

# THE NATIONAL YOUNG ADULT MINISTRY SUMMIT

## BREAKOUT ROUND B: ACCOMPANY AND FORM COMMUNITY

Wednesday, May 16 | 3:00 – 4:15 PM

**SESSION FRAMEWORK:** See. Judge. Act.

“There are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: look, judge, act.”

Pope St. John XXIII, Mater et Magister, 236

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*These notes reflect the experiences and views of the National Young Adult Ministry Summit participants. Their inclusion should not be understood as an endorsement from the USCCB.*

# MOMENTS OF YOUNG ADULT TRANSITION

**Facilitator:** KEVIN BOHLI

*Executive Director, Office of Youth, Campus, and Young Adult Ministry |  
Diocese of Arlington*

## SEE

1. There are four major possible transitions in the early years of young adulthood
  - a. The transition from high school to a traditional four-year college.
  - b. The transition from high school to the working world.
  - c. The transition from high school to a community college.
  - d. The transition from college into the working world.
2. The Church tends to lose the most followers during those periods of transition in a person's life unless the handoff is done well and with intention. This is part of the reason why there is such a huge drop-off in participation by young people after their confirmation.

## JUDGE

1. Ministers often operate within silos, focusing on their audience and then not working well with the people in the other silos. How can we break down these silos?
2. The process of evangelization cannot be ignored: Win → Build → Send.
  - a. Many young people have been built and built and built for their entire lives, but never "won" for Christ.
3. Need to reach people when they are young
  - a. According to the National Study on Youth and Religion, for every adult that a teen knows by name at their parish as a teenager, they are several percentage points more likely to stay active as a young adult.
4. Need to focus on reaching parents.
  - a. Dr. Christian Smith says it is almost impossible to get a young person to go further in their faith life than their parents were willing to go themselves.
5. How do we reach the majority of young adults who are not interested in the typical parish young adult style programming?
6. Campus ministries have just the first week of the college career of a young adult to get them into a pattern of being involved in their faith.

## ACT

1. Prepare teens to enter environments that may not be supportive of their faith.
  - a. Host a pre-college retreat.
  - b. Prepare teens for the possibility of increased hostility by secular universities to faith groups.
  - c. Train others to do small groups in other communities (trades, workplace, etc.).

2. Connect teens in youth ministry and at parishes with their college campus Newman Center or campus ministry office
  - a. Newman Connections: <http://www.newmanconnection.com/>
  - b. Work with Campus ministries to try and remain in contact with the students who went to that school.
  - c. Invite college campus ministers to parish youth ministry events.
  - d. Ask teens: what are they looking for from campus ministry as they enter college?
  - e. Understanding the difference at 4-year universities (ministry centers) vs. community college (Student led clubs) and what outside groups can do to form them.
  
3. Work with other religious groups or parishes to advocate for creating ministries at community colleges.
  - a. Some parishes take on that responsibility. Some religious communities do as well.
  - b. Need to look at the investment in community college as an investment in your own ministry.
  - c. Remember, not all teens go to college. Many enter the workforce right away or join the military. Find ways to keep them involved in their faith.
  
4. Expand your Theology on Tap topics.
  - a. Teach some more practical life skills or how business, sports, art, recreation, relationships are all entryways into discussing spiritual matters too.
  - b. Show how our faith applies to our everyday lives, and not just Sunday.
  
5. Own the relationship.
  - a. Don't assume that the campus minister at their college will step up and be as effective as you were. Don't assume that their parents will continue to encourage that faith life at home. Most likely, you may be the only person that will be effective at keeping that young person involved in the faith.
  - b. You need to OWN that relationship, remain in contact with them, and continue to help them to make the transition to the next stage in their life.

