

Tracey Lamont

tlamont@loyno.edu

Assistant Professor of Religious Education and Youth and Young Adult Ministry

Loyola Institute for Ministry

Loyola University New Orleans, L.A.

AYME 2021

From Change to Transformation: Living synodality in ministry education with young people

Abstract

Pope Francis is calling on Catholic ministry leaders to embrace a more synodal church, a way of journeying with one another, however; research reveals many young people have yet to experience this way of being church. This essay proposes a need to transform rather than change ministry education with young people to embrace a postmodern curriculum framework rooted in a theology of synodality aimed at cultivating prophetic, transformative, communal experiences of the divine in the world.

Key Words: Young people; Catholic; synodality; transformation; postmodern curriculum; religious education; accompaniment

Introduction

There is no shortage of media coverage on the many national surveys and polls documenting the increasing trends in youth and young adult disaffiliation and/or lack of engagement with religious institutions.¹ While such studies highlight important, albeit alarming trends in religiosity and spirituality for ministry leaders and faith communities to recognize, these studies not only fail to fully describe the lived realities of the young people in our own local faith communities (affiliated or disaffiliated), they also fail to document what is working with young people, instead only discussing problems or worrisome trends.

When faced with problems, it is a common human behavior to search for solutions, and with most Catholic ministry leaders who have very limited resources, time being one of the most valuable resources, they often gravitate towards ready-made solutions or programs that either come with a promise to help increase church engagement or reduce disaffiliation. For example, the sociological analysis from National Study of Youth and Religion (NSYR) theorizes that young people fail to consider morality as an important factor in their decision making and behaviors, that they are becoming moral relativists.²

These researchers believe ministry educators failed to give young people a robust moral education, leading them to become “morally adrift.”³ The quick thinking is that ministry educators should provide “better” catechesis or more rigorous education on the moral teachings of the church. The issue, therefore; is reduced to the problem that young people do not know what constitutes a moral issue, therefore the solution is that they just need to know, in greater detail, what moral issues are.

This paper argues that this “problem-solution” framework is problematic in three significant ways. First, it stems from inaccuracies with national polls and surveys that create the impression that religious disaffiliation is a static or linear problem to be solved unilaterally rather than a complex, multivalent phenomena unique to each individual and each local community. Second, this approach implicitly reduces religious education and ministry to mere instrumental tools used to solve a perceived statistical problem. Third, and most importantly, the problem-solution approach distances ministry educators and other pastoral leaders from the lived realities facing young people in their communities, relegating relationship-building to the periphery of ministry education.

This paper explores an alternative approach to ministry education, one not grounded in responses to national statistics, but in a synodal process of listening and accompaniment that unleashes the liberative, prophetic, transformative power of religious education. Using the method of practical theological reflection, this research study begins by exploring the extent to which national polls and surveys enable youth and young adult ministry educators to address the lived realities of young people and offers discussion on the language of change and transformation pertinent to ministry programming. Next, this essay draws insights from postmodern curriculum development and the Christian Tradition, namely Pope Francis vision of a more synodal church, to uncover a deeper understanding of ministry education and what it looks like to journey together as the people of God. The essay concludes with insights on how youth ministry educators can draw inspiration from postmodern curriculum theory and the synodal process to “speak with prophetic criticism and engage in public discourse” so that education with young people becomes “a prophetic enterprise that seeks justice” and where teaching and learning becomes “a moral activity that seeks compassion and understanding.”⁴

Misinformation of National Surveys

The national polls and surveys on the decline in youth and young adult religious affiliation receive a great deal of attention by pastoral leaders. For example, after Springtide Research Institute published their sociological study on the increasing rise of loneliness and “epidemic levels of isolation among young people,”⁵ the National Federation of Catholic Youth Ministry (NFCYM) began hosting webinars with Josh Packard, sociologist and executive director of Springtide Research Institute and putting links to their research findings in their emails and other communication with their members. Similarly, Bob McCarty, former director of NFCYM, in partnership with St. Mary’s press, travels throughout the country presenting for ministry leaders the findings from CARA and St. Mary’s Press on disaffiliation with young people.⁶

