National Certification Standards for Lay Ecclesial Ministers

COORDINATOR OF YOUTH MINISTRY

WHAT IS A COORDINATOR OF YOUTH MINISTRY?

A Coordinator of Youth Ministry is one who assists the pastor/parish director in providing resources that focus on serving youth and their families. The position has limited program responsibility and decision-making authority. A Coordinator of Youth Ministry is under the direction of the pastor/parish director.

Standard One: Human

Lay ecclesial ministers demonstrate the qualities of human maturity needed for fruitful ministry with the people of God.

Vision Statement:

Lay ecclesial ministers, as all ecclesial ministers, develop their human character and relational abilities so that they can be "a bridge and not an obstacle" for people in their encounter with Jesus Christ.* This development entails the twofold dynamic of strengthening positive traits that foster ministerial effectiveness and lessening negative traits that hinder it. Accordingly, lay ecclesial ministers strive to deepen their knowledge of self and others, grow from experiences of suffering and challenge, maintain a balanced lifestyle and positive relationships, appreciate and value diversity, and demonstrate basic human virtues. Cultivating such traits and skills within a Christ-centered community contributes to the development of "a healthy and well-balanced personality, for the sake of both personal growth and ministerial service" (Co-Workers, p. 36).

* Pope John Paul II, Pastores Dabo Vobis: I Will Give You Shepherds (1992), 43.

A lay ecclesial minister will:

CORE COMPETENCIES	EVALUATION
1.1 Appreciate and affirm the dignity of the human person and the positive values of diverse cultures, races, and socioeconomic groups within their respective self- understandings.	
a. Study the sources and implications of the first principle of Catholic social teaching-the life and dignity of the human person-and seek to shape one's ministerial goals and relationships in light of this teaching.	
b. Demonstrate a fundamentally positive regard for self and for others in their personal and cultural characteristics and consistently manifest this regard in ministerial relationships, treating others with respect and courtesy.	
c. Exhibit an understanding that "cultural diversity" can mean culture in various dimensions: the culture of different ethnic or national communities and races, of different age cohorts, of different life circumstances (e.g., the differing cultures of urban, suburban, or rural life), of different socio-economic levels, etc.	

d. Identify effective practices for the inculturation of the Gospel in the cultures present in the ecclesial setting (parish, school, diocese, campus, etc.).	
e. Take steps to acquire the cultural competence necessary to serve cultural groups other than one's own effectively, especially those present in one's ministerial context.	
f. Demonstrate such virtues as honesty and responsibility, generosity and compassion, humility, patience, a passion for justice, and a spirit of service.	
1.2 Identify personal gifts and limitations through self-reflection, collaboration with others, peer or community feedback, supervisory assessment processes, and/or spiritual companioning.	
a. Demonstrate a contemplative, self-reflective attitude, engaging in practices of discernment (e.g., daily examen, spiritual direction or companionship, personal and communal theological reflection).	
b. Seek the advice and counsel of others and use appropriate self-assessment instruments for the sake of a better understanding of one's strengths and weaknesses.	
c. Show a willingness to act on such counsel and take appropriate measures to cultivate gifts and strengths and address limitations.	
d. Learn about the characteristics, strengths, and limitations of one's own culture.	
e. Assess one's knowledge and appreciation of cultures other than one's own.	
f. Evaluate one's intercultural communication skills.	
g. Create and use and periodically evaluate and modify a personal spiritual growth plan.	
1.3 Engage in programs or practices of continuing ministerial formation and lifelong personal growth.	
a. Participate in ministry formation opportunities.	
b. Develop one's knowledge and appreciation of cultures other than one's own.	
c. Engage in activities to improve one's intercultural communication skills.	

