

**TOPIC 1**  
**MISSION IS**  
**BORN OF**  
**THE TRINITY:**  
**FROM MISSIO**  
**DEI TO MISSIO**  
**ECCLESIAE**

## INTRODUCTION

During the process of the Sixth American Missionary Congress, through the Pre-Symposium and the Missiological Symposiums, we have taken as a guide the method of “See, Judge and Act”. In proposing this instrument, we recognize the contribution of the American Missionary Congresses as a “fundamental piece” for missionary animation and co-option in our ecclesial communities. We aspire to promote a “process that leads to a greater missionary maturity of our Churches”.

The purpose of the VI American Missionary Congress (CAM6) is to promote the Church’s mission ad gentes with new zeal, walking together in listening to the Spirit, to be witnesses of faith in Jesus Christ in the reality of our peoples and to the ends of the earth. It is the ultimate goal towards which all our intentions, our actions, our prayers, our desires are directed: what we propose to ourselves in this journey!

A journey together that is clearly expressed in every American Missionary Congress, because it unites all the peoples that make up the continent: from north to south and from east to west. It is a continent with a diversity of peoples: of cultural, linguistic, and geographic richness and variety, where millenary histories and peoples converge. It is a diversity of peoples, brothers and sisters, who, united by the same faith, the same Lord, the same Spirit, can therefore be called a single people.

This same faith in Jesus Christ is what has made many peoples one and allows us to recognize each other as brothers and sisters. The faith that has always given light and strength to the journey of our peoples in the midst of their lights and shadows. It is from this faith in Jesus Christ that is the great news: the only one that gives full meaning to every man and woman who welcomes it. All united and with renewed ardor, we set out from our “home” (America) to the ends of the earth. We are moved by the desire to be witnesses of Jesus Christ with every man and woman who has not yet shared the joyful experience of the encounter with God, with our brothers and sisters and with creation.

As brotherly peoples of the same continent, we make our own the invitation of Pope John Paul II (1992) to the inescapable duty to unite spiritually even more all the peoples that form this great continent, to increase the bonds of cooperation and solidarity among their particular Churches, sisters and close to each other, to prolong and make more alive the saving work of Christ in the history of America<sup>1</sup> and of the whole world.

**America, with the power of the Spirit, witnesses for Christ!**

---

<sup>1</sup> Cfr. SD 17



OUTLINE OF THE WORKING INSTRUMENT TOWARDS CAM6 PUERTO RICO			
METHOD	A LOOK FROM THE FAITH	VIEW-JUDGE	ACT
<b>AXES</b>	<b>DRIVEN BY THE SPIRIT</b>	<b>WITNESSES OF CHRIST</b>	<b>TO THE ENDS OF THE EARTH</b>
<b>UNIVERSAL SYNOD</b>	<b>COMMUNION</b>	<b>MISSION</b>	<b>PARTICIPATION</b>
<b>INTERLOCUTORS</b>	<b>LOCAL CHURCH</b>		
<b>CONTENTS</b>	<b>Theme 1: The Mission is born of the Trinity.</b> <ul style="list-style-type: none"> <li>From the missio Dei to the missio ecclesiae</li> </ul>	<b>Theme 3: The Kingdom as the horizon of the Mission</b> <ul style="list-style-type: none"> <li>Pathway for social transformation in a context of inequality</li> </ul>	<b>Theme 5: Missionary Disciples: Initiates and Sent Ones</b> <ul style="list-style-type: none"> <li>Christian initiation as a missionary paradigm missio ad-inter gentes/cum gentibus</li> </ul>
<b>CONTENTS</b>	<b>Theme 2: Evangelizers with Spirit "to the ends of the earth".</b> <ul style="list-style-type: none"> <li>Protagonism of the Spirit</li> </ul>	<b>Theme 4: Witnesses of Christ in a context of differences</b> <ul style="list-style-type: none"> <li>Reality framework</li> <li>Testimony of missionary experiences on the Continent</li> <li>Contributions from missionary institutes</li> </ul>	<b>Theme 6: From America to the world and from the world to America</b> <ul style="list-style-type: none"> <li>Synodality - Missionary communion</li> <li>From the local church to the ends of the earth</li> </ul>
<b>SPIRITUALITY</b>	<b>ANNUNCIATION AND VISITATION</b>	<b>FROM CANA TO CALVARY</b>	<b>PENTECOST</b>

