

ANNEX 1**SYNODAL CONSULTATION OF THE EPISCOPATE OF COLOMBIA
February 14 to 16, 2022****XIII PLENARY ASSEMBLY OF THE EPISCOPATE
July 5 to 8, 2022**

At 8:30 a.m. on February 14, 2022, in order to explain the methodology that would be followed during the work in the 7 regions (each of which groups two Ecclesiastical Provinces), the archbishops elected as moderators and the bishops designated as secretaries of each region, together with the members of the Permanent Secretariat of the Colombian Episcopate (SPEC) who would support the work, met in the *Regina Apostolorum* Hall.

Father Jorge Enrique Bustamante, assistant secretary, gave the pertinent indications for the development of the synodal consultation day, in light of the 10 thematic nuclei of the Preparatory Document of the Synod.

The work of reflection began at 9:00 a.m. in the assigned places and concluded at 1:00 p.m. with lunch. At the end of the synodal consultation, the bishops handed out the personal outline developed and a regional synthesis with the conclusions.

SYNODAL CONSULTATION QUESTIONS

At 9:00 a.m. on February 15, 2022, the regional exercise begun the previous day continued, addressing the following questions: How is the journey together taking place today in the Church of Colombia; what steps does the Holy Spirit invite us to take in order to grow in the journey together; what is the work horizon for the "triennial journey" of the Episcopal Conference of Colombia (CEC); and what is the horizon for the "triennial journey" of the Episcopal Conference of Colombia (CEC)?

**CONVERSATION WITH OTHER VOICES ON THE SYNODAL
JOURNEY**

At 9:00 a.m. on February 16, 2022, the Secretary General of the CEC introduced the plenary by inviting other voices on the Synodal Way and calling the representatives to take their places on the stage to begin the conversation. On behalf of the Conference of Religious of Colombia (CRC), Sister Yolanda Sanchez, First Vice President, was invited. Representing the Academy: Friar Ernesto Londoño OFM, President of the Catholic University Network of Colombia (RUC) and Rector of the Catholic University of Colombia. On behalf of the Civil Society: Dr. Juan Mayer, former Minister of State of Colombia.

Environment. And representing the social leaders: Ruth Consuelo Chaparro Gómez; social communicator and community ethno-educator.

Monsignor Luis Manuel Alí Herrera, after a brief introduction of the participants, invited them to answer the question: What does the word Synod mean to you?

- It refers to communion and is an opportunity to share, to know how to listen attentively to reality and to value open dialogue.
- Learning to walk together in difference and respect.
- For the world of the indigenous people, who by nature are talkative, it means listening from the depths of the heart.
- It is a moment of grace to understand what is happening and to collectively build solutions to so many problems that are being experienced in the country.

He then posed a second question:

What should pastors listen to?

- The clamor of the planet is expressing itself in different ways: the loss of biodiversity, the extinction of species, greed, iniquity, hunger, pandemics, global warming. There is an urgent need for reflective work on the self and its spirituality.
- Communities, building bridges that instill hope in the faithful.
- The voice of social leaders who defend creation, human rights and denounce corruption.
- Those regions where the state is unable to reach, strengthening them even more with the psychosocial accompaniment provided by the Church.
- The excluded and the poorest, who ask for a more decisive support that gives them hope, increasing the presence of the Church's institutions in their communities.
- The priority of articulating more firmly the prophetic, liturgical and social pastoral ministries.
- The request for a clear integration of women, indigenous people, Afro-descendants and social leaders in the ecclesial structure.

