



## **FMA Youth Ministry: An organic model, so that all may have fullness of life According to the *Guidelines for the Educational (GEM)***

### **FMA Youth Ministry is the practical realisation of the Institute's educational mission**

and the FMA characteristic way of expressing the Church's care for the younger generations.  
It aims at the holistic growth of the person and educates to commitment as active citizens.

It is a **way of working that relates education to evangelisation** because it sees Christ as the basic reference point for building personality and for discerning the human and cultural values of the environment (Cf GEM 4).

This model is offered to **all the members of the Educating Community (EC)**: young people, lay educators, parents, FMA community.

It is rooted

- in the gift of the charism and in its memory, source of hope, identity and future
- in the Church's process of renewal.

It gives pride of place to education as a process and the planning mentality. It reaches young people wherever they are, carrying out a ministry of presence with the young people.

### **The FMA YM is an inculturated pastoral praxis, attentive to life and open to hope.**

\* Its cultural background is today's multi-cultural and multi-religious context.

\* It proposes educational presence in the variety of environments where we are present in the different cultures (Cf GEM 15-21) through:

- a) *a critical reading of the world of youth*: what does it mean to be young at this time of opportunities and threats;
- b) *the educational presence of adults* as educators who are able to present life as something good.

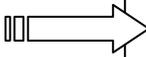
### **OBJECTIVE of the FMA YM**

is to lead young people to encounter Jesus of Nazareth, so that they may mature gradually in their confession of faith in God the Father, Son and Holy Spirit (Cf GEM 78-79).

## THE THEO-ANTHROPOLOGICAL VISION OF THE FMA Youth Ministry

### Theological-pastoral foundation:

**The Christ-centred principle of the Incarnation in relation to Trinitarian theology (Cf GEM 36-38, 42).**

**It looks at education from a preventive perspective and it re-expresses the Preventive System as a charismatic force (Cf GEM 41-43)** that regenerates society starting from the young ... 

It is an educational tradition initiated in Mornese by Mother Mazzarello, and is

- a genuine *mystagogy*, the art of leading people in the ways of the Spirit towards configuration with Christ
- Tradition for the FMA Institute, an important and ever relevant way of living and inculturating the Preventive System (Cf GEM 31-35).

**At the centre is the young person**, that they may have life to the full and develop in all the dimensions that go to make up the person – integral formation – (Cf GEM 97).

### It is a Salesian mission: the gift of our preferential love for young people

that puts the education of children, adolescents and young people, especially the poorest, at the centre (Cf GEM 28)...

... through **4 educational frames of reference**, closely integrated, that affirm an holistic VISION OF THE HUMAN PERSON ACCORDING TO THE GOSPEL:

- \* cultural, for a culture *of* life and *for* life
- \* evangelisation, for an integration of faith and everyday experience
- \* social, for an active citizenship and solidarity
- \* communications, that qualifies relationships within the cultural change caused by the new technologies.

(Cf GEM 44-57)

### The FMA YM gives pride of place to the evangelisation dimension:

\* PROCLAMATION of the Good News (Cf GEM 79)

\* DIALOGUE with other religions

\* TO LEAD PEOPLE TO MEET JESUS:

- is the vocational dimension of education
- promotes a vocational culture (Cf GEM 100)

\* guidelines in order to PLAN EXPERIENCES (Cf GEM 87) that educate to a Gospel style of life, that give criteria to interpret everyday life and provide opportunity for growth (Cf GEM 97)

- in love and in service
- in interiority
- in prayer
- in the celebration of the Word and of the Sacraments
- in experiencing the Paschal Mystery
- at the school of Mary, educator and travelling companion

(Cf GEM-96)

### It is a YM that accompanies to an encounter with Jesus (Cf GEM 78)

and considers Jesus as point of reference of every inter-personal relationship

- Relationships rich in interiority
- Reciprocity
- Relating as neighbours

(Cf GEM 80-86)

## **Commitment to an ORGANIC, VOCATIONAL AND MISSIONARY YOUTH MINISTRY**

- **requires the development of educational programmes** which will enable the young people to assimilate the attitudes and dispositions needed to choose and act according to the Gospel (Cf GEM 97)
- **favours the use of methods**
  - \* of EXPERIENCE linked to everyday living, the place where we encounter God
  - \* of the GROUP seen as openness to relationships and to working with others
  - \* of the QUALITY of the method (Cf GEM 98).

