

Youth and Homeless Community Development:
An Appreciative Inquiry Approach to Youth in Ministry and Homeless Community
Development

Thesis

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By

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Introduction

Combining the subjects of caring for homeless communities plus working with the Church's youth in ministry may seem a stretch, but it should not. In fact, the youth could become a help for the homeless and grow in their understanding of Christ-like service at the same time. However, currently, we the Church and individuals who work both with the local homeless communities and our youth in ministry are not as effective as we might be. We approach, assist, communicate with, and minister to each group, but we fall short of our goals either to help them or to recognize what it truly means to answer God's calling to share and follow the gospel. Historically, both society and the Church have marginalized homeless communities. Studies have proven that despite Christ's example of caring for the poor, this US homeless marginalization has still been prevalent in the last decade and that our perception of homelessness is still damaging. It could be that our perception of our youth in ministry and their potential is also damaging.

In "How Religiosity Affects Perceptions of the Homeless," Lindsay Dhanani of the University of Central Florida released her research involving a poll of 1,240 various religious affiliations to identify the relationship between religious faith and perceptions of homeless individuals. She found that despite religious teachings about human dignity, feeding the hungry, clothing the needy, and love, "There were no significant differences between affiliated and non-affiliated respondents on most of the measures of homeless perception. [Instead,] religious affiliation was associated with negative measures of homeless perception" (Dhanani 58). Similarly, different sources have helped identify that our worldview, perception of, and actions towards youth (not homeless) are adding to their marginalization, too. For instance, the United Nations participated with Columbia University's conference framed to address and overcome

youth marginalization. The conference recognized that different situations and concern add to youth marginalization, and that the topic should be studied further. The United Nations Secretary, Ahmad Alhendawi, reminded the conference members that “young people are not just decision-takers; they can be decision-makers too” (Columbia University and United Nations 5). The secretary joined other leading experts to discuss, the necessity of building a better global understanding of youth marginalization. The conference report stated that we have a flawed perception of our youth and their potential and that we need to “recognize youth as a distinct social demographic with specific rights rather than merely as a group that is in transition between childhood and adulthood” (Columbia University and United Nations 21).

Whether it’s a concern of the homeless or of our youth, their marginalization, in turn, greatly affects our ability to respect the human dignity of either set—our neighbors who are either experiencing homelessness or our youth in a society that seems to diminish their potential. The problem compounds to reveal that our national, negative perception of homelessness and youth also affect our ability to truly love and serve them as Jesus would have us do. It also prevents us from seeking effective solutions to homelessness or to building relationships with our youth that increase their sense of belonging in faith and ministry.

Assumptions and marginalization can make for ineffective solutions. No one should assume a solution to homelessness or how to minister to our youth. Our efforts have often failed those whom we hope to serve because our leaders—typically adults—assume they have the answers. Usually, we don’t frame programs in which we ask for input, perspectives, and guidance from the homeless and/or from the youth we hope will serve the Church. They don’t get a chance to spearhead or actively contribute to the solutions. Instead, we approach our solutions from an outsider’s perspective which can result in culturally insensitive solutions. For

example, we could argue that the Church doesn't approach youth to participate in finding solutions to pressing social concerns, like homelessness, and ministry in general because they are young and unaware of the related problems. However, the youth themselves might contend that when they make an effort to discuss concerns, they feel stereotyped or unwelcomed.

Regardless, our exclusionary actions towards our homeless community and our youth cannot produce any best solutions for engagement with either group. By marginalizing or stereotyping a community, we prevent effective collaborative action. How can we lead social change among the homeless community, and how can we effectively minister to our youth if we misunderstand both groups and, consequently, seek after misguided solutions? Social engagement requires that we dismiss marginalized ideas or stereotypes. Instead, we should aim to get to the root of the problem. It's not a simple route, it's a calling. A calling that can best be served by the Christian church community if we can do as Jesus did when serving the marginalized on earth.

Christian doctrine calls for its followers to recognize that God is love and that God's love is also to be exemplified to others in our actions, including our social justice efforts. This responsibility to approach homelessness and youth with love and recognition of their human dignity is not foreign and is displayed both scripturally and in social teaching practices conducted by various Christian denominations, and particularly, the Catholic church. The Catholic church has provided extensive resources and references on the Christian church's mission and social doctrine. Specifically, Catholic Social Teaching "provides principles by which Christians might fully live out the Gospel in the modern world, with all its complexities and challenges" (Windley-Daoust 61). Additionally, Catholic Social Teachings highlights how a Christian community can positively "protect and promote the dignity of human life" (Windley-

Daoust 61). Additionally, *Living Justice*, a book on Catholic Social Teaching in Action, highlights how there is a value in Catholic Social teaching adds value because it connects “the word of God revealed many centuries ago [and] still finds relevance today” (Massaro 89). However, despite such teachings, the potential of the church to be part of effective solutions that protect the human dignity of the homeless population continues to be unrealized.

In this thesis, I use an appreciative inquiry approach via conducting and implementing research and a practicum with the two targeted groups: youth in ministry, particularly in the St. John Bosco Catholic parish, in Lakewood, Washington, and a portion of the homeless community, in Tacoma, Lakewood, and Seattle, Washington. This thesis will first identify the marginalization problems among the homeless population and our specified Church youth community. Second, it will reveal the findings of people experiencing homelessness and present the capacity of the Church to be part of the solution. I then present, implement, and reveal the findings of a curriculum that further use appreciative inquiry principals to encourage each of the two “sides” to respect the human dignity of the other as well as to show that the Christian church has the potential to be part of the solution. Using this approach to hear from and better understand the strengths and weaknesses of both groups, I hope my findings will lead our Catholic Churches—and perhaps other Christian churches, in time—to lead and engage its youth in ministry to grow in Christian knowledge and understanding as they practice Christian service to assist the homeless community. Through my curriculum, I propose that the specified youth in ministry be the direct connection between the Church and social, spiritual efforts with the specified homeless community.

Increase of Homelessness and Research

I first saw homelessness when I was a child in California. Although I never personally experienced homelessness myself, I thought I recognized the problems involved because I had volunteered in helping this population. Despite being an outsider, I began to create unintentional, prejudicial statements and preconceived assumptions about why our actions to help the homeless community were not working. I allowed a pollutant to influence my reasoning, as Richard Beck identifies in his book, *Unclean* (28). My polluted thinking progressed, and I didn't even realize my mistakes and errors in reasoning. Then I sheltered Kyla, a female who had been homeless, off and on, since she was eighteen years old. I recognized my roommates' prejudice against Kyla, and finally, I realized that I too was prejudiced and lacked understanding. This realization significantly influenced how I began to acknowledge and decipher my own perceptions as I had closer encounters with the homeless community. I questioned how and why I had identified the homeless population so negatively.

