

## Chapter 1 : Catholic Faith Formation and Teens | The Religion Teacher | Catholic Religious Education

*Catechesis with adolescents is difficult, and requires authentic teachers. Catechesis of teenagers is sometimes thought of as an exercise in futility. Without doubt, it is difficult, and there are great challenges in passing on the Faith to our adolescents.*

The National Initiative on Adolescent Catechesis recently published an interesting report on adolescents and emerging adults in the Catholic Church. The study is based on the influential study by Dr. You can download this study at the NIAC website. It provides a longitudinal analysis of the Catholic adolescents in the NSYR and shows the impact of faith formation programs and parental involvement in catechesis. What has the most lasting impact on the faith formation of teens according the report? Two general conclusions can be made based on the data: Some faith formation, whether it be in Catholic schools, parish religious education, or youth ministry programs, is better than no faith formation. Faith formation by committed parents has the greatest impact. This really should come as no surprise to anyone. One conclusion, however, stuck out to me the most: Connecting with parents is one of my personal catechetical goals for and it should be on the minds of every teacher. Catholic Faith Formation Assessment Although, this data should not be used as a basis for an argument against one of the modes of adolescent faith formation, I would like to point out some strengths in the most common forms of adolescent faith formation according to the study: Catholic school and service. Based on the research, it seems that the biggest strength of Catholic schools is their commitment to service. Youth Group and faith. It is clear that teens who are involved in youth group tend to take a more personal approach to their faith. They are more likely to pray alone, read from their Bibles alone, share their religious faith with others, and later become involved in college-based religious groups. I encourage you not to react offensively to these trends. Youth groups do encourage community service. Catholic schools do foster a personal relationship with Jesus in their religious education programs. Unfortunately the statistics reinforce stereotypes of both forms of faith formation for teens. Personally, I think this is a good indication that we need to take larger steps to reduce the gaps between these two types of formation and focus on getting teens to have a long-lasting, personal relationship with God that inspires them to go out into the world and serve. What is your reaction to the report? Does this just confirm what you already know? What challenges are we faced with as we approach adolescent catechesis today? Reviewing the Research Tagged With:

## Chapter 2 : Help! I'm a new catechist, now what! - Catholic Education Ministries

*Teaching tips for adolescent Catechesis [Richard Reichert] on calendrierdelascience.com \*FREE\* shipping on qualifying offers.*

The Catechesis of Teens: They Need to Learn to Pray! Every adult knows this, and yet the difficulties of adolescent catechesis drive many religious education program directors to frustration and compromise. Some parishes stop catechesis at adolescence, and hope to keep them in the Church through recreational youth activities until reason again prevails. Many Catholic schools also stop at the crucial eighth grade, abandoning the adolescents of the Church to a very confused public school system. To the wilderness they go, armed with whatever formation that may have been achieved in eight years or so of instruction, and the foundations received in the home. Catechists are missing a great opportunity, neglecting a great resource, and perhaps failing in a great obligation. This article discusses the catechesis of adolescents in the way of prayer. First the general problems of adolescent catechesis are considered, but in the end the problems are seen as opportunities for both the teens and the Church as a whole. Next, the stages of prayer are discussed, with the appropriateness of these different stages of prayer to the particular needs of the teenager. It is discovered that teens need to learn to pray: In adolescence, God is awakening in the young person adult human dimensions that need, for their incorporation into true life, effectual communion through prayer. Moreover the first four stages of prayer, as understood in traditional Catholic spiritual theology, are precisely tailored to enable the integration of precisely those human dimensions being awakened. Catechesis of teenagers is sometimes thought of as an exercise in futility. Without doubt, it is difficult, and there are great challenges in passing on the Faith to our adolescents. But the main difficulty is not the fact of major and critical changes through which they are going. The crisis of adolescent change is in fact a great opportunity for those who would teach them. Crises in general uncover some inadequacy in present attitudes and beliefs. A crisis can be a fertile environment, an opportunity for openness to some radically different answer. The crisis of adolescence in a young soul can present the catechist with an openness to real truth, and a freedom to receive it, which may never again become present. There are difficulties in the catechesis of teenagers. A major problem lies not in the changes and tumult of adolescence, but frequently in the compromised and partial truths adults can be content to teach. The trouble is not in getting through to young people; it is in being an authentic truth-bearer to them. The fullness of the truth comes with a promise: The truth of the Gospel has an efficacy, but a watered-down Gospel cannot claim that power. This then is one main difficulty, and it lies within us: Teens themselves, by their nature, demand authenticity of their teachers. Teenagers are not content, as they were a few years before as children, to accept a teaching on the authority of the grown-up. There is an emerging hunger for consistency and personal integrity, which God is causing to grow in them. This new need for integrity rejects the many contradictions with which more mature people might attempt to live. Teenagers can be contentious! Part of the problem is that they want easy and simple answers. But part of our problem is that we have abandoned some very simple answers not because they are false, but because they are difficult. Many of the teachings of Christ are very simple, but seem impossible to live. His way threatens our own self-interest, and we seek alternative ways to hear Him. We adults can become adept at interpreting Scripture in ways that please us, while avoiding the challenging calls of God to heroic holiness. The Sermon on the Mount, for example, rocks us to the very foundations when we listen to the hard expectations of God: Therefore you are to be perfect, as your heavenly Father is perfect Matt. Give to him who asks of you, and do not turn away from him who wants to borrow from you Matt. Such calls for saintly Gospel living are profoundly challenging. We might be tempted to edit His Gospel to something easier to follow! But a diluted Gospel will not call anyone to the obedience that Christ desires and that the world deserves to see. As we take up and carry the Cross behind Him, our words about Him take on power. Teens especially are listening for authentic witnesses, whose lives match their words. Teens have a special freedom to remain with the Lord, in these hard listening moments. Like the Good Samaritan in Luke The priest and the Levite had a personal investment and concern that kept them away from the imperatives of charity, and they passed the poor man by on the far side of the road. Like the priest and the