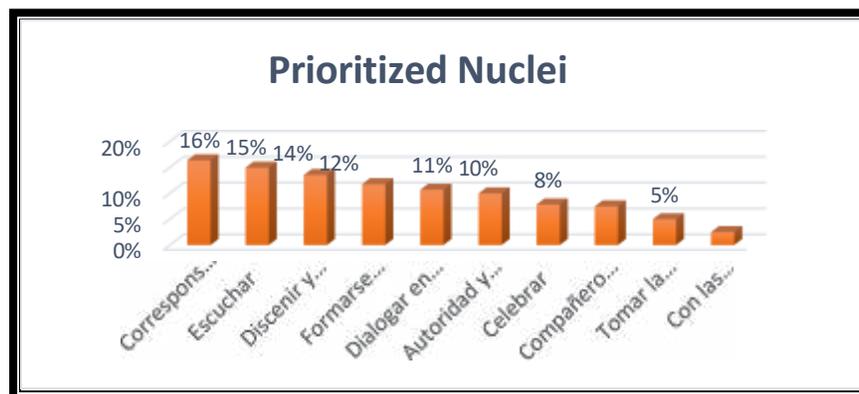
- Social leaders and their concern about the many clear mandates of the Pope that are not being accepted by some pastors; as well as the challenge to the Church regarding the problems of alcoholism, smoking, sexual abuse, abuse of power and conscience by some priests.
- The most forgotten regions of Colombia that are crying out to recover their dignity, with greater ecclesial presence, in terms of a prophetic voice that announces hope and allows them to discern how to incarnate the God of life in so many situations of death?
- The educational sector that needs particular attention. Pope Benedict XVI states that it is an "emergency" and Pope Francis invites to review and transform the current innocuous models, due to their fragmented contents and pedagogies far from reality, ignoring the value of experiences, diversity and dialogue.

In this sense, the Colombian Church must be attentive to be part of the Global Educational Pact, where Catholic education contributes critical thinking against conformism, ideologies, selfishness, fatalism, determinism, generating awareness of a common belonging, becoming a source of hope and possibility of change, teaching from goodness, social harmony, justice and constructive encounter.

SYNTHESIS OF THE TEN THEMATIC CORES

At 10:50 a.m. on February 16, 2022, the Secretary General asked Mrs. Rosa Inés Floriano and Father Ramiro López Montoya to proceed to present the synthesis of the ten thematic nuclei worked on in the seven regions that group the fourteen Ecclesiastical Provinces:

I. Prioritization of the Cores



As shown in the graph, the first 3 prioritized nuclei are very close to each other, with only one percentage point difference: "Co-responsible in the Mission" 16%, "Listening" 15%, and "Discern and Decide" with 14%. In the middle are three others with the same percentage trend: "Formation in Synodality" 12%, "Dialogue in Church and Society" 11% and "Authority and Participation" 10%.

Finally, those with the lowest priority were: "Celebrate" 8%, "Fellow travelers" 7%, "Take the floor" 5% and "With other Christian denominations" 2%.

II. Strengths and Weaknesses of the Main Cores

➤ Co-responsibility in Mission

Strengths:

- ✓ Solidarity among the Churches, which is a sign of inclusion.
- ✓ It is the heart of the synodality of the Church, which exists to evangelize.
- ✓ It enables the Bishops to lead by their witness, the solid preaching of the Gospel for effective mission.

Weaknesses:

- ✓ It is urgent to advance in the reflection on how to exercise it.
- ✓ It is necessary to play a more active role in order to better accompany and involve the laity in this task, especially young people and children.

➤ Listening

to

Strengths:

- ✓ It opens the way to encounter, encourages mutual enrichment and allows the other to express him/herself freely.
- ✓ It generates communion.
- ✓ It is a biblical mandate that allows to receive the contribution to the truth and consolidates the relationship between the interlocutors.

Weaknesses:

- ✓ A great debt is acknowledged in this respect towards ethnic minorities, migrants, young people (who represent the future) and women (the majority in assemblies and celebrations).
- ✓ There is a need to create scenarios for dialogue with the laity, especially with those faithful who actively participate and struggle in the midst of the world to try to live their faith.

