (Oficina Central de Estadísticas de la Iglesia, 2022) (Metropolitan Archdiocese of Portoviejo, 2024)

The Archdiocese has a Pastoral Plan for the period 2013 – 2017; however, the parishes have continued to adapt it to the different ecclesial and community realities. It is mentioned that there are no formal investigations that indicate the incidence, perception, adequacy of the structures and effectiveness of their evangelizing and missionary work. In this sense, this article is one of the first in this field, which will give way to subsequent ecclesial research in the region.

In this context, the Church in Manabí faces the challenge of responding effectively to the current needs and realities of the population. The concept of a “Synodal Church”, promoted by Pope Francis from 2021, it takes on special relevance, seeking to promote a Church that is more inclusive, participatory, and closer to the lives of the faithful, where mutual listening, dialogue, and commitment assertive of all its members, are fundamental pillars of evangelizing action as a process of educational construction. (Comisión Teológica Internacional, 2018)

The synodal approach implies an active and co-responsible participation of all members of the People of God in the process of evangelization and in decision-making. By (XVI Asamblea General Ordinaria del Sínodo de los Obispos, 2023) The key lies in understanding the perceptions, concerns and expectations of the faithful with respect to the evangelizing action of the Church. Church, in order to adapt its methods and approaches more effectively, in accordance with technological and social progress.

The objective of this study is to analyze and reflect on the perception of the evangelizing action of the Church of Manabí from an educational and synodal perspective, which will allow the development of a comprehensive educational proposal that allows identifying areas for improvement with its educational strategies that promote a more inclusive, participatory and contextualized evangelization, privileging rigorous research and an interdisciplinary approach. With this, it seeks to shed light on the strengths, challenges and opportunities that the Church

faces in its evangelizing work, with a view to strengthening its presence and relevance in Manabí society, according to The Criteria and Orientations of the Second Vatican Council: a church that is "Body of Christ," "People of God," "Sacrament of Christ," and "Communion"; of Pope Francis (Concilio Ecueménico Vaticano II, 1965): a merciful, inclusive and oriented Church towards the marginalized, outgoing, peripheral, open-door, Samaritan, synodal, with active participation of the laity, of dialogue and interreligious encounter, with attention to the role of women, that has integral ecology, care for creation; of Latin American and Caribbean Ecclesiology (Papa Francisco, 2015): a Church that serves the poor, with a preferential option for the poor. Vulnerable, active participation of the laity, community of faith and communion, inculturated evangelization, dialogue and solidarity, social justice, new evangelization; and of the Ecuadorian Church and Manabita (Consejo General del Episcopado Latinoamericano y de El Caribe, 2010): a Church of communion, at the service of the poor, close to the people, sectoral, open to cultures, respectful of diversity and caring for creation.

The Archdiocese of Manabí continues to exercise the Lord's mandate: it proclaims the love of God, in the manner of Jesus Christ and always with the joy of encounter. It is the constant and perennial invitation of the salvific proclamation, whose "communicative" model is the Trinity, which is revealed in Christ, before which man cannot remain silent and without answers, he is God's interlocutor and indwelling by the Trinity. (Gallo, 2004, págs. 97-114) (Castillo Gaona, 2016)

To analyze the The variable perception of ecclesial evangelizing action is based on the theory of social representations de Moscovici 1961, which studies how groups construct their reality based on systems of values, notions and practices that allow them to guide their actions and interpret their social environment. Perceptions are symbolic constructions that give meaning to reality (Moscovic, 1979).

As for the variable educational approach for a synodal Church, it is based on Paulo Freire's paradigm of popular education, which conceives education as a dialogic process of awareness and social transformation; that is, a liberating education that empowers people to critically understand their reality and work to transform it, with a liberating pedagogy (Freire, 2022). It is about to empower individuals, promoting critical awareness, active participation and social transformation through a dialogic, participatory and liberating educational process (Becerril, 2018).

This paradigm is akin to the ecclesiology of Vatican II, CELAM and Pope Francis, which emphasizes a synodal Church, in mutual listening, fraternal and ecological communion, which continues to shape a true "pastoral conversion" that implies a change in the mentality and structures of the Church, in harmony with the mission of Jesus Christ. To this end, the Church must create educational processes for the integral formation of disciples and missionaries (Fifth General Conference of the Episcopate of Latin America and the Caribbean, 2007, N. 365, 370, 377-380, 384-386) and an "ecological conversion" which means a change in lifestyles that balances the demands of nature and human needs. which implies recognizing the interconnectedness of all creatures and living in harmony with creation (Pope Francis, 2015, n. 217-220, 237).