Two years after living with Kyla, I moved to Washington State, and again, I wondered how people who'd never experienced homelessness had become so involved in the efforts to solve homelessness but with little success. It was my experiences in both California and Washington that revealed to me that outsiders like me often negatively perceived the population, and as a result, they looked at the splinter in their brother's eye yet paid no attention to the wooden beam in their own eye (NABRE, Mt. 7:3). Typically, I found that in both states, the homeless populations were often listed under specific categories that did not serve them and that they suffered from the resulting prejudice and wrong assumptions. In the first year living in Pierce County, Washington I noticed an increase in the homeless population and there were reports on the news about government efforts to house the homeless community in Pierce County

and King County. After further research I found that in 2016, around 550,000 people experienced homelessness nationwide. By 2017, in Washington State, the homeless number had an increase of 3.3 % (The U.S. Department of Housing and Urban Development, 1). Earlier in 2005, the population of the homelessness community worldwide was last estimated to be 100 million (Economic, Social and Cultural Rights 2). After first researching the growing rates of homelessness and noticing the aid efforts that were currently being attempted by multiple government agencies and nonprofits in Washington State and worldwide, I wanted to research how an increase in resources still left increasing homelessness, and I wanted to find a solution to homelessness.

Part of my search led me to the ICD program at Northwest University where I began my thesis research hoping to learn how we could prevent or aid the homeless population with housing. However, as I began my interviews and connections among non-profits and shelter volunteers and employees, I recognized far more problems than I had expected. For instance, I learned that some of those nonprofits were, like me, prejudiced against the very people they wanted to help.

I found in interviews that most of these preconceived prejudices resulted from experiences with minor segments of the homeless communities because few from the homeless community were being served. My qualitative research revealed that these problems were prevalent among Washington's shelter volunteers and shelter employees. For instance, as part of my research, I conducted an unstructured interview with Charley, a staff member of one of the newest, tiny home communities in the state, and I found that he, too, had little involvement with homelessness except in his current experiences with the tiny home segment of the King County homeless community. When I asked Charley to explain specifically how the homeless

community was being served, he used vague but idealistic language. He said, “We know how to create a harmonious [homeless] community.” He added that the tiny homes camp had recently held its first community advisor meeting with seven selected business people and those from nearby schools in attendance (Charley). No one living in tiny homes were present for the foundational work that was taking place in the tiny home village where they were to reside. This explanation acknowledged a common practice of leaders and organizations that decide for the homeless community exactly what they need without asking their input. In his text, *Exclusion and Embrace*, Miroslav Volf states that “to agree on justice you need to make space in yourself for the perspective of the other, and to make space, you need to want to embrace the other. The knowledge of justice depends on the will to embrace” (220). This inclusion/exclusion is prevalent in ways we have approached many in the homeless community.

My research, however, also took me to a shelter that recognized the need for homeless community involvement through using a more engaged approach. The Nativity House in Tacoma, Washington, is a homeless shelter that provides temporary apartment housing, counseling, emergency shelter, and meals. It was at this shelter that I saw firsthand how the leaders partnered with case managers to individually assess what each person was undergoing and to register the circumstances of everyone. I appreciated seeing the involvement of the marginalized groups but wondered the extent of the improved lives there. So, I explored individual experiences of those in that community. During this process, I hoped to hear from the daily shelter participants that it was a wonderful place. However, when I interviewed the community, I opened that can of worms of the problems still existing despite the Nativity House’s available resources. One of the gentlemen, Ray, was unsheltered but frequented the Nativity House for meals, and he was at the Nativity Houses dining facility when I first

interviewed him. He had been coming there for six months. He said his experiences there made him uncomfortable, that he had to report to the case manager so that the manager could say if he was crazy, lazy, or an addict. He also revealed that he was uncomfortable with the life he lived.

His comments led me to research the homeless population further and to conduct action research in several different, homeless community segments. My goal was to identify (or not) parallels among the homeless communities in emergency shelters, in tent cities, and in tiny homes. However, my research took me even deeper to include people who slept under a bridge or in their vehicles. Time and time again, every interview and every conversation revealed even deeper problems found within our system. For instance, in a conversation with Kathy, a woman who utilizes the Nativity Houses shelter, dining facility, and through their services was even able to get employment last year, she explained that she felt lost and that managing a job was difficult, made more so as she dealt with relevant shelter regulations that influenced the aid she could receive. She described the benefits of services at the shelter, but she said there was no love there and that she always felt lonely. She mentioned, "I feel alone, and I wish they [people who make the regulations] could feel what I have to go through when they tell me what I have to do." Next, I interviewed Chapman, a Jesuit volunteer in the Nativity Shelter, who spoke about his various experiences with homelessness outside the Nativity Shelter. He said that at the Nativity shelter, there is a "90-day policy with case managers who look for their clients to show some effort of looking for transitional housing." Additionally, Ben also talked about the minimal needs of the community such as showers, laundry services, food, and other basic necessities. On separate research occasions, I heard of the problems resulting from regulations that were imposed by shelters or tiny home villages. For instance, during my second visit to the tiny home village in Seattle I observed a sign that read, "Residents please do not forget to sign in daily. Not

signing in for 3-days in a row may result in losing your house.” These interactions, interviews, and observations led me to understand that my research was revealing something completely different from the “hopeful news I had initially expected.

Research Practicum

In conducting this practicum among the homeless population in Tacoma, Lakewood, and Seattle, WA, I found that each individual homeless person had his or her own experience and needs that extended beyond housing, items, or food. The research revealed that the homeless populations in shelters, tents, tiny homes, or unsheltered were being stereotyped as just another number or inconvenience. Socially isolated, each basically need something society is failing to give them: love, inclusion, human interactions, and spiritual support. After countless observations and roughly fifty unstructured interviews with people in homeless shelters, such as Nativity House in Tacoma, WA, and/or Tiny Home villages provided by Seattle in partnership with Share, and/or homeless people who were sleeping out on the streets or under bridges, I saw how these needs were all too similar to the basic needs of those whom God recognized in scripture that Christian churches should address. For example, Luke 4:18-19 shares, “The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord” (New American Bible, Revised Edition). God was leading me to see each homeless person as just that, a person, a human being. And I realized the Church was not doing its part to help these persons.