Levite, adults who are well invested in the status quo can find good reasons for avoiding the radical ways of Christ. There is an openness to truth in adolescents that can truly help us too, if we can have the courage and openness to remain with them in the truth. Catechesis of teenagers can then be a great opportunity for everyone. Teenagers need the Gospel for their own survival in this world of increasing hostility to authentic human life, and they need the moderating guidance and stability of more mature believers. We adults need the confrontation and challenge, as well as their example of natural zeal, that is part of the package of catechizing teenagers. We all need one truth in our Lord Jesus Christ. With rare exception music, movies, public schools, and television present a world-view of godlessness and hence emptiness. They promote a superficial and self-centered pursuit of pleasure, which cannot satisfy the deepest desires of persons made in the image of God. This secular presence does not have to be an unsurmountable problem in teen catechesis: Because God is working a sense of independence in them naturally at this time in their lives, a world-view that knows no god but self can be the perfect foil. The natural inclination to define oneself in opposition to something has a perfect enemy in the deadly atmosphere of the secular world. Teens need to hear the challenge to be against the lethal spirit of this world, and to be for the saving work of Christ who redeems and sanctifies it. Teens need to be, and deserve to be, challenged to the heroism of saints. At the time when God is awakening a sense of truth in the young person, the Church owes them a real and living witness to that truth. We will be held accountable! There is an army of martyrs and saints in the Church Triumphant, and here among us now, calling us on to the life worthy of His Name. This is the message for teens today: Adolescents have a keen sense for truth, and a keen sense of hypocrisy. The bold-faced sham in our secular society is plain and obvious to many of our young people; what is not so plain is the alternative. Here is a great opportunity in catechesis. This Truth is not just a set of facts, but a culture, a philosophy, a way of life. If we fail to live this truth, and fail to present it as a whole way of life, then our message is subverted before it leaves our lips. The personal integrity of the catechist with the message is essential. Most especially with teenagers, empty words from adults have no authority. This is the great challenge: There is a whole system around us based on subjective morality, materialism, and self-centered pleasure. That system leads to death, and the parent or pastor who abandons his child to such emptiness will answer to God for it. The Way of Christ is a life that is meant to permeate every aspect of human expression: Teenagers deserve not only to hear it but to see in the catechist this radical and undiluted commitment to the life of Christ. The challenge by the world is then a great opportunity for us. First, the way of the world is obviously not working. The evidence of its emptiness is plain. Teens can see the contradictions. We must show them the other way. Secondly, the answer that we propose, which is a life based on Christ, must be as comprehensive as the empty philosophy it will supplant. We must present a Christian way of life, a culture, a coherent philosophy. Two hours a week in a holy place, sprinkled on top of a week immersed in secular living, will not add up to a different way of life. Our answer is a full life in Christ, permeated and formed by the Gospel, in harmony with His Spirit. The catechist needs to carry in his person this entire way of life, the life in Christ. The catechist is called to real holiness, so that he can be a living witness for the Church, passing on to others a life of holiness. Teenagers are keen to spot contradictions and hypocrisy. They challenge us to the limit; they want to know the limits of what we profess, and what we will live by. They can respond to a call to real heroic virtue, to sacrificial sanctity - and this call is their right as Christians - but let the call be an authentic one. The call to holiness must echo in our own souls, and find a home there, before it ever is released from our mouths. Teens have an honesty that can keep us honest, a hunger for heroism that can give us courage, and an openness to the truth that can help us hear the plain truths of Christ as a child. The Church today needs saints. In responding to the challenge of catechizing teenagers, catechists can discover the deeper call of Christ to holiness. Adolescence is a fertile time to encourage and teach a deeper prayer life. The average teenager probably knows little about prayer beyond verbal prayer. He may have kept little devotion to the formula prayers he was taught in childhood. The teen catechumen needs to know that prayer is indeed communication with the eternal God, and in addition it is a gauge that helps one to realize the depth of that communication. Our destiny is eternal life, communion with the Holy Trinity.

