

SECTION I

Foundations for Youth Ministry

The challenge of discipleship—of following Jesus—is at the heart of the Church’s mission. All ministry with adolescents must be directed toward presenting young people with the Good News of Jesus Christ and inviting and challenging them to become his disciples....If we are to succeed, we must offer young people a spiritually challenging and world-shaping vision that meets their hunger for the chance to participate in a worthy adventure.

United States Catholic Conference of Bishops,
Renewing the Vision: A Framework for Catholic Youth Ministry, p. 10

A Vision for Comprehensive Youth Ministry

Thomas East

Editor's Note

This chapter explores the vision of Catholic Youth Ministry through the lens of our essential identity as Church. Christ's presence in the Eucharist gathers us and sends us out to respond to and include young people as we continue our mission. *Renewing the Vision: A Framework for Catholic Youth Ministry* guides this ministry and directs us to be goal-centered, comprehensive, and intentional as we strive to respond to and include youth in our communities.

As Jesus with the disciples of Emmaus, so the Church must become today the traveling companion of young people.

POPE JOHN PAUL II,
WORLD YOUTH DAY 1995,
IN *RENEWING THE VISION: A FRAMEWORK
FOR CATHOLIC YOUTH MINISTRY*¹

As a Church, we are asked to travel with today's young people. The process of youth ministry is described within the Gospel story of Jesus walking with the disciples on the road to Emmaus. We meet youth in the midst of their questions. We walk with them and present the fullness of the faith. We stay with them. Together, we break bread and experience Jesus in our midst. Transformed by his presence, we walk with youth as they journey to the upper room and spread the message of their experience of the risen Christ.

To be Church with young people means that we help youth to fully participate in the community that is gathered in

Christ's name. We evangelize youth and share the Good News with them in the context of their life and relationships. We catechize youth and help them grow in active faith. We include youth in worship and sacraments. We empower youth to minister to others and to witness to their faith.



The Church as Sacrament

The *Catechism of the Catholic Church* offers several images of Church that help explain the task of youth ministry. One of these images describes the Church as the sacrament of Christ's presence in the world. (See #770–776.) William Shannon explains that “a sacrament is a visible sign of God's presence and action in the world. Christ, because he is precisely that, is the Great Sacrament. The Church is the visible post-Resurrection sign (sacrament) of Christ's presence among his people, leading them to holiness of life and toward the fullness of the Kingdom.”²

Simply put, the Church is a sacrament because it makes Christ present in our world. Through what we believe and how we live as Catholics, we reveal that Christ is present in us and the Church, and Christ acts through us to bring his Good News to the world. Christ works through us, his followers, to continue his mission in the world today.

The *Catechism of the Catholic Church* describes this image of Church as sacrament in this way: “Christ himself is the mystery of salvation: ‘For there is no other mystery of God, except Christ.’ The saving work of Christ's holy and sanctifying humanity is the sacrament of salvation, which is revealed and active in the Church's sacrament. The Seven Sacraments are the signs and instruments by which the Holy Spirit spreads the grace of Christ the Head throughout the Church, which is his Body. The Church, then, both contains and communicates the invisible grace she signifies. It is in this analogical sense, that the Church is called a sacrament.”³

The following diagram helps to explain sacrament.⁴ God sent Jesus into the world. Jesus encircled a people in love, called Church. Jesus' love, challenge, and