One specific experience that embodied this lack of the Church or society to meet the homeless needs, despite resources of shelter, food, and case workers, was in my interactions and interview with Heyyou. I first encountered her under a bridge when I had finished conducting

interviews at the Nativity Shelter and walked down to the corner of South Yakima Avenue and South 14th Street on Tacoma's Hilltop. She smiled at me and was preparing to sleep on a banner that she was placing on the dirt "floor" under the bridge. I was interested to learn more about why she, and others surrounding her, were setting up so early when the shelter within walking distance was not yet full to its capacity. I made note of the location, and in the early morning of June 3, 2017, I conducted an unstructured interview with Heyyou who shared her story and even offered me some advice. She said she could tell I cared and so I needed to be careful and limit myself. She contested that I needed to know what I was willing to give to the community, because it could consume me if I was doing it alone, as everyone has their own stories and their own needs. The she told me that she has been homeless for years, suffers from medical conditions, has been raped and mistreated by government officials, and ultimately refuses to stay in a shelter. She intentionally sleeps under the bridge in downtown Tacoma, where she has come to know the homeless community that surrounds her. Heyyou then shared stories of others who surrounded her. I was not taken aback by the experiences she shared, because in other interviews, I had heard similar instances of injustice and pain. However, what stood out most in the interview were her words about homelessness itself, its causes, and some modicum of social justice. She said that each person carried the weight of their problems on their shoulders. Talking about drug dealers who intentionally targeted shelters to encourage addictions, she explained that this was how one of her friends became addicted to heroin after becoming homeless. She highlighted the problems she saw he went through. She explained that "when [he got off] heroine, [he would regain his] whole memory of who [he was] and what [he used to do before homelessness], and he couldn't live with himself, so [he would] go back to it." This sparked my question about what we could have done or currently do to solve that problem and she

immediately responded, “You can’t.” She added that each person needs to make their decisions and find “peace, [and] forgive themselves.”

However, she hinted at the opportunities unrealized because we fail to use the resources that are already available to “help” the homeless, and we cannot force a person out of homelessness. As I prepared to leave, Heyyou added that no one can help without first embracing that there is a need to “recognize the hurting, because no one wants to be homeless and lose their dignity and everything they once had.”

The combined findings of all my other interviews helped solidify Heyyou’s points. She spoke to the fact that all of us, regardless our journeys, have the common needs of love, inclusion, human interactions, and spiritual support.

Findings

Within walking distance from Heyyou’s bridge interview, stands the Nativity House shelter. I became really familiar with it and its extensive services and security as I began to interact with the homeless community there. In partnership with Catholic Community Services, the Nativity House shelter and its surrounding buildings provide expanded services, including job-skills training, substance-abuse counseling, mental-health assistance, and apartments offering permanent housing for adults who are chronically homeless and disabled. The shelter provides a lot of services that other researchers and I recognized the population needed. However, despite these extensive services, I found a common reality within the local community interviewed: these potential participants were sometimes either unable to recognize the services available or unwilling to receive the services. However, those who did seek out and use the services were more hopeful than they had been before, and they attributed their gained will power to resist their old ways to a spiritual being or support outside themselves. This knowledge ultimately led me to

focus less on the problems in the homeless community and look more deeply into an appreciative inquiry approach to aid in homelessness. I had gleaned that assumptions, stereotypes, and outsider perspectives were gravely preventing the homeless population to move ahead in hope. This realization led me to a vital question: how could the Christian Church, particularly the Catholic Church, know and act on its capacity to be the voice of the homeless and to fill those needs of love, inclusion, human interactions, and spiritual support that the homeless population yearns for?

The Christian Church and its Calling to Help Those in Need

Some may disagree that religion or spirituality are generally effective when helping the marginalized communities. However, research has proven differently, and studies support that religion and/or spirituality can, indeed, help serve marginalized groups. For instance, Elaine Reedy in her dissertation, *Exploring Training Experiences in Religion and Spirituality among Clinical Psychologists: A Qualitative Case Study*, argues that studies and implementation of religion and/or spirituality have health benefits and she further identifies that “according to many studies, patients who identified as R/S [religious or spiritual] experienced greater success in therapy compared to patients who did not have R/S foundation” (Reedy 1). In addition, Reedy captures results from randomized clinical trials that support religion and spirituality as therapeutic tools to lessen symptoms of mental illness. She credits the American Psychological Association with recognizing this fact and implementing guidelines to help psychologists better understand and encourage religion and/or spirituality in their solutions to patients’ concerns. Sharon Miyamura has also supported in her dissertation, *The Effects of Religion/Spirituality on Mental Health Among Homeless Women*, that religion and spirituality were proven to be positive help among the homeless women she studied. Additionally, authors Christopher G. Ellison and Linda K. George, in the *Journal for the Scientific Study of Religion*, *Religious Involvement*,

Social Ties, and Social Support in a Southeastern Community, explore and contest how religious involvement in mental and physical well-being is positive and, in their tested research poll of 2,956, present that involvement of religion gives promising directions for future research on religious differences in social efforts (46-61). These results do not surprise me because of the multitude of efforts that Christian churches have exemplified and the response of healing that has filled the churches. However, the study touches on the current possibilities we have to contribute to the wellbeing of others. However, Ellison and George did not cover the lack of awareness that religious organizations have if they seek to aid a community beyond providing only tangible items.

Furthermore, the fieldwork implemented in this thesis also supports how religion and/ or spirituality are strong factors that can help transform the marginalized homeless community and impact the youth in ministry in the process. This thesis implementation and perspective does not set out to impose Christianity in the community experiencing homelessness; however, it does implement Catholic social teaching studies and theology for transformational development.

Author Bryant L. Meyers, in *Walking with the Poor: Principals and Practices of Transformational Development*, put it best when he stated, “To pursue human transformation as Christians means understanding where humanity is coming from, where it is going, and how it can get there” (58) and “at its heart transformational development is about seeking a better human future” (55).

The Church’s Calling to Serve the Homeless Community

Christian churches, among different denominations, have exemplified their gospel calling to aid the homeless community. However, the responses have often been ineffective. Multiple Christian churches, worldwide, have contributed to helping the homeless by providing food,

shelters, or monetary resources. Although, their efforts are noteworthy and appreciated, there is a strong need among the homeless community to speak up and act for the wellbeing of the homeless population. In the past, Christian churches have advocated for change, and their capacity to enact change for the homeless community is possible, but it remains unrealized. For example, church members volunteer in great numbers and contribute to food banks or to other efforts once or twice a year but fail to participate actively in the needs of the community year-round. Tending and aiding our neighbors is not once or twice a year; we are called to be “salt of the earth and light of the world” (Matthew 5: 13-16). This fact embodies the need to serve our fellow homeless community through our Christian capacity and calling. The church has the capacity to enact actions within the homeless communities that are in line with our teachings and responsibility to serve our neighbor. We have the opportunity to be the direct connecting factor between the homeless population and the world. We can give the voice to the marginalized homeless community and help them to be heard, welcomed, and feeling less alone. The capacity of the Church community stems from many gospel teachings and from its social responsibility, the latter of which is especially apparent in Catholic Social Teaching.

