Models and Methods for Youth and Young Adult Ministry:
Ecumenical Examples and Pastoral Approaches for the Christian Church

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Abstract
This paper is a synopsis of my forthcoming book Models and Methods for Youth and Young Adult Ministry: Ecumenical Examples and Pastoral Approaches for the Christian Church (Cascade, 2018). All four models are distinct yet complementary. Each model acts as a reference point or accountability factor for the manner in which a youth ministry operates. The four models for youth ministry and young adult ministry are as follows: (1) biblical-hermeneutic model, (2) the servant-leadership model, (3) liberation model, and (4) the Christian discipleship model. Each of these models will correspond with a chapter in the book. Before examining each model in greater depth, each of these models will be considered individually and objectively. Therefore, no one model is better or worse than the other. It is solely up to the discretion of the congregational youth minister, campus minister, and/or young adult minister to adopt an appropriate model.

Introduction
I consider myself a pastoral theologian who specializes in adolescent ministry, hence, an adolescent ministry scholar. My sincere hope is that this book is a helpful theological and pastoral tool in advancing the study and field of Christian youth &
young adult ministry, both in all denominations: Orthodox, Catholic, Protestant, and Evangelical.

I believe this book will be insightful and useful to all mainline Christian youth & young adult ministers. However, it may also be applicable and appropriate to other world religious traditions. Consequently, though I am a Roman Catholic; this book has a largely Catholic orientation to it, both in its theological scope and in theological references. This, of course, does not mean that I do not use Protestant and other Christian theologians and sources, because I do. Nor does it mean that I am not open to ecumenical dialogue, issues, and concerns, because I am. It simply means that I am proud to be a Roman Catholic Christian and that I strongly believe that Catholic insights on youth ministry & young adult ministry have much to offer the worldwide Christian community. In fact, it is my ecumenical desire that all Christian youth & young adult ministers from every Christian denomination read, enjoy, and integrate the models and methodologies into their ministries.

The aim of this book is not to be merely a theological, cerebral, academic exercise. It is meant to be a pastoral and practical book, as well, that is under-ridden by sound theology and solid pedagogical insights and pastoral strategies. In addition, I do not want this book to be solely a book with “good ideas” that encourages youth & young adult ministers to think “outside the box.” I also hope to inspire congregational youth & young adult ministers and diocesan directors of youth & young adult ministry to move
into action and begin to integrate the models and implement the methodologies the book proposes.

Moreover, this book is not only a book filled with solid pedagogical and theological methods about youth & young adult ministry. It is a book that deserves to be read by every so-called Christian youth and young adult minister, and discussed in small gatherings of youth and young adult ministers, and passed down to catechists and volunteers to solidify its importance within a parish community.

Furthermore, this book is meant to create more effective youth & young adult ministers. Youth and young adult ministers are in fields, which in my mind, are the most valuable to the Body of Christ.

Finally, this book will attempt to chart a new course that gently nudges forward the possible within Christian youth & young adult ministry because this ministry cannot exist by doing things the same way, year-after-year, with the sad mantra: we have always done it this way. There is an absolute need and a strong desire to rekindle the spirit of young people in the Church and the world today. The conditions are ripe to challenge the status quo within Christian youth & young adult ministry.

Since adolescence represents a transition from childhood to emerging adulthood and from emerging & young adulthood to adulthood, the transition for many young people is not an easy time. Youth & young adult ministry can provide a safe and stabilizing influence for today’s teenagers and young adults. Christian youth & young adult ministry always strives to reach out to embrace all young people, those in the
congregation and those beyond the congregation. The parish youth & young adult ministry must not be a social club or an elitist group, but one that nurtures, empowers, and challenges adolescents and young adults to become more productive Christians in the Church and citizens in the world. Therefore, it is critical that youth and young adult ministers be properly and theologically educated and formed to do the important pastoral work of serving, guiding, and ministering to and with young people.