d. Be a member of and take part in the formational offerings of one's local and national ministry associations.	
e. Keep up to date with the current literature in one's field-e.g., books, journals, Church documents, and other resources that address the human, spiritual, theological, or pastoral dimensions of ministry.	
f. Pursue interests (artistic/cultural, educational, hobbies, crafts, sports, etc.) outside the ministerial workplace.	
1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.	
a. Understand and explain the place of personal moral responsibility in human affairs. ("Without the knowledge Revelation gives of God we cannot recognize sin clearly and are tempted to explain it as merely a developmental flaw, a psychological weakness, a mistake, or the necessary consequence of an inadequate social structure, etc." *Catechism of the Catholic Church*, 387.)	
b. Recognize structures of sin and illustrate the way social sin is rooted in personal choices and acts.	
c. Learn about various kinds of racism and other forms of discrimination against persons or groups.	
d. Understand and explain the role of forgiveness in the life and ministry of Jesus and in the sacramental life and social and moral teachings of the Church.	
e. Affirm the power of forgiveness to transform the hearts of those who sin and of those sinned against.	
f. Understand and promote restorative justice.	
1.5 Maintain a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.	
a. Attend to one's physical and mental health through sound practices of wellness such as sufficient sleep and exercise, well-balanced diet, appropriate time off, and counseling when helpful.	
b. Practice effective time management, systematically making time for all four "claims" (family, community, personal relationships, and ministry).	
c. Cultivate a network of supportive relationships (a support system, a circle of friends).	

1.6 Manifest “psychological health, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers” (Co-Workers, p. 36).	
a. Demonstrate psychological maturity regarding sexuality and exercise the virtue of chastity in relationships with others.	
b. Relate well with persons of diverse personality types and temperaments.	
c. Show a capacity to honor commitments and fulfill responsibilities.	
d. Engage in ministry to serve Christ and his people more than to satisfy personal psychological needs.	
1.7 Understand the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, supervision of others, and decision making.	
a. Cultivate a philosophy or a spirituality of leadership based on service.	
b. Demonstrate an understanding of the dynamics of power in different cultural settings.	
c. Participate in education and/or training in sound leadership/management theory and practice.	
d. Be aware of and articulate the rationale for the provisions of one’s ministerial code of ethics.	

Standard Two: Spiritual

Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God's presence and God's transforming grace.

Vision Statement:

Having encountered the person and message of Jesus Christ, the hunger of the lay ecclesial minister for union with the Triune God is constant. The result of this hunger is the call to holiness; built on the Word of God, experienced in the liturgy and sacraments, formed through suffering, nurtured in joy, and sustained in community with all the baptized and through the Church as Mystical Body. The minister gives witness to a well-formed spirituality through a rich and diversified prayer life, theological reflection, and action rooted in Catholic social teaching. Spiritual formation is grounded in the understanding that "if ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how 'accomplished' it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit" (Co-Workers, p. 38). Therefore, open to the mystery of God's love and in touch with the world's realities, all actions of the lay ecclesial minister flow from "that fundamental conversion that places God, and not oneself, at the center of one's life" (Co-Workers, p. 38).

A lay ecclesial minister will:

CORE COMPETENCIES	EVALUATION
2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, communal worship, and active participation in parish life.	
a. Reflect a commitment to the Gospel through ongoing study and theological reflection, action on behalf of justice, and fulfillment of ministerial responsibilities.	
b. Discern and respond to the call of the Holy Spirit to live as a disciple of Jesus Christ.	
2.2 Live a life of private and communal prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.	
a. Engage in various forms of personal prayer.	
b. Pray The Liturgy of the Hours.	