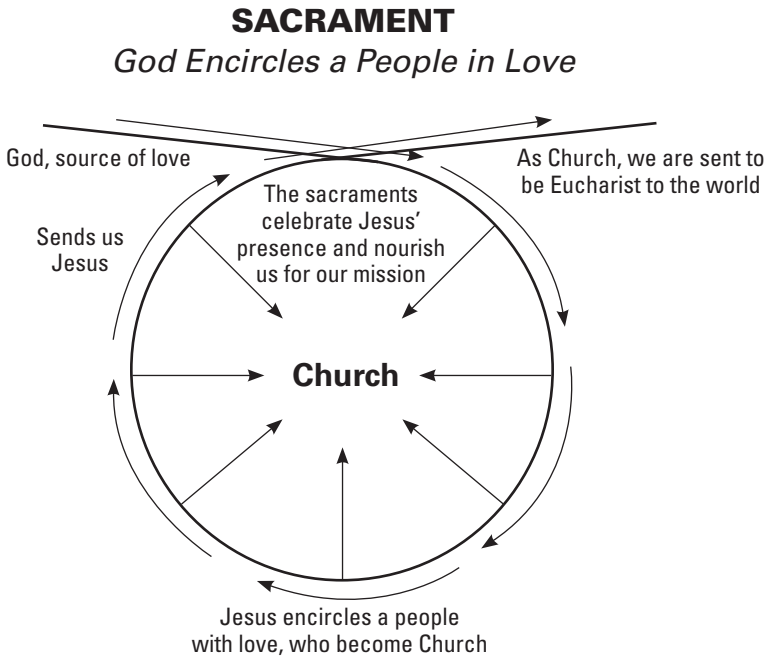
Making the Connection

Renewing the Vision

describes youth ministry as a response to youth's needs and the inclusion of their gifts.

- *In your experience of youth, what are their needs?*
- *What gifts could young people bring to your community?*

presence transformed lives and drew them to his teachings and to the community gathered in his name. Jesus instructed the community to rely upon the Holy Spirit and to celebrate his presence. He charged them to go and make disciples. (See Matthew 28:19–20.) He told them to go and be his hands and feet and word of love.



In this diagram, Jesus gathers a people as Church and sends them in mission to continue his saving work. Within the circle, the Church celebrates Jesus' presence through the seven sacraments. These sacraments are intended to strengthen the community gathered in Christ's name and nourish it for the mission of spreading Christ's Word, healing, and transforming love.

Our communion with Christ compels us to go to others and share his love. In *God Is Love*, the encyclical letter of Pope Benedict XVI, we are reminded that the sacrament of Eucharist radically joins us to all whom Christ calls to himself:

Union with Christ is also union with all those to whom he gives himself.
I cannot possess Christ just for myself; I can belong to him only in union

with all those who have become, or who will become, his own. Communion draws me out of myself toward him, and thus also toward unity with all Christians.⁵

The implications of this image for youth ministry are rich. First, one must reach out to young people and help them to be drawn to community, to Eucharist, and to the sacraments. One must love young people in Christ's name and share the Good News of the Gospel message with them. The Good News that Jesus shared was practical and transforming. For those who hunger, it is food. For those who are lonely, it is love and friendship. For those who are hurting, it is healing and forgiveness. One must share this kind of practical and transforming ministry to youth through simple presence and through a variety of ministry programs and strategies.

Once youth are part of a community, surround them with love and care and help them to celebrate the sacraments that strengthen everyone for mission. Encourage youth to participate in the life of the community and to join in full participation in the liturgical and service life of the parish. Send youth out to witness to their faith with their families, their peers, and people of all ages throughout the community. Empower youth as Christian leaders and involve youth in serving those most in need in the community. Encourage youth to become advocates for the poor and marginalized and to witness by their lives and lifestyle the life of a disciple. This is what it means to be sent out as sacrament.

Two distinct elements of this understanding of sacrament are (1) staying connected to God as the source and (2) being sent out into the world. To become Christ's love incarnate for adolescents, be sure that we are connected to God as the source of our love. Through prayer, participation in the sacraments, and authentic participation in the community, we remain rooted in God's love. When we lose our connection with God, we become like a lake that has lost its source of life. The lake dries up and everything within it dies. As leaders in youth ministry, we must attend to our own spiritual formation and prayer life to be nourished for our ministry with youth. To be faithful, we must also be attentive to our mission out in the wider community. There are Seven Sacraments designed to strengthen and nourish the community, but the Church itself is called to be the sacrament of Christ's presence for the world. As a community gathered in Christ's name, we are a sign of God's love in our neighborhood and our world. To be authentic as Church, we must reach out and be present in the lives of those who need God's love and healing

touch. We must be sent out into the world. Otherwise, we could become like a lake that has no outlets, which dies because there is no release for the water. The lake becomes stagnant, as can our church. We could be selfishly hoarding the love of God rather than responding to our call to share. Youth ministry describes this process: we love youth in Jesus' name, and we send them out to walk with us and be witnesses and disciples.

