

XV ORDINARY GENERAL ASSEMBLY  
YOUNG PEOPLE, THE FAITH  
AND VOCATIONAL DISCERNMENT  
FINAL DOCUMENT

27 October 2018

Vatican City

**Journeying together in daily life**  
**From structures to relationships**  
**From delegation to involvement**

128. Missionary synodality does not merely apply to the universal dimension of the Church. The demand to journey together, bearing a real witness of fraternity in a renewed and more visible community, applies above all to individual communities. **It is therefore necessary to reawaken in every local reality the awareness that we are the people of God, responsible for incarnating the Gospel in our different contexts and in all daily situations.** This involves stepping outside the logic of delegation, which so greatly conditions pastoral action.

We may refer, for example, to catechetical courses in preparation for sacraments, a task that many families delegate entirely to the parish. This mentality has the result that children risk seeing the faith not as a reality that illumines their daily life, but as a collection of ideas and rules belonging to a separate sphere of their existence. Instead the two must journey together: the parish needs the family to help the young to experience the daily realism of the faith; the family conversely needs the ministry of catechists and of the parish structure to offer the children a more organic vision of Christianity, so as to introduce them into the community and open them to broader horizons. So it is not enough to have structures, if authentic relationships are not developed within them; it is actually the quality of these relationships that evangelises.

**The renewal of the parish**

129. The parish has to be involved in this process, as it seeks to become a more generative community, an environment which spearheads the mission towards the lowliest. There are signs that the parish does not always succeed in meeting the spiritual needs of the people of our day, largely because of certain factors which have profoundly changed people's lifestyles. We now live in a culture "without boundaries", marked by new spatio-temporal relationships – partly because of digital communication – and by constant mobility. In this context, an understanding of the parish defined solely by territorial borders and incapable of engaging the faithful in a wide range of initiatives, especially the young, would imprison the parish in unacceptable stagnation and in worryingly repetitive pastoral cycles. **So the parish needs to be rethought pastorally, in terms of ecclesial co-responsibility and missionary enthusiasm, exploring new synergies within its area.** Only then will it become a significant environment in which to engage the lives of the young.