

# **Congregation of the Most Holy Redeemer**

## **GUIDELINES FOR REDEMPTORIST YOUTH AND VOCATION MINISTRY**



**General Commission for  
Redemptorist Youth and  
Vocation Ministry**

**Rome 2020**

*GUIDELINES FOR REDEMPTORIST YOUTH AND VOCATION MINISTRY*



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**General Commission for  
Redemptorist Youth and  
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Rome, 2020

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## CONGREGATIO SS. REDEMPTORIS

Superior Generalis

Rome, March 15, 2020

Prot. No. 0000 046/2020

Feast of Saint Clement M. Hofbauer

Dear Confreres and Lay Youth Ministers,

As has been the case in recent Chapters, the 25th General Chapter (2016), in its Final Message, urged the Congregation to be attentive to the pastoral urgencies that press upon us at this time, placing a particular emphasis on young people (cf. Final Message, # 9).

In the history of the Redemptorists, reaching out to young people has played a very important role (Alphonsus, Clement, Gerard, etc.). Today, in a special way, the theme of Youth Ministry is an issue of major importance; it is important enough that the last Synod of Bishops focused particular attention on "Young People, Faith and Vocational Discernment." Youth ministry is about helping young people to know Christ, offering them the experience of community, helping them to grow in faith, celebrate their faith together, and assisting them in the discernment of their vocation.

Likewise, the General Chapter stated that "Vocation Ministry must be a priority in the pastoral planning of all

Units and local communities, ensuring that the necessary personnel and material resources are made available in order to realize the objectives of this ministry." (Decision 29).

We are aware that it is at the Unit and local levels where the real work of the Redemptorist Youth and Vocation Ministry (RYVM) is carried out. Therefore, each Unit should create the necessary structures to make the ministry with young people more effective, and to encourage local communities to engage in youth ministry.

However, the General Government has seen the need to accompany the Conferences and Units in the animation of the ministry with and for young people. For this reason, it created the General Commission for RYVM as part of the General Secretariat for Evangelization.

As a result of the Commission's work, we present these Guidelines to the Congregation as a working tool for all. We very much appreciate the contribution of many confreres and RYVM leaders in preparing this document, which updates the last document approved in 2000.

We are aware that what is vital within the RYVM is not so much the production of new formation programs, but to live as people of God and to be faithful to the vocation received from God (cf. Constitution 20). For this reason, these Guidelines are not meant to be a ready-made program, but rather an indication of the principles

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that govern our ministering to young people according to the Redemptorist spirit; these are guidelines that give a certain unity to RYVM throughout the Congregation. From these Guidelines, each Conference and Unit should prepare its own RYVM project.

We hope that this document will help to strengthen the work of youth ministry where it is blooming and help to develop youth ministry where it has not yet begun or is in its early stages. We also encourage all the confreres, especially the younger ones, to get involved in this ministry, and to engage the young people themselves in the evangelization of other young people.

May Our Mother of Perpetual Help, St. Alphonsus, St. Clement, and all the Redemptorists blessed, saints and martyrs continue to inspire us in our renewed proclamation of the Gospel to the most abandoned, of whom young people today are part.

Your brother in Christ the Redeemer,

*Michael Brehl, C.S.R.*

Michael Brehl, C.Ss.R.  
Superior General





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***Redemptorist Youth and Vocation Ministry  
Prayer***

Father of Mercy,

You call Redemptorists and young people together  
to encounter Your Son and receive Your Spirit.

You invite us to share a journey of discipleship rooted in our  
baptism.

Help us to walk faithfully together.

Lead us in Your way of communion, love, and justice.

Grant that we may listen to one another and to You,  
and that we may hear the cry of the most abandoned,  
especially the poor.

Most Holy Redeemer,

You call us to be Your witnesses.

May we know the power of Your saving life, death and  
resurrection

so that in solidarity for mission,

with the guidance of Our Mother of Perpetual Help,

we may joyfully proclaim to our wounded world

the good news of Your abundant life.

Amen.

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## **Introduction**

Dear Redemptorists and Partners in Mission,

We present to you the latest Guidelines for Redemptorist Youth and Vocation Ministry.

This document is a follow-up to the vision proposed in the 2000 RYVM Guidelines. It was developed by the RYVM General Commission in cooperation with RYVM representatives from all conferences. Thank you to every Redemptorist and Partner in Mission who helped write this text.

The intended audience is Redemptorists and our Partners in Mission who deal with RYVM. The purpose of the document is to promote a common goal and mission. We wanted to set forth *general* guidelines and principles for RYVM, which is why we do not present here detailed plans of action for youth and vocation ministry. We invite individual conferences and (vice) provinces to create their own guidelines for RYVM based on this document and tailored to regional and local needs.

The document consists of three parts. The first part, "Building the Vision", gives some context and history of the development of RYVM. It offers an explanation of the terminology we will use. It also presents the purpose and mission of RYVM: "to bring young people into a relationship with God as a loving Father, to raise awareness that they are a part of a family and community open to the Holy Spirit, and to walk with them as they begin to carry out the mission that God gives to every human being, that is, their personal vocation" (n. 44).

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The second part, "Putting the Ideal into Practice," sets forth important principles, stages, and topics that should be included in each manifestation of RYVM around the world. Incorporating these principles into the conference and local expressions of RYVM will help preserve the global unity of RYVM's vision. There are also indications on how to implement this document in individual units of the Congregation.

Part three (Appendix) presents RYVM materials and online resources from our conferences, primarily source texts for youth and young adult ministry, as well as a proposed RYVM prayer service.

We hope that this document will contribute to the development of our Redemptorist mission together with young people around the world.

RYVM General Commission

The Feast of St. Clement Hofbauer

Rome, 15.03.2020

## PART ONE

### BUILDING THE VISION

#### ***I. THE PURPOSE OF THIS DOCUMENT***

1. Moved by the Holy Spirit and inspired by our Founder, St. Alphonsus Liguori, the Congregation of the Most Holy Redeemer is commissioned with the work of explicit proclamation of the Word of God through evangelization, missions and pastoral works. Since the days of the Redemptorists' first foundations we have sought to consider the pastoral, social, cultural, and spiritual needs of the people with and to whom we have been called.

2. Redemptorists and our Partners in Mission have provided tremendous leadership and example in the work of Youth and Vocation Ministry. As we examine the missionary priorities of the Congregation, reflect on the signs of the times, receive the work of the recent Synod on Youth and Vocation Ministry (2018), and are inspired by the Apostolic Exhortation, *Christus Vivit* (2019), it is fitting that the Congregation of the Most Holy Redeemer once again affirms young people as a missionary and apostolic priority (Communicanda 1, 2017, nos. 32,58,64) in our work of evangelization.

3. The General Commission for Redemptorist Youth and Vocation Ministry works under the General Secretariat for Evangelization. The Commission aims to provide leadership for RYVM projects on the Congregational level and guidance for work at the Conference level, while equipping Redemptorists and Partners in Mission at the Provincial and local levels with a common vision for Youth and Vocation Ministry— a vision



inspired by our Redemptorist charism, our history, and prayerful discernment of the Spirit.

