
REACHING GEN-Y

Research Findings
&
Program Proposals
for discussion

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Foreword

I present this Interim Report and seven proposals to the Geelong Catholic Deanery, to the Senate of Priests, to School Principals and Religious Education Coordinators for discussion and feedback.

The first section of this report seeks to provide an analysis of what makes generation-Y tick. The second section outlines seven proposals as to how we might engage generation Y to befriend Jesus as a life-long habit within the Catholic tradition and the third section briefly outlines some indicative costs and time lines if the various proposal are adopted along with a proposed organizational structure.

I found it comforting to know that the question of how we “encourage generation-Y to befriend Jesus as a life-long habit” is being researched around the world by many different Christian traditions. Further and in a different way, the business community are also struggling with generation-Y’s work practices and long term goals.

The findings and proposals within the report arise out of a comprehensive literature search, student and teacher interviews, and interviews with priests and visits to places within Australia where people are trying different approaches to reach generation-Y.

Regretfully, this report did not have the benefit of the recent research of Mason, Singleton & Webber, *The Spirit of Generation Y*, (Melbourne, John Garratt), 2007. Chapters 12 and 13 of their work provide an excellent summary which can be read along side of part 1 of this document.

While one needs to be very careful about raising expectations too high, I am hopeful that with the help of God’s Spirit and the commitment of the Geelong Catholic community we can expect some healthy outcomes as a result of our shared efforts. What has become very clear in the process of this work is that we are in a missionary situation and we need to keep that perspective in mind as we seek to address our research question.

Dr Kevin Yelverton

PART I

1. KEY RESEARCH QUESTION

“How can the CYC-Geelong encourage young people to befriend Jesus as a life long habit within the Catholic tradition?”

2. KEY TERMS AND ASSUMPTIONS

The target group “young people” are the 4.5 million Australians born between 1978 and 1994 often called Generation Y (hereafter Gen-Y), or known as the children of the baby-boomers.

The fundamental objective of the research is to encourage Gen-Y to “befriend Jesus as a life-long habit within the catholic tradition.” “Befriending Jesus” is relational and personal, rather than doctrinal and institutional concept. The question assumes that a relationship, a “befriending” is the primary point of contact. In addition the research question assumes that a relationship with Jesus is at the heart of what it means to be a Christian; what Jesus was about, his focus, his *modus operandi* are at the heart of what we want to encourage young people to encounter and adopt as a life-long habit within the Catholic tradition.

By “habits” we are acknowledging that a “life-long befriending” of Jesus does not happen without (1) warm encouragement from others who are also fiends of Jesus, and (2) life-long spiritual habits (disciplines and practices). Both are required. The “spiritual habits” that we employ will also arise out of and be consistent with the “Catholic tradition” – this tradition embodies unique “practices and disciplines” that enable the life-long habit of befriending Jesus to happen.

The “Catholic tradition” comes last within the research question and in the methodological way we approach Gen-Y. As we will see “tradition” is not a big word for Gen-Y and the church as institution is an even bigger turn-off. However, “befriending Jesus” brings one into contact with the circle of Jesus’ friends, i.e., the church; in our case “the Catholic tradition.” The process the research question adopts therefore looks like:

Jesus → Kingdom-habits → mission-practices → Church.

The challenge we face is not simply young people leaving church for better activities, but that we are simply not engaging de-churched teenagers (those who used to come but have stopped attending) much less are we engaging non-

churched teenagers (those who have never been to church). Given that few Gen-Y attend Church, we can expect that only a few will come to faith through *socialization* within a parish community. The starting point cannot be the church; rather, we must start with befriending Jesus and capture his vision. We are in a mission context.

3. THE A-Z of GEN-Y

Who are Gen-Y and what sort of world-view do they have?¹ The following is a composite description gleaned from a variety of sources and personal interviews.

1. Technology savvy

As toddlers Gen-Y learned how to flip TV channels via a remote control and played with computer graphics in primary school. They have grown up with mobile phones, the internet, pay TV and Laptops.

In their book, *Connecting to the Net.Generation: What Higher Education Professionals Need to Know About Today's Students*, Reynol Junco and Jeanna Mastrodicasa (2007) found that in a survey of 7,705 college students in the US:

- 97% own a computer
- 94% own a cell phone
- 76% use Instant Messaging.
- 15% of IM users are logged on 24 hours a day/7 days a week
- 34% use websites as their primary source of news
- 28% own a blog and 44% read blogs
- 49% download music using peer-to-peer file sharing
- 75% of students have a [Facebook](#) account
- 60% own some type of expensive portable music and/or video device such as an [iPod](#).

2. Influences

The influence of music is second only to the influence of TV and movies for Gen-Y. George Brana has found that when teenagers were asked, "What/who has a lot of influence on your thinking and behavior?" one quarter of the influence on their lives is from TV and movies.