➤ Discerning and

Deciding Strengths

- ✓ Discernment makes it possible to decant, heal and evaluate what has been the object of listening and dialogue, as well as to identify differences in the light of the Gospel, according to the illumination of the Spirit, with the certainty of walking in the Truth.
- ✓ Those who, in spite of confusion, uncertainty and despair, strive for discernment and dispose themselves with docility to God's action, succeed in making decisions in consensus.

Weaknesses:

- ✓ Spiritual discernment is often confused with planning techniques.
- ✓ Slowness and/or laziness to serenely participate in discernment processes in the light of the Word of God and Catholic Tradition is evident.
- ✓ Many believe they can discern without the humility to listen sincerely.

III. Major Transversal Lines

- Evangelization of the Colombian people, from an outgoing church closer to the laity (mainly children, youth and women).
- The mission of the Church is the responsibility of all the baptized and, therefore, it is a fundamental priority to recognize co-responsibility.

- A Church more focused on helping the poor, migrants, caring for the Amazon and communities in need.
- Cultivate the culture of encounter in assemblies, regions and provinces, creating lines of work to strengthen episcopal communion.
- Empower missionary twinning by supporting the most urgent regions.
- To welcome other rites of our Catholic Tradition, contributing decisively to the mission of the universal Church.
- The CEC will be strengthened by listening with an open and inclusive mind to the different voices, especially those coming from the geographical and existential peripheries, overcoming clericalism and fostering committed participation in the ecclesial mission.
- It is necessary to continue working on correctly reading the signs of the times and the current reality.
- Following Solomon's example, it is vitally important to ask God for the gift of discernment and a heart that knows how to listen, in order to govern wisely the portion of the Church entrusted to us, beginning within the episcopate.
- In order to walk together, it is necessary to strengthen spirituality, fostering collective participation in decisions.
- It is imperative to seek consensus in the exercise of discerning and deciding, having clear the unity of criteria that, as CEC, must be assumed for the common good and, therefore, for the good of the Church.
- Follow the Pope's guidelines for the synodal journey: stop, listen and discern.

SYNTHESIS OF THE FUNDAMENTAL QUESTION

Nelson Jair Cardona Ramírez, Bishop of San José del Guaviare and H.E. Bishop Elkin Fernando Álvarez Botero, Bishop of Santa Rosa de Osos, to present the synthesis of the fundamental question:

FUNDAMENTAL QUESTION**How is walking together in the Church in Colombia today?****LIGHTS**

- The Church welcomes the Pontifical Magisterium, being in real communion with the testimony and propositional message of the Holy Father in his visit to Colombia, prevailing the atmosphere of brotherhood and unity in the Colombian episcopate, walking like the disciples of Emmaus, allowing the heart to burn when sharing the Word and the breaking of the bread, seeking consensus, overcoming confrontations, respecting the different criteria and working in the commitment to continue in the same boat as people of God, integrating those who are not yet in it.
- The bishops are clearly aware of being an Episcopal Conference, an apostolic college with the need to live communion in the Church, safeguarding the autonomy of each ecclesiastical jurisdiction, recognizing that "walking together" is a grace of God, which has been made possible through the SPEC, the work of provinces, commissions, departments and councils.
- The weight of authority of the Conference is evident, reflected in the fact that, in spite of the difficulties, people gather around the bishop and the parish priest, living the expression "one, holy, catholic and apostolic", as a fruit of the goodness of the Trinity. The ecclesial communion between regions and with the Pope is progressing at the national level, where the provinces are becoming more and more important.
- From the perspective of the CEC, we have tried to be very responsible in carrying out the Plenary Assemblies, highlighting that even in times of pandemic the same spirit has been maintained, which has allowed us to "walk together" in the midst of this human challenge, with fidelity and pastoral creativity, preserving the sense of joy in the midst of pain.
- The construction of the Kingdom of God continues, articulating and integrating the laity in the organization and consolidation of the pastoral processes, which are increasingly participatory, with a great richness in its synodal content, receiving the legacy of generous apostles who have preceded this journey (faithful, religious and priests) in terms of systems, plans, missions and actions, which allow us to walk with strength in the Integral System of New Evangelization (SINE), the Diocesan Process of Renewal and Evangelization (PDEN), religious and priests) in terms of systems, plans, missions and actions, which allow us to walk with strength in the Integral System of New Evangelization (SINE), the Diocesan Process of Renewal and Evangelization (PDRE), the Plan of Renewal and Diocesan Evangelization (PRED) and the Evangelizing Process of the Particular Church (PEIP).