4. This document, “Guidelines for Redemptorist Youth and Vocation Ministry” (RYVM, 2020), offers a unified vision of Youth and Vocation Ministry that we hope will inspire both Redemptorists and Lay Partners in Mission. As the following pages are General Guidelines, it is important that they not be viewed as a fixed blueprint to be followed in the same way in all locales. The Guidelines are meant to provide a framework and vision to inspire planning for the Conference and local levels, which must be developed with consideration of local cultural, social, spiritual, and pastoral needs.

5. The Apostolic Exhortation, *Christus Vivit* (March 2019) calls young people and the Church to seriously reflect upon the commitment for people of all ages to live the Gospel. “Christ is alive and he wants you to be alive!” (CV, 1). Through the wisdom and guidance of Pope Francis, the Church is invited to renew its commitment to young people in our world today. In many ways, our Redemptorist Charism and our rich tradition with RYVM is affirmed through the Apostolic Exhortation.

a. We affirm that Youth and Vocation Ministry are intrinsically linked in understanding the basic sense of a “Call” as a gift from God, and guided by the Holy Spirit.

b. We affirm that our mission as Redemptorists still has meaning, especially for young people who are among the abandoned and poor in our Church and in our wounded world.

c. We affirm that Youth and Vocation Ministry must not be reduced to the creation of mere programs, but must center around relationship and encounter, besides fostering openness for our young people to grow with Christ the Redeemer through mission, prayer and service.

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d. We affirm that our Missionary Charism (Constitution 20) can inspire men and women to consider a life in Christ through the discernment of their vocation and life plan.

e. We affirm that Redemptorists and Partners in Mission are strong witnesses and examples of leadership, prayer and service, whose work with young people builds the kingdom of God.

6. As the Congregation continues to reflect upon and realize its missionary priority for young people it is important to hold together these Guidelines for Redemptorist Youth and Vocation Ministry and the Apostolic Exhortation, *Christus Vivit*.

## **II. TO WHOM THESE GUIDELINES ARE ADDRESSED**

7. As young people have been named as one of the missionary priorities of the Congregation (Chapter XXV, 9) as well as within the Church (Synod, 2018, CV, 2019), these Guidelines are addressed to the following:

- a. Conference Coordinators
- b. (Vice) Provincials and Regional Superiors
- c. Ordinary and Extraordinary (Vice) Provincial Councils
- d. Conference and Provincial Secretariats
- e. Confreres and the Redemptorist Family
- f. Partners in Mission
- g. Conference and (Vice) Provincial Animators for RYVM
- h. Local Animators for RYVM
- i. Young people who work and volunteer in RYVM

## **Terminology**

8. To understand and identify those who are considered “young people” today, we must recognize that there are several ways of identifying “youth.” As Pope Francis tells us, “Youth is more than simply a period of time; it is a state of mind” (CV, 34). In different parts of the world, the classification of “youth” is defined by a variety of sociological and psychological factors, ages for academic transitions, and the ages for transitions in the Sacramental Life of the Church. For the purpose of the Synod of Youth and Vocation, youth was defined as the group between the ages of 16-29 years of age, an age range typical for a definition of “youth” in Europe. However, in North America, the definition of “youth” is ages 12-18, while the term “Young Adult” is preferred for people between the ages of 19-39.

9. For the purposes of these Guidelines, the definition of “youth” will be understood as young people between the ages of 16-29. However, as stated, these Guidelines can be applied to local definitions for young people.

## ***III. REDEMPTORIST YOUTH AND VOCATION MINISTRY: ON PILGRIMAGE TOGETHER***

10. Over the past 30 years, Redemptorists and Lay Partners in Mission have been involved in concrete initiatives and programs that have brought the Redemptorist Mission of evangelization into direct contact with young people throughout the world. The General Chapters of 1985, 1991 and 1997 recognized young people as part of the Redemptorist missionary effort, being among the abandoned in the Church and in the society. At Pagani in 1987 and El Espino in 1988, Redemptorists and young people came together to begin to

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discern the call of Redemptorists to mission with and for young people. We share a vocation that is a gift from God. We set out to live that vocation through an apostolic mission rooted in the charism of St. Alphonsus and the mission of the Redemptorists.

11. In 1989, the *Vienna Document* inspired Redemptorists and our Lay Partners in Mission, including the young people with whom we serve, to develop Redemptorist Youth and Vocation Ministry (RYVM) in every Province of the Congregation. The *Vienna Document* provided a framework to help this ministry take shape. It fostered leadership and proposed a program for youth ministry that could be developed throughout the Congregation on different levels.

12. In 2000, the General Secretariat for Redemptorist Youth and Vocation Ministry reiterated the Congregation's vision of RYVM through the creation of the *Guidelines for RYVM*. These guidelines sought to communicate to the whole Congregation a vision and framework for understanding the work of RYVM as a mission for Redemptorists and young people, as well as a mission that fosters vocations to Redemptorist life and ministry.

13. Since 2000, the General Secretariat has worked to evaluate RYVM throughout the Congregation. In many Conferences, much work has been done to coordinate, dream and realize projects and programs that have allowed Redemptorists and young people to serve in mission together.

14. At the 2016 General Chapter in Pattaya, Thailand, the Congregation continued to reflect upon and discern the Redemptorist Mission in light of the call to restructure. It renewed and strengthened the Congregation's commitment to young people as a missionary priority. "Each Unit should be attentive to these areas of urgent need, paying special

attention to young people” (XXV Chapter CSSR, *Message*, 9).

15. In 2018, the Synod of Bishops on “Young People, Faith and Vocational Discernment” took place in Rome. The Synod invited the Church to reflect with young people on the vocation of young people. It explored how the Church is called to be present to young people, especially at the moments of call and discernment in their lives.

16. After over 30 years of work in Redemptorist Youth and Vocation Ministry, the Synod offered a reminder for us Redemptorists and Lay Partners in Mission that we must renew our commitment to this journey. We are called to be in mission with young people today, to point the way to Christ the Redeemer, to move beyond the doors of the Church, and to reach out to young people who are on the peripheries of faith and culture, presenting them with the question of Jesus Christ, “What are you looking for?” (Jn 1:38). We respond to the needs of young people today by offering “the redemption that encompasses the whole person, and perfects and transfigures all human values so that everything finds its unity in Christ (cf. Eph 1:10; 1 Cor 3:23)” (Const, 6).

17. Our pilgrimage together in Redemptorist Youth and Vocation Ministry challenges us not only to see young people as the object of our mission, but to see how they are called to be agents of mission with us, and assist us in living our charism fully. Our mission should be “FOR the young” as well as a mission “WITH the young” (Synod of Bishops on Young People, 3-28 X 2018, *Final Document. Faith and Vocational Discernment*, 54).

18. We are reminded of the theme of our XX General Chapter (1985), “*Evangelizare Pauperibus et a Pauperibus Evangelizari*,” “*To Evangelize the Poor, and to be Evangelized by*

*the Poor.*” We recognize that those we are called to serve invite us to live the Gospel more fully, and we are sent forth together as agents of the mission.

19. “Young people themselves are agents of youth ministry. Certainly, they need to be helped and guided, but at the same time left free to develop new approaches, with creativity and a certain audacity. [...] In this way, by learning from one another, we can better reflect that wonderful multifaceted reality that Christ’s Church is meant to be” (*Christus Vivit*, 203, 207).

