

**Qualifying  
Salesian Youth Ministers  
for India**

**Youth Pastoral Document No. 15**

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SALESIANS YOUTH MINISTERS  
FOR INDIA**

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**YOUTH PASTORAL DOCUMENT NO: 15**

**DON BOSCO YOUTH ANIMATION - INDIA  
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## FOREWORD

A person may be born with the necessary conditions to be a good educator and a zealous pastor, but no one is qualified by just natural gifts. Improvisation and natural reactions are not enough to act in the field of education or youth ministry.

A person who wants to be a Salesian opts fundamentally for education and evangelization because he or she is aware and concerned of the need for the salvation of young people in our own day and culture. He or she wants to do this in the way Don Bosco suggests to us since we are attracted to his model and sanctity.

In the first period of Salesian formation, that means pre-novitiate, novitiate, post-novitiate and practical training, special attention is given to the becoming of a good educator in Don Bosco's style. This can only be done through a systematic process of theory and praxis. In the specific formation, a candidate to the priesthood develops his theological and pastoral capacities, while a lay brother works on his specific professional development. All Salesians will reach in that way the goal of being educators to the faith for young people

When we work for educational and pastoral qualification we meet on our way many young adults and lay-collaborators, who share with us the same mission we all received through Don Bosco. This leads to a programme in which religious Salesians and lay persons together need to qualify themselves. All members of the Salesian family too join in this upgrading of our educational and pastoral skills. Finally, in the whole educative and pastoral Community, one common mentality will be directing everybody to the benefit of the young.

This instrument the DBYA is offering to the Salesian provinces in India is therefore very precious. Especially the young Salesians will profit from it, but not less the formation communities.

As a matter of fact, the formation communities are directly in charge of providing the necessary tools for a thorough qualification and a serious and constant evaluation of our educational and pastoral behaviour. This document will, in this way, serve for communities and individuals, provincial councils and

youth ministers, to watch constantly over the growth in and the correct implementation of the preventive system in our houses.

My sincerest congratulations go to all who collaborated with the preparation of this precious document and I wish all Salesians make use of this to evaluate their educational and pastoral ability.

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**Fr. Luc Van Looy, SDB**

(General Councillor for Youth Apostolate)

## Introduction

For quite some time now, the need has been felt for a formation to Salesian youth pastoral work in all our Formation Houses of India. No doubt, a lot of things are being taught the students through all the stages of their formation, but there seems to be lacking a specific preparation for the Salesian apostolate, our characteristic field of work, viz. youth.

Hence, this contribution in the form of a brief document has been formulated with a view to offering suggestions about what could be done in our formation Houses of India to remedy the situation. The aim of what is proposed here is not to prepare a few "specialists" in youth apostolate (though we need them too); **the focus here is on every young Salesian** and on how he can become effective in whatever type of youth pastoral work he will be entrusted with.

The guidelines offered here are based on the FSDB (Ratio). However, there are no quotes from this document, nor any references to it, in order to allow for a free flow of the text. One may also profitably refer to an article by Fr. Jacques Schepens, **"La formazione pedagogica dei salesiani: scienze dell'educazione e esperienza educativa: una proposta in: Vecchi-Pre lle zo, Prassi Educativa Postorale e Scienze dell'Educazione**, Rome 1988. (This was a book prepared jointly by the Salesian Department of Youth Pastoral Work and the Faculty of the Sciences of Education at the UPS).

In. this document after each stage of formation a brief profile of the Salesian in that particular stage is provide d. Besides this, in the Appendix you will find an evaluation questionnaire for every stage of formation based on the document as well as the profile. We owe our special gratitude to Fr. Chrys Saldanha and, all the members of OBYA-India for producing this document for the formation of our young salesians in India for Youth Ministry. This document has the approval of the Salesian Provincial Conference of India.

May this document be a guiding light to all the young Salesians in India and to everyone who is directly involved in the work of formation.

**Fr. Joseph Kezhakkekara, SDB**  
(National Director, DBYA - India)

*IN ALL THE STAGES*

*OF*

*FORMATION*

Salesian formation aims at the growth of a person in his Salesian vocational identity so as to enable him to be an educator and pastor of youth in the footsteps of Don Bosco.

Now, the growth in Salesian vocational identity can be both GENERAL (= forming the Salesian priest/brother) and SPECIFIC (= forming for youth pastoral work).

While, on a GENERAL plane, the formation of a Salesian priest/brother takes in all that is currently being taught in our Formation Houses, there are certain areas that need to be highlighted as they have a strong bearing on the formation for Salesian youth pastoral work.

In the growth to human maturity, the following aspects deserve emphasis because of their close connection with youth pastoral work:

- the ability to reflect and judge, to plan;
- the ability to dialogue - to listen and respond;
- the ability to aim at self-excellence without unfavourable comparison;
- the ability to relate well with others in an adult way, especially when in a position of authority or leadership, that is, animating instead of being authoritarian;
- the disposition to face up to needs and problems with openness and creativity.

As for Salesian religious values, the following need to be stressed if one is to be effective in Salesian youth pastoral work:

- growth in pastoral love so that it becomes the moving and unifying force behind everything in one's life;
- the preoccupation to evangelize the culture of our young people and build up God's Kingdom, especially among the youth of other faiths;
- community values - living and working together as a team of brothers;
- obedience practiced especially in the form of dialogue and shared responsibility;
- poverty lived out in an authentic love for the really poor; chastity manifested in the form of a personal love for each one.



With regard to the SPECIFIC formation for youth pastoral work, it ought to comprise the following two aspects:

1) Intellectual preparation:

The curriculum for our Formation Houses must contain subjects pertaining to education, pedagogy, youth pastoral work, catechetics and social communication, as for example, the philosophy and theology of education, educational psychology, the sociology of Indian youth, Don Bosco's pedagogical method and planning strategies according to the age, culture and situation of the young.

It is essential that the professors constantly highlight the link that exists between the sciences taught and their relationship and application to the Salesian mission.

2) Apostolic experiences:

In keeping with our Salesian tradition, formation through pedagogical, catechetical and youth pastoral experiences must go hand in hand with intellectual formation in all the stages of formation. However, it is not a matter of simply carrying out some apostolic activities, no matter how needed or attractive they may be, but of conducting activities in such a way that they make for the formation of the students.

This happens when the activities are chosen according to the age, maturity and formative need of the young Salesians and are well-planned:

- insofar as the purpose of the activity is clear to the student;
- he is given a good background information or situation analysis for what he is about;
- the methods and strategies of work are spelt out;
- and the criteria for verification are laid down and followed up after the activity has been carried out.

Just as the intellectual ability of the young Salesians is evaluated, there must also be a system of evaluating their love for and ability in youth pastoral work.

All this entails that there is someone on the staff (preferably one with appropriate training and experience in youth pastoral work) to guide and accompany the apostolic formation of the young Salesians in the House.

*IN EACH STAGE*

*OF*

*FORMATION*

## I. PRE-NOVITIATE

The scope of the is stage of formation is to enable the candidate make a mature decision with regard to his Salesian vocation. In order to help him in this decision, it is essential that he has an experience of Salesian community and Apostolic life, such as Sunday Oratories, Sunday Catechism classes, youth centres, and work with street children guided by the Salesians.

