

ANNEX 4

SYNODAL CONSULTATION FOR YOUTH AND

CHILDREN BARRANQUILLA:

In general, there was acceptance, welcome and appreciation of this process of "walking together". However, it is requested that priests, in a natural way in their interaction, be closer to children, young people and other sectors, promoting spaces for listening and welcoming, since there is a growing concern about the crisis of the family, which has ceased to fulfill its fundamental function of being the first transmitter of faith, with a considerable increase in divorces and preference for living together without the sacrament of marriage.

The neglect not only in the evangelization of children, youth and families, but also in the correct use of technology, makes it necessary to adopt effective strategies, since there is a noticeable absence of young people in church activities, who on the one hand, do not feel heard or understood; and on the other hand, are exposed to the proselytism that the separate Christian churches exercise in the media, generating confusion and religious indifference.

BOGOTA:

Eight programs were broadcast on the Cristovisión Channel during Lent and Easter, as well as simultaneous opening and holy hour celebrations in the primate cathedral and parish churches, with the participation of children, young people, divorced people, the elderly, indigenous communities, Afro-descendants and secularized priests, among others.

As a result, it became evident that there is a need to improve listening to the community of children, young people and the elderly at every stage of their lives.

In particular, young people question adults because of their positions and prejudices, which inhibits dialogue between them. The great challenge is to connect with the youth from their reality, vision and needs, improving the use of digital technology and the virtual trend as scenarios of interaction, to weave healthy relationships from the Gospel.

BUCARAMANGA:

As traveling companions on this synodal journey, the participation and valuable contributions of children and young people, among others, stand out, although the need for greater rapprochement, listening and inclusion of children and young people is also expressed in several jurisdictions, which is sometimes hindered by cultural attitudes in the region regarding selfishness, individualism, self-referentiality, hypocrisy and arrogance.

It is urgent to pay attention to the young people who have expressed that they want a renewed church that provides them with the adequate space to exercise ecclesial and social leadership, seeking structural transformations in the current realities of their own territories.

CALI:

In several of the jurisdictions, the space for participation provided to the different population groups is recognized.

However, it is hoped that the Church will be more faithful to the Word of God and to doctrine, that it will approach, listen to and welcome children, young people, families and people in situations of poverty without prejudice. It is also requested that evangelization and the celebration of the sacraments be

strengthened through catechesis and catechesis.

The aim is not only to offer pastoral retreats, but also to pay special attention to their needs, taking into account that they are surrounded by a reality that is increasingly secularized and detached from spirituality.

CARTAGENA:

It is very encouraging and challenging to see the people of God (families, adults, youth and children) moving forward living, loving and projecting harmony, peace, communion, fraternity and the synodal face in a thinking, praying and acting Church.

Walking together is only possible on the basis of community listening and attention to their needs. However, in several regions there is an exodus, especially of young people of limited resources, without opportunities for study, due to the high costs of universities.

In general, it is necessary to develop effective strategies to pastorally welcome ethnic groups, youth, peasants, Afros, Rum, gypsies, displaced persons and children, among others, fostering their personal encounter with the Living Christ.

FLORENCE:

The archbishop, priests, religious, the presbyteral council, apostolic movements, non-believers, non-Catholics, indigenous people, people of African descent, lay people, children and youth, among others, participated in this synodal process.

The great efforts to provide adequate formation in all areas of pastoral care, catechesis, missionary childhood, accompaniment of schools and boarding schools and in the promotion of women, seeking to engage children, young people and adults in the appreciation of the home, are recognized.

They will become multipliers of a new way of thinking and acting in the Amazonian context, which invites us to value the richness of the diversity of the universe and the need to safeguard its balance.

However, the current reality is urgent, not only because of climate change and migration, but also because of the fear, anxiety and distrust of the population towards the institutions and their representatives, as a consequence of the agrarian policies that are being implemented, ignoring the forest vocation of the land, oriented towards commercial agriculture to the detriment of family/peasant agriculture, the presence of extractive activities, the increase in cases of human rights violations and the selective death, especially of the young population.

IBAGUÉ:

The synodal journey was undertaken in the hope that the listening process would be a special *kairos* in which the voice of the Holy Spirit would resound for the renewal of the Church.