By the age of 18, the average young person has viewed over 500,000 TV commercials, in addition to countless Internet, radio, and outdoor ads, much of which is pure hype.

They generally have no financial commitments, thus over 70% of their income is spent arbitrarily, with the majority going on entertainment, travel and food. They are party going people. They listen to the radio and go to movies. Clubbing is a

¹ By "world-view" we mean the shared framework of beliefs, knowledge and understanding through which young people experience the world. They use this 'lens' to make sense of their lives.

major past-time along with the drugs, alcohol (binge-drinking) and sexual activity. A high percentage of road accidents in Australia involve Gen-Y.

Celebrities such as pop-stars, supermodels and athletes seem to enjoy a creative, well-paid work which allows them potentially to live the happy story line Gen-Y lives by (see below). Now, however, popular culture is dependent upon the making and unmaking of stars and these processes are of continual interest to Gen-Y. Reality TV such as *Big Brother*, *Survivor*, *Pop Idol*, which make and unmake celebrities (thus making them accessible to the ordinary person) are very popular with young people. The making and toppling of celebrities also feeds into the idea that things are constantly moving.

3. Careers

When deciding to accept a job, salary ranks sixth in order of importance after training, management style, work flexibility, staff achievements, and non-financial rewards. The young people of this generation do not live to work-but rather they work to live. A job merely provides the income to do what they want to do. They are on a search for fun, for quality friendships, for fulfilling purpose, and even for spiritual meaning. They will leave jobs quickly if the boss is nasty.

They would rather commit to a cause than to an occupation. Whether it is environmentalism, social issues, human rights, or volunteerism, young people are getting increasingly involved in social issues.

4. Family and Relational Connections

Gen-Y is seeking after more than just friendship. They want community; to be understood, accepted, respected and included. Research shows that while they spend most of their spare time with their peers, they often fail to experience real unconditional love and connection with their peers. Above all else, Australian teens wish for a “happy relationship” and a “loving family.” A stereotype is that this generation has no loyalty however they do demonstrate strong loyalty to their core friends. They work hard to live up to what their peers expect of them, and their self-esteem often rests on how well regarded they are in their group or sub-culture.

The *Australian Leadership Foundation* state: “Most Gen-Y are unsure of where they are now, let alone where they are going, and so they are seeking specific direction from someone who knows them, their situation, and has even travelled that way themselves. They are looking for real life role models and mentors who not only know the way, but also go the way, and can show the way.

5. Institutional-suspicion

Young people consider that the church is eternally set in its ways. One visits a church much like they visit a museum, nice for a day's visit but not to live in.

In addition the church's ethos of hierarchy and behavior control sits uncomfortably with Gen-Y, whose milieu is a fluid network of relationships. The promise of the church and their experience of the church as institution provide a profound disconnect compounded by the church's apparent unwillingness to address its own sins and misconduct.

The "institutional suspicion" of Gen-Y is reserved not only for the Church but for political institutions, legal institutions (Courts and Police), and even service clubs. Encouragingly, educational institutions do not attract the same suspicion – possibly because they have all benefited from schools, TAFE and universities.

6. Toward time

"If there is a generalization to be made about Gen-Y, it's they don't like waiting." Gen-Y grew up in a world of five-minute abs workout, two-minute noodles and one-minute manager – and they probably think they're all too slow nowadays. They are impatient with the old ways: wanting instant gratification, they think Land-line is snail mail and want to be chief executives of the company by 25; and, of course, all this in no more than 35 hour weeks.

Gen-Y are increasingly worried by an array of factors from youth unemployment rates and increasing housing costs, to body image and crime rates. The result is that they have an increasingly short-term focus. Research shows that their top life expectation is to complete their education (94%) with not too many plans after this.

7. Think globally

Young people operate in an environment not restricted by geography, with friends not limited to the street, town or city or even country that they live in. They are connected to the internet.

Gen-Y have grown up in a world of AIDS, terrorism, global warming, bird flu, refugee migration, and they are generally socially aware, and tolerant and accepting of cultural differences.

8. Social Justice & environmental concerns

While Gen-Y has massive spending power, they are not mere material hedonists. They care deeply about life, symbolized in newborns, children, the planet, animals. Life is the ultimate value, the key to Gen-Y's moral reasoning, which has a strong emotional component. They seek to be inclusive when dealing with social and racial differences.

That said issues of social justice, human rights and the environment are not normally integrated with faith development or liturgical practices.