	<b>THEOLOGICAL FRAMEWORK</b>	<b>WORKSHEETS</b>
<b>CRITERIA</b>	<p>Starting from the already existing contributions generated in the preparation process towards the CAM6.</p> <ul style="list-style-type: none"> <li>Thematic Synchronous Meetings and Forum - Ecclesial Assembly</li> <li>Biblical Itinerary</li> <li>Universal Synod</li> <li>Virtual International Missiological Symposium 2022</li> <li>International Missiological Symposium in Canada 2023</li> <li>Missionary Testimonies</li> </ul>	<ul style="list-style-type: none"> <li>Guiding elements:               <ol style="list-style-type: none"> <li>Biblical text</li> <li>Theme</li> <li>Motto</li> <li>Objective</li> <li>Anthem</li> </ol> </li> <li>Specific objective of the meeting</li> <li>CAM6 Prayer</li> <li>Illuminating Text</li> <li>Brief summary of the Theological Framework</li> <li>Questions for reflection</li> <li>Shared synthesis</li> <li>Marian Prayer</li> </ul>

## TOPIC 1

### MISSION IS BORN OF THE TRINITY: FROM MISSIO DEI TO MISSIO ECCLESIAE

#### I. INTRODUCTION

In this theme we wish to propose some contents that allow us to deepen and meditate on what it means **to affirm that the mission is born of the Trinity and how the mission of God is the point of reference for the mission of the Church.**

In this experience of CAM6, we wish **to promote the Church's mission ad gentes with new ardor, walking together as we listen to the Spirit, to be witnesses of faith in Jesus Christ in the reality of our peoples to the ends of the earth.**

As inhabitants of the American continent, and baptized, we are part of the Church on pilgrimage in history. We wish, therefore, to recognize more deeply the meaning and content of the mission, in order to live with greater commitment and passion, what we are.

#### II. DEVELOPMENT

##### **An event of the spirit: Vatican Council II**

Throughout its history, the Church, animated by the Holy Spirit, has enriched its understanding of itself over time. The Second Vatican Council is an exemplary event in this ongoing process, for it set out to reflect on: who the Church is, her relationship with the world and her mission.

The Church received new light, confirming that the Trinity is the origin of the Church, the source from which it is born, the image that inspires it and the goal towards which it is directed in time.

The very mission of the Church is founded on the Trinity. That is, in the sending of the Son and the Spirit by the Father; these are what we call "Trinitarian missions".

The Decree Ad Gentes, a document on the missionary activity of the Church, which is part of the documents and pronouncements of the Council Fathers of Vatican II, will express it in these terms: "The pilgrim Church is missionary by her nature, since she draws her origin from the mission of the Son and the Holy Spirit, according to the plan of God the Father" (AG 2). In this synthetic way it is expressed that the mission of the Church, Missio Ecclesiae, is born of the Mission of the Trinity, Missio Dei. The Church assumes as her own this universal mission that springs from Trinitarian love.

##### **The Trinity**

By sending his only Son and the Spirit of Love in the fullness of time, God reveals his innermost secret.

In Jesus Christ, we receive the greatest revelation in history, a revelation that humanity had never even imagined. Jesus Christ, the Son of God, allows us to know that God is one God in three Persons: Father, Son, and Holy Spirit. This is a real novelty in a polytheistic world, that is, a world that, in its search for meaning and fulfillment, establishes on its own initiative the existence of “divinities”, but also the God who makes himself present in history through Jesus Christ is not a solitary God, but a God of community, family, relationship. He is an eternal communication of love and has destined us to participate in Him (cf. CCC 221).

Jesus himself will say that the Father loves him (cf. Jn 15:9; Jn 5:20a). The Father confirms that Jesus is the Beloved Son (cf. Mt 17:5), and the love of the Father and the Son is the Holy Spirit. It is Love “made” Person. It is the love of God that has been poured into our hearts by the Holy Spirit who has been given to us (cf. Rom 5:5). Jesus Christ will also reveal to us that the Father and He are one.

These expressions help us to understand that the three divine persons are related to each other, they are “going out” from themselves to the other, and this is the basis of their unity.