For the Diocese of Lebanon-Honda, walking together illuminates the gratitude to the Church for its closeness to the communities in difficult times, constantly placing the family, educational institutions, young people and vulnerable populations at the center of its evangelizing action.

However, the Church is aging and must react by being creative in reaching children and young people with the evangelizing message. Synodal and integral formation should be directed to the growth of the human/Christian and biblical/theological spheres at various levels, with the family and ecclesial communities being the main recipients. This includes a great effort of lay and consecrated people in strengthening the catechesis of children, youth and adults, pre-sacramental and post sacramental, so that those who receive it can have in Jesus a new experience of life that leads them to an encounter with God, purifying popular religiosity.

At the missionary level, the social pastoral is expected to provide greater companionship and support to both young people and vulnerable communities in the rural sector.

In the diocese of Espinal there is a great exclusion of young people and children. It is worrisome, the discouragement that they reflect towards the spiritual and religious life, and, therefore, towards the Church.

MANIZALES:

There was evidence of joy at the initiation of processes of conversion and increase of faith in some people who have participated in spiritual retreats of lay movements, as well as the joy of experiencing fraternity with some children, young people and families in the celebration of the sacraments, particularly the Eucharist.

However, there is still a great void in the structured pastoral care of young people, who should have an important role, but have practically been instructed and seduced to a life without God, without institutions and without the Church. Christian values do not prevail in them, but they are nourished by hatred, revenge and resentment. Very few are evangelized in the communities and apostolic groups, because the pastors are afraid to listen to them.

The journey together flows best with the faithful and pastors of the Catholic Church, members of consecrated communities and contemplative life, members of parish groups, as well as with children, youth and the elderly who are already involved in pastoral activities.

Despite the fact that the jurisdiction is working on prevention protocols and accompaniment and healing processes, it is perceived that several children and young people are being separated from ecclesiastical celebrations, due to distrust, prejudice and deep wounds generated by moral scandals and sexual abuse by some Church ministers, but also due to

The root of despotic, arrogant, biased and excluding attitudes towards other people.

Another concern is the aging of the most committed members of the Church, which requires urgently strengthening the pastoral accompaniment and integral, catechetical, liturgical and biblical formation of the new generations and their families, before, during and after the process of Christian initiation.

MEDELLÍN:

Those who are part of this province welcomed with joy and enthusiasm the invitation to live the experience of "walking together".

The population groups of children, youth, women, prisoners, peasants and indigenous communities dream of a Church that reaches out to their situations of poverty, exclusion, sadness, loneliness, fear, loss of meaning in life and lack of opportunities. They also yearn for a pastoral action that brings them closer to God's mercy and forgiveness, encouraging listening, welcoming and accompaniment, generating and proposing paths for peace and reconciliation, sowing fraternity in this concrete context.

Young people feel singled out and unheard. Some are orphans and family deprived due to violence, the state's abandonment of many communities and the loss of both rurality and agricultural vocation.

Several of the young people and children consulted raised the need to be trained to adequately face the discussion on current issues, especially in their educational institutions, such as abortion, gender ideology and euthanasia, among others. It is urgent to work so that the Church participates more in the social evolution of today's world, faithfully preserving its identity, but being more "credible" by generating fundamental changes with respect to everything that strikes its institutionality and causes reactions against it.

There is a generalized tendency among young people to strongly criticize the Church, which, by not making its social works visible, is unknown to them.

NEW PAMPLONA:

In this journey together, a greater awareness has arisen in the appreciation of the work previously done, perceiving more love and sense of belonging to the Church, recognizing that it has tried to remain close to families from new spaces of participation, especially for children and youth, where they find a deep experience of their mission in the world as baptized.

In a good number of parishes, youth movements have been strengthened through listening experiences, even for those who feel wounded. Adolescents and young people appreciate their mission of social outreach to the most needy and value the ministry of priests as spiritual guides, thanking them for their accompaniment in educational institutions.

The pastoral journey has been deepened by listening to the Word, through Lectio divina exercises in which young people, teachers and committed lay people interact, encouraging them to participate more actively in the celebrations. The time of the pandemic generated a greater desire to encounter God through prayer and spiritual direction.