In their study of a national sample of 1216 young people of Generation Y, authors Mason, Singleton and Webber from Australian Catholic University and Monash University, found that 71% of Gen Y are not involved in any kind of community service in a typical month - whether fundraising, office work, signing a petition, collecting for a charity or coaching a sporting team. The study found that 77% of those whose spirituality type is Secular and 51% of Active Christians are not engaged in community activities in any way and do nothing for others apart from close family and friends.

However, a significant proportion of Gen Y go against that trend. They demonstrate strong community values and are actively involved in their communities in ways that assist the marginalized and disadvantaged. Some do hard-edge volunteer work that requires both initiative and courage. This type of service takes them outside their comfort zone and provides them with new skills and confidence.

Those who engage in voluntary work are likely to have a strong commitment to community values and be actively involved their faith. Active Christians and those New Agers who were brought up Christian demonstrate high levels of community involvement and altruism. Spirituality type is also correlated with generosity: although 25% of Seculars and 8% of Active Christians give nothing to charity in a year, those Active Christians who do donate are generous in their giving.

9. Communication style

Gen-Y desire freedom in communication style, we stress learning, they stress experiencing. We react, they relate. We focus on the individual, while they are socially driven.

Not only must our communication style be credible, but we must be also. They don't expect us to know all about their lifestyle, nor do they want us to embrace their culture. They are simply seeking understanding and respect. If our communication has a hidden agenda, or we are less than transparent, it will be

seen. This generation can sniff out a phony from a long distance. As one young person said to me, “It’s not what you know – it’s the way that you know it.”

Today’s youth have access to the most advanced technology, movie special effects and video games with which we (the Church) can never compete. But the good news is that they are not impacted by slick presentations. They don’t want a rehearsed talk, or a manufactured spiel. The more spontaneous and interactive we are in the classroom, pulpit (etc), the less intimidated, and more open they will be.

Obviously what we are communicating has to fall within their area of interest. But the style, as well as the content of our message must be relevant to a generation who are visually educated and entertained.

There is an old and true saying in educational circles: “They don’t care how much we know until they know how much you care!” Communicating to this generation requires openness, vulnerability and genuine interest in those we are trying to communicate with, and above all else, understanding. The more relaxed the environment and the more socially conducive to discussions, feed back; the better will be the quality of communication and learning.

10. Religious commitments

Despite the proliferation of television series about witches and the paranormal, young people have not taken on New Age practices to a corresponding degree. The book argues that for the most part, young people are not active spiritual seekers, but instead have a highly individualistic and relativistic approach to life and spirituality, and are hardly familiar with religious traditions. Only a small percentage of Gen Y are actively religious. The religion of those young people who do belong to a denomination, is for the most part ‘low temperature’

Mason, Singleton & Webber,
The Spirit of Generation Y,
(Melbourne, John Garratt), 2007.

The Gen-Y’s world is perceived as largely benign, if sometimes a little dull. While bad things do happen in real life, and people have weaknesses and failings, problems were solvable through self-reliance, family and friends. In this respect kinship (i.e. blood relations) took precedence over other types of relationships. Young people feel there is something of a normatively moral obligation on family members to help each other, whether or not this reflected their personal family experience.

In Gen-Y there is no concept for sin (as moral transgression or moral degradation) or salvation from sin. These traditional theological concepts are missing. Further, death is perceived as less problematic than aging, which is attended by depression. For young people, of course, death is far away and not a relevant

concern, while the potential unattractiveness and loneliness of aging are real threats.

Given that traditional church teaching has made sin and salvation, death and the after-life foundational categories of our message, we now struggle for an authentic point of contact between the church's message and the young person's world view. Indeed, there is a profound disconnect between the Church's message and this generation.

Even those Gen-Y folk who attend Church or Christian schools demonstrate uncertainty about traditional Christian beliefs and have no real capacity to interpret their own life-story through biblical stories or theological categories.

Their God image is often impersonal, couched in abstract and distant terms. God is a vague supernatural force. Smith and Denton summarized the underlying religious framework of Gen-Y that cuts across faith and denominations as "Moralistic Therapeutic Deism", which has the following implicit creed:

- A God exists who created and orders the world and watches over human life on earth
- God wants people to be good, nice, and fair to each other, as taught in the Bible and by most of the world religions
- The central goal of life is to be happy, to feel good about oneself
- God does not need to be particularly involved in one's life except when God is needed to resolve a problem.
- Good people go to heaven when they die.

4. THE POINT OF CONTACT

Youth work is only as good as its underpinning theology. In their book, *Making sense of Generation Y: The World View of 15 to 25 year-olds*, (Church Publishing House, 2006), p 39, Sara Savage, Sylvia Collins-Mayo, Bob Mayo with Graham Cray summarize the operating story-line or operating perspective of Gen-Y.