Theological Models & Methods

Models and methods are fantastic because they offer students and scholars alike a way to comprehend information regarding a particular study of inquiry. Therefore, the fields of youth & young adult ministry can benefit from various models and methods of theology. This section presents the theological rationale for integrating models in the Christian church that will serve as an underpinning for youth & young adult ministry. Both the academic study and the pastoral framework for adolescent ministry and young adult ministry will be highlighted. Youth & young adult ministers must be willing to think differently about the manner in which youth & young adult ministry is being conducted across the United States in diverse and multicultural churches. Models which focus on practical ministry encourage independent thinking and the willingness to do Christian and ecumenical youth & young adult ministry with a renewed sensibility and with new felt awareness.

This paper is part of a book titled *Models & Methods for Youth & Young Adult Ministry: Ecumenical Examples and Pastoral Approaches for the Christian Church*, which is set to be published by Cascade Publishers (Eugene, OR, 2018). The author of this paper—Arthur David Canales—holds copyright and protection of this work. This paper is shared with you in spirit of collegial and ecumenical collaboration. You do not have permission to copy, disseminate, or quote extensively from it, without the expressed, written permission of the author.
The Use of Models

This section will briefly examine the insights of three theologians for their insights on theological models: Avery Dulles, S.J., whose international best-seller *Models of the Church*, is truly ecumenical in scope and a landmark book for its contribution to ecclesiology; John F. O’Grady, who wrote a best-selling book on models revolving around Jesus: *Models of Jesus*; and Kevin W. Irwin who published the book *Models of the Eucharist*, which is a theological, liturgical, and pastoral investigation of the celebration of Sunday Eucharist.

During the course of this paper I will endeavor to communicate diverse “models” as a way to assist Christian youth and young adult ministers, and volunteer catechists in the important work of ministering with and to young people. As Dulles points out:

> The method of models is applicable to the whole of theology, and not simply to ecclesiology. . . . *The method or types, I believe, can have great value in helping people to get beyond the limitations of their own particular outlook*, and to enter into fruitful conversation with others having a fundamentally different mentality. Such conversation is obviously essential if ecumenism is to get beyond its present impasses (bold added).²

Dulles’ words are as true today as they were forty years ago.

O’Grady insists that the investigative use of models includes a specific theological task of “breaking new ground” and offering a means for the Christian Community to benefit from the new discoveries.³ Therefore, models must bring fresh insights to the academic discipline they represent, as well as the larger community
which support, the field of inquiry. For Irwin, Sunday worship is “the jewel in the crown of [Christianity].”4

Irwin addresses ten models that are constitutive for the issues that surround and shape popular piety, religious education, and Eucharistic exacerbation in terms of lacking proper theological and liturgical understanding.

Conversely, my prevailing intent with using models in youth & young adult ministry is fourfold: (1) to be faithful to the Christian principles and components that help to shape and guide youth and young adult praxis in the United States, (2) to ensure that these models can be integrated as part of a systematic, intentional, and comprehensive youth & young adult ministry, (3) to provide solid theological and pastoral rationale for doing Christian youth & young adult ministry, and (4) to enrich the fields of practical theology and youth & young adult ministry studies, an emerging discipline that transcends denominational boundaries. The models that are presented in this text are integral not only to the field of youth and young adult ministries, but may also be integrated and utilized in both campus ministry and adult ministry, and perhaps may be developed for the larger umbrella of pastoral ministry.

Furthermore, there are criteria that have been used to study each of these models: (1) compatibility with Christian theology and the Bible; (2) ecumenically open-minded in theory, as well as being able to integrate into multiple church traditions with similar harmony, depending upon the model; (3) supportive of catechetical integration into Christian youth & young adult ministry, Christian high school campus ministry
and/or college campus ministry; and (4) correspondence to the religious faith experiences of adolescents and young adults as a fruitful implementation of the various pastoral strategies.

The Methodology

The methodology that I engage in is one that seeks to improve the quality of ministry practice by utilizing three areas: (1) Tradition & Scripture, (2) personal experience, and (3) cultural information and social sciences. The method has genuine concern for ministry and aiding in the practical approaches for ministry implementation.

