Faith Formation with Young Adults (20-30s)

TRACEY LAMONT, PH.D.
CARA:

FAITH GROUP ACTIVITY AMONG CATHOLIC YOUNG ADULTS (2020)

*Where did your community or communities meet?*

Catholics, ages 18-35, who participate in Catholic group or community

- Parish: 28%
- Other public space: 15%
- School, college, or university: 15%
- Members' home(s): 13%
- Community-owned space: 11%
- Convect or monastery: 5%
- Other public space: 4%
- Online: 9%
EVANGELLI GAUDIUM

~POPE FRANCIS~
“An evangelizer must never look like someone who has just come back from a funeral!” (EG #10)

“There are Christians whose lives seem like Lent without Easter” (EG #6)

For all this, I repeat: Let us not allow ourselves to be robbed of the joy of evangelization! (EG # 83)
LISTENING
&
ACCOMpanIMENT

CHRISTUS VIVIT CHAPTER 9
“We see an example of this kind of listening in the Lord, he walks alongside the disciples on the way to Emmaus, even though they are going in the wrong direction (cf. Lk 24:13-35).

When Jesus says he plans to go farther, **[in the wrong direction]** they realize that he has given them the gift of his time, so they decide to give him theirs by offering their hospitality. Attentive and selfless listening is a sign of our respect for others, whatever their ideas or their choices in life”.

(Christus Vivit #292)
For a synodal Church

communion | participation | mission
“Enlarge the space of your tent”
(Is 54:2)

WORKING DOCUMENT
FOR THE CONTINENTAL STAGE

31. The vision of a Church capable of radical inclusion, shared belonging, and deep hospitality according to the teachings of Jesus is at the heart of the synodal process: “Instead of behaving like gatekeepers trying to exclude others from the table, we need to do more to make sure that people know that everyone can find a place and a home here” (remark by a parish group from the USA). We are called to go to every place, especially outside the more familiar territories, “leaving the comfortable position of those who give hospitality to allow ourselves to be welcomed into the existence of those who are our companions on the journey of humanity” (EC Germany).
An option for young people, people with disabilities and the defence of life 35. There is universal concern regarding the meagre presence of the voice of young people in the synod process, as well as increasingly in the life of the Church. A renewed focus on young people, their formation and accompaniment is an urgent need, also as a way to implement the conclusions of the previous Synod on “Young People, the Faith and Vocational Discernment” (2018). On that occasion, it was precisely young people who brought out the need for a more synodal Church in view of the transmission of the faith today. The “Digital Synod” initiative is a significant attempt to listen to young people and offers new insights for the proclamation of the Gospel. Antilles’ report states, “Since our young people experience a high degree of alienation, we need to make a preferential option for the young.”
How do we build community and not programs?

The National Dialogue: A Process of Synodality
Questions for Reflection

1. When have you experienced God's presence in unlikely places? Describe this experience using your 5 senses.

2. How and where have you experienced true community and belonging?

3. Think about your own experience of catechesis or parish based religious education. What were the strengths and limits? How does this experience correspond with the way you live your faith today?

4. How would you describe synodality to someone who has never heard these terms?

5. What is one step you might make to create a more synodal way of being church and engaging in ministry with young adults?

6. What partners in ministry can help you embrace this deeper calling to go out of the walls of your church to encounter God in the lives of those you meet?
"The deepest struggle for us all is a struggle for communion. ... We belong to each other, we belong together.

Belonging must become the hermeneutic starting point from which we think the social, political, the individual, the ecclesial and most crucial for this work, the educational. The Western education as it now exists works against a pedagogy of belonging”

Willie James Jennings, After Whiteness: An Education in Belonging.
Thank you for joining us!

Questions/Comments?