

THE NATIONAL YOUNG ADULT MINISTRY SUMMIT

BREAKOUT ROUND A: ENCOUNTER

Wednesday, May 16 | 10:00 – 11:15 AM

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.

PASTORAL JUVENIL FOR BEGINNERS

Facilitator: GABRIELA KARASZEWSKI

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SEE and JUDGE

1. First, Second, and Third Generation: What does it mean?
 - a. Different generations have different needs
 - b. The reality is second generation young adults are the majority and yet we don't see them in Pastoral Juvenil Hispana or English young adult ministry
 - i. 24% of them are already "nones"
 - c. Prejudice exists between the first, second, and third generations.

2. Pastoral Juvenil Hispana and Intercultural Competencies
 - a. Second and third generations don't feel comfortable in the Anglo ministry nor the Pastoral Juvenil Hispana.
 - b. Intercultural competences must be built within Pastoral Juvenil to serve English speaking Latinos, and include others in this ministry if the parish does not have an existing young adult group.
 - c. Ministers should provide information in the language and culture as needed.
 - i. Young adults are sensitive to the second and third generation issues of language.
 - d. There is a shift in what "welcome" means - we need to find the way others will feel welcome.

3. Lack of Communication and Cooperation
 - a. Leaders struggle to cooperate, instead claiming "this is my space" or "this is my ministry."
 - b. No communication among communities to work together, offer resources, or help with needs.

4. Ministerial Leadership and Support
 - a. Most young adult ministers in Pastoral Juvenil are volunteers. There are few professional young adult ministers.
 - b. Need to form the older leaders within the cultural communities to permit the young people to step into leadership.
 - c. Dioceses and parishes that are largely Anglo should take a closer look to ensure that the needs of each cultural community are being met.
 - d. There is often a struggle to get the resources at the parish level – even with simple needs such as reserving a room.
 - e. Leaders should ask: How do we start the dialogue? How can I better serve you? How can we as leaders help support this conversation?

ACT

1. Find the *Gente Puente* (bridge people) that can bridge cultures within the parish community.
 - a. Reach out and start the conversation and introduction. Ask "How can I help?"

2. Start a commission for young adult evangelization made up of representatives from each parish community to help network and find best practices for ministry.
3. Engage in intentionally multi-cultural ministry.
 - a. Host retreats and gatherings in English and Spanish, allowing both communities serve together on the planning team.
 - b. Pray in Spanish. This is a key way to connect with God, and can make people feel at home or in a safe place. Lead prayers at gatherings in Spanish, or invite others to lead prayer in their language.
 - c. Ask “What is the language of welcome? What are some of those words and actions?”
4. Form pastors and ministers for ministry with and within the Hispanic community
 - a. Teach Spanish in seminary.
 - b. Attend programs or seminars that train English speakers to minister to the Hispanic community.
 - c. Gather pastors to discuss the importance of Pastoral Juvenil and the importance of their active presence in the ministry.
 - d. Invite young adults to help lead Pastoral Juvenil or other ministries.
5. Build community
 - a. Engage in relationship building between different Hispanic groups or factions in ministry.
 - b. Networking and collaboration within and between ministries is important - it can be more important than donating money.

KEY TAKEAWAYS

1. Immigration
 - a. Connect legal professionals with immigrants in need.
 - b. Work with men and women religious to provide safe space and a welcome.
 - c. Start a center or team to help new immigrants fully integrate into the parish and help them navigate connecting with parish life.
2. Leadership
 - a. Spend time, energy, and funding on training leaders, then have the opportunity for these leaders to lead in the parish.
3. Financial Resources and Staffing
 - a. Encourage all parish and diocesan employees to learn Spanish.
 - i. It can be very helpful to have many ministries with Spanish-speaking staff members. This can allow for parallel programs in English and Spanish.
 - b. The Hispanic community can quickly gather resources, funds, and people to make things happen. Recognize and use this gift in ministry.
 - c. Ministry to young people needs intentional, dedicated funding, not just the leftovers in a budget.

4. Clergy

- a. Invite seminarians to attend young adult activities as part of their formation.
- b. Include bishops and priests in Pastoral Juvenil, to help build bridges between the Hispanic community and the clergy.
- c. Work with clergy and ministry leaders to find the best way to plan. Hispanic community likes to go on the fly but bishops and priests often prefer strategic plans.