A clear implication of this image is our call to minister to youth who are in a variety of situations and starting points. Some youth are right in the middle of the circle; they are involved and experiencing ministry in the community. Some youth are also sharing their faith and sharing their time and talents in service and ministry. Some youth are far from the community. They have not experienced the love and care; they have not been included and evangelized. Other youth are right on the line, trying to decide if they belong. Youth ministry is for all of these youth, not just the ones who attend programs. We have a clear call to reach out to those who furthest away from the love and care of the parish community.



Renewing the Vision

Comprehensive youth ministry describes a way for parishes and communities to minister to youth by reaching out to them, inviting them into the circle of community, and sending them out to share their gifts. This pattern of responding to needs and involving young people's gifts is at the heart of the vision statement for Catholic youth ministry. In 1997, the United States Conference of Catholic Bishops published a pastoral plan for youth ministry: *Renewing the Vision: A Framework for Catholic Youth Ministry*. In this plan they describe a ministry that empowers youth as disciples, promotes the full participation of youth in the community, and provides for the personal and spiritual growth of young people. The bishops wrote this document to provide direction for the continued development of effective ministry with young people, recognizing the tremendous growth of youth ministry in previous decades. This document affirmed the 1976 document, *A Vision for Youth Ministry*, and called communities to address current challenges and make youth ministry a central concern.⁶

Renewing the Vision expands our vision for ministry with youth in several important ways. First, this vision for ministry involves the whole community and calls parishes, schools, and dioceses to help youth to take their place as active members of the community. Youth ministry flows from the gifts, resources, and

charisms of a local community. Communities will find different ways to organize ministry, which is why *Renewing the Vision* is a framework, not a prescriptive plan or outline. A second emphasis of *Renewing the Vision* is the calling of youth to personal discipleship. Communities need to intentionally invite youth, form them in the faith, and empower them for mission. Throughout the document, communities are challenged to trust youth to join with the adult community as disciples.

What is needed today is a Church which knows how to respond to the expectations of young people. Jesus wants to enter into dialogue with them and, through his body which is the Church, to propose the possibility of a choice which will require a commitment of their lives.⁷

To inspire communities to serve and include youth, *Renewing the Vision* provides a practical framework for utilizing the resources of the community and developing youth ministry. This framework has the following dimensions:

- A definition for Catholic youth ministry that focuses upon response to the needs of youth and inclusion of their gifts.
- Three goals for youth ministry that promote the empowerment of youth for discipleship, the full participation of youth in the community, and the personal and spiritual growth of each young person.
- Seven themes for youth ministry that act as continuous threads to guide all ministry efforts with youth. These describe ministry that is developmentally appropriate, family friendly, intergenerational, multicultural, and collaborative—both within the parish and within the wider community.
- Eight components of youth ministry describe how the Church's ministries work together to include, form, and empower youth. These components are: advocacy, catechesis, community life, evangelization, justice and service, leadership development, pastoral care, and prayer and worship.

Definition of Catholic Youth Ministry

The definition for Catholic youth ministry describes our role as leaders and as a community: "Youth ministry is the response of the Christian community to the needs of young people, and the sharing of the unique gifts of youth with the larger community."⁸

When Jesus encountered someone in need, he did not see them only as someone needy. He healed them, fed them, transformed their life, and challenged them to join in healing, feeding, and transforming others for the Kingdom of God. Similarly, this definition calls us to respond to the needs of youth, not because they

are broken or needy, but because of who we are: we are a community gathered in Jesus' name. We love youth and respond to their needs by joining in the healing, pastoral, and teaching mission of Jesus. We see in youth not just their needs but also the incredible gifts they have to share with our community today.

To live out this definition, we need to know young people and become aware of their needs so that we can help our community reach out and respond. We also need to learn the gifts of youth and work to make room for young people throughout the life of our parish by including them in leadership committees, ministries, and opportunities to be involved in service and advocacy. There is a beautiful mutuality described in this relationship between youth and the community. The community has resources to offer young people; youth have gifts that our communities need today. Some of these gifts—such as enthusiasm, creativity, new ideas, and hospitality—are exactly the gifts needed by our communities so that we can become truly vibrant signs of God's love in our community. As the Church strives to be the sacrament of Christ's presence in the world, young disciples join with adults in this witness of love.

