



TOPIC 5 MISSIONARY DISCIPLES: INITIATED AND SENT

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MISSIONARY DISCIPLES: INITIATED AND SENT

I. INTRODUCTION

In this theme we wish to propose some contents that allow us to deepen our understanding of the disciple and **missionary identity of the whole 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.**

The Risen One, in his appearances to the disciples after Easter, gave them a single command: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that I have commanded you" (Mt 28:19-20). That is Matthew's version. Other evangelists point out the same task but emphasize other aspects. Matthew speaks of "making disciples" in the imperative form. In the Greek text closest to the original, this is the only verb that appears in this mood. The other three verbs - go, baptize, teach - are participles that accompany the main command "make disciples" and describe the way in which the mission is to be carried out: walking, baptizing, teaching. But the heart of the mission, its goal, is to make disciples of all nations.

II. DEVELOPMENT

Mission is not proselytizing

It sounds like a proselytizing program, but in reality, it is not. To understand Matthew's missionary mandate, it is necessary to place it in the context of his Gospel and what he means by "disciple of Jesus". Pope Benedict XVI, in *Aparecida* (2007), affirmed that the Church does not grow by proselytism, but by attraction. Pope Francis reinforced this by affirming that "the community of Jesus' disciples is born apostolic, missionary, not proselytizing. The Holy Spirit gives it to go forth so that it does not remain closed in on itself, so that it may be an extrovert, a contagious witness of Jesus" (General Audience, 11/02/2023).

In fact, if we cross the text of Mt 28:19-20 with the difficulty of the first community to welcome non-Jews among its members, testified by Luke in the Acts of the Apostles and by Paul in his letters, we realize that this missionary sending cannot be interpreted from the perspective of conquest, but from the perspective of openness and welcome of all people of all races, cultures and ethnicities in the Christian community: no one can be excluded.

Matthew seeks to encourage his community to come out of complacency, not to be afraid of others, not to close in on themselves and not to be prejudiced against diversity. The disciples were not prepared for this task: for them, the messianic promises were reserved only for the people of Israel (Acts 1:6). Little by little, following the Spirit who opened the way, their minds and hearts had to learn that the Kingdom of God announced by Jesus was destined for all peoples and that the call to be his disciples was addressed to all men.

It all begins with the encounter with Jesus. What does it consist in “being a disciple” of Jesus? To answer this question, it is necessary to go back to the Gospel, especially from the baptismal catechesis of the Discourse on the Mount (Mt 5-7), where the proposal of Jesus and its importance for all humanity is precisely described. Everything begins with the encounter with Jesus who speaks to our heart (DAp 154), who “gives us a new horizon for life and, therefore, a decisive orientation” (DAp 243). This was the dynamic that we find already in the story of the first disciples (cf. Jn 1:35-49). This encounter is concretely realized through a person, a friend, a catechist, a missionary, through a living Christian community that prays, celebrates, witnesses, evangelizes (DAp 256), through contact with the poor, the afflicted, the sick, the marginalized (DAp 257), meditating on Sacred Scripture, participating in the liturgy, approaching the sacraments, and in a thousand other ways that the Spirit provides us, captivating us to pay attention, to stop our gaze, to enchant us with something profound and thrilling that can transform our lives.

Following Jesus is a process and is carried out in mission.

It happened to the first disciples on the Sea of Galilee: they were fishermen casting their nets into the sea. Jesus passed by and said, “Follow me, and I will make you fishers of men”. Immediately they left their nets, their boat, and their father, and followed him (Mt 4:19-22).

The account continues: “Jesus went about all Galilee, teaching in the synagogues, proclaiming the Good News of the kingdom and curing all the sicknesses and diseases of the people” (Mt 4:23) and the disciples followed him. There was no seminary, no

novitiate, no house of formation. The mission of Jesus is the very school of discipleship. That is why we speak of missionary disciples, because the followers of Jesus learn by “going on mission”, accompanying and collaborating with Jesus in his mission of announcing the Kingdom of God.

Jesus proposes the project of a new man to the group that follows him on the road. For the evangelist Luke, too, this historical journey of Jesus from Galilee to Jerusalem becomes an ideal way, the “way of the disciples” who faithfully follow their Master. The group of disciples will continue this journey from Jerusalem to the ends of the earth (cf. Acts 1:8).