5. Multi-Cultural Ministry

- a. Host a bi-lingual young adult day with prayer, activities, and Mass. The planning team can be made up of young adults from different cultures working together.

6. Movements and New Communities

- a. Hispanic movements seem to be a strong influence which can create a separate parallel church. Work with the leaders of these movements to ensure they become part of the parish community.

SUGGESTED RESOURCES

- Conclusions of the V Encuentro, from the local, diocesan, regional, and national levels
- Building Intercultural Competence for Ministers (USCCB)
- Best Practices for Shared Parishes: So That They May All Be One (USCCB)
- National Study of Catholic Parishes with Hispanic Ministry (Hosffman Ospino, PhD)
- National Catholic Network de Pastoral Juvenil Hispana- La Red
- Instituto Fe y Vida
- South East Pastoral Institute (SEPI)
- St. Mary's University "Hispanic Ministry Training for Young Adults in Colleges"
- STEP/Camino Program Notre Dame
- MACC Mexican American Catholic College in San Antonio has many intercultural competency trainings
- Augustine Institute and Anahuac University offer online training.

REACHING THE PERIPHERIES (Addictions, Divorce, Poverty, Incarceration)

Facilitator: **TIMONE DAVIS**

Assistant Professor | Institute of Pastoral Studies at Loyola University Chicago

SEE

1. Who is on the peripheries in your diocese? Who needs to be reached?
 - a. **Divorced couples and broken homes**, including young adults coming from divorced parents and young adults who are themselves divorced
 - b. **Incarceration**, including incarcerated young adults; gang members; people with drug charges, violence related crimes, or multiple life sentences; people who grew up with drugs and no opportunity; former prisoners who need help to return to society with hope
 - c. **Single people**, including divorced individuals, those who never married, widows and widowers, those whose spouses are incarcerated
 - d. **Single parents**
 - e. **People struggling with addiction**, includes a growing opioid problem among teens and young people
 - f. **Those who identify as “LGBT,”** including same-sex attracted individuals, same-sex couples, and people who identify as “transgender”
 - g. **Immigrants**
 - h. **Migrant community**
 - i. **People in poverty**, including people who are being priced out of the diocese they currently live in, and young adults who struggle with debt
 - j. **Young adults who have strayed from the Church**
 - k. **People struggling with violence in their lives**, specifically domestic violence and abuse
 - l. **Growing suicide rate**
 - m. **People struggling with mental or physical illness**

JUDGE

1. Immigration
 - a. Launched “El Camino” program for discussion with immigrant families (predominantly Spanish-speaking)
 - i. Discovered husbands are typically there for oil jobs and are fluent in English, children go to school and are fluent in English, but the wives often do not know English.
 - ii. Families will wait until Mass begins to enter the church, because they are afraid English speakers will greet them and they will not know how to respond in English.

- iii. Spanish programs during the day are filled with stay at home moms who only speak Spanish.
 - iv. Spanish Mass alone was not enough to nurture the faith of this group.
- b. Walking with Hispanic families who register at the parish helps with their documentation status. This type of personal accompaniment makes a difference in almost every situation.
- c. One area is hosting “Know your rights” presentations at parishes with high immigrant populations about which immigration myths are true and which are not true.
- d. Human trafficking problem is moving from the seedy parts of town into other parts of town.

2. Incarceration

- a. Need a better system to support women in jail and the families affected by those situations, preferably both Spanish and English programs.
 - i. When wives / mothers are incarcerated, the family is destroyed. Kids often end up in foster care or with other family members.
- b. Many of the incarcerated men first got involved in gang life as a way of making money to support their families. Young men are drawn to gang life for “brothers” when they do not have a father figure.

3. Marriage

- a. Many young people whose parents aren’t married can grow struggle with the idea of marrying when they grow up.
- b. For approximately 85% of the baptisms celebrated last year in one diocese, the parents were either not married at all, not married in the church, or single parent families – for both the Hispanic and English communities alike.

4. Singles and Community Life

- a. Unused rectories have reopened for singles to use for intentional community houses with family dinners and prayer several times per week.
 - i. Communities for single women popping up in different areas (these are different from houses of discernment).
- b. Spiritual direction and mentoring can be a big help for young adults.
- c. Community life also fosters a spirit of hospitality to reach out to other people.