c. Engage in lectio divina and other expressions of contemplative prayer, both as a participant and a leader/guide.	
d. Give expression to a rich range of ethnic and cultural prayer practices, both personal and communal, in a way that respects and encourages diverse spiritualities and authentic expressions of popular piety.	
e. Participate in days of spiritual renewal and/or reflection, attend spiritual retreats, elicit the guidance of a spiritual mentor or the services of a spiritual director.	
2.3 Bear witness to the profound significance of Eucharist in one's own life, in the life of one's parish, and in the life of the whole Catholic community.	
a. Participate in the life of a Catholic parish, worshiping on a weekly basis in a full, active, and conscious manner.	
b. Affirm and explain the celebration and sacrifice of the Mass as the source and summit of one's faith.	
c. Participate in Eucharistic devotions.	
2.4 Demonstrate a sensitivity to the spirituality of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.	
a. Integrate art and music in the creation of communal prayer.	
b. Support the use of music and instrumentation from an array of styles.	
2.5 Honor the call to ministry that is rooted in one's baptism by developing ministerial goals that flow from one's spirituality and reflect an integration of Gospel values.	
a. Perform and advocate the practices outlined in the corporal and spiritual works of mercy.	
b. Share the discernment process and "the work" behind the creation of one's ministerial goals.	
2.6 Demonstrate an ability to discern the "signs of the times" and address current realities in the Church and the world in light of the Gospel.	
a. Stay abreast of current issues through regular contact with different news media and Catholic information sources.	
b. Approach contemporary moral issues pastorally (with a balance of psychological and sociological principles) and theologically (with a foundation from Church teachings and the guidance of the United States Conference of Catholic Bishops).	

2.7 Accept and articulate one's ministerial vocation as coming from God and confirmed by the ecclesial community.	
a. Witness to one's faith by participating in faith-sharing groups.	
b. Publicly express and explain one's "call" to lay ecclesial ministry, for example, through talks during Vocation Awareness Week or articles in a parish newsletter or diocesan paper.	
2.8 Display an openness to ecumenical prayer, work, and practices that promote Christian unity, and acknowledge the gifts afforded the human community from the various world religions.	
a. Promote and participate in the Week of Prayer for Christian Unity.	
b. Support activities and projects with other Christian communities.	
c. Participate in opportunities for interreligious dialogue and collaboration.	
2.9 Model the spirit of Jesus in one's life and identify with and promote the universal Church and its global mission so that all prayer and ministerial activity flow from that mission.	
a. Support the mission activities of various causes and programs of the United States Conference of Catholic Bishops (USCCB) including but not limited to the Catholic Campaign for Human Development, Catholic Charities USA, Catholic Relief Services, Solidarity Fund for the Church in Africa, and World Mission Sunday.	
b. Promote opportunities for parishioners to engage in service projects not only locally but also beyond the borders of the United States.	
c. Advocate for connections with parishes outside of this country, for example, through parish twinning, adopt a parish, sister parish, parish exchange.	
2.10 Develop a spirituality sensitive to diverse cultural expressions based on conversion, communion, mission and solidarity.	
a. Engage in personal and communal spiritual and devotional practices informed by the cultural diversity of the church.	
b. Reflect a spirituality that has integrated the concept of unity in diversity as reflected in the mystery of the Trinity and expressed in the richness of cultures among the people of God.	
c. Participate in intercultural activities such as Cursillo, quinceañera celebrations, mission trips, service outings, retreats, ethnic festivals, and music and art performances.	

Standard Three: Intellectual

A lay ecclesial minister demonstrates understanding of the breadth of Catholic theological and pastoral studies as well as the intellectual skill to use that knowledge in ministry with God's people from diverse populations and cultures.

Vision Statement:

"Formation for lay ecclesial ministry is a journey beyond catechesis into theological study" (Co- Workers, p. 43). A lay ecclesial minister's faith and ministry is formed by the study of the Catholic theological tradition focusing on the following core elements: Scripture and its interpretation, dogmatic theology, Church history, liturgical and sacramental theology, moral theology and Catholic social teaching, pastoral theology, spirituality, canon law, ecumenism and interreligious dialogue, the social sciences, humanities, and culture and language studies. Based upon this study, a theologically competent minister can articulate and interpret this Catholic theological tradition with disciples from diverse communities. A key dynamic of effective lay ecclesial ministry is the integration into ministry practices of the key documents and principal theories of pastoral ministry.