The mission is presented first of all as a concrete path of apprenticeship “to assume the lifestyle of Jesus, his motivations, to direct his destiny and to take up his mission to make all things new” (DAp 131). In the Apostolic Exhortation *Evangelii Gaudium*, Pope Francis affirms: “The Church’s intimacy with Jesus is an itinerant intimacy, and communion essentially takes the form of missionary communion” (EG 23).

Learning to be free and poor

Sometimes, however, the encounter with Jesus does not produce much. This is what happened to the rich young man (Mk 10:17-22). It was an intense, profound encounter, where Jesus looked at the young man with love (Mk 10:21) and entrusted him with a mission: “Go, sell all that you have, give to the poor, and then come and follow me. Note well: the “go” precedes the “come”, the following comes after the mission. Our young man, however, went away sad, because he had many possessions that bound him and prevented him from being free and available. He closed in on himself and did not open

himself to the risk of following Jesus. For this to happen, the first requirement is to learn to become poor: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt 5:3), says the first beatitude. Blessed is the one who voluntarily makes himself poor in order to enrich others, we could say in other words. It is this basic poverty that makes the disciple available for the Kingdom with full confidence and courage. The disciple is, therefore, a person who is free, faithful, and generous in his service to the community and to those in need. Jesus does not condemn riches per se: he condemns the rich who accumulate wealth only for themselves (Mt 19:24; 6:19), just as he condemns the idolatry of money (Mt 6:24). Now, if you have, you have to share, you have to offer a service, you have to give your life and your goods.

In this sense, becoming poor is the first requirement for following Jesus, who "became poor from being rich" (2 Cor 8:9). This is the fundamental step of Christian initiation that concerns the deepest secret of life and the most refined meaning of the word "mission," as described in the Aparecida Document:

Life is enhanced by giving it and weakened in isolation and comfort. In fact, those who enjoy life most are those who leave the security of the shore and become passionate in the mission of communicating life to others. The Gospel helps us to discover that an unhealthy care for one's own life undermines the human and Christian quality of that same life. We live much better when we have the inner freedom to give everything: "Whoever cherishes his earthly life will lose it" (Jn 12:25). Here we discover another profound

law of reality: that life is attained and matures as it is given to give life to others. This is what mission is all about (Dap 360).

This purpose applies not only to individuals. It also applies to communities and also to the Church as an institution. The Second Vatican Council declared that "the Church, moved by the Holy Spirit, must follow the same way as Christ: the way of poverty, obedience, service and self-immolation unto death" (AG 5).

Assuming the cross

The poverty of which the Gospel speaks to us has a sense of interior and exterior self-denial. It means becoming effectively poor, committing oneself to a sober and austere life, sharing the life of the most needy (GE 70), touching with one's hand the human misery, the suffering flesh of others (EG 270), learning to look at reality from the inside out, from the point of view of the victims and the crucified of history, struggling for a better world for all. To live intensely the daily life of simple people: "In the light of the Gospel we recognize their immense dignity and their sacred value in the eyes of Christ, poor like them and excluded among them" (Dap 398).

But there is also an interior poverty that must be learned and that manifests itself in tenderness and meekness: "Blessed are the meek, for they shall possess the earth" (Mt 5:4). Where pride and vanity reign, where everyone believes he has the right to elevate himself above others, where there is hatred and arrogance everywhere, Jesus proposes to his disciples to adopt another style (GE 71): to strip themselves of their ego, their pride, and make room for humility, which does not mean renouncing indignation,

courage and prophecy, but always nurturing a positive attitude of welcome, dialogue and understanding. The meek, says the Gospel, will see God's promises fulfilled and "will possess the earth". And this is what we try to live as disciples of Jesus, and we invite others to do the same.

The Scriptures make no apology for the poor and poverty. They resolutely condemn every situation of need, injustice, and oppression. Jesus does not teach to endure evil, but to fight to overcome it. To overcome evil, it is necessary to face it and not to run away from it. The world ignores suffering, escapes from painful situations, hides, covers up, dissimulates. However, the cross can never be absent! (GE 75). "Blessed are the afflicted, for they shall be comforted," says the third beatitude. Those who sympathize with the distress of others, those who "weep with those who weep" (Rom 12:15), those who touch the wounds of their brothers and sisters, those who "allow themselves to be pierced by affliction and weep in their hearts, can reach the depths of life and be truly happy" (GE 76).