5. Drug Use and Addictions

- a. Young adults have more stress, depression, and anxiety than previous generations, as well as more debt. They lack solid relationships, and struggle to meaningfully connect and communicate. These can all be factors that predispose someone to a drug or alcohol problem.
- b. Migrant workers live in camps with poor living conditions, often separated from their families, and develop addictions after arriving.
 - i. Ministries exist for these camps, but once the workers move on the ministry can no longer reach them.

6. Is there a difficulty in reaching or addressing the peripheries? If so, what does that look like?
- a. Politicization
 - i. Everything gets politicized and people get placed in boxes before the issue is addressed or the conversation started. Many young people have adopted an “all or nothing” attitude regarding hot button issues.
 - ii. Constant politicization of theology and the church makes it difficult to navigate opposing messages.
 - iii. Recent presidential election caused people to feel betrayed by their neighbor in the pew.
 - b. Resources and Time
 - i. To find out if someone is struggling with something, you need to first get to know them well before they will open up and be receptive to help. This personalized, individual approach is time consuming and it can be difficult to devote this time because the church often measures success by numbers and statistics.
 - c. Struggles with those not on the peripheries
 - i. Fear of offending or excluding the current “in-crowd” of parishioners when reaching out to the peripheries.
 - ii. Those already going to church might feel nervous and unequipped to walk with those on the peripheries.
 - iii. Some people on the periphery have an image of “a person who goes to church” and they do not feel that they fit that image, so they do not feel welcome in church.

ACT

1. Run ministries with minimal conditions or expectations.
 - a. If the need is Bible study, then focus on the need and run Bible study, give without condition. This is an opportunity to build relationships before inviting people deeper.
2. Balance ministry focus
 - a. Recognize that while Christ came to comfort the afflicted and to afflict the comfortable, both the comfortable and the afflicted need ministry.
 - b. Everyone falls into the “periphery” for different reasons and we cannot fully minister to them until we hear their individual stories. We need to avoid a cookie cutter approach to ministry.
3. Build community
 - a. Encourage parish programs that invite parishioners to share a meal, meet each other and sit together.
 - b. The goal is to develop understanding through encounter, develop programming to encourage a diverse attendance and good conversation.

4. Be aware of the peripheries in our midst
 - a. The peripheries are not just “out there,” they are right in front of us.
 - b. We need to consider the way we speak about “the peripheries.” Someone right in front of you might struggle with that issue and our way of speaking may turn them off to anything else we could say.
5. Address bias in the community. This can be related to age, race, gender, etc.
6. We can talk about Jesus but people will decide whether they can trust us based on how we act, live, and talk about others.
 - a. “You cannot divorce Gospel messaging from Gospel neighboring.”
 - b. If we only focus on the message of the Gospel and the teachings of the Church, ministry turns into “you don’t belong here unless you believe all these things.” Alternatively, if we only neighbor people with no attention to the Gospel message and the Church’s teaching, we get social justice with no end goal.
 - c. There is a huge danger in not evangelizing by your presence, your witness, and through conversation.

CURRENT REALITIES IN UNDERSTANDING AND REACHING YOUNG ADULTS & GEN Z

Facilitators: JONATHAN LEWIS

Executive Director of Evangelization, Young Adult Ministry, and Chaplaincies | Archdiocese of Washington

CHRISTINA DAVIS

Director of Youth & Young Adult Ministries | Diocese of Reno

SEE

1. Current Realities (Christina)

- a. Young adults aren't part of parishes, there aren't many ministries available to them, and there was a lack of support at the diocesan level.
- b. The Synod gave Christina a great opportunity to address the lack of ministries available in her diocese. She collected feedback from over 400 people (Catholics and non-Catholic) and found that many felt unwelcomed in parishes.
- c. Now the diocese is starting to act. The Synod on Young People Faith and Vocational Discernment, V Encuentro and National Dialogue are helping lead this initiative.

2. Current Realities (Jonathan)

- a. The Archdiocese of Washington also had a synod process. They had 1500 participate: 20% parishes participated, 30% of the participants were daily mass goers.
- b. Learned:
 - i. We didn't reach non-Catholics in this survey and did not have broad buy-in from parishes.
 - ii. Young adult Catholics are looking for peer community, personal relationship, and an invitation to leadership.
 - iii. Young adults desire a church that exists out in the peripheries

3. *Going, Going Gone* and *Growing Young*

- a. *Going, Going, Gone*: It was not a single moment that led many to leave the Church, but rather a phasing out over months or years.
 - i. One of the young adults who took part in the research said, "Nobody is asking what the Church needs to do to keep young adults in the first place." Before leaving the Church, she was seeking a relationship.
 - ii. Striking find: 13 is the median age when people leave the Church.
- b. Are there common threads among the research?
 - i. Leadership opportunities, including mentorship, are minimal but once they receive it, young adults want to continue to be formed in the faith and in leadership roles.
 - ii. Young adults have a desire to belong and not be rejected, but parishes are not good at making them feel like members. Most parishes are

isolated organizations that depend on consistent, long-term membership, but young adults are more fluid with their parish attendance.