## **THE SUBJECT OF THE FMA YM: THE EDUCATING COMMUNITY (EC)**

The FMA YM is essentially communitarian. It is an expression of the Church's mission.

### **The Subject of the FMA YM is an EC**

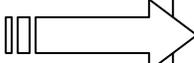
- that educates itself
- for a quality Christian education
- to be meaningful presence among the young
- open to persons of different cultures and religions
- that lives in everyday life the Salesian spirituality with the radicality of the Gospel

**with an ANIMATING CORE GROUP** responsible for the direct proclamation of Jesus and assures the Christian and Salesian identity of the educational environment.

### **It is an EC**

- open, engaging, dialoguing, with different roles
- in co-responsibility with the laity in the mission among the young
- composed of FMA and laity, in their mutual commitment to live the common human identity and educational vocation and, where it is possible, the Baptismal vocation according to the Salesian charism

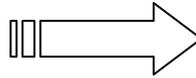
(Cf GEM 58-77)



It is an EC that lives the Salesian pedagogy of joy, fruit of the encounter with Jesus. He is, first of all, the fullness of life who has taken seriously the needs of every person: the desire to be at ease with one's body, with one's own mind, with the heart. Even for non-Christians, meeting with Jesus is a source of peace, justice, mercy. Meeting Jesus is a fundamental experience that gives meaning to life. Every EC proposes, and witnesses to this encounter.

**The FMA YM is implemented with a planning mentality**

according to the logic of PROCESS, that implies a sequence of planned STEPS, organised according to a principle of GRADUALITY and in harmony with a person who is constantly developing. It is the planning mentality that guides the journey of the Institute through some STRATEGIC CHOICES (Cf GEM 101-103)



**Priority strategies**

- Form ourselves and work together
- Accompaniment of young people
- Salesian Youth Movement, an educational proposal BY young people, FOR young people, WITH young people, and place of deepening the Salesian Youth Spirituality
- Volunteering
- Co-ordination for communion as style of animation, in the vision of an ecclesiology of communion.

(Cf GEM 110-141)

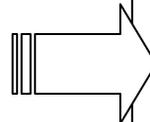
**The FMA YM is expressed in an educational environment,**

according to criteria inspired by the Preventive System.

The educational environment is:

- the privileged place of education
- a bridge between the values inspired by the Gospel and the socio-cultural context
- the place where the charismatic experience of the origin can be re-lived
- a space in which young people
  - \* plan their lives
  - \* experience trust
  - \* experience living and working as a group

(Cf GEM 142-143)



**Proposal of a variety of environments and innovative works**

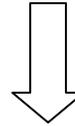
according to the challenges, the social contexts, the youth situation, the cultural changes  
\* each of which offers opportunities for varied programmes (Cf GEM 163)... ...  
...



**The FMA YM considers an environment as Salesian** according to the following CRITERIA:

- trust in young people
- preferential option: for the poorest; for young people searching for their vocation; for young women
- family spirit
- passion for education
- Salesian assistance – presence
- adult and young people in mutual relationships
- a programme of holistic education
- educational value of the group
- concreteness of methodological programmes
- openness to the ecclesial and social context

(Cf GEM 144-156)



- \* Oratory – Youth Centre
- \* School and centres for vocational training
- \* Institutes of higher studies
- \* University hostels
- \* Schools for catechists
- \* Houses of spirituality for young people
- \* Works for children, adolescents and young people at risk
- \* Centres for the promotion of women
- \* Welcoming centres for immigrants

... ..

(Cf GEM 164-181)

This model of Youth Ministry is permeated with the Institute's convictions expressed in the **Plan of Formation**. Together, these two documents are the FMA's point of reference. They express the continuity and inter-dependence between mission and formation in our identity as **Salesian educators** today.

We carry out our model of YM with a *planning mentality* based on *sustainable management and coordination of all types of resources*, within innovative and organisational systems of growth. We make reference to the guidelines of **Cooperation for Development** which expresses concretely the social dimension of the FMA's educational mission.

The theo-anthropological, educational and pastoral vision, the spirituality and the fundamental choices, with appropriate nuances, that are complementary in the two documents (**Plan of Formation** and **Cooperation for Development**) strengthen the FMA model of Youth Ministry that is presented clearly in the **Guidelines for the Educational Mission**.

**Youth Ministry Sector**