#### **IV. URGENCY OF YOUNG PEOPLE TODAY – EVER CHANGING, EVER NEW**

20. The Synod on Young People (2018) identified some of the concrete realities of young people today. These realities were reiterated in the Apostolic Exhortation, *Christus Vivit* (2019), and they reflect the life, faith and spiritual issues encountered among young people which must shape the vision and framework for Redemptorist Youth and Vocation Ministry.

21. The culture of young people today is unlike any culture from our past. Today young people communicate, relate to peers, build friendships and dialogue with culture and faith through various means of technology. Young people sometimes rely on social media to develop a sense of worth, identification, and personal dignity. Though these means of communication and social media can foster relationships, these relationships may often lack depth.

22. Many young people are strongly committed to social justice causes, ecology, and sustainability. They are interested by and engaged in work with the poor and marginalized, however, they do not necessarily identify the Church as the

place where social justice is lived out.

23. Art, music and sport play key roles in personal expression for young people. Many young people are skilled in artistic, musical and athletic ventures. An effective methodology of evangelization in today's culture must consider these areas of engagement.

24. Throughout the world, many young people are exposed to positive images of the Church and expressions of faith. Meanwhile, in other areas, the credibility of the Church is greatly challenged, negatively impacting the faith of young people.

25. The "religious quest" of young people varies in different parts of the world. For many young Christians, Jesus is experienced as "saviour," while for many others, Jesus does not play any part in their lives, nor do they consider Jesus to be an important figure as an ethical point of reference. Religion and Church are experienced as 'empty words.' However, many would like to understand the person of Jesus more fully.

26. Young people struggle with the Church as an institution due to injustices and scandals (sexual and economic). Many are dissatisfied with the role of women in the Church, the inability of clergy to relate to the needs of the young through counsel and preaching, and the Church's difficulties confronting doctrinal and ethical positions in the face of contemporary society.

## ***V. TO PREACH THE GOSPEL ANEW...***

### ***UNDERSTANDING THE CALL BEFORE US***

27. As the Church has engaged young people for discernment and reflection, the Redemptorists also seek to

renew our mission and commitment to young people through dialogue. We embrace a mission to young people as well as a mission with young people “to preach the Gospel ever anew” (cf. Francis, *Evangelii Gaudium*, 24).

28. The work of Redemptorist Youth and Vocation Ministry has sought to build and foster the connection between the work we do with young people and vocation ministry (understood as recruitment towards our life and mission as Redemptorists). The relationship between Youth Ministry and Vocation Ministry has found different expressions throughout the Congregation due to divergent visions of personnel and mandates for ministry. This situation has sometimes resulted in a two-streamed approach to ministry among young people, with youth ministry on one hand and vocation ministry (as recruitment) on another. Nevertheless, despite some of the divergent realities, youth and vocation ministry has continued to flourish and find tremendous expression in the Redemptorist mission field.

29. In *Christus Vivit*, Pope Francis reaffirms the intrinsic relationship between youth and vocation ministry that has been envisioned in our Redemptorist heritage. “Any ministry is by itself vocational” (General Guidelines RYVM (2000), 19). For Pope Francis, “vocation” is seen in the broad sense as simply “a calling from God – the call to life, the call to friendship with God, the call to holiness” (*Christus Vivit*, 248).

30. As Redemptorists, we engage the culture of young people through presence, witness, proclamation of the Word, and work for justice. Through mission experiences with and for young people we invite them to discover their sense of vocation—a call from God to live as friends and disciples of Jesus Christ. Young people today are torn in so many directions that do not ultimately lead to life, love and freedom. We walk



with them in their culture and life experience as Jesus did with the disciples on the road to Emmaus (Lk 24: 13-35). We interpret the journey with them, help them to recognize Christ, and foster discernment towards the decision to follow Christ with the gift of their lives.

31. Vocation and discernment are often not considered as constitutive elements of today's broader culture. In the face of this reality, Redemptorists and our Lay Partners in Mission are called to foster a culture of vocations, where young people in our Christian communities build on the grace of baptism to live a life committed to Christ.

## **VI. UNDERSTANDING VOCATION: THE CALL**

32. Saint Paul VI said that every life has a vocation, "every human life is called to some task by God" (cf. *Populorum Progressio*, 15).

33. Over the centuries, the theological understanding of vocation has been shaped by social and ecclesial developments. At times, vocation has been narrowly understood as the vocation to priesthood and religious life. While the intrinsic call to holiness was understood as a task for all the baptized, the terms "vocation" and "discerning a vocation" were meant for a select few. Over time, the use of the term, "vocation," began to include the call to marriage or single life. This represented a more complete picture of the states in life that every baptized person could embrace in living their particular call to holiness.

34. The work of the Synod on Young People, Faith and Vocational Discernment reminds us of the broad sense of the term "vocation:" "Vocation is neither a pre-composed script that the human being has simply to recite nor is it an unwritten theatrical improvisation. Since God calls us to be friends and

not servants (cf. Jn 15:13), our choices make a real contribution to the historical unfolding of his loving plan. The economy of salvation, on the other hand, is a Mystery that infinitely surpasses us; hence only through listening to the Lord do we learn what part we are called to play in it. Understood in this light, vocation appears as a real gift of grace and a gift of covenant – the most beautiful and precious secret of our freedom” (Synod of Bishops on Young People, 3-28 X 2018, *Final Document. Faith and Vocational Discernment*, 78).

35. A vocation is not something external to a person, rather it is something which radically explains the mystery of his or her existence. To come to life is to respond already to the call of the Father, to live in relationship with Him. If “God is love” (1 Jn 4:8), if everything in Him is determined by love, then our happiness and our Christian vocation consist in bringing to fullness love, of God and the neighbor: “to love as he has loved us” (cf. Jn 13:34; 1 Jn 4:11). To live this Christian vocation and to bring this love to its fullness we have only this life with its successes and its failures, its high points and the simple moments of our daily routine. In all these great or small events God continues to call us and to educate us. Therefore, our existence and vocation are defined by three realities: God who calls us to life, the community into which we are born, by which we are formed and to which we make our contribution, and our own person, which is our means of fulfilling the vocation confided to us by God.

36. In Jesus, we see the model for vocational response for young people in our world today. God gave him a mission. His response was a life completely in harmony with the will of his Father. All this is confirmed in a missionary and prophetic community intent on carrying out the will of the Father. Throughout the Gospels, we see how Jesus placed his trust in

the Father, maintained friendship with his disciples, and remained faithful in times of crisis. We see how Jesus showed profound compassion for the weak, especially the poor, the sick, the sinner and the excluded. He had the courage to confront the religious and political authorities of his time. He experienced rejection and faced his fear of suffering in the face of fulfilling His father's will. In Jesus, young people can see themselves (cf. *Christus Vivit*, 31).

37. The Holy Spirit enables us to overcome fear, which every disciple faces especially when confronted with the goal of holiness and the sense of doubt in one's own capacity. It is the Spirit "who teaches and reminds" (cf. Jn 14:26) us of all that Jesus has said. It is He who 'persuades' our intelligence in order to conform our will to the will of the Father. It is He who directs our hearts to love and put into practice the law of God. All this signifies the recognition of the primacy of the Spirit in the Christian life and, as far as Redemptorists are concerned, to have at heart the accompaniment of young people through discernment.

