



CHRISTUS VIVIT



**Booklet of the Diocesan Youth  
Reflection**



***CHRISTUS VIVIT***

***Booklet produced by the Diocesan Youth Commission***

***Pastoral Year 2024-2025***

# FOREWORD

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Archbishop of Tangier



Dear young people, who live and share your journey of faith, following in the footsteps of our Lord Jesus Christ in the different parishes that make up the Archdiocese of Tangier; may the Lord bless you all abundantly with peace and kindness.

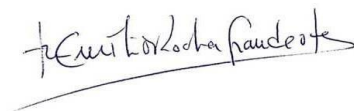
During the course we have just concluded, you have reflected personally and in groups on the content of the Apostolic Exhortation *Christus vivit*, published by Pope Francis on 25 March 2019 and addressed in a very special way to young people with the aim of helping you to reflect on your talents and on the difficulties you have to face on the journey of life, analyzed from the prayerful reading of the Gospel and always keeping in mind the presence of Christ in your life.

The notebook you hold in your hands presents the fruit of your work

*I hope and hope that reading and reflecting on what each of you has contributed will help you and the other young people of the Archdiocese of Tangier to continue to grow in faith, hope and charity, always placing Jesus Christ at the center of your human and believing experience.*

I bless you all in the name of the Lord

The Archbishop of Tangier

A handwritten signature in blue ink, which appears to read "Emilio Mgr. Roca".

## **QUESTIONNAIRES FOR REFLECTIONS IN PARISHES**

### **Chapter 1**

1. After reading the first chapter, make a chart of the names of the young people with biblical references from the Old and New Testaments, while mentioning the roles played by each young person in the Bible.
2. In your opinion, what are the causes of the discouragement of young people in social life and in the life of the Church?
3. What does this chapter invite us to do for our Christian life? Each young person gives his or her personal point of view after an individual reading.
4. What do you propose for the good progress of the youth in the parish of Nador? And also for the good progress of the youth in the diocese of Tangier?

### **CHAPTER 2**

1. Jesus, being young, knew how to give his life for others: what are the means he used to live his mission?
2. What do numbers 35 and 37 say for a young Church in this world?
3. Mary, being young, is the bearer of a promise: what does the document say about Mary? And how should every young person today realize the promises of a better life for our society?

4. What overall message can be drawn from this chapter?

### **Chapter**

1. Being in a society in crisis, what are the different forms of violence presented in the document?
2. What do numbers 81-90 say?
3. Faced with migration and different types of abuse, what solutions can be envisaged?
4. What general message does this chapter give?

### **Chapter 4**

1. Numbers 115 to 117 present God full of love for every person: what advice can we give to young people who are desperate in the face of life's sufferings?
2. What message do we draw from the issues that speak of Jesus as savior and as the giver of life?
3. The Holy Spirit is full of life, as a Christian, how should one behave to be a reflection of the presence of the Holy Spirit?
4. What general message does this chapter give?

### **Chapter**

1. Youth is a blessing: what advice does the Pope give to young people in this document?
2. Friendship is a sign of faith: what type of friendship should every young person have according to the document?
3. Our Church today needs committed young people: in what way? how to combine commitment to the Church with the desire for an academic or professional life?
4. What message can be drawn from this chapter?

## **Chapter 6**

1. What does the document say about the deviation from identity, our history and origins?
2. Numbers 187-191 talk about the elderly: mention some important elements for our relationship with our parents and with any elderly person?
3. Walking together young and old is a positive sign of intergenerational fraternity: what does the document say about it? What do you see as the challenges and benefits?
4. General Message of the Chapter

## **Chapter 7**

1. How should youth ministry be?
2. What are the limits of youth ministry in the parishes of our diocese and those of the diocesan youth commission of the diocese of Tangier?
3. Following the document, what do you propose for the accompaniment and pastoral care of young people in our diocese of Tangier?
4. General Message of the Chapter

## **Chapter 8**

1. What does the document say about vocation?
2. Work for a Christian is a vocation: what do numbers 268-273 say?
3. The vocation to the consecrated life: what does the document say? And in your opinion, how can we animate the vocation to this life?
4. General Message of the Chapter

## **Chapter**

1. What does the formation of conscience consist of according to the Pope?
2. In what way is silence a factor for discernment? And what does the discernment of the vocation consist of?
3. Read numbers 291-298: what are the stages of support?
4. What is the general message of the chapter?