National studies like these present ministry leaders with problems that need to be solved. For example, when the Pew Research survey revealed only one-third of Catholics believe in the real presence in the Eucharist, my archbishop was distraught and felt the need to correct this thinking in his archdiocese.⁷ Leadership within the Archdiocese of New Orleans responded by announcing 2021 as the [Year of the Eucharist](#). To my knowledge there was no survey or listening sessions conducted with the Catholics in the Archdiocese to assess or better understand their thinking on the Eucharist; the survey data from Pew Research Institute served as the motive to put resources into developing new programs, lectures, and retreats to address this issue – an issue identified by a commercial polling company. Therefore, there will likely be no evidence

that these programs and lectures changed peoples' understanding about the Eucharist given there is no baseline data to compare it to. Meanwhile, no such resources were put into exploring young peoples' experiences catechesis or sacramental preparation, nor did they seek to ask young adults in the archdiocese about their experiences church and their faith.

Robert Wuthnow, sociologist of religion, in his book *Inventing American Religion* unpacks the history of polling and surveys and negative impact commercial polling has had on the religiosity of people in the United States.⁸ Historically, polling only gained public attention through newspapers and news outlets only published polls if they were "newsworthy."⁹ The polling and survey questions were and still are often designed to catch the public's attention rather than reveal the depth of religiosity held by a particular Christian denomination or local faith community, which is the type of research social scientific scholars in academic institutions engage in. Moreover, polling has long been in the service of politics as it informs politicians by helping candidates and campaign organizers understand how best to appeal to religious sensibilities. This, according to Wuthnow, was the original function of national polling, which, by the 1950s became a multimillion-dollar industry.¹⁰ Furthermore, it is easier for national news media outlets and politicians to discuss or explore broad generalizations for an entire society or country than it is to examine the local nuances of faith and daily living.

Wuthnow also found evidence that that revealed only "controversial" or problematic religious statistics were selected for public promotion because they were considered by media outlets to be "newsworthy."¹¹ His research shows commercial polling organizations, like Gallup and Barna, in conjunction with the news or other media outlets are "inventing American religion," that is, the questions the polling companies design and the polls and surveys media outlets find worthy of consideration are the ones that make national attention and thus begin shaping what people think about how this country practice their faith and how they think of religion or religious institutions.

Looking back at the Pew Research study on the Eucharist, they did not survey Catholics to see how they live the Eucharist with their lives, how they experience Christ's presence in the Eucharist, or how the Eucharist draws them in to deeper communion with God, self, and others. Rather they asked a multiple-choice question about transubstantiation, one of the most complex mysteries of the Catholic faith (I have no doubt a similar question will be found in most catechetical or theology classes with young people).¹² Similarly, with the NSYR survey on the moral sensibilities of young people noted above, there was no effort to explore their answers in greater detail or to examine their answers in light of developmental theory on young adult moral thinking.

In sum, the polling questions themselves fail to reach the depth of peoples' spiritual and religious experiences and ministry leaders who rely on such data not only look to these incomplete portraits as a source of knowledge about young people, it prevents many of them from going out and listening directly to the young people in their communities.

As a result, the ministerial responses to national polls and surveys on the religious sensibilities of young people (and adults) too often result in implementing new programs or

curriculum texts aimed at helping young people learn more about the Catholic faith so that they remain affiliated with the church over time. As many scholars and practitioners have come to realize, this approach to ministry education is far less effective at helping young people remain active in the Catholic Church. Additionally, there is no sustained effort to rethink or transform the traditional approaches to ministry education with young people, only efforts to find new programs or curriculum texts that respond to the perceived problems in youth and young adult religiosity. Responsive approaches to emerging issues can never fully transform ministry education with young people, they can only change or pivot what they were already doing, but in a new direction.