Contemplation of God the Trinity helps us to understand why the Father sends the Son and the Holy Spirit. God is love and will never cease to be love. He will never cease to love his creature made for love, with love and sharing in the life of God. Even if the creature turns away from God. God will never turn away from her. God is faithful to himself.

Faced with this proposal, humanity tried to participate in this divine life, but without counting on God. This led to the rupture of the relationship with God and with our brothers and sisters. Thus, the painful experience of sin, evil and death entered the world.

### **The sending of the Son and the Spirit by the Father**

Understanding that “God is love” (1 Jn 4:8), we can point out that the *Missio Dei* offers a merciful response of God to the reality of sin and evil in the world; to the separation of man from God and from his brothers and sisters. God responds to the desperation of humanity, “bending down” and coming to meet them in the midst of sin, pain, and suffering.

### **Mission of the Son**

The Father sends His Beloved Son to restore fallen humanity; to reestablish communion with Him and to harmonize fraternal society among sinful men in a new and definitive way. The Father sends the Son incarnate to wrest men from the power of darkness and Satan and to reconcile the world to Himself in Him.

The Son, for us “men, and for our salvation, came down from heaven and, by the power of the Holy Spirit, was incarnated of Mary, the Virgin, and became man” (Nicene Creed). By means of that path of true incarnation that Jesus followed in his pilgrimage in history, through his works and words, he showed us the Father and the Kingdom. He attained for us the participation of the divine nature and life.

He became one of us, even unto death, even death on a cross. He took upon himself our trespasses and sins, the evil of the world. He became poor, that we might be rich through his poverty (cf. 2 Cor 8:9). In the resurrection, the power of what such self-giving and such love meant is made manifest. In Christ and through the Holy Spirit we are new creatures. In Jesus Christ, we were able to return to the “house” of the Father. To receive anew our dignity as children of God.

### **Mission of the Holy Spirit**

The “departure” of Christ through the Cross has the power of Redemption; and this also means a new presence of the Spirit of God in creation. The new beginning of God’s communication to man through the Holy Spirit.

### **It will inwardly carry out the salvific work of Jesus Christ**

With the sending of this Spirit “into our hearts” begins to be fulfilled that which “the creation desires with all its heart”. It is the Spirit who gives life (cf. Jn 4:14; 7:38f; Rom 8:10f). He will interiorly carry out the salvific work of Jesus Christ in the hearts of men. But this salvation will not be only personal, but God willed to manifest it in a People, the Body of Christ. The Spirit vivifies the Church, as the soul of this Body. That People where the new relationships among men are manifested.

We recall the words of John Paul II in explaining the pneumatological action in the beginnings of the Church:

“...The Holy Spirit assumed the invisible - but in a certain way “perceptible” - guidance of those who, after the departure of the Lord Jesus, deeply felt that they had been left orphans. These, with the coming of the Holy Spirit, felt themselves fit to carry out the mission entrusted to them. They felt full of strength. It was precisely this that the Holy Spirit worked in them and continues to work continually in the Church...”<sup>1</sup>

Undoubtedly, the Holy Spirit was already at work in the world before the glorification of Christ. However, he descended upon the disciples on the day of Pentecost, to remain with them eternally (cf. Jn. 14:16). He dwells in the Church and in the hearts of the faithful as in a temple (cf. 1 Cor 3:16; 6:19), and in them he prays, and bears witness to their adoption as sons (cf. Gal 4:6; Rom 8:15-16 and 26). He guides the Church into all truth (cf. Jn 16:13), unifies her in communion and ministry, provides and governs her with various hierarchical and charismatic gifts, and beautifies her with his fruits (cf. Eph 4:11-12; 1 Cor 12:4; Gal 5:22). It is the power of the Spirit that rejuvenates the Church, renews her unceasingly (cf. LG 4).

### **The Holy Spirit will propel the Church towards its own dilatation**

The same Spirit who will unite all believers in Christ will impel the Church to her own expansion. It instills in the hearts of the faithful the same missionary impulse that Christ himself had been the object of.

<sup>1</sup> Dominum et Vivificantem #25 párrafo 4.



On the day of Pentecost, the Church also manifested itself publicly before the multitude. She began to spread the Gospel among the people through preaching. The ecclesial Body of Christ always receives the Spirit “anew” in order to give it “anew” in service.

