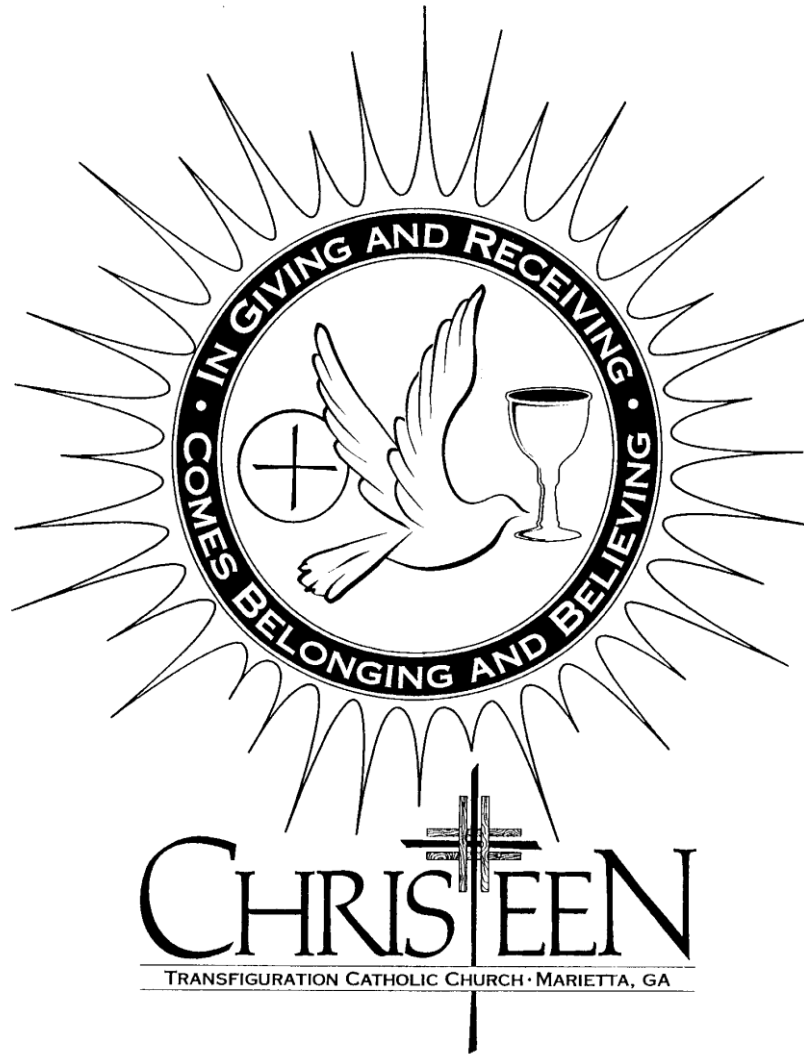


ChrisTeen CATECHIST SUPPLEMENT



LECTURE LITTLE =
INTERACT MUCH

CHRISTEEN

Transfiguration

In Giving and Receiving Comes Belonging and Believing

ChrisTeen is about teens knowing that they can belong and they can believe -- two of their strongest needs. They can develop a sense of belonging through their faith family at Transfiguration and believe in the Father, Son and the Holy Spirit by giving to and receiving through each other, their Youth Ministers, their community, other Catholics, Christians, friends, family, priests and religious, strangers.

GIVING

Love
Effort
Voice
Hug
Feelings
Themselves
Time

Worship
Confession
Secrets
Talent
Eucharist

RECEIVING

Love
Praise
Listening ear
Warmth
Understanding
Acceptance as they are
You make a difference
You are necessary
Personal experience
Forgiveness
Trust
Appreciation
Communion

Through all of the above, they begin to experience being a living and interactive community belonging to the Body of Christ and in turn believe in Him and in themselves. The effect is like a pebble being tossed into a pool of water...they give and receive, the receiver of their gift gives and receives...and it continues to ripple out across the whole body of water. This is the image we carry into our Ministry in ChrisTeen.

Provided by Sue Stubbs, Youth Minister, Transfiguration, 1995-96.

1815 Blackwell Road • Marietta Georgia 30066 • 770.977.1442 • Fax 770.578.1415

On behalf of Transfiguration Parish Community, thank you for so generously volunteering your time and talents with our youth. Transfiguration is truly blessed to have so many volunteers.

To be a faith sharer is responding to Jesus' call to witness and share the Good News. Jesus commissioned each of us to "Go and teach all people my gospel. I am with you always until the end of the world." It has always been very comforting to know that even in my most distracted moments of teaching, Jesus is right there with me!

Teaching teens is a mutually beneficial ministry. I promise that your own faith life will be enriched. Spiritual development is a life-long process -- it's not complete after 12th Grade. Teens are not looking for theological experts -- someone with all the answers. They are looking for genuine, sincere Catholics who "Walk humbly with God, act justly and love tenderly" (Micah 6:8). Our most effective teaching technique is our attitude toward God and how that attitude transfers to our interactions with other people, ourselves, the events of life – basically our attitude towards all creation.

The vision of ChrisTeen at Transfiguration is simple, to create an environment that encourages and nurtures all youth to grow in faith. It is our fervent prayer that each teen, through a variety of spiritual and community experiences, will develop a lasting and intimate relationship with Jesus and discern their response to His call.

"Jesus didn't give us a church primer, or a set of hard fast doctrines, but a way of life which He entrusted to the Church. Jesus gave us His friendship and the assurance of His Father's love and care for us. He never taught doctrine or ethics. (For example, instead of teaching sacraments as liturgical rites, we should be teaching them as phases of growth in our life with Jesus.) Jesus taught us to love God and to care for one another. He taught us that we would one day live with Him in His Father's house, if we were willing to accept His love and friendship and the life He offered us." Joseph Girzone, Who Will Teach Me?