## **VII. VOCATION AND VOCATIONS: SEEING THE DIFFERENCE**

38. Throughout our history, the experience of Redemptorists has been to involve young people in creative and inventive programs that help them discern their fundamental vocation as disciples of Christ. Through these programs, some young people begin to discern a specific call towards a vocation to religious life and to the Redemptorist life and mission.

39. As a religious community called to mission in the Church, we continue to invite men and women to discern and respond in mission to the charism of the Congregation. The

work and missionary efforts of all members should draw and attract men and women to serve in the Church, where some will respond in a religious and priestly life.

40. “The vitality with which the Congregation pursues its apostolic mission depends on the number and quality of the candidates who seek admission to the Redemptorist community. For that reason, all the confreres, out of love and appreciation for their own vocation, should zealously engage in the apostolate of fostering vocations to the Congregation” (Const. 79).

41. It is vital to the mission of the Church and to our way of life that we help young people hear their particular calling. There is an intrinsic relationship between ministry with young people and vocation ministry. However, ministry with young people must never be reduced solely to recruiting vocations to religious life or the Redemptorists. “Vocation” is not just for those who are professional ministers, but for everyone, whatever charism they are called to live in the Church — through their professional life, family, consecrated life, single life, or ordained ministry.

42. A challenge today is that many young people do not have a sense of their fundamental, baptismal vocation—their calling to give their life in mission as a response to Christ. This situation diminishes the possibility of them considering a life rooted in God through a religious vocation.

43. It is important to remind ourselves that the work of Redemptorist Youth and Vocation Ministry is a part of the General Secretariat for Evangelization, while Vocation Ministry as promotion and the first stage of Redemptorist formation remains under the work of the General Secretariat for Formation.

## **VIII. OUR CALL THROUGH REDEMPTORIST YOUTH AND VOCATION MINISTRY**

44. The goal of Redemptorist Youth and Vocation Ministry (RYVM) is to bring young people into a relationship with God as a loving Father, to raise awareness that they are a part of a family and community open to the Holy Spirit, and to walk with them as they begin to carry out the mission that God gives to every human being, that is, their personal vocation (cf. *Christus Vivit*, 30).

45. At all times, it is necessary to present to young people the “Crazy love of God”, the God who is “*Pazzo per amore*,” to whom St. Alphonsus responded in love by seeking God’s will and following in mission. This same God wants to be present to young people today, and offer the gift of salvation through the Good News of Plentiful Redemption. In following Christ, the Redeemer, we are to look young people in the eye, love them, and call them to follow (cf. Mk 10:21).

46. This encounter may take many forms, through evangelization, service experiences, catechesis, or pastoral moments. Yet each moment of encounter should nourish the joy of hope and the zeal of prayer, while deepening young people’s relationship with Christ the Redeemer and the community of His disciples. Repeated encounters with Christ will help them discern how the call to missionary discipleship invites them to conform their will to the will of God and thus live their vocation in communion with the Church.

47. At the same time, our fraternal, welcoming and encouraging presence, especially from a joyful witness to religious and priestly life, will be an inspiration that can awaken in young people the possibility of a more radical experience of their baptism. They may choose to consecrate themselves to

God in the church, and in particular, to our way of life and mission in the Congregation.

48. “The joy of the disciple is not a sense of selfish well-being, but a certainty that springs from faith, which soothes the heart and enables us to proclaim the good news of God's love. Knowing Jesus is the best gift anyone can receive; to have found it was the best thing that occurred in our lives, and to make it known with our word and deeds is our joy “ (V General Conference of the Bishops of Latin America and Caribbean, 2013, *Aparecida Document*, 29).

49. All of these dimensions reveal the fundamental role that a well-structured and directed Redemptorist Youth and Vocation Ministry should play within the Congregation: it will become a source and path for many young people to meet the Redeemer, and to grow in confidence in the relationship of love that will bring freedom and hope for the young person in the midst of a “wounded world”.

## **IX. A CHARISM THAT INSPIRES**

50. Our Redemptorist Charism has inspired many great works throughout the world for more than two centuries. Rooted in the spirit of St. Alphonsus and our Saints and Blessed, we continue to find inspiration from their example and witness to reach out to young people in the midst of a wounded world.

a. St. Alphonsus, as a young man, was involved in the association of apostolic missions and cared for the dying. It was in his youth that he discerned his call to abandon the world and found the Congregation.

b. St. Gerard, in his youth, was determined to become a Redemptorist. In his zeal, he ran away from home because he

wanted to become a saint.

c. St. Clement lived the life of a young hermit. He worked hard to get into college. He set out to Rome to seek a vocation, and finally, he found his way of life among the Redemptorists.

d. St. John Neumann, in search of his vocation, immigrated to the United States and then became a Redemptorist.

e. Bl. Kaspar Stangassinger was involved in work with young people and in youth formation.

f. Bl. Francis Xavier Seelos also worked closely with young people who were discerning their vocations within programs of Redemptorist formation.

51. The motivation for all missionary-pastoral activity comes from the experience of the Holy Spirit who distributes His gifts and charisms (cf. 1 Cor 12). We understand spirituality as an openness to the action of this Spirit in our lives. Our Redemptorist Charism not only inspires our work as Redemptorists, but it manifests the work of the Spirit alive in the Congregation and in the world.

52. In our charism and experience in RYVM, we Redemptorists have a gift that moves us forward in a synodal vision of the Church. Our charism calls us in mission to our **“Wounded World”** as we strive to proclaim Redemption and Jesus Christ to some of the most troubled areas of our world, especially to young people who are affected by these wounds – war, injustice, abuse, sexism, political instability, oppression, etc.

53. Since our charism calls us to seek out the **“abandoned, especially the poor,”** it calls us to young people who have not had sufficient means of understanding the mysteries of salvation and who do not experience the Gospel as

“Good News,” especially among the poor, the marginalized, and the little ones who have no voice in unjust and oppressive situations. The young are often marginalized within our world and left beyond the ordinary reach of the Church. Further marginalization for the young can result from discrimination over class, gender, race, or sexual orientation. In the gospels we hear Jesus speak of the shepherd who leaves the ninety-nine to seek the one lost sheep, but it is often our experience today that we must leave the one faithful sheep to go after the ninety nine who have wandered away.

54. Our charism and experience call us to **invite young people into mission** with Redemptorists. St. Alphonsus called others to share and participate in mission. Young people want a challenge. Our ministry can invite young people into the challenge of mission with and for their peers. They can participate as collaborators, Redemptorist Associates, and Lay Missionaries of the Most Holy Redeemer. Through our style of mission, using simple and popular language, fostering friendship and compassion, Redemptorists and our partners in mission become a living memory, “**viva memoria,**” of Jesus Christ for the most abandoned poor of today. We model a charism empowering young people to “evangelize and be evangelized” themselves.

55. Our charism offers us the treasure of **St. Alphonsus’s teaching and legacy in the area of Moral Theology**. As it did in earlier centuries, this resource helps us to call young people to understand the moral and ethical teachings of the Church, offers freedom from rigorism, and leads us in paths of mercy.