### **From the *Missio Dei* to the *Missio ecclesiae*: Continuity of the Son’s Mission**

The mission of the Church is, therefore, in continuity with the mission of the Son, not by virtue of a mandate that He would have given, but by an intrinsic necessity of the same: what He has accomplished is not only for someone, but for all, and therefore, it must be made available to all.

The mission that Jesus entrusts to his disciples is directly related to the mission that he himself has received from the Father: “As the Father has sent me, even so I send you” (Jn 20:21). Jesus says, addressing the Father: “As you have sent me into the world, I have sent them into the world” (Jn 17:18).

The content of the Church’s mission is the same as that of the Son’s mission: the Kingdom of God, namely, the reconciliation and unification of all. The Church exists at the service of this mission, as the sacrament of the unity of the human race and of the reconciliation of all with God.

As a people united in the Father, the Son and the Holy Spirit, the Church is sent to the ends of the earth so that more brothers and sisters may be integrated into this universal family and thus, at the end of time, lead her to the consummated union with her Bridegroom. Indeed, the Spirit and the Bride say to the Lord Jesus: “Come” (cf. Rev. 22:17).

### **Pastoral and missionary conversion of the Church**

For the Church to fulfill the mission entrusted to her, which is the same as that of Jesus, she must live “going out”, overcoming the temptation to self-referentiality; she must act as a “field hospital”, open to care for all the weary and afflicted; it must be present in all the peripheries, where the poor and the discarded are found, with an explicit desire to welcome and include them; it must foster the culture of encounter, always ready to dialogue and avoiding the temptation to proselytize; it must serve the Kingdom of God without being primarily concerned with itself and its structures.... It must follow its Lord who, from within the Church, is knocking at the door so that it may open before him and go out to meet all those who are distant and indifferent. Universal evangelization is the task of everyone and everywhere.

Along these lines, Pope Francis’ desire is better understood: “I dream of a missionary option capable of transforming everything, so that customs, styles, schedules, language and every ecclesial structure may become a suitable channel for the evangelization of today’s world rather than for self-preservation” (EG 27).

It is a Samaritan displacement, an ecclesial decentering like the Samaritan who leaves his program, his fears, his tasks, to approach the wounded and care for him. The missionary

outreach is the movement and vital attitude that activates the conversion, renewal, updating and ecclesial transformation that the present times demand from the Church.

All of this finds its root in the life and mission of the Trinitarian God. Therefore, it is not the Church that does the mission, but it is the mission that does the Church. The interpellation made in Mt 28:18-20, Mk 16:15, and especially since Pentecost is frequent: the Church was born catholic, she was born going out, she was born missionary, setting out on a journey to the ends of the earth.

Within this logic, the centrality of the kerygma, of the proclamation of the Risen Christ, deserves to be valued: it is both the source of the joy that encourages the missionary disciple and the first thing that must be offered to all in any activity of the Church. The Paschal, Christological and Trinitarian root will always offer the sap for the missionary fervor of the Church.

### **Church, prophetic sign for humanity**

The Church is united to the Trinity. Therefore, wherever there is a baptized person, that person is our brother or sister!

The Church is united to the Trinity, therefore, in our hearts vibrate the same desires of God: to gather and save scattered humanity. Wherever there is a person who does not know Christ, we must proclaim him! Through the witness of personal life, but also with the whole ecclesial body: "See how they love one another" (cf. Tertullian, 2nd century).

The Church with ardor, moved by the power of the Spirit, goes out to meet every person, every people who do not yet know God. Above all, with merciful love and without indifference, she goes out to meet those peoples who are discarded, marginalized, forgotten by all, except God.

The mission of the Father, the Son and the Holy Spirit is not a thing of the past. They continue their mission today and will continue it at all times. Thus, the Church is a prophetic and, at the same time, hopeful sign of the call to universal brotherhood. It is God's instrument to reach out to all his children and bring them together in unity.

### **One and only town**

This People of God has the characteristic of being one and unique. Therefore, it extends to the entire world and in all times. It is a leaven of unity in the midst of humanity wounded by fragmentation, hatred, and war. The desire for all humanity to gather in unity. That humanity, which as in Babel, had been dispersed.

### **People present in all races**

The Church is the People of God present in the entire world, in every race on earth. She gathers citizens from all of them. No matter what part of the world they are from, all the faithful scattered throughout the world are part of this same family, communicating with



one another in the Holy Spirit and thus, “whoever dwells in Rome knows that those in India are his members” (LG 13).