May God bless you and your faith group as you grow together in faith. The Religious Education Staff is here to serve you. Please call us whenever we can be of help.

Peace,

Joyce Guris
Director of Faith Formation

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OVERVIEW OF CHRISTEEN

OUR VISION

Our vision of ChrisTeen at Transfiguration is to create an environment that encourages *ALL* the youth of the parish to grow and develop their faith and relationship with God, their relationship with the community, and individually.

COMPREHENSIVE YOUTH MINISTRY

To create this environment, we use a process entitled *Comprehensive Youth Ministry*, which is based on the following principles:

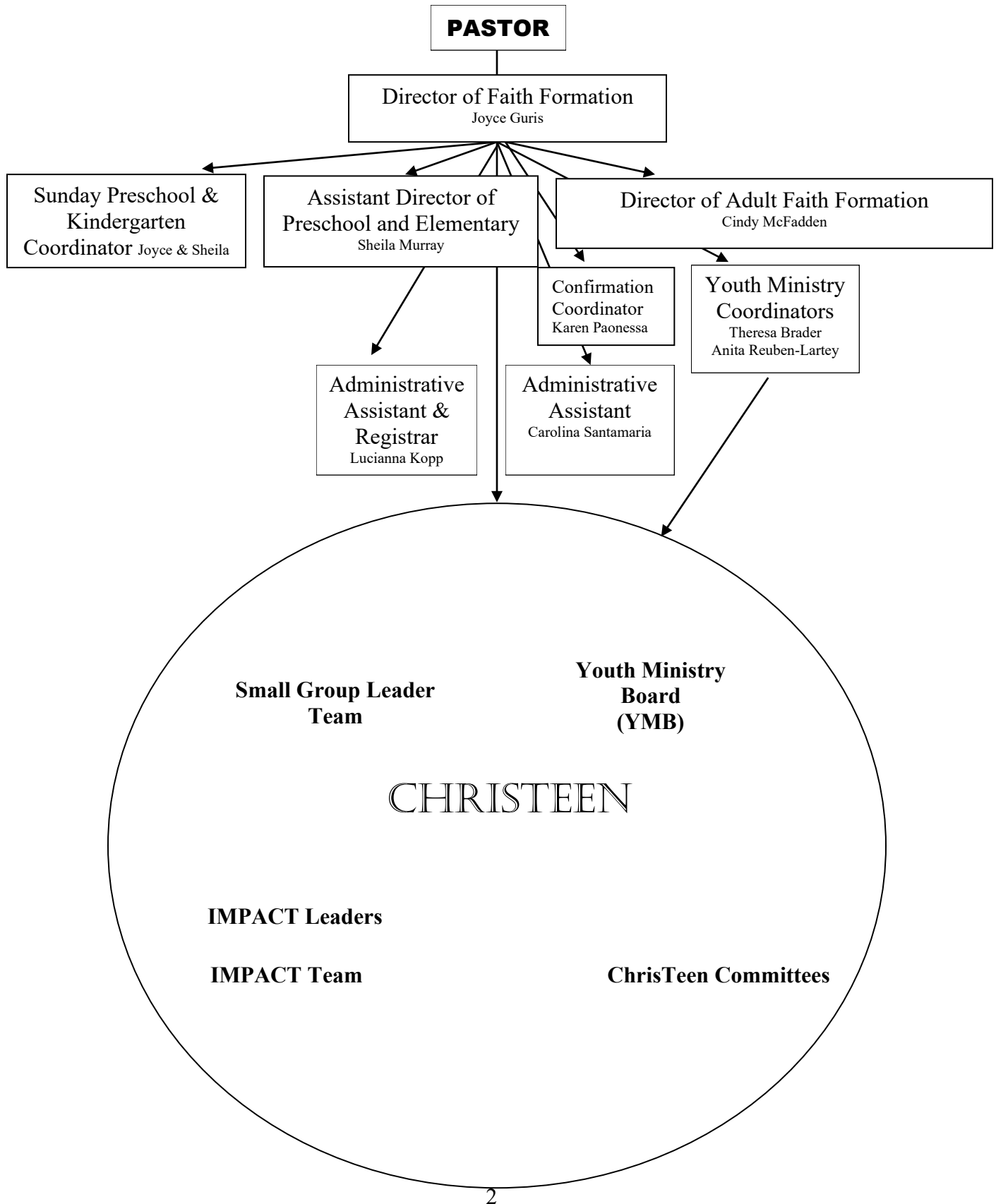
- To empower young people to live as disciples of Jesus Christ in our world today.
- To draw young people to responsible participation in the life, mission, and work of the Catholic faith community.
- To foster the total personal and spiritual growth of each young person.
- Provide support, training, and encouragement at every turn.