Facing persecution

In this way, Jesus forms his disciples to participate in the divine life, to participate in God's mission. The Beatitudes continue to proclaim happy those who hunger and thirst for justice, the merciful, the pure in heart - for it is from the heart that our right intentions come -, those who promote peace and, finally, those who are persecuted for the sake of justice.

There is no following of Jesus without persecution. The Lord instructed his disciples a lot about the inevitable persecutions that awaited them (Mt 10:17-24): because the Good News to the poor, which announces

the release of prisoners, the recovery of sight for the blind, the liberation of the oppressed and a year of grace from the Lord (Lk 4:18), was bad news for the rich and powerful. Do not expect that the one who proclaimed, "the mighty have been removed from their thrones and the lowly have been lifted up" (Lk 1:52), that anyone could rejoice over it. On the contrary, those in power will do everything possible to repress this voice and this action that fights for the construction of a more just and united society. No one renounces their privileges. Therefore, persecution will always accompany the mission of Jesus and his disciples. They also become a criterion of discernment for the journey: if we are only receiving applause, something is wrong in the evangelizing action; if we are not bothering people, it means that we are probably leveling the Gospel down, adapting it to the tastes of the world. Acclamations, praises, and compliments are always a temptation on the disciplic journey!

Jesus invites us never to give up prophecy, the search for justice and hope for the poor, because "if there is no hope for the poor, there will be no hope for anyone" (PG 67; DAp 395). The Gospel, the message of Jesus, continually calls every society, every history, and every culture to a conversion from within (EN 19), while always seeking a positive, open, and non-condemnatory dialogue.

Called to shine

"You are the light of the world and the salt of the earth" (Mt 5:13-14), Jesus tells his disciples. In reality, the true Light is He, we are only called to reflect that Light, to remember that the Church can never shine with its own light. When the Church pretends to shine with her own light, she becomes worldly, loses her reference, and becomes self-referential. In fact, the

Dogmatic Constitution on the Church of the Second Vatican Council begins exactly this way: "Christ being the light of the nations..." (LG 1).

Be that as it may, the disciples of Jesus are called to shine, "so that the people, seeing your good works, may glorify the Father who is in heaven" (Mt 5:16). This radiance comes from conduct: discipleship is nothing more than a proposal of life from one who does not say "Lord, Lord!", but from one who practices the will of the Father (Mt 7:21). The disciple of Jesus is fundamentally a practitioner of the Word. It is in this Word that Christian initiation seeks to forge a particular identity on the basis of "a gradual apprenticeship in the knowledge, love and following of Christ" (DAP 291). Therefore, "it is necessary to open the heart to make the Word food that, entering through the mind, touches the heart, nourishes the spirit, transforms life and is the criterion for community experience and missionary action" (General Guidelines for the Evangelizing Action of the Church in Brazil 2019-2023, n. 148).

For the disciple to truly shine with the light of Christ, he must respond to himself:

"If and how we allow ourselves to be challenged by the Gospel; if it is really the vade-mecum for daily life and for the choices we are called to make. It is not enough to read it; it is not enough to meditate on it. Jesus asks us to put it into practice, to live his words" (FRANCISCO, To Consecrated Persons. On the occasion of the Year of Consecrated Life, 2014, n. 2).

"When the Word of God enters into the lives of people, processes of

personal, community and pastoral conversion begin, leading them to be courageous witnesses who proclaim what the Lord has accomplished in their lives (cf. Mk 5:19). Just as it is proper that the encounter with the living Jesus Christ becomes a call to mission, the transformed life becomes a message" (NATIONAL CONFERENCE OF BISHOPS OF BRAZIL, Disciples and Servants of the Word of God in the Mission of the Church, 2012, n. 60).

