



TOPIC 2 EVANGELIZERS WITH SPIRIT TO THE ENDS OF THE EARTH



TOPIC 2

EVANGELIZERS WITH SPIRIT TO THE ENDS OF THE EARTH

I. INTRODUCTION

In this topic we wish to propose some content that allows us to deepen our understanding of the **life and action of the Holy Spirit in relation to 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.***

In the fifth chapter of the Apostolic Exhortation *Evangelii Gaudium*, he inspires this expression that we will address here: "evangelizers with spirit means evangelizers who open themselves without fear to the action of the Spirit" (EG 259) and the Pope continues: "when we say that a reality has spirit, we usually indicate an interior movement that drives, motivates, animates and gives meaning to personal and community action" (EG 261).

Evangelizers with the Spirit are those who, welcoming the action of the Holy Spirit, embrace a life according to the Spirit. From this we distinguish two approaches: the action of the Spirit and life according to the Spirit. In the following, we propose to address these two approaches in detail.

II. DEVELOPMENT

1. The Action of the Holy Spirit

It is already a classic theme that, in our Latin Church, the Holy Spirit has been the great unknown. Even in theological studies it is difficult to find a proper space for reflection on the Holy Spirit¹.

In the words of Bishop Raúl Biord Castillo, the Holy Spirit is "the mischievous one of the Trinity."²

If the Trinity is a family (missionary communion, intrinsic substantial relationship of three persons, source of life), we could say that the Holy Spirit is the mischievous one of the family. "Mischievous" in diferente ways:

1. He is mischievous because through Him differences and identities are overcome.
2. It is mischievous because as a spirit it traverses the materiality of all concreteness, always inviting us to ever new projects.
3. He is mischievous because he disrupts all personal plans and proposes new ones, as

¹ Cfr. Bishop Biord Castillo, Raúl. "Theological approach: The particular Church impelled by the Spirit to the ends of the earth: its missionary responsibility". Paper presented at the International Symposium on Missiology in Canada (October 2024).

² Ibid

happened to Mary, Joseph, and all of us. If so, when in the Church we have everything arranged, ready, the Holy Spirit undoes, disarranges, decomposes.... And after the initial bewilderment, he allows us to arrive at a new order that integrates what was unknown until then.

4. He is mischievous because he is a source of joy, as he was at Pentecost, allowing us to overcome the pain of the cross. Joy, with a bit of mischievousness, is one of his principal gifts, and indicators of his presence. "A sad saint is a sad saint," as St. Teresa used to say.
5. It is mischievous because it is the "traverse" that unites the Father and the Son in the same love and in the same mission. It is always the naughty means through which we can relate to each other and to the Church.
6. Finally, it is mischievous because it encourages the great missionary journey that unites two points of land or sea, allowing communication, communion, and missionary cooperation between local churches.

1.1 The person of the Holy Spirit

That the Holy Spirit is a person means that he is equal in dignity to the Father and the Son, but with his own uniqueness. His equality lies in his divine being: he is God. His uniqueness lies in the fact that he has his own mission in the plan of salvation.

The Holy Spirit is the protagonist in the paschal mystery of Jesus Christ, in and through the Apostles and the Church, of the realization of this work in the spirit of the human being and in the history of the world. He is the protagonist of the whole ecclesial mission, through the Apostles, and in the listeners, so that the Good News may take shape. The Holy Spirit is the giver of life.

The uniqueness of his mission helps us to decipher his own identity. In the New Testament we find some mentions that can bring us closer to this.