Because such a wide variety of activities and programs are required to insure that the principles of Comprehensive Youth Ministry are maintained, it is broken down into eight basic components:

- ***Catechesis*** - promoting a young person's growth in Catholic faith through the kind of teaching and learning that emphasizes understanding, reflection, and transformation through systematic, planned, and intentional programming.
- ***Prayer & Worship*** - involving young people in the many and varied worship experiences in the Church, including the Eucharist and other sacraments, non-sacramental liturgies and prayer services, and individual prayer.
- ***Community Life*** - fostering community among adolescents is an essential component of youth ministry as relationships are very important to young people. A communal sense may flourish through catechesis, worship, social activities, family and service programs; providing meaningful programs and activities to support and strengthen the family unit.
- ***Pastoral Care*** - providing youth with sources of support and counsel as they face personal problems and pressures (for example: family problems, peer pressure, substance abuse, suicide) and decide on careers and important life decisions; providing appropriate support and guidance for youth during times of stress and crisis; helping young people deal with the problems they face and the pressures people place on them; developing a better understanding of their parents and learning how to communicate with them.
- ***Justice & Service*** - guiding young people in developing a Catholic social consciousness and a commitment to a life of justice and peace through educational programs and service/action involvement; infusing the concepts of justice and service into all youth ministry relationships and programming.
- ***Evangelization*** - reaching out to young people who are not involved in the life of the community and inviting them into a relationship with Jesus and our Catholic community. Evangelization involves proclaiming the Good News of Jesus through programs and relationships.
- ***Advocacy*** - empowering adolescents and adults to be ministers of the Gospel message leading others to God as they themselves are being led; representing and supporting the needs of youth in parish and local communities as well as in the community at large serving to strengthen an adolescent's self-esteem.
- ***Leadership Development*** – empowering youth for leadership and ministry with their peers – in schools, church and civic communities – by affirming their gifts, equipping youth with skills for leadership and ministry.

Renewing the Vision: A Framework for Catholic Youth Ministry, United States Catholic Conference, 1997

CHRISTEEN ORGANIZATIONAL STRUCTURE



OUTLINE OF CHRISTEEN TEAMS AND THEIR RESPONSIBILITIES

YOUTH MINISTRY BOARD (YMB)

Membership:

- Pastor
- Youth Ministry Director
- Youth Ministry Coordinators
- Past Chairperson
- Chairperson
- Vice-Chairperson
- Board Appointees (2)
- Youth Minister Appointees (2)
- PAC Teen Representative
- Parish Representatives (2) – 2 year term beginning in an even year
- Parish Representatives (2) – 2 year term beginning in an odd year
- Peer Ministry Leaders – Executive Board, (8)
- Teen Mass Captain

Responsibilities:

- Advise ChrisTeen on events on the calendar (raise any issues that may not have been considered, e.g., safety, realities/hurdles of pulling the event off)
- Ensure the balance of each component of Comprehensive Youth Ministry on the calendar
- Generate and record evaluations of events and overall program
- YMB members serve as advisors to ChrisTeen Ministries

Meetings: Third Tuesday of every month

SMALL GROUP LEADER TEAM

Membership: All Jr. and Sr. High Small Group Leaders

Responsibilities:

- Catechetical instruction (Small Group Facilitators) for grades 6-12, typically every Sunday or Wednesday night
- Lesson preparation
- Emphasize a “lecture little - interact much” approach to teaching

Meetings: Typically once each semester

IMPACT

IMPACT LEADER:

Responsibilities:

- Attend Church Weekly. Attend 5:00 PM Sunday Mass as much as possible
- Attend IMPACT meetings the 1st Tuesday of every month
- Attend ChrisTeen class every week AND be willing to make announcements to the class so that peers are informed about ChrisTeen activities.
- Attend ChrisTeen events and promote ChrisTeen events among peers.
- Personally invite peers to attend events.
- Accept all members of ChrisTeen and Transfiguration as my brothers and sisters in Christ
- Strive to serve as an example of a faith-filled youth
- Volunteer my TIME and TALENT to planning and implementing ChrisTeen projects.
- Know and understand Comprehensive Youth Ministry goals in order to help develop a program that supports these goals (the goals will be covered at the Leadership Retreat)
- Provide feedback from peers on ChrisTeen activities to the YMB and Youth Ministers
- Attend Leadership Retreat in August, Peer Ministry Day of Reflection in January

Eligibility Requirement:

- ☐ Able to fulfill the responsibilities listed above; note after 3 missed Peer Ministry meetings your membership will be reviewed by the Peer Ministry executive board.
- ☐ In grade 6-12 during the current school year.
- ☐ Currently enrolled and attending faith formation classes in the Transfiguration JOURNEY program or enrolled in a Catholic school with 80% attendance.

Meetings: 1st Tuesday of the month, 7:30 PM. Commitment to the above responsibilities is vital to IMPACT.

CHRISTEEN COMMITTEES:

Community Life, Evangelization, Justice & Service, Liturgy & Worship

Membership: Teen Members, IMPACT Chair, IMPACT members, Adult Advisors

Responsibilities:

- Committees are based on the components of Comprehensive Youth Ministry
- Plans and ensures implementation of events on the ChrisTeen calendar that fall under their committee's component
- Find volunteers (within their committee or the parish at large) to make events happen successfully
- Make recommendations for future events

Teen Members:

- Accept and follow through with delegated tasks from Committee Chairs
- Make recommendations and suggestions for events and planning
- Volunteer to chair or co-chair at least one event
- Encourage others to join to be involved in events and committees

Adult Advisors:

- Assist the Committee Chairs in their duties

- Periodic check up calls to IMPACT Committee Chairs on following through with plans made at ministry meetings
- Pay close attention to details easily missed and issues teens may not take into consideration when planning
- Keep in close contact with Youth Ministry Coordinators

Meetings: Typically the first Tuesday of every month (may be another week due to parish calendar conflicts)



Youth Ministry is . . .

To youth . . . responding to youth's varied needs

With youth . . . working with adults to fulfill their common responsibility for the Church's mission

By youth . . . exercising their own ministry to others: peers, community, world

For youth . . . interpreting the needs of youth, especially in areas of injustice and acting on behalf of or with youth for a change in the systems which create injustice

from "*Vision of Youth Ministry*" USCC: 1976

The goals of Youth Ministry emphasize . . .