In some schools run by nuns, openness towards Venezuelan migrants has been encouraged, offering them accompaniment by listening and helping them in their process of insertion into the country, as well as promoting solidarity activities to provide them with food and medicine.

Within the Diocese of Arauca, the dialogue between grandparents and young people has been key in the synodal journey, since it allows articulating the contributions offered by the older adults with the innovative ideas of young people.

However, in general, there are still walls to be broken down in terms of listening to young people, since there is a perceived preference for those from the wealthy class.

The Church is called to face criticism and innovate pastoral strategies, without the need to change its essence, in order to touch the hearts of the new generations. Although there are dioceses that are carrying out evangelization with the support of the media and the use of new technologies, their diffusion must be promoted throughout the territory, in order to be able to reach children and young people in an assertive way.

It is considered necessary to unify the liturgical and pastoral criteria issued by the dioceses, strengthening the encounter with the person of Jesus in all chapels, evangelization centers and parishes, to understand the meaning of what is celebrated in the sacraments, especially in the Eucharist, creating safe ecclesial spaces designed for children and young people, so that they feel an integral part of the Church and its mission.

There is still a deficiency in the intergenerational dialogue between the Church and society regarding the reality of young people who find themselves in situations of drug addiction, alcoholism, prostitution, family disintegration, violence, mental illness, injustice, inequity, exclusion, poverty, misrepresentation of values, religious intolerance, among others.

POPAYAN:

The faithful and pastors celebrated the news of a synod that motivates to walk together in the midst of differences, encouraged by the Word of God, prayer and a climate of trust in all scenarios, with the participation also of youth pastoral commissions, children and young people from educational institutions.

There is a marked concern among the farmers of this province for the young people who have left the Church, perhaps because of the bad influence of

The media, ICTs and social networks have led to a loss of their cultural identity.

There is a certain fear of listening to young people. For their part, they suggest a more organized work, offering them greater participation within the local and diocesan Church, promoting a structured youth pastoral, from specific formation programs, with new methods and appropriate languages, since the youth have much to contribute, for example, in pastoral councils and in economic matters.

The Inga indigenous community requested a retreat for their young people, since many are leaving the territories and when they return they arrive with other customs. They also want more accompaniment at Christmas so that their children and other generations receive guidance, since the parish priest is not able to attend to all the villages.

In Ipiales they yearn for the support of the Church in their situation of land dispossession and youth recruitment.

The Apostolic Vicariate of Tierradentro was able to show that some of the children enjoy the experience of participating in the life of the Church, being linked to the New Evangelization and sacramental life, attending parishes accompanied by their parents or relatives, either for pre-sacramental preparation or to serve as altar servers, missionary children and catechists.

They dream of a Church that teaches them to pray especially in the family and to be good so that they can live in a better way, thanking God for so many favors received, whom they perceive as the source of life that gives them everything. They want to learn to listen to his Word, to share it with others, to love their neighbor and to know the life of Jesus.

In this same Vicariate, a representative group of young people was consulted, who stated that they feel excluded or do not find a convenient space to consider themselves an active part of the Church, since they do not have a properly organized youth ministry that responds to their needs of

They are currently participating only in some eventualities such as patronal feasts, Christmas, Holy Week, Eucharistic celebrations, some youth groups, a few in the New Evangelization and others in the pre-sacramental catechesis, although some of them do not continue the practice of Christian life.

They long for a more joyful and welcoming Church that believes in them, that understands them, that helps them to express the love of God through different activities, that allows them to develop their values and abilities, that gives them confidence to approach, that links music to religious events, that accompanies families more, that motivates them better to follow the religious vocation, that celebrates more dynamic Eucharistic celebrations, to promote encounters with youth, to improve the language of priests so that it is not so elevated and to offer more grounded preaching and catechesis, teaching them to apply the Word of God to their current realities, in each of the stages of human development, taking into account their personal situation, problems, interpersonal relationships, family life, affections and fears.

SANTA FE DE ANTIOQUIA

The Synodal Consultation process was carried out successfully with a community exercise of discernment, recognizing that God also speaks through the poor, the elderly, young people with problems, mothers who are heads of households and the handicapped.