1. **Initial sequence of main story line:** "My aim is to be happy will be realized through me being myself, and connecting to others and the universe (without harming them). As I do this, I will create a meaningful and happy life. If we all make this individual effort (everyone's own responsibility), each person's happiness will sum into a corporate experience of unity and enjoyment. This happiness is meaningful in itself; it is the ideal."

2. **Topical sequence - the obstacle and the help:** “Bad things can happen in real life that prevents us from attaining happiness: broken relationships, suffering, loneliness, depression, self-rejection, addiction, injustice, aging. But each one of us is surrounded by resources of family and close friends who love us unconditionally. The popular arts provide us with valuable resources: information, choice, creativity. With these, we can experience movement from the Actual (real life where bad things can happen) toward the Ideal (happiness).”
3. **Final sequence – the resolution:** “having received help, having “grown” as a result of the meaningful microcosm of family, friends and popular arts, the happy ideal that once eludes us is now possible.”

The above story-line is the one we have to deal with when addressing Gen-Y. Nor can we rely on some catastrophic event to bring Gen-Y to their theological senses and help them to ask the great questions of life and death as the following illustration points out.

Two people get knocked off their bikes and have near-death experiences. One person thinks s/he is lucky and resolves to live life to the full. The second thinks s/he is protected by God and starts going to church as a result.

Gen-Y has the kind of world-view which makes them more likely to respond as the first person, rather than the second, in the above illustration. Being knocked off one’s bike (or some other significant event) does not suddenly make a young person ask theological questions – rather, they bring to the experience (being knocked off the bike) the prior world-view or story-line they hold. This does not mean that such “moments” do not present a missiological opportunity but we cannot assume that the young person will bring any “Christian” framework to interpret the event.

The intellectual framework of sin and salvation, life and death does not appeal to Gen-Y indeed, it has largely been rejected, except for some extreme conservatives that are seeking to return to a lost past. The whole sin/salvation approach has collapsed for Gen-Y (and not only them, significantly for their baby-boomer parents also). Therefore, we have to approach Gen-Y with a different theological construct. That construct must start with the person of Jesus and Jesus’ central focus.

Biblical scholars (Catholic and Protestant) differ about many things, but even the most radical skeptics among them agree that there are two key elements in the teachings of Jesus. ***The first of these is Jesus’ vision of the fatherhood of God, and the second is that he preached and enacted the Kingdom of God.*** These are two theological visions that Gen-Y can relate to and indeed, they find them stimulating and engaging. These two theological visions speak to the story-

line (see above) Gen-Y live by. Critical to the church's success in reaching Gen-Y will be the recovery of the fatherhood of God and the Kingdom of God. The person, words and works of Jesus are central to attracting Gen-Y and neglect of these themes will ensure long-term failure in attracting Gen-Y if older theological paradigms are mindlessly pursued.

The youth minister is in the dreams business, helping young people to become the person God wants them to be. This requires creativity, care and imagination. The youth minister will need to know the Gospels (the story of Jesus) and relate the big four questions of life to the story of Jesus.

The four big questions

<p>Question 1</p> <p><i>Who am I?</i> Or, what is the nature, task and purpose of human beings?</p>	<p>Question 2</p> <p><i>Where am I?</i> Or, what is the nature of the world and universe I live in?</p>
<p>Question 3</p> <p><i>What's wrong?</i> Or, what is the basic problem or obstacle that keeps me from attaining fulfillment? In other words how do I understand evil?</p>	<p>Question 4</p> <p><i>What is the remedy?</i> Or, how is it possible to overcome this hindrance to my fulfillment? In other words, how do I find salvation?</p>

5. MARKS OF A NEW APPROACH

1. Youth ministry is relational

In a model with a relational emphasis programs continue to have their place, but are subordinate to relationships. Education in the faith remains critically important, but good relationships create the environment where an appetite for learning can be developed and sustained.

2. Youth ministry is incarnational

Helmut Thielicke once remarked that, "The Gospel must be constantly forwarded to a new address because the recipient is repeatedly changing his or her place of residence." It is in their world, their culture; their frameworks of reference that we need to speak and act-out the gospel.

For Gen-Y it is with the very stuff of this life that Christian faith needs to intersect. It is in the day-to-day round of relationships, work, school, family, habits, excess,

desires, compulsions, money and health that the gospel has its obvious and most transformative connections.

3. Youth Ministry is a long-term process

It has taken a long time to get to the profound secular society we now have. With an increasing number of young people (even within Catholic and Church schools) we are starting with almost complete ignorance of the Christian faith. We start a long back consequently we should expect youth ministry to take time – lots of time! There is no quick fix, no silver bullet!

4. Youth ministry recognizes the importance of discipleship

Both leaders and parents have to accept that they must model the faith they wish their children to adopt. The old adage, “Do as I say, not as I do” simply will not cut it today.