The next section explores the differences between *change* and *transformation* as they relate to the demands of becoming a more synodal church. While the terms transformation and change are often used interchangeably, and incorrectly so, the pandemic has given many faith communities and ministry educators a much-needed pause to rethink their purposes, mission, and ministry practices with young people. It is my contention that ministry education is ripe for transformation. To do this, ministry leaders need to undergo a full transformation in thinking and doing if they are to be effective in engaging the faith lives of young people in a post-pandemic society fragmented by the violence of racial injustice.

Change or Transformation?

Ministry education with young people in Catholic parishes in the United States often takes the form of catechesis or preparation for sacraments, particularly the sacrament of Confirmation, through a classroom-based model of learning. When new statistics emerge, ministry leaders often pivot or change the focus of their instruction, as noted above with the subject of morality. Case-in-point is the way my archdiocese put out training resources on the Eucharist. The formats were lecture-based and didactic in style and the speakers either held their presentations online or in person for an audience. The same thinking applies to diocesan and parish efforts to respond to the Synod on the New Evangelization by simply changing the name of their ministry education programs to “Forming Missionary Disciples.”¹³ In all three examples, ministry educators did not transform how they engaged people in the faith, rather they simply changed the focus of their educational programs.

The *Oxford English Dictionary* defines transformation as “the action of changing in form, shape, or appearance; metamorphosis” In physics it refers to the “change of form of a substance from solid to liquid, from liquid or solid to gaseous, or the reverse;” similarly in chemistry it involves “change of chemical composition, as by replacement of one constituent of a compound by another.”¹⁴ In nature we see transformation, or a complete metamorphosis, in the life-cycle of a butterfly. Consider the shape and function of a caterpillar with its short thick worm-shaped body crawling on its belly, to then alter its appearance and form completely in its chrysalis to slowly become a winged creature. Its limbs, tissue, and organs metamorphosize into a new form that resembles nothing like a crawling caterpillar- it completely, fully transforms into something new-looking nothing like its former self.

The word change, on the other hand relates “to substitution or exchange.” In the *transitive* verb form it means “to substitute one thing for (another); to replace (something) with something else, esp. something which is newer or better; to give up (something) in order to replace it with something else.”¹⁵ The butterfly has not substituted one thing for another, nor replaced its body with something else. Likewise, nothing is added on or substituted when water becomes gas, rather, the substance transforms- it becomes something new.

We see this most closely with the language of conversion in the Christian tradition, most notably with the Apostle Paul (once Saul). Indeed, in the Preparatory Document *For a Synodal Church*, refers to the synodal process as “synodal conversion” and describes how conversion in a necessary component of evangelization.¹⁶

The Preparatory Document likewise describes several significant conversion stories in scripture, for example; “in the representation of the ‘community scene’ that constantly accompanies the journey of evangelization,” the way Jesus actively goes out to those in the community, especially “those who are ‘separated’ from God and those ‘abandoned’ by the community (the sinners and the poor, in gospel language). Through his words and actions, he offers liberation from evil and conversion to hope.”¹⁷

A second image “refers to the experience of the Spirit in which Peter and the early community recognize the risk of placing unjustified limits on faith sharing.”¹⁸ It is in the scene from Acts 10 where the authors of the preparatory document note the need for “continuous conversion” to overcome the “fourth actor” in this scene, that of the deceptive ideologies and ways of thinking and doing that come not from the gospel of justice, mercy, love and compassion, but “manifests itself indifferently in the forms of religious rigor, of moral injunction that presents itself as more demanding than that of Jesus...”¹⁹

In each example, conversion is a transformative experience. Life as these individuals and communities knew it was now completely different because of their experiences with the divine. Such inspiration illustrates the dynamics of living a life of faith in a pluralistic, multivalent, complex postmodern society. Conversion is not a single event, a one-and done, but an ongoing way of reading the signs of the times and remaining open the transformation brought about by listening, discernment, and openness to the Holy Spirit. This receptivity and openness, wonder, mystery and conversion, or transformation, are precisely what postmodern curriculum theory and the synodal process seek to embody.