## RESOURCES

- Kenosis – Theology of the Body based program in high school and college (RUAH Woods)
- Abide Cincinnati

# PASTORAL JUVENIL HISPANA (ADVANCED)

**Facilitator: REV. ALEJANDRO LOPEZ-CARDINALE**

*President | LaRed – National Catholic Network de Pastoral Juvenil Hispana*

## SEE

1. Pastoral Juvenil Hispana is, in many ways, in a very fortunate place right now. There is more space for ministry with young people, increased collaboration at all levels, and more discussions about the role of Pastoral Juvenil Hispana.
  - a. There is great potential for increased collaboration with Anglo youth and young adult ministries, but this should be handled carefully.
  - b. It is important for Pastoral Juvenil Hispana to be open to other cultures and ways to do ministry as it is for others to be open to us. This is an opportunity to more clearly connect Hispanic young people with the wider Church.
2. Pastoral Juvenil Hispana is also evolving with the current generations of Hispanic young people. It can no longer be seen simply as ministry in Spanish or for Spanish-speakers because many of the younger generations do not speak Spanish.
  - a. Pastoral Juvenil Hispana needs to respond to the concerns of the younger generations. Many feel they are without a place of belonging or a home country; they speak both English and Spanish, but they feel like they have to choose; and struggle to adapt to US culture without losing their roots.
3. We need to analyze the current reality of Pastoral Juvenil Hispana in light of the V Encuentro. The call to be missionary disciples sets us in a universal context. How can we help young people to live out that calling in the context of belonging to a universal Church and not a cultural Church?

## JUDGE

1. Formation and Pastoral Juvenil Hispana
  - a. The goal: to guide leaders who will eventually lead others.
  - b. Formation should look beyond the cultural context of Pastoral Juvenil Hispana.
2. What opportunities do we have now with Pastoral Juvenil Hispana?
  - a. The Fifth Encounter (V Encuentro) aims to have 20,000 new leaders emerge from this process. How can we take this opportunity to train these new young Hispanic leaders?
  - b. The capacity of volunteers in the Hispanic community is bigger than it is in other cultural communities. Most of our ministers in Pastoral Juvenil are volunteers.
  - c. To see the potential in young people and help them to believe that they are capable of something big.
3. What are the challenges facing Pastoral Juvenil Hispana?
  - a. Support from clergy and staff at the parish and diocesan level.
  - b. Balancing ministry to Hispanic young people who only speak Spanish or English.

- c. Balancing the needs of different immigrant generations in ministry.
  - d. Difficulty adapting to the changing culture of young people today.
  - e. Finding a home at parishes.
    - i. In many parishes other cultures feel intimidated by the presence of the Pastoral Juvenil Hispana because we arrive in big numbers. They do not know or understand the way we work.
  - f. Financial support.
4. How should we update or implement the guiding documents of Pastoral Juvenil Hispana? National processes or conversations?
- a. The national documents could be updated, perhaps after V Encuentro to reflect any findings or conclusions from that process.
  - b. Those at the local level must be willing to act before national processes conclude, responding to their local reality as best they can. Once national processes conclude, local ministry should still reflect the needs of the people there and any changes discerned properly.
  - c. National organizations could work to provide training and leadership development.
  - d. Celebrate what is already happening. Many good things are coming from these different dialogues.

## **ACT**

1. Take the time to drink a cup of coffee with our young people and listen to and accompany them.
2. Encourage young people to become active in ministry as leaders, not just recipients.
3. Be faithful to the call of missionary discipleship and form others to do the same.
4. Develop a sustainable financial model for Pastoral Juvenil Hispana built on a culture of stewardship. Budgets should include funding for staff training and formation.
5. Continue the V Encuentro process and implement the findings relevant to your area.

# HELPING YOUNG ADULTS DISCERN THEIR VOCATION

**Facilitators: DIANA HANCHARENKO**

*Young Adult Minister | St. Angela Merici Parish, Youngstown, OH*

**SR. PAT DOWLING, CBS**

*Vocation Director | Sisters of Bon Secours*

## SEE

1. Many young adults are leaving the Church. We need to ask: What are we failing to offer them?
2. According to From Service to Sisterhood, a Catholic Volunteer Network study, 37% of former volunteers considered religious life and were discerning religious life during their time of service. How can we reach out and support discerning young adults?