A lay ecclesial minister will:

CORE COMPETENCIES	EVALUATION
3.1 Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as embodied in Scripture, tradition, and creation. Indicators include but are not limited to:	
a. Explain the historical and social contexts of the biblical writings, with recognition of their literary forms, and show awareness of the Catholic exegetical tradition.	
b. Identify major themes in Scripture and tradition in light of Church teaching, diverse cultural interpretations, and contemporary critical exegesis and hermeneutics.	
c. Use Scripture as an essential source in pastoral ministry.	
3.2 Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, Christian anthropology, and ecclesiology.	
a. Summarize a theology of God as One and Triune by articulating an understanding of the relations of the persons of the Trinity.	

b. Articulate the paschal mystery as the life, death, resurrection, and ascension of Jesus Christ and our participation in it.	
c. Explain the person and work of the Holy Spirit and the role of charisms in the life of the Church.	
d. Integrate basic principles of Christian anthropology—an understanding of human existence, nature, grace, sin, and redemption.	
e. Describe an ecclesiology of the Roman Catholic Church in light of its apostolic origins, Church as mystery and sacrament, communion and mission, and magisterium and authority.	
f. Identify the mission of the Church as evangelization, and articulate a vision for the inculturation of the Gospel into every nation, race, and culture.	
3.3 Church history. Know and integrate into ministerial practice a foundational understanding of the major events in the history of the Church, with special attention to the Second Vatican Council, and the perspective those events provide on the life of the Church today.	
a. Identify major events, councils, persons, cultural contexts, and time periods in the history of the Roman Catholic Church.	
b. Interpret ecclesial events in the light of church history, Vatican II documents, and subsequent Church teaching.	
c. Promote the ecclesiological renewal confirmed by Vatican II and expanded by subsequent Church documents.	
3.4 Liturgical and sacramental theology. Know and integrate into ministerial practice theologies of liturgy, worship, and sacraments.	
a. Articulate major sacramental concepts, including Jesus as the primordial sacrament, the sacramental nature of the Church, and the development and meaning of the seven sacraments.	
b. Explain basic liturgical principles, the liturgical year, liturgical ministries, and components of liturgical celebrations.	
3.5 Moral theology and Catholic social teaching. Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching for the transformation of Church and society.	
a. Identify the major theological themes relating to peace, justice, and Christian living as found in the Sacred Scriptures, the documents of Vatican Council II, papal encyclicals, and statements of the U.S. Catholic bishops.	

b. Articulate the principles of Catholic moral teaching and convey a Catholic understanding of conscience, conscience formation, and the process of moral decision making.	
c. Utilize the principles of Catholic social teaching in a pastoral ministry setting by analyzing modern culture in light of these teachings.	
3.6 Pastoral theology. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in a given context.	
a. Demonstrate skill in theological reflection by utilizing the insights of Scripture and tradition as a resource for worship, evangelization, social justice, and catechesis.	
b. Integrate pastoral theories related to the ministry context and the specialized practice of lay ecclesial ministry.	
c. Develop a pastoral plan with initiatives that invite the community into discipleship and witness according to the needs of people from diverse cultures, family structures, and theological perspectives.	
d. Exhibit a theology of pastoral ministry that supports collaboration and communion among bishops, presbyters, deacons, lay ecclesial ministers, and all the people of God.	
3.7 Spirituality. Know and integrate the history and theology of Catholic spirituality into prayer and ministerial practice.	
a. Identify the history of Christian religious experience and diverse types of spirituality.	
b. Integrate into ministry an appreciation of diverse expressions of individual and communal Catholic spirituality and prayer.	
c. Summarize the role of Mary and the saints in Church tradition.	
3.8 Canon law. Know and integrate into ministerial practice a foundational understanding of canon law.	
a. Identify those elements of canon law that inform the lives of the faithful, such as their canonical rights and responsibilities, the sacramental life of the Church, and diocesan and parish structures.	
b. Understand and apply specific canons in specialized ministry contexts and situations.	
3.9 Ecumenism and interreligious dialogue. Know and integrate into ministerial practice a respect for other Christian communities and other religious traditions.	