Insights from Postmodern Curriculum Theory

Postmodern curriculum theories synod based listening sessions with young people reveal most catechetical instructional methods are not only deficient educational practices, but they also fail to consider the contextuality of teaching and learning. Additionally, data from the National Dialogue Final Report (NDFR), a publication that documents national and local listening sessions modeled on the synodal process, suggests such catechetical learning programs aimed at preparing young people to celebrate the sacraments are insufficient in helping young people

grow in dialogue with the wider Christian community and fail to engage them in their desire to build up a more just and compassionate world as members of a faith community.

As religious educators, our implicit and explicit understanding of curriculum and pedagogy frames our efforts in teaching and learning in ministry education. Modern curriculum theories, those most associated with standardized testing and rigid curriculum frameworks, draw insight from advances in science and technology and from European Enlightenment philosophers such as René Descartes and his emphasis on ordered reason and observable truths. This way of approaching curriculum design stems from what is known as the Tyler Rationale. Ralph Tyler wrote a series of books on curriculum that served to provide teachers with a structured approach that guided teachers in the day-to-day classroom by stating content objectives, designing learning activities and assessing the process of learning in the student. Little thought was given to the purposes of education holistically, only the day-to-day teaching methods.

Patrick Slattery, scholar in curriculum theory, provides a concise summary of the paradigm shift that moved the modern curriculum methods to postmodern curriculum theories. He states, “we have been conditioned” by modernism and the modern curriculum “to believe that our goals, objectives, lesson plans, and educational outcomes must all be *measurable* and *behaviorally observable* in order to be valid.”²⁰ He goes on to state:

I have met very few teachers who actually believe this philosophy of education. However, the majority who do not ascribe to this educational ideology –rooted in scientific management and the Tylerian Rationale– have allowed themselves to be conditioned to behave as though they do. Postmodernism challenges educators to explore a worldview that envisions schooling through a different lens of indeterminacy, aesthetics, autobiography, intuition, eclecticism, and mystery.²¹

The espoused methodology in the modern curriculum views knowledge as the search for truth based on what one can prove or, according to William Doll, “whatever is true, factual, real is discovered, not created.”²² The legacy and influence of the Tylerian model of education is evidenced in the national push for standardized testing in the United States. Indeed, the USCCB *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age* and its adapted iteration for use in parish and youth ministry programs also illustrate this standardization of religious education and approach to curriculum development.

Many students in the United States are, as a result, accustomed to “showing what they know” through standardized tests, which often contain only multiple choice questions. There is nothing more prescribed or less open to ambiguity and wonder than choosing an “answer” from four or five predetermined choices. It is also noteworthy that national commercial polling companies use a similar method to assess the way people think about or understand a topic.

“Curriculum development postmodern era,” according to Slattery, “demands that we find a way around the hegemonic forces and institutional obstacles that limit our knowledge, reinforce our prejudices, and disconnect us from the global community.”²³ Drawing insight from Michael O’Malley, Slattery describes how the dominant model of education today centers on a Euro-American style of education and curriculum that fosters an “ethic of exclusion” structured on a divided life. Slattery states this dichotomy leads to “the conscious absence of soul from education” which, in turn, “limits the efficacy of the pedagogical project and actually creates conditions in which social ills– anxiety, racism, poverty, exclusion – flourish.”²⁴ Didactic modes

of catechesis, devoid of communal engagement, listening, and dialogue, risk falling into this “ethic of exclusion.” In this way, the implicit curriculum of most parish catechetical programs works against the method and practice of synodality.

Synodality and the National Dialogue

In 2018, group of national pastoral ministry leaders and organizations, supported by the United States Conference of Catholic Bishops (USCCB), sought to respond to the increasing trends in youth and young adult disaffiliation and disengagement in parish life but also recognize the ways in which pastoral ministry positively impacts the lives of young people. This initiative called The National Dialogue on Catholic Pastoral Ministry with Youth and Young Adults, “a collaborative and synodal experience of the Church in the United States, is the answer to Pope Francis’ call for accompaniment, conversation, and dialogue.”²⁵