- Episcopal fraternity and missionary brotherhood are lived with spiritual service, appreciation and help from one another, in such a way that the younger ones feel welcomed by the older ones, without showing vanity or presumptions on the part of those who have been in this ministry longer, cultivating unified criteria that help to strengthen communion and adequately manage personal differences.
- A new *Kairos* has arisen from the culture of encounter among priests, provinces and friars in general, giving rise to the action of the Holy Spirit in order to discern the signs of the times in evangelization.
- Both at the Conference and Province levels, we have assumed the prophetic mission seeking peace and reconciliation, expressing to the Colombian people a voice of encouragement and hope, through pastoral letters and messages; accompanying in multiple ways the communities that have been entrusted to us; living with them their joys, problems and hopes; seeking to make a permanent analysis of the reality and challenges facing the Church, not only in the face of natural disasters and health emergencies, but also with respect to the various social crises of violence, kidnapping, displacement, disappearance of persons, recruitment of minors, drug trafficking and migration, among others.
- Faced with the imposition of laws that threaten the integrity of the human being as a beloved child of God, we constantly insist on the promotion and defense of life, maintaining our closeness to the poor, the most needy and the marginalized.
- As tangible signs of the Conference's concern and co-responsibility for the lives of all, the jurisdictions support each other, not only financially but also through the exchange of priests and permanent accompaniment, the contribution of the *Dona Nobis* campaign, the Christian communion of goods, the social pastoral, the MASC and the valuable help of the media that evangelize.
- The preparation of the Pan-Amazonian Synod was of great help to experience the synodality between the indigenous communities and the provincial Catholic Church (REPAM and CEAMA), in the defense and care of the Common Home, with the support of the social pastoral and of the suitable lay people committed in faith, who have helped a lot to acquire an increasingly accurate vision of the reality in the region, in such a way that steps are being taken for the conformation of an Amazonian Seminary.
- Progress has been made as a ministerial church on the road to conversion, capable of humbly recognizing its faults, assuming moments of crisis and seeking solutions to clericalism.

- It is a priority to increasingly welcome young people and children, recognizing them as messengers of HOPE and the new face of the Church.

SHADOWS

- In the provinces there still persist some strong cultural walls of the episcopate, in the face of which Colombian society expects the Church to be a beacon of light, exercising greater leadership through listening and helping the people of God.
- Selfishness is evident in that successful pastoral experiences are neither known nor disseminated. Each one of the bishops does what he can, as best he can, many of them in a state of overwhelming loneliness and without unified criteria in the midst of the diversity and heterogeneity of the jurisdictions.
- It is necessary that the experience of collegiality among the bishops be opened to the priests and vice versa, so that they truly consider themselves brothers on the journey and can work on the expectations of each other, and then carry out the same exercise with the laity.
- Different situations, criteria and ideological forms, which try to create division in all areas.
- During the pandemic, the bishops have experienced loneliness more strongly than the parish priests who are with their communities, which has presented them with great challenges, finding in prayer a strong bond of communion, following the example of Pope Francis, who walked alone in St. Peter's Square, wishing to inspire in everyone a courage born of the Gospel.
- Although in his visit to Colombia, he taught to walk higher above polarization, with expressions such as "do not tire in making the church a womb of light... stay in the humility of its people", he has forgotten to look at the struggles and values of those who are immersed in poverty.
- In the face of the synodal vision of a universal church proposed by the Pope, the fear of some to lose privileges as pastors in provinces, dioceses and parishes is evident.
- Without disregarding the unity and help among the members of FUNDACOMISIO (Colombian Foundation for the Missions) in the vicariates, the assemblies still do not offer many spaces for meeting to walk together with the social pastoral and the laity.