- a. *He is God 'for' us: Acts 1,4-5 (promise)* The whole Gospel is a great promise, centered on the Holy Spirit. The climax is that the disciples "will be baptized in the Holy Spirit" in view of the universal mission: to the ends of the earth. By virtue of this investiture of divine strength and power, the disciples will be able, like Jesus, to proclaim the Good News of the Kingdom of God to the ends of the earth.
- b. *He is the God 'in' us: Acts 2:1-4 (effusion)* Pentecost, or the "baptism in the Holy Spirit" of the Apostles, is Jesus' outpouring of the Holy Spirit, which he himself received from God his Father and which crowns the Passover of Christ. At Pentecost, the promise of the universal outpouring of the Spirit at the end of time is fulfilled in the Church. The gift of the Spirit had a very precise purpose: to proclaim the greatness of God, bearing witness to Jesus, to the residents of Jerusalem, who came from all parts of the world. They, too, were to hear the message of the Spirit; for them, too, it was the Good News of Jesus. This is the essence of the mystery of Pentecost.
- c. *God 'through' us: Acts 2:37-39 (God through us)* Once converted and baptized in the name of Jesus, the new believers receive the Gift of the Holy Spirit, which God himself has promised, for the Holy Spirit is not only for the Apostles, but for all listeners who

accept the testimony of Jesus, for his children and for all those whom the Lord calls. The promise of the Holy Spirit extends to Jews and Gentiles, to all places and all times, to the people of that time and to us today.

1.2 The mission of the Holy Spirit

The key point of the whole history of salvation is the Paschal event: death, resurrection and sending of the Holy Spirit. Redemption passes through the Good Friday sacrifice.

But what seemed to be the great failure was not the end. The resurrection of Jesus constitutes the turning point in the history of salvation. It is a dynamic that, far from belonging to a forgotten past, speaks to us of the future and therefore continues to press on the present with its liberating force.

The resurrection, beyond the differences in the New Testament versions, is an event linked to the Holy Spirit. In John's version, on the same day of the resurrection, Jesus appears to the disciples and gives them the Holy Spirit (Jn 20:19-23). According to Luke's perspective, the Risen One sends the Spirit fifty days later, hence the name Pentecost (Acts 2:1).

Thus, in intrinsic connection with the paschal mystery, it is possible to outline in detail the mission of the Holy Spirit:

a. *Expansion and universality* God's action through the Spirit is distinguished by its universality, multiplicity, and plurality. We can speak of an authentic polyphony. He is the one who provokes, enables, and channels an authentic expansion towards the universal, including more agents and areas of action, in openness and respect for their particularity and originality.

The actions of the Holy Spirit are experienced by all believers in every time and place. The effects of the Spirit encompass a multiplicity of phenomena: miracles, inspirations, ecstasies, gifts of tongues and prophecy, various charisms, and sentiments: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (cf. Gal 5:22

b. *Transformation and transfiguration* The mystery of Pentecost speaks to us of transfiguration and transformation. Above all, it is a gift of courage: from the cowardly fugitives of Good Friday, the apostles become courageous witnesses and missionaries of the Lord Jesus. The "parresia" makes one come out of oneself and overcome one's fears, it is audacity and strength, courage, and valor, it is strength and nourishment for the missionary outreach of the disciples.

c. *Creator of plurality and unity* The Holy Spirit is the creator of plurality and unity. Although it may seem paradoxical, it is so: he creates the unity that harmonizes plurality and, at the same time, the plurality that integrates and enriches unity. He spreads his gifts and charisms, allowing each local church to have its own face, illuminating the process of inculturation of the gospel in peoples and communities, according to the logic of the

incarnation.

The Spirit is the soul of each local church and, at the same time, a factor of integration in the universality of the one Catholic Church. The different ministries and charisms serve the common good of the whole people of God.

We do not have to wait for the action of the Spirit, because the Spirit is already at work. We do not have to wait for marvelous events or grandiose prodigies. The Spirit has already come, already acts, already lives in us. To experience the Spirit implies taking a risk. We have to go out to the other, to travel to the different, to the absolutely unknown, to allow ourselves to be transformed and modified by it. We have to renounce ourselves and go out to others.

A community animated by the Spirit is a community open to the world, capable of seeing beyond its walls and sympathizing with the pain and suffering of others. It sees things with the eyes of the poor, of the victims, with the eyes of the least, of the discarded of society who are God's favorites. It is, therefore, a community that has emerged from lethargy and blindness, and is therefore capable of overcoming the narcissism of self-referentiality and is able to overcome the temptation of the "ghetto".