Becoming . . . focusing on the personal level of human existence

Belonging . . . focusing on the interpersonal or communal dimensions of human existence

Transforming . . . focusing on the public or social structural level of human existence

RESOURCES

SAFETY RULES FOR CHRISTEEN VOLUNTEERS

There are many types of safety. Below are listed a few types that are very important to a successful, safe, and risk free Youth Program (we try to stay away from insurance claims!!).

The types reviewed here are physical safety, personal safety, spiritual safety, and motivational safety. The following rules are for your safety as well as the Teens.

PHYSICAL SAFETY RULES

Registration/Permission forms: For each off-premises or overnight event, every Teen must have a permission form completed with a parent/legal guardian signature. The registration form provides general information about the event, who is responsible for the Teen's general safety, and releasing Transfiguration from liability due to transport or Teen not following rules. A medical release form that provides medical information on the Teen and permission to have them treated should the need arise, must also be on file in the Religious Education office.

Chaperones and ratio: For most events, the ratio should be 2 chaperones for every 16 teens. Some events (where we may be just a part of a larger group roaming around; i.e., Six Flags) will probably need 2 chaperones for every 10 or 12 teens. On retreats requiring sleeping accommodations, teens must be divided into male/female groups with the appropriate number of male/female chaperones for each group. A chaperone guideline, informing chaperones about their duties, will be provided per event.

PERSONAL SAFETY

Open Door Policy: This refers to your presence with a single or two Teens at a time...if a situation calls for you to be away from the group with a Teen, make sure you are in the view of others at all times. If you go into a classroom or similar setting - leave the door open!!! If you plan to meet with a Teen outside of a regularly scheduled event, meet at the Church – not off Church grounds.

Reporting: You may eventually have a Teen who discloses some pretty tough stuff that is going on in his or her life. This is confidential information to an extent. You must - by law- report what you have heard to the authorities (the Dept. of Family and Children's Services, the police, or even parents) within 24 hours or less. You need to let the Youth Ministry Staff know and we will handle this together. Also, it is not outside your confidentiality rules to share with the Youth Minister what a teen is dealing with - that is what the Youth Minister is there for. We can provide supervisory guidance to work with the teen or we can decide together that they need more professional help. You are not alone with these issues...please come to the staff with any concern or information about a teen. Do not discuss anything you have talked to a teen about with anyone else but the Youth Ministry Staff - if we feel anyone else needs to be informed, we will get the word out. This is extremely important for legal and emotional reasons.

Archdiocese Safe Environment Volunteer Training and Forms: In order to ensure that we are protecting the children and vulnerable individuals entrusted to our care, the Archdiocese of Atlanta has established procedures that must be consistently adhered to by all staff and volunteers. This includes completing the following forms: Volunteer Application, Volunteer Background Investigation Consent Form, Notification and Authorization Form (for background investigation), Sexual Abuse Policy and Code of Conduct Acknowledgement Forms, Driver Forms (if driving students to and from an event), Adult Medical Consent Form (if chaperoning). Additionally, all volunteers are required to attend the Virtus, Protecting God's Children Training. Every five years, the Safe Environment Forms must be updated and re-submitted to the Archdiocese of Atlanta. Procedures have been established to ensure that at all times; personal information is maintained with strict confidentiality.

No one is allowed to work with minors until these forms are completed and approved. For this reason, last minute volunteers for an event may not participate. Unapproved volunteers must be referred to the Youth Ministers.

Driving: The Archdiocese of Atlanta requires all drivers to view a video (once) and complete a driver form before transporting a teen anywhere. To, from, or during a ChrisTeen event, Youth Ministers, Teachers, Board Members or Adult Volunteers cannot transport a Teen unless you have written permission from that Teen's parent. If they chose to give you blanket permission form - that is fine but we must have a copy in our files and you must have one in your car (same goes for specific events too). No one under 25 is allowed to be a driver if transportation is a part of the event.

Flirting or Suggestive Behavior: This can be an innocent source of trouble. Please be on guard against anything you might say being taken as flirtatious or suggestive of a more than Minister/Teen relationship. Examples: please refrain from joking with the Teens about how good-looking they are, how they could break someone's heart, any teasing about dating with them, or anything like that. Limit your physical contact to appropriate situations (i.e., hugging at sign of peace, retreat hug lines, holding hands during prayer).

Use your best judgement - and if you're not sure if something is appropriate - just don't do it. There should be no kissing on the cheek or lips, no slow dancing, no cuddling during a talk, no going off in the woods (at a retreat). It doesn't matter if the intent is there or not - appearances these days are everything. And you never know how a teen is going to take something you say or do. BE CAREFUL, EVEN PARANOID - IT'S SAFER THAT WAY for you and the Teens.

SPIRITUAL SAFETY

Know where you are spiritually with a topic before you agree to give a talk or presentation. Teens can spot insincerity. This is part of what you get back from the program...a chance to grow spiritually. If you don't know enough about the topic or aren't sure what the Church teaches on it - you owe it to yourself and the Teens to check it out and then pray about it to see where you are spiritually.

This leads to the next rule. Teens are confused enough today. Save the questions around Church beliefs until they are older. Many Catholics have personal opinions about what the Church teaches on certain topics. Do not confuse the teens with your personal faith struggles over whether what the Church is saying is right or not. As far as you are concerned, when talking to or presenting to the teens, if the Pope says it is right, it's right. Refer to your Handbook to start and if you need more information, call or email the Youth Ministry Staff - we'll find it together. We are here to clarify our teens faith - not make it more confusing. Let's teach them what the Holy Father says and let them come to us with personal faith questions - then we will address them.