## JUDGE

3. Complications or deterrents in vocational discernment
  - a. Financial problems (e.g. student loans, cost of living, etc.) can keep young adults from pursuing fulltime lay ministry or from entering religious life or the seminary.
  - b. Discerning vocations is messy, but it's not pass or fail.
  - c. There is an expectation that once we discover who God is calling us to be it will be easy, not remembering that there is often discernment within discernment and vocations within vocations.
  - d. Fear of failure in a vocation.
  - e. Need to learn how to handle questions and doubts. Often people step away out of fear when they start to think about what a vocation might demand.
  - f. People often silo parts of their life, but we are integrated human beings.
  - g. We live in a narcissistic society that encourages people to put themselves first. This attitude can make discernment difficult.
  - h. Perpetual discernment. It is important to put a time limit on these questions or risk discerning forever.
4. Important to recognize the difference between: "What is God calling me to be?" and "What am I called to do?"
5. Need to define our terms when discussing discernment.
  - a. People hear "vocation" or "discernment" and they only think of ordained ministry and consecrated life.
  - b. "Christian life decision-making skills" is another way to frame discernment.

## ACT

1. Offer discernment retreats, perhaps incorporating Ignatian spirituality, that focus on different life questions. One retreat may focus on daily discernment, while another retreat focuses on the state-of-life question for those discerning priesthood or religious life.

2. Develop a culture of mentorship and accompaniment in the Church
  - a. Include sponsor couples in marriage prep.
  - b. Encourage spiritual direction for high school students. One school has found this helps teens make better decisions in all parts of their lives.
  - c. Teach people to pray. Priests, or other spiritual teachers, can encourage people to develop a deeper relationship with Christ and give them tools to build that friendship.
  - d. Have discerning individuals shadow priests and sisters for a day or two so they can see what that life looks like, like “take your child to work” day.
  - e. Encourage well-formed adults to support and mentor young adults in their lives. The task of mentorship and accompaniment cannot be left only to priests and religious men and women.
  - f. Clearly articulate what mentoring and accompanying means.
  
3. Ask young adults the right questions
  - a. Change the question from “What do you want to be when you grow up?” to “What is God calling you to be?”
    - i. Often people slide into asking “What do I want to do?” even if they say they want to do what God wants them to do.
  - b. Start the process of discernment with faith formation. Ask “Who is God, what's your relationship like?” before moving into other areas.
  - c. Ignatian principle and foundation: Do I believe that I was created out of love, for a specific reason to give glory to God and thus to save my soul? Because I will only choose what will give glory to God.
  - d. Cardinal Newman: Do I believe that I am called to do something that no one else can do? This resonates with people.
  
4. Create a culture of discernment
  - a. Run activities that encourage discernment: Adoration, spiritual direction, pilgrimages, small groups, etc.
  - b. Recommended resource: *A Handbook for Spiritual Directors* by Fr. Tim Gallagher
  - c. Ask: How do we give prospective applicants tools for discernment and then resources to take into their experience and beyond?

# MINISTRY WITH ENGAGED AND MARRIED COUPLES

**Facilitator: JASON COITO**

*Coordinator of Young Adult Ministry | Archdiocese of Los Angeles*

## SEE

1. Current questions
  - a. Engaged couples want more support and preparation before the wedding, and newlyweds want support after they marry.
  - b. How do we best reach young adults who are not attending Mass regularly, but do return to the Church when they are ready to marry?
  - c. How to minister to young adults who are discerning marriage but are not yet engaged?
  - d. There is a disconnect between what engaged couples perceive marriage to be and what marriage is.
  
2. Marriage Preparation
  - a. In the 70's and 80's marriage prep was touchy-feely, but shifted to a focus on stronger catechesis in the 90's and early 2000's. The focus on catechesis is no longer working, as young adults today are looking for accompaniment and relationship in their marriage prep (e.g. mentor couples who walk with engaged couples before and after the wedding).
  - b. Marriage prep does not naturally flow into the life of the parish, as it generally happens individually with the priest.
    - i. For couples not already active in their parish, marriage prep often does not get them to begin practicing their faith after the wedding.
  - c. Many marriage prep instructors give the talks as though every couple in the class is already on the same page as they are about the faith, when many have not been catechized properly or are not aligned with church teaching.
    - i. For example, many engaged couples are already cohabitating, do not practice their faith, or may not even know their faith and what the Church teaches on faith or social issues.
  