In the Diocese of Apartadó, although the efforts to provide assistance to young people are recognized, it has been difficult to meet, listen, integrate, keep company and learn from them, suggesting to improve the relationship with those close to reach those far away, from a more apostolic, human and welcoming Church, which builds intervention routes to accompany children, youth and families in vulnerable situations, strengthening itself as an institution and recovering its role in society.

Likewise, there is a lack of accompaniment for those young people who have been part of the vocational process, who can contribute to the different services and ecclesial ministries.

TUNJA:

The fruit of the synodal process is the community discernment in the light of the Holy Spirit and the capacity for consensus generated by reading the consultations of the different sectors, listening to the voices of children, adolescents, young people, the elderly, the episcopate, priests, religious, the laity, sectors of civil society and institutions that care for the well-being of others. All of them recognize that they have received previous faith formation and now wish to walk together during this *Kairos* initiated by the Catholic Church worldwide.

Many respondents echoed the ongoing work for the promotion and defense of life and the accompaniment of new generations in preparation for the sacraments, highlighting the contribution of the church to educational, agricultural, economic and social development in different regions of the country, valuing the efforts of the Holy Father so that children do not continue to be abused by priests or active pastoral agents.

Young people recognize in the church the role of Mother, who accompanies, welcomes and consoles them with her social pastoral actions, in times of difficulty, being present in the most needy places with humanitarian aid to the poor, showing the merciful face of God, and, they feel an important part of it, since Pope Francis has given them a special role in the processes of evangelization, addressing them with messages full of hope and illusion.

However, it was found that it is necessary, on the one hand, to go out again in a listening attitude to visit and evangelize urban and rural homes, assertively accompanying the communities, to gather more children, young people and adults around the Word of God, through formation processes with the help of the Word of God.

On the other hand, to ensure a greater presence of priests and nuns in the educational sector, in order to sow Christian values as a guarantee of a peaceful society, teaching children to dialogue, accept differences, forgive and be actors that transform society, watching over the common good, even in the midst of aggressiveness and fears.

Authority in the church must be exercised with charity and fraternity. The consultation asked to eradicate the clericalism that does so much harm, as well as to respect the right of others to express their opinions, giving way to the initiatives and proposals of young people, to allow them to experience new strategies of evangelization that energize.

**SUFFRAGANT:
DIOCESES OF GIRARDOT, ZIQAQUIRÁ AND FACATATIVÁ, THE
MILITARY BISHOPRIC AND THE MARONITE EXARCHATE:**

Among the "surprises" was the enthusiasm for the synod, taking on the language of "walking together", supporting the youth, who had the opportunity to express themselves without fear, expressing their admiration for the decisions of Pope Francis, as well as for the Church that wants to listen to them.

It was determined that parents, who are the first formators in the faith, should be at the service of the vocational call of children and young people, and that the liturgy can be adapted to them with the promotion of the ministries of welcome, music and communion, giving them a greater role.

In the dioceses of Facatativá and Zipaquirá, young university students who are not involved in parish work were consulted.

VILLAVICENCIO:

The synodal experience in this province of great copiousness, given its multicultural and multiethnic characteristics and the care for the common home that unites these mission territories, was described by several of its inhabitants as "an experience full of joy, happiness and hope". This made it possible to read the signs of the times and work creatively with the population groups, among which were some young people, children, families and peasants.

The people of God recognize that the new generations should be protagonists in the renewal of the Church, with their creative and enthusiastic participation in the evangelization of families and other environments, motivating them through different dynamics such as spiritual retreats, conferences, films, ecological walks, breaking the gap that exists between faith, life and culture, for which it is of vital importance that they receive a coherent testimony of life in the style of Jesus, both from parents, as well as from catechists, seminarians, priests, religious men and women, teachers and youth leaders, following the example of Pope Francis, with whom they feel inspired.

However, it was recognized that the inappropriate use of digital media not only depersonalizes a broad population of children, adolescents, youth and even adults, but also promotes ideologies that seek to nullify, overshadow or distort Christian principles and values.

Although several young people were very apathetic to the call, the few who attended questioned the others consulted with critical vision and enthusiasm, about the need for a more lively and credible Church, incarnated in its reality, which requires further progress in its transformation process, with a greater pastoral approach, strengthening integration with the new generations of the region.