Five steps

This learning progresses through five steps up the mountain of the Beatitudes, producing a cadence by the refrain: "they have heard that it was said to the forefathers ... but I say to you":

1. "The disciples are called to live a radical **fraternity** towards all men, inasmuch as we are all sons and daughters of the same Father, intimately and consanguineously brothers and sisters of the same family. This is the worldview according to the Gospel.
2. "You shall not commit adultery," but neither shall you look at the other with a look of harassment (Mt 5:27-32; 6:22-23): to develop a **capacity for human relationships** that guarantees the most absolute respect for the other, in the mastery of one's own impulses, in responsibility for fidelity and in zeal for the dignity of others.
3. "You shall not perjure yourself...": do not swear anything (Mt 5:33-37). Commit yourself to tell only the **truth** and nothing else, with open, honest, and sincere communication, without dissimulation or intrigue, in order to build relationships of trust, because if there is a need to

“swear”, this indicates that there is distrust.

4. “An eye for an eye...”: do not respond to evil in any way (Mt 5:38-42). The disciple is called to move from relationships of reciprocity (“an eye for an eye, a tooth for a tooth”) to relationships of **gratuitousness** that are non-violent, non-retaliatory, non-interested. This is one of the most characteristic requirements of missionary discipleship.
5. “You shall love your neighbor and hate your enemy”: but I say to you: “love your enemies” (Mt 5:43-48). Living **universality** in love without hatred, without prejudice and without limits leads the disciple to be like the Father: “For if you love only those who love you.... What do you do that is extraordinary? Be perfect, therefore, as your Father in heaven is perfect” (Mt 5:46-48).

Sent to make disciples of the nations

With this last step, we stand on the summit of the mountain of Galilee, from where the Risen Lord sends his disciples out to meet all peoples (Mt 28:16). The living out of these five fundamental precepts - fraternity, humanity, truth, gratuitousness, universality - configures the disciple of Jesus, as well as projecting the path of the fullness of life for all peoples: the command to “make disciples of all nations” is, in fact, an invitation to each person to undertake together with the Church the ascent to the mount of the Beatitudes.

It is a path in the Spirit that models, elevates and opens relationships based on mercy, tenderness and forgiveness; it is an asceticism that makes life profoundly and fully human, the essence of the Kingdom of God; it is also a threshold where the salvation or condemnation of the world is at

stake, the fullness or failure of the existence of individuals and societies (Mt 25:31-46).

“Jesus Christ is the fullness who raises the human condition to the divine condition for his glory” (DAP 355), and he also “wants all to be saved and to come to the knowledge of the truth” (1 Tim 2:4).

III. CONCLUSION

Exiting was never easy

This is the life project for which Jesus' disciples were sent into the world. However, it took them a while to understand and to get out of their comfort zone. As we have said, missionary discipleship is a learning process. For the first community it was no different: their journey from Jerusalem to the ends of the earth was hesitant, dramatic and, at the same time, fascinating. They had to learn to face many challenges because they were not prepared for this task.

In the first place, they had not yet understood the proposal of Jesus when the Lord, in one of his appearances after the Passover, spoke to them about the Kingdom of God for forty days (Acts 1:3). On that occasion, they asked him: “Is it now the time when you will restore the kingdom of Israel” (Acts 1:6). In his understanding, the objective of the mission was the political restoration of the Kingdom of Israel, a people reconstituted and renewed in its entirety, where there was no place for non-Jews. The book of the Acts of the Apostles shows how they had to abandon this perspective when the Spirit pushed them out of Jerusalem towards the Samaritans, the God-fearers, and finally the pagans.

In the house of Cornelius, a pious and fearful pagan Roman centurion who was graced by a vision of the Angel of the Lord (Acts 10:2-3), Peter finally had to admit that “God is

no respecter of persons" (Acts 10:34). But the greatest surprise was when the Spirit suddenly descended on the host and his whole family, leaving the Jews accompanying Peter astonished, because the pagans were as deserving of God's grace as the Jews: "Can we deny the water of baptism to these people who have received the Holy Spirit, just as we have received the Holy Spirit" (Acts 10:47).

Change of mentality

This is the moment of the great turning point: to understand that the "others"-the poor considered "sinners," the Samaritans considered "impure," the God-fearing considered "handicapped," the pagans considered "idolaters"-could also be contemplated in God's promises to his people, without converting to Judaism. To us today, this seems natural enough. But for the Jews of the first century - and the apostles were all observant Jews - this implied a radical change of mentality, which consisted in renouncing the most sacred dimensions of their own tradition.