- iii. Many of the young adults invited to be a part of the survey were grateful the Church wanted to know what happened.

4. Consultation for the Synod and V Encuentro

- a. The Culture Committee went through a different process. They went out to 20 ministry groups to conduct the research. This provided qualitative responses, not quantitative.
- b. Findings:
 - i. A diverse population exists on the margins of the young adult ministries and other ministries.
 - ii. African-Americans shared the struggle of being Catholic and being their ethnic identity, no expression of faith in the parishes.
 - iii. Latinos see differences in the needs of their faith with their culture, but the pull is both ways. It is a struggle to be in both cultures and to feel the pull both ways, i.e. being the first to go to college.
 - iv. Asian-Pacific Islanders move away from the faith of their parents so as to assimilate to a culture which looks more Americanized.
 - v. Native American communities: severe rates of suicides in young adults.
 - vi. How all the cultures relate to vocational discernment is vast.

5. Other current lived realities:

- a. Rural Catholic life
 - i. Fairbanks Diocese: Only have 18 priests for 46 parishes,
 - ii. High rates of suicide, alcoholism, sexual abuse
 - iii. Stuck between cultures: desire to have what exists in urban centers vs. what's present in the villages.
- b. Many young adults have been wounded by the culture: parents are divorced, suffering from loneliness, increase in hook-up culture.
 - i. Disconnect of how these wounds can be brought into the sacraments, i.e. confession. Lack of understanding that the sacraments are there to heal these wounds.
- c. Young adults are spiritually hungry, and will seek fulfillment somewhere.
- d. Those who are in the process of urbanization (rural young adults moving to urban centers) see the church as a place to connect in this transition.
- e. 50% are staying single longer, it's hard to grapple with singlehood.

JUDGE

- 1. Delayed 'adulthood': Physiological adulthood is happening sooner, but adult choices (such as marriage) are happening later.
- 2. What are the practical steps that we can take on healing wounds?
 - a. Focus on mental health helps young adults be more comfortable talking about wounds.

- i. Young adults can see the wounds in their own parents (baby boomers) but their parents aren't willing to grapple with it.
 - ii. What does it mean to give your wounds to God? Young adults need guidance on how to bring their wounds to God.
- b. Build community among young adults. It is important for peers to connect with their peers in these conversations.
- c. Form young adults to lead in parish communities, so they can help connect other young adults to the right people and resources.

ACT

1. Begin every meeting with *lectio divina* or other prayer experiences and invite faith sharing.
2. Work to grow young adult communities at the parish level. Invite priests to be a part of these groups.
3. Educate and train parish staffs on the realities of current young adult life.
 - a. Invite a young adult to tell a story that reflects the realities of their generation.
 - b. Share generational data with parish leaders and pastors.
 - c. Ask parishes to examine how they are currently inviting and including young adults in parish life and how they can improve.
4. Develop a "Get Help" section on diocese website for mental health resources, local organizations, and recommended books.

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- *Mentor Like Jesus*, Regi Campbell

INTERCULTURAL COMPETENCY FOR YOUNG ADULT MINISTERS

Facilitator: DARIUS VILLALOBOS

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Intercultural Competence: A set of cognitive (mindset), affective (heartset), and behavioral (skillset) skills and characteristics that support effective and appropriate interaction in various cultural contexts.