56. Our charism calls us to specialize in the **formation of conscience**. This formation is vital for young people to truly listen and discern the mind and heart of God for their life. The 2018 Synod of Bishops (Synod of Bishops on Young People, 3-28



X 2018, *Final Document. Faith and Vocational Discernment*, 106-109) emphasized the need for conscience formation for both young people and the entire Church as a way to allow God to speak to our hearts, giving us all “new hearts.” “Young people also experience setbacks, disappointments and profoundly painful memories. Often, they feel the hurt of past failures, frustrated desires, experiences of discrimination and injustice, of feeling unloved and unaccepted.” Then again, “there are moral wounds, the burden of past errors, a sense of guilt for having made mistakes” (*Christus Vivit*, 83).

57. The work of conscience formation is necessary for young people if they are to develop an informed conscience, foster an interior life of discernment, and become active agents who manifest the gifts of the Holy Spirit in their lives. Young people need to know that, “Conscience is the most secret core and sanctuary of a man (sic). There he is alone with God. Whose voice echoes in his depths” (Vatican II, *Gaudium et Spes*, 16).

58. Our charism recognizes the need for **reconciliation** in the lives of young people. Redemptorists are called to be expert practitioners in the sacrament of penance for young people. We proclaim “plentiful redemption” as we promote reconciliation, offering restoration and healing, and an opportunity for *metanoia*— the fundamental conversion that leads to a radical change in one’s life. St. Alphonsus taught us, conversion out of fear will never last; conversion out of love will last. Young people today need to return to God and a life of grace through the “crazy love” of God for us.

59. Our charism calls us to foster **prayer** as conversation with God. We are called to help young people consider and experience their relationship with God as closer than that with their nearest friend. Where friendships and relationships are superficial, young people need the challenge to encounter God,

as the prime mystery in whom we focus our meditation and contemplation. We encourage and facilitate these encounters to teach young people to converse familiarly and frequently with God.

60. Our charism calls us to celebrate the importance of the **Eucharist** as the summit and source of our whole apostolic life and a sign of missionary solidarity (Const, 29). Our Lord is present not simply for devotion and adoration, but to offer Himself to young people so that they might receive Him into themselves and bring His presence to the world through the gift of their life.

61. Our charism draws us close to **Mary**, particularly as our Mother of Perpetual Help. Mary is the model of Christian discipleship, a courageous young woman who responded wholeheartedly to her vocation. She leads many to her Son through her tender love and closeness to people's real situations, problems and circumstances.

## ***X. RESTRUCTURING FOR MISSION: MOVING FORWARD IN FAITH***

62. While different units of the Congregation have sought to develop and foster new initiatives and approaches within Redemptorist Youth and Vocation Ministry, it is important that we work toward a unified vision of RYVM throughout the Congregation. We offer suggestions for implementation, even as we recognize that the concrete methods used in different territories must depend upon the local realities experienced by young people and Redemptorists in any given unit. Even within a single Redemptorist unit, a variety of pastoral approaches may be necessary due to diverse cultures, socio-economic realities and ministerial resources.

63. It is of vital importance that Redemptorists and Lay Partners in Mission seek to understand the needs of young people today in order to develop and animate programs that truly serve their personal and spiritual development. Any program should consider what is appropriate for the participants' age and social demographic. Local experts in sociology and ministry are helpful for us to ascertain best practices for bringing our charism to bear in ministries that are appropriate and effective in meeting the pastoral, personal and developmental needs of today's young people.

64. We are called to make an option for young people in all of our ministries—in parishes and shrines, preaching apostolates, retreat work, teaching, and pastoral activities. Young people are part of the Church and part of both the present and future of our Congregation. While it is true that for our mission to continue, we hope and pray for some young people to hear the call to be Redemptorist missionaries, our ministry with young people is about far more than the recruitment of future Redemptorists. We desire to help all young people discover their call to life in Christ, and we trust that among those who seek to live this call, some will discover within themselves the specific calling to religious life and in particular, Redemptorist life and ministry.

65. Each Redemptorist Conference and Unit is called to envision structures and opportunities that make the pastoral urgencies of young people a priority wherever Redemptorists serve. Through dialogue, Redemptorists learn with young people where we are called and sent. Through visioning, Redemptorists and Lay Partners in Mission establish priorities and methods that will continue their dialogue and build viable approaches to ministry with and for young people at all levels of the Congregation. Through the establishment of appropriate

structures, each Conference with its units brings this vision of RYVM and its associated missionary priorities to reality.

66. At the XXV General Chapter, reflecting on the signs of the times, the Congregation re-emphasized the pastoral urgency of ministering to young people today.

67. The Synod has outlined many urgent challenges that need to be met in a renewed missionary endeavor for and with young people (Synod of Bishops on Young People, 3-28 X 2018, *Final Document. Faith and Vocational Discernment*, 144ff).

a. The Church must be present in media and the digital world, since this is where young people are today.

b. Migrants are a global reality and they bring with them a multitude of particular pastoral needs and circumstances.

c. The role of women in the church and in our shared mission is of vital importance for a synodal style of leadership.

d. Sexuality is at the core of all of our lives. And for young people today it takes a special significance as it impacts their vision and the way they deal with it.

e. We must find ways to listen, learn, accompany, and discern with young people in the light of the wisdom of the Church.

f. Justice, politics, work and concern for creation, our common home, affect the lives of our young people today. Yet many of them are still seeking to find their voice in these matters. They yearn to be of service and work for justice in real and important ways.

g. As a global society, we exist with other cultures and other religions. We seek to find common ground and foster the progress and respect of the human family in a global, diverse church and world.

68. In addition to the challenges outlined in the Synod's *Final Document*, we recognize that within each conference and reality, there are many other challenges that need to be listed by local Commissions and faced with hope and creativity.

## PART TWO

### PUTTING THE IDEAL INTO PRACTICE

69. If there is one insight that has arisen in the work of the Church and of the Redemptorists over the recent years, it is that working with young people is ever changing, ever new. The work of the Commission for Redemptorist Youth and Vocation Ministry is our response to the ever-changing realities for young people throughout the world. Given the insights in Part One of this document, it is important to remember that there is not a “one-size-fits-all” approach to accompanying young people on their way to Christ. While we remain rooted in the Gospel, the Redemptorist charism, and a rich tradition of evangelization, our varied cultures and local needs call for varied applications and programs to allow the Gospel to be proclaimed anew in different environments.

#### ***XI. WALKING TO EMMAUS WITH YOUNG PEOPLE***

70. By referencing the story of Emmaus (Lk 24:13-25), the 2018 Synod on Young People provided a helpful paradigm to shape the efforts of RYVM. In the gospel story:

- The disciples come from Jerusalem, a place of confusion, fear, and doubt.
- Jesus meets them on the road
- They recount the story of all that had taken place.
- Jesus interprets the scriptures for them.
- The disciples invite Jesus to stay with them.

- The disciples encounter Christ present in the breaking of bread.
- And finally, the disciples return to Jerusalem as proclaimers of Good News.

71. The various movements of this gospel story — encounter, recognize, interpret, and decide — can inspire the work of RYVM.