**DISTRIBUTION OF CHAPTERS AND QUESTIONNAIRES  
BY PARISH**

Parish Names	Chapters
Saint James the Greater of Nador	1
Saint Joseph of Al Hoceima	2 & 9
Our Lady of the Victories of Tetouan	3 & 6
Our Lady of the Assumption of Tangier	5 & 8
Parish Cathedral of the Holy Spirit of Tangier	4 & 7



## INTRODUCTION

*"He lives and he wants you alive!"*

Since the period of the work in preparation for the synod for young people, the Church's interest in her youth has been noticed. Moreover, the biblical data have shown how God is interested in young people, making them protagonists of the plan of salvation of humanity. On the other hand, the responses of young people to God's plan in the Bible, in the history of the Church and even their involvement in the preparations for the 2018 synod make us affirm loud and clear that Christian youth is an irrefutable pillar within the Church, the family of God and even in society in general.

For example, the young people of the Archdiocese of Tangier make the Christian faith vibrate both spiritually and socially.

The work of reflection on the Post-Synodal Apostolic Exhortation *Christus Vivit* confirms to us that our Archdiocese has a youth that is not only intellectual but also spiritual, Christocentric and has a sense of belonging to the ecclesial family.

*"He lives, Christ, our hope and he is the most beautiful youth in this world,"* Pope Francis tells us in the document. Centering our lives, our actions and our projects on Christ opens our horizons. Dear young person, Christ wants you **to be alive**, that is, bold, full of active hope, capable of dreaming and forging a better world, of being a prophet of our time. **To be alive** is also to be creative, to be the craftsman of a new covenant in society according to the theological virtues: faith, hope, charity. **Alive**, not according to the criterion of the world but that of the beatitudes with the power of the Holy Spirit who pushed the young prophet Jeremiah to destroy the

shackles and build a model society. All this finds its source in prayer, meditation on the Word of God, the Sacraments and accompaniment capable of good discernment. But also openness to God without fear or shame. *"Don't say 'I'm a child!' You will go to all those to whom I send you; whatever I command you, you shall say. Do not fear them, for I am with you to deliver you, declares the Lord."* (Jer 1:7-8).

In this document we will find the answers given by the young people themselves to the questions elaborated by the diocesan youth commission. An attentive and serious reading will make us discover the depth of youth, but also the spiritual treasure that abounds in our dear Archdiocese. Each parish has answered the questions that have been elaborated for it, but in general, the answers even help us to find a solution to our social, spiritual, ecclesial and even professional crises.

May God be praised through the youth!

## CHAPTER I

1. After reading the first chapter, make a chart of the names of the young people with biblical references from the Old and New Testaments, while mentioning the roles played by each young person in the Bible.
2. In your opinion, what are the causes of the discouragement of young people in social life and in the life of the Church?
3. What does this chapter invite us to do for our Christian life? Each young person gives his or her personal point of view after an individual reading.
4. What do you propose for the good progress of the youth in the parish of Nador? And also for the good progress of the youth in the diocese of Tangier?