Those who seek to reach Gen-Y must give themselves sacrificially, in imaginative and costly ways, so that the boundaries of the Kingdom are extended.

Young people are not interested in a God who makes no difference and no demands.

5. Youth ministry adopts an inquiring searching stance of a fellow journeyman

- A combination of faith and doubt

The critical element recognizes the limits of religious models and language and shares the questions of Gen-Y has about the neat schemes in which we think we have truth wrapped up. Faith is not intellectual certainty or the absence of doubt but faith takes us beyond a detached outlook to the sphere of personal involvement.

- A combination of commitment and enquiry

Commitment does not rule out critical reflection, continued inquiry and dedication to search for truth beyond personal preference.

- A combination of confession and self-criticism

Self-criticism arises because we admit that all our formulation are partial and limited, coupled with the conviction that there are criteria by which we can assess our religious beliefs.

6. The use of the arts

Young people connect with the arts. The arts (music, art, and film in particular) provide a fruitful way to engage in serious reflection. By asking who are the people involved and what is their self-identity? What is the problem they are facing? What is the solution? By asking these and other questions of art, music and films, young people can reflect upon fundamental issues in an inquiring non-threatening manner.

7. Youth ministry relies on the transformative power of God

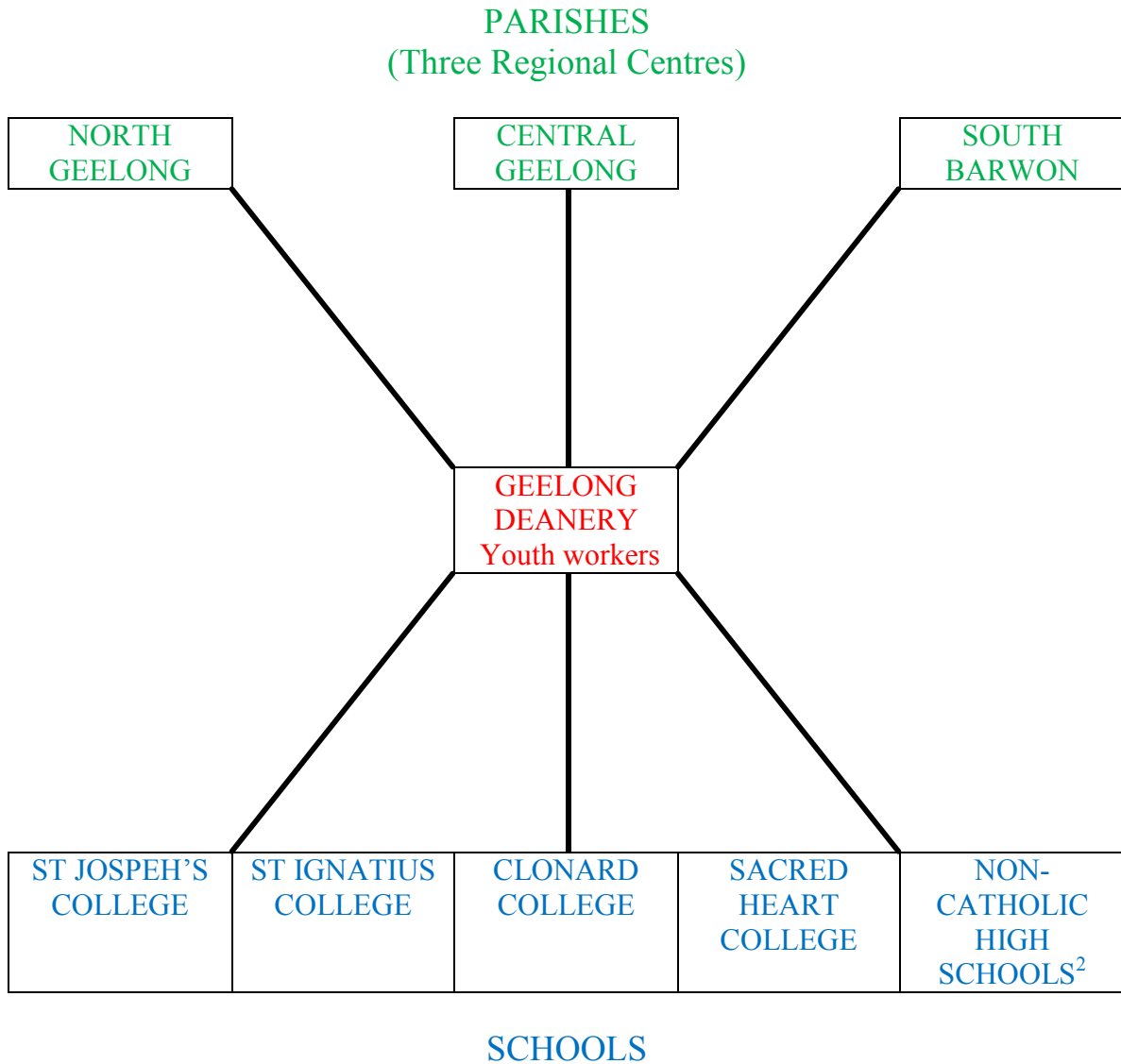
God through Christ has the power to liberate a person into the newness of the Kingdom and an assurance of God's infinite love for them. We must rely on the presence of God's Spirit in all our mission efforts.