The result of these three areas is that pastoral care and ministerial concern for young people is the driving-force of this method. Scripture and Tradition are integral components for Christianity as a whole to reflect upon and for understanding history and theology as deposits of faith. It is difficult to speak of one without the other: Scripture and Tradition are the bedrock of Christianity. Personal experience brings into play the skills of awareness, introspection, and listening, and these skills are a critical stage in the overall spiritual developmental component of self-actualization. Personal experience of the young person as faith-seeker, and the larger youth and/or young adult community and the wider congregation of faith also bring a dynamic to the religious experience of a young person.
Cultural information and social sciences provide valuable data that help to shape ministry formation. Cultural information and social sciences offer a different lens for being able to understand other societies, religious traditions, and cultural ambiguities.

The integration of each individual model, vis-à-vis pedagogical approaches or pastoral strategies, is the prescriptive section of this work or methodological component. The implementation of a methodological approach for a particular model is up to the discretion of the youth & young adult minister who has a particular ministerial concern that must be met.

The Four Models Proposed for Youth & Young Adult Ministry

I propose four models for Christian youth & young adult ministry; knowing full well that there are more that could be explored and utilized. All the models that I introduce and examine are not exhaustive, but taken together they are a significant theological, pastoral, and spiritual tool for youth & young adult ministry. The proposed models are not listed or studied by order of importance or by particular merit. They are simply investigated as theological, catechetical, and pedagogical prototype in order to assist youth pastors and young adult ministers in their important pastoral work and care with young people.

It is my strong contention that no one model is superior to another; all four models have strong merits and solid ministerial attributes. All the models are compatible with the others and to say otherwise would be misguided and an inadequate
assumption. Likewise, to choose exclusively one model over others or to blatantly reject other models appears to be arbitrary and not entirely comprehensive.

Therefore, no one model is better or worse than the other. It is solely up to the discretion of the congregational youth minister, campus minister, and/or young adult minister to adopt an appropriate model. The appropriation of each model depends on the adolescent and young adult population for a given community, and it is for the youth pastor and young adult minister to best determine which model to integrate and which strategies to implement.

My sincere hope is that youth and young adult ministers of every color and stripe: youth pastors, volunteer catechists, parish directors of Christian education, campus ministers, and ordained ministers, will benefit from the models presented in this exposition. As previously alluded to, it is possible to expound upon all the plausible models in existence, but the goal of each model is to assist the youth pastors and young adult ministers with theology, methodology, and pedagogical strategies to empower young people to achieve moral and spiritual transformation. Furthermore, ideally, these models with their own emphases and viewpoints may be interchangeable with any of the other models.

All four models are distinct yet complementary. Each model acts as a reference point or accountability factor for the manner in which a youth ministry operates. The four models for youth ministry & young adult ministry are as follows: (1) biblical-hermeneutic model, (2) the servant-leadership model, (3) liberation model, and (4) the
Christian discipleship model. Each of these models will correspond with a chapter in this book. Before examining each model in greater depth, each of these models will be considered individually and objectively.

1. The Biblical-Hermeneutic Model: Biblical-hermeneutics is a method that investigates and interprets the sacred Scriptures so the holy texts have meaning and purpose for adolescent and young adult religious experience and expression. Biblical narratives are life stories, action stories, and universally relevant stories that impact contemporary worldviews. The Bible informs, forms, and transforms the human consciousness. Therefore, the principle of the biblical-hermeneutic model informs, forms, and transforms the reader by private interpretation that has been shaped by culture, community, and tradition. Youth ministers and young adult ministers will have to adopt reading methods and Bible study strategies that allow biblical narratives to address young people’s issues and concerns, as well as develop biblical spirituality and biblical literacy.