3. Engaged and married young adults
  - a. Many young adult married couples are still figuring out how to pray together.
    - i. If strong Catholic couples struggle with that, how much more difficult it must be for those who are not as active in their faith?
  - b. *Humanae vitae* symposium said that only 0.1% of Catholic married couples practice natural family planning. These couples need support and resources, and they need to know that they are not alone.
  - c. Would it make more sense to pair the young adult office with the marriage office, rather than pairing the young adult office with the youth ministry office?
  
4. What's currently working?
  - a. One Catholic young adult married couple invites other couples, singles, and local young priests for a monthly dinner at their home.



- b. This allows the singles to experience a glimpse of family life, creates community among Catholic young adult married couples, and makes the priests approachable.

## **JUDGE**

1. How can we become better evangelizers, especially in our outreach to young couples?
2. Forming young couples
  - a. Many young adults did not have a good example from their parents of what a healthy marriage looks like.
  - b. Everyone says “pray” and “turn to God” but no one says how. Many young adults did not grow up with an example of a faith lived out in their family or larger network.
  - c. Teach young couples what the day-to-day life of a vocation to marriage lived well looks like. What does holiness look like for young couples and young families?
3. The importance of community
  - a. More opportunities for married couples to network and realize that they are not the only ones struggling.
  - b. Invite older couples to share their wisdom and guidance with young married couples.

## **ACT**

1. Structure your ministry to encourage relationship building.
2. Invite couples to become active in parish life, and help them assess their gifts so they can find the right way to serve.
3. Create a plan for follow-up with couples after their wedding. They need continued accompaniment during the first years of marriage. Consistent, lifelong accompaniment and faith formation is needed otherwise any efforts will fall short
4. Find ways to support and prepare dating couples who are discerning a call to marriage, to help them better discern the call to marriage generally and the call to marry this *particular* person. This can also provide a way to form them in the faith as well.

# FORMING FRIENDSHIP & COMMUNITY THROUGH SMALL GROUPS

**Facilitator: SARAH KACZMAREK**

*Associate Director Alpha-Catholic | Alpha USA-Catholic*

## SEE

1. What can we learn from other Christian and Catholic groups that have effectively used small groups to disciple and evangelize their people?
2. Alpha is built around small sharing groups after the video sessions and these groups, when led by a well-trained and converted leader, can bear tremendous fruit.
3. “Small groups” can have many different definitions, and range in size and demographic makeup.

## JUDGE

1. Often our parishes are big anonymous organizations and small groups provide a space for people to be known, supported, and loved.
2. Many small groups already exist in most parishes albeit with different missions: choirs, ushers, rosary groups, etc.
3. Challenges:
  - a. Young adult can be very transitory and therefore afraid or unwilling to commit.
  - b. New groups can be awkward especially in the early stages.
  - c. Common mentality of 'it's always been done this way' needs to be overcome.
  - d. No clear way of regrouping when a group isn't working.
  - e. Men tend to need a strong leader, women tend to need time to grow in trust.
  - f. Hard to instill a missionary mindset in small groups.
4. Opportunities:
  - a. Use the flow of the liturgical year (e.g. Lent or Advent) to launch groups.
  - b. Using retreats to either strengthen or launch new groups.
  - c. Have a clearly defined purpose and intention for each group.

## ACT

1. Assess your parish or diocese to see if a new small group vision is needed, or if an already existing group or system can be adapted or improved.
2. Partner with independent Catholic organizations that are experienced in small group ministry. (Alpha, ChristLife, Evangelical Catholic, FOCUS, i.d.9:16, Christ Renews His Parish, Cursillo, etc.)
3. Work to instill language revolving around being a community on mission together.
4. Encourage small groups to go out in their parish communities and make the local church a place to make friends and build community.