For this reason, he has consistently issued Magisterial documents that are available online through the Vatican website <https://www.vatican.va/content/vatican/es.html>, and in various Catholic publications. Among the main ones are mentioned:

Divini Illius Magistri (1929). Pope Pius XI's encyclical on Christian education that highlights the primary responsibility of parents in the education of their children and the importance of the school in supporting this task.

Gravissimum Educationes (1965). Second Vatican Council's Declaration on Christian Education, which defines the principles of Catholic education, stressing the importance of integral formation, the intellectual, moral and spiritual development of the person.

The Catholic School (1977) of the Congregation for Catholic Education, addresses the identity and mission of Catholic schools. He defines the Catholic school as a place of integral formation, where religious education is central.

Educational Guidelines in the Family and in the School (1983) of the Congregation for Catholic Education. It addresses the collaboration between the family and the school in Christian education, where it points out the importance of cooperation between parents and educators in the integral formation of students.

The Heart of the Catholic School (1988) by the Congregation for Catholic Education on the central role of religious formation in Catholic schools. It stresses the need for religious education to be integrated into all school activities.

Ex Corde Ecclesiae (1990) Apostolic Constitution of Pope John Paul II on Catholic Universities. It defines the identity and mission of Catholic universities, emphasizing the integration of faith and reason.

Education to Live in Christ (1994) of the Congregation for Catholic Education, on education in the faith. It provides guidelines for religious education, highlighting the need for sound formation in the faith and Christian values.

Education for a Humanism in Solidarity (2017) of the Congregation for Catholic Education on the promotion of a humanism based on solidarity. It provides guidance on how Catholic schools can foster solidarity, social justice, and community engagement.

Veritatis Gaudium (2017) Apostolic Constitution of Pope Francis, on ecclesiastical universities and faculties. In this document, he updates the standards for the Church's educational institutions, focusing on renewal and adaptation to contemporary challenges.

Education and Formation in the Digital Society (2020) of the Congregation for Catholic Education on the challenges and opportunities of education in the digital age. It provides guidance on how Catholic schools can integrate technology effectively and ethically.

Evangelization and Catholic education is based on divine Revelation, Sacred Scripture, Sacred Tradition and the Magisterium of the Church, as evidenced in the previous documents, which offer a series of fundamental principles and orientations for its mission and experiential practice,

integrating, as already mentioned, Faith and reason. considered as the two wings with which the human spirit seeks and attains truth. With this, integral formation is guaranteed, privileging a Christian humanism in accordance with the educational pedagogical models currently in force proposed by (John Paul II, 1998) (Ausubel, 1980) (Piaget, 1976) (Rogers, 1991) (Vigotsky, 1981) and the methodologies:

Project-Based Learning by William H. Kilpatrick, Problem-Based Learning by Howard Barrows and Prashant P. Desai, Flipped Classroom Pedagogy by Jonathan Bergmann and Aaron Sams, Teaching for Understanding by David Perkins and Howard Gardner, Competency-Based Education by Robert Marzano, John Barell.

So does Inquiry-Based Learning by Jerome Bruner, John Dewey and others. Multisensory Teaching by Edgar Dale, David Kolb, Collaborative Learning by Lev Vygotsky, David Johnson and Roger T. Johnson, Liberatory Pedagogy by Paulo Freire, Constructivist by Jean Piaget, Cognitivist by Jerome Bruner, David Ausubel, Robert Sternberg, Experimental by David Kolb, Behaviorist by B. F. Skinner, Neuroscience-Based Learning by Kurt Fischer, John Hattie, Sarah-Jayne Blakemore, Adaptive learning by Carol Ann Tomlinson, Allan Collins and others, significant learning by David Ausubel, Humanistic tendencies by Carl Rogers, Hamachek and A. Maslow.

Both pedagogical models and active methodologies, from Catholic education, help and favor the dignity of the human person, leading him towards an education for the community and the common good, as taught by the Social Doctrine of the Church, which also allows him to develop and apply social justice and solidarity, respect for diversity, the participation of the family and educates him for peace and universal fraternity.