### Chapter 3 : Ideas for Increasing Effectiveness in Multicultural Adolescent Catechesis - CATECHIST Magazine

*The National Initiative on Adolescent Catechesis recently published an interesting report on adolescents and emerging adults in the Catholic Church. The study is based on the influential study by Dr. Christian Smith known as the National Study of Youth and Religion (NSYR).*

Even a "straight A" student with autism who has a photographic memory can be incapable of remembering to bring a pencil to class or of remembering a deadline for an assignment. In such cases, aid should be provided in the least restrictive way possible. Strategies could include having the student put a picture of a pencil on the cover of his notebook or maintaining a list of assignments to be completed at home. Always praise the student when he remembers something he has previously forgotten. Never denigrate or "harp" at him when he fails. A lecture on the subject will not only NOT help, it will often make the problem worse. He may begin to believe he can not remember to do or bring these things. These students seem to have either the neatest or the messiest desks or lockers in the school. The one with the messiest desk will need your help in frequent cleanups of the desk or locker so that he can find things. Simply remember that he is probably not making a conscious choice to be messy. He is most likely incapable of this organizational task without specific training. Attempt to train him in organizational skills using small, specific steps. People with autism have problems with abstract and conceptual thinking. Some may eventually acquire abstract skills, but others never will. When abstract concepts must be used, use visual cues, such as drawings or written words, to augment the abstract idea. Be as concrete as possible in all your interactions with these students. Avoid asking vague questions such as, "Why did you do that? Next time put the book down gently and tell me you are angry. Were you showing me that you did not want to go to gym, or that you did not want to stop reading? An increase in unusual or difficult behaviors probably indicates an increase in stress. Sometimes stress is caused by feeling a loss of control. Many times the stress will only be alleviated when the student physically removes himself from the stressful event or situation. When this occurs, a "safe place" or "safe person" may come in handy. Do not take misbehavior personally. The high-functioning person with autism is not a manipulative, scheming person who is trying to make life difficult. They are seldom, if ever, capable of being manipulative. Usually misbehavior is the result of efforts to survive experiences which may be confusing, disorienting, or frightening. People with autism are, by virtue of their disability, egocentric. Most have extreme difficulty reading the reactions of others. Most high-functioning people with autism use and interpret speech literally. Until you know the capabilities of the individual, you should avoid: Remember that facial expressions and other social cues may not work. Most individuals with autism have difficulty reading facial expressions and interpreting "body language. Use shorter sentences if you perceive that the student is not fully understanding you. Although he probably has no hearing problem and may be paying attention, he may have difficulty understanding your main point and identifying important information. Use a written or visual schedule to prepare him for change. Behavior management works, but if incorrectly used, it can encourage robot-like behavior, provide only a short term behavior change, or result in some form of aggression. Use positive and chronologically age-appropriate behavior procedures. Consistent treatment and expectations from everyone is vital. Be aware that normal levels of auditory and visual input can be perceived by the student as too much or too little. For example, the hum of fluorescent lighting is extremely distracting for some people with autism. Consider environmental changes such as removing "visual clutter" from the room or seating changes if the student seems distracted or upset by his classroom environment. Continually responding in a logical manner or arguing back seldom stops this behavior. The subject of the argument or question is not always the subject which has upset him. More often the individual is communicating a feeling of loss of control or uncertainty about someone or something in the environment. Try requesting that he write down the question or argumentative statement. Then write down your reply. This usually begins to calm him down and stops the repetitive activity. If that does not work, write down his repetitive question or argument and ask him to write down a logical reply perhaps one he thinks you would make. This distracts from the escalating verbal aspect of the situation and may give him a more socially acceptable way of expressing his frustration or anxiety.