Catholic Social Teaching

As mentioned in the text *Walking with The Poor: Principals and Practices of Transformational Development*, there is a wealth of wisdom available in the Catholic Church on social teaching (Myers 13). Catholic social teaching began with the examples of Jesus Christ on earth. As mentioned in the United States Conference of Catholic Bishops text, *In the Footsteps of Jesus*, “Jesus’s teaching and example have implications for both our personal lives and the society in which we live” (Colecchi 50). Catholic social teaching has implications in the Catechism of the Catholic Church and has been especially prevalent many years. However,

“Most theologians trace the modern phase of Catholic social teaching back to ... 1891 [when] Pope Leo wrote the ground-breaking encyclical letter *On the Condition of Workers* ... [where the] pope addressed the terrible exploitation and poverty of European and North American workers at the beginning of the industrial era” (Colecchi 50). In it of itself Catholic social teaching and the vast resources available on the topic point to how “Catholic social teaching takes shape in response to the human condition but draws energy and inspiration from the eternal Word of God” (Colecchi 50). Additionally, for years “Catholic Bishops of the United States [and worldwide] have issued pastoral letters and numerous statements that have drawn upon the social teaching of the universal Church and have applied it to issues facing our nation” (Colecchi 51). This implementation and scripture signal to us the responsibility to help others as we follow the Christian faith and contribute good to an ever-changing world.

At a Cornerstone Catholic Conference in Washington State, Bishop Daniel Flores, when addressing the topic “Seeing Immigrants as Our Neighbors” stated that “the perennial work of the church is to fill in the cracks where the system doesn’t deal with people; it’s always been that way,” and he followed up by saying that “a Christian has to respond compassionately to the reality of the human suffering in front of them, that is the good Samaritan.” Bishop Flores highlights a protenant point that also applies in our efforts towards homelessness: we have a responsibility that extends beyond just supporting resources, we have a responsibility to see and tend to Christ’s needs here on earth, which includes invoking the love that God offers us in the gospel, through the eucharist, and through advocating for the human dignity of others.

Additionally, The Youcat, a text that identifies the teachings of the Catholic church, explains why the teaching is pertinent to Christians and why introducing it in a youth friendly manner can help define human dignity: “If human dignity were based solely on the successes and

accomplishments of individuals, then those who are weak, sick, or helpless would have no dignity. Christians believe that human dignity is, in the first place, the result of God's respect for us. He looks at every person and loves him as though he were the only creature in the world. Because God has looked upon even the least significant child of Adam, that person possesses an infinite worth, which must not be destroyed by men" (161). Therefore, I propose that the Catholic Churches and Christian churches alike have the responsibility to go beyond any surface calling to help the homeless and, instead, act accordingly through the grace of God to aid the homeless community in broader ways. John Paul Lederach, in "Reconcile: Conflict transformation for Ordinary Christians," denotes that "Jesus's ministry had roots in grace expressed primarily through the quality of presence: the way he chose to be present, in relationship and in the company of others, even with those who wished him harm. The journey into reconciliation requires that we attend to this question of presence" (45). The Church has a significant opportunity to "be present," to be part of the solution to marginalization of the homeless community and the faith of the youth. Part of that solution is to incorporate them as participants in the solution.

Youth in Ministry and their Capacity to be Part of the Solution to Homelessness

The polarizing negativity of generational differences in our society and Church can blur our ability to see the potential in our youth. Our Christian Churches often focus on negative stereotypes of our youth: their attachment to technology, their intentional lack of focus, and their being inability to contribute or finding solutions. I have discovered, instead, that youth in ministry can be the influential changemakers God and our world needs; we just need to give them the appreciation, responsibility, and opportunity to do so. In my research, I specifically found that some Washington State youth ministers contribute to these stereotypes by

implementing youth ministry, for middle school and/ or high school, programs that ineffectively focus on these stereotypes instead of on the good news that God brings. Could it be possible that youth want more than just a good time? For instance, upon connecting during my fieldwork with fifteen fellow youth ministers in Pierce County, Washington, I heard their common concern about the lack of or sporadic involvement of youth in programs. Upon further unstructured interviews with them, I found that they were shifting their programs to be “fun,” as a response to the promoted stereotypes and, indirectly, they failed to take youth “out of the world” (NABRE, John 15:19). Through these unstructured interviews, I further noted a common pattern among youth ministers who expressed that youth were not interested in participation: they said that youth were not becoming involved because they were not interested and because of personal choice. However, when I talked to the youth, they said that when they tried to help with the situation/solution at hand, the youth ministers were reactive and stereotyped the youth as ineffective. When indirectly addressing this concern with youth ministers, I sensed that they claimed this lack of youth participation had nothing to do with them or with the structure of the program. Regardless, it was not working well to cultivate a balance between teaching the good news of God and building a strong youth community. I, too, faced this lack of involvement in my early transition into the field of youth ministry, but once I invited them to contribute to the solution, their interest increased. I established professional relationships with the youth and their families by inviting them to help determine their own mission and vision for the youth program and to participate in a committee to do so. As a result, youth involvement increased. When I began the program, only three students actively participated. In a year’s time, there were twenty-five active student’s participants in youth events and leadership. It is a problem that when enacting change for the youth population, the adult leaders do not always include the youth as

planners. Instead, programs are created for youth, but not with youth. Ironically, as a result church coordinators and administrators have been implementing or seeking methods to cater to the youth but have failed to invite those youth to the planning table. As a youth minister, I found it shocking to encounter connections with other fellow youth ministers who argued that the problem was the youth themselves, our society, family life, and general disinterest. This interaction led me to look more deeply to discover if the youth in ministry were truly the problem. Furthermore, I set out to seek solutions or potential opportunities for youth involvement. In the parish I oversaw, they were already responding well to volunteer opportunities in the community. I soon connected with the Archdiocese of Seattle and requested an interview with Daria Lobato, the Director of Parish Youth Ministry Services. In our phone interview, I questioned the regulations, if any, for youth group and or Bible study curriculum. I found that there was no curriculum that specifically combined social action, service learning, and scripture, and I saw that as an opportunity to learn more about how to collaborate with youth to help the Church's efforts to aid the homeless. In our interview, Daria shared that she was actively looking into the parameters of the high school curriculum. Apparently, there was no specific curriculum at the time other than programs already approved by the Archdiocese. Additionally, she wanted to improve the current youth curriculum parameters for middle school programs because they had not been updated since 2015 and were only mirroring the faith formation program. Furthermore, she was interested to learn more about my thesis and connected me with the mission's office so that I could learn how the Church was already implementing efforts in fighting homelessness. I found that the Church had contributed tangible items but not significant actual time with the community. I spent the next several months learning more about the youth in ministries and their capacity to be part of the solution. I also investigated what other researchers

and professionals in the field of youth in ministry or regarding homelessness had to say about the subject.