- A new evangelization is needed that generates unification and permanent mission, both in the family and in the socio-political sphere, that embraces the richness of the surrounding cultures, since currently there is evidence of disconnection in the processes.
- In the face of the fragile offer that the Church sometimes provides, national movements and groups have arisen that have continued to gather hundreds of faithful in an attempt to respond to their searches.
- There is a lack of credibility and impact of the Church in society, in the midst of a complex reality of violence and corruption, where sometimes the Church makes a great effort to enter into projects with large sums of money, which in the end do not guarantee the continuity of the processes.
- The "walking together" is affected by the anti-witnesses and the vocational crisis of priests and missionaries, who on the contrary are needed to be courageous heralds of the Gospel, with conscience and moral formation.
- Immaturity in the pastoral task, reflected in the fear of knowing the laity, makes it difficult to assume a more synodal vision.
- It is urgent to restructure the evangelization processes that have remained theoretical and doctrinal, providing spaces for participation and leadership to the laity, so that they can exercise their commitment in the mission of the church.
- There is a need for greater priestly support and financial resources among the jurisdictions.
- Some dioceses have not yet structured the protection of minors or youth ministry.

What steps does the Holy Spirit invite us to take in order to grow in our journey together?

Identity with Jesus

- The text of the Emmaus passage evokes the fact that the Church can only remain united by walking and dialoguing with Jesus, interpreting the signs of the times in the light of the Word of God.
- With the strength given by the Holy Spirit, the bishops will be able to fulfill their ministry, walking together in community, supporting one another with effort and sacrifice to evangelize this world, which often goes against the Church.

- It is necessary to live synodality as true believers, from a deep and permanent spirituality, starting from what they are as bishops, always learning from the Church of Jesus, from the apostolic communities, from the first fathers, models and faces, serving those most in need.

Listening and Discernment

- The Spirit invites us to open our hearts and souls, strengthening listening, dialogue and discernment, in order to perceive more realistically what is happening around us, offering concrete answers towards a new society.
- By disposing the heart like the early community, in prayer, fasting and mission, discernment questions and draws out comfort zones, as well as brings calm and trust in the Lord.
- It is imperative to live from the Spirit, reflecting God, giving new meaning to ecclesial life and defining the new and concrete direction that the Conference wishes to take, so that it may illuminate the different areas of the country.

Individual and community conversion

- The Spirit also calls for self-criticism and ongoing conversion at the personal, community, institutional, pastoral and missionary levels, in order to free ourselves from those ties that make it difficult to assume and communicate synodality, in which the bishops must first of all receive ongoing formation.
- It is necessary to recognize with humility the work and commitment of the laity, overcoming self-referentiality and clericalism, forming and empowering them in faith and theological conviction, so that they can evangelize the scenarios of politics, education, health and legislation, among others.
- Finally, we must work on the conversion process that will allow us to move from an Episcopal Conference to an Ecclesial Conference.

Walking together as a Church

- Growing in ecclesial communion with the Pope, the Latin American, Colombian and local Church, the consecrated life and the people who participate in the faith, avoiding isolation, individual work, self-absorption and intimism.

- Synodality within the Church implies knowing and sharing the riches of each province in an articulated manner, with effective help among pastors, priests, deacons, religious, apostolic movements and the faithful, respecting charisms and valuing differences.
- It is important to foster the participation of the laity in the life and mission of the Church according to their own identity, as well as in the decision-making bodies of evangelizing action.
- Likewise, there is a need to promote the permanent diaconate, improving formation with respect to this ministry.