The mission of the Spirit speaks to us at Pentecost of a universal enlargement and inclusion, which is key to understanding the mission of the Church. The Spirit always acts in an invisible and surprising way, he pours out his charisms, he shows himself even outside the visible confines of the universal Church and the particular churches. "This time is marked by his presence and action. He is the protagonist of the Mission. Missionaries of God are those persons who, allowing themselves to be led by the Spirit, collaborate, and become accomplices of his Mission"⁵. To recognize the mission of the Spirit will lead us along the paths of mysticism, to enter into the ways of interiority, which are those of the heart, to recognize the God of the mystics. Mysticism will allow us to be "evangelizers with the Spirit" (EG 262-280) and at the same time to sustain the missionary force with the intercession of prayer (EG 281-283).

The mission of the Spirit introduces us into a process of divinization that is participation in the missionary communion of the Trinity. We come from the Trinity and go to the Trinity.

2. Life in the Holy Spirit

This second approach to evangelization with the Spirit refers to the inner motivations of the evangelizers themselves, which are certainly the fruit of the action of the Spirit, combined, however, with the response and surrender of people to the divine initiative.

The first motivation of an evangelizer is definitely the personal encounter with the dead and risen Christ, through the Spirit. The heart of the evangelizer is, first of all, a heart in the process of conversion.

2.1 Personal Encounter with Christ

From EG 164-165 we discover that the center of evangelizing activity and of every attempt at ecclesial renewal must be the first proclamation or “kerygma”. The “kerygma” is Trinitarian, since it is the fire of the Spirit that is given in the form of tongues and makes us believe in Jesus Christ, who with his death and resurrection reveals and communicates to us the infinite mercy of the Father. The centrality of the “kerygma” demands certain characteristics of the missionary proclamation that are necessary:

- God is love: he loves me unconditionally, he loves me because he wants to save me.
- Love makes us free: God in his love generates freedom in the heart of every person who accepts and accepts it.
- God dreams me happy: the hearts of those who know Jesus Christ are sealed with joy, encouragement, vitality, and vitality.

The Holy Spirit is the condition that the Father and the Son promise for their work of salvation to be realized.

The apostles confirm that they themselves, together with the Holy Spirit, are witnesses to the truthfulness of the “kerygma”: they confess themselves to be irrefutable heralds of the redemptive function that beats in the life, death, and resurrection of the Lord Jesus. We have a mission under the banner of courage, firmness, and a testimony in the name of Jesus that is uncomfortable and provocative.

The authenticity of the testimony does not come from the intuition or the knowledge of the disciples, but is born of the gift of the Spirit who gives them the capacity to become envoys of the Risen One (Acts 1:8; Lk 12:2), and therefore eyewitnesses of the greatness of the Trinitarian “kerygma”. Even if the consequences are scourging, Jesus did not guarantee easy success. Mission is always a risk.

2.2 The passion of God is the passion of the missionary

Mission is, in short, adherence to this ‘missionary’ God who has revealed himself in Jesus, who loves us all, who speaks to us all and who calls us all to participate in his life and glory, calling us to cooperate with him to build a new world, ‘a new state of things, a new way of being, of living, of being with others’. The missionary does not go on his own, he is sent. And this sending is possible because he has first been infused with the life of the Spirit that enables him to share God’s passion.

From this root, which we can call adherence to a “life according to the Spirit,” arises the passion and “the spiritual pleasure of being close to the lives of people, to the point of discovering that this becomes a source of greater joy” (EG 268). The mission leads us to a divinization that frees us, makes us a source of life, and fully humanizes us.

3. Witnesses of the Living Christ

To speak of evangelizers with the Spirit is to speak of authentic witnesses of the Living

Christ. The Holy Spirit is the Spirit of Jesus. To live according to the Spirit is to share the life of Christ in our own life, infused by the person of the Spirit who sends us to the ends of the earth as witnesses and envoys of that new life of the Risen Christ.

3.1 Witnesses on the way to the ends of the earth

The witness must be, by nature, a missionary in going out. Estêvão Raschietti breaks down the term “boundaries” into three different meanings: boundaries as horizons, as frontiers and as margins.