MOTIVATIONAL SAFETY

Focus on Christ and Teens coming together ever closer by what we bring to them. If ever you begin to get bogged down, what others want you to do, and you are going crazy...try to remember that the point is to bring Christ to the teens - not to satisfy everyone's whims, or to look good, or to always feel good - the point is to give the teens the tools to build a closer relationship with Christ and His Father.

Remember the ChrisTeen motto and review the giving and receiving of it all. Identify what you are giving to the teens by what you do and what they are receiving because of it. And then think how that will ripple out to more and more people. I guarantee you will feel a lift of Spirit.

Each day is a gift from God.
He offers each one as an opportunity,
an adventure, a beginning.
He rejoices each time one is used
to share His love.

Anonymous

INSIGHTS ABOUT YOUNG ADOLESCENTS

Here, in brief, are the major characteristics researchers identify about today's young adolescents, that is, junior high young people.

- A. Adolescence is starting earlier – young people are experiencing things that were at one time reserved for older adolescents.
 - 1. The cultural markers for adolescents are changing.
 - 2. Young adolescents often experience more of life than they are prepared to handle.
- B. Puberty is the central issue in their life.
 - 1. Young people experience pubescence at different ages, but once it occurs, it dominates all areas of their life.
 - 2. Puberty intensifies young adolescents' experience of an "imaginary audience" and often leads to the development of a "personal fable."
- C. Five misconceptions or myths regarding young adolescents are common among adults, which often leads adults to inaccurately assess the needs of these young people.
 - 1. "They're all alike."
 - 2. "The peer group controls them."
 - 3. "It's just a phase."
 - 4. "They are all rebellious."
 - 5. "They are like little adults."
- D. Children may fret, but young adolescents worry.
- E. Young adolescents mirror and are often manipulated by the media.
 - 1. They are the target of major marketing efforts.
 - 2. Their self-image and world view are shaped by the media.
 - 3. They often lack critical reflections skills.

Whoever wants to reach
a distant goal must
take many small steps.

H. Schmidt

THE AIM AND PRINCIPLES OF ADOLESCENT CATECHESIS

This handout summarizes the aim and principles of adolescent catechesis as they are described in the publication titled, *The Challenge of Adolescent Catechesis: Maturing in Faith*.

A. The aim of catechesis is to sponsor young people toward maturity in Catholic Christian faith as a living reality. This involves twin tasks:

1. Developing within the young person a sense of his or her own personal faith relationship with God.
2. Fostering within the young person a sense of meaningful participation in the Catholic Christian community of faith.

B. Ten principles guide the work of developing effective adolescent catechesis. The first five principles describe the key understandings that shape adolescent catechesis. The last five principles describe the processes to be used in developing effective catechetical programs for young people.

1. Adolescent catechesis is situated within the lifelong developmental process of faith growth and ongoing catechesis. The entire catechetical effort is committed to the continuing faith growth of the individual.
2. Adolescent catechesis fosters Catholic Christian faith in three dimensions: trusting, believing, and doing.
3. Adolescent catechesis supports and encourages the role of the family and in particular the role of the parent in the faith growth of the young person and involves the parents in the formulation of an adolescent catechesis curriculum and in programs to strengthen their parenting role.
4. Adolescent catechesis respects the unique cultural heritages of young people and builds upon the positive values found in these cultural heritages, while at the same time engaging young people in examining their culture in light of faith and examining their faith in light of culture.
5. Adolescent catechesis is integrated and developed within a comprehensive, multifaceted approach to ministry with youth.
6. Adolescent catechesis responds to the developmental, social, and cultural needs of adolescents. Related to that, the curriculum respects the changing developmental and social characteristics of the various stages of adolescence, providing significantly different content and approaches for younger and older adolescents.
7. Adolescent catechesis respects the variability in maturation rates and learning needs of adolescence.
8. Adolescent catechesis respects the expanding freedom and autonomy of adolescents.
9. Adolescent catechesis uses a variety of learning formats, environments, schedules, and educational techniques.
10. Adolescent catechesis best responds to the learning needs of adolescents when it is focused on particular faith themes.

DEVELOPMENTAL NEEDS OF YOUNG ADOLESCENTS

Experts in early-adolescent development have identified eight developmental needs of junior high young people, that is, needs young people experience that must be attended to if they are to successfully manage the developmental tasks of early adolescence.

Below are listed these eight developmental needs of young adolescents followed by a brief description of each.

1. **Self-Definition:** In the midst of all the changes of early adolescence, junior high young people need opportunities and experiences that help them define and accept who they are as persons.
2. **Competence and Achievement:** Young adolescents need opportunities to learn new skills, to demonstrate the skills they already possess, and to master the skills by which they can define their self-worth.
3. **Physical Activity:** Some energetic young adolescents need opportunities for physical activity through which to burn off excess energy; lethargic young people need such activity to stimulate them.
4. **Positive Interactions with Peers and Adults:** Junior high young people need positive relationships with people of all ages to prove to themselves that they are “okay” and “normal”.
5. **Creative Expression:** Because of their varying rates of development and differing skills, young adolescents must be given diverse ways to express themselves – for example, some may express themselves best through art, poetry or music, and others through verbal skills or interpersonal skills.
6. **Structure and Clear Limits:** Despite their pleas for freedom and independence, young adolescents need and want direction and structure in their life as guarantees of personal security and protection.
7. **Meaningful Participation:** Junior high young people need to feel that they have a voice in decisions that affect their life and to experience a sense of contribution significantly to the lives of others.
8. **Personal Religious Experience:** As their capacity for abstract thought and deeper personal relationships grow, young adolescents yearn for opportunities to explore “the big questions” in life, questions whose answers can only be comprehended within the context of faith and religion.