a. Articulate our common heritage and our shared practices.	
b. Identify key moments and figures in Church history which precipitated separation and/or supported efforts toward unity.	
c. Promote opportunities for dialogue, prayer, and action on behalf of social justice with others in ecumenical and interreligious communities.	
3.10 Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.	
a. Understand and apply the theories of human and psychological development in ministry with persons of all ages.	
b. Understand the fundamental aspects of sociological study, in order to interpret and apply current research into the practice of ministry.	
c. Integrate personal experiences and academic study of the humanities (e.g., philosophy, psychology, sociology, anthropology, social work, cultural studies, literature, the arts) into ministerial practice.	
3.11 Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills.	
a. Demonstrate knowledge about the principles of intercultural competence and how they impact personal attitudes and necessary skills needed to implement the principles in the ministerial specialization.	
b. Engage in ongoing efforts to grow in cultural/linguistic knowledge, and utilize cultural and language skills to communicate effectively and minister with people of diverse cultures by being proficient in their language/culture or being familiar with ways of using the abilities of bilingual leaders in the ethnic/cultural communities.	
c. Recognize one's own cultural assumptions and avoid imposing them on others in cross- cultural ministry settings.	
d. Articulate the relationship of faith and culture as grounded in a theology of the human person and explain the main aspects of the Magisterium in this regard.	
e. Demonstrate knowledge about the theology of inculturation as the incarnation of the Gospel in a particular culture and the pastoral processes needed to promote it.	

Standard Four: Pastoral

A lay ecclesial minister demonstrates a range of leadership and pastoral skills needed for functioning effectively in ministry.

Vision Statement:

As a response to their baptismal call, lay ecclesial ministers accept the grace of leadership and manifest a range of skills and pastoral gifts which allow them to function effectively in ministry. In their role as evangelizers, they operate in a parochial setting which has various dimensions—faith formation, worship, cultural diversity, community life, social justice, and apostolic service. They are effective listeners who foster respect and offer compassionate care within varied family, community, and cultural settings. In the spirit of the Gospel, they serve others as companions on the journey of faith. These ministers demonstrate good stewardship, work collaboratively with other lay and ordained ministers, and exhibit human resource and management skills. They have an ability to discern and nurture the gifts of all the baptized in order to build the Kingdom of God. Lastly, these ministers embrace a professional code of ethics worthy of Catholic ministry and abide by civil and Church law. "Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry" (Co-Workers, page 47).

A lay ecclesial minister will:

CORE COMPETENCIES	EVALUATION
4.1 Exercise sound practices of compassionate pastoral care.	
a. Listen with empathy and solidarity in the spirit of Gospel values.	
b. Work toward inclusion of persons with disabilities in every area of parish life.	
c. Recognize when an individual requires professional help and offer resources for assistance.	
d. Know the signs of physical, sexual, and psychological abuse and adhere to civil and ecclesial procedures for reporting abuse.	
e. Nurture communities of wellness and respond to persons at-risk in collaboration with other pastoral ministers through programs of prevention and pastoral care.	
f. Develop ways to respond to community crises and personnel issues in collaboration with other pastoral ministers and community resources.	