Goals

Three goals provide direction for youth ministry. The image of church as sacrament presented in the diagram helps to explain the dimensions of these goals.

Goal 1: To empower young people to live as disciples of Jesus Christ in our world today.⁹ The first goal is to empower youth as disciples. In the image, this goal describes those youth who are in the circle and are ready to be sent out as sacrament for the world. Our ministry sends youth out into the community to witness to their faith and share their gifts in service. Youth are also empowered for ministries and leadership within the community.

To empower young disciples, we begin by presenting the Good News in the context of their life and relationships. We help youth to develop their relationship with Jesus and experience the call to discipleship. As a community, we are challenged to present this call to youth as a “worthy adventure.” Youth are asked to commit themselves totally to Christ. Youth are ready to invest their lives in a cause that captures their imagination. As a community, our task is to present the mission of following the gospel in all of its fullness so that youth can join us with enthusiasm. This goal also includes catechesis so that youth can be equipped for discipleship. Ultimately, youth are invited to explore vocations and discern from the variety of ways that God calls us to live as disciples.

Goal 2: To draw young people to responsible participation in the life, mission, and work of the Catholic faith community.¹⁰ The second goal is about promoting participation in community. In the image of church as sacrament, this goal focuses on drawing youth into the circle and helping them to belong deeply to the communities of which they are an important part.

Youth want to belong and want to be part of a community within which they are accepted, valued, and cherished. Four faith communities are described within this goal: families, parishes (including the youth ministry program), Catholic schools, and other organizations that serve youth. Youth are encouraged to enhance their families with their love and their faith. Parishes are encouraged to welcome youth and to become “youth friendly” by providing practical ways for youth to belong and share their gifts. Catholic schools are resources for youth and their families as youth grow in faith. Parishes, schools, and families are called to work in partnership to be stewards of these resources. Youth serving organizations are noted for their ability to reach youth who may be outside of other church structures.

Goal 3: To foster the total personal and spiritual growth of each young person.¹¹ In the image of church as sacrament, this goal is concerned with helping the youth within the community to experience the love, care, nurture, encouragement, and practical help of the community of faith.

The aim of these efforts is to develop “healthy, competent, caring, and faith-filled Catholic young people.”¹² We seek to help youth experience the growth and develop the strengths that they need to be ready for adulthood as young disciples. To help youth grow, we address their spiritual needs in the context of their everyday life. This includes helping youth to address the obstacles that so many youth face, such as poverty and discrimination. We also help youth to grow in the midst of the conflicting values presented in our media culture and consumer society. Within this goal, we aim to promote healthy adolescent growth, Catholic identity, and Christian discipleship.

Themes

There are seven themes provided in this vision for youth ministry. These themes “... provide a continuous thread that ensures that ministry with adolescents utilizes all available resources and is all-inclusive.”¹³

Developmentally Appropriate Our human development is part of the way God created us. Adolescents journey through an important and dynamic period of

THEMES IN THIS BOOK

The following themes of youth ministry are treated in greater detail in the noted subsequent chapters:

Developmentally Appropriate *Chapter 3: Understanding Youth Today*

Family Friendly *Chapter 7: Connecting with Families of Youth*

Intergenerational *Chapter 8: Connecting with the Parish*

Multicultural *Chapter 4: Ministry with Youth in a Culturally Diverse Church*

Leadership *Chapter 14: Youth Ministry Leadership*

Flexible and Adaptable Programming *Chapter 15: Visioning and Planning for Effective Youth Ministry*

change in their development. To respond to youth from a developmental perspective, we begin by recognizing the growth that has occurred in childhood and the milestones yet to come as adults. Youth ministry recognizes two distinct ministries based upon differing developmental needs. Young adolescent ministry is aimed at youth who are 11/12 to 14/15 years of age. This ministry is also referred to as Junior High Youth Ministry or Middle School Ministry. High school youth ministry is aimed at youth who are 14/15 to 18 years of age. The differences in maturity require different responses, which is why it is important to offer two distinct ministry strategies for these age groups. The developmental perspective also reminds us that it is important to tailor the content and processes of ministry events and strategies to the developmental readiness of the young person. An adolescent's developmental needs will suggest program responses. For instance, knowing that a young adolescent's world is expanding in terms of their relationships provides an opportunity to offer a meeting or retreat day focusing on relationships that are guided by faith. Throughout youth ministry, we must be sure that the activities we use and the content we choose to include are a good match for the young people we are serving.