2. The Servant-Leadership Model: Servant-leadership is probably the most difficult to realize because most of its fruits will be seen after students graduate from high school and college and move on from the youth and campus ministry setting. Servant-leadership can also be viewed as threatening because it implies that the one who serves the most is the leader. Leading by serving others is one of the main reasons Jesus of Nazareth threatened the religious establishment of his day. By its very nature servant-leadership puts the subordinate first, the followers first, the employees first, the
students first, the children first, the poor first, the illiterate first, etc., and this can be a threatening proposition. The three backbones of servant-leadership are listening, acceptance, and empathy. A good leader listens well, but an exceptional leader listens well, with acceptance and empathy. The goal of servant-leadership is to encourage and empower adolescents and young adults to become servant-leaders within their home, school, community, neighborhood, and society, thus transforming their spheres of influence and the world.

3. The Liberation Model: Liberation is a theological concept that emphasizes human response to the invitation of salvation in Jesus the Christ. Liberation theology calls the Christian Church to tolerance, compassion, justice, and peace. In the context of this book the themes of inculturation, multiculturalism, and interreligious openness will be stressed as liberation topics. Liberation motifs also imply the inquiry that takes as its primary concern the idea of emancipate oppressed peoples from unjust political, economic, racial, and/or social subjection. Liberation has its roots in the South American liberation theology of Gustavo Gutiérrez. Liberation is a bold theology of reflection and pastoral praxis that identifies with the Gospel commitment of love, caring, and action. Liberation is born of shared vision to abolish unjust situations, to build a better society and a more free and humane world.

4. The Christian Discipleship Model: Throughout the centuries, discipleship has been continuously affirmed and held in high esteem as being the predominant paradigm for devout and dedicated Christians. There are other Christian paradigms such as
virginity, martyrdom, and monasticism, but discipleship appears to be the measuring stick for authentically committed Christians. Christian discipleship, which has many interpretations, comes from the word “disciple” meaning the “one who learns” or the “pupil who follows” the Master. Christian discipleship and all that it entails are at the very heart of the Gospel: “Come, follow me” (4:19). All Christian discipleship has Jesus the Christ as its unifying center and creative power; that is, all Christian discipleship flows from Jesus Christ, the fountain and wellspring of life. This particular model examines eight categories of discipleship: (1) community, (2) conversion, (3) faith, (4) leadership, (5) morality, (6) prayer, (7) service, and (8) spirituality.⁹

Each of these models will assist youth and young adult ministers in their noble work with young people. Below is a table that will help situate each of the four models. The chart helps to characterize and give meaning to a given model’s specific nature and scope within the framework of youth & young adult ministry. The table is designed to be interpreted and classified by type, distinction, theological objective, and pastoral outcome. The table will guide readers through some of the foundational aspects offered in each model.
## Models for Youth & Young Adult Ministry

### Specific Characteristics of Each of the Four Models

<table>
<thead>
<tr>
<th>MODELS</th>
<th>DISTINCTIONS</th>
<th>THEOLOGICAL OBJECTIVES</th>
<th>PASTORAL OUTCOMES</th>
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<tr>
<td></td>
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<td>2. Empower the reading and studying of the word of God as a “living book.”</td>
<td>2. Become inspired to read Bible discussions as the living word.</td>
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<td></td>
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<td>3. Engage in the biblical-hermeneutic process.</td>
<td>3. Overcome biblical complacency and experience the power of the Scriptures.</td>
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<td>2. Servant-Leadership</td>
<td>Learning the art of leadership through service and service-learning.</td>
<td>1. Raise the consciousness about the theory and practice of servant-leadership.</td>
<td>1. Learn to choose service over self-interest and lead through service.</td>
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<td>2. Teach the ten characteristics of a servant-leader.</td>
<td>2. Become empowered to become servant-leaders within the society.</td>
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<td>3. Develop an ethic of caring for individuals and community.</td>
<td>3. Become potential to be agents of change through servant-leadership.</td>
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<td>3. Liberation</td>
<td>Focusing on the poor, the marginalized, and the disenfranchised in society.</td>
<td>1. Encourage a theological praxis to take shape within the ministry.</td>
<td>1. Become attuned to the process of inculturation in their lives and in the church.</td>
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<td></td>
<td>2. Establish pedagogy from the three areas that help to contextualize liberation theology.</td>
<td>2. Encourage to appreciate cultural diversity.</td>
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<td></td>
<td></td>
<td>3. Teach inculturation, multiculturalism, and interreligious openness.</td>
<td>3. Learn to open-mindedly believe in another religious tradition.</td>
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<td></td>
<td></td>
<td>2. Teach about the eight areas of Christian discipleship.</td>
<td>2. Live as an authentic Christian in the world, but not of the world.</td>
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<td></td>
<td></td>
<td>3. Empower behavior on the vertical, horizontal, and internal levels for Christian growth.</td>
<td>3. Faithful to God’s call.</td>
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The model distinctions, theological objectives, and pastoral outcomes are not exhaustive by any means and there may be some overlap with some models, but overall the table does indicate the richness and diversity of each model. All four models are equally significant and contribute to youth & young adult ministry, even though they are not all on identical levels or “playing fields” theologically, spiritually, and pastorally. These models are a means to the ever elusive aim of Christian ministry renewal, communal self-transcendence, and becoming witnesses to God’s rule and reign in the world. Increasingly, of course, these models may be indirectly applicable to every ministry within the Christian Church.