### **Enriches every culture**

And since the Kingdom of Christ is not of this world (cf. Jn 18:36), the Church, at the service of the Kingdom of God and in dialogue with all cultures, does not diminish the temporal good of any people; rather, on the contrary, she fosters and assumes the capacities, riches and customs of peoples, in what is good in them, collaborating in their strengthening and purification.

### **Call to gather in unity**

For she is well aware that she must gather together in union with the King to whom all the nations have been given as an inheritance (cf. Ps 2:8) and to whose city they bring their gifts and tribute (cf. Ps 71 [72]:10; Is 60:4-7; Rev 21:24). Thus, to fulfill the plan of the will of God, who at first created one human nature, and then determined to gather together his children who were scattered (cf. Jn 11:52).

### **Universality of the Church**

This character of universality that distinguishes the People of God is a gift of the Lord himself by which the Catholic Church tends, effectively and perpetually, to serve in the recapitulation of all humanity, with all its goods, under Christ the Head, in the unity of his Spirit.

### **Each of the parties contributes with its own gifts**

In virtue of this catholicity, each of the parts collaborates with its own gifts with the other parts and with the whole Church, in such a way that the whole and each of the parts increase because of all those who mutually communicate and tend toward fullness in unity. Hence it follows that the People of God not only brings together persons of different peoples, but is itself made up of different services, vocations, charisms, for the common good.

### **Bond of communion - sharing of gifts**

From this, in the end, there are bonds of intimate communion between the various parts of the Church regarding spiritual riches, apostolic workers and temporal help. The members of the People of God are called to a communication of goods, and the following words of the Apostle can be applied to each of the Churches: “The gift that each one has received, let him put it at the service of others, as good stewards of the manifold grace of God” (1 Pet. 4:10).

### **Calls for Catholic unity - universal peace**

All men are called to this Catholic unity of the People of God, which symbolizes and promotes universal peace, and to it they belong or are ordered in various ways, whether the Catholic faithful, or other believers in Christ, or all men in general, by the grace of God, called to salvation.