Walking with others

- Outwardly, it is important to strengthen relations with those who interact in the State, society, the economy, culture, politics and the common home.
- It is urgent to open spaces for young people, in the first place, for those who identify themselves as part of the Church.
- It is necessary to link the academy to pastoral work, so as to strengthen the scenarios of dialogue and listening.
- The Pope calls to give witness of encouragement and hope, welcoming those brothers and sisters who have distanced themselves from the processes of evangelization.

To be witnesses and missionaries

- The paradigm of the Church is to be missionary and in walking united from synodality, it understands the importance of becoming docile to the illumination of the Holy Spirit, in order to discern how to make the step from doctrine to the actual living of the Gospel.
- It is always necessary to go further, through a voice of encouragement to one another.
- The moral authority of the bishops to form priests, seminarians, pastoral agents and lay people as missionary disciples in synodality must start from a personal conviction, with a lifestyle that speaks for itself.
- The Spirit invites to a 'missionary conversion', with willingness and awareness to unlearn what is necessary and acquire other knowledge that allows communication and connection with the people of today, opening ways to approach with audacity to new

territories and communities, entering into their realities, overcoming unfounded fears and precautions.

- It is necessary to bring missionary zeal in the midst of the suffering people, going out to meet our brothers and sisters, with greater trust in the Lord, in providence and in the efficacious action of the Holy Spirit.

To be builders of the Kingdom

- In this country, so permeated by the DNA of violence, it is necessary to strengthen with passion the values of the Gospel, in order to continue advancing in the construction of a better world, from a critical and proactive attitude, based on the itinerary outlined by Pope Francis.
- This implies moving from specific events to processes of faith, with the conviction of the power of salvation as a guarantor of personal and ministerial spirituality, transforming pastoral plans and roadmaps from the Gospel, in response to the current reality.
- It is also a call for communion among dioceses, regions and provinces, to contemplate a possible restructuring, articulating services at the national and interdiocesan levels, sharing lessons learned and seeking truth, justice and peace in a unified way, clarifying and solving the different problems of the church, beginning with the abuse of minors.
- Finally, it is necessary to form, with greater commitment and determination, small communities that are cells of Christian life.

Francisco Niño Súa, to take their place on the stage for the dialogue on the synthesis previously presented. Bishop Francisco presented the three questions to start the dialogue: What was the most important synodal experience in each of the regions; which of the steps is the most decisive; what challenges are evident for synodality from the consultation; and what are the most important ones.

What was the most important synodal experience in each of the regions?

- Communion is highlighted as a new style of living the Church, listening first to God, then among pastors and finally transferring this dynamic to the dioceses.
- The strengthening of the meeting by ecclesiastical provinces, which has increased the deep and sincere affection, from which the bishops have learned to listen to each other and this has

generated fraternal bonds of support and solidarity.

Which of the steps is the most decisive?

- It is necessary to bet on evangelization based on a personal encounter with Jesus Christ.
- Pastoral conversion is a permanent task.
- In each of the ecclesiastical jurisdictions a very clear option should be made for Christian initiation and catechesis of catechumenal inspiration.
- Pending tasks: cooperation between provinces, sharing, unification of criteria, mutual help, listening to the people of God and the presbytery.

What challenges are evident for synodality as a result of the consultation?

- Weak ecclesiological and synodal formation of priests, religious and laity.
- Movements that arise with a doctrine centered on moral rigorism.
- To foster synodal spirituality and conversion to conform to what the Lord Jesus wants.
- To provide listening scenarios for an openness to dialogue with priests, religious, lay people, other Christian denominations, diverse populations, etc.
- Allow the Holy Spirit to act in order to be signs of communion and participation.
- Create spaces to motivate children and youth.
- The revision of evangelization processes, the position and role of the laity, are urgent tasks in ecclesiastical jurisdictions.
- We are called to be witnesses and bearers of hope.
- We should not be afraid of the new experiences that the spirit of synodality is bringing about.