Definition from the [USCCB Intercultural Competencies: Glossary of Terms](#)

SEE

1. Evaluating the current state of intercultural competency
 - a. What is the demographic of the Church today? What cultures and language groups are a part of the local church for you?
 - b. Who are the leaders of the Church (clergy, diocesan employees, parish employees and volunteers, etc.)? What cultures and language groups are represented by leadership in the local church?
 - c. Young adult ministry is often peer-led. How does this impact intercultural competency for this ministry? How can we help them develop competency?
 - d. Why is intercultural competency needed?
2. Evaluate what is needed in your diocese or area. Where are the tensions? What do you need to do to understand the situation more fully and reach out?
3. Young adults want the Church to speak up on sensitive issues.
 - a. Many people do not see the Church taking risks by taking a stand on big issues such as the problem of racism. In response to this need for action from the local church, they began to work on how to speak and advocate more vocally.
 - b. Is the Church helping individuals and society to navigate these questions in the wake of events such as Charlottesville?
4. What are the challenges in developing intercultural competency?
 - a. Beyond these statements and marches however, it is hard to have a sustained commitment to this issue. Many other concerns demand the attention of diocesan staff, which makes it difficult to maintain momentum.
 - b. Diversity extends to religion as well. There are different faith traditions, and even Catholic rites that we should seek to understand.
 - c. It can be difficult to cultivate unity among different language/cultural groups, as often each group engages in their own ministry and formation for their community, separate from other communities in the same parish.
5. Refugee resettlement can also pose concerns for segregation and present a need for better ministry.
 - a. Refugee communities are often resettled and then sort of left to fend for themselves.

- b. Ethnic/cultural communities and ministries may or may not be specifically attending to the concerns and needs of young adults.
- c. Both the “majority” culture and the “minority” culture lack an understanding of what they “should do” to begin the work.

JUDGE

1. The work ahead of us to build intercultural competency requires a high level of collaboration and reconciliation of past actions before moving forward.
2. How are we able to apply the idea about radical discipleship to this topic?
3. Is there a lack of intentionality around having difficult conversations? Where are these conversations happening? Are they?
 - a. Having productive conversations about the process is difficult, as the lack of foundational skills to discuss these issues often makes the conversation tense.
 - b. Parishes with the most success in this process are places where at least communities within the parish are celebrated and shared.
 - c. There is also the difficulty of balancing the conversation, while trying to avoid tokenism. People must be willing to sit and listen to others’ stories and realities, not just state their own.
 - d. Actions can speak louder than words. Start by being humbly present with people, and address concerns from that place. Building a relationship is the best way to ensure this conversation continues.

ACT

1. Commit to having the hard conversations.
2. Partner with organizations or groups who have experience talking with groups about racism and other difficult issues.
3. Prepare to be uncomfortable. The conversations will be difficult, but it is important to keep the conversation going, even if mistakes were made in the process.
4. Is it getting better in the new generation?
5. Create a board on racial justice and diversity, to bring people to the table and conversations that wouldn’t have otherwise happened.
6. Liturgies have been a successful place where people come together.

RECOMMENDED RESOURCES

- <http://www.usccb.org/issues-and-action/cultural-diversity/index.cfm>
- <http://www.usccb.org/issues-and-action/cultural-diversity/resources/index.cfm>
- USCCB Intercultural Competencies video:
<https://www.youtube.com/watch?v=PSe7NC0niw4&feature=youtu.be&list=PLpTzvCOJa7DAxBhdOIYWxDYmVvKI1HGbgB>

MARKETING, OUTREACH, AND DIGITAL EVANGELIZATION

Facilitator: SARAH YAKLIC
Director | Grotto Network

SEE

1. Current Digital Landscape
 - a. Use CrowdTangle (<http://www.crowdtangle.com/>) to track engagement levels.
 - b. On Twitter: 0.23% discussions about Catholicism. Unfortunately, most of the tracked accounts did not tweet this week.
 - c. Why is our reach low?
 - i. Dark social media (not public such as text or email) way of sharing content. If our content engagement is low, it is not necessarily that people are not getting the message.
 - ii. Many dioceses are not tweeting with the regularity necessary to get attention.
 - iii. Maybe you don't need to be present on every platform, but you need to pick your platform and do it extremely well.
 - iv. We're not equipping the people we serve to help us in our ministry. You can equip young adult volunteers to help in various roles.
2. Nationwide Market Research
 - a. 46% of Catholic young adults could not identify any of the most well-known Catholic websites
 - b. Of 1000, 525 did not know where to go online for Catholic news or inspiration.
3. Vatican just announced that social media is now allowed in cloistered religious communities.
4. You must have a rhythm for your content. It must best match your ministry and model your ministry. People come to EXPECT this content and you need to realize that this is a commitment and a promise to your followers.
5. We need to teach people how to move from digital to personal, i.e., read this and take a friend out to coffee to discuss it. Personal encounters will never happen through social media or websites, but it can be a tool to start it. Think through your content and think through HOW it can be put into personal.