# INTEGRATING YOUNG ADULTS INTO PARISH LIFE

Facilitator: **SEAN ALLEN**

*Director of Young Adult Ministry | Diocese of Fort Wayne-South Bend*

This topic can have two contexts, depending on if you have a diocese or parish perspective:

1. Integrating young adults who come to diocesan events into parishes.
2. Integrating young adults into parish life instead of treating them as a siloed group.

## SEE

1. Young adults and parish life
  - a. Young adults are frequently nomads and they go to whatever parish or priest that they connect with.
  - b. Sacramental life is sometimes the only purpose of a parish if young adults find community elsewhere. Often young adults only register at a parish when they get married.
  - c. If you invite the young people to be part of a parish committee, you must allow them to participate and you must listen to them.
2. Hospitality
  - a. The person who answers the phone at the parish has incredible power to welcome or deter the person on the other end of the line.
3. What are successful ways of integrating young adults?
  - a. Some success with cluster or regional young adult groups. Parishes work together on outreach and ministry, but young adults stay connected to their own parish for sacraments.
  - b. Form leaders for small group communities through bible studies or other formation programs. Then “launch” the small groups at the same time.
  - c. Young adults want to be mentored, so intergenerational programs can be successful especially with young couples and marriage enrichment.
  - d. Schedule young adult programming, and some parish programming, at times that work for young adults.
  - e. If young adults have a peer community, they will generally be more involved in parish life.

## JUDGE

1. Three ways to integrate young adults into parish life that Sean’s parish used:
  - a. **Parish-wide event** like the parish picnic or Habitat for Humanity where young adults participate with others as equal participants.
  - b. **Together but different roles** – young adults take on a particular role, such as serving the meal at a Lenten Soup Supper to give young adults greater purpose for coming and help build community.
  - c. **Hybrid** – Young adults have their own small group within a network of parish small groups.

2. Changes to parish life
  - a. Young adults are going where they are fed most. How can the diocese coach pastors to change to be more responsive to young adults?
  - b. Carefully evaluate the data before implementing any serious changes at the parish level. Some trends with young adults may be common to young adults of any generation, but others may be specific to millennials.
  - c. Young adults feel needed at the parish and will often step up because there is a reason. They are not as motivated to get involved if there is no need.
  - d. Once a community is formed, nominate young adults to parish council, invite them to join the choir or serve as a lector, and encourage them to get involved in other ministries.
  
3. Balance outreach to young adults with the current needs of the parish community
  - a. Ask “How do we get young adults to take more responsibility? How far should a parish go in making accommodations for young adults?”
  - b. Any changes or outreach to young adults should help move young adults to become more involved in the life of the parish and the life of the Church. Ministry should be an invitation to grow and change.

## **ACT**

1. Share data and resources with pastors when counseling them on young adult involvement at the parish.
  
2. Ask your bishop to encourage pastors to reach out to young adults and find ways to offer formation and training on young adult ministry to parish staffs.
  
3. Reach out to parish councils and leadership teams to encourage them to think about the young adults in their community.
  - a. What if every parish leadership group asked the question: “...And what about the young adults?” It would be a start to get the entire parish talking.
  
4. Getting young adults integrated into parish life should start with short-term commitments.

## **KEY TAKEAWAYS**

1. Young adults should be told, “We (the Church) are incomplete without you.”
2. Every aspect of the parish should take young adults into account when planning.
3. Moving young adults from accommodation to ownership at the parish level.
4. Balance the needs of different groups – encourage young adults to adapt to the parish rather than changing the entire parish for them.