All youth work is based upon the premise that God's Spirit is active in the process. We are co-workers with God in *His* mission.

PART II SEVEN PROGRAM PROPOSALS

The following seven proposals are offered for consideration. I have listed them in order of the preference I would give each proposal.

PROPOSAL 1 **That the Geelong Deanery and the Four Catholic Secondary schools employ three youth workers within the Deanery and one part-time Youth Team Mentor.**



² The Australian Bureau of Statistics indicate that over 50% of all young people who identify themselves as Catholics attend non-Catholic schools. In time the program could expand to include the Geelong TAFE and Deakin University.

The three Youth Workers are to work as a team under the direction of the Youth Team Mentor. They are available to work part time in the Catholic Secondary Colleges as invited and agreed to by the host College and part time in the three Parish Centers (North, Central and South Barwon).

They will:

1. The Youth Team Mentor (1 day per week) would be have pastoral responsibility for the team, offer strategic thinking and planning, and with the team, help build the whole ministry.
2. Work in the schools along side of the REC's, RE teachers, priests and staff with students to introduce them to the story of Jesus and help them befriend Jesus as a life-long habit within the Catholic tradition.
3. Work in the Parish Regional Centers for the whole of the region to develop Youth programs and events that help young people befriend Jesus as a life-long habit within the Catholic tradition.
4. Youth workers would meet with REC and RE teachers twice a term for sharing of ideas and programming events along with other matters that require decisions or feed-back.
5. Where invited the Youth workers would join in the RE program of the school(s) they serve.
6. Youth workers would meet with Parish Priests twice a term for sharing of ideas and mutual encouragement for building up the Youth work within the Regional Centers.
7. Youth workers would assist parish priests in the parishes with youth activities and programs.
8. The Youth workers will identify, enlist, train and support potential youth leaders in the schools and parishes.
9. The Youth workers would constantly be alert to those young people who indicate a calling to vocation in Religious Orders or to the Priesthood.
10. The Youth Workers would seek opportunities to engage young Catholics within the Church School systems (i.e. The Geelong College [UCA], The Christian College [Independent] and The Geelong Grammar [Anglican]) as well as the State High School systems.
11. In time the Youth Workers would seek to develop Catholic Youth Work in the Geelong TAFE (the Gordon) and Deakin University Campus at Waurn

Ponds and the Waterfront. Such developments would be in conjunction with any existing Campus Catholic Chaplains.

12. Youth workers will need to have:

- Educational qualifications or some teaching experience
- Biblical knowledge and be acquainted with the story of Jesus
- Relational skills (with students, teachers, priests, parents etc)
- The capacity to work in a team
- Communication skills
- Artistic imagination (within the overall team there will need to be technical skills and musical skills)
- A joy for life
- A love for people

While not every team member may have all the above qualities it is essential that the over-all team has all of the above.

PROPOSAL 2 To develop a series of Regional groups where Young Catholics can gather to openly explore issues (ethical, environmental, spiritual and biblical)

1. These regional groups of young Catholics will facilitate a freedom to question, a search for meaning and an atmosphere that fosters hope and the grace that permits risks along the common journey. Every encouragement will be given to think globally and act locally.
2. These groups will be facilitated by the Youth worker or other suitable leaders accepted by the young people. If the leader is someone other than a Youth Worker then those leaders must regularly report to the Youth Worker on the group dynamics while not divulging any confidential matters.
3. If the leaders of these groups are not the paid Youth Workers then significant training and support must be provided to the group leaders.
4. Such groups could be held in homes, coffee shops or church premises.
5. Such groups need to be widely advertised within the non-Catholic education system (State and Church schools, and in time within Deakin University and TAFE).

PROPOSAL 3 To develop a Barwon Catholic Youth Centre

1. This centre would be run by the three Youth Workers and a team of Gen-Y people. The Barwon Catholic Youth Center would also house the offices for the three Youth Workers.
2. The program would explore films, art and music. It would include a coffee shop, internet café, musical events, debating teams, and special presentations.
3. From time to time those who attend the Youth Centre would participate in a Youth Mass within the Parish setting.
4. An Ideal location would be the large room above the future St Mary's Parish Offices. This location already provides a movie theater, good lit parking and is centrally located within the while Geelong region.