4.2 Foster a pastoral ministry that empowers people to inculturate the Gospel in their own culture and to foster unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.	
a. Understand and appreciate the gifts diverse cultures bring to the faith community.	
b. Demonstrate leadership and skills for the inculturation of the Gospel in diverse cultural contexts.	
c. Invite and encourage community leaders of various cultural groups present within the parish or (arch)diocese/eparchy to collaborate in assessing pastoral needs and planning for culturally appropriate responses to the identified needs.	
d. Utilize knowledge from cultural/language studies to build collaborative relationships and foster leadership development.	
e. Show ability to build inclusive parishes by fostering the integration of people from diverse cultures, while respecting their own culture and language.	
f. Facilitate intercultural dialogue and understanding as well as multicultural faith experiences.	
4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.	
a. Empower others to identify and utilize their unique gifts and to develop and articulate their faith.	
b. Involve the family as an essential partner in all areas of ministry and promote a societal perspective that respects the family.	
c. Understand, promote, and demonstrate evangelization as a primary mission of the Church.	
d. Develop the parish as an evangelizing and catechizing community.	
e. Support the Church's commitment to ecumenism and cultivate ecumenical as well as interfaith relations.	
4.4 Employ the use of modern means of communication technology to proclaim the Gospel.	
a. Utilize the world wide web in communicating with parishioners, persons with whom the minister serves, and persons served in ministry.	
b. Use social networking in an appropriate manner with those whom the minister serves.	

c. Maintain an e-mail account through the parish and respond within an appropriate timeframe.	
d. Contribute to the parish website.	
e. Incorporate current technology in educating, catechizing, and evangelizing persons within one's ministerial responsibilities.	
4.5 Work effectively with others through utilizing leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management.	
a. Demonstrate proficiency in the organization, supervision, and administration of programs.	
b. Work effectively and creatively within parish and (arch)diocesan/eparchial systems and structures.	
c. Exhibit a spirit of discipleship in ministerial service.	
d. Develop and implement a unified approach to liturgical, catechetical, and other pastoral work in the ministry setting.	
e. Find ways to exercise shared leadership with people from the various cultures present in the ecclesial setting where one serves, respecting the leadership styles of each cultural community.	
4.6 Exercise effective supervision of employees (part-time or full-time) and volunteers.	
a. Appropriately and clearly communicate to all concerned the responsibilities and duties of the various ministerial roles within one's ministerial responsibilities.	
b. Call forth, form, support, supervise, and engage in the ongoing development and evaluation of ministers.	
c. Conduct regular reviews of work performance with written evaluations of all paid persons within one's scope of responsibility.	
d. Provide for the ongoing development of the knowledge and skills needed by the various employees and volunteers to perform their ministry in a manner that will give glory to God.	
4.7 Continually seek opportunities to improve skills.	
a. Update a personal understanding and practice of ministry.	
b. Study Scripture and appropriate Church documents.	
c. Seek and use opportunities for spiritual development including retreats, reading, and spiritual direction.	

d. Belong to and actively participate in professional ministerial organizations.	
e. Attend workshops/conferences related to professional development in the areas of one's ministerial responsibility.	
4.8 Develop and nurture the prayer life of the community in which one serves.	
a. Utilize pastoral and liturgical skills to design, implement, and, when appropriate, lead community prayer and worship.	
b. Promote authentic celebrations of the sacraments.	
c. Ritualize significant moments of the lives of individuals, groups, and cultures.	
d. Ensure opportunities for a wide range of devotions and pious practices to be offered.	
e. Facilitate prayer experiences that are rooted in and nurture the faith and spirituality of the diverse cultures in the community, or that bring the whole community together for common prayer expressive of its cultural identity.	

Specialized Competencies

A Youth Ministry and/or *Pastoral Juvenil Hispana* Leader will:

SPECIALIZED COMPETENCIES	EVALUATION
1.0 Demonstrate an understanding of the history, mission, vision, goals, principles, themes, components, and dimensions of Catholic youth ministry and pastoral juvenil Hispana as outlined in the U.S. bishops' pastoral plans and related Church documents.	
2.0 Demonstrate an understanding of the developmental needs of youth and young adults in the U.S. context, with its particular popular, ethnic, and family subcultures, as appropriate to the faith community being served.	
3.0 Be capable of applying the theories, models, processes, methods, resources, and best practices of Catholic youth ministry and/or pastoral juvenil Hispana as appropriate to the ministry setting.	
4.0 Demonstrate the ability to collaborate with the faith community in planning, implementing, and evaluating outreach to and pastoral ministry for young people, utilizing the components of Catholic youth ministry and/or mission and principles of pastoral juvenil Hispana as appropriate to the ministry setting.	
4.1 Be capable of implementing the components of Catholic youth ministry with young people by:	
4.1.1 Utilizing the aims, principles, processes, and methods of catechesis with youth in implementing faith formation.	
4.1.2 Facilitating the development of community among youth, their families, and within the Church and society, including the development of small faith communities by youth from different cultures, spiritualties, or pastoral models.	
4.1.3 Inviting youth to and facilitating opportunities for youth to grow in intimate relationship with Jesus Christ and empowering them to live and witness as disciples in today's world.	
4.1.4 Engaging youth in the social mission of the Church in accord with Catholic social teaching.	
4.1.5 Fostering healing and promoting healthy growth and development	