### **1. Young people and their roles in the Bible**

<b>Names</b>	<b>Roles Played</b>	<b>Biblical references</b>
<b>Joseph</b>	Save Egypt by interpreting the dreams of the Pharaoh; saves his family from starvation	Genesis 37–47
<b>Gideon</b>	Save Israel despite its doubts and weakness	Judges 6:13
<b>Samuel</b>	Became a great prophet for Israel from his youth	1 Samuel 3:9-10
<b>Saul</b>	Becomes the first king of Israel	1 Samuel 9:2
<b>David</b>	Chosen young to be king, face Goliath with faith	1 Samuel 16:6-13
<b>Solomon</b>	He succeeds David, known for his God-given wisdom	1 Kings 3:7
<b>Jeremiah</b>	Called at a very young age to be a prophet; conveys God's messages to the people	Jeremiah 1:8
<b>Young Jewish woman</b>	Through her testimony, she brought Naaman to healing through the prophet Elisha	2 Kings 5:2-6
<b>Ruth</b>	Model of Loyalty, Loyalty and Dedication	Ruth 1:1-18
<b>Prodigal</b>	Leave his family, repent and return: symbol of forgiveness and the Father's love	Luke 15:11-32

<b>Rich young man</b>	Ask Jesus questions but refuses to give up his possessions	Matthew 19:20-22
<b>Wise/Foolish Young Girls</b>	The wise remain vigilant, the foolish lack foresight: call for preparation	Matthew 25:1-13
<b>Dead Child Resurrected</b>	Jesus raises the young man: a sign of power and a call to life	Luke 7:14

## 2. The causes of discouragement among young people

### ➤ *In social life:*

- ✓ Lack of hope for the future (unemployment, economic insecurity);
- ✓ Strong social pressure;
- ✓ Feeling lonely and isolated;
- ✓ Multiple temptations and distractions offered by today's society.

### ➤ *In the life of the Church:*

- ✓ Absence of inspiring role models or figures;
- ✓ Feeling of not being listened to or taken seriously;
- ✓ Lack of opportunities for active engagement (liturgy, service, animation);

- ✓ Little consideration of youth in ecclesial decision-making;
- ✓ Rigidity or lack of adaptation of ecclesial structures to the reality of young people.

### **3. *(Personal responses of young people after individual reading)***

- **Felicia** : This chapter invites me to be bold. Even young and inexperienced, God can use me. He takes care of his children, despite their weakness.
- **Alycia** : The story of the prodigal son touched me. I see in it a Father who is always ready to forgive and to welcome with love those who return to him.
- **Jean** : The wise young women taught me the importance of vigilance. I want to live my youth responsibly, preparing for the future.
- **Withna** : Like Solomon, God can choose us from our youth. He gives his trust to those who obey him and accompanies them in their mission.
- **Hassan** : This chapter encourages me to trust God at any age. The stories show that he gives strength and courage to overcome hardships.

### **4. Proposals for young people in the parish of Nador and in the diocese of Tangier**

- ***For the parish of Nador:***
  - ✓ Create **spaces for dialogue and listening** between young people and accompanists;

- ✓ To set up **regular and attractive activities** (sports, arts, Bible sharing, charitable actions);
- ✓ To encourage the **assumption of responsibilities** in the parish (liturgy, animation, catechesis);
- ✓ Develop **links with** local and national youth movements.

➤ ***For the Diocese of Tangier:***

- ✓ Organize **regular diocesan meetings**: camps, pilgrimages, spiritual retreats, cultural days;
- ✓ To offer **training for youth leaders** (leadership, pastoral animation, spirituality);
- ✓ Supporting **local youth initiatives** and promoting **collaboration between parishes** ;
- ✓ To create a diocesan platform to **highlight the talents, projects and testimonies** of young people.

## CHAPTER II

1. Jesus, being young, knew how to give his life for others: what are the means he used to live his mission?
2. What do numbers 35 and 37 say for a young Church in this world?
3. Mary, being young, is the bearer of a promise: what does the document say about Mary? And how should every young person today realize the promises of a better life for our society?
4. What overall message can be drawn from this chapter?

### **1. Jesus used several means to accomplish his mission:**

#### **➤ Prayer and communion with God**

- ✓ From a young age, Jesus had a deep relationship with his Father.



- ✓ *Luke 2:49* : "Did you not know that I must be in my Father's house?"