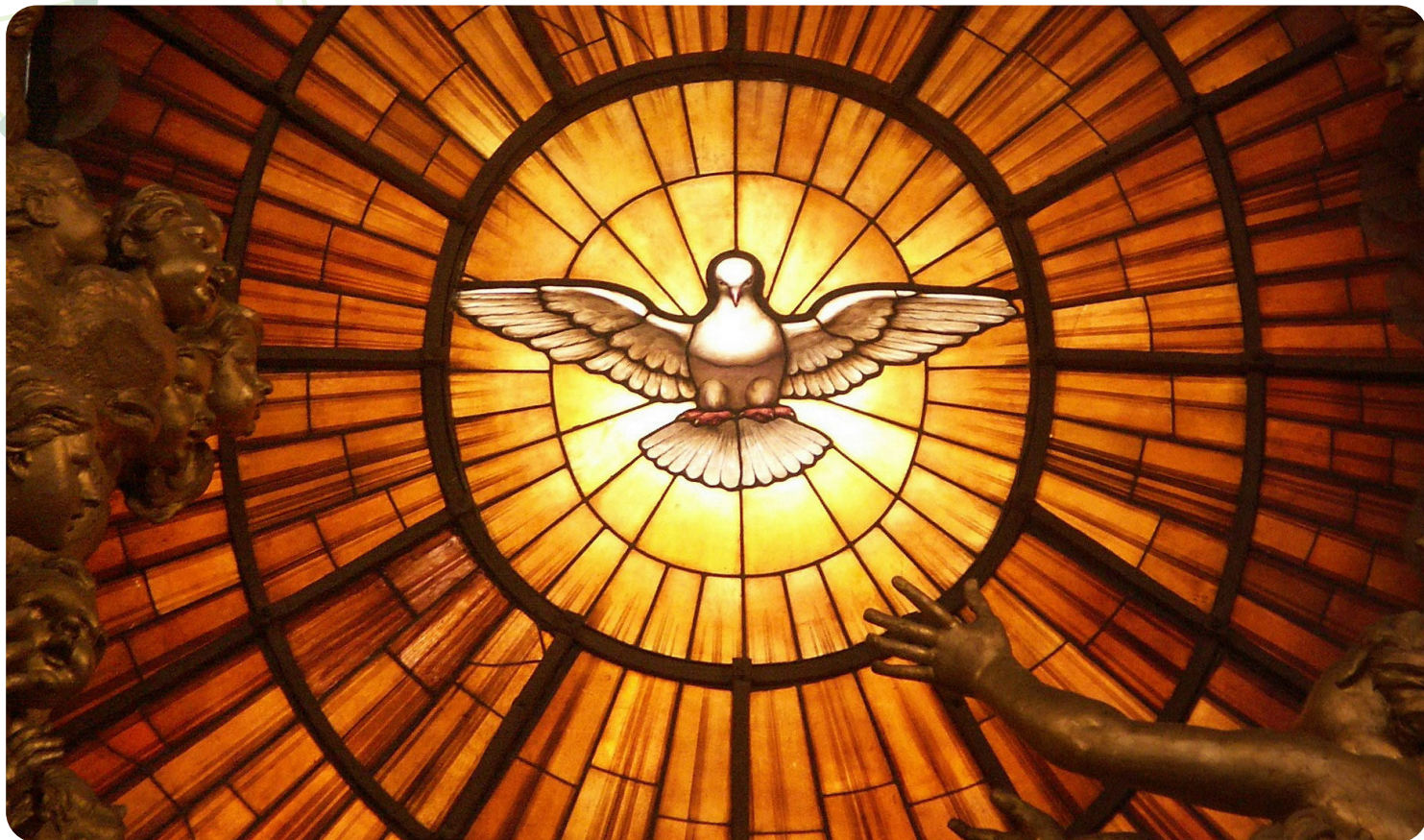
### III. CONCLUSION

The Church thus appears as the result of God's plan, which is love, to make men sharers in his life and glory. Living as Church, according to the Trinity, we give continuity to the mission of the Son, we experience a genuine conversion, and we are a prophetic sign for humanity.

We are a credible sign of salvation:

- **To promote the Church's mission *ad gentes* with new zeal**, since it is everyone's task; missionary outreach is the paradigm of all the Church's work (cf. EG 15).
- **Walking together listening to the Spirit**, because we are the People that belong to God the Trinity.
- **To be witnesses** to what we have "seen and heard", experienced in first person.
- **From faith in Jesus Christ**, who has saved us, we have found Him, we believe in Him, and we want to take Him...
- **In the reality of our peoples to the ends of the earth.**

With the same love that the Father, sending the Son and the Spirit, sends the Church to be in the midst of men as a sign of communion, mercy, and salvation. The Church is you; it is me; it is every baptized person. We cannot remain impassive. The world needs. The world waits.





## WORKSHEET 1: MISSION IS BORN OF THE TRINITY: FROM MISSIO DEI TO MISSIO ECCLESIAE

### I. GUIDING ELEMENTS OF CAM6

- **Biblical text:** Jesus said to his disciples: "You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth". Acts 1:8
- **Theme:** Evangelizers with Spirit to the ends of the earth
- **Motto:** America, with the power of the Spirit, witnesses to Christ
- **Objective:** To promote the Church's mission ad gentes with new ardor, walking together in listening to the Spirit, in order to be witnesses of faith in Jesus Christ in the reality of our peoples to the ends of the earth.
- **Hymn:** Witnesses of the Living Christ  
Let's sing the chorus together...  
*Look how they love each other! Look how they walk!*  
*America, with the power of the Spirit.*  
*America, witnesses of the Living Christ.*

### II. OBJECTIVE FOR THIS FIRST WORKING MEETING

**Specific Objective:** To analyze the validity of our missionary mandate ad gentes and its Trinitarian dimension through participatory dialogues.

### III. PRAYER FOR THE SIXTH AMERICAN MISSIONARY CONGRESS

We unite ourselves to the prayer that Pope Francis gave us for this Sixth American Missionary Congress highlighting what it implies for us in this meeting. In the highlighted fragments we can have a brief moment of silence to deepen the prayer. During or after the prayer, you can share some resonance that has touched your heart.

**O MERCIFUL FATHER,  
THAT YOU REVEALED IN YOUR SON THE  
"GOOD NEWS",**

announced in these lands of America  
by so many missionaries, with words and  
deeds;  
help us to rediscover our vocation as  
baptized people  
to give a new impetus to our missionary  
action  
proclaiming, like them, the joy of the  
Gospel.