A mission to the nations was not undertaken by Jesus in his ministry before his passion. He gave no indication as to how to carry out this mission *ad gentes*. Certainly, however, he formed his disciples in a missionary consciousness based on the proclamation of the Kingdom of God and compassion for all the poor (Lk 4:26; 6:20), sinners (Jn 8:11), the sick (Mt 11:5), prostitutes (Lk 7:37), the excluded (Mk 1:41), enemies (Mt 5:44), pagans (Mt 8:10; 15:21-28). However, the apostolic community's hesitation in addressing the nations betrayed the fact that it was not sufficiently prepared for this task.

Mission as the action of the Spirit

The evangelist Luke attributes this missionary development to the action of

the Spirit. It was the Spirit who literally pushed the community outward: it was not a spontaneous initiative, nor was it born of a plan of expansion or proselytism, but arose from an attitude of listening, docility and perception of the irruption of God in the midst of others, which generated openness, recognition and acceptance on the part of Jesus' disciples.

The Church is born here as something different from any Jewish movement of the time. The Church is born historically as something new and original when it welcomes others and carries out and assumes the mission of announcing the Gospel outside its socio-cultural environment. Indeed, after some disciples proclaimed the Gospel not only to the Jews but also to the Greeks, "the hand of the Lord was with them, so that a great number believed and turned to the Lord" (Acts 11:20-21). From this boldness, an intercultural community was formed in Antioch between Jews and Greeks. It was there that the disciples received for the first time the name "Christians" (Acts 11:26).

The Gospel of Matthew was written after all these events had taken place. Its purpose was to invite a community that was still resisting the action of the Spirit to open up and go out on mission to all nations: for this is the characteristic mark of the Church, intercultural, open to all, excluding no one.

CARD 5: MISSIONARY DISCIPLES: INITIATES AND ENVOYS

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 rediscover the call of each baptized person to a personal encounter with Jesus, to be a disciple, challenged, initiated, and sent by Jesus to be a witness of the Good News in his or her specific context.

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 of
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

It happened to the first disciples on the Sea of Galilee: they were fishermen casting their nets into the sea. Jesus passed by and said, "Follow me, and I will make you fishers of men. Immediately they left their nets, their boat, and their father, and followed him (Mt 4:19-22).

Initiated and Sent: Beatitudes (Mt 5:1-16)

Mt 28:19-20 - Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded them.

V. BRIEF SUMMARY OF THE THEOLOGICAL FRAMEWORK

At the basis of every call, of every vocation, there is a first stage that we cannot do without: the personal encounter with God in the Person of Jesus. It is precisely from this encounter that a process of knowledge, formation and call to follow a specific mission in the life of each baptized person is unleashed.

To be a disciple of Jesus is not only to say: "Yes, here I am", it is to enter into a process of personal and community accompaniment that will lead us to an inner change, a conversion and to live in a determined way the beatitudes, freedom and the acceptance of the cross. A process that will not be free of persecution. There is no following of Jesus without persecution. The Lord instructed his disciples a lot about the inevitable persecutions that awaited them (Mt 10, 17-24). He knew that the option for the little ones, the poor and oppressed, would not be well received by the rich, the great and powerful.

The encounter with Jesus

What does it consist in "being a disciple" of Jesus? To answer this question, it is necessary to go back to the Gospel, especially from the baptismal catechesis of the Discourse on the Mount (Mt 5-7), where Jesus' proposal and its importance for all humanity is precisely described.

Everything begins with the encounter with Jesus who speaks to our heart (Dap 154), who "gives us a new horizon for life and thus a decisive orientation" (Dap 243). This was the dynamic that we find already in the story of the first disciples (cf. Jn 1:35-49). This encounter is realized concretely through a person, a friend, a catechist, a missionary, through a living Christian community that prays, celebrates, witnesses, evangelizes (Dap 256), through contact with the poor, the afflicted, the sick, the marginalized (Dap 257), meditating on Sacred Scripture, participating in the liturgy, approaching the sacraments, and in a thousand other ways that the Spirit provides us, captivating us to pay attention. We are invited to stop our gaze, to be enchanted by something profound and moving that can transform our lives.