# MINISTRIES OF COLLABORATION: DIOCESAN LEADERS WORKING WITH PARISH LEADERS AND VOLUNTEERS

**Facilitator: FR. FRANK DONIO, SAC**  
*Director | Catholic Apostolate Center*

*This breakout session utilized the USCCB document, “Living as Missionary Disciples.” This resource, and other related articles, can be found on [the USCCB website](#).*

## SEE

1. What are the current difficulties with parish-diocesan collaboration?
  - a. Communication problems between diocesan offices and parishes
    - i. Channels of communication need to remain open so programs at both levels can be effective.
    - ii. Good communication will also keep both parishes and diocesan offices aware of local resources, or the right place to refer individuals or families looking for specific programs.
  - b. Often there is not a clear delineation of who is responsible for different ministries and events. Parishes and dioceses should be clear about what they can offer or do on their own, and what they need from the other group.
  - c. Good collaboration requires a wider understanding of local Church community as something that exists beyond the parish property.
  - d. Need to keep the parish as the end goal – diocesan events should encourage people to invest more in their parish, and diocesan staffs should communicate with parishes to determine the best ways to do this.
  - e. If things move slowly at the parish or diocese, often individual groups will start on their own independent of the church structure.
  - f. Good collaboration reflects good following of the bishop and other diocesan leaders.
  
2. What are the current concerns with young adult ministry?
  - a. Young adults are often treated more like youth than adults at the parish level.
  - b. Difficulty integrating young adult ministry into the larger life of the parish. Young adults are often siloed into their own Masses and activities by other parishioners or choose to build their ministry this way.
  - c. Young adult ministry tends to be event focused, rather than community or spiritually focused.
  - d. Young adults are often very busy, so there is a difficulty in getting them to commit to parish activities and other faith commitments.

## JUDGE

1. There is no single perfect model of ministry, and assuming there is can lead to a closed mind to new approaches and events.
  
2. What are the needs that need to be addressed? How do we address them?
  - a. Formation can seem too basic, but it is necessary.

- b. We need to move people to encounter Christ and the people around them. This is the beginning of accompaniment along the journey.
    - i. Model this encounter and accompany style of ministry with leaders, to encourage them to do the same.
    - ii. This will also help build trust with leaders and others in the Church.
  - c. Consistency in ministry and events.
  - d. Collaboration in terms of communication, local events, and shared goals for the faithful of a diocese.
3. What questions should we ask when planning for ministry?
- a. How will this keep people engaged in the faith? What can we do to encourage continued participation and involvement in their parish?
  - b. What formation is needed to encourage people to live as Missionary Disciples?
  - c. What does it mean to go out? How are we challenging our people to go out?
  - d. How can we get our people to prioritize the faith in terms of time and resources? Are we truly inviting them to encounter Christ through his Church?

## **ACT**

1. Empower parishes to engage young adults, and then work with the diocese invite and form the young adults to lead their peers in ministry. If needed, educate the parish on best practices and help them form their ministry plan.
2. Follow the model of: encounter, accompany, community, send. Jumping ahead can leave our people without the necessary formation and relationship with Christ to engage in good ministry with their family and friends. Take time to examine your own ministry framework and adjust it to encourage lifelong formation and commitment.
3. Partner with organizations that are mission focused.
  - a. Catholic Apostolate Center – Apostles on Mission program
  - b. Offer retreats and encounters to facilitate a relationship with Christ.
4. Revisit your ministry team set-up. Is there staff support for young adult ministry? Are the resources available to better support young adult ministers?
5. Develop a good, collaborative relationship with other parishes and the diocese.

# CATECHESIS AND FORMATION FOR YOUNG ADULTS

**Facilitator: FR. RAFAEL CAPO**

*Executive Director | SEPI – Southeast Pastoral Institute*

## SEE

1. The current generation of young adults was raised by a generation that was not given substantial faith formation. Our task now is to respond to the hunger for education and formation that many young adults have.
2. We need to reform our use of "mission" to be more local in nature, realizing that in the realm of catechesis, often the mission field is one's own intellect or prayer life, not the lives of those overseas.
  - a. Pope Francis has pulled the notion of missionary discipleship from Vatican II and other sources of tradition in a way that's both radically new and wholly traditional. We need to develop new programs of formation or revisit current ones to match this vision.
  - b. Missionary discipleship in catechesis and formation also means fighting the impulse toward activity without proper contemplation.
  - c. Five steps for discipleship: Encounter, Conversion, Communion, Discipleship (formation and accompaniment), Mission

## JUDGE

1. Challenges:
  - a. Commitment from young adults.
  - b. Resources to run the ministry.
  - c. What is needed? How do we determine what content to provide?
  - d. Giving proper ongoing formation and the accompaniment people need as individuals often requires more time and staff power than is available.
2. Opportunities:
  - a. Accompanying young adults
  - b. The chance for young people to minister to young people.
  - c. The flexibility to start anywhere as far as topics because the areas of interest among young adults are so broad, and young adults want to be challenged.
  - d. Use of technology in dispensing information to reach wider audiences.