**XIII PLENARY ASSEMBLY OF THE EPISCOPATE
July 5 to 8, 2022**

- On July 6, 2022, the bishops in consensus thanked the great joy of living this historic moment of synodality, unprecedented in the Colombian Church, as well as the excellent experience of interaction in small groups on July 5, 2022, allowing them to express themselves with great breadth and confidence, which gives much freshness to the Episcopal Conference, without ignoring that it will be very complex to incorporate in the drafting of the synthesis everything that has been expressed.
- They identify that it is a new style of being Church, reiterating Pope Francis' remark that beyond writing a document, the generation of a new work culture began, praying, celebrating and developing the mission in communion, not only among the bishops, but with all the People of God, who constitute the body of Christ, opening the doors to those who wish to enter, thus reinventing the plan of evangelization at the universal level, moving from the "I" to the "we", placing the gifts and charisms given by the Holy Spirit at the service of the ecclesial community.
- They added that it is very positive to perceive that in general there is a great fidelity to the doctrine, although it was clarified that, due to the urgency of the established dates, it was necessary to extend the consultation to those who have left and to those who are part of the diversity of faith, in order to receive other elements that will further enrich the exercise of the Church.
- The overflow to which the Pope invited in the synod of the Amazon, when he identified the bottlenecks, is now necessary in all the challenges of the Colombian Church, for example, in the topic of ministeriality, which requires greater depth and dedication.
- In the light of numeral 33 of the Apostolic Exhortation *Evangelii Gaudium*, it was stated that it is urgent to evangelize and purify popular piety, since, on the one hand, during the pandemic, parishioners were asking themselves, "Will there be Holy Week this year? identifying it with processions and other pious acts; and on the other hand, it was noted that in the different regions there is a marked inclination towards worship and sacramentality.
- They are deeply concerned about some very repetitive clamors such as the need to integrate the voice of the consecrated in the diocesan life and vice versa; the marked clericalism; the abuse of minors, of power, of conscience, the disrespectful treatment of some priests towards the faithful, who not only move away from the Church, but also take many others with them; the limited ability of the laity to express themselves, which becomes a challenge in terms of working hard to empower them to become aware of their role.

- Looking ahead to the Synod to be held in 2023 and the celebration of the 2000 years of redemption in 2033, another great challenge is to determine how seminarians will be prepared in the current language of the new techniques, so that they can become priests who truly evangelize children, adolescents and young people, who are the immediate future of humanity.
- It is clear that, although the synod of 2023 will not respond to all the issues raised in this consultation, what the Church is looking for is to enhance this participatory journey that has raised many concerns.
- The "see, judge and act" method used for a long time in the Episcopal Conference to approach realities was focused on the eyes, an organ alluded to in several passages of Sacred Scripture; while synodality invites us to exercise the sense of hearing, articulating four elements: "listen, discern and celebrate in order to transform".

In discerning which are the voices of the Spirit in the current situation, it was discovered the need to make the People of God more aware of baptism, which makes them participants in the triple condition of Jesus: prophet listening to the Word; priest, celebrating and recognizing the gift of salvation through the action of the Heavenly Father in human history; and pastor who motivates the transformation in community, having evangelization as a fundamental axis.

- It is proposed to consider the possibility of continuing the listening in the Jurisdictions during the second semester, with the motivational help of the Pastoral Vicars and the diocesan teams.
- It was also suggested to deepen the pastoral work at a national level, not only contemplating what the bishops and/or their secretaries propose, but also what the Church in general proposes, thinking of a first Colombian ecclesial assembly.

It is important to take into account the transversal lines of the valuable work carried out:

- To increasingly strengthen the **spirituality of** communion, ministeriality, participation and mission, following the example of Mary, a woman disciple and missionary, docile to the whisperings of the Holy Spirit.
- To strengthen the **evangelization** processes in this "walking together".
- To influence as light of the world in the whole society from a **merciful** Church.