Laughter is a tranquilizer with no side-effects.

A. H. Glasow

ADOLESCENT FAITH AND THE CHURCH'S MINISTRY AMONG YOUNG PEOPLE

In recent years, the church has come to realize that young people have particular faith needs requiring a ministry that is comprehensive and integrated – a ministry capable of responding to the needs of adolescents on all levels of their life. This handout summarizes the characteristics of faith that are common among young people and briefly describes the various components of ministry that together will insure the passing on of the faith to young people.

- A. Faith and religion are distinct but complementary realities.
 - 1. Faith is a personal love relationship with God that involves trusting, believing, and acting.
 - 2. Religion is the attempt by people throughout history to express their shared faith through outward expressions such as creeds, codes of behavior, and rituals.
- B. One theorist suggests that four “styles of faith” exist that people can possess and exhibit at any time in their life.
 - 1. Experienced Faith is the style of faith in which the person essentially witnesses, adopts, and imitates the faith of others.
 - 2. Affiliative Faith is the style of faith in which the person begins to take on the faith traditions of the religious community in which he or she was raised.
 - 3. Searching Faith is the style of faith in which the person begins to question the tradition in which he or she was raised, struggling to decide whether to accept that faith as his or her own.
 - 4. Owned Faith is the style of faith in which one experiences a personal faith relationship with God and freely chooses a particular tradition or develops a personal religious lifestyle through which to express that faith.

Some people suggest that in the context of these faith styles, young adolescents are commonly but not always characterized by Affiliative Faith and are often moving into Searching Faith.

- C. The church must provide a ministry for young people that is balance and strives to nurture the development of the person on two levels.
 - 1. The church must nurture the personal faith relationship with God experienced by each young person.
 - 2. The church must foster within the young person a sense of meaningful participation in the Catholic community of faith.
- D. Such a balanced youth ministry, according to the national document *A Vision of Youth Ministry* (United States Catholic Conference, 1976), must be a ministry that is:
 - 1. *To* youth
 - 2. *With* youth
 - 3. *By* youth
 - 4. *For* youth

- E. Implications of the above points for youth ministry include the following:
 - 1. Effective youth ministry must be highly relational.
 - 2. Effective youth ministry must focus on the evangelization of young people.
 - 3. Effective youth ministry must be appropriate to the needs and abilities of young people.

As the Lord's Catechist...

You plant the seed.

You spread the word.

You show the way.

You share the faith!

Because you heeded the Lord's call,

You reveal to the young the value of life;

You open their eyes to the presence of God;

You prepare their hearts

for the challenge of love.

You Are the Voice of Jesus

In the Ears of Our Teens.

STRATEGIES CHEAT SHEET

STRATEGY	WHEN DO I USE IT?
Inductive Learning (Grouping and Labeling)	Use this strategy when you have a number of facts, concepts, words, or problems. Grouping the ideas will help the students organize their thoughts and ideas.
Concept Attainment (Yes and No Examples)	Use this strategy when you want to emphasize the characteristics of a single concept. Since the students have to figure out the concept, they will better remember and understand it.
New American Lecture (Visual Organizer, Questions in 4 Styles)	Use this strategy when a large amount of information needs to be given to the students. This will make your lectures easier to understand and retain.
Reciprocal Learning (Peer coach helps with work)	Use this strategy when the students have questions/problems that need to be completed. This works especially well when the material is difficult for students to do alone, or when reviewing for a test.
Compare and Contrast (Compare & Evaluate based on given criteria)	Use this strategy when you want to explain/clarify the similarities and differences between 2 or more concepts. This is especially helpful when the students confuse two similar concepts.
Metaphorical Expression (Comparison between 2 dissimilar concepts)	Use this strategy when you want students to look at the material in a new and different way. Making connections between dissimilar things promotes higher order thinking and increases retention.
Circle of Knowledge (Respond to focus question & discuss)	Use this strategy when you want to explore the content and discuss thoughts and opinions. This works especially well when discussing novels and controversial topics.
Mystery and Inquiry (Gives clues, students form hypothesis)	Use this strategy to peak the student interest. By providing only clues, the students are much more interested in learning about the topic. This is great to use at the beginning of a new unit of study.
Decision Making (Exploring and Evaluating Alternatives)	Use this strategy to explore and evaluate alternatives. Students will learn content by making decisions, communicating decisions, and synthesizing the content.

THE LEARNING PROCESS

The [models] of the formation program have been constructed according to the four-stage learning process developed by Richard Reichert. This basic strategy is a context for the program; your grasp of the process will give you the ability to respond appropriately if circumstances require any unplanned changes. Reichert's model:

1. **Starting point:** The starting point in any learning process is basically a person's present state, the sum total of all that he has learned in the past. In that sense, the starting point is a person's present value system, his conscious behavior patterns, the principles he uses in making a decision. However, the starting point includes two other essential elements that greatly influence his capacity to learn: his psychological readiness and cultural milieu.

2. **Significant experience:** A significant experience is any event that makes a person aware of how he has been living and the options he has for the future. But it is more than just an intellectual awareness. It is also an emotional awareness; it includes a mandate. If an experience is truly significant, it will result in a reevaluation of one's present way of life. If it is truly a significant experience, it will put the person "off balance" so that he is required to do some serious reflection before he once again acquires a sense of stability of wholeness. It evokes reflection and a decision that changes one's life in some way. It results in learning. *All* learning implies a significant experience.