➤ **Listening and teaching**

- ✓ He taught in synagogues and used accessible parables to convey his message.

➤ **Service and love**

- ✓ Jesus loved unconditionally, healed the sick, forgave sinners, welcomed the excluded.

➤ **The sacrifice**

- ✓ By his death on the cross, he offered his life for the salvation of humanity, thus fully fulfilling his mission.

**2. Passages 35 and 37 of the document emphasize:**

➤ **Issue 35**

- ✓ A young Church is called to be dynamic, alive, and close to young people.
- ✓ It must accompany their challenges, listen to them, dialogue with them and offer them a space of fraternity.

➤ **Issue 37**

- ✓ He emphasizes the importance of the involvement of young people in the Church and in the world.
  - ✓ Young people must become agents of change, committed to justice, peace, and bearers of creativity to renew the Church.
3. The document on Mary and what to learn from it today
- **What the document says about Mary**
- ✓ Mary, as a young girl, accepted with faith, courage and humility the mission that God entrusted to her.
  - ✓ She is a model of **obedience, trust, and total self-giving** to God.
- **What today's young people need to learn from it**
- ✓ **Drawing inspiration from Mary to:**
    - ❖ To welcome life's challenges with faith.
    - ❖ Acting courageously to build a more just society.
    - ❖ To be bearers of hope and transformation.
    - ❖ To bear active witness to God's love, as Mary did.
4. **Global Message of the Chapter**
- Youth is a favorable time to respond to God's call.
  - Jesus and Mary, in their youth, set an example of total commitment to the service of the divine plan.
  - Today's youth are invited to:

- ✓ To let oneself be guided by the Holy Spirit;
- ✓ To be actively involved in the Church and in society;
- ✓ To carry values of faith, hope and charity;
- ✓ To be joyful and committed witnesses of Christ in the world.

## CHAPTER III

1. Being in a society in crisis, what are the different forms of violence presented in the document?
2. What do numbers 81-90 say?
3. Faced with migration and different types of abuse, what solutions can be envisaged?
4. What general message does this chapter give?

### **1. The violence presented in the document**

The document highlights the various forms of suffering, violence and misery that young people face in a society in crisis.

#### **This violence includes:**

- Wars, where young people are either forcibly conscripted or targeted.
- Indoctrination, intimidation and exploitation in different forms.
- Human trafficking, modern slavery and sexual exploitation.
- Kidnappings, extortion, organized crime, and physical and psychological violence.

- The lack of opportunities, including the lack of employment, which plunges young people into precariousness and despair.

This situation engenders a feeling of fear, contempt or revolt in young people, and exposes them to persecution of various kinds. These different forms of violence bear witness to the deep crisis that is hitting the world and particularly affecting young people.

## **2. Analysis of numbers 81-90**

This section highlights the deep wounds suffered by young people in the face of social problems. It highlights their vulnerability to conflict, abuse and injustice. It calls for awareness of the consequences of this violence and the need for a collective commitment to protect and support young people.

## **3. Solutions to migration and abuse** **To combat these problems, several solutions can be considered:**

- Promote a peaceful world by preventing conflict and strengthening social cohesion.
- Raise awareness among young people about the dangers of war and the consequences of forced migration.
- To foster solidarity among young people in order to build a society based on peace and fraternity.

- To set up support and integration programmes for young migrants.
- To provide educational and employment opportunities to ensure a stable future for them.

#### **4. General Message of the Chapter**

This chapter makes a strong appeal to young people to become aware of the dangers of war and abuse, and to work for a better world. Young people are both the present and the future of the world. They must embody peace, justice and hope for a more serene and harmonious future.

## CHAPTER IV

1. Numbers 115 to 117 present God full of love for every person: what advice can we give to young people who are desperate in the face of life's sufferings?
2. What message do we draw from the issues that speak of Jesus as savior and as the giver of life?
3. The Holy Spirit is full of life, as a Christian, how should one behave to be a reflection of the presence of the Holy Spirit?
4. What general message does this chapter give?