Hence, he must be exposed to social activities of the neighbourhood and given some apostolic activities to carry out. He must also have opportunities for reflection on his apostolate, when his attitude can be evaluated and certain aspects of Salesian apostolic work for the young explained to him.

It might even be a good thing to arrange for him to visit some typical forms of Salesian youth work such as a Salesian school, an Oratory/Youth Centre, Salesian parish, a Salesian Mission Station, a Technical school, and a home for the street boys, explaining the apostolic angle of each of these works. Such an "exposure" to Salesian life and work enable him to make a more informed decision, and will also serve as a background experience that will illumine a lot of what he hears in the course of his Novitiate and Post-novitiate formation.

A specific study of Don Bosco's work for youth should form part of the Pre-novitiate curriculum.

Opportunities must be provided for group experience and leadership courses even camp experiences could be tried out.

## **The Profile of the Salesian Pre-novice**

He has a basic understanding of "vocation" in general and Salesian vocation in particular. After experiencing Salesian community life and limited exposure to the Salesian ministry with young people in the-neighbourhood, and reflection under guidance, he shows clear signs of a Salesian vocation. He has been given opportunities to visit various expressions of the Salesian charism and apostolate. This has only confirmed his decision to spend his life as a Salesian, serving the youth. He is enthusiastic about getting involved with the Salesian ministry in various settings - schools, youth centres, boardings, parishes, homes for street boys, etc.

After studying Don Bosco's life, mission, ministry and approach to youth he feels attracted to Don Bosco and his God-given mission and ministry with youth. His motives for opting for this vocation seems to be genuine.

He shows signs of leadership competencies which have potential for further development. He is comfortable to be in the presence of his peers and other young people and is able and eager to play leadership roles in organizing different kinds of activities for them.

He is open and sincere in his relationships with all, but in a special way with the Rector and Spiritual Director. He has a friendly, joyful and optimistic disposition. He is able to accept and appreciate himself and has a sense of self-worth. He is capable of making mature decisions and judgments in keeping with his age and stage of life. He shows signs of emotional maturity in his expression of feelings - love, joy, anger, frustration, disappointment, etc. He has the spiritual, intellectual, moral and physical qualities necessary for Salesian life.

He takes responsibility for his spiritual growth and development, is interested in prayer, both personal and communal.

## **An evaluation questionnaire for Pre-novices**

These questions are intended to be used as stimulants for discussion. This evaluation involves the Pre-novice and the Rector. The Pre-novice and the Rector are to agree on recommendations concerning the individual's dispositions and growth in the area of youth pastoral.

1. Does he, as a Pre-novice, understand the meaning of "vocation " in general, and "Salesian vocation" in particular and its implications?
2. Does he have an adequate knowledge of Don Bosco, his spirit, his mission and ministry and his method of approach to youth, so that he can make an informed decision about his Salesian vocation?
3. Has he been exposed to different expressions of the Salesian mission in various settings - schools, technical schools, oratories, youth centres, homes for street boys, etc?
4. Does he feel attracted to the Salesian way of life and ministry with young people?
5. Does he understand the implications and responsibilities of consecrated life?
6. Does he possess the physical, psychological, moral and spiritual qualities necessary for Salesian life and ministry?
7. Does he take responsibility for his own spiritual growth and development?
8. Does he feel comfortable enough to share his faith experiences with others?
9. Does he accept and appreciate himself and recognize his God-given talents and gifts and make an effort to develop them?
10. Does he relate well with his peers, those in authority and other members of the community?
11. Is he open and sincere in his relationships?
12. Does he communicate effectively?
13. Has he the ability to make mature judgments and decisions, in keeping with his age and stage of life?

14. Does he show leadership competencies among his peers as occasions arise?
15. Has he a friendly, joyful and serene disposition?
16. Does he show signs of emotional maturity?
17. How does he deal with the frustrations, failures and disappointments of life?
18. Does he feel comfortable in the presence of young people?
19. Does he enjoy being with young people, participating in their activities - talking to them, playing with them, befriending them, instructing them, etc.?
20. Does he have a basic understanding of the needs, problems, struggles, expectations and aspirations of young people, as he himself may be facing them?
21. Does he possess the qualities necessary to live a community life?
22. Does he take responsibility for his spiritual growth and shows interest in personal and communal prayer?
23. Is he responsive to the guidance given by his Rector in his spiritual and vocational journey?

## II. THE NOVITIATE

"With the help of the director the novice examines carefully the motives for his choice, makes certain of his suitability for the Salesian calling, and prepares himself to give his all to God for the service of the young in the spirit of Don Bosco". Accordingly, the specific formation to youth pastoral work (theory and practice) must constitute part of novitiate formation.

For what concerns the intellectual formation to Salesian youth pastoral work, the novices should be given the essential theory and practice of:

- interpersonal communication and group experience in order to be able to interact and work with others;
- the socio-cultural-religious situation of India, with particular reference to the Church and the youth situation;
- social communication in general, with particular attention being paid to dramatics, music and singing with a view of forming a good animator in the fields of education, catechesis and liturgy.

FSDB envisages the possibility of apostolic experiences that are guided and consonant with the proper aim of the Novitiate. Such experiences must help the novice to train himself for Salesian life, verify his fitness for the apostolate, and enable him to make contact with youth culture and social reality. In every case, what is needed is: good planning, preparation for the activity, guidance and reflection/evaluation in writing.

## **The Profile of the Salesian Novice**

The Salesian Novice has a genuine attraction towards Salesian vocation, mission and ministry. He has developed a personal love for Don Bosco and appreciation for his educational philosophy and approach to youth. His motives to join the Salesian Congregation and dedicate his life to serve the young are authentic. He shows a special desire to serve young people who are poor, oppressed and marginalized. He enjoys the company of young people and is eager to get involved with them in their activities, interests and life. He is able to enter into healthy and growth full relationships for love and friendship with them without getting emotionally involved.

He possesses the physical, intellectual, moral and spiritual qualities necessary for Salesian religious life. He exhibits basic leadership competencies envisioning goals, planning, effective communication, decision making, taking responsibility, dynamism, creativity and a sense of self-worth and confidence.

He has a basic understanding of the socio-cultural and religious situation in India, with reference to the Church and youth situation in particular, since his future ministry with youth has to be contextual, if it is to be effective and relevant.

He has the basic understanding of the Preventive System of Don Bosco, as that is Don Bosco's approach to youth, which his followers are to imitate. He is progressively learning the skills necessary to practice it faithfully. He has limited experience in trying out the Preventive System 'in his contact with young people in the oratories.

He makes use of the periodic opportunities offered for self-awareness, self-disclosure and self-evaluation and receiving feedback from others under guidance. He is able to react to frustration, conflict and disappointment constructively.

He has a friendly approach to his peers, the members of his community and people outside. He possesses a sense of joy and optimism and can work consistently and hard without expecting immediate results or rewards.



He makes use of all the opportunities offered him to discover and develop his various talents and skills - music, sports, dramatics, public speaking, teaching skill, leadership skill, etc. necessary for an effective animator in the fields of education, catechesis and liturgy.