Catholic education also focuses on the development of moral and ethical virtues in students, among which the Theological (faith, hope and charity) and the human (prudence, justice, fortitude and temperance) (John Paul II, 1992, n. 1803-1829) stand out, without neglecting honesty, responsibility, compassion and respect, which lead them to evangelization and mission. to the care of creation, promoting freedom and personal and community responsibility in decision-making and in the creation and application of ecclesial and educational projects with an emphasis on Synodality.

2. Materials and methods

This research was carried out using a quantitative approach methodology, being a type of descriptive and explanatory research, of a non-experimental nature and of non-probabilistic sample design. (Hernández Sampieri, Fernández Collado, & Baptista Lucio, 1997)

A survey, designed in Google Forms, was applied, which included closed and open questions, to 354 people in a sectoral way: agricultural, commerce, unemployment, educational, industry-factory, fishmongering, household chores, health, public servant and tourism. In addition, additional stratification was performed within each cluster according to age ranges (18 to 29 years, 30 to 45 years, 46 to 56 years, 57 to 65 years, and 65 years and older) and by sex (male,

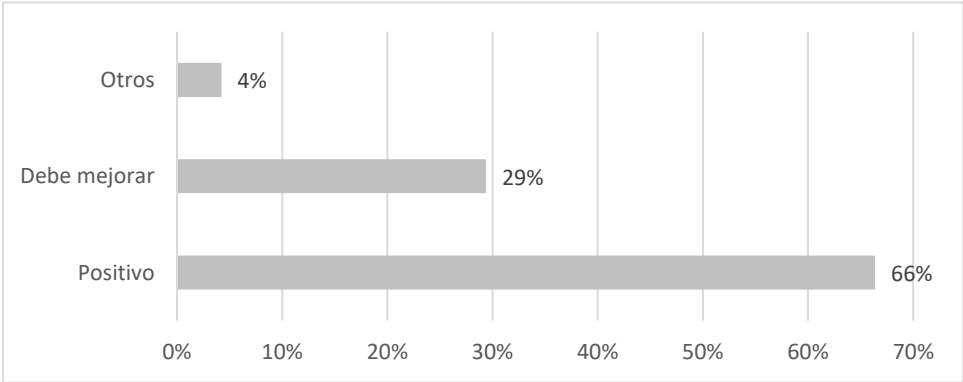
female, and others). To determine the initial sample size, the formula for infinite populations was used: $n = (Z^2 * p * q) / e^2$, where: n = sample size; Z = critical value of the standard normal distribution for the desired confidence level (1.96 was used for a 95% confidence level); p = expected ratio. In this sense, the survey meets the requirements of the surveyed sample (0.5 was used to maximize the sample size); q = the unexpected proportion, does not meet the requirements of the survey (in this case, q = 0.5); e = maximum allowable error (0.05 was used for a 5% error). Consequently, substituting the values: $n = (1.96^2 * 0.5 * 0.5) / 0.05^2$ n = 384.16, resulting in the initial sample size calculated of 354 people, considering a confidence level of 95% and a maximum allowable error of 5% for an infinite population.

It was also based on literature review related to evangelism and religious education, as well as consultations with experts in the field. Questions were included that addressed different aspects of evangelism, such as respondents' personal experience, their opinion of the Church's evangelism strategies, and their suggestions for improving evangelism practice. The survey was distributed in a sectoral manner through different channels, including social networks, emails and websites related to the Church of Manabí. Confidentiality of responses was ensured and clear information about the purpose of the research was provided to participants.

3. Results

Once the methodological steps have been applied, the results are obtained with statistical tools and analysis techniques, which facilitated the identification of patterns and trends in the respondents' responses, obtaining a deeper understanding of the evangelizing perception of the Church of Manabí, which, in turn, allows us to adopt an educational and synodal approach. To corroborate the above, it is illustrated as follows.