Interviews, Observations, and Review of Literature for Youth in Ministry and Homelessness

As mentioned previously, initially when I went into this thesis, I approached the study of homelessness hoping to seek solutions and approached the research in a rather change-management driven way. I did what author Sue Annis Hammond mentions, I primarily focused on what was wrong or broken, and since I looked for problems, I found them (5). I heard about endless problems in the shelters, from the people and the volunteers, and I struggled to find the specific concerns I wanted to conduct my thesis about. However, as the interviews increased, there seemed to be a pattern that I could not avoid. Time and time again, the interviews conducted with the homeless indicated that they were human beings who simply sought to see one another as human beings. I also found that they had gifts, talents, and values that were being undermined or unappreciated. The population, itself, seemed to dream of an opportunity where they could rejoice in love, inclusion, have connections, and know a sense of peace associated to spirituality. It was interesting that of the fifty Appreciative Inquiry interviews conducted, forty-five of them made requests for intangible items. It didn't take long to realize they needed a different type of aid. From then on, I tried to identify and observe what the interviewee found joy in, as demonstrated by his or her nonverbal cues, and I began to see each person interviewed as a beautiful art piece just waiting to be discovered. Conclusively, I also found what was working among the community, what the community members, themselves, thought they needed. I went into every interview looking for what the interviewee's wanted to share and began to look for patterns. Among the fifty homeless individuals interviewed, I learned that each one found joy in

simply talking to me and rejoiced in having the opportunity to share their journey and dictate what they needed. I also came to recognize how different my results were when I began to listen to what the homeless community wanted to share, not assume that I already knew what they needed. I observed how often their stories were their realities. As a non-profit employee, Susie Shear, shared with me at an event, “Their truth is their reality.” I also found despair, hurt, and lack of healing in things that were out of their control. Although this was the case, they were able to recognize it in themselves and in others. Overall, my fifty interviewees were glad to connect with me when they found out that I was trying to learn what they needed. It didn’t take long before my observations ignited an answer—the homeless wanted to feel invited to be part of the solution and to feel heard about the problems they were facing.

At this point, I considered the Appreciative Inquiry approach to connect the homeless with a Church community that might be part of the conversation and solution. I had appreciated that the youth at St. John Bosco Catholic church had begun to volunteer and serve, unlike many of the adults among the community. Christian communities, of course, had already heard the call to provide this marginalized homeless community the love, inclusion, human dignity, and connections they need. Therefore, I began to collect data about the AI approach, available information on Church involvement with the homeless, the youth, and the homeless themselves. I sought to know if this approach to better understanding and helping the homeless population was effective, or if it had been mirrored in other states or countries. That inevitably is what led me to learn more about current efforts using AI, Church efforts among the homeless and youth population, and the Church’s current teachings in place that spoke of aiding the homeless population.

I found significant, existing research conducted on youth in ministry and homelessness. For instance, research showed that ministry provided potential benefits for the mental and physical wellbeing of a person experiencing homelessness. One resource was “Homelessness in the United States: Assessing Changes in Prevalence and Public Opinion, 1993–2001,” from the *American Journal of Community Psychology*. It revealed the findings of a national survey administered from 1993–1994 (N = 360) and repeated in 2001 (N = 435). It ultimately found that “while prevalence of homelessness may be more stable than previously thought, public attitudes towards the social issue of homelessness does change gradually over time” (60). Additionally, in later years a qualitative study conducted by Peter M. Miller, explained the problems that arise among school children of homeless families. In his study, Miller argues for effective development in leadership practice with schools and shelters because the study had shown the need to assess the prevalence of homelessness as well as current, social attitudes, opinions, and knowledge regarding homelessness. As well, he makes the case that community perceptions present significant obstacles to the wellbeing of the homeless families.

Participatory Appreciative Inquiry Research

Additional, relevant research indicated the benefits of AI beyond organizational development. For instance, Suzanne Quinney, Leo Richardson, and the program of Housing, Care and Support/ Brighton, explain how appreciative inquiry has potential in homeless work. They specifically state that “AI thinking is Not just about the psychology of the service users. AI’s roots in OD [Organizational Development] and in the way the organization as a whole works ... [by finding] its strengths and those of its members” and connects its roots to the benefits that could be sparked in homeless work because everyone has a “positive core that can be built on” (Part 1). Additionally, in a Part 2 Document, they present the conducted pilot study.

Quinney and Richardson identify a development program for the homeless community by using Appreciative Inquiry's 5D cycle (Reference Appendix B), and they highlight an important concept, the nature of appreciative listening and embracing of the whole, [includes the difficult and painful],” that I, too, have aimed to incorporate in my proposed Curriculum (133).

Similarly, I found great resources on youth in ministry. Specifically, many came from the United States Conference of Catholic Bishops about the factors that contribute to youth in ministry and the effects of the Bishops' own experiences and culture. Specifically, *Renewing the Vision*, “builds on the fine tradition begun by the 1976 document, ‘A Vision of Youth Ministry’ . It has been expanded to address the call to personal discipleship, evangelization, and leadership. To respond to the new challenges and opportunities of our day” (1). The book provides protenant information about ministering to youth and addresses changes in the framework supporting youth ministry. It states that “Youth Ministry is the response of the Christian community to the needs of young people, and the sharing of the unique gifts of youth with the larger community” (6). It conducts different studies aimed at empowering young people to live as disciples of Jesus Christ in our world today. It draws young people to responsible participation in the life, mission, and work of the Catholic faith community, and it seeks to foster the total personal and the spiritual growth of each young person. Additionally, Christopher Wesley in his book, *Rebuilding Youth Ministry: Ten Practical Strategies for Catholic Parishes*, defines the importance of youth ministers knowing their “why” (as in “why does it matter?”) and defining the mission and vision of the youth ministry programs and catechizes (8). This principal really connected and solidified the points in Simon Sinek's book, *Start with Why*. Sinek shares that when great leaders “start with why, those who believe what you believe are drawn to you for very personal reasons” (126). As mentioned by Father Thomas Kocik in *Loving and Living the Mass*, “Christianity is believing

and living ‘in spirit and truth’ [Jn 4:24]. And how we are to love (deeds) cannot be sustained apart from an answer to the question why” (50).

Findings and Developments

Therefore, with the AI development program example of Quinney and Richardson, existing youth resources, and Catholic resources available on Catholic Social Teaching and doctrine, I set out to explore how a curriculum/ catechesis program using AI principals could help promote mutual benefits by bringing together two marginalized groups, the homeless population and youth in ministry. Specifically, I asked myself Lederach’s important, action driven question, “Can we establish something that helps us to prepare and respond more constructively?” and ultimately create “a new social space, a structure, ... made up of people who are not like-minded and who are from different parts of the community ... [who can] become an ongoing platform of response to emerging situations, both preventing and facilitating” (66). I broke down small pilot studies to attest what form of catechesis to implement with the youth that appropriately and strategically used the five core principals of the AI 5D model: Definition, Discovery, Dream, Design, and Delivery. I strategically implemented the model by recognizing and including the homeless community, the needs of the youth in ministry, and a resulting greater purpose (i.e. how can there be a mutual understanding and appreciation among both communities and the church at large). I next needed to identify how to maximize appreciation and reconciliation among both groups. This though occurred soon after seeing a small poll of twelve youths in ministry whose demeanor changed toward open-mindedness in a matter of two days simply because they had uncovered some of their misperceptions about the homeless community. Their changed minds/hearts helped define what was working. It pointed out that the research, scripture, and the calling of the youth indicated that the approach could

offer a viable solution. In short, I then implemented the Curriculum's Task of Catechesis One and Two, 1) Knowledge of The Faith as it Connects to Catholic Social Teaching, 2) Knowledge of The Human Person and His or Her Theological Association to Social Justice. These provided some clear direction for the youth to best interact and mutually work with the homeless community. The first Task became an important piece because as Emmanuel Katongole and Chris Rice share:

Christians believe that reconciliation is a gift from God. It is God's language for a broken world. Rather than retreat from this language, we are challenged by the shortcomings of these prevailing visions to articulate a fresh account of why Christians should care about reconciliation-an account that is grounded in a vision of the beyond and confronts the real brokenness of the world. (39)

Additionally, this led into the second step of the 5D model/Discovery and to the Curriculum's third task, Knowledge of the Mass as it Connects to Welcoming Our Neighbor. The third Task investigates what it is to appreciate the homeless community and what scripture has to say about it. Catholic Social Teaching history and its Direct Implementation with the Homeless Community, Task of Catechesis Four, highlighted the third step in AI, Dream. In this Task, youth expressed joy in the stories and connections they'd made with the homeless participants, who in turn, began to see their own potential more fully. Next, Task Catechesis Five, Knowledge of the Community and the World: Students Learn about the People of God, the Youth, and the Homeless Community, exemplifies Design, "...the decision-making phase where you use convergent thinking to write directions to achieve the agreed upon future" (Hammond 33). Finally, Task of Catechesis Six: Christ-like Implementation of Missionary Discipleship and Service in the Youth's Everyday Lives implements the last phase of the AI cycle, Deliver.

Implementing the Curriculum

The appreciative inquiry approach showcased its ability to effectively bridge the gap between our youth in ministries, including faith, missionary, and discipleship practices, and members of the homeless community who were helped to feel welcome, accepted, and grateful. Additionally, the curriculum made room for youth to enact a change in their perspective of human dignity, among other gospel and church teachings. Although in the beginning, some youth did not show an interest in serving or learning about the homeless population, it appeared that after having a close encounter with the population, these youth realized a love for their neighbors that helped them see God in the other. This was especially prevalent when they experienced personally in their interactions with their neighbors. As mentioned in the Docat,

The Golden Rule ('Treat others as you would have them treat you') is recognized in many cultures as a norm of the good life. The commandment of love in the Old Testament is even more forceful: You shall love your neighbor as yourself ... Jesus intensifies the commandment of mutual love and makes it more specific by attaching it to himself and the sacrifice of his life: this is my commandment, that you love one another as I have loved you.'" (23)

Consequently, they dropped their previous assumptions and increased their interest in those who had joined them at the table. Additionally, the youth also seemed to appreciate their opportunity to be involved in some capacity, and for the six months while I gradually implemented the curriculum, others spoke in favor of the program.

Additionally, during research, I realized a need to establish parameters about specifically what to cover. At the same time, I wanted the youth to feel included in the topics and decisions in the program. In doing so, this process also gave the youth the opportunity to discover and

speak to their own faith journeys especially as they addressed those members of the homeless community whom they had met and in whom they recognized needs of love, inclusion, human interactions, and spiritual guidance. Also, implementing the curriculum identified the need for further research. Specifically, I needed to research ways to promote and incorporate the entire church community to increase the number of volunteers and to positively influence the impact, support, and clarification of how youth can be part of the solution in helping the homeless. In doing so, they can also build their own faith in God. Of course, other questions arose, including the ages of the youth involved. Should Middle School kids become involved, or should it be only High School students? Additionally, it brought to question if the impact that the youth in ministry could have in the homeless population first needed to start with a specific niche of the homeless population, for instance the homeless youth, themselves. I also need to investigate what we can do to connect with organizations or government to increase awareness of the concerns.

Discussion and Conclusion

Because homelessness efforts or restrictions see mass media attention in Washington, and because of Seattle's head tax, "A proposal is currently being reviewed that would impose a tax on large companies and use the money to help ease the homeless crises" ("Amid a City Deeply Divided on Head Tax, Mayor Says Seattle Can't Tax Itself out of Homelessness"). It would also ease panhandling restrictions in Lakewood, WA ("Lakewood Tells Residents to 'Keep the Change' in Push against Panhandling"), among other restrictions and efforts being attempted. Regardless, these cities need to converse with members of the homeless community to best learn how its resource decisions directly or indirectly help (or not) the homeless community's wellbeing. It is best to acquire this insider understanding by talking with those in the homeless community, initially, on their own turf, and by addressing them as equals. The positive results of

such acts were exemplified through the direct connection between the youth and participants from a local homeless community.

Though additional questions, research, and actual implementations are needed, the Curriculum has shown immense promise in connecting the two marginalized groups, the specified youth and members of the homeless population. The Curriculum showcased that an AI approach brought healing to both communities involved. It also showed promise of the potential positive influence impacts that could arise from directly addressing the community, its concerns, and then embracing their voices through the teaching and calling of the Church.

Appendix A:

Walking Among the Margins:
An Appreciative Inquiry Approach Curriculum for Youth in Ministry and Homeless Community
Development

Middle and High School Youth Curriculum

Using Appreciative Inquiry

Using the Appreciative Inquiry approach requires that any participating leader/s bring together two or more groups so that 1) they gain mutual understanding and respect, and 2) all participants can contribute to finding answers and solutions to the existing problems that prompted their coming together in the first place. In this Curriculum, I will work with the Catholic parish of St. John Bosco Catholic Church, where I am a Youth Minister, to create a six part “task of catechesis,” each one a two-month program teaching and leading as specified below. I have created this curriculum as part of the requirements for my MA degree in International Community Development and to help model Christ’s teachings to all of us who need to exemplify His life and learn how to assist the needy.

ABBREVIATIONS

CCC	Catechism of the Catholic Church. Libreria Editrice Vaticana, 26 th Printing, May 2016
CCSWW	Catholic Community Services of Western Washington
CF	Confirmation
CIC	Code of Canon Law
CSD	Catholic Schools Department
DD	Dedications
DOC	DOCAT-Ignatius Press 2016, Catholic Social Teaching with Forward by Pope Francis
DV	Popular Devotions and Spiritual Exercises
EU	Eucharist
FC	First Communion
HO	Holy Orders
IB	Infant Baptism
IC	Rite of Christian Initiation of Adults—Children/Teens
LH	Liturgy of the Hours
LM	Liturgical Ministry
RCIA	Rite of Christian Initiation of Adults
RM	Rite of Marriage
RTV	Renewing the Vision-United States Conference, Inc.
NABRE	New American Bible, Revised Edition
USCCB	United States Conference of Catholic Bishops
WSCC	Washington State Catholic Conference
YOC	YouCat-Ignatius Press 2011, Youth Catechism of the Catholic Church with Forward by Pope Benedict XVI

Developed Curriculum

TASK OF CATECHESIS 1 (Originally implemented in just one month, but it is intended to happen during a two-month period) –

Knowledge of The Faith as it Connects to Catholic Social Teaching

Students will explore, profess, and reflect on our Catholic faith and Catholic Social Teaching, which is the content of God’s love and presence found in Sacred Scripture, Sacred Tradition, and lived out in the Creed and Church doctrine. In this program, students will “live out” their faith through their actions as they meet with and work with those in a homeless community.