He is seriously interested in his spiritual growth and prayer life and he feels free and comfortable enough to share his faith experiences with others. He has a growing appreciation for the consecrated life and the practice of the vows.

He feels at home with community life and adjusts to everyone in the community with different temperaments and characters. He is open, free and transparent in all his relationships, especially with the Novice Master and Spiritual Director.

He is seriously interested and takes responsibility for his spiritual growth and prayer life and feels free and comfortable enough to share his spiritual experiences with others.

## **An evaluation questionnaire for Novices**

These questions are intended to be used as stimulants for discussion. This evaluation involves the Novice and his Novice Master. The Novice and the Novice Master are to agree on recommendations concerning the individual's growth.

1. Does he understand the meaning of Salesian vocation, mission and ministry?
2. Does he show a love of predilection for Don Bosco and his special charism his mission and ministry of serving young people?
3. Are his motives and intentions for desiring to join the Salesian Congregation genuine?
4. Does he have a basic understanding of and appreciation for the educational philosophy of Don Bosco, popularly known as the "Preventive System"?
5. Does he feel happy and excited about spending the rest of his life ministering to young people?
6. How well does he relate to his peers and other young people?
7. Does he have a basic understanding of the socio-economic, political and cultural situation in our country, since youth ministry is contextual?
8. Has he some knowledge of youth psychology so that he can have insight into the needs, problems, expectations and aspirations of the young people whom he will be eventually serving?
9. Does he feel comfortable and confident in the presence of young people?
10. Does he show signs of leadership competencies - e.g. accepting responsibility, communication skills, interpersonal skills, ability to motivate others, etc.?
11. How does he respond to love or praise, correction or criticism?
12. How does he react to frustration, conflict and disappointment?
13. Is he secure and emotionally mature enough to give and receive love without getting emotionally involved?

14. Does he possess the qualities necessary for Salesian vocation - physical, psychological, intellectual, social, etc.?
15. Is he open, honest and transparent in his relationships, especially with the Novice Master and Spiritual Director?
16. Has he a friendly approach to his peers, other members of the community and people outside?
17. Does he feel and comfortable enough to share his faith experience with others?
18. Is he sensitive to the needs and feelings of people in general and of young people in particular, especially of the poor and abandoned and be responsive to them?
19. Is he reliable and responsible, when a job is entrusted to him?
20. Does he show a spirit of joy and optimism?
21. Can he work hard consistently without expecting immediate success or reward?
22. Is he able to enter into deep, but healthy and growth full relationships with others?
23. Is he able to understand, appreciate and accept himself as he is and acknowledge his gifts and talents?
24. Does he enjoy community life? Is he comfortable enough in the community to let his personality come through?
25. Does he make full use of the opportunities given to develop his talents and skills in music, dramatics, sports, public speaking, leading prayer services and liturgy etc., since they will be of immense help in his ministry with youth?
26. Is faith an active element in his life?
27. Does he take responsibility for his spiritual growth and receive adequate spiritual guidance?

### **III. THE POST – NOVITIATE**

The Post-novitiate aims at consolidating the formative experience of the novitiate and preparing the young Salesian for the Practical Training period.

With regard to intellectual formation, we know that philosophy, the sciences of man and the educational sciences must all contribute to the formation of a cultural and religious synthesis that responds to the needs of Salesian identity. But perhaps we need to specify the areas of the educational sciences that ought to be given particular attention in the curriculum.

In addition to the study of Don Bosco as an educator in the culture of his own time, and the theory and practice of his Preventive System today, the following aspects have a notable bearing on Salesian youth pastoral work:

- theoretical-historical sciences: philosophy and history of education - introduction to pedagogy;
- psychological sciences: human psychology and the psychology of human development, especially in the period of pre-adolescence, adolescence and youth-psychology of religion, especially questions concerning the development of religious attitudes in infancy and adolescence - educational psychology: instruction, interaction and group dynamics;
- sociological sciences: general sociology - elements of sociology pertaining to the youth condition, the family, the school, the world of work, leisure, and marginalization - sociology of religion, especially questions relating to youth;
- methodological sciences: effective teaching methods - techniques of animation of groups and movements - helping relationships;
- cultural anthropology: study of the culture and characteristics of Indian youth;
- social communication: theory, problems, forms, and use in education and evangelization;

- systematic initiation to catechesis, value education, liturgical animation, and youth pastoral work in schools, boardings, and youth centres.

But intellectual formation alone is not enough. In keeping with the goals of the Post-novitiate, there must also be apostolic activities that serve the purpose of formation to Salesian youth pastoral work. The activities may be occasional, that is, arising out of a response to particular educational and pastoral needs, or they may be regular and programmed throughout the year (say, on a particular day, at the weekend, or during the holidays).

But in every case the apostolic activities must turn out to be formative for the young Salesian by being well-chosen (preferably activities in youth groups and in Salesian communities), prepared beforehand, guided, and eventually evaluated. (The evaluation would be best done by discussing a written report with one's guide or at a group session.)

All in all, then, the apostolic activities should stimulate a desire for study and lead towards an integration of theory and praxis.

## ***The Profile of the Salesian at Post-novitiate Stage***

He has a deeper understanding of the meaning and implications of the Salesian vocation, mission and ministry. His knowledge of an appreciation for the educational philosophy of Don Bosco and practice of the Preventive System has further developed and deepened after his limited experience in different apostolic settings - oratories, youth centres, parishes, etc. He is able to reflect on his apostolic experiences under guidance and conceptualize them. He enjoys the company of young people and is enthusiastic about spending the rest of his life serving them.

His study of philosophy and other human sciences has progressively developed his intellectual capacity and perception of reality and has given him a wider vision and broader outlook on life.

He has a basic knowledge of youth psychology with particular focus on pre-adolescence and post-adolescence. He has some insight into the problems, expectations; ambitions, aspirations, hopes and dreams of young people, with whom and for whom he will be primarily working in his future Salesian ministry. He shows a love of predilection for young people who are poor, abandoned and at risk and is excited about dedicating his life in their service.

He exhibits leadership competencies - effective communication, interpersonal relationship, ability to plan and organize youth activities creatively and effectively. He is developing his ability to design, organize and animate relevant and meaningful prayer experiences and liturgical worship for young people.

He has learned the skills and methods of effective teaching of various subjects which has enhanced his ability to handle value education, religious and moral instruction and catechesis.

He finds joy and fulfilment in his community life and practice of the vows. He is able to adjust well to people with different temperaments and characters in the community. He is open and transparent in his relationships with everyone in the community, especially with the Rector and Spiritual Director. He shows

emotional maturity in handling his feelings and expressing them in appropriate ways, especially feelings of love, anger, frustration and conflict.

He has adequate knowledge of the local culture, customs and traditions and the ability to examine their different aspects critically, so that he can appreciate and promote what is positive in them and discard what is negative and harmful. He has a sufficient knowledge of the other religions prevalent in the region he works, so that he can learn to respect and appreciate what is good in them and take great care not to hurt the religious sentiments of people who profess other religious beliefs.

He finds joy and contentment in his life of consecration and the practice of the vows, despite the inevitable difficulties and temptations. He takes interest and responsibility for his spiritual growth and development, personal and communal prayer, under the guidance of the Rector and Spiritual Director.