The four models for youth & young adult ministry are not specifically designed to choose one over another as conceptually more appealing. Each simply indicates different ways of viewing the church and illuminating diverse aspects of ministry in its ecclesial relationship with community and young people.

The differing models reflect different theologies, ecclesiologies and pastoral relationships between the youth ministry, collegiate campus ministry or young adult ministry, and the particular Christian institutional or community at the local level of the congregation. Therefore, different models elucidate different aspects of ecclesial ministry.

No model is complete in and of itself, theologically or theoretically. One model can, however, offer critical insights, assessments, and synthesis of those aspects of youth & young adult ministry not accounted for in another particular model. The construction of new models, as purposed in this book or the re-construction of existing models, is for shaping youth & young adult ministry relationships in terms of equality and collegiality with other ministries within
Christianity. The creation of new models is often accomplished with critical observation, dialogue, and discernment. Sometimes new models emerge from an already older conceptualization of an existing framework within the Church.

**Pastoral & Pedagogical Strategies**

In this section, I will offer one pastoral strategy for each model discussed. Therefore, there will be four strategies provided, but whatever strategy works best for individual ministers and for a particular ministry is good.

**Strategy 1: The Biblical-Hermeneutical Approach**

One pedagogical method for implementation is to offer a monthly Bible study which consists of a four-week series on various biblical themes. The month of September could focus its discussion on God's Creation:

- Week 1: the first creation story (Genesis 1:1-2:6)
- Week 2: the second creation story (Genesis 2:5-3:24)
- Week 3: developing creation spirituality (Ezekiel 47:1-12; Revelation 21:1-22:6)
- Week 4: understanding ecology-spirituality (Romans 8:18-30)

The month of October could concentrate its discussion on God’s liberation and the giving of the Decalogue, which will help reinforce in adolescents their Judeo-Christian heritage.

- Week 1: the call of Moses (Exodus 3:4-22)
- Week 2: the Plagues of Egypt (Exodus 7:1-11:9)
- Week 3: the Exodus Event (Exodus 12:37-14:31)
- Week 4: the covenant at Mount Sinai (Exodus 19:1-20:26)
Each month the biblical theme and studies rotate with different emphases, all focusing on the needs of the adolescent population. The most important aspects of the biblical-hermeneutic approach involves four steps: (1) understanding the text, (2) making meaning out of the text’s interpretation, (3) validating the correct interpretation for its fruitfulness, and (4) appropriating the text for transformative understanding. These four steps will need to be part of the youth & young adult minister’s scheme for developing biblical methodology as well as creating a meaningful biblical curriculum for young people.

**Strategy 2: The Servant-Leadership Model**

A second pastoral strategy for developing servant-leadership among adolescents and young adults would be to explore the life of a heroic servant-leader such as Martin Luther King, Jr. He was a magnificent servant-leader, not only in the South of the United States, but internationally, receiving global recognition for his role in the Civil Rights Movement.