PROPOSAL 4 To develop annual national and international service projects that enable young people to experience what following Jesus as a life-long habit within the Catholic tradition is like.

1. This proposal links into the excellent work that is already being carried out in the four Catholic High School, Young Vinnie's and other agencies such as Caritas and the Catholic Social Justice Group. Religious Orders that still function in the chosen destination for service project would also be engaged.
2. Mission trips would be planned for School Holiday's where young Catholics could go and experience a mission context (Aboriginal or overseas in a place like East Timor or the Philippines).
3. Retreats and Pilgrimages would be provided to help young people prepare for their mission trip.
4. An action-reflection model would be employed to help young Catholics reflect upon their mission experience.
5. Opportunities for entering Religious Orders would be offered to those students who as a result of their mission trip experience are considering a more sustained engagement in various mission areas.

6. Religious Orders and Priests, Seminarians and Professors would also be invited to travel with these groups to provide mentoring and vocational awareness.

**PROPOSAL 5 To develop a series of Parent evenings on
“Understanding Gen-Y”**

1. People such as the authors of *The Spirit of Generation Y* would be invited to address groups of parents and guardians of Gen-Y. These could be run jointly (by schools and parishes) through the Geelong Deanery.
2. Resources for parents would be placed on the deanery Website.
3. Such events could be run out of Church premises to re-establish a link with the parish with possible de-churched persons.
4. Support Groups of parents could be established by those persons who attend and thereby the parents have an ongoing opportunity to explore their own faith and how their faith informs their parenting.

**PROPOSAL 6 To develop a series of Professional Development events
for Religious Education teacher on breaking open the
story of Jesus from the Gospels.**

1. Such events could be run by Scripture teachers from Yarra Theological Union, The Jesuits, Australian Catholic University and other qualified local persons within Geelong.
2. Provide opportunities for RE teachers to do further post graduate training in Scripture and theology.
3. The excellent work happening in all the schools in Social Justice and even the teachings of the Church need to be supplemented with faith development and the especially the story of the Gospels (the Fatherhood of God and the Kingdom of God). Without the Gospel story being told all

the rest can become humanism (Social Justice) or legalism (Church teachings).

PROPOSAL 7 A Bi-Annual Geelong & Region Youth Convention

1. The aim would be to hold a major Bi-Annual Youth Convention (Camp) for all young Catholics throughout the region. Special attention must be given to inviting those young Catholics who attend State Schools or other Church schools.
2. The convention would be a live-in, hopefully country experience, over a long weekend (maybe Easter).
3. Key-note speakers, break-out groups, fun activities, inviting Young Catholics to consider for Religious Orders or the Priesthood, inviting Young Catholics to join one of the many other activities the CYC-Geelong offer.

Part III

INDICATIVE COSTS, TIME LINES and ORGANIZATIONAL STRUCTURE

1. INDICATIVE COSTS

2008

Program	Cost \$
Employee three youth workers (and one part time Team Mentor)	180,000
Small Groups throughout the Region	5,000
Catholic Youth Centre	35,000
Catholic Youth Missions	20,000
Parent Groups	2,000
Teacher Professional Development	In & out
Bi-Annual Catholic Youth camps (subsidies)	20,000
Administration running costs	15,000
Equipment (phones, computers, etc)	20,000
Advertising	5,000
TOTAL	302,000

In addition to the above costs, a 12 seater bus would be very useful. This bus would be acquired as a special one-off project within the wider Catholic community.