## **An evaluation questionnaire for the Post-Novitiate Stage**

These questions are intended to be used as stimulants for discussion. This evaluation involves those in the post- novitiate stage of formation. This evaluation involves the Brother and the Rector. The Brother and the Rector are to agree on recommendations concerning the individual's growth.

1. Has he a deeper understanding of his Salesian vocation, mission and ministry to the young?
2. Has his knowledge of and appreciation for Don Bosco and his method of approach to youth (the Preventive System) further developed and deepened?
3. With regard to his intellectual formation, is his study of philosophy, sciences of man and educational sciences contributing to the formation of cultural and religious synthesis that responds to the needs of Salesian identity?
4. Has he a basic knowledge of psychological sciences, especially developmental, social and educational psychology, with particular focus on pre-adolescence, late adolescence and post adolescence as it will be essential for his ministry with youth?
5. Has he a basic insight into the problems, needs, expectations and aspirations of young people?
6. Is he exposed to the cultural context in which he will be eventually working with youth?
7. Is he engaged in limited apostolic activities that serve the purpose of formation to Salesian youth pastoral work?
8. Is he systematically initiated to catechesis, value education, liturgical animation, and youth pastoral work in different settings - schools, oratories, youth centres, boardings, parishes, etc?
9. Does he receive adequate help to reflect on his apostolic experiences with young people and conceptualize them?
10. Has he at least 9 basic knowledge of sociology with particular focus on the youth condition, the family, the school, the world of work, leisure, marginalization, etc.?



11. Is he introduced to methodological sciences with particular emphasis on effective teaching methods, techniques of animation of groups and movements, basic elements of helping relationships, etc.?
12. Is he introduced to theories and methods in youth ministry and given opportunities to acquire adequate knowledge, skills and attitudes for it?
13. Is he provided with opportunities to learn and practice the skills for animating youth groups under guidance?
14. Does he have adequate knowledge of the local culture and the ability to examine the different aspects of it critically, so that he can appreciate and promote what is positive in it and discard what is negative?
15. Does he have sufficient knowledge of the other religions prevalent in the region he works, so that he can learn to appreciate and respect what is good in them and never hurt the religious sentiments of people professing other faiths?
16. Does he feel comfortable in the midst of young people and enjoy their company?
17. Does he feel confident in planning and organizing youth programmes and activities?
18. How does he react to frustration, conflict and disappointment in the context of his ministry with young people?
19. How does he handle emotional involvement with young people or adults?
20. Does he show emotional maturity in accepting his feelings and expressing them in appropriate ways?
21. Is he able to enter into mature and healthy relationships with young people, community members and other people?
22. Has he shown a love of predilection for youth, especially the poor and abandoned, the marginalized and youth at risk?
23. Has he some insights into youth spirituality?
24. Does he realize that faith is the basis of all youth ministry?
25. Is he open and honest in all his relationships, especially with his Rector and Spiritual Director?

26. Is there a progressive deepening and growth in his spiritual and prayer life?
27. Has he an adequate understanding of his culture so that he can look at it critically, accepting what is positive in it and rejecting what is negative and harmful and help young people to do the same?
28. In the light of his life as a Salesian and limited experience in Salesian pastoral ministry, does he feel happy and excited about his vocation, mission and ministry?

## **IV. PRACTICAL TRAINING**

The Practical Training provides the young Salesian with a deeper living experience of Salesian educative and pastoral action.

He comes into contact with the young to whom our Salesian mission is directed in the first place; he engages in the service we aim to render them; and he exercises himself in our Salesian educative and pastoral style of action. Hence, it is important that the young Salesian in Practical Training be given opportunities to be an assistant, a teacher and an animator - all in view of his formation.

Naturally, however, for such experiences to be formative, there must be guidance and evaluation. This is the work of the Rector and the Salesian community. But there can also be a confrere in the Province who follows up the practical trainees regularly, meeting them and exchanging ideas with them about their experiences.

There is no proper curriculum of studies for young Salesians during Practical Training. But it is useful to give them an input by way of short courses in Salesian pedagogy, methodology and catechetics. At such meetings the presence of the novice master or rector of the studentate of philosophy will be very helpful.

## ***The Profile of the Young Salesian in Practical Training***

The Salesian Brother in Regency has a Salesian understanding of the significance and meaning of his Salesian vocation, mission and ministry with young people. He understands, accepts and appreciates the educational philosophy of Don Bosco and practices his educational system (the Preventive System), in his ministry with youth no matter in what setting he works. He knows the heart and soul of the Preventive System is loving kindness.

His living experience of the Salesian educative pastoral action is positive and growth full. He has opportunities to play different roles in the Salesian pastoral action - assistant, teacher and animator. He is happy and confident in playing these different roles. He is given time and facilities at regular intervals to reflect upon and evaluate his pastoral experiences under the guidance of the Rector.

He enjoys the company of young people and is happy to work with them. He shows a love of predilection for young people who are poor, rejected, oppressed and abandoned. He is approachable, understanding, patient and forgiving in his dealings with them. He firmly believes in the innate goodness and good will of young people.

He has a basic knowledge of youth psychology so as to have some insight into the problems, needs, struggles and expectations of young people. He respects the dignity, worth and growth potential of every youngster, irrespective of his socio-economic conditions, caste or creed. He is able to look upon the mistakes and faults committed by young people as an outcome of their thoughtlessness, rather than malice and willingly forgives them once they understand their mistakes and repent of them. He believes in the wisdom and effectiveness of constant preventive presence amidst young people.

He is continually on guard lest this presence degenerates into an oppressive presence that stifles the freedom and spontaneity of the young, as he is aware such a presence would be destructive and unproductive.

He demonstrates adequate leadership competencies- accepting responsibility, interpersonal skills, envisioning goals, making decisions, dynamism, creativity,

effective communication, planning, organizing and evaluating. He has effective teaching skills and is able to get respect and discipline from the students without coercion.

He has the ability to take the initiative in leading prayer and organizing liturgical worship for young people creatively and meaningfully.

While engaged in ministry, he enhances his own personality.

## **An evaluation questionnaire for Practical Trainees**

These questions are intended to be used as stimulants for discussion. This evaluation involves the young religious and his Rector. The young religious and the Rector are to agree on recommendations concerning the individual's growth.

1. What does he feel about his "living experience" of Salesian educative and pastoral action - is it a positive joyful and fulfilling experience?
2. Does he believe in and practice the educational philosophy and approach to youth (the "Preventive System") of Don Bosco, in his ministry with youth?
3. Does he understand that the heart and soul of the Preventive System is loving kindness?
4. Does he feel comfortable and confident in applying the Salesian educative and pastoral style of action in his ministry?
5. What were the chief difficulties he encountered in the practice of the "Preventive System" with young people?
6. In the light of his experience in sharing the life, mission and ministry of the Salesians of Don Bosco, is he eager and excited about spending the rest of his life in the Salesian Congregation?
7. Does he relate well with young people and establish good rapport with them, especially by making himself readily available to them when help is needed?
8. Does he exhibit emotional stability and self-control, especially in trying situations?
9. How does he cope with emotional involvement with young people? With adults?
10. Does he experience a growing sense of self-worth and enhanced self-image?
11. How does he react to frustration, conflict and disappointment?
12. Has he the ability to make sound judgments and good decisions?
13. Does he respect the dignity, worth and growth potential of every youngster, irrespective of caste, religion or socio-economic condition?