Essential Catholic Creeds that Lead the Discussions	Participants in Sixth to Twelfth Grades Will Study and Implement Catholic Faith and Social Teaching
<p>The Church in God’s Plan [CCC 733-780]</p> <p>God’s Love [DOC: God’s Master Plan 16-31]</p> <p>[YOC: How We Are to Have Life in Christ 161-255]</p> <p>Jesus Example in Sacred Scripture [NABRE]</p> <p>The Creed [CCC 185-1065]</p> <p>Catholic Social Teaching’s seven principles will be implemented with the community served.</p>	<p>Encourage and solidify the understanding of a living, loving God, the Holy Spirit, creation, and its showing how God has displayed his <u>Love</u> from the very beginning</p> <p>Implement a community-based activity that directly helps the youth encounter and live an ever-present love of God.</p> <p>Retell creation and implement a community-based activity in which the concepts of the Church and members of the homeless community can come together to solidify the principals of the love of God and build respect and love for one another.</p> <p>Use Sacred Scripture as the youth connect with the homeless community and implement an experience in which youth can experience life as does the homeless community</p>
<p>Community-Based Activity Example</p>	<p>At St. John Bosco and the Pierce County Deanery, the youth held a Hunger Retreat. For two days, fifty-six students from six different Pierce County, WA, parishes fasted and served marginalized communities in different capacities. Youth were required to attend the retreat where leaders introduced them to different “homeless” experiences. The group I lead (with twelve youth) talked with and</p>

	<p>served a homeless person. Half of the group participated and volunteered at the Nativity House shelter where they cleaned the emergency pads used by some shelter attendees when there was overflow, and others served food. A second part of their encounter with the community involved distributing pre-written love letters to 250 people, and the Church encouraged them to interact and meet the people who received the letters. Later we joined together to share our experiences. We connected specific scripture and instructions of Catholic Social Teaching that we had used in the encounters.</p>
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TASK OF CATECHESIS 2 (Originally implemented in just one month, but it is intended to happen during a two-month long period) –

Knowledge of The Human Person and His or Her Theological Association to Social Justice

Students will explore God’s creation, the foundation of Human Dignity, and live out the Beatitudes, Solidarity, and Human Freedom especially as these connect to our service to the homeless community.

Essential Catholic Creeds that Lead the Discussions	Participants in Sixth to Twelfth Grades Will Study and Implement Catholic Faith and Social Teaching
<p>Human Dignity /Made in His Image [CCC 26-48, 1691-1876, 1928-1948, 355-368, 703-706, 1004, 1700-1876, 1218-1229, 1716-1717, 2284-2291, 1030-1037, 1730-1802]</p> <p>[DOC: Unique and Infinitely Valuable: The Human Person, 59-89]</p> <p>[YOC: What We Believe, 13-99]</p> <p>The Creed [CCC 185-1065]</p> <p>The Ten commandments</p> <p>Jesus’s Example in Sacred Scripture [NABRE]</p>	<p>Understand that God’s love is a pillar to our actions as we respond in faith to love and serve Him.</p> <p>At this point, it is necessary to incorporate and discuss the beatitudes. They speak to us all, the youth included, and help all recognize that everyone has talent and skills with which to help others.</p> <p>We will also discuss real world examples of people who currently serve others and recognize the human dignity of others. We will help students to know that these “exemplar” servants may be in their parish, in the broader community, or might even represent their own services.</p>

<p>Catholic Social Teaching’s seven principles implemented among the community served</p> <p>RTV</p>	<p>We encourage students to take note of what some leaders at the diocesan level are doing to assist impoverished communities.</p>
<p>Community-Based Activity Example:</p>	<p>For instance, at St. John Bosco, they heard from Morning Star, a Catholic Relief Service representative who introduced Food Fast for Youth, an “educational fasting program designed for youth in grades 8-12. The goal of Food Fast is to motivate students to become personally involved in reducing world hunger and poverty through prayer, reflection, action, and solidarity with the poor. The materials can be used in shorter time frames throughout the year” (http://www.seattlearchdiocese.org).</p>

TASK OF CATECHESIS 3 (Originally implemented in just one month, but it is intended to happen in a two-month long period) –

Knowledge of the Mass as it Connects to Welcoming Our Neighbor

Students will explore, profess, and reflect on the Mass. Additionally, they will learn the context of welcoming our neighbors, see that this context is exemplified in the Mass and in other Christian contexts, and recognize how to share it with the homeless community.

<p>Essential Catholic Creeds that Lead the Discussions</p>	<p>Participants in Sixth to Twelfth Grades Will Study and Implement Catholic Faith and Social Teaching</p>
<p>Mass and the Trinity [CCC 1135-1167, 1322-1419, 249-324, 683-701, 727-730]</p> <p>Loving and Living the Mass [Krocik]</p> <p>[Doc: Personal and Societal Commitment: Love in Action, 275-301]</p> <p>[YOC: How We Should Pray, 257-287]</p> <p>Jesus Example in Sacred Scripture [NABRE]</p>	<p>It is critical to understand the connections between the Mass and the trinity as we learn to welcome our neighbor.</p> <p>As Bishop Robert Barron shared, “How should we begin to look at our issues today? If you are following Him (God), go back to the mass” (Cornerstone Catholic Conference).</p> <p>Therefore, as we consider the homeless situation, we should incorporate the mass as we welcome these, our homeless neighbors.</p> <p>Help youth comprehend that in the same way Mass is welcome to all, that we, too, are to</p>

	<p>welcome others with our love and incorporate the included personal and societal commitment that come from doing so</p> <p>We can symbolize this love by providing a welcoming experiencing for both the youth and the homeless participants involved in this program.</p>
<p>Community-Based Activity Example: :</p>	<p>At St. John Bosco, members provided a walkthrough of the church and invited youth to share their personal experiences of the mass, as well to explain how the mass helped them connect with and/or welcome the homeless participants. In doing so, we also discussed the youth's own sense of marginalization and their experiences of feeling unwelcome in their own personal circles.</p>

TASK OF CATECHESIS 4 (Originally implemented in just one month, but it is intended to happen in a two-month long period) –

Catholic Social Teaching history and its Direct Implementation with the Homeless Community

Students will examine how Catholic Social Teaching applies to their daily lives, and how it relates to their neighbor, specifically the homeless community.