Family Friendly Youth ministry leaders are challenged to make sure that all ministry efforts are family-friendly. This direction recognizes the Church's long standing belief in the holiness present within families. Families can and do make

a profound difference in shaping the faith lives of their children. Youth ministry should support families in their role of sharing and celebrating faith at home. Parents of adolescents face lots of challenges with little support from society in general. Church can be the place that supports parents by providing good communication, helpful resources, and practical programs of parent education. An important way to be family-friendly is to avoid competing with families for the time and attention of their children by scheduling events in a way that is sensitive to family time. It is about working together and empowering families to share faith.

Intergenerational From studies, we know that youth benefit from intergenerational relationships, and yet most of their lives (school, work, and recreation) are age-segregated. Church is one of the few places where youth experience an intergenerational community intact. Within the parish, there are rich opportunities for involving youth in the intergenerational community as a place to learn the Catholic faith story and to share in leadership. Youth can experience adults as mentors and can provide leadership for children and younger teens. Age-specific programming can sometimes be replaced with intergenerational events that allow for relationship building and celebrations with people of all ages.

Multicultural In the rich cultural context here in the United States, leaders do not need to make the church more multicultural. We do need to recognize the diversity that is in our midst. Begin with the conviction that God is present in the many cultures that comprise our Church and society. Each culture has a piece of the Good News, which is communicated through the traditions, ethos, and cultural norms of that community. When we approach another culture, we “take off our shoes,” recognizing that we are on holy ground—for our God has already been with the people we are encountering. In ministry with youth, leaders have a tremendous opportunity to build upon the openness and appreciation for diversity that is present in this generation in order to promote awareness, skills, and sensitivity towards the many cultures that comprise our community. Ministry in a multicultural church utilizes the rich and profound resources of these cultures to form faith and spread the Good News of Jesus Christ. Being inclusive of diversity also includes the ways that we address the needs of youth in the context of their culture and the ways that we promote appreciation of all cultures throughout the ministry.

Community-Wide Collaboration In youth ministry, some of the ways that we would like to respond to youth’s needs and include their gifts go beyond our

parish community's resources. Effective ministry promotes collaboration with leaders, agencies, and congregations in the wider community as a way to join together in serving youth. Collaboration can include sharing information, co-sponsoring programs, and developing advocacy efforts.

Leadership Youth and adults are called to share in leadership to help make youth ministry happen. It is not just about the programs, events, or strategies of youth ministry. It is also the life of the parish community. The coordinator of youth ministry has an important role in facilitating the gifts of the community on behalf of young people. This leader empowers youth and adults to share gifts in a variety of roles within the ministry. An important aspect of all ministry efforts is cooperation; leaders work to make sure that all parish ministry efforts are connected with each other. This ensures that programs are not in competition with each other and do not exist in isolation.

Flexible and Adaptable Programming Communities are directed to create “flexible and adaptable program structures that address the changing needs and life situations of today’s young people and their families ...”¹⁴ Youth’s lives are often filled with competing commitments and demands on their time. The family schedule for the week is complicated and sometimes overwhelming. Youth ministry can work with youth and families to provide different ways to be involved. These differences can include the timing, schedule, or group size. Some programs can be offered as individualized or family-based approaches. Others can be offered as part of a weekly gathering or on a retreat weekend. Some can be geared to large groups; others can be designed for small groups. The key is to have a variety of ways that youth and their families can be involved.