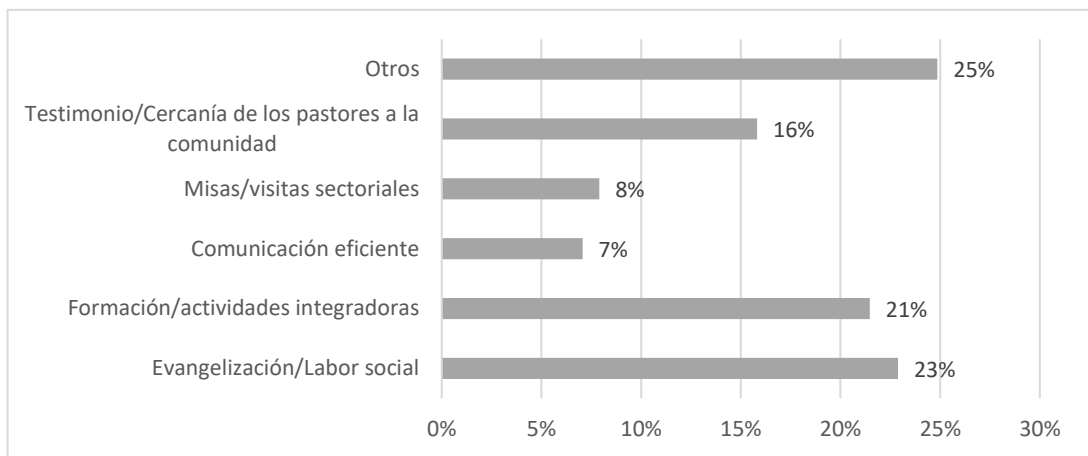
Graph 1 Perception of the Church



Source: Authors' elaboration with data from the sectoral survey carried out in the province of Manabí. In original language Spanish.

Answers that the surveyed population provided about the perception of the Church of Manabí, which they rate as very positive, among other elements, because it is welcoming, active, good, collaborative, reliable, inclusive, servant and supportive, which corresponds to 66% of the total sample of the surveyed population. Likewise, it must improve in being closer to young people, innovate, lead by example, learn from other religious denominations, be more rigorous, show better leadership, improve its organization, its image and homilies, which are not monotonous or repetitive. Mainly it must communicate efficiently and clearly, using all the means, physical and digital available and that are within its reach and to evangelize, form and lead a synodal church, whose value represents 29% and the other that corresponds to 4% there are many people who do not specify it is because they do not know the actions of the Church of Manabí, or they are simply indifferent.

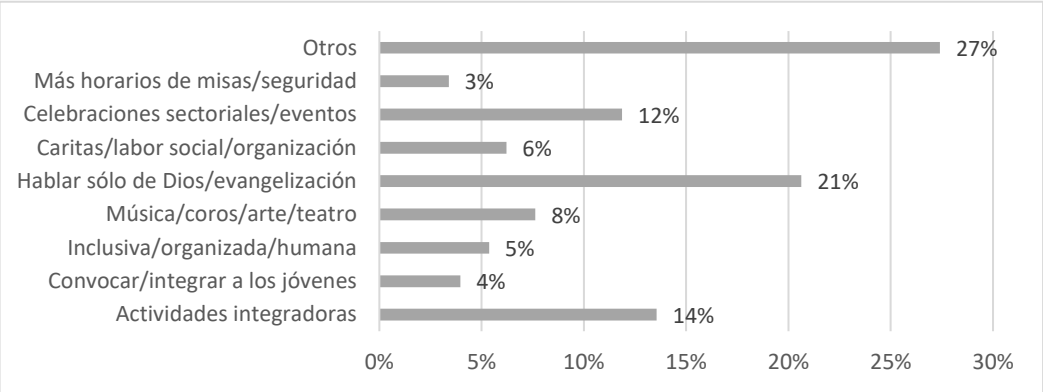
Figure 2 Perception of the population to strengthen the closeness of the Church with those who are far from it.



Source: Authors' elaboration with data from the sectoral survey carried out in the province of Manabí. In original language Spanish.

From the perception of the people surveyed, they maintain that the Church must strengthen its closeness with its presence, witness and faith proper to evangelization and accompanied by social work whose percentage is 23%, without neglecting formation, integrating activities with 21%, followed by the testimony and closeness of pastors to the community in a joyful and committed way mark 16%. followed by Masses and sectoral visits with 8% and efficient communication with 7%, key encounters, dialogue and synodality with the people. The Other indicator, with 25%, refers to people who are totally unaware of the evangelizing actions of the Church, who prefer not to specify, a percentage that draws attention to expand the forms of presentation of educational pastoral actions.