2. ANTICIPATED INCOME

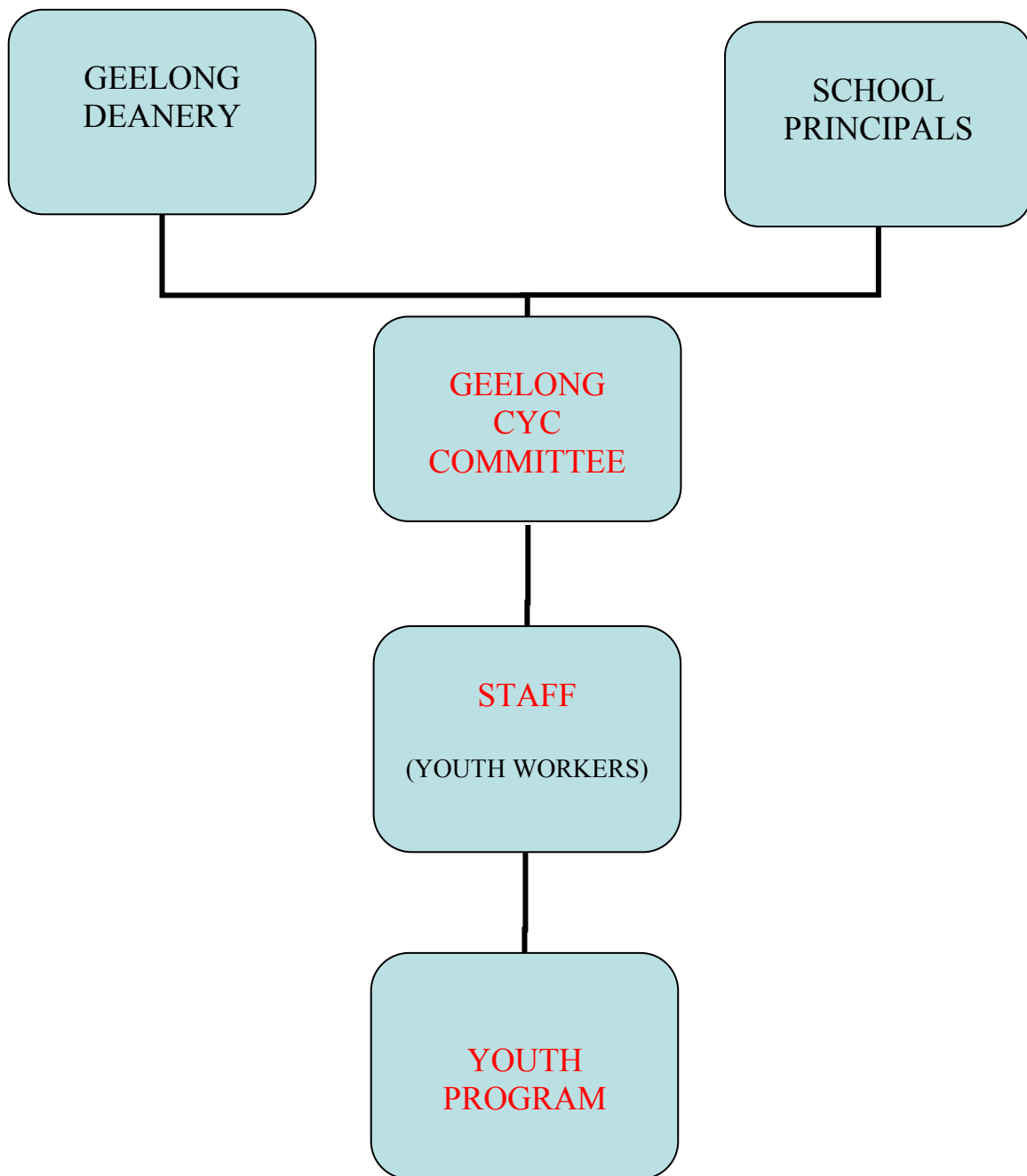
Source	Proposed Amount
	\$
Geelong Catholic business community	\$120,000
The Geelong Deanery (Parish contributions)	40,000
The Four Geelong Catholic Secondary Colleges	60,000
The four Orders that founded the four Catholic Secondary Colleges	30,000
The State Office for Catholic Youth Ministry	30,000
Individual Contribution	25,000
TOTAL	305,000

3. INDICATIVE TIME LINES FOR 2008

This time line might appear very tight. The reason for this is that we need work in with WYD 2008 and even more particularly the days of the Diocese in Geelong 2008.

Program	Time 2008
Employee three youth workers	Commissioning service for Youth workers by Easter 2008
Small Groups throughout the Region	Directly after Easter and before WYD
Catholic Youth Centre	A.S.A.P. After WYD
Catholic Youth Missions	Third term of School
Parent Groups	Commence in second term of School
Teacher PD	First term and ongoing
Bi-Annual Catholic Youth camps	2009 Easter
Funding Campaign	Commence 2007 – ongoing
Advertising	Ongoing

4. ORGANIZATIONAL STRUCTURE



1. A seven person Geelong CYC Committee would be made up of appointments by the Deanery and the Principals. The Chair of the Geelong CYC Committee would be nominated also by the Deanery and the Principals. The CYC Committee would be responsible for:
 - All appointments
 - Preparing budgets
 - Fund raising
 - Program authorization
 - Duty of care to all staff
 - All legal requirements
 - Reporting to Parishes and Schools
2. The Youth Workers would be directly responsible on a day-to-day basis to the Team Mentor who in turn is responsible to the Chair of the Geelong CYC-Committee and through the Chair to the Geelong CYC Committee who are appointed by the Deanery and the four Principals.
3. Budgets would be submitted to the Geelong CYC-Committee by the Youth Workers and team Mentor for adoption by the Geelong CYC-Committee would take responsibility to gain the funding required. The Youth Workers would not be expected to raise their budget.