Components

The components describe specific areas of the mission of the Church that work together to provide ministry with adolescents. “These components provide a framework for the Catholic community to *respond* to the needs of young people and to *involve* young people in sharing their unique gifts with the larger community.”¹⁵ The components describe the ministries of the Church and are not necessarily individual programs or strategies; in fact most youth ministry events include many components working together. Communities are challenged to work toward balance in providing these eight components within their ministry efforts over the course of a season or a year of ministry.

COMPONENTS IN THIS BOOK

The components of youth ministry are each treated with more detail in other chapters of this book. See:

Advocacy Chapter 8: *Connecting with the Parish*

Catechesis Chapter 9: *Catechesis with Youth*

Community Chapter 6: *Building Community with Youth*

Evangelization Chapter 10: *Evangelization of Youth*

Justice and Service Chapter 11: *Justice and Service*

Leadership Development Chapter 14: *Youth Ministry Leadership*

Pastoral Care Chapter 12: *Pastoral Care of Youth*

Prayer and Worship Chapter 13: *Prayer and Worship*

These components are essential within the Church's mission to evangelize and catechize young people.

The most effective catechetical programs for adolescents are integrated into a comprehensive program of pastoral ministry for youth that includes catechesis, community life, evangelization, justice and service, leadership development, pastoral care, and prayer and worship.

UNITED STATES CATHOLIC BISHOPS, *NATIONAL DIRECTORY FOR CATECHESIS*¹⁶

Advocacy The component of advocacy is speaking up for the needs of youth and their families within the parish community and the wider community. This also includes helping youth to speak for themselves and giving them a voice in leadership structures.¹⁷

Catechesis The component of catechesis is the deepening of the faith of young people through teaching and reflection. Catechesis is about faithfully lifting each other up; it is working towards the transformation of our lives.¹⁸

Community Life The component of community life focuses upon building community on a variety of levels: between young people, with their families, and engaging youth in the broader parish community.¹⁹

Evangelization The component of evangelization is proclaiming the Good News and inviting youth into relationship with Jesus Christ through ongoing witness. Evangelization is the energizing core of all that we do in youth ministry and also refers to specific programs of outreach and witness.²⁰

Justice and Service The component of justice and service is engaging young people in helping and serving other people, and understanding the Gospel call to justice through education and reflection.²¹

Leadership Development The component of leadership development is inviting, training, and supporting adults and young people for leadership in youth ministry and the broader parish community.²²

Pastoral Care The component of pastoral care is providing prevention programs for youth and families, caring for those in crisis, and providing guidance during times of decisions and moral choices.²³

Prayer and Worship The component of prayer and worship helps youth to participate in the Liturgy of the Eucharist and the sacramental life of the Church, provides youth with a variety of communal prayer experiences, and helps youth to develop their personal prayer life.²⁴



A Comprehensive Youth Ministry Mindset

This chapter began with an explanation of church as sacrament. In this image, church is the community gathered by God's love and sent into the world as a sign of God's presence. Youth ministry is an expression of church that focuses on adolescents and their families. This image of church as gathered and sent is bigger than a single program or strategy. It is not the actions of an individual leader. It is not about a particular group of young people. It is the description of all of the efforts that serve youth through the life of the parish or community. If you were to picture youth ministry in your parish, where would the picture take place? Is it a particular room or building where youth often meet? Comprehensive youth ministry describes a ministry that takes place in the parish hall and the worship space. It includes the ministry that happens in family homes and in the schools, on the sidewalks and within the gathering places of the community.

...the comprehensive approach is a framework for integration rather than a specific model. The comprehensive approach is not a single program or recipe for ministry. Rather, it provides a way for integrating ministry with

adolescents and their families into the total life and mission of the Church, recognizing that the whole community is responsible for this ministry.²⁵

Settings for Youth Ministry

Many parishes will choose to have a youth community or youth group as an important strategy within the ministry. This community can become a central strategy that serves as a focus for developing broader youth ministry efforts. It is important that we do not mistake this one part of the ministry for the larger picture. Parishes that are effectively living out this renewed vision for youth ministry have a variety of ways for youth and their families to belong. To minister to the diverse needs of youth and include their gifts, we need to take stock of the different means and settings for ministry with youth. Essentially, youth will experience ministry in four settings:

Youth Setting Ministry directed towards youth as individuals and within their peer group. This includes

- Gathering with youth to provide programs of ministry.
- Being present to youth by going where they are and being part of sporting events or concerts.
- Delivering ministry to youth by providing resources, individualized programs, and small group settings for ministry.