JUDGE

1. What social media sites do you use?
2. Social media platforms change frequently, and you need to keep up. Schedule time each month to learn more and new features and how to use functions for your ministry.
3. Use analytics to see how effective your platforms are. Start with your diocesan communications office to see what free and paid resources are available, including built-in insight functions or third-party tools.

ACT

1. Social Media Platform Tips

- a. You need to understand your audience and see what platform best reaches them.
- b. A great source for info about each platform is each platform's blog. Read them for trends, new features, and best practices.

2. Quick tips for each platform

- a. Facebook
 - i. Live video brings more interaction than blog posts or images, and can help set a community and create an authentic experience. Facebook Live is also favored by Facebook's algorithms.
 - ii. If you use Facebook for video, keep the phone/camera landscape.
 - iii. Young adults are still using Facebook but more for calendar functions.
 - iv. Make a quick 15 second promo for your programs in advance.
- b. Instagram
 - i. If using Instagram video, keep phone portrait.
- c. Twitter
 - i. Twitter is best for news, but the platform recently expanded photo and video size so the common use may change.
- d. SnapChat
 - i. Diocesan and parish ministers: Check with your Safe Environment person to ensure this platform is appropriate. Instagram now has many of the same functions as Snapchat.
- e. Flocknote: A platform that can be used for emailing and texting groups of people.
- f. Later.com is good for collaboration.
- g. HubSpot – Does creative engagement and a great free blog.
- h. Canva is a great tool for design teams. Free or paid versions.

3. Determine what's working

- a. Get access to your Google Analytics. Look at the search terms that people are using to get to your site. That will guide you on what content you should deliver and how.
 - i. "Saints" is one of the most searched-for Catholic terms. You should use this to make sure you are writing/sharing about saints.
- b. Many folks do not go to a URL or website, and college students are using apps more than websites.

4. Remember that what we do on social media is different than the typical organization. We are not selling widgets, it is part of our ministry and outreach.

5. Event Engagement and Social Media

- a. Have at least one event post once a week leading up to the event.
 - i. Don't be pushy but find a balance. Not the same day or same time.
- b. Promotion in itself can create community.

- i. Use an event wall on a social media platform. Give others a shared experience of what happened.
- c. Always have a hashtag to share. This is key.
 - i. Always check your hashtag in the platform in advance. If the hashtag is already being used, modify your hashtag for something unique.

KEY TAKEAWAYS

1. Your organization must model behavior of social media. Are we making the devices our god? How often do we pray on our platforms?
2. Have social and use it often/regularly. Be best at one rather than poor at all of them. Find key volunteers to be a team.
3. Focus on what you can work with. Recognize your gifts.

JUST GETTING STARTED IN YOUNG ADULT MINISTRY

Facilitator: ALISON TATE

Director of Youth, Young Adult and Campus Ministry | Diocese of Austin

SEE

1. Examining the Realities:
 - a. Young adults tend to be underserved in the Church, and this deficiency cannot be remedied by one person. Rather, the whole Church must participate in a renewed focus on the young adult demographic.
 - b. This presents an opportunity to form and empower new leaders.
 - c. Ministry with young adults is in a new time, a new culture, and requires a missional mindset and an entrepreneurial spirit.

JUDGE

1. Voices to sort as you begin:
 - a. Engagement with a younger generation is needed for future financial stability
 - b. Anxiety that declining enrollment means that a Church is becoming irrelevant
 - c. Restlessness to create new forms of ministry
 - d. Suspicion regarding creating new forms of ministry
 - e. Resources for your work at hand
 - f. Personal longing of Church members to see young adults engaged
2. Partners to consider: Lay leaders, parish staffs, independent organizations, and the general public
3. Challenges observed:
 - a. Young adults have specific and unique needs that are often not taken seriously by parishes. In turn, young adults are often not taking our parishes seriously. Many young adults would rather avoid institutional affiliation due to prior disenfranchisement.
 - b. Parishes often assume young adults will act like everyone else and want them to help to continue to “churn the machine”.
 - c. Stewardship is an issue—our donor base is generally older and does not understand young adults. Advocacy is important at this level of the parish.
 - d. Priests are a limited resource and cannot be at all gatherings.
 - e. Ensuring that young adults are steeped in the presence of the Lord to recognize and own their story, strengths, and gifts to offer back to God in community. This requires young adults knowing how to pray.