### **1. Advice we can give to desperate youth includes:**

- Remind them that they are precious and important in God's eyes.
- Insist on the fact that each young person has a great value; it is a work of God's hands.
- Emphasize that God is full of love and compassion.
- To encourage trust in God and to maintain an intimate dialogue with Him.
- To affirm that this relationship with God will uplift them, make them grow and mature.

- Cite the biblical example of Jacob who wrestled with God and was transformed (cf. Gen 32:25-31).
- To invite young people to seek the embrace of the Father in heaven in the faces of his courageous witnesses here on earth.

## **2. Here's the message we get from it:**

- Jesus is the Savior, for he gave his life for our salvation.
- The cross, with its pierced arms, is the sign of an immense love, that of a faithful friend to the end.
- To look at Christ, to cling to him, is to accept to be saved.
- Those who allow themselves to be saved by Him are freed from sin, sadness, inner emptiness and isolation.
- The Risen Christ is alive, he is present in our lives at every moment.
- He fills us with light and never abandons us.
- Even if all abandon us, he remains faithful, as he promised: *"I am with you always, to the end of the age"* (Mt 28:20).

## **3. To reflect the presence of the Holy Spirit, it is necessary to:**

- Live in humility and faith in God.
- Seek God's presence in our daily endeavors.
- To invoke the Holy Spirit every day so that he may enlighten and guide us.
- Remember that where the Father and the Son are, there is also the Holy Spirit.



- Let yourself be inspired and transformed by its life-giving force.
4. The general message of the chapter can be summarized as follows:
- God is **love**,
  - He is **the Saviour**,
  - He is **the source of life**,
  - He is **Life itself**.
  - Those who hope in him find new strength, as Scripture says: *"They spread their wings like eagles, they run without tiring, they walk without tiring"* (Is 40:31).

## CHAPTER V

1. Youth is a blessing: what advice does the Pope give to young people in this document?
2. Friendship is a sign of faith: what type of friendship should every young person have according to the document?
3. Our Church today needs committed young people: in what way? how to combine commitment to the Church with the desire for an academic or professional life?
4. What message can be drawn from this chapter?

### 1. Youth is a blessing. The Pope advises us to:

- To persevere in their efforts, even in the face of difficulties.
- Don't be afraid to fail, because failure is part of the journey.
- Dare to start dreaming, to build their future with hope.
- Cultivate real friendships and not be alone.
- To be drivers of change in society.
- Remembering Jesus in difficult times and inviting him into "their boat"

2. Type of friendship a youth must have according to the document:

- The first and most important friendship must be with **Christ**, an intimate, sincere and daily relationship.
- Young people should seek **loyal friendships that** can withstand trials, whether they are on good days or bad.
- Christian friendship must be **a bearer of encouragement, truth and shared faith.**

3. **The church of today needs committed young people:**

- **The Church needs young people who are committed to:**
  - ✓ Community and charitable work (Caritas, charities, etc.).
  - ✓ Liturgical and ecclesial life (participation in Masses, choir, readership, altar boys, prayer groups, etc.).
  - ✓ Evangelization through the witness of life and commitment to the faith.
- **How can this be reconciled with the life of a student or professional?**

- ✓ By organizing your time and priorities well.
- ✓ By putting the Gospel into practice in everyday life (studies, work, relationships).
- ✓ By making each activity a **place of mission** where we can witness to God's love.

4. The general messages that this chapter sends us are:

➤ **First message :**

- ✓ Before each decision or action, ask yourself the question:  
*"Jesus, if you were in my place, what would you do?"*
- ✓ This allows us to seek God's will in all dimensions of our lives.

➤ **Second message :**

- ✓ Don't confuse happiness with comfort or passivity.
- ✓ The pope invites young people not to live "sitting on a couch" or "behind a screen all their lives," but to stand up, get involved and build their lives actively.