Oh my,  
that **YOU POUR OUT YOUR HOLY SPIRIT  
TO RENEW THE FACE OF THE EARTH,**  
hurt by injustice and suffering;  
give us strength to walk as God's people,  
in synodality and mutual listening,  
towards the next American Missionary  
Congress,  
witnessing together the love that conquers  
the world.

O God and our Father,  
that you chose Mary as a model for  
evangelization  
to offer Christ to all mankind;  
imitating his example of dedication, let us  
and sustained by her maternal and  
provident care,  
let us always be your missionary disciples  
to the ends of the earth.  
Amen.





### IV. ILLUMINATING TEXT:

“The pilgrim Church is, by her very nature, missionary, since she has her origin in the mission of the Son and the mission of the Holy Spirit according to the plan of God the Father” (Ad gentes, 2).

### V. BRIEF SUMMARY OF THE THEOLOGICAL FRAMEWORK

The Church is born of the Trinity. She is sent into the world so that what she herself has received: salvation, and communion with the Father, the Son, and the Holy Spirit, she may share. This Good News of salvation is not only for believers in Christ, but for all humanity. Every man and woman are called to participate in the beatitude, the joy, the fullness of life in God, but not alone, but by a design of God’s Love, we are called to live it as one People, one Body. In Jesus, through the Holy Spirit, we are in communion with God and with our brothers and sisters. We are one in Christ.

The joy of returning to the “home” of the Father and of being brothers and sisters, which the Son in the Holy Spirit gave us, is not to remain “enclosed” in the Church but is an invitation to all humanity. God desires to reunite all his scattered children and the Church will be a sign and instrument of this. It is from God’s mission that the Church’s mission is nourished and has meaning. In and from the Church, Jesus Christ and the Holy Spirit continue to save humanity and bring it into full communion with the Father. To this we are witnesses to the ends of the earth.

### VI. QUESTIONS FOR REFLECTION

1. “The whole Church is missionary, and the work of evangelization is a fundamental duty of the People of God” (AG 35).

**How is the Church in America fulfilling its fundamental duty to take the Gospel to the ends of the earth?**

---

---

---

---

---

---

---

---

---

---

2. For the Church, proclamation is not an optional or marginal aspect, but a vital dimension, since it was born apostolic and missionary, shaped by the Holy Spirit as a community “going forth” (cf. Catechesis, March 15, 2023).

**How does the local Church promote personally and communally its apostolic and missionary dimension?**

---

---

---

---

3. Founded on the witness of life, the preaching of the Word, catechesis, and the celebration of the sacraments (cf. *Evangelii Nuntiandi*, 40-48) and animated by the Holy Spirit, the first Christian community drew from them inspiration and vigor for the proclamation of the Gospel (cf. Acts 2:42-47). It is not a matter of proselytism, this is not Christian, the style is: to proclaim Christ first of all by the witness of life.

**In our communities, where is the proclamation of the Gospel based?**

---

---

---

---

4. The Church is the People of God present throughout the world, in every race on earth. No matter what part of the world they may be from, all the faithful scattered throughout the world are part of the same family, communicating with one another in the Holy Spirit and thus, “he who dwells in Rome knows that those in India are members of his own”. From this, there are bonds of intimate communion between the different parts of the Church, with regard to spiritual riches, apostolic workers, and temporal help.

**How do you understand that the Church in America is sharing its “spiritual riches, apostolic workers and temporal help” with the other brethren in the world? Are all its members aware of this? What can we do to be, as the People of God in America, a greater “gift” for the other brethren in the world?**

---

---

---

---



### VII. SHARED SYNTHESIS

Proposals and challenges to address the mission ad gentes from the Americas.