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Our young man, however, went away sad, because he had many possessions that bound him and prevented him from being free and available. He withdrew into himself and did not open himself to the risk of following Jesus. For this to happen, the first requirement is to learn to become poor: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt 5:3), says the first beatitude. Blessed is the one who voluntarily makes himself poor in order to enrich others, we could say in other words. It is this basic poverty that makes the disciple available for the Kingdom with full confidence and courage. The disciple is, therefore, a person who is free, faithful, and generous in his service to the community and to those in need. Jesus does not condemn riches per se: he condemns the rich who accumulate wealth only for themselves (Mt 19:24; 6:19), just as he condemns the idolatry of money (Mt 6:24). Now, if you have, you have to share, you have to offer a service, you have to give your life and your goods.





VI. QUESTIONS FOR REFLECTION

1. What does it mean for me to let myself be found and initiated by Jesus to live his mission?

2. In light of the Gospel and our personal and community experience, how do we form new disciples?

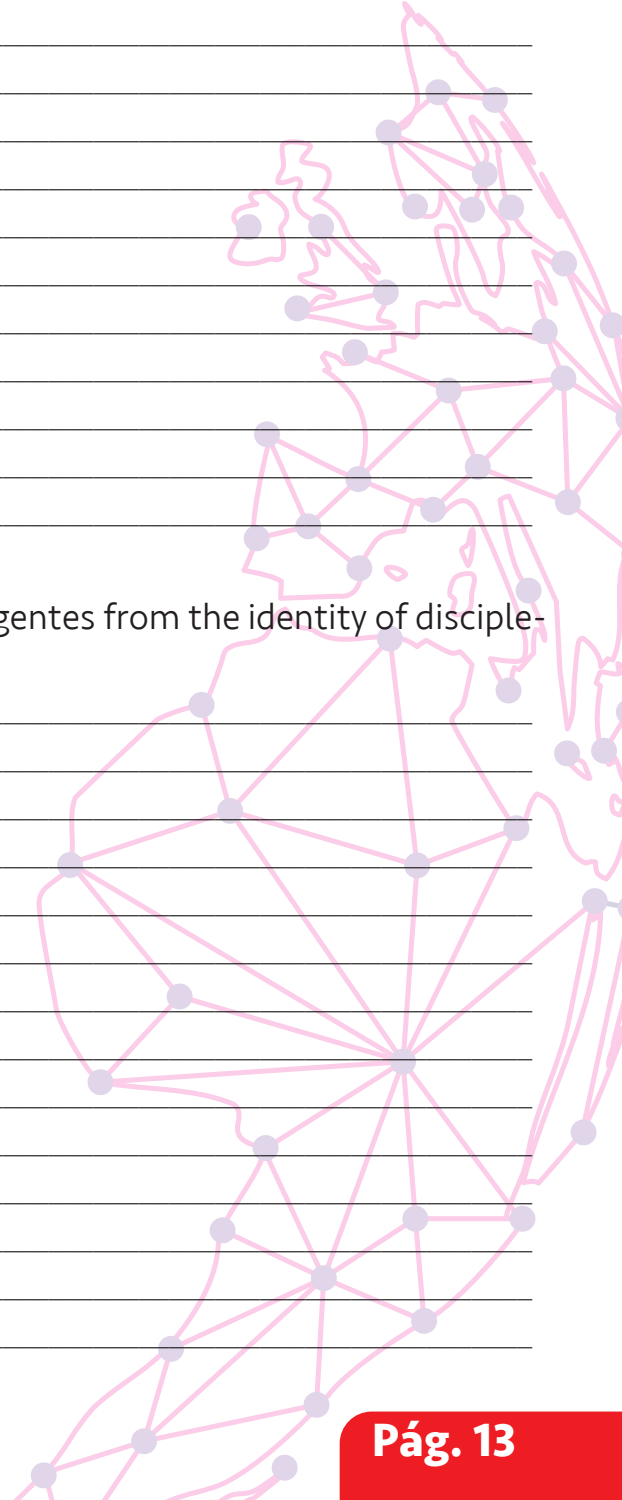
3. What is Pope Francis specifically inviting us to do when he speaks of a Church “going out” and of “peripheries”?

VII. SHARED SYNTHESIS

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

1. What challenges do we have for a missionary Christian initiation experience?

2. What proposals do we present to live the mission ad gentes from the identity of disciple-missionaries?



VIII. MARIAN PRAYER

The Visitation of Mary to her cousin St. Elizabeth (2nd Joyful Mystery)

Mary, feeling challenged by God, allows herself to be totally transformed by the work of the Spirit and assumes her vocation as Mother of the Savior. With joy, although with sacrifice and difficulty, she went out to meet the other, she went out to meet her cousin Elizabeth, thus becoming the first missionary who not only carried the Son of God in her womb, but also went out to meet the other.