M.L. King, Jr. exemplified all the qualities and traits that enable servant-leadership to transform individuals, organizations, and societies. King, like Gandhi before him—and Jesus before him—strongly opposed violence and embraced passive resistance with *agape*, a deep love for all people, an overflowing and redemptive love which asks nothing in return. King proposed that rather than hating the oppressor, we love our oppressor because “love is the key that unlocks the door which leads to ultimate reality.”

Such ideals of servant-leadership merit exploration with young people—not just talked about—but also studied and taught. Servant-leadership pedagogy, such as adopting King’s
message into a curriculum can easily be put into youth and young adult ministry praxis.\textsuperscript{14} Here is one example of implementing King’s work into a youth or young adult ministry gathering:

- Plan an ecumenical Evening of Reflection. Such an event can be planned with neighboring churches on Martin Luther King Jr. Day.
- The Evening of Reflection could integrate King’s writings and key biblical passages that speak of hope and liberation.
- Read Martin Luther King, Jr.’s \textit{Letter in from a Birmingham Jail} to the students.
- Have the students reflect on and react to the content of King’s letter.
- Watch a documentary or movie on the life of Martin Luther King, Jr. Movies such as \textit{Martin Luther King, Jr.: A Historical Perspective} (2002).
- Debrief the movie and the evening (15-20 minutes).

The task of the youth & young adult minister is to implement Martin Luther King, Jr., or others who exemplifies servant-leadership, and to excite, energize, and empower young people within the youth and young adult ministry to become servant-leaders.

\textbf{Strategy 3: The Liberation Model}

A third practical strategy is to expose Christian young people to interreligious openness, multiculturalism, and tolerance. One approach is to examine and discuss and Islam.\textsuperscript{15} A month-long series on Islam could be designed like this:

- **Week 1: The Core Teaching of Islam.** There are five central teachings of Islam, which can be discussed in general or at great length: (a) the oneness of God and humanity, (b) the prophet-hood and the completeness of Islam, (c) the human relationship to the divine, (d) the unseen life, and (e) the last judgment.\textsuperscript{16}
- **Week 2: The Five Pillars and \textit{Jihad}.** There are five vital tenets of Islam that every Muslim should follow: (a) belief and witness, (b) daily prayers, (c) Zakat (almsgiving or tithing), (d) fasting, and (e) \textit{hajj} (the once in a lifetime journey to Mecca).\textsuperscript{17} \textit{Jihad}, commonly mistranslated as “holy war,” actually means “striving,” that is striving for internal and external peace. Technically, \textit{Jihad} is not one of the 5 Pillars of Islam, but it is an integral and daily part of Muslim life.\textsuperscript{18}

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- **Week 3: Cinema Night on Islam.** There are several movies and documentaries to choose from to help Christian young people learn more about Islam. Here are a few: *The Message* (1977), the quintessential Muslin film about the birth of Islam and the Prophet Mohammed; *Malcolm X* (1990), a movie about the 1960’s American born and religiously converted, Malcom X Little; *Islam: Empire of Faith* (2000), a documentary about the rise of Islam and Islamic culture and practices; *Mooz-lum* (2010), which examines the daily life of troubled young American Muslim man coming to terms with his religious faith and identity; *Innocence of Muslims* (2012), portrays the increasing persecution and poor human rights of Muslims in modern-day Egypt. All five of these movies are acceptable for youth and young adults to watch and will help young people to understand religious diversity and tolerance.

- **Week 4: Field Trip to a Mosque.** Visit a local Muslim Mosque with the youth and/or young adult ministry on a day that the Muslim community is not gathering for worship (Friday afternoon is the main weekly religious day for most Muslims). This is a practical way to introduce Christian youth and young adults to the worship life of Muslims. An Imam (Muslim minister) can help the young people understand the various elements of Muslim worship and symbolism within the Mosque.

A series on Islam is a wonderful way to expose young people to the truth and misnomers regarding Islam. The series will also generate much discussion among young people. The series is a way to help Christian young people to encounter other world religious traditions, contribute to interreligious dialogue, and experience firsthand interreligious openness.