Another alternative is role- playing the repetitive argument or question with you taking his part and having him answer you as he thinks you might. Since these individuals experience various communication difficulties, do not rely on students with autism to relay important messages to their parents about school events, assignments, school rules, etc. Even sending home a note for his parent may not work. The student may not remember to deliver the note or may lose it before reaching home. Phone calls to parents work best until the skill can be developed. Frequent and accurate communication between the teacher and parent or primary care-giver is very important. If your class involves pairing off or choosing partners, either draw numbers or use some other arbitrary means of pairing. Or ask an especially kind student if he or she would agree to choose the individual with autism as a partner before the pairing takes place. The student with autism is most often the individual left with no partner. This is unfortunate since these students could benefit most from having a partner. Assume nothing when assessing skills. For example, the individual with autism may be a "math whiz" in Algebra, but not be able to make simple change at a cash register. Or, he may have an incredible memory about books he has read, speeches he has heard, or sports statistics, but still may not be able to remember to bring a pencil to class. Uneven skills development is a hallmark of autism. For more information, contact: Box , Crown Point, IN ; [www. Tips for teaching high functioning people with autism.](http://www.TipsforTeachingHighFunctioningPeopleWithAutism.com) Bloomington, IN irca indiana.

## Chapter 4 : The Catechesis of Teens: They Need to Learn to Pray!

*Effective Adolescent Catechesis. Presentation Outline Some practical teaching tips and techniques (continued).*

As of July 1, , the office of Faith Formation has been divided into Catechesis for Children and Evangelization for youth and adults. This page will no longer be updated. Spontaneity is nice, but lesson planning gives you the foundation for spontaneity. Twenty minutes of preparation may be the difference between a changed life or just another class session. If you do not have a calendar for the year, talk with your Director of Religious Education, consult your text, take a retreat, and construct your calendar. Identify how each lesson builds upon the previous one. Having a teaching calendar minimizes stress and takes students along the journey of learning. Get to know your Text: Your text is your primary resource, you should know it well. Get to know your Class: Know what will work for your students, and what will put them to sleep. Know your goals and learning outcomes for each lesson: Take the time to prepare before you get into the classroom. Familiarize yourself with the concepts and visualize teaching the class. Have plan B ready: Student Activities Retention of material is greatly increased with multi-sensory experiences. An invaluable source with excellent information. Some students are uncomfortable speaking out loud, so have them write down their reflections and ideas. Consult the internet or a local library for pertinent videos. Be creative in your opening and closing prayer sessions. Have students pray, light candles, play music, attempt silent prayer, pray for the needs of the world, or pray on lesson objectives. Make class time fun with purposeful games. See our Game Links. Invite children to make posters to express themselves in non-oral ways. Use music to engage the imagination and discuss the message of the song. Clearly define the directions and instructions, and set time limits. The sight of an unfamiliar face in class intrigues students. When children act-out scenarios from real life or Scriptures, they engage the lesson on a deeper level. No one is ever too old to listen to a well told story. Maintaining Attendance Show your students individually that you care for them. Lesson plans that build on each other create momentum for the following lesson. Give students responsibilities for each class time. Call a student if they miss a class, just to see how they are doing. Foster relationship building among the students. Make class fun by involving diverse activities into your lesson plans. Pray for your students daily.

## Chapter 5 : Transforming Adolescent Catechesis

*Transforming Adolescent Catechesis is an month process for change which: â€¢ Provides formation for a team of key adults from the parish and school â€¢ Assesses current catechetical efforts with adolescents in the community (across age range, settings, and language groups).*

## Chapter 6 : NCEA Online Store

*The Joy of Adolescent Catechesis stresses diversity in youth leaders is "critical." Teens benefit from having leaders that have walked in their shoes. Build leadership teams that reflects your youth population as often as is feasible.*

## Chapter 7 : Classroom tips for Catechists | Catholic Diocese of Savannah

*Category: Adolescent Catechesis. A series of webinars focused on "Adolescent Catechesis". Click on the "Webinar" link to view each webinar video. For more webinars on other topics, click on a category link in the right column.*

## Chapter 8 : adolescent catechesis | The Religion Teacher | Catholic Religious Education

*ngages Youth for isciplship by Fr. John J. Serio, SDB as catechists and teachers, need to relationship of adolescent catechesis to.*

**Chapter 9 : Catechists and Teachers**

*The Ministry of Catechesis "The heart of catechesis is the explicit proposal of Christ to the young man in the Gospel (Mt ); it is a direct proposal to all young people in terms appropriate to young people, and with considered understanding of their problems" (GDC, #).*