14. Has he demonstrated leadership competencies - accepting responsibility, interpersonal skills, envisioning goals, dynamism, creativity, effective communication, planning and organizing etc.?
15. Does he possess effective teaching skills and the ability to command respect and get discipline from his students?
16. Has he been introduced to fundamental pastoral theology, pastoral methods, fundamental catechetics, catechetical methods, pastoral and social communication to help him serve young people effectively and efficiently?
17. Has he learned the skills of animating youth groups in prayer, reconciliation services, short retreats and recollections with relevance and meaning?
18. Is he able to design, organize and conduct youth programmes, youth camps and other youth activities - sports and games, tournaments, competitions, cultural events, scouting, etc.?
19. Does he enhance his personal and intellectual growth through reading, study, taking part in personal growth and renewal programmes and useful seminars?
20. Has he an ever-deepening knowledge and awareness of the psychological, moral and spiritual problems and needs of young people?
21. Does he keep in touch with the Salesian Youth Pastoral Documents periodically published?
22. Does he find joy and fulfilment in his Salesian vocation, mission and ministry with youth?
23. Is he able to adjust to and relate well to all the members of the community - his superiors as well as the other members?
24. Is community life and ministry enabling him to grow?
25. Is he comfortable enough in the community to let his personality come through?
26. Is he able to fulfil a regular pattern of prayer, study, communal prayer/worship, despite a busy schedule of life?
27. Is he at ease with his role as a celibate in the midst of young people?

28. Does the spirit of poverty and simplicity permeate his lifestyle and choice?
29. Does he cooperate with those responsible for the direction of the overall religious life of the community?
30. Is he open and transparent to the Rector and spiritual director?
31. Has he a clearer and deeper understanding of the life of consecration, the faithful practice of the vows and their implications?
32. Is faith the basis of his ministry with young people?



## **V. THE SPECIFIC FORMATION OF THE SALESIAN PRIEST**

The aim of this specific kind of formation is to form an educator and pastor of youth in the priestly state he is about to embrace.

Hence, the theological disciplines are to be integrated with aspects of Salesian youth pastoral work, both in theory and in practice and particularly the following:

- Fundamental pastoral theology;
- Training in pastoral method, which means: pastoral analysis of the situation or the neighbourhood, goal- setting, action-reflection;
- Fundamental catechetics and the catechetical method, especially applied to pre-adolescents, adolescents and youth;
- Pastoral communication: spiritual direction of the young, animation, helping skills;
- The meaning of "Catholic education" and the "Catholic school" and the relevant documents of the Church;
- Social communication, and the Catholic stance towards it, as reflected in the documents of the Church;
- Salesian orientations concerning youth pastoral work as found in the Constitutions (especially the section on our Apostolic Mission) and the documents of the SGC, GC 21 and GC 23;
- The various dimensions of the educational and pastoral plan: education and culture - evangelization and catechesis (with special reference to the journey of faith in our non-Christian context) - youth groups and movements - vocation promotion in every House;
- An understanding of the different roles in our Houses and of their missionary and pastoral nature - the priestly dimension of all our youth pastoral activities;
- Building up the educative community - forming our lay collaborators - a study of the documents of the Church on the laity;
- The meaning of Salesian Youth Spirituality;

- The Preventive System (particular aspects, such as: creating an environment, the personal follow-up of each young person, assistance as an "accompaniment" of youngster, participation);
- The ordinary structures of Salesian youth pastoral work (such as the school, the parish, the mission station, the oratory/youth centre, "homes" for marginalized youth) and their proper physiognomy;
- Conducting retreats for the young - celebrating the Sacrament of Reconciliation with them - educating them to prayer - educating them to love;
- Salesian Family - how we carry out our mission as "a vast movement of persons who in different ways work for the salvation of the young".

It is obvious that the above-mentioned themes are not solely a matter of intellectual input, but also of activities in the youth pastoral field. Such activities may be either brief and occasional or they may be distributed on a regular basis through the year. But, to be truly formative, they must be well-planned and guided by someone who is competent and responsible.

The diaconal ministry too could be so arranged as to be a formative experience of the Salesian priestly dimension of youth pastoral work. But, in this matter, we should perhaps avoid giving the wrong impression that this ministry (and the exercise of Salesian priesthood it implies) is best carried out in a parish set-up. (Don Bosco did not work in a parish, celebrating baptisms and weddings, but he found total fulfilment as a priest among the boys of his Oratory). Perhaps we need to think out and highlight how the Salesian youth pastoral work in our Houses can be done in a priestly way that can be fulfilling for a Salesian priest. Hence, there may be certain aspects that need to be given greater importance in the diaconal ministry, such as: catechesis, animation of groups, retreats for the young, the counselling and spiritual direction of youth, the pastoral work for vocations in the House (which is not the same as "recruitment"), the initiation of the young to prayer and the sacraments, etc.

## **Some concrete suggestions for a more effective Pastoral Formation in the Theologate.**

### **Theoretical aspects:**

Pastoral theology courses should be spread over the four years such as:

- A. the study of the youth pastoral texts (Cfr. Doc. pg. 6).
- B. study of the Salesian family and its role in the Salesian mission.
- C. spiritual direction and counselling, retreat preaching, homiletics etc.
- D. animation of youth liturgy.

**Practical aspects:**

- 1. Each Professor should be involved in a pastoral work in a regular way and coordinate the apostolate of a group of students.
- 2. The students should be taught to do their pastoral work in professional ways: situational analysis, planning of strategy, execution, reporting, evaluation and periodic confrontation with men in the field.
- 3. The students should be helped to choose the area of pastoral work for which they are best suited to engage themselves in their future ministry.
- 4. Each student should have sufficient mastery of a regional language, before his diaconate, opportunities should be available during the vacations to exercise oneself and become proficient in the language.
- 5. The diaconate ministry should be carefully prepared and evaluated. It should include the following areas:
  - a) liturgical animation (preaching the word, preparing the liturgy, celebrating the sacraments).
  - b) youth pastoral animation (group experience, education to the faith, youth spirituality).
  - c) diaconal and priestly spirituality.

## **The Profile of the Salesian Priest**

A Salesian Priest is a man chosen from the world by God to serve His people in the world. He is aware of his special call and vocation as a Salesian and is convinced his mission is primarily to serve young people, who form that part of the human family that is most vulnerable, most challenging and most promising. He is privileged to be a co-partner with God in the formation of young people, especially the poor, abandoned, oppressed, at risk and emarginated.

He believes in, appreciates and follows Don Bosco's educational philosophy and approach to youth, popularly known as the "Preventive System". He constantly keeps in touch with the Salesian Youth Pastoral Documents, as they are a sure guide to his ministry.