ACT

1. Considerations for Planning
 - a. Ask: What is the purpose? To reach out and invite? To incorporate young adults into the parish? Use these questions to guide your strategic planning.
 - b. Who will lead? How will the leaders be formed?
 - c. Small group development – research Small Christian Community resources

2. Reach out and get to know the young adult community in the area you serve
 - a. Have conversations with young adults who attend your parish, those who don't belong to the Church, and everyone in between.
 - i. Listen deeply to get a clearer sense of how your ministry efforts might be called to respond to their needs
 - ii. Ask them about: favorite media, their ideas on community, where they gather, who can they rely on, what is the purpose of faith or Church, what should older generations understand about their generation, fears, injustice, longings.
 - iii. After each interview, reflect: what feelings did I feel during the interview? What was it like to spend time one on one? What stood out? What needs and gifts were revealed? Do I have a sense of God's call at this moment?
 - b. Cultural research
 - i. Field trips: visit bars, coffee shops, college campuses, gyms, etc. to observe and see what you might have missed in the interviews
 - ii. Check out the media recommended in interviews
 - iii. Read books about the young adult experience from a variety of perspectives (sociological, psychological, human development)
 - c. Dig into the demographics of the community you serve
 - i. How many young adults live there?
 - ii. Where do they work? What do they do?
 - iii. Where do they live?
 - iv. Data may be available from the city or county, and from people who work in advertising, business development, social services, and education.
 - d. Map out what you've learned.
 - i. Decade between 20 and 30 is often marked by transition, decision and change. What are the common transitions or experiences in your area?
 - ii. Reflect on our own unique experiences
 - iii. Consider the challenges and milestones you faced in your twenties, both the good times and the hard times

IMPLEMENTING THE NATIONAL DIALOGUE: A PRIMER

Facilitator: NICK STEIN

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OVERVIEW of the NATIONAL DIALOGUE (<https://www.nationaldialogue.info/>)

1. Leaders and Collaborators
 - a. Bishop led
 - b. Organizations: Catholic Campus Ministry Association, National Federation for Catholic Youth Ministry, and LaRED: National Catholic Network de Pastoral Juvenil
 - c. Includes three standing committees of the USCCB: Laity, Marriage, Family Life and Youth; Evangelization and Catechesis; Clergy, Consecrated Life and Vocations

2. The National Dialogue has 3 phases: Unify, Engage, Mobilize
 - a. **UNIFY**
 - i. Bring together dioceses, organizations, apostolates., etc. in the National Leadership Network (NLN) to help people to build relationships.

 - b. **ENGAGE**
 - i. Local conversation process of the National Dialogue.
 - ii. Everyone is invited to facilitate local conversations with young people about their experience and engagement in the Church.
 - iii. This helps build relationships, aids in understanding the current situation, and allows the Church to implement this information to better reach young adults.
 - iv. These conversations will also be collected and looked at on the national level for feedback and to implement mobilization.

 - c. **MOBILIZE**
 - i. Mobilization will look different on the local and national levels, but the aim is to improve ministry to and with young people in the Church.
 - ii. The National Dialogue helps create resources and initiatives to aid pastoral leaders. The Dialogue is also committed to working with groups and dioceses to move more quickly in ministry and resource development.

SEE

1. There are some challenges and uncertainties in approaching the National Dialogue, but the National Dialogue is committed to adapting and being open to the process.

2. There are different conversation questions to ensure this is something new, an opportunity to go deeper and build relationships.
 - a. Questions can include feedback on the Synod document, Catholic young people at different levels (active, fallen away, non-Catholics, etc.).

- b. Small group sessions are encouraged.
- c. Open ended questions allow for the Holy Spirit to work and for true dialogue to take place, where as too many questions can make it seem like you can assume or know what you are getting at.
- d. Conversations with parents help them work through accompanying their children.

JUDGE

1. How do we find the disengaged? How can you build trust? We need to rely heavily on our networks. It would be difficult to build trust if this availability of conversation is just thrown out without a pre-existing relationship.
2. How can we make this practical and spirit-led, something concrete? The concreteness needs to be tied back to personal holiness.
3. How can we bridge the divides? We can't be scared to dive into the tension and struggle of the "different camps." This is not just another bureaucratic exercise. There are multiple places of dialogue and many conversations to be had.