To accomplish their goals, the Core team and National Leadership Network, the latter of which I was a member, identified three key outcomes from this synodal process. “The collaborating organizations looked to this project to bring **unity** to the ministry field, to **engage** youth and young adults and ministry leaders in meaningful dialogue, and to **mobilize** the Church to integrate and implement the key insights from this process, the Synod, and the V Encuentro.”²⁶ I was honored and enlightened to be a part of this process; to experience first-hand what synodality can look like. From the mobilization, ministry leaders submitted data from their own listening sessions in the form of dialogues or open-ended conversations, in their respective contexts, from listening to parents of young people, affiliated or disaffiliated youth or young adults, and ministry leaders themselves.²⁷ I held my own listening sessions with ministry leaders and parents who then held sessions with affiliated young adults.

This data, compiled in the NDFR,²⁸ confirmed other national surveys on the decline in church membership and youth and young adult disaffiliation but also added important nuances to these statistics that only local listening sessions can reveal. For instance, in using open-ended questions rather than pre-selected multiple choice answers, there were some issues, such as the clergy sexual abuse crisis that simply did not come up as much in these sessions as often as other surveys would presuppose.²⁹ Additionally, NDFR found that while most young people have had less than positive experiences of catechesis or faith formation, there were still many who did receive fruitful experiences in youth ministry programming and they requested more opportunities to gather young people for “conferences, retreat type activities, leadership formation, and service opportunities.”³⁰ This brief discussion on the findings illustrates the complexity of ministry with young people that seldom surface in other national surveys and polls, such as Pew Research Institute, Gallup, or Springtide Research Institute.

While such statistics help us understand general patterns of human behavior, they cannot tell a person what is in the hearts and minds of the people they minister with. What is more alarming, in my view, is the way in which ministry leaders rely on national polls and surveys to tell them about the people in their own communities, rather than going out to them and listening to the people themselves.

This is one reason why Pope Francis is calling on ministry leaders to become a more synodal church. Francis, therefore, has devoted the next synod, *For a Synodal Church: Communion, Participation, and Mission* to this theme as a way of educating and training people in just this way of being church. Indeed, during the last Synod on *Young People, the Faith, and Vocational Discernment*, the pope specifically states that “youth [and young adult] ministry has to be synodal...”³¹ He continues:

It should involve a “journeying together” that values “the charisms that the Spirit bestows in accordance with the vocation and role of each of the Church’s members, through a process of co-responsibility... Motivated by this spirit, we can move towards a participatory and co-responsible Church, one capable of appreciating its own rich variety, gratefully accepting the contributions of the lay faithful, including young people and women, consecrated persons, as well as groups, associations and movements. No one should be excluded or exclude themselves

In this way, by learning from one another, we can better reflect that wonderful multi-faceted reality that Christ’s Church is meant to be. She will be able to attract young people, for her unity is not monolithic, but rather a network of varied gifts that the Spirit ceaselessly pours out upon her, renewing her and lifting her up from her poverty.³²

The *Synod on Young People* and the upcoming Synod *For a Synodal Church* invite ministry leaders and religious educators to transform not only how they minister with young people, but to re-envision or transform what it means to be church. Business as usual no longer works.

Conclusion

In my experience, most ministry leaders see national polls and surveys, look at their empty pews and low or declining numbers at youth or young adult events, and start looking for solutions. They begin looking for a new program to fix these issues, a “silver bullet” that helps them stop the tide of disaffiliation, indifference to the church, or lack of engagement in parish life. Religious educators hear their bishop, pastor, or even the pope talk about evangelization as a way of forming missionary disciples, so they go out and find the new textbook or catechetical or youth ministry program that adopts this new language and begin using it with young people. Then, another synod, papal document, bishops’ statement, or societal issue arises and they either pivot, or are asked to pivot their programming again to address a new concern. All the while, they have not engaged in any efforts to transform the way they think about and do church. Very few go out and listen to the people directly involved in their concerns, rather they rely on generalizable statistics and ready-made solutions.

Furthermore, these ways of engaging in youth ministry education are not only reactive in orientation, but they fail to move beyond just small changes in programming. This is all to say that synodality has yet to become a way of being church in most parishes in the United States.