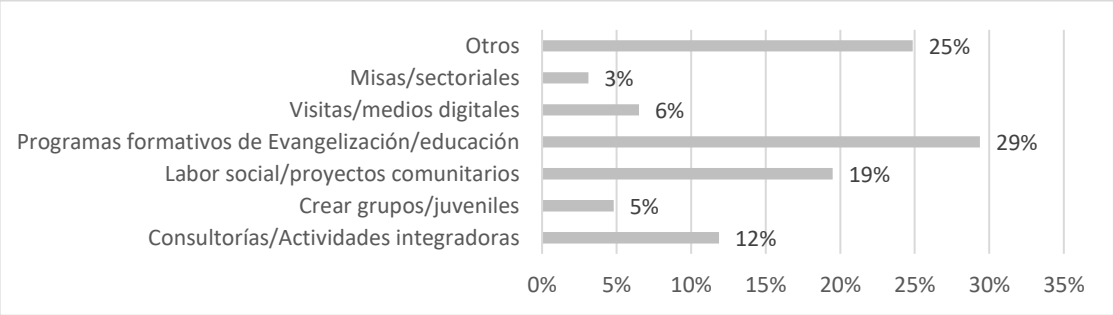
Figure 3 Population perception for greater ecclesial participation



Source: Authors' elaboration with data from the sectoral survey carried out in the province of Manabí. In original language Spanish.

For a greater participation of the people in ecclesial activities from the perception of the respondents, they mention, review mass schedules and actions for security 3%, integrate young people in a protagonist way 4%, be inclusive, organized, humane 5% create choirs, art, theater and musical events 8%. above all, to speak only of God from the evangelization strategies with 21%, therefore, the homilies have to be clear and concrete, the integrating activities that are in 14% include prevention, education, recreational and community work programs, in the other indicator is the highest percentage 27% of those who do not specify in their proposals and others who are unaware of actions that are aimed at promoting participation, likewise, some people who profess other beliefs are included, who preferred not to contribute. Evangelization, together with education and Christian formation, remain the pillars for greater participation of the faithful in the various activities of the Church.

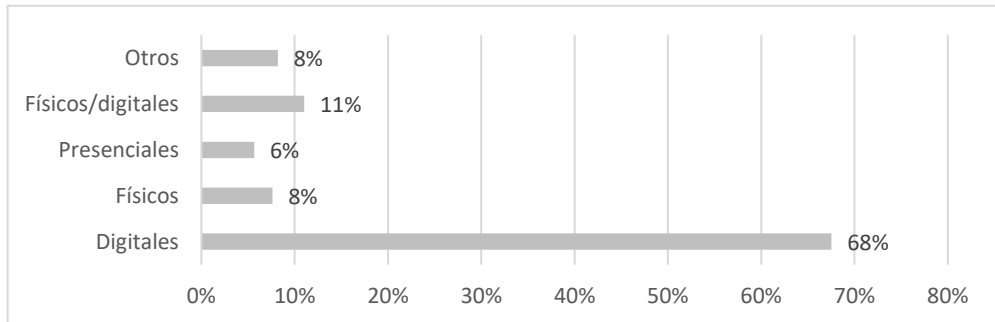
Figure 4 Perception of improvement and implementation of ecclesial services



Source: Authors' elaboration with data from the sectoral survey carried out in the province of Manabí. In original language Spanish.

The main services that the community wants the Church of Manabí to implement are: formative programs of evangelization and education (29%), strengthening social work including Caritas and community projects (19%), integrating activities and consultancies (12%), creation of youth groups (5%) and improvements in ecclesial service and infrastructure, along with decentralization and better monitoring of parishes (3%). 25% do not specify because they are disconnected from ecclesial actions.

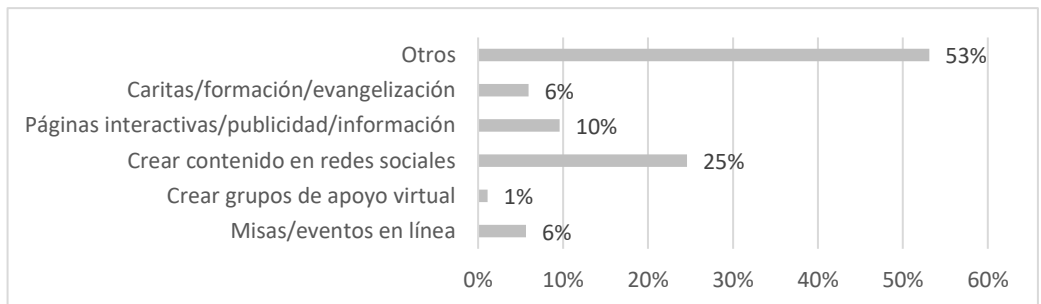
Figure 5 Digital means to receive information



Source: Authors' elaboration with data from the sectoral survey carried out in the province of Manabí. In original language Spanish.