## CHAPTER VI

1. What does the document say about the deviation from identity, our history and origins?
2. Numbers 187-191 talk about the elderly: mention some important elements for our relationship with our parents and with any elderly person?
3. Walking together young and old is a positive sign of intergenerational fraternity: what does the document say about it? What do you see as the challenges and benefits?
4. General Message of the Chapter

### **1. Deviation from identity, history and origins**

The document warns against ideologies that seek to deprive young people of their cultural and religious identity. He criticises attempts at manipulation aimed at homogenising young people, making them reject the heritage of previous generations and making them more easily influenced. He reminds us that some forms of

globalization are akin to cultural colonization. The Church encourages young people to value their roots, because it is from them that they draw the strength to grow and develop harmoniously.

## **2. Relationship with the elderly (numbers 187-191)**

The document emphasizes the importance of respect and listening to older adults. These impart valuable wisdom and provide a vital link to history and culture. It encourages a mutual exchange between generations, where:

- The young people learn from the experience of the elders.
- Older people benefit from the dynamism and energy of young people.
- This intergenerational dialogue preserves the collective memory and fights against the isolation of the elderly.

## **3. Walking together, young and old: a sign of intergenerational fraternity** **The document values collaboration between generations as a strong sign of fraternity.**

### **Benefits:**

- Transmission of experience and knowledge between generations.

- Strengthening social and family ties.
- Valuing the wisdom of the elders and the dynamism of the young.
- Protection against ideological manipulation and cultural drifts.

#### **Challenges:**

- Influence of currents of thought that claim to oppose generations.
- Globalization, which can sometimes lead to a loss of cultural identity.
- The excessive idealization of youth to the detriment of the experience of the elderly.

#### **4. General Message of the Chapter**

This chapter calls for the protection and maintenance of intergenerational relations. He insists on the importance of not denying one's origins and always valuing the experience of the elders. Like the biblical commandment: "*Honor your father and your mother*", it reminds us that the transmission of wisdom from one generation to the next is essential to preserve our identity and build a more just and humane world.

## CHAPTER VII

1. How should youth ministry be?
2. What are the limits of youth ministry in the parishes of our diocese and those of the diocesan youth commission of the diocese of Tangier?
3. Following the document, what do you propose for the accompaniment and pastoral care of young people in our diocese of Tangier?
4. General Message of the Chapter

### 1. Youth ministry must be:

- **Synodal**, that is, led *by young people and for young people* ;
- Young people must be **the main agents**, accompanied and guided by adults, but free in the search for new paths;
- It must be driven by **the creativity, audacity and collective intelligence** of young people, who better



understand the sensitivity, language and problems of their peers;

- It requires a **growth path** rooted in:
  - ✓ a doctrinal and moral formation,
  - ✓ brotherly love,
  - ✓ community life,
  - ✓ service to others;
- We need to adopt **new styles, new strategies** for walking and living together.

## **2. The main limitations identified are:**

- **Socio-cultural and linguistic diversity, which can hinder cohesion and common expression;**
- **Failure to fully address the concerns, needs, problems and injuries of young people;**
- **The lack of concrete initiatives, creative projects or activities that are attractive to young people;**
- **The slow growth or stagnation of predominantly juvenile associations and movements;**
- **A lack of real spaces for listening, expression and active participation for young people**

## **3. The proposals are as follows:**

- To encourage young people to recognize themselves as main actors in youth ministry;
- To promote a spirit of creativity, initiative and boldness in their pastoral actions;

- Showcase their intelligence, ingenuity and understanding of the realities of other young people;
- Strengthen the accompaniment of committed and trained adults, in parishes and within the Diocesan Youth Commission;
- To develop a pastoral care of proximity, flexible and adapted to the current realities of young people in the diocese of Tangier.