He is a man who is able to articulate his faith and willing to share it with others, especially young people, in a manner they can understand and appreciate it. He is able to guide the faith journey of young people and help them discover their potential for growth. He has a clear understanding of the Salesian youth spirituality, permeated by joy, optimism and serenity. He understands the significance of the sacraments in the spiritual growth of the young.

He has a clear vision of youth ministry and understands the various dimensions and implications of total youth ministry. He possesses the skills necessary to actualize the different dimensions of ministry with youth.

He has a clear insight into the psychology of young people, their development tasks at different stages of life and an understanding and appreciation of their hopes, dreams, aspirations, needs and problems, so that he can guide them effectively. He believes in the innate goodness of young people and accepts and loves them unconditionally.

Since, youth ministry is contextual, he has adequate knowledge of the socio-economic, political and cultural situations in which they live and their impact on the lives of the young he serves, so that his ministry will be relevant. He is aware that he lives in a society where the people are struggling under the clutches of oppression, injustice, corruption, poverty, unemployment, etc. and

hence he realizes that one of the primary goals of his ministry is to join hands with those involved in the struggle for social justice and peace. It is his task to form his young people into agents of social change, so as to create a "new heaven and a new earth".

He understands the value and implications of the multi-lingual, multi-religious and multi-communal dimensions of ministry in our particular context. He has a genuine respect for all religions, appreciates whatever is good in them and takes great care never to hurt their religious sentiments.

He has sufficient knowledge of the current theological reflection on morality and contemporary moral problems and approaches to Christian spirituality and their implications in the moral and spiritual guidance of the young. He has acquired the basic skills of counselling and spiritual direction.

He possesses the skills required to lead the youth in worship such as liturgy, prayer groups, and reconciliation and to conduct youth retreats effectively. He has the knowledge and adequate skills to plan, organize and evaluate youth programmes, to build up community, to conduct youth meetings and growth sessions creatively and effectively. He carefully studies the Salesian Youth Pastoral documents, that will serve as a sure guide for his Salesian youth ministry.

Youth ministry is basically relational which means that he has to enter into deep relationship of love and friendship with young people. This evidently demands intra-personal soundness and interpersonal skills.

He is aware that youth ministry demands authenticity of life and fidelity to his vocation, as he is looked up to by young people as a role model. He is convinced that youth ministry is a total commitment and that his happiness and sanctification lie in it and through it.

Lastly, he understands clearly that youth ministry is based on faith. He may not see the result of his efforts immediately or even in the near future or not at all. Still, he will not slacken his efforts to serve the young, believing that his efforts will never be in vain and that they will bear fruit someday, in God's good time.

# SELF-ASSESSMENT OF COMPETENCIES FOR YOUTH MINISTRY (For Salesian Priests)

## An evaluation questionnaire for students of Theology

**Directions:** *This, self-assessment guide is designed to enable you to identify your current understanding, strengths and needs in ministry to young people. Not all of these abilities and understandings may be relevant to your current role, but they are the basic competencies for youth ministry. This instrument can provide you with a starting point for identifying specific areas that you would like to strengthen further.*

*Read each statement carefully and circle the number that most clearly indicates your present level of awareness and understanding. This guide is for your private reflection, so please respond freely.*

*0 = no awareness or understanding of this subject.*

*1 = minimal awareness or understanding of this subject.*

*2 = a fair level of awareness and understanding of this subject.*

*3 = a good grasp and understanding of the subject and an ability to assist in implementing activities in this area.*

*4 = an excellent grasp of the subject and an ability to plan and implement activities in this area.*

1. I find joy and fulfilment in my life and ministry as a Salesian Priest.

0      1      2      3      4

2. I am able to live my life of consecration with joy and serenity, despite the inevitable difficulties and struggles.

0      1      2      3      4

3. I am able to integrate my formation and studies in various disciplines - especially theological, philosophical, psychological and other human sciences -with Salesian youth pastoral work, both in theory and practice.

0      1      2      3      4

4. As a youth minister, I am able to articulate my faith and am willing to share my faith experiences with others, especially young people.

0      1      2      3      4

5. I feel competent enough to apply the pastoral method which includes analysis of the situation, goal-setting, action-reflection and evaluation.

0      1      2      3      4

6. I have an adequate knowledge of fundamental Catechetics and Catechetical methods, especially applicable to pre-adolescents, adolescents and post-adolescents.

0      1      2      3      4

7. I have a clear understanding of the Salesian orientations concerning youth pastoral work as found in the Constitutions and other Salesian documents.

0      1      2      3      4

8. I study seriously and follow faithfully the directives given by the Salesian Youth Pastoral Documents released periodically.

0      1      2      3      4

9. I try to implement the various dimensions of the Salesian Educational and Pastoral Plan which includes education and culture, evangelization and catechesis, youth groups and movements and vocation promotion.

0      1      2      3      4

10. I see the value of the Pastoral Educative Community and I make every effort to form it in the setting I work.

0      1      2      3      4

11. I am able to guide young people in their faith journey and enable them to reflect upon it and discover their possibilities of growth.

0      1      2      3      4

12. I understand the meaning of "Catholic education" and the role of the "Catholic School" in the context of our country.

0      1      2      3      4

13. I am able to respect the dignity, worth, and growth potential of every human being, including myself.

0      1      2      3      4

14. I understand the impact of social communications on society and its implications in the area of youth ministry.

0      1      2      3      4

15. I believe that youth ministry is a vocation - a special call from God to be his co-partners in the formation of the young.

0      1      2      3      4

16. believe that young people form that part of the human family that is most promising, most vulnerable and most challenging and we have a responsibility to guide and help them in the process of their growth and development

0      1      2      3      4

17. I am aware that, as a Salesian, my mission and ministry is primarily with the young

0      1      2      3      4

18. believe that, as a Salesian youth minister, I must accept and practice the educational philosophy of Don Bosco (the Preventive System) in my ministry with youth.

0      1      2      3      4



19. I have a clear understanding of the educational philosophy of Don Bosco and appreciate its significance and effectiveness.

0      1      2      3      4

20. I am aware of my gifts, talents, and abilities in ministering the youth.

0      1      2      3      4

21. I am able to be open and authentic in my life and relationships.

0      1      2      3      4

22. I understand the dimensions of total youth ministry {ministry to, with, by and for youth}.

0      1      2      3      4

23. I understand the importance and significance of the sacraments in the spiritual growth of the young.

0      1      2      3      4

24. I understand how to lead creative and relevant prayer and worship for young people, such as liturgy, reconciliation services, animate prayer groups and conduct meaningful youth retreats.

0      1      2      3      4

25. I am aware of the current theological reflection on morality and contemporary moral problems and their implications in youth ministry.

0      1      2      3      4

26. I understand youth and spirituality and I possess adequate skills for offering spiritual guidance to young people.

0      1      2      3      4

27. I understand that a spirit of joy, optimism and simplicity pervades youth spirituality and all religious celebrations for young people, as visualized by Don Bosco.

0      1      2      3      4

28. I know how to plan and organize youth programmes such as field trips, scout activities, picnics, camps, sports activities, social service and social action.

0      1      2      3      4

29. I am able to formulate a vision and describe the purpose, goals and framework for Youth Ministry in the multi-religious, multi-caste and multi-communal setting in which I have to work.