- a. *Horizons of a movement of evolution, expansion, advancement, and discovery* - The Church is at the service of a humanity that travels further and further, sharing with it “the joys and hopes, the sorrows and anxieties, especially of the poor” (GS 1). Where is world society heading today, towards what end, towards what goal, towards what horizon?

The globalized world in which we live seems to have lost sight of its horizon, lowering its expectations, shrinking its dreams and hopes, living on short-term and fragmentary goals: “history - says the Pope - shows signs of regression” (FT 11).

However, to missionary disciples “nothing human can seem strange” (Dap 380). Francis continually invites the Church to overcome the temptation to close herself off, withdraw, condemn, and reactively face the complex problems that arise in today’s world. On the contrary, we must go out, create proactive habits⁷ (cf. FRANCIS, 2013), see opportunities and not only threats, discern with certainty, but walk in hope and “open ourselves to the great ideals that make life more beautiful and dignified” (FT 55).

The universal horizons of cultures, societies, knowledge, sciences, technologies and the various spheres of life are a continuous invitation to be open to everything and everyone, to the new, to the unexpected, to the unknown, to the subversive, recalling the adage of St. Irenaeus “what is not assumed is not redeemed” (cf. DP 400) and recalling also that the Good News of Jesus of Nazareth was also something absolutely disconcerting, new, open to everything and everyone, that sowed hope but also generated resistance and conflict.

- b. *Borders* - A second meaning of the term “boundaries” refers to borders, the threshold between our world and that of others. Confines are also lines of demarcation, separation, crossing and exchange.

The origin of borders in today’s world - whether geopolitical, socio-cultural, or identity-based - is less a matter of history, culture, or ancestry than of the process of colonization and domination of the West over the rest of the planet.

In fact, the hegemony of the West has created the frontier that is the mother of all frontiers: the abyssal line between modernity and coloniality. This frontier, with its subsystem of visible and invisible distinctions, is reproduced in a natural and articulated way to this day, in all aspects of daily life, in the

organization of societies, in international relations and even in the churches. With its universal, hegemonic, and salvationist pretensions, the West systematically imposed an asymmetrical relationship between a superior being (white, Christian, civilized, benefactor) and an inferior sub-being (Indian/Black, pagan, underdeveloped, needy). From the domination of souls, the imposition of an imaginary, the seduction of minds, the eradication of cultural identities, the hierarchization of races, the negation of the other, a world-system emerged. These processes of domination still define us today and are internalized/naturalized in us, in such a way that they constitute an identity frontier originating in the inspiring complicity of the Christian mission.

This mission needs to penitentially reopen the frontiers that it itself has created (*ad gentes*) in order to learn to unlearn a way of addressing others (*contra gentes*) and to relearn it anew in reciprocity with others (*inter gentes*). It is a matter of a profound interior conversion. Our Churches need to go to the frontiers of their knowledge, of their understanding, of their certainties, of their way of being, and seek new ways of evangelizing themselves and others, truly encountering others: "every time we encounter a human being in love, we are able to discover something new about God" (EG 272).

In this sense, mission needs to rethink, to redo theology. Mission theology is called to resume its double role of "frontier theology" and "frontier theology". It is worth remembering that the colonial approach to mission was not determined by the methods, inconsistencies, and attitudes of the missionaries: on the contrary, it was determined by the deductive relationship between theology and mission.

The "new confines" understood as "frontiers" constitute "front lines" for the Church today, where we can see reality from the reverse side of history, from the colonial, cultural, religious, and epistemic wounds of the crucified, impoverished, silenced, discarded, and denied peoples. Borders thus constitute both a historical reality and an ethical option that, in turn, implies an "optic", a fundamental "distancing" when it comes to perceiving, listening, and questioning reality from the point of view of victims and survivors.

- c. *Peripheries* - A third meaning of the term "confines", somewhat similar to the second, points to the margins, the peripheries, the remote, marginal, suburban, borderline places. They are the Galilee of today's world, mixed, syncretic, impoverished territories, marked by exclusion, expropriation, violence, and abandonment.

Pope Francis continually invites the Church to go out to the peripheries, so as not to run around the world without direction or meaning (EG 46). Unlike borders, existential peripheries are not between worlds, but within worlds, as forgotten, invisible, despised realities. If the frontier represents the place of (dis) encounter with the other, the periphery is the place of proximity with the poor.