#### 4. The overall take-home message is as follows:

- Youth ministry must be **synodal**, done *by young people and for young people* ;
- It must encourage young people to **walk together**, to love each other, to open up to one another, to seek to know and understand each other;
- It is essential to encourage a **popular youth ministry**, with:
  - ✓ a new style,
  - ✓ another rhythm,
  - ✓ flexible methods,
- This pastoral care must place greater **trust in the genius of the Holy Spirit** who acts in every young person;
- Finally, it must bear witness to this profound conviction: **God reigns**.

## CHAPTER VIII

1. What does the document say about vocation?
2. Work for a Christian is a vocation: what do numbers 268-273 say?
3. The vocation to the consecrated life: what does the document say? And in your opinion, how can we animate the vocation to this life?
4. General Message of the Chapter

### 1. The vocation according to the document:

**The document teaches us that the vocation comes from the Latin word "vocare," which means calling. It is a call that God addresses to each one of us, a call to holiness, to fraternity, and to live fully according to one's gifts and talents. The vocation is not limited to**

**religious life or the priesthood, it can also be realized in community, professional or family life. It is a way of manifesting God's love through the way we live, serve and engage in the world.**

## **2. The Vocation of Christians and the Numeros 268 - 273**

**Yes, work is a true vocation for a Christian. Numbers 268 to 273 of the document explain that work should not be seen only as a means of earning money, but as a way of responding to God's call by putting one's skills at the service of others.**

**Work is a place where you can live essential values such as:**

- **Sacrifice, generosity and self-giving;**
- **Personal and spiritual fulfillment**, through the accomplishment of meaningful tasks;
- **Service to the community**, regardless of the profession (teacher, carpenter, nurse, etc.).

This work, well lived, becomes a source of **deep joy** and a means of **witnessing to one's faith**, as the Book of Ecclesiastes also says: *"To find joy in one's work is a gift from God"*.

## **3. Consecrated life and how to animate it:**

The document insists on the importance of accompanying young people who feel a call to the consecrated life. This vocation requires discernment, interior listening and serious spiritual accompaniment. The role of priests, men and women religious or accompanists is essential to help young people identify this call.

- To support this journey, it is important to:
  - ✓ **Listen attentively and benevolently**, without judging or imposing;
  - ✓ **To discern the signs of vocation**, helping the young person to recognize the graces received, the obstacles, and the deep impulses of the heart;
  - ✓ **Encourage sincere inner listening**, focusing not only on what the young person is experiencing in the present or has experienced in the past, but also on **what he or she aspires to** become.
- To animate this vocation in the Church today, it is necessary to:
  - ✓ To create **spaces of dialogue and silence** for listening to God;
  - ✓ Organize **times of testimony** with consecrated persons;
  - ✓ Promote **spiritual retreats or vocational camps** to allow for enlightened discernment.

#### 4. Message from the Chapter

- **First message :**

This chapter is **an invitation to have courage**, to ask ourselves the right questions about the meaning of our lives and to let God light our way. He encourages us to trust in the Lord to guide us towards our true vocation, the one that will give meaning to our existence.

*Praying, listening, discerning and daring to respond to the call* are essential steps.

➤ **Second message :**

As the Pope says: *"Be sure that if you recognize a call from God and follow it, it will be what will fulfill you."* There are several forms of vocation: **work, marriage, religious life, the priesthood**. All of them are important, and each corresponds to a path to personal happiness. It is up to each young person to **seek, with faith and sincerity, the path to which God calls him**, and to respond to it with generosity.

## CHAPTER IX

1. What does the formation of conscience consist of according to the Pope?
2. In what way is silence a factor for discernment? And what does the discernment of the vocation consist of?
3. Read numbers 291-298: what are the stages of support?
4. What is the general message of the chapter?

### 1. The formation of conscience according to the Pope

According to Pope Francis, **forming the conscience** is about helping each person to discern between good and evil and to direct his or her choices towards the will of God. This training is based on three essential elements:

- **Spiritual and moral education** : Conscience does not develop spontaneously; it is formed through prayer, meditation on the Scriptures, the teaching of the Church, and the counsel of wise people.
- **The role of the Christian community** : Through the sacraments, teaching, spiritual accompaniment and fraternal life, the Church is a precious guide to enlighten the conscience.
- **Humility** : Recognizing that one does not know everything, accepting one's limitations and remaining attentive to the Holy Spirit are fundamental attitudes for progress in truth.