Psalm from Mary's yes

Mary, Mother of Yes,
I admire your example.

I admire you because you risked your life;
admires me because you didn't look after your interests
but to those of the rest of the world;
admire me and give me an example of dedication to God.

I would like, Mother, to follow your example,
and surrender to God's will like you.

I would like, Mother, to follow in your footsteps,
and through them bring me closer to your Son.

I would like, Mother, to have your generosity and devotion
to never say "no" to God.

I would like, Mother, to have your love
to be ever faithful to your Son.

Mother of yes,
ask your Son for me, to give me your courage.
Pray to your Son for me, that He may grant me
a heart in love with him.
Ask your Son for me, so that He may give me
the grace necessary to give myself and never fail him.

PRAYER FOR THE SIXTH AMERICAN MISSIONARY CONGRESS

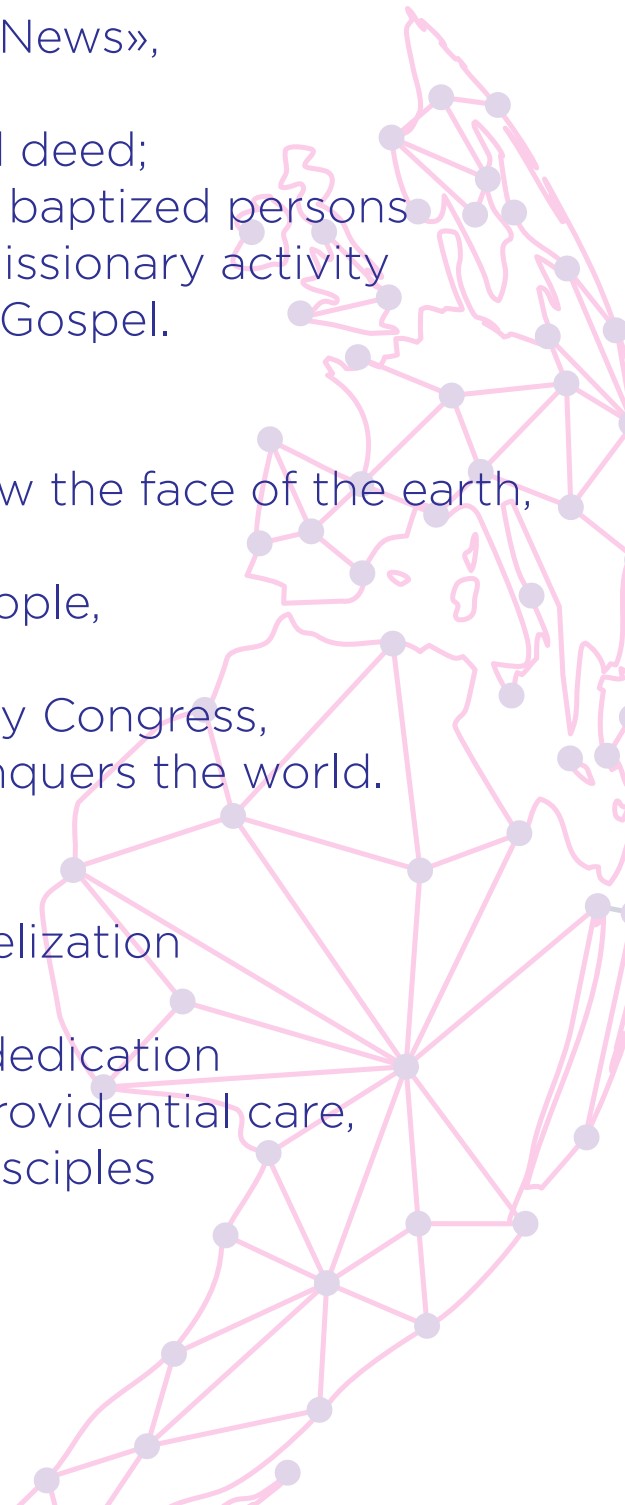
Puerto Rico, November 19-24, 2024

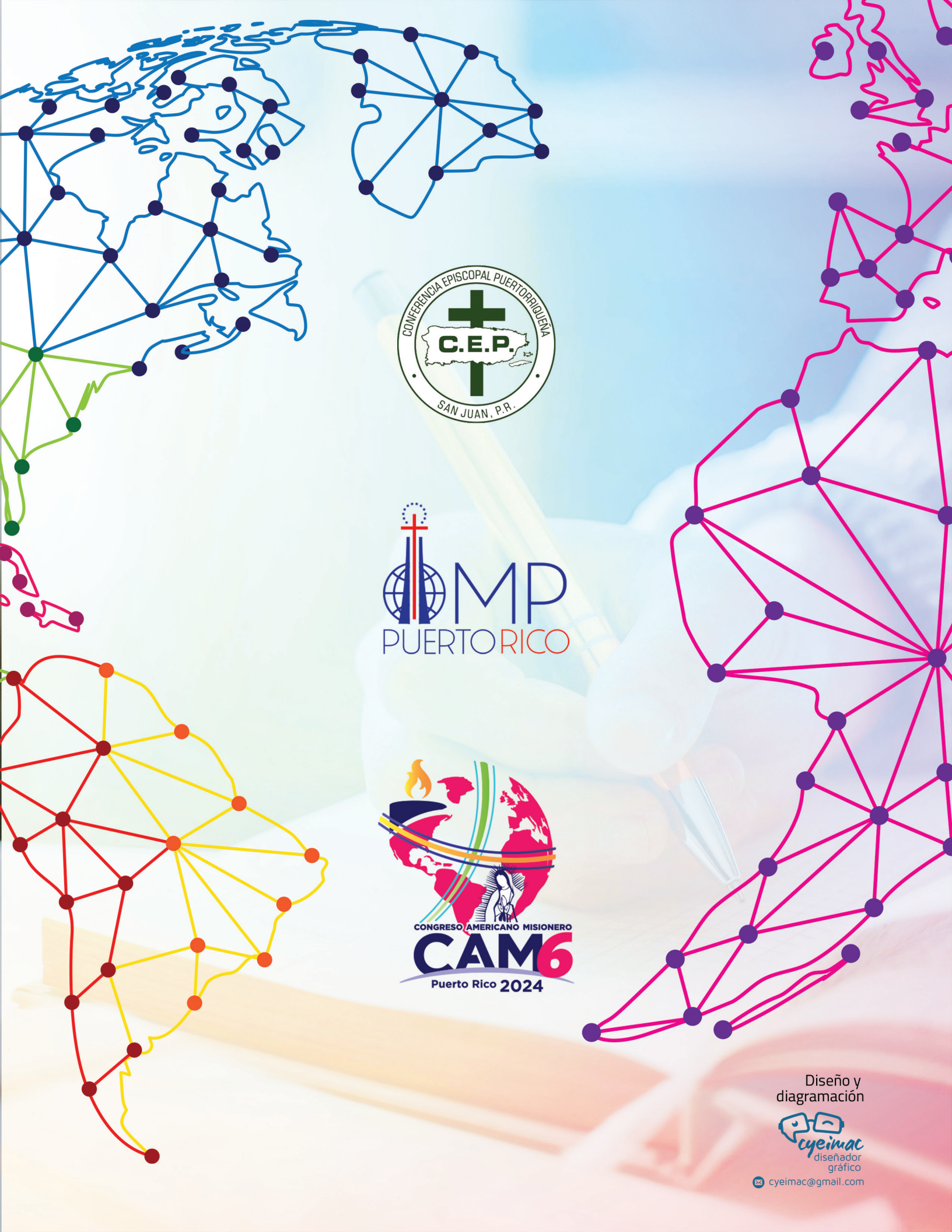
O merciful Father,
who revealed in your Son the «Good News»,
announced in these lands of America
by so many missionaries, in word and deed;
help us to rediscover our vocation as baptized persons
in order to give renewed life to our missionary activity
proclaiming, like them, the joy of the Gospel.

O God,
you pour out your Holy Spirit to renew the face of the earth,
wounded 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,
you chose Mary as a model of evangelization
to offer Christ to all humanity;
grant that, imitating her example of dedication
and sustained by her maternal and providential care,
may we always be your missionary disciples
to the ends of the earth.

Amen.





Diseño y diagramación



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