0      1      2      3      4

30. I understand adolescent development in the following areas:

- |  |  |  |   |   |   |   |   |
|--|--|--|---|---|---|---|---|
| a. emotional                             |  |  | 0 | 1 | 2 | 3 | 4 |
| b. physical                              |  |  | 0 | 1 | 2 | 3 | 4 |
| c. sociological (peers, trends, culture) |  |  | 0 | 1 | 2 | 3 | 4 |
| d. spiritual                             |  |  | 0 | 1 | 2 | 3 | 4 |
| e. moral                                 |  |  | 0 | 1 | 2 | 3 | 4 |

31. I recognize the need for our youth to participate in social service activities.

0      1      2      3      4

32. I recognize the need for our young people to get involved in the struggle for justice and peace through social action.

0      1      2      3      4

33. understand the significant role I can have in the religious education and formation of youth.

0      1      2      3      4

34. understand the value of the multi-religious and communal dimensions of youth ministry in our context.

0      1      2      3      4

35. understand the value and importance of outreach ministry to alienated youth, marginalized youth and youth "at risk".

0      1      2      3      4

36. I understand the importance of knowing the specific problems, needs, expectations and aspirations of the young people in the place I work, so that I can make my ministry contextual and relevant

**Fill in competencies not listed:**

37.

0      1      2      3      4

38.

0      1      2      3      4

39.

0      1      2      3      4

40.

0      1      2      3      4

On a scale of 1 to 10, rate yourself on your comfort and ease in being around young people and your competence in ministering to them by circling one of the numbers.

1      2      3      4      5      6      7      8      9      10

Weak

Strong

## **VI. THE SPECIFIC FORMATION OF THE SALESIAN BROTHER**

This formative period is meant to complete the initial formation of the Brother by means of a sufficient theological, Salesian and pedagogical preparation in line with his particular vocation and in view of his educative-pastoral work as a Brother.

The curriculum of studies and the programme of formative apostolic activities should therefore take in practically all that has been laid out above for the specific formation of the Salesian priest, but there should be in evidence throughout this period of formation a slant towards the world of work (the specific characteristic of the Brother's apostolate), e. g., problems of the world of work, elements of pastoral methodology and catechetics as regards young workers, etc.

As a matter of fact, this slant must accompany and qualify the whole of the formation of the Salesian Brother starting from his Pre-novitiate and not be confined only to the period of his specific formation.

### **The Profile of the Salesian Brother**

The Salesian Brother is a man chosen by God to serve Him and His people in a special call and vocation as a Salesian and is convinced that his mission is primarily to serve young people, who form that part of the human family that is most vulnerable, most challenging and most promising. He is privileged to be a co-partner with God in the formation of young people. "He brings to every field of education and pastoral activity the specific qualities of his lay status, which make him in a particular way a witness to God's Kingdom in the world, close as he is to the young and to the realities of working life (Constitution, art. #45). He manifests particular concern for young people, who are poor and abandoned, who are dropouts, alienated, emarginated and at great risk. Often, he is in a privileged position of helping these young people to learn a trade in

our technical or industrial schools, thus equipping them with the skills necessary to secure a good job, which ensures a bright future for them. He is aware of the world of work, so that he can provide them timely help and guidance. He is ready to serve young people in the various Salesian youth pastoral settings, in accordance with his training, experience and expertise.

He believes in, appreciates and follows Don Bosco's educational philosophy and approach to youth, popularly known as the "Preventive System". He constantly keeps in touch with the Salesian Youth pastoral Documents, as they are a sure guide to his ministry.

He is a man who is able to articulate his faith and willing to share it with others, especially young people, in a manner they can understand and appreciate it. He is able to guide the faith journey of young people and help them discover their potential for growth. He has a clear understanding of the Salesian youth spirituality, permeated by joy, optimism and serenity. He understands the significance of the sacraments in the spiritual growth of the young and encourages them to approach the sacraments frequently.

He has a clear vision of youth ministry and understands the various dimensions and implications of total youth ministry. He possesses the skills necessary to actualize the different dimensions of ministry with youth.

He has a clear insight into the psychology of young people, their developmental tasks at different stages of life and an understanding and appreciation of their hopes, dreams, aspirations, needs and problems, so that he can guide them effectively. He believes in the innate goodness of young people and accepts and loves them unconditionally following Don Bosco's example.

Since, youth ministry is contextual, he has adequate knowledge of the socio-economic, political and cultural situations in which they live and their impact on the lives of the young he serves, so that his ministry will be relevant. He is aware that he lives in a society where the people are struggling under the clutches of oppression, injustice, corruption, poverty, unemployment, etc. and hence he realizes that one of the primary goals of his ministry is to join hands with those involved in the struggle for social justice and peace. It is his task to form his young people into agents of social change, especially in the world of work where there is so much of injustice and exploitation today.

He understands the value and implications of the multi-lingual, multi-religious and multi-communal dimensions of ministry in our particular context. He has a genuine respect for all religions, appreciates whatever is good in them and takes great care never to hurt their religious sentiments.

He has sufficient knowledge of the current theological reflection on morality and contemporary moral problems and approaches to Christian spirituality and their implications in the moral and spiritual guidance of the young. He has acquired the basic skills of counselling and spiritual direction.

He possesses the skills required to lead the youth in worship such as liturgy, prayer groups and reconciliation, and to conduct youth retreats effectively. He has the knowledge and adequate skills to plan, organize and evaluate youth programmes, to build up community, to conduct youth meetings and growth sessions creatively and effectively.

Youth ministry is basically relational which means that he has to enter into deep relationship of love and friendship with young people. This evidently demands intra-personal soundness and interpersonal skills.

He is aware that youth ministry demands authenticity of life and fidelity to his vocation, as he is looked up to by young people as a role model. He is convinced that youth ministry is a total commitment and that his happiness and sanctification lie in it and through it.

He is a man of prayer. He finds time for personal and communal prayer in the midst of his heavy schedule of work. He understands clearly that youth ministry is based on faith. He knows he may not see the result of his efforts immediately or even in the near future or not at all. Still, he will not slacken his efforts to serve the young, believing that his efforts will never be in vain and that they will bear fruit someday, in God's good time.

# SELF-ASSESSMENT OF COMPETENCIES FOR YOUTH MINISTRY (For Salesian Brothers)

## An evaluation questionnaire for the Salesian Brothers

**Directions:** *This self-assessment guide is designed to enable you to identify your current understanding, strengths and needs in ministry to young people. Not all of these abilities and understandings may be relevant to your current role, but they are the basic competencies for youth ministry. This instrument can provide you with a starting point for identifying areas that you would like to strengthen further.*

*Read each statement carefully and circle the number that most clearly indicates your present level of awareness and understanding. This guide is for your private reflection so please respond freely.*

*0 = no awareness or understanding of this subject.*

*1 = minimal awareness or understanding of this subject.*

*2 = a fair level of awareness and understanding of this subject.*

*3 = a good grasp and understanding of the subject and an ability to assist in implementing activities in this area.*

*4 = an excellent grasp of the subject and an ability to plan and implement activities in this area.*

1. I find joy and fulfilment in my life and ministry as a Salesian Brother.

0      1      2      3      4

2. As a Salesian Brother, I am able to bring to every field of educational and pastoral activity the specific qualities of my lay status, which makes me in a particular way, a witness to God's Kingdom in the world, close as I am to the young and to the realities of working life.