In summary, we can say that all learning, including learning to live by faith, requires significant experiences that move us to reflect on our present lifestyle and to make decisions that affect our future behavior.

3. **Reflection:** Reflection is thinking, pondering, weighing alternatives, taking time to step back to take a good look at ourselves. As such it is a very personal act, involving dialogue. The purpose of the reflection process is to regain the equilibrium lost because of the significant experience. Reflection attempts to analyze the significant of our experiences and the inherent possibilities and demands in terms of changing our former thinking patterns and behavior. It's asking the question, "What is the real meaning of what has

happened to me?"

Reflection will lead, in terms of the learning process, to a decision. The decision may be either to continue our present lifestyle or to change it in some way great or small. But whether the decision involves a reaffirmation or a change, it is still part of the learning process. For, in either case, the decision implies a new awareness and conviction, a new enthusiasm and freedom

4. **Assimilation:** Assimilation is an attempt to integrate the new insights into one's present lifestyle and to eliminate certain other values and actions. It is the final stage of the learning process. Specifically, assimilation is implementing a decision based on the reflection that was prompted by a significant experience.

In order to get the most from the sessions, pay attention to the starting point of the youth who are participating: their knowledge, values, lifestyle, psychological openness, social condition, cultural environment.

The significant experiences used in the mods vary in their intensity. For example, the role-plays and simulation games tend to have more impact on some youth than group discussion or questionnaires. The variety is important, however, since young people do have different starting points and therefore different responses to their experiences.

Reflection is a key to learning. Some strategies in the formation program provoke reflection; every mod concludes with the opportunity for journal reflection. Also, you can foster reflection through personal dialogue with the youth; through values clarification and decision making activities; through group discussion; through a lecturette, film, or other audio-visual event; through prayer and Scripture study; through reflective questionnaires; or through quiet time.

Assimilation is the hardest part of the learning process program. However, you can provide opportunities for practicing new insight or lifestyle or value, with advice or information on what they can expect or what tends to work or not work, and with encouragement and support.

EXPERIENTIAL LEARNING

In the Reichert model, “a significant experience” provides the new energy that helps a young person reconsider assumption and acquire new learning. This is experiential learning – something which happens naturally when life events leave their mark. Experiential learning can also be induced by introducing young people to structured experiences such as [the environment you create in your class through your presentation of the lesson and engaging your students in an interactive lesson]. These structured experiences can be as rich a resource for learning and growth as person life experiences.

Robert Dow has developed eight principles that describe effective experiential learning:

1. Experiential education encourages a **maximum participation**. First, each learner is responsible for his or her own learning. Second, each learner is encouraged to get involved since he or she will learn more by doing than watching. (This is a serious matter for a learner who has been previously schooled in spectator education.) Third, each learner is helped to discover the value of the resources he or she brings to the learning experience. Fourth, all learners are encouraged to build on each other’s resources to achieve new learning. Fifth, each learner is respected for self rather than for knowledge, relieving the congestive anxiety of questioning self-worth. One realizes that as anxiety level goes up, learning level goes down.

2. Experiential education encourages **respect for the person**. It supports the person while he or she is exploring and discovering new avenues of learning, helping the person to discover his or her own potential and the ways to develop it, and encouraging experimentation with the right to fail in the hope of growing.

3. Experiential education applies the **learning of human development**. The process takes into serious account what the person can be expected to learn or achieve at any particular stage of life. It is fair and yet open to those who can achieve more and to those who, for various reasons, achieve less. The process enables the learner to set his or her own learning pace and to

find an ideal learning style.

4. Experiential education applies all that we have learned about the **small group process**. The process takes into account not only the level of individual development but the level of group development. Since most of what happens to us happens in relationship to others, an understanding of the small group process helps to achieve a maximum level of learning as well as a maximum level of satisfaction. Successful use of this process requires both theoretical and an experiential preparation. It also requires an understanding of what strengthens and what blocks group interaction, the roles group participants play, the development of decision-making tools for group life, the ways to develop group cohesion for mutual support and growth.

5. Experiential education leaves room for **shared leadership** in which the designated leader is likewise acknowledged as a learner. As participants discover and come to respect their own resources, they are encouraged to use them to facilitate multiple learning in the learning community. No one is encouraged to lead all the time. No one is expected to follow all the time. The community moves toward a mutuality that encourages total commitment and a willingness to share.

6. Experiential education is a leaning style that permits, indeed symbolizes, **flexibility**. Spontaneity is the key to the learner’s development.

7. Experiential education is **personal-goal oriented**. It depends on the willingness to learn, on readiness to learn, and on willingness to apply the learning. The leader may structure the opportunities for learning but only in the hope of the learner’s responding.

8. Experiential education always deals with **living issues**. The leader aims to make the learning relevant for the learner.