- a. **ENCOUNTER:** RYVM takes the initiative to provide opportunities for young people to encounter Jesus (cf. Const. 1).
- b. **RECOGNIZE:** RYVM listens to young people, appreciates their experience, and builds authentic community (cf. Const. 12, 24).
- c. **INTERPRET:** RYVM uses the lenses of scripture and tradition to see how and where we grow in the midst of life’s blessings and challenges (cf. Const. 19).
- d. **DECIDE:** RYVM helps young people use the gift of discernment to discover and renew their relationship with Christ. RYVM also assists young people with opportunities to live out their decision for Christ and the Gospel through service and evangelization (cf. Const. 51-55).

72. The dream and general objective of RYVM is that young people not only “encounter Jesus Christ”, but that they become “missionary disciples” who, set aflame by their encounter, proclaim through the words and testimony of their life the Good News of the Plentiful Redemption they receive in Christ.

73. We hope that RYVM can present to young people “a Church capable of walking at people’s side, of doing more than simply listening to them; a Church which accompanies them on their journey; a Church able to make sense of the “night”

contained in the flight of so many of our brothers and sisters from Jerusalem; a Church which realizes that the reasons why people leave also contain reasons why they can eventually return. But we need to know how to interpret, with courage, the larger picture. Jesus warmed the hearts of the disciples of Emmaus” (Pope Francis, Address to the Bishops of Brazil, July 28, 2013, 3).

## **XII. ELEMENTS OF A WELL-BALANCED MINISTRY TO YOUNG PEOPLE**

74. In developing any type of program or ratio for work with young people, it is important to keep the following elements in mind. These elements do not offer a blueprint for ministry to young people, but can help shape our thinking in order to make our work with young people impact the entire person and engage our charism in the work that we undertake. Pope Francis encouraged youth ministers to take two courses of action. “I wish simply to emphasize that youth ministry involves two main courses of action. One is *outreach*, the way we attract new young people to an experience of the Lord. The other is *growth*, the way we help those who have already had that experience to mature in it” (*Christus Vivit*, 209). A well balanced RYVM will strive to include the following elements, all of which can assist in both outreach and growth.

### **75. Evangelization**

Evangelization is about being captured by the *Kerygma*, enlivened with joy of the Gospel, and then compelled to share the Good News. Through evangelization, young people are called into a personal and life-changing encounter with Jesus Christ in and through the Church. This is an encounter with the



love and mercy of God made flesh in Jesus. Proclamation of the Gospel is at the core of all the efforts of our ministry for and with young people, as it is the core of the Church's mission (Cf. Const. 4; *Christus Vivit*, 213).

## **76. Catechesis**

Catechesis allows young people to deepen their relationship with Jesus Christ and the Church after first hearing the Good News and having encountered Jesus Christ through Evangelization. Catechesis is about teaching the faith in such a way that people's hearts are drawn closer to Christ. Opportunities to share faith allow Redemptorists to teach through our Charism and root our teaching in our great Redemptorist tradition (Cf. *Christus Vivit*, 214).

## **77. Community Life**

Young people seek belonging. Our ministry to and with young people should always invite and welcome the gift of young people into all of our ministries. Community was a hallmark of the early Christian experience, and continues to be the place from where effective ministry to young people grows. Young people come to understand community as an extended family and grow in the sense of the kingdom that awaits all God's people. Community is often fostered through associations, clubs, sports, and dedicated spaces for young people to call "their own" in the midst of our pastoral centres (Cf. Const. 21; *Christus Vivit*, 243-244).

## **78. Liturgy, Prayer and Worship**

Through Liturgy, Prayer and Worship, we not only teach

about the great traditions of the Church, but we enable young people to encounter Jesus through the Eucharist, the Word of God, and profound experiences of prayer, including mental prayer. Liturgy, prayer and worship provide more and deeper ways for young people to encounter communion both with God and their neighbors. They also provide space for beauty, which offers another source of encounter with God. Through creative, prayerful and dynamic liturgy we assist in the spiritual growth of young people and provide them opportunities towards leadership and involvement (Cf. Const. 29,31-32; *Christus Vivit*, 204).

## **79. Justice and Service**

Young people desire the opportunity to make a difference. We can provide them with opportunities to give direct service in places and situations that need the Good News proclaimed through action. Young people also need to know that they are able to speak for the voiceless, the abandoned and impoverished by working for justice in the places where they find themselves. The Church provides a tremendous heritage and ongoing witness through Catholic Social Teaching. Through Justice and Service, young people express the faith they have fostered through the encounter with Jesus, and learn to do as Jesus has done (Cf. Const. 5; *Christus Vivit*, 168-174).

## **80. Missionary Formation**

We provide an opportunity for young people to not only learn about the faith through Catechesis, but to deepen their faith and knowledge so they can become witnesses to the Good News among their peers, the society and the world. This formation may take many shapes, but it offers young people a

chance to incorporate the Gospel, the Redemptorist Charism, and teaching of the Church into the different facets of their life. It also seeks to provide an opportunity for young people to experience the call of evangelization through missionary experiences with and for young people. Redemptorist Youth and Vocation Ministry seeks to invite young people to be partners and protagonists in the task of evangelization (Cf. *Christus Vivit*, 253-285, 282).

### **81. Intentional Relationships**

As one of our defining characteristics, Redemptorists are “close to the people.” We continue to make ourselves close to young people so they better encounter the Redeemer in the midst of a wounded world. We must be intentionally present to places where young people gather, and in the lives of young people within the circles we form, but also in the world so that young people engage and encounter Christ through our presence (Cf. Const. 80).

### **82. Advocacy**

As a sign of solidarity, we stand with, and speak on behalf of young people, who may be among the voiceless in society and within the Church. Since we serve the abandoned, and especially the poor, when young people are among the abandoned, our charism and proclamation of the Gospel calls us to speak up against marginalization and unjust structures. We also encourage and form young people to become advocates themselves and grow in leadership towards advocacy (Cf. Lk 4:16-19).

### **83. Leadership Development**

It is often said that young people are the Church of ‘tomorrow,’ but they are also the Church of ‘today.’ Our ministry efforts should call forth opportunities for leadership, teaching young people skills and offering opportunities to mentor, lead, plan and assume various roles within our efforts for ministry (Cf. *Christus Vivit*, 245; *Communicanda 2* (2019), 104).

### **84. Pastoral Care**

Pastoral Care for young people involves providing a compassionate presence in their lives. We seek to care for young people in moments of crisis, promote healthy human development, and reduce at-risk behaviors. Pastoral Care promotes health and growth in the midst of community and nurtures wholeness, discernment and guidance as young people face the issues of their lives (Cf *Const. 5; Christus Vivit*, 202,242).

### **85. Discernment and Vocation**

Young people are called by God, as a gift from God, to be a gift for all of creation. This is the essence of the call of Baptism. Every pastoral opportunity and ministry is vocational. We provide opportunities for theological reflection, discernment and spiritual direction for young people to discover the gift of God in them and how they are called to live that gift with their vocation through service, the single life, marriage, family, work, and for some, the consecrated life (Cf. *Const. 83; Christus Vivit*, 283 - 286).

86. A well balanced, integral ministry for and with young

people will display the following traits at a local level.