0      1      2      3      4

3. I am able to live my life of consecration with joy and serenity, despite the inevitable difficulties and struggles.

0      1      2      3      4

4. I am able to integrate my formation and studies in various disciplines - especially theological, philosophical, psychological and other human sciences with Salesian youth pastoral work, both in theory and practice.

0      1      2      3      4

5. As a youth minister, I am able to articulate my faith and am willing to share my faith experiences with others, especially young people.

0      1      2      3      4

6. I feel competent enough to apply the pastoral method which includes analysis of the situation, goal-setting, action-reflection and evaluation.

0      1      2      3      4

7. I have an adequate knowledge of fundamental Catechetics and Catechetical methods, especially applicable to pre-adolescents, adolescents and post-adolescents.

0      1      2      3      4

8. I have a clear understanding of the Salesian orientations concerning youth pastoral work as found in the Constitutions and other Salesian documents.

0      1      2      3      4

9. I study seriously and follow faithfully the directives given by the Salesian Youth Pastoral documents released periodically.

0      1      2      3      4

10. I try to implement the various dimensions of the Salesian Educational and Pastoral Plan which includes education and culture, evangelization and catechesis, youth groups and movements and vocation promotion.

0      1      2      3      4



11. I see the value of the Pastoral Educative Community and I make every effort to form it in the setting I work.

0      1      2      3      4

12. I am able to guide young people in their faith journey and enable them to reflect upon it and discover their possibilities of growth.

0      1      2      3      4

13. I understand the meaning of "Catholic education" and the role of the "Catholic School" (including industrial or technical) in the context of our country

0      1      2      3      4

14. I am able to respect the dignity, worth, and growth potential of every human being, including myself.

0      1      2      3      4

15. I understand the impact of social communications on society and its implications in the area of youth ministry.

0      1      2      3      4

16. I believe that youth ministry is a vocation - a special call from God to be his co-partners in the formation of the young.

0      1      2      3      4

17. I believe that young people form that part of the human family that is most promising, most vulnerable and most challenging and we have a responsibility to guide and help them in the process of their growth and development.

0      1      2      3      4

18. I am aware that, as a Salesian, my mission and ministry is primarily with the young.

0      1      2      3      4

19. I am aware that in my lay status as a Salesian Brother I am in a privileged position to work for young people who are poor and abandoned, who are dropouts, alienated, emarginated and at great risk, by teaching them a trade,

equipping them with skills that will provide them a good job, thus giving them the possibility of a secure and bright future.

0      1      2      3      4

20. I believe that, as a Salesian youth minister, I must accept and practice the educational philosophy of Don Bosco (the Preventive System) in my ministry with youth.

0      1      2      3      4

21. I have a clear understanding of the educational philosophy of Don Bosco and appreciate its significance and effectiveness.

0      1      2      3      4

22. I am aware of my gifts, talents, and abilities in ministering to youth.

0      1      2      3      4

23. I am able to be open and authentic in my life and relationships.

0      1      2      3      4

24. I understand the dimensions of total youth ministry (ministry to, with, by and for youth)

0      1      2      3      4

25. I understand the importance and significance of the sacraments in the spiritual growth of the young.

0      1      2      3      4

26. I understand how to lead creative and relevant prayer and worship for young people, such as liturgy, reconciliation services, animate prayer groups and conduct meaningful youth retreats.

0      1      2      3      4

27. I am aware of the current theological reflection on morality and contemporary moral problems and their implications in youth ministry.

0      1      2      3      4

28. I understand youth spirituality and I possess adequate skills for offering spiritual guidance to young people.

0 1 2 3 4

29. I understand that a spirit of joy, optimism and simplicity pervades youth spirituality and all religious celebrations for young people, as visualized by Don Bosco.

0 1 2 3 4

30. I know how to plan and organize youth programmes such as field trips, scout activities, picnics, camps, sports activities, social service and social action.

0 1 2 3 4

31. I am able to formulate a vision and describe the purpose, goals and framework for Youth Ministry in the multi- religious, multi-caste and multi-communal setting in which I have to work.

0 1 2 3 4

32. I understand adolescent development in the following areas:

a. emotional 0 1 2 3 4

b. physical 0 1 2 3 4

c. sociological {peers, trends, culture} 0 1 2 3 4

d. spiritual 0 1 2 3 4

e. moral 0 1 2 3 4

33. I recognize the need for our youth to participate in social service activities.

0 1 2 3 4

34. I recognize the need for our young people to get involved in the struggle for justice and peace through social action.

0 1 2 3 4

35. I understand significant role I can have in the religious education and formation of youth.

0 1 2 3 4

36. I understand the value of the multi-religious and communal dimensions of youth ministry in our context.

0      1      2      3      4

37. I understand the value and importance of outreach ministry to alienated youth, marginalized youth and youth "at risk".

0      1      2      3      4

38. I understand the importance of knowing the specific problems, needs, expectations and aspirations of the young people in the place I work, so that I can make my ministry contextual and relevant.

0      1      2      3      4

**Fill in competencies not listed:**

38.

0      1      2      3      4

39.

0      1      2      3      4

40.

0      1      2      3      4

On a scale of 1 to 10, rate yourself on your comfort and ease in being around young people and your competence in ministering to them by circling one of the numbers.

1      2      3      4      5      6      7      8      9      10

Weak

Strong

## **YOUTH PASTORAL DOCUMENTS USEFUL FOR THE VARIOUS STAGES OF FORMATION**

Novitiate: Salesian Youth Pastoral Work- prepared in Manila.

Post Novitiate: **Education and Culture:**

Youth Pastoral Document No. 5 Resource Material and Guidelines for an Educational and Pastoral Plan in SALESIAN ORATORIES AND YOUTH CENTRES.

Youth Pastoral Document No. 6 Resource Material and Guidelines for an Educational and Pastoral Plan in SALESIAN SCHOOLS.

Youth Pastoral Document No. 14: EDUCATING THE DON BOSCO WAY. A guide for Teachers of Don Bosco Schools in India.

EDUCATIVE COMMUNITY - Fr. Juan E. Vecchi.

Practical Training: **Group Experience:**

Youth Pastoral Document No 9: THE SALESIAN PLAN FOR GROUP ACTIVITY.

Youth Pastoral Document No 12: THE SALESIAN ANIMATOR in Youth Group.

Theologate: **Evangelization and Catechesis; Vocation**

**Orientation:**

Youth Pastoral Document No 1: THE PASTORAL ANIMATION of the Province.

Youth Pastoral Document No. 4: Resource Material and Guidelines for an Educational and Pastoral Plan in SALESIAN PARISHES.

Youth Pastoral Document No. 7: Outlines for Provincial VOCATION PLAN.

Youth Pastoral Document No.10: THE SALESIAN COMMUNITY AND ITS MILIEU.

Youth Pastoral Document No 13: THE SALESIAN EDUCATIONAL AND PASTORAL PLAN FOR INDIA