**** *« Youth, faith and vocational discernment »*

***Conclusions of the Youth Synod!***

***28th NOVEMBER 2018: LET US PRAY FOR THE VOCATIONS!***

**"I walked with them"**

First, then, the   [Final document of the Synod](https://translate.googleusercontent.com/translate_c?depth=1&hl=fr&rurl=translate.google.com&sl=es&sp=nmt4&tl=en&u=http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2018/10/27/0789/01722.html&xid=17259,15700019,15700124,15700149,15700186,15700190,15700201&usg=ALkJrhguHUIgUgNJeDFowX-oF0QuHb6Ybw)   examines the context in which young people live, highlighting their strengths and challenges. Everything begins with an empathetic listening that, with humility, patience and availability, allows to truly dialogue with the youth, avoiding "ready-made answers and ready-made recipes". Young people, intact, want to be "heard, recognized, and accompanied" and want their voice to be "considered interesting and useful in the social and ecclesial field". The Church has not always had this attitude, recognizes the Synod: often priests and bishops, overburdened by many commitments, have difficulty finding time for the service of listening. Hence the need to adequately prepare the laity, men and women, who are capable of accompanying the younger generations. In addition, faced with phenomena such as globalization and secularization, children are heading towards a rediscovery of God and spirituality, and this should be a stimulus for the Church to recover the importance of the dynamism of faith.

**"They opened their eyes"**

God speaks to the Church and the world through the young people, who are one of the "theological places" in which the Lord is present. Bearer of a healthy restlessness that makes it dynamic - the second part of the Document reads - youth can be "more advanced than pastors" and therefore must be welcomed, respected, accompanied. Thanks to her, in fact, the Church can renew itself, shaking off "the heaviness and slowness". Hence the call of the Synod to the model of "young Jesus among the young" and to the testimony of the saints, among whom there are many young people, prophets of change.

**Mission and vocation**

Another "sure compass" for youth is the mission, a gift of self that leads to an authentic and lasting happiness: Jesus, in effect, does not take away freedom, but frees it, because true freedom is possible only in relation to the truth and the charity. Closely linked to the concept of mission, is that of vocation: each life is a vocation in relation to God, it is not the result of chance or a private good that is managed by oneself - the Synod affirms - and every baptismal vocation is a call to holiness for all. Therefore, each person must live their own specific vocation in each area: profession, family, consecrated life, ordained ministry and permanent diaconate, which represents a "resource" that must be fully developed yet.

**The accompaniment**

Accompanying is a mission that the Church must carry out on a personal and group level: in a world "characterized by an increasingly evident pluralism and an increasingly broad range of options", together with the young people, look for a specific path to Making final choices is a necessary service. Recipients are all young people: seminarians, priests or religious in formation, boyfriends and young spouses. The ecclesial community is a place of relationships and an environment in which, in the Eucharistic celebration, one is touched, instructed and healed by Jesus himself. The Final Document highlights the importance of the sacrament of Reconciliation in the life of faith and encourages parents, teachers, animators, priests and educators to help young people, through the Social Doctrine of the Church, to assume responsibilities in the professional and socio-political field. The challenge in increasingly intercultural and multi-religious societies is to indicate in the relationship with diversity, an occasion of mutual enrichment and fraternal communion.