## ACT

1. Connect people doing young adult ministry with each other. Networks of people on a local, regional, diocesan, and national level can help improve ministry.
2. Don't reinvent the wheel – know what the Church offers as far as resources and follow the examples of successful tried-and-true ministries.
3. Teach people to be lifelong disciples and provide resources on how to continue formation independently.
4. Be consistent in the vision for our ministry and how we model and market our programs and events in line with that vision.

# DIOCESAN STRATEGIES FOR CAMPUS MINISTRY AT UNIVERSITIES AND COMMUNITY COLLEGES

**Facilitator: BARBARA McCRABB**

*Assistant Director for Higher Education, Secretariat for Catholic Education |  
United States Conference of Catholic Bishops*

## SEE

1. What are the types of higher education in your area?
  - a. Community colleges
  - b. Commuter schools
  - c. Traditional 4-year universities
  
2. What to consider before beginning ministry
  - a. Know the people on campus - what is their demographic? family? with children?
  - b. What is the culture of the school? What are the big issues and how should we respond to moral issues on campus?
  - c. What is the already existing presence and points of engagement to connect with and direct people to?
  - d. What is the lived reality of the students? Where do we go from there?
  
3. How can diocesan leaders support campus ministers?
  - a. Diocesan leaders often cannot be on campus enough to start or run a ministry.
  - b. Newman Connection - utilize this resource to connect people with the already existing groups.
  
4. What does ministry look like at commuter schools and community colleges?
  - a. Not much institutional support or physical support for ministry.
  - b. Diversity of students, including nontraditional students, can make ministry tricky but also provide space for intergenerational faith communities.
  - c. Teach students how to mentor other students on campus.
  - d. Are their ways to offer virtual small group opportunities?
  - e. Connect with faculty and staff to find the best way to integrate into campus life.
  
5. Blended ministry with community colleges
  - a. Connect local parishes and young adult ministries with students on campus to utilize already existing resources and networks.
  - b. 48% of first year Hispanic students are in community colleges. How do we connect Hispanic ministry to community colleges?
  - c. Hold a blended campus leadership training to bring the many ministries together and get them on the same page.

## JUDGE

1. Best Practices
  - a. Hold a series of talks that connects the school's academic programs with success in life. Invite faculty or alumni to be speakers.



- b. Build a strong relationship with the college and the faculty.
- c. Participate in the Student Activities Fair to meet students and connect them with area resources.
- d. Have weekly meals with students on or around campus.
- e. Partner with Catholic Relief Services to promote Catholic identity on campus and use their resources for ministry.
- f. Hold a Mission Orientation each year with students and faculty that focuses on the theme for ministry that year. Incorporate Catholic social teaching and different models of prayer and spirituality.
- g. Find a balance between student leaders and staff or missionary teams on campus.
- h. Utilize [Empowered by the Spirit](#), a resource from the USCCB.

## **ACT**

1. Develop a strategy to connect parishes and students.
2. Train campus minister to be connect with parishes in the area.
3. Encourage campus ministers to go to spiritual direction and receive ongoing formation.