What is needed for the church today, in a country afflicted by the sins racial injustice perpetuated by white supremacy and laboring to emerge from the COVID-19 pandemic is real

transformation, not change, but a completely new way of being church, one, as this paper argues, offered through the process of synodality. My own experiences with the national dialogue, research on postmodern curriculum development, and the forthcoming synod on synodality give me hope that ministry educators can enact the transformation needed to accompany young people in life.

Postmodern curriculum theory helps us see the deficiencies of the modern schooling and instructional methods found in most traditional catechetical classrooms or other programs with young people and exposes them for their limits, for their inability to cultivate prophetic, transformative, communal experiences of the divine in the world. Synodality gives us a process by which we might do this.

Synodality is the way forward in ministry education with young people. Developing more synodal church helps us develop a posture that looks to every moment for an opportunity to see and experience glimpses of God in others and in ourselves. It is a radical worldview open to wonder, to being surprised by just how compassionate and loving God is. Postmodern ministry education with young people transforms our way of being church as by propelling the internal disposition of ministry educators to “go out to others, seek those who have fallen away, stand at the crossroads, and welcome the outcast.”³³ Rather than changing the content of our programming so that young people better understand the Church’s teachings, a postmodern curriculum framework based on synodality invites ministry educators to form relationships with young while being attuned to God’s presence in our midst and in each encounter we have.

When ministry educators engage in deep listening with young people, they are drawn into relationships with one another. When hear what is on a young person’s heart and mind, ministers become responsible bearers of their story. When we teach through autobiography, they become bearers of our story. From here, we start the “journey together” as the synodal process continues to unfold as the minister and young people discern the fruits of their dialogue and to act responsively. In this way, education with young people becomes “a prophetic enterprise that seeks justice” and where teaching and learning becomes “a moral activity that seeks compassion and understanding.”³⁴ Together, they are poised to stand in solidarity with one another and as strong, meaningful, small, Christian community, ready engage in the transformation of society.

¹ Some examples include Elizabeth Podrebarac Sciapac, “Hispanic teens enjoy religious activities with parents, but fewer view religion as ‘very important’”(Pew Research Institute, September 22, 2020), <https://www.pewresearch.org/fact-tank/2020/09/22/hispanic-teens-enjoy-religious-activities-with-parents-but-fewer-view-religion-as-very-important/>; Frank Newport, “An Update on Catholics in the U.S.(Barna Group, 21 Aug., 2018) <https://news.gallup.com/opinion/polling-matters/241235/update-catholics.aspx>; Packard, J. Vitek, J. M., Ruff, J., Singer-Townes, B., & Koneck, E.B. *Belonging: Reconnecting America’s loneliest generation* (Springtide Research Institute, 2020).