ACT

1. The Dialogue can be adapted to fit a ministry or region.
2. The more vulnerable we are and the more specific we get, the more universal something is and makes it more relatable.
3. Get into the mess – it bears good fruit.
4. We need to employ a wide range of marketing strategies to ensure people learn about it and participate.
5. Foster collaboration to break this open to make it a success and make this viable in various settings.
6. Make finding the disaffiliated a priority. Don't just approach who you know, but use this as an opportunity for an "in".
7. How do we package this so it isn't just "another program", but really a dialogue to see how we can best journey? This could easily be built in to current programming.
8. We need to balance "positive" and "negative" feedback- not only complaining/gripping. Encourage the culture of listening without giving in to "listening fatigue"— balance listening and action.
9. What's the difference between bearing fruit and quantifying? What does bearing fruit really look like?

INCULTURATING FAITH THROUGH THEOLOGY ON TAP, SPORTS MINISTRY, ETC.

Facilitators: COLIN NYKAZA

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SEE

1. Sports, Theology on Tap, and similar activities are often an introduction into other ministries/participations or activities for loosely involved or disaffiliated young adults.
2. Four categories of events:
 - a. **Disciple events:** (sacraments) Young Adult Masses, Adoration, Confession
 - b. **Friend events:** (catechetical opportunities) Book Clubs, Bible Studies, Theology on Tap, Love and Responsibility series, speaker and then a concert series. Majority of people going want to find a community. Marketing is important.
 - c. **Acquaintance events:** volunteer opportunities and church theme parties
 - d. **Seeker - secular events:** Sports, hiking, bar hopping, jazz nights, concerts, movie nights, etc., CNYC Fitness - small classes in parishes or gyms in diocese, Professional sports teams - have faith nights
3. Sports
 - a. Pre-evangelization ministry – not specifically Catholic; offering leagues and pick-up games for Volleyball, Kickball, Soccer, Ultimate Frisbee, etc.
4. Theology on Tap (TOT)
 - a. Patrick realized TOT was serving the same 30 young adults at various bar locations, so he re-casted vision by doing TOTs at parishes as “Kickstarters.”
 - i. Diocese does four 3-week series per year and partners with one parish for each series.
 - ii. Staff works with young adult leader(s) to develop action plan for follow-up after TOT series ends.
 - iii. Bring in well-known speakers for the series and work to bring the bar atmosphere to the church hall with lights, kegs, food, etc.
 - iv. Sign-in sheets with attendee information are given to young adult group to invite people back to future events.

JUDGE

1. Sports
 - a. Church had been the organization in the neighborhood to put on sports ministry. But now there are lots of sport groups, so there's just groups of Catholics coming together to play sports.
 - b. While this helps create community, there is no evangelization.

2. Theology on Tap

- a. Milwaukee started a "Brew and the Faith" series, focused on forming community. Many speakers have been young adults giving TED type talks. There's a core team and their job is to welcome and meet people.
 - i. TED Type summer series worked in DC as well, but also included parish community hospitality teams to run event and bring people in.
 - ii. One diocese switched from having priests as the speakers to professional young adults who were practicing their faith in the world.
- b. A challenge in Theology on Tap is choosing topics which are relevant and invite good conversation.

3. Inviting young adults to go deeper.

- a. Connect young adults with parishes and get them invested in that community through hospitality teams at events and direct invitations.
 - i. Young adults are more likely to be loyal to where they are spiritually fed and not necessarily their geographic area.
 - ii. Often the mentality in young adult ministry is "what can the Church do for me?" We need to encourage young adults to ask, "what can I do for the Church?"
- b. Depending on the event and location, it may be fruitful to have confession available at many young adult events.
- c. Pray for the young adults in your diocese. One office has weekly Holy Hour for young adults and asks for intentions on social media.
- d. Always pray before and during these events. Hand out scapulars, miraculous medals, or rosaries to encourage attendees to pray.

4. Multicultural Ministry

- a. It can be a challenge to bring Spanish-speaking and English-speaking groups to collaborate on different ideas.
- b. Need to adapt events to the interests of different cultural groups and regions.

ACT

1. Advocate with bishops and clergy, especially about the need to support people in discernment for vocations to the priesthood, religious life, and marriage.
2. Invite priests to learn more about Millennials through ongoing formation opportunities.
3. Find ways to support young adults discerning religious life or the priesthood, and provide opportunities for those discerning marriage to meet someone.
4. Use retreats to invite young adults deeper, and as a way of launching small groups or Bible studies in different regions.
5. Form young adults to lead at the parish level, and offer ongoing formation.