Becoming poor is a radical requirement for following Jesus, because this condition is a participation in the divine life, it shows who God is, whom God prefers, with whom

God places himself in his mission: “the encounter with Jesus Christ through the poor is a constitutive dimension of our faith,” said Aparecida (DAP 257), and they are granted the condition of mediators of grace (cf. EG 197). Thus, it is not enough for the Church to claim to be the “house of the poor” and the marginalized, but she must first enter their homes as a pilgrim.

This also implies a learning process that leads us to inhabit the peripheries, to weave bonds of friendship (cf. DAP 398), to feel and think from the soil of the marginalized, to heart the hearts of the poor, to share their worldview, to live their daily lives intensely. In other words, to let the periphery dwell in us. To “inhabit” is much more than becoming a guest: it means to belong by immersing oneself, by touching with one’s hand the disenchantment, the divisions, the conflicts and the lacerations produced by the border diaspora, rooted in the history, the body and the daily life of violated women, of indigenous and black people, of dispossessed migrants, of workers condemned to precariousness, of those excluded for reasons of gender,

of the millions of disinherited who live colonial violence in their own flesh. For this reason, the peripheries, like the borders, are not an easy place to live.

III. CONCLUSION

All the universality of the mission, extended to all nations to the ends of the earth, will end up being contextualized in a territory - which is not just any territory - and in a marginal, forgotten, excluded existential condition - which is not just any existential condition -. Mission is to assume, share and live this existential condition of exclusion and invisibility. Mission is to cease to be the center - mission is to “disappear”. “The disciple-missionary is decentered - says Pope Francis - because his center is Jesus Christ, who summons and sends” (FRANCIS, 2013). This center demands fidelity, detachment, disarmament, and the most absolute gratuitousness. Here lies the permanent synodal discernment and the penitential attitude of every “Church going out” to the peripheries.





WORKSHEET 2: EVANGELIZERS WITH SPIRIT TO THE ENDS OF THE EARTH

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 of 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 SECOND WORKING MEETING

Specific Objective: To rediscover the identity of the baptized of "being church" from the evangelizing being that, moved by the Holy Spirit, responds to go out to meet all our peoples.

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 rediscover our vocation as
baptized persons
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

Evangelii Gaudium: Chapter V: Evangelizers with Spirit 259, 261, 262.

259. Evangelizers with the Spirit means evangelizers who fearlessly open themselves to the action of the Holy Spirit. At Pentecost, the Spirit brought the Apostles out of themselves and transformed them into proclaimers of the greatness of God, which each one began to understand in his own language. The Holy Spirit also gives them the strength to proclaim the newness of the Gospel with audacity (*parresia*), aloud and in every time and place, even against the tide. Let us invoke him today, well supported by prayer, without which every action runs the risk of remaining empty and the proclamation finally lacks soul. Jesus wants evangelizers who announce the Good News not only with words but above all with a life that has been transfigured in the presence of God.
261. When it is said that something has a “spirit,” this usually indicates interior motives that impel, motivate, encourage, and give meaning to personal and community action. Evangelization with a spirit is very different from a set of tasks lived as a burdensome obligation that is simply tolerated, or endured as something that contradicts one’s own inclinations and desires. How I would like to find the words to encourage a more fervent, joyful, generous, daring evangelizing stage, full of love to the end and contagious life! But I know that no motivation will be sufficient if the fire of the Spirit does not burn in our hearts. In short, an evangelization with spirit is an evangelization with the Holy Spirit since He is the soul of the evangelizing Church. Before proposing to you some spiritual motivations and suggestions, I invoke once again the Holy Spirit; I beg Him to come to renew, to shake, to impel the Church in a daring going out of herself to evangelize all peoples.
262. Evangelizers with the Spirit means evangelizers who pray and work. From the point of view of evangelization, neither mystical proposals without a strong social and missionary commitment, nor social or pastoral discourses and praxis without a spirituality that transforms the heart are of any use. These partial and disintegrating proposals only reach small groups and do not have the power of broad penetration, because they mutilate the Gospel. It is always necessary to cultivate an interior space that gives Christian meaning to commitment and activity. Without moments of adoration, of prayerful encounter with the Word, of sincere dialogue with the Lord, the tasks easily become meaningless, we are weakened by fatigue and difficulties, and our fervor is extinguished. The Church desperately needs the lungs of prayer, and I am very happy that prayer groups, intercessory prayer groups, prayerful reading of the Word and perpetual adoration of the Eucharist are multiplying in all ecclesial institutions. At the same time, “the temptation of a hidden and individualistic spirituality, which has little to do with the demands of charity and the logic of the Incarnation, should be rejected. There is a risk that some moments of prayer become an excuse for not giving one’s life to the mission, because the privatization of the lifestyle can lead Christians to take refuge in some false spirituality.