The media of information about the activities carried out by the Church of Manabí, the community prefers 67%, that is, mostly digital media such as: social networks, Facebook, Instagram, X.com (Twitter), tik tok, YouTube. Likewise, although a smaller percentage that corresponds to 11% prefer physical and digital at the same time, 6% in person such as billboards, in the Eucharist, weeklies, newspapers, radio, television, magazines among others. In the same way, the 8% that corresponds to others do not specify or answer they do not know.

Graphs 6 Digital communication resources to be present with the people



Source: Authors' elaboration with data from the sectoral survey carried out in the province of Manabí. In original language Spanish.

The Catholic Church of Manabí must take advantage of the availability of online resources to be more present in the people and amplify its message of salvation, reaching more sectors and people mainly through Masses and online events, creating virtual support groups at an educational and spiritual level, content on social networks that motivate people to live the faith in the midst of the community. It must also create or strengthen web pages that are interactive, where ecclesial work is educated, formed and publicized, such as Caritas, volunteering and other social work carried out by the Church of Manabí. To do this, you should look for digital media influencers and Catholic influencers. Responsibilities and protagonism should be given to young people, who know and master these media, but not before having formed and educated them in the doctrinal, moral and ethical field.

The results of the perception of the Church of Manabí by the community are very positive, especially in the field of evangelization, solidarity and attention to the poor and other vulnerable groups; however, it also highlights some elements that must be improved, innovated and updated, especially in the field of sectoral attention, personalized and "urgently" in the communication area, in relation to the use of computers, and everything concerning social networks, as well as in relation to the sector of inclusivity, Synodality and ecology.

4. Discussion

Educational and synodal approach. Jesus' command to "go into all the world and preach the gospel to all peoples..." (Mt 28:26), remains a current imperative for the evangelizing mission of the universal Church and especially of the local Church of Manabí. Manabí's ecclesial action is mainly focused on the sacramental sphere, attention to the community through diocesan and parish pastoral groups, educational institutions, the presence of religious men and women and everything related to human promotion, Caritas.

The Catholic Church, both universal, continental, regional, national and local, has developed to date, an evangelization that is aligned with the institutionality and legislation of state agencies and respect for the cultural diversity of peoples. In this perspective, it seeks to guide, accompany, form and sanctify the people of God through evangelization and education according to universal Christian values, which are related to the Kingdom of God; that is, with justice, peace and salvation of both humanity and the entire creation. It is about placing education as a priority policy, as it is key to achieving many sustainable development goals (SDGs), as stated in Goal 4: Quality education, which is "to ensure inclusive, equitable and quality education and promote lifelong learning opportunities". Quite simply, when people get a quality education, only there, do they break the cycle of poverty and other social injustices, which the Church calls sin (Organización de las Naciones Unidas, 2015).

The ecclesial mission, at present, is accompanied by synodality between pastors and the people of God, who jointly and in a coordinated way, make decisions that direct the evangelization and education of the community. In this sense, the Church of Manabí manifests synodality through the Pastoral and Economic Councils both at the Diocesan and parish levels; differentiated

pastoral groups and communities; work groups and ministries such as catechesis, youth; Workshops and seminars for the formation and synodal training of lay leaders.

The results obtained reveal that the community perceives the need for the Church of Manabí to strengthen its educational approach in various areas. Among the most relevant elements, sectoral attention to humanitarian assistance and community development, the creation of reception and training spaces for young people, and support for vulnerable groups such as the elderly, children, people with disabilities and migrants, promoting their personal, professional and spiritual development, stand out.

In addition, the Church is required to work, in the face of the current insecurity, for the construction of a culture of peace and reconciliation in the province of Manabí, promoting intercultural dialogue and the peaceful resolution of conflicts in accordance with Christian values and culture. It is also essential to improve access to quality education, especially in rural and peripheral-marginal sectors, as well as to coordinate with other entities such as the National Police, local governments, NGOs and health agencies to provide a more efficient, safe and professional service to the community.

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The findings also show the need to strengthen family pastoral care, providing guidance and support to couples, parents and children in the formation of solid and supportive families. Likewise, it is necessary to create emotional support and counseling programs for individuals and families who face difficulties, crises or losses due to existing violence. In addition, there is a need to intensify and adapt evangelization, bringing the message of the Gospel to all people, especially those who are far from the faith.