# BUILDING A CULTURE OF MENTORSHIP WITH YOUNG ADULTS

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## SEE

1. By 2020, those born 1990 and later will make up more than 28% of the work force.
  - a. They are coming in with a whole new set of expectations in the workplace.
  - b. The expectations will bleed into all other parts of their lives.
  - c. There is an unprecedented pace that young people are having to deal with now, i.e. dealing with a lot of information. The Church needs to be there, to accompany them in this process.
  - d. Workforce needs to shift dramatically to meet this need
    - i. Why is this important to the Church? We also need to make this shift.
2. What young people are asking for in the workplace?
  - a. Get up to speed quicker.
  - b. Onboarding times are increasing, there's a lot more involved.
  - c. Turn training heavily into employee self-building.
  - d. Individual plans, teaching, mentoring and coaching — they are asking for more feedback.
  - e. The workforce of the past was directed and facilitated. The current workforce, moving forward, are looking for self-directed, collaborative, ongoing, open-ended ('make your own path') and multiple sources (different mediums, different channels).
3. Millennials are not lazy, needy, etc. Research shows they want leaders who take them seriously, to set them up for success in the real world. They have a desire to be challenged.
4. What is mentorship?
  - a. A mentor does what the person coming to them is seeking help with. Mentorship has an end goal in mind and includes holistic personal development.
    - i. Mentorship is an element of spiritual direction. There is an element of spiritual accompaniment.
    - ii. Getting to know oneself better, know the problems in and out of the workplace.
  - b. The number of people involved in mentorship can vary.
    - i. One-on-one relationships are common.
    - ii. Some research has shown that young people are more likely to enter a mentor program if it starts out as a small group.
  - c. The culture of the parish requires transformation so that those in the Church seek to be mentors.

- d. Expectations of mentorship:
  - i. There should be universal expectations in the mentor relationship.
  - ii. Mentorship requires both parties to commit to a length of time. Mentors set the expectations (in the relationship) that the mentee will eventually be a mentor themselves.
  - iii. It is important for the mentor to understand what the expectations of the young person are as they come into the mentorship.
  - iv. Mentorship requires structure.
  - v. Frequency of meeting mentors: Monthly or weekly

## **JUDGE**

### **1. Opportunities**

- a. Young Catholic Professionals has an executive mentorship program. There is a program with local Catholic executives who have an interest in forming the next generation.
- b. How do you find these mentors?
  - i. Parish-based programs to invite more established adults to use their gifts to mentor the young adults in the parish.
  - ii. Teachers have been mentors from the very beginning.
  - iii. Intentionally include mentors in sacramental prep and provide clear expectations for both parties – mentor couples for marriage prep, mentors for Confirmation students, etc.

### **2. Challenges**

- a. Often young people think they need a mentor in their exact field but mentors from the broader industry or a related area can still be effective.
- b. Time commitment
- c. Finding the right mentors can be labor intensive. Doing this on a larger scale can be even more difficult.
- d. More effective to ask one to be a mentor for you or for the mentor to ask the young person? One isn't necessarily better than the other.

## **ACT**

1. Formational responsibility lies with us to train mentors if it is not organically there.

## **KEY TAKEAWAYS**

1. There is an unprecedented pace of life that young people have to deal with today. We need to be there, accompany them in this process and spiritually as well. Young people need to be given ongoing guidance and formation.
2. Define mentorship: It is generally a one-on-one relationship between one who does what the person is coming to them to seek (whether that is spiritual, professional etc.), agreed upon relationship with a telos (an end in mind).
3. Shift to a culture of mentorship: The necessity of a culture of mentorship and discipleship. Less of a necessity of the structure but building a framework.

## RESOURCES

- *The Great Generational Shift*,  
[http://rainmakerthinking.com/assets/uploads/2016/06/Gen-Shift-White-Paper-2016\\_June.2016.pdf](http://rainmakerthinking.com/assets/uploads/2016/06/Gen-Shift-White-Paper-2016_June.2016.pdf)
- Forming mentors:
  - Take spiritual direction and expand out the formation for this director training
  - Growing *Young*, <https://churchesgrowingyoung.com/>
  - *Sticky Faith*, Fuller Youth Institute, <https://fulleryouthinstitute.org/stickyfaith>
- Habiger Leadership Institute, *True Leadership*,  
<https://www.stthomas.edu/media/catholicstudies/center/ryan/publications/publicationpdfs/trueleadership/TrueLeadershipFinal.pdf>