V. BRIEF SUMMARY OF THE THEOLOGICAL FRAMEWORK

Evangelizers with the Spirit are those who, welcoming the action of the Holy Spirit, embrace a life according to the Spirit. From this we distinguish two approaches: the action of the Spirit and life according to the Spirit.

The Holy Spirit is the protagonist of the mission. He is God “for” us, God “in” us and God “through” us. God’s action through the Spirit is distinguished by its universality, multiplicity, and plurality. It is he who provokes, enables, and channels an authentic expansion towards the universal, including more agents and areas of action, in openness and respect for their particularity and originality. The Spirit in his actions transforms each person to have the courage to go out of oneself, to overcome one’s fears and to allow oneself to be moved towards the peripheries. The Holy Spirit is the creator of plurality and unity. He spreads his gifts and charisms, allowing each local church to have its own face, illuminating the process of inculturation of the Gospel in peoples and communities, according to the logic of the incarnation.

The evangelizer with Spirit participates in a life in the Spirit. This is why to have this life in the Spirit one must have a personal encounter with Christ that moves one to

have a passion for the things of God. The Spirit enables each baptized person to become an envoy of the Risen Christ (Acts 1:8; Lk 12:2), and thus an eyewitness of the greatness of the Trinitarian kerygma.

The evangelizer with Spirit is therefore a witness of Christ. The Holy Spirit will move the missionary to the ends of the earth. These confines can be defined from the horizons of cultures, societies, knowledge, sciences, technologies, and diverse areas of life; from the geopolitical, socio-cultural or identity frontiers; and from the peripheries of existence as presented by Pope Francis.

All the universality of the mission, extended to all nations to the ends of the earth, will end up being contextualized in a territory - which is not just any territory - and in a marginal, forgotten, excluded existential condition - which is not just any existential condition -. Mission is to assume, share and live this existential condition of exclusion and invisibility. Mission is to cease to be the center - mission is to disappear. “The disciple-missionary is decentered - says Pope Francis - because his center is Jesus Christ, who summons and sends” (FRANCISCO, 2013).



VIII. MARIAN PRAYER

Mary, the Mother of Evangelization (EG
288)

Mary, Virgin and Mother,
you who, moved by the Holy Spirit,
welcomed the word of life
in the depths of your humble faith:
as you gave yourself completely to the
Eternal One,
help us to say our own "yes"
to the urgent call, as pressing as ever,
to proclaim the good news of Jesus.

Filled with Christ's presence,
you brought joy to John the Baptist,
making him exult in the womb of his
mother.

Brimming over with joy,
you sang of the great things done by God.
Standing at the foot of the cross
with unyielding faith,
you received the joyful comfort of the
resurrection,
and joined the disciples in awaiting the
Spirit
so that the evangelizing Church might be
born.

Obtain for us now a new ardour born of the
resurrection,
that we may bring to all the Gospel of life
which triumphs over death.
Give us a holy courage to seek new paths,
that the gift of unfading beauty
may reach every man and woman.