**1. What challenges do we face in living the mission in the image of the Trinity?**

**2. What proposals can we put forward to encourage everyone to be missionaries in the image of the Trinity?**

**3. What proposals do you present to develop missionary projects in our communities considering the theme presented?**

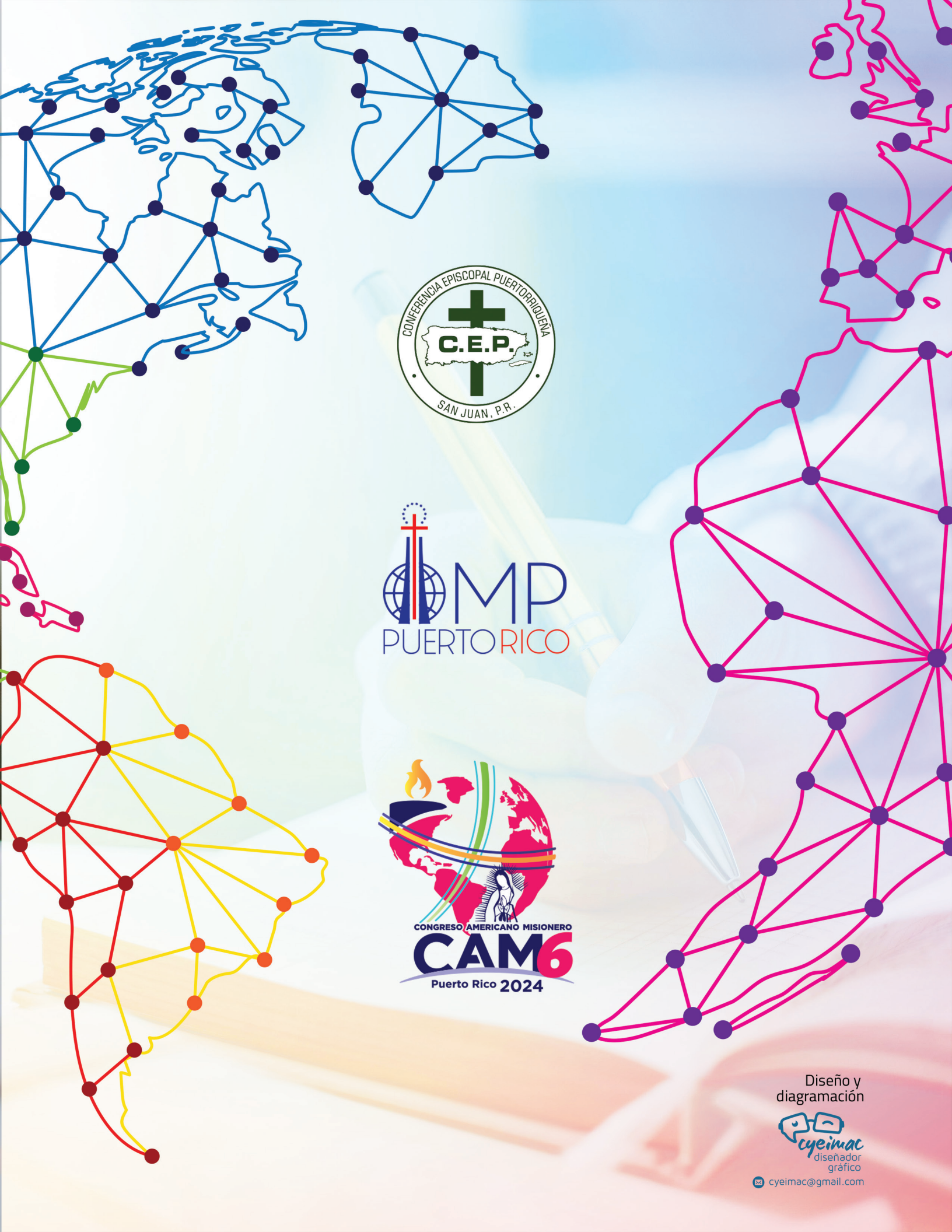


### VIII. MARIAN PRAYER

#### *Magnificat*

“My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Savior;  
for he hath looked upon the humiliation of his handmaid.  
Henceforth all generations shall rejoice over me,  
for the Mighty One has done great things for me;  
his name is holy  
and his mercy reaches his faithful ones  
from generation to generation.  
He does exploits with his arm:  
He scatters the proud in heart,  
he casts down the mighty from their thrones,  
He exalts the lowly,  
he fills the hungry with good things.  
and the rich he sends away empty.  
He helps Israel, his servant,  
remembering mercy  
-as he promised our fathers.  
for Abraham and his descendants forever” (Lk 1:46-55).  
(Lk 1:46-55).





Diseño y diagramación



[cyeimac@gmail.com](mailto:cyeimac@gmail.com)