- a. Reaches out to young people (both in our churches and on the peripheries)
- b. Is convinced that young people are called to be evangelizers
- c. Advocates for the inclusion of young people in all aspects of Church life
- d. Requires preparation, education and formation of the entire parish or faith community
- e. Requires intentional recruitment, training and support of volunteers
- f. Fosters collaborative relationships with the wider community
- g. Fosters intentional relationships with families
- h. Is sustained in a team and collaborative model
- i. Is needs-based and addresses real needs, promoting the holistic development of the person
- j. Takes time to grow
- k. Demands appropriate safeguarding policies and procedures for vulnerable people
- l. Is empowered and sustained through financial support
- m. Requires a level of training and expertise made available to Redemptorists and Partners in Mission
- n. It contributes to openness to ecumenical and inter-religious dialogue, especially regarding the care of our common home.

### **XIII. PROTECTION OF MINORS AND VULNERABLE ADULTS**

87. Part of our witness to the Redeemer is the welcome and inclusion of young people and vulnerable adults in the whole community, with a genuine respect and care for their persons and their humanity. This continues the practice of Jesus whose embrace empowered and freed others, communicated dignity and respect, and liberated the weak and vulnerable. This witness is especially needed in today's world.

88. For this reason, the protection of young and vulnerable people must be seen as an integral part of our proclamation of the Good News. "Therefore, we all have the duty to receive minors and vulnerable persons with generosity, to create for them a safe environment, having their interests as a priority. This requires a continuous and profound conversion, in which personal holiness and moral commitment can concur to promote the credibility of the evangelical proclamation and the renewal of the Church's... mission." (Pope Francis, *Motu Proprio on the Protection of Minors and Vulnerable Persons*, 29 III 2019).

89. Creating and maintaining safe environments for all is one of the means through which all members of the Redemptorist Youth and Vocation Ministry are authentic witnesses of the Redeemer in and to a wounded world, proclaiming through our deeds and words Christ's love, healing, and reconciliation. All members of the Redemptorist Family must know and implement the policy on safeguarding of the Congregation and of the Unit in which they are affiliated.

#### **XIV. BUILDING A PROGRAM: FROM CONFERENCE PRIORITIES TO LOCAL INITIATIVES**

90. As the Congregation continues to restructure itself for mission, we see the following schema as a structure for Redemptorist Youth and Vocation Ministry.

91. **RYVM General Commission:** The General Commission for RYVM is convened by the General Government, a part of the General Secretariat for Evangelization, and composed of representatives from each Conference.

92. **RYVM Conference Commission:** Each Conference must have its own commission for RYVM coordinated by, or with a representative who is on the General Commission. The Conference will determine the priorities and tasks of the Conference Commission and will ensure representation by all units within the Conference. Representation on the Conference Commission may be made up of professed Redemptorists and lay people, of whom there must be representatives of young people from our ministries.

93. **RYVM (VICE) Provincial Commission:** In each unit there must be a (Vice) Provincial Commission. The (Vice) Provincial Commission consists of at least one confrere or one young person from each region or area of activity of the Unit with responsibility for care and evangelization of young people.

94. **RYVM National/Regional Commission:** In countries that contain multiple Units, or Units that consist of multiple countries, National or Regional Commissions may form so that one or two members of these Commissions may be in the Conference Commission, serving as a bridge between one Commission and the other. The National/Regional Commission may be composed of one confrere and one young person from each Unit/Country that composes the Unit/Country.

95. Each Conference Commission is called to adapt and/or supplement these General Guidelines for RYVM for the reality of its own Conference. The Provincial Commissions will then welcome, reflect upon, and indicate the means for applying the Guidelines for the evangelization of young people in their reality. Ministry teams within the units will apply the guidelines on the most local level.

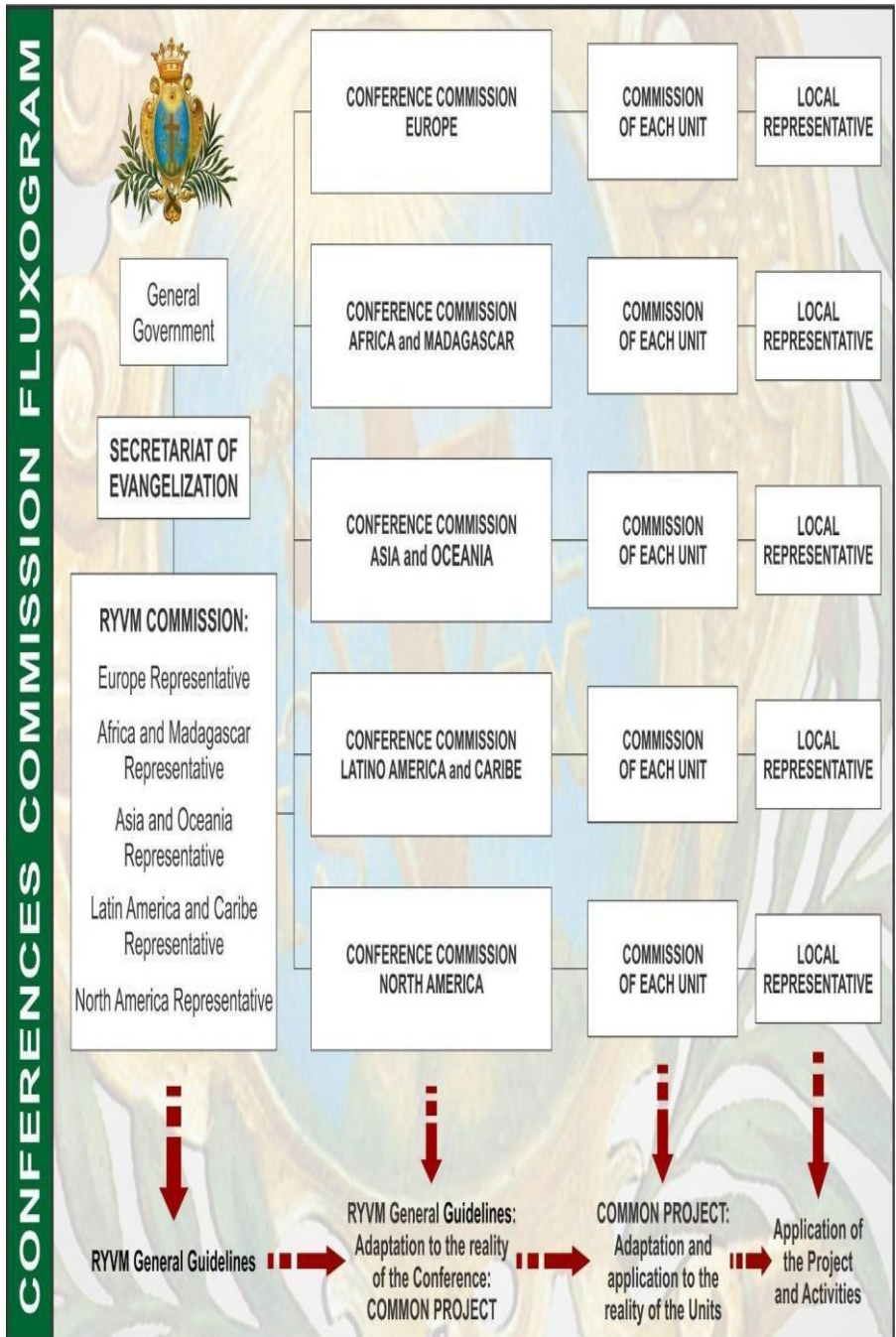
96. **(VICE) Provincial Coordinator or Animator:** Each unit must have a (Vice) Provincial Coordinator or Animator for the coordination and animation of the work of the RYVM in the (Vice) Province, and for the coordination and formation of the local commissions between the confreres and Partners in Mission involved with local animation of RYVM.