-
- ² Smith, Christian. *National Study of Youth and Religion (U.S.)*. (University of Notre Dame: Chapel Hill, 2007-2008). Smith, Christian, Kari Christofferson, Hilary Davidson, and Patricia Snell Herzog, *Lost in Transition: The Dark Side of Emerging Adulthood*. (Oxford University Press, 2011).
- ³ Lamont, Tracey, "Listening to Youth and Young Adults: Insights from developmental psychology and cultural studies" in *Transforming Ministry Formation: Insights from the Association of Graduate Programs in Ministry*, edited by Ted Wapham, Marti Jewell, and Edward Hahnenberg, (Mahwah: Paulist Press, 2021), 145-164, 149.
- ⁴ Patrick Slattery, *Curriculum Development in the Postmodern Era: 3rd Edition*, (Hoboken, NJ: Routledge, 2013), xxi, xx respectively.
- ⁵ Darren M. Slade, "Introducing Springtide Research Institute!" *The Global Center for Religious Research Blogpost*, (Denver, C.O., 13 Mar. 2020), <https://www.gcr.org/post/springtideresearchinstitute>
- ⁶ Robert J. McCarty and John M. Vitek, *Going, Going, Gone: The Dynamics of Disaffiliation in Young Catholics*, (Bloomington: Saint Mary's Press, 2017).
- ⁷ Pew Research Center, "What Americans Know About Religion" (23, July 2019) <https://www.pewforum.org/2019/07/23/what-americans-know-about-religion/>, see also Gregory A. Smith, "Just one-third of U.S. Catholics agree with their church that Eucharist is body, blood of Christ" (*Pew Research Center*: Washington, D.C., 5 August 2019) <https://www.pewresearch.org/fact-tank/2019/08/05/transubstantiation-eucharist-u-s-catholics/>
- ⁸ Robert Wuthnow, *Inventing American Religion: Polls, surveys, and the tenuous quest for a nation's faith*, (New York: Oxford UP, 2015).
- ⁹ Wuthnow, *Inventing American Religion* 46
- ¹⁰ *Ibid.*, 64.
- ¹¹ *Ibid.*, 120.
- ¹² The question reads: Which of the following best describes Catholic teaching about the bread and wine used for Communion? The bread and wine... 1. Actually become the body and blood of Jesus Christ; 2. Are symbols of the body and blood of Jesus Christ; 3. Not sure. For a closer look at the implications of this question, see Mark M. Gray, "Real Presence or 'Actual Presence'" *Nineteen Sixty-Four Blog*(Center for Applied Research in the Apostolate (CARA): Georgetown University, 8. Aug. 2019) <http://nineteensixty-four.blogspot.com/2019/08/real-presence-or-actual-presence.html>
- ¹³ For a full discussion on this, see Tracey Lamont, "Ministry with Young Adults: Toward a New Ecclesiological Imagination," *Religions* (11) no. 570 (2 Nov. 2020), <https://www.mdpi.com/2077-1444/11/11/570>
- ¹⁴ "transformation, n.". *OED Online*. (Oxford University Press, September 2021) <https://www-oed-com.ezproxy.loyno.edu/view/Entry/204743?redirectedFrom=transformation> (accessed September 14, 2021).
- ¹⁵ "change, v.". *OED Online*. (Oxford University Press, September 2021) <https://www-oed-com.ezproxy.loyno.edu/view/Entry/30468?rskey=glqMv0&result=2> (accessed September 14, 2021).
- ¹⁶ Preparatory Document, *For a Synodal Church* #2 & #25
- ¹⁷ *Ibid.*, # 16 & # 17.
- ¹⁸ Preparatory Document, *For a Synodal Church*, # 16.
- ¹⁹ *Ibid.*, #21.
- ²⁰ Patrick Slattery. *Curriculum Development in the Postmodern Era: 3rd Edition*, (Hoboken, NJ: Routledge, 2013), 24.
- ²¹ *Ibid.*, 24.
- ²²William Doll, *A Post-Modern Perspective on Curriculum* (New York, NY: Teachers College Press, 1993), 31.
- ²³ Slattery. *Curriculum Development*, 36.
- ²⁴ *Ibid.*, 111.

²⁵ The National Dialogue, *Home*, <https://nationaldialogue.info/>.

²⁶ NFCYM, *The National Dialogue on Catholic Pastoral Ministry with Youth and Young Adults: Final Report* (NFCYM Publishing, 2021), 11. “The Synod” refers to the 2018 Synod on Young People, the Faith and Vocational Discernment.

²⁷ *Ibid.*, 64

²⁸ *Ibid.*

²⁹ Jeffrey M. Jones, “Many U.S. Catholics Question Their Membership Amid Scandal,” *Gallup Inc.* (March 13, 2019), <https://news.gallup.com/poll/247571/catholics-question-membership-amid-scandal.aspx>

³⁰ *Ibid.*, 84.

³¹ Pope Francis, *Cristus Vivit: Christ is Alive*, Rome (March 25, 2019), # 206.

³² *Ibid.*, #206-207.

³³ Francis, *Evangelii Gaudium* (The Joy of the Gospel) (24 Nov. 2013), #24. Available online: http://www.vatican.va/content/francesco/en/apost_exhortations/documents/papafrancesco_esortazione-ap_20131124_evangelii-gaudium.html

³⁴ Slattery, *Curriculum Development*, xxi