	in youth and in their relationships as a vital part of their human and Christian maturity process.	
4.1.6	Empowering youth to celebrate and deepen their relationship with the triune God through individual and communal prayer and participation in the liturgical and devotional life of the Church.	
4.1.7	Engaging the Church and the broader community in voicing and addressing the rights, responsibilities, and needs of youth.	
4.1.8	Affirming and calling forth the unique gifts of youth and the adults serving them by providing opportunities for their ongoing spiritual growth, leadership development, and vocation discernment.	
4.2 Be capable of implementing the mission and principles of pastoral juvenil Hispana with young people by:		
4.2.1	Facilitating the development of a personal and communal relationship between the young people and the Triune God—Father, Son, and Holy Spirit.	
4.2.2	Drawing young people into a deeper communion and participation in the life and evangelizing mission of the Church as missionary disciples of Christ, especially with respect to their peers.	
4.2.3	Fostering a “pastoral de conjunto” across organized ministries and pastoral juvenil Hispana committees (i.e., catechesis, sports/recreation, prayer, Scripture study, choir, drama, dance, prevention, intervention, academic assistance, etc.), geographies (intra-parish, inter-parish, (arch)diocesan, regional, national, international), groups, communities, and movements.	
4.2.4	Recognizing and fostering the gifts and protagonism* of adolescents and jóvenes in pastoral juvenil Hispana and in the mission of the Church in their homes, neighborhoods, and wider community.	
4.2.5	Implementing holistic faith formation processes that include: vocational discernment, continuous conversion, catechesis, liturgy, personal and communal prayer, and popular piety.	
4.2.6	Nurturing the preservation of the Spanish language and cultural traditions, values, and customs in order to promote a sound Latino-integrated-with-Catholic identity through an evangelizing process of inculturation.	

4.2.7	Creating pastoral models and open ecclesial spaces that are linguistically and socioculturally appropriate for Latino adolescents and jóvenes of diverse backgrounds, based on a pastoral plan that responds to their needs, in a Church that is a community of communities with shared leadership and vision.	
4.2.8	Taking the personal, sociocultural, and religious reality of the young people as the starting point for ministry and utilizing the pastoral circle methodology to engage them in a critical analysis that leads to finding ways to build the Reign of God in their own surroundings.	
4.2.9	Promoting academic education among Latino young people; offering means to help them reach a high school diploma, decreasing the high level of Latino drop outs, increasing attendance in higher education, and guiding young people toward greater personal and professional achievement.	
4.2.10	Prioritizing service and outreach to young people who find themselves in situations of poverty, loneliness, crisis, marginalization, and discrimination.	
4.2.11	Accompanying the young people in their development as whole persons through processes that integrate all the dimensions of life and faith, as they move from preadolescence to adolescence and young adulthood.	

* Protagonism: This concept is essential in pastoral juvenil; it indicates that young people are the main pastoral agents among their peers, and that the role of adults is to empower them by: (a) helping them assume their baptismal call; (b) accompanying them in their faith journey; (c) advising them in their efforts of ministering to their peers; and (d) supporting them as they undertake and fulfill their call to evangelize their contemporaries and transform their social environment according to gospel values, as indicated in many Church documents.