**Strategy 4: The Christian Discipleship Model**

A fourth applied strategy might be loosely following an academic calendar, in which these eight areas could be broken down into four parts, discussing one-quarter (25%) of each area once a month. Each month would represent a specific area within Christian discipleship. For example: September introduces students to Jesus of Nazareth; October addresses the conversion process; November studies the dynamics of faith; December investigates morality and ethical behavior; January examines the many facets of prayer; February explores the reality of...
community; March practices various types of Christian spirituality, April discovers service and social justice through hands-on experience; and May discusses styles of Christian leadership.

Another pastoral overture using the same strategy of implementation could be to discuss the eight themes of discipleship in any particular order; therefore, March might be the month to spend discussing morality issues with teenagers. For example, each week within the month of March, a different topic is explored:

- Week one: an overview on Christian morality.
- Week two: the process of conscience and decision-making.
- Week three: morality and human sexuality.
- Week four: human dignity and human rights.

There are numerous possibilities for implementation and discussion. Limiting each area to three or four weeks allows for the youth & young adult minister to select different topics in the forthcoming years, insuring that young people do not hear the same presentation each year.

Final Remarks on Models

As aforementioned, it is my hope that the academic community, that is, youth ministry educators and adolescent ministry scholars in particular, embrace this book for their own edification, research, and courses. However, even more-so, that the pastoral community, that is, youth ministers, campus ministers, adult volunteer catechists, directors of Christian education, young adult ministers, and pastors will benefit from these four pastoral and theological models. Ideally, these models have their own emphases and viewpoints, and stand independently apart from other models; however they may be used interchangeable with any of the other models.
out of pastoral necessity. These four models provide valuable theological content and pastoral context that will provide Christian youth ministers and young adult ministers with resources that will empower them to faithfully and effectively minister to the needs and challenges that young people face today.

These four models characterize a theological system coupled with a systematic and pastoral integration schematic. In addition, they represent a relevant and sensible blueprint for youth pastors, campus ministers, and young adult ministers to build upon and to utilize as a practical guide. Moreover, the four models represent merely theological organizing frameworks and modes of action that may become part of a minister’s field of vision and sphere of influence to engage, enthuse, and empower young people to move beyond themselves. Finally, each model reflects certain aspects within culture, and of course, is conditioned as such. However, each model is timeless as each addresses the human consciousness and the great quest to become closer to God.
Endnotes

6 Whitehead & Whitehead, 18-19.
7 For the purposes of this book, I am taking for granted that these four models will be integrated and implemented into a comprehensive Christian youth and young adult ministries in the United States of America. In addition, each of these proposed models will not be the totality of a youth or young adult ministry gathering. I am presuming that a typical youth & young ministry evening/gathering would include most of the following: prayer, ice-breakers, games to play, skits, music, scripture reflection, catechetical talk or presentation, small faith-sharing discussion groups, social time after the gathering and the offering of food and refreshments. Furthermore, I am maintaining that a comprehensive youth & young adult ministry has two or three weekend retreats and days of reflection per year in order that a larger spectrum of adolescents and young adults many participate in spiritual encounters. Finally, I recognize these are large assumptions!
8 As noted, these models are not exhaustive; in fact, there are many possibilities. There are other models that are could be in existence, and hopefully, those will possibly be explored in a subsequent volume of mine.
9 Arthur David Canales, “Integrating Christian Discipleship Is Franciscanism,” The Journal of the Association of Franciscan Colleges and Universities 1, no. 1(2004): 34. In the article I give a fuller description of each category and its integration into Catholic undergraduate education; however, the methodology is applicable to youth ministry, emerging adult ministry, and young adult ministry.
11 Ferch, 11.
14 Canales, 2011a, 78-81.
15 The term Islam is a multifaceted Arabic word which means peace, purity, acceptance, and commitment. A Muslim is a person who freely and willingly accepts the supreme power of God (Allah in Arabic) and earnestly strives to arrange her/his life in full submission or total accord with the teachings of God and the Qur’an or the sacred readings for Muslims.
17 Fisher, 381-384.
18 Fischer, 386.