### **Supporting (Vice) Provincial Programs for Redemptorist Youth and Vocation Ministry**

97. Each (Vice) Provincial Government should aim to establish an office for Redemptorist Youth and Vocation Ministry. This would involve any existing programs or efforts that are (Vice) Provincially coordinated. As many local initiatives for young people are coordinated and led through (arch)diocesan structures, all local initiatives should be reviewed to understand how they best fit into this Redemptorist vision for ministry to young people.

98. The (Vice) Provincial Government should appoint personnel who have an interest or passion for working with young people, and who show the leadership ability to make such efforts come to fruition. As a (vice) provincial initiative and commitment, financial resources should be made available. It is advisable that units foster a team of confreres and lay partners who can serve in this ministry and have at least one confrere or young person employed full time in this mission.





99. (Vice) Provincial Coordinators for RYVM should work with Provincial, Conference, and General Communication Directors, to allow for coordination of communications regarding social media, Conference and Provincial gatherings, promotion of resources, training and evaluation of ministry programs.

100. We recognize that each conference and unit always need to take into consideration its particular context. It is vital that all programs build from the base of local communities. The movements of the Emmaus story inspire the overall journey of RYVM (Encounter, Recognize, Interpret, and Decide). However, it is still helpful to suggest concrete paths and strategies for implementing the principles of RYVM. The General Commission will provide online examples and proposals from experiences around the Redemptorist world.



## **APPENDIX**

### **CONCRETE PRACTICES AND EXPERIENCES OF RYVM THROUGHOUT THE WORLD**

#### ***XV. INTERNET RESOURCES AVAILABLE***

101. Brief summary of initiatives and experiences throughout the world:  
<http://www.csr.news/ryvm-initiatives/>. Scan QR code to enter the website:



102. Materials and documents for Redemptorist Youth Ministry and Vocations (RYVM). Internet resources available for Conference, (V) Provincial and Local Animators to use: <https://www.csr.news/ryvm-resources/> Scan QR code to enter the website:



## **XVI. SOME TEXTS WHICH EACH ANIMATOR RYVM SHOULD KNOW**

103. We refer here to some documents and publications which one should have for further developing and more thoroughly studying these Guidelines.

### **BASIC TEXTS**

Francis, Apostolic Exhortation *Evangelii Gaudium on the proclamation of the Gospel in today's world* (24 XI 2013)

Francis, Apostolic Exhortation *Christus Vivit to young people and to the entire people of God* (25 III 2019)

The messages of the Holy Father on the occasion of World Youth Days, <http://www.vatican.va/content/francesco/en/messages/youth.html>

### **PUBLICATIONS**

#### **ASIA and OCEANIA**

S. Chin, *Youth ministry in Asian churches face similar challenges*, Geneva (2015)

Commission for Youth, *A Plan for Youth Ministry in India*, CBCI Centre, New Delhi (1996)

Federation of Asian Bishops' Conferences (FABC), *Youth Desk. Final statement. Transformed by Christ and His Church, Transforming Asia*, Kota Kinabalu, Sabah, Malaysia (2015)

Fernandes J., *Basics in Youth Ministry*, Bangalore (1995)

A. Pereira, *Mission Formation of youth as evangelizers: from insights to praxis*, Rome (2018)

## ***GUIDELINES FOR REDEMPTORIST YOUTH AND VOCATION MINISTRY***

A.P. Rajan, C.Ss.R., *Accompanying Youth Today; an introduction to Catholic Youth Ministry*, Bengaluru India (2002)

A. P. Rajan, C.Ss.R., *Pastoral Care of Adolescents and Young Adults*, Bengaluru India (2004)

M. Sunny, *Youth Pastoral Ministry and Youth Evangelization*, India (2010)

### ***EUROPE***

YOUCAT Series, [www.youcat.org](http://www.youcat.org)

Georg von Lengerke (Author), Dörte Schrömgies (Contributor), *YOUCAT Prayer Book. Introduction to prayer*, Munchen (2014)

Klaus Dick (Author), Rudolf Gehrig, Bernhard Meuser, Andreas Süß, *YOUCAT Confession Book. Introduction to Confession*, Augsburg (2014)

Bernhard Meuser, Nils Baer, *YOUCAT Confirmation Book. Preparation for Confirmation*, Augsburg (2014)

Austrian Bishops' Conference (ed.), *YOUCAT. Youth Catechism of the Catholic Church*, Wien (2015)

Arnd Küppers, Peter Schallenberg, *DOCAT. Social doctrine of the Catholic Church*, Wien (2016)

Austrian Bishops' Conference (ed.), Georg Fischer SJ, Dominik Markl SJ, Thomas Söding, Bernhard Meuser, Michael Langer, *Y-BIBLE. An introduction to the Bible with selected biblical texts*, Wien (2017)

### ***LATIN AMERICA and the CARIBBEAN***

National Commission for Redemptorist Missionary Youth of Brazil, *Guidelines for JUMIRE - A Young Way to Embody the Redemptorist Charism*, Goiania (2019)

National Conference of Bishops of Brazil, *Civilization of Love - Project and Mission: Guidelines for Latin American Youth Ministry*, São Paulo (2013)

## ***GUIDELINES FOR REDEMPTORIST YOUTH AND VOCATION MINISTRY***

National Conference of Bishops of Brazil, Evangelization of Youth, *Pastoral challenges and perspectives, Document 85*, São Paulo (2007)

Youth Pastoral Episcopal Commission of the National Conference of Bishops of Brazil, *Youth Ministry Triennial Plan – IDE*, Brazil (2018)

Youth Pastoral Episcopal Commission of the National Conference of Bishops of Brazil, *Grants to young people with affection*, vol 1-3, Brasilia (2014)

Youth Pastoral Episcopal Commission of the National Conference of Bishops of Brazil, *Grants for Youth Group: bonds of faith and life*, vol. 1-3, Brasilia (2015)

Youth Training Course Center, *Life Project: vocational path of Latin American Youth Ministry*. São Paulo (2003)

RODRIGUES, Feliciano, *Psychological maturity of the Youth Pastoral advisor*, In: CELAM, São Paulo (1994)

### **NORTH AMERICA**

United States Conference of Catholic Bishops (USCCB), *Sons and Daughters of the Light: A Pastoral Plan for Ministry with Young Adults* (1997)

CCCB, *Renewing the Vision: A Framework for Catholic Youth Ministry* (1997)

Staff at Center for Ministry Development, *Leadership for Catholic Youth Ministry: A Comprehensive Resource* (2009)

Canadian Catholic Bishops Conference (CCCB), *You Give Them Something to Eat: A Resource and Guide for Pastoral Planning for Youth Ministry in Canada* (2016)

Certificate in Youth Ministry Studies Program for United States and Canada (<https://www.cmdnet.org>)