<p>Essential Catholic Creeds that Lead the Discussions</p>	<p>Participants in Sixth to Twelfth Grades Will Study and Implement Catholic Faith and Social Teaching</p>
<p>Catholic Social Teaching [CCC 2419-2449] [Doc: Together We Are Strong: The Church's Social Mission, 33-57] Jesus's Example in Sacred Scripture [NABRE] [YOC: How We Are to Have Life in Christ 161-255]</p>	<p>Discuss and implement how the youths' worth and their likenesses to God connect with Catholic Social Teaching</p> <p>Dig deeply into Catholic Social Teaching history to understand why it is prevalent, necessary, and worth learning today</p> <p>Explain in depth the seven principals of Catholic Social Teaching.</p>
<p>Corporal and Spiritual Works of Mercy</p>	<p>Incorporate these principals and explain how they also relate to Social Doctrine principals.</p>

	<p>As a reference point, it helps to connect how justice affects our response, our examination/perspective of justice, and the needs to call for justice while we address mental and physical trauma that may result from injustice.</p> <p>At its core, this program helps youth understand that to implement such principals among the homeless population, they must first understand the complexities and anguish that homeless individuals have suffered.</p> <p>This provides youth a great opportunity for a lived-in experience where they both advocate for the homeless population and listen to their own personal journeys. They should grow to understand that a journey with Christ is much fuller than one without. Regardless, the youth participants are there to model Christ's love, not to fulfill some other agenda.</p>
<p>Community-Based Activity Example: https://foodfast.crs.org/ :</p>	<p>As an exercise for the youth, we create an activity with a partnered, nearby shelter and or food bank, homeless distribution center. It is a safe area, so the youth can collect personal stories from people experiencing homelessness.</p>

TASK OF CATECHESIS 5 (Originally implemented in just one month, it is intended to happen in a two-month long period) –

Knowledge of the Community and the World: Students Learn about the People of God, the Youth, and the Homeless Community

Students will explore teachings of the Common Good, Personhood, Solidarity, Subsidiarity, and Core Principals of the Catholic Church's Social Teaching

<p>Essential Catholic Creeds that Lead the Discussions</p>	<p>Participants in Sixth to Twelfth Grades Will Study and Implement Catholic Faith and Social Teaching</p>
<p>Catholic Social Teaching about the common good [CCC 1905-1948, 2419-2422]</p>	<p>Incorporate the depiction of common good and contrast it with current injustices that the youth have seen and experienced firsthand.</p>

<p>[DOC: The Principals of the Church’s Social Teaching] [YOC: How We Celebrate the Christian Mysteries 101-253] [YOC: One World, One Humanity: The International Community]</p>	<p>Discuss the distinction of needs and opportunities that are available for the homeless community. Ask youth participants to collaborate with homeless individuals in a nearby shelter or in the parish community</p> <p>Activity: Implement a concept that gives youth the opportunity to experience how the concept of seeking the common good works out as they try it in serving people in homeless communities.</p>
<p>Community-Based Activity Example:</p>	<p>At St. John Bosco, we implemented the Easter Basket project in which youth collected, assembled, and distributed an Easter basket to children of homeless families currently in addiction recovery. We then discussed their experiences and asked them to compare giving a tangible basket as opposed to sharing their faith. Additionally, we explicated the realities of addiction and the resulting marginalization among those same families we had served.</p>

TASK OF CATECHESIS 6 (Originally implemented in just one month, but it is intended to happen during a two-month long period) -

Christ-like Implementation of Missionary Discipleship and Service in the Youth’s Everyday Lives

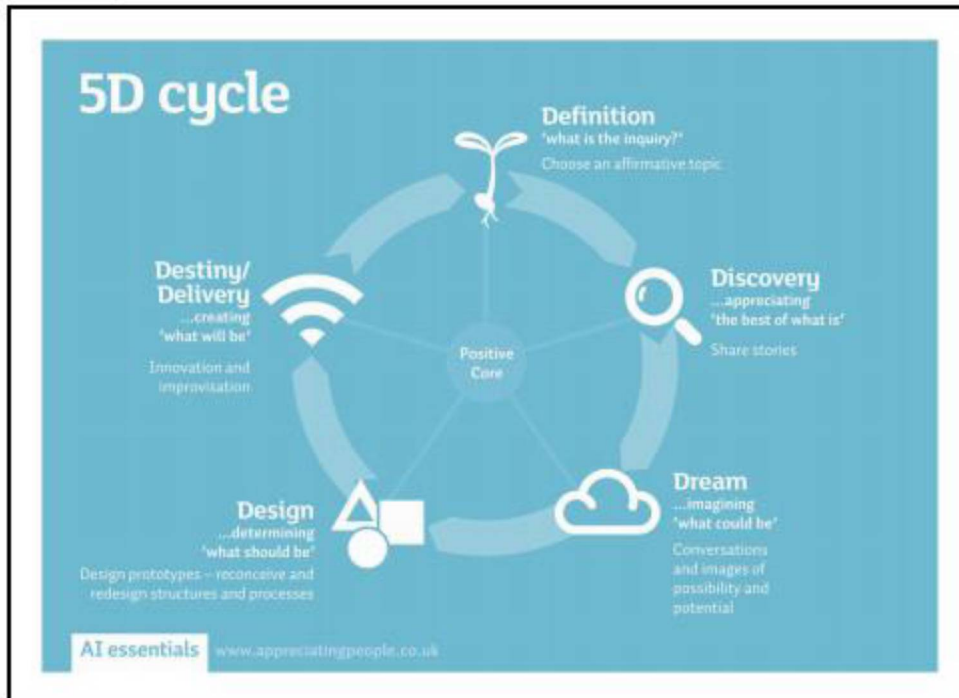
Students will explore...

<p>Essential Catholic Creeds that Lead the Discussions</p>	<p>Participants in Sixth to Twelfth Grades Will Study and Implement Catholic Faith and Social Teaching</p>
<p>Discipleship [CCC 816, 849] Call to Holiness [CCC 2013-2014, 2028, 2813] [YOC: How We Celebrate the Christian Mysteries 101-253] [DOC: Living in Freedom from Violence 251-301] [A look at Invisible People Videos, YouTube.]</p>	<p>Identify and describe the virtues and examples of Christ on earth and his missionary discipleship and service.</p> <p>Help youth identify the calling to holiness as it relates to their faith and their baptismal responsibility</p>

<p>Community-Based Activity Example:</p>	<p>Implement again the concept that gives youth the opportunity to fully experience how seeking the common good applies in their serving the homeless communities. Also provide youth the opportunity to connect this concept in a much broader context to their potential to help in local, state, and global solutions to homelessness. In the process, give them the opportunity to connect directly with the homeless population so that they, too, can learn about the needs of the marginalized homeless community and to be Christ-like with service to all.</p>
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Appendix B:

Figure 1 Summary of the appreciative inquiry 5D cycle



(Taken from Organizational Development, Appreciative Inquiry, and the development of Psychologically Informed Environments (PIEs): Part Two, the pilot study and evaluation)

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