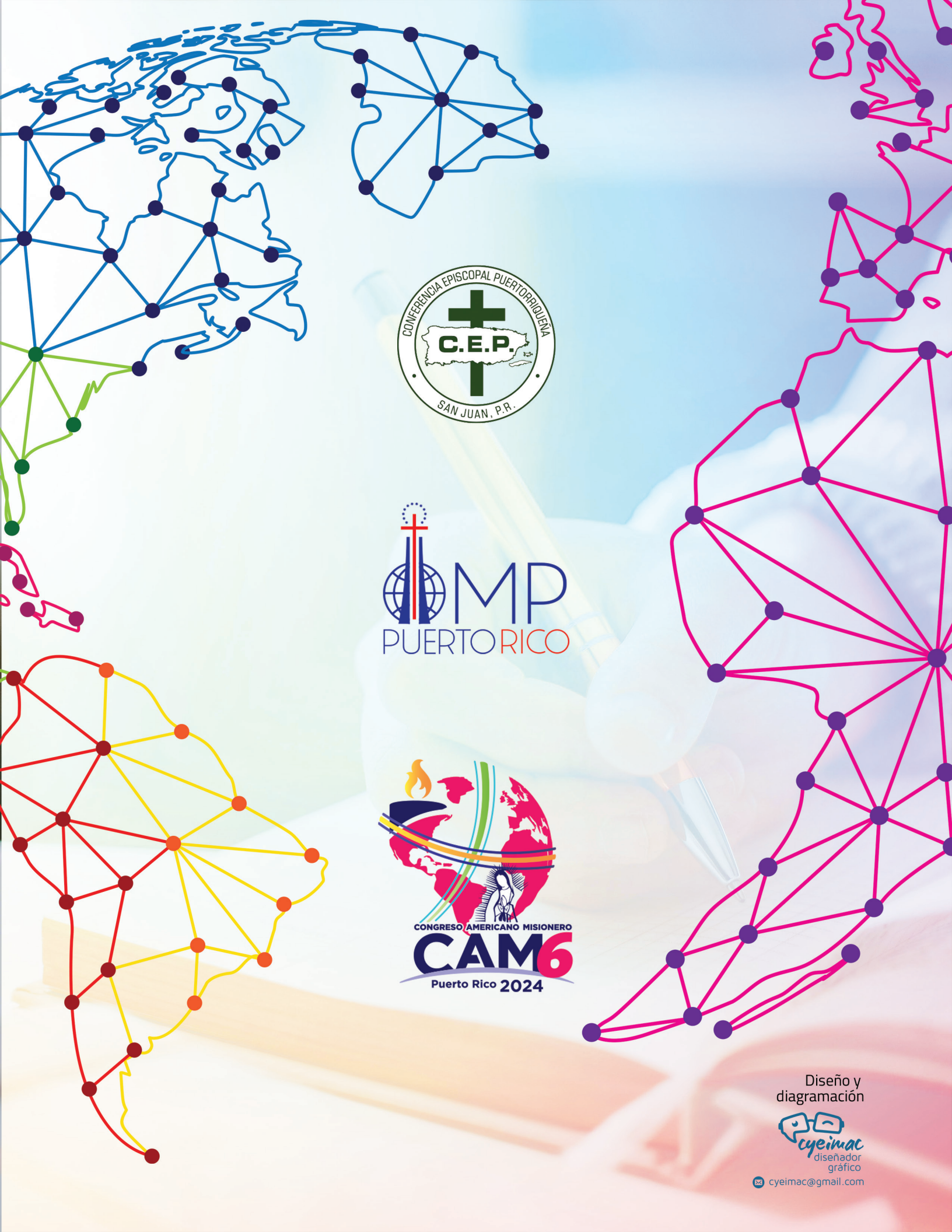
Virgin of listening and contemplation,
Mother of love, Bride of the eternal
wedding feast,
pray for the Church, whose pure icon you
are,
that she may never be closed in on herself
or lose her passion for establishing God's
kingdom.

Star of the new evangelization,
help us to bear radiant witness to
communion,
service, ardent and generous faith,
justice and love of the poor,
that the joy of the Gospel
may reach to the ends of the earth,
illuminating even the fringes of our world.

Mother of the living Gospel,
wellspring of happiness for God's little
ones,
pray for us.

Amen. Alleluia!





Diseño y diagramación



cyeimac@gmail.com