The Church of Manabí should offer faith formation opportunities that strengthen the spiritual lives of the faithful and help them grow in their relationship and personal experience with God and the community. It also highlights the importance of implementing violence and crime prevention programs, especially among young people, through education, sports, and access to employment opportunities, as well as collaborating with local authorities and other organizations to address the underlying causes of violence and promote citizen security. Develop trained lay leaders who can take on leadership roles in the community and collaborate in decision-making alongside pastors.

Education in the Church, especially in Manabí, has at all times played a historical role in the identity of the integral formation of people, harmonizing *fides et ratio* with spiritual and moral values, guaranteeing an inclusive and accessible education, especially for the most vulnerable. The province and Church of Manabí has faced very significant challenges, including natural disasters such as the 2016 earthquake, to which it responded – and continues to do so – with

educational initiatives that not only addressed academics, but also emotional, psychological and spiritual resilience.

The Church of Manabí also seeks to train teachers and leaders through workshops, courses and training programs to improve pedagogical skills and abilities, following the example of Jesus, the divine Teacher, to continue with his mandate, educate and evangelize the community, integrating the spiritual and moral aspects into the school curriculum, which strengthens community participation, where educational entities and parishes, Work together to promote collaboration between parents, students, and community leaders, valuing and integrating diversity and pluralism. Evangelization in the Church of Manabí seeks to integrate and adapt to technological conditions and advances. (Dausá, 2002) (Canizález, 2022)

5. Conclusions

The present research and the analysis of the results have allowed us to reach relevant conclusions. The project, in addition to contributing to academic knowledge about the Church and society in the province of Manabí, provided very useful and first-hand information for pastors of the Catholic Church, local authorities and community organizations interested in strengthening the ties between the Church, civil entities and the community.

It is noted that the Church of Manabí enjoys a great reception from the community, who respect it and listen to it with interest and devotion. However, the Manabi community asks the Church to be more formed, to walk in accordance with society and to be prepared and ready to give answers to their questions.

The people of God demand that the Church of Manabí create and use the current means of social communication, especially those virtual, such as social networks. Likewise, the community wants to see its pastors "more joyful" and committed to families and their environments.

The demand of the people of God to the Church of Manabí to pay greater attention and prioritize the world of children and adolescents with formative, creative spaces and with concrete responsibilities in the task of formation and evangelization is evident. The community suggests that the Church listen more to the people so that it can truly be a synodal church, and thus be able to walk and decide jointly and co-responsibly.

The results indicate that the Manabi Church must strengthen projects such as soup kitchens, attention to migrants, education, security and health programs, responding to the needs identified by the community.

The research project had significant impacts in the social, scientific, political, economic and religious-ecclesial spheres. It contributed to the identification of problems and needs of the community, generated knowledge about religious, cultural and social dynamics, provided information to authorities to apply concrete policies, revealed areas that require economic attention and made it possible to evaluate the effectiveness of pastoral programs, strengthening the faith-community relationship and promoting a truly synodal Church.

It can be concluded with proposals as a suggestion, that the Diocese of Portoviejo and each of its parishes prioritize a sectoral pastoral care that attends to families, young people and those far from the Church, without neglecting active and committed members. In addition, it is recommended to provide updated training to pastors in accordance with scientific and technological advances, which responds to the concerns of today's society. Priests and pastoral workers may gleam joy in their service to God and humanity. It also urges the creation and realization of community assemblies and open parish consultations to share, discern, evaluate pastoral projects and plan future activities, encouraging participation and dialogue.

It is essential to strengthen the various ecclesial groups at the educational level, such as catechists, youth groups, family ministry and health. It is recommended to update the Diocesan Pastoral Plan and to develop pastoral plans that reflect the current situation of the Manabí Church, involving the greatest number of members. It is also suggested to carry out activities that promote the sense of belonging and ecclesial identity, such as spiritual retreats, pilgrimages and religious events. In addition, it aims to promote and participate in ecumenical initiatives and interreligious dialogue to create projects for the common good that demonstrate Synodality and communion.

It is recommended to create and promote concrete workshops and seminars on gender awareness, following the guidelines of Goal 5 of the UN 2030 Agenda, addressing topics such as gender equality workshops, leadership training for women, inclusive spaces for LGBTQ+ people, educational talks on gender dignity and non-discrimination, assistance centers for victims of violence, promotion of the active participation of women in parish ministries, among others. Finally, it concludes with the need to create concrete ecological projects that promote environmental protection and a sustainable lifestyle in the Manabí community.

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