## 2. **Silence is essential to listen to the voice of God, who often speaks from the depths of the heart:**

- Silence plays a central role in spiritual discernment because it allows one to enter into oneself and listen to God's voice:
  - ✓ It offers a **step back**, necessary to escape the noise and distractions of everyday life.
  - ✓ It becomes an **interior place of encounter with God**, where one can hear the deep movements of the soul.
  - ✓ It provides **inner peace**, which is essential for clarifying one's desires, fears and choices.
- Vocational **discernment** consists of:
  - ✓ **Recognize the gifts** that God has sown in us.



- ✓ **To understand** God's personal call through prayer, lived experiences, encounters and the needs of the world.
- ✓ **To choose freely**, in faith, a way of life where one can love fully and put one's life at the service of God and others.

### 3. Numbers 291-298:

Numbers 291 to 298 of the document insist on the **fundamental stages of spiritual accompaniment**, particularly in the context of vocational discernment:

- **Welcoming with kindness** : Creating a climate of trust by listening without judging, so that the person feels recognized and loved.
- **Discern with patience** : Help the person identify what comes from God in his life, and what can come from his fears, his wounds or the "evil spirit".
- **Encourage commitment** : Push for courageous and faithful decisions to be made to the call received, even if it requires sacrifices.
- **Anchor in prayer** : Foster a personal and ongoing relationship with God, which is essential to move forward in clarity.
- **Respect the rhythm of each person** : Understand that discernment is a **slow** and progressive process, made up of trials, doubts and sometimes mistakes.

#### 4. The Chapter Message

This chapter delivers a strong and structuring message around God's call and how to welcome him into one's life:

- He recalls **the importance of spiritual accompaniment**, because no one should walk alone in his or her quest for meaning and vocation.
- He insists on **discernment as a path**, made up of prayer, dialogue, inner listening and humility.
- It encourages us to move forward with **trust and hope**, convinced that God calls each one personally and gives the grace to respond to this call.
- Finally, he reminds us that every vocation, whether religious, professional, conjugal or communal, must be **guided by love** : love of God, of oneself and of one's neighbour.

## CONCLUSION

Jesus Christ is a young model for our lives. And as the document states, he is "*young among the young in order to be an example for the young and to consecrate them to the Lord .....youth is an original and stimulating period of life, which Jesus himself lived, sanctifying it*".

We are fortunate to realize that the life of Jesus can never be gone down in time. Relativism, exponential secularization and the birth of various ideologies must in no way confuse or manipulate the youth centered on Christ the Savior.

Therefore, it must be said that the answers to the questions in this work make us savor the filter of a conscious and committed youth to give meaning to its individual, ecclesial and social life from the biblical-spiritual parameter.

Moreover, according to our faith, young people have no time limit after which we stop our relationship with Christ and society. Christ is unavoidable yesterday, today and tomorrow to infinity. This stimulates us to orient our youth on Christological foundations, to project our future, to educate our offspring and even to perceive our old age from biblical models. This is the quintessence of wisdom that endures and bears fruit.

The challenges are legion: giving a place to young people in our archdiocese is not easy. Because, given the linguistic diversity and that of geographical origin on the one hand; Given the distance that separates the parishes (at the risk of privileging only those close to the cathedral), given the mobility of young people who after three to six years change

locality, given the gap between them and the pastors (different cultures) on the other hand, the diocesan youth commission has its work cut out for it.

However, as the Apostle Paul says, our strength lies in weakness. Nothing will be able to separate us from the love of God manifested in Christ our Lord. Dear young people, "let no one steal your hope" proclaimed Pope Francis of happy memory. "*By your perseverance you will keep your life*" (Lk 21:19).