Family Setting Ministry to youth that is provided through their families. This includes

- Supporting families in their ministry with youth at home.
- Providing for strategic gatherings or events with families of adolescents.
- Supporting parents of adolescents with resources and programs, and by connecting parents with each other.

Parish Setting Ministry to youth through the life of the parish. This includes

- Involving youth in parish events in a meaningful way.
- Empowering youth to share their gifts in a variety of leadership and ministry roles.
- Aligning the programming of youth ministry to the events of the Church year and parish life.

Wider Community Setting Ministry to youth that utilizes the resources of the wider community. This includes

- Collaborating with the wider community by connecting youth and their families with the resources of neighboring churches and community agencies.
- Connecting with other congregations and civic agencies to advocate on behalf of youth and their families.
- Participating in inter-parish, inter-church, diocesan, and national programs designed for young people.
- Involving youth in service roles within the wider community.



A Church for Young People

To be responsive and inclusive it will take resources, vision, and leadership. To create comprehensive youth ministry, we will need to be a community that is connected to God's love as our source, that allows Christ's love to encircle us. To be faithful as we help build the Kingdom of God, we must feast upon Christ's presence in the Eucharist and the other sacraments. To be a Church with young people is to draw them deeply to the center of this love and empower them to share their gifts as leaders and witnesses in our community and in our world.

This is what is needed: A Church for young people, which will know how to speak to their heart and enkindle, comfort and inspire enthusiasm in it with the joy of the gospel and the strength of the Eucharist; a Church which will know how to invite and to welcome the person who seeks a purpose for which to commit his whole existence; a Church which is not afraid to require much, after having given much; which does not fear asking from young people the effort of a noble and authentic adventure, such as that of the following of the Gospel.

JOHN PAUL II, *WORLD DAY OF PRAYER FOR VOCATIONS*, 1995 ²⁶

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— ENDNOTES —

1. *Renewing the Vision: A Framework for Catholic Youth Ministry* (Washington, DC: United States Conference of Catholic Bishops, 1997), p. 2.
2. Shannon, William H. *Exploring the Catechism of the Catholic Church* (Cincinnati: St. Anthony Messenger Press, 1995), p. 42.

3. *Catechism of the Catholic Church*, paragraph 774. See also paragraphs 770–776.

4. This diagram of Church as sacrament is based on the work of Kenan B. Osborne, OFM. For further explanation, see:

Kenan B. Osborne, OFM, *Sacramental Theology* (New York: Paulist Press, 1988), especially Chapter 6: The Church as the Basic Sacrament.

Kenan B. Osborne, OFM, *Christian Sacraments in a Postmodern World: A Theology for the Third Millennium* (New York: Paulist Press, 1999), Chapter 5: The Church as the Foundational Sacrament.

5. Pope Benedict XVI, *God Is Love*, Vatican translation (Boston: Pauline Books and Media, 2006), p. 19.

6. See RTV, pp. 1-2.

7. Pope John Paul II, “Youth: Sent to Proclaim True Liberation,” World Youth Day 1995, Philippines, as cited in RTV, pp. 1-2.

8. *Vision of Youth Ministry*, 1976, p. 6 as cited in *Renewing the Vision*, p. 1.

9. RTV, p. 9.

10. RTV, p. 11.

11. RTV, p. 15.

12. RTV, p. 15.

13. RTV, p. 20.

14. RTV, p. 25.

15. RTV, p. 26.

16. *National Directory for Catechesis* (Washington, DC: United States Conference of Catholic Bishops, Publication #5-443, 2005), p. 201.

17. See RTV, pp. 26-28.

18. See RTV, pp. 28-34.

19. See RTV, pp. 34-36.

20. See RTV, pp. 36-37.

21. See RTV, pp. 37-40.

22. See RTV, pp. 40-42.

23. See RTV, pp. 42-44.

24. See RTV, pp. 44-47.

25. RTV, p. 19.

26. RTV, p. 10.