The structured experiences [of] communication games, learning strategies, simulations, worship experience, projects, case studies, planning ideas, ice breakers, games, special events, - all have the potential for learning by young people. By keeping in mind Dow’s eight principles, you can

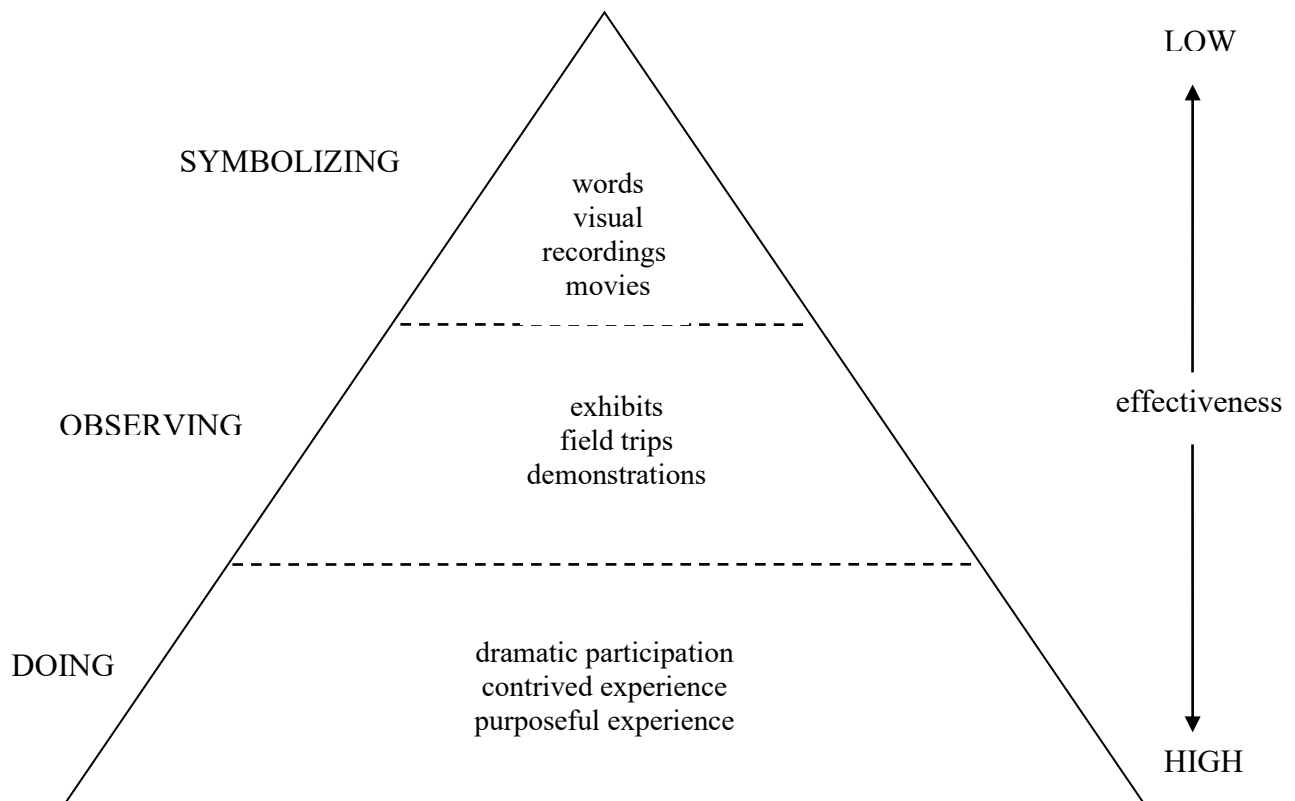
maximize the effectiveness and growth potential of these activities. Even games and ice breakers, ridiculous and silly as they may seem at first glance, hold the potential for learning and growth.

To realize the potential of the strategies found in this book, it helps to recognize their place among other types of learning strategies and their place in the overall learning process.

Edgar Dale developed a “cone of learning” which depicts the degrees of effectiveness and particular type of learning strategies. As you move toward the base of the

cone, the strategy for learning becomes more effective. You will notice that at the base of the cone are the “doing” strategies; dramatic participation (skits, projects, worship experiences, communication games, ice breakers, etc.); contrived experience (communication games, simulations, case studies, games, special events, etc.); and direct purposeful experience (projects, service projects, etc.). These strategies, according to Dale, are most effective in promoting learning; likewise, all are experiential learning.

CONE OF LEARNING



Source: A Chance to Serve, by Brian Reynolds

SMALL GROUP LEADER QUICK REFERENCE CHART JUNIOR HIGH AND HIGH SCHOOL

Please refer to your Religious Education Manual for expanded information.

	CERTIFICATION
	1. Review the courses I have taken; use catechist tracking log to keep track of courses I have taken; periodically update the Faith Formation Office Staff. (Please include OCI, Parent Sacrament Classes, Marriage Encounter, Marriage Preparation Couples, Service, Retreats, etc.)
	2. Review the Adult Faith Formation Classes scheduled, attend catechist meetings/training, watch for information on Catechetical Conference.
	SUBSTITUTES
	1. Co-teaching/facilitating should eliminate much of the need for substitutes. If one co-teacher is out, a substitute should be called to aide. This will maintain the integrity of the co-teacher system and always provide for two adults in the classroom.
	CLASSROOM MANAGEMENT
	1. Refer to your manual. (Accompany any student with classroom management issues/concerns to the office immediately to minimize classroom disruption.) Refer any problems to the Youth Ministry Office.
	ATTENDANCE
	1. In the event of an unexcused absence, contact parent(s)/guardian(s) by telephone or email to determine the situation. Refer any problems to the Youth Ministry Staff.
	2. Please save pertinent material for students who are absent and distribute the following week or email parents the make up work. If needed, please bring it to the Youth Ministry Office to be mailed.
	2. Send students to the ChrisTeen Office for make up work. All make up work should be returned to the ChrisTeen Office for documentation.
	PRAYER
	1. Pray regularly for your students; and let them know you do!
	2. Set aside time each week for prayer in your classroom. Teach your teens how to pray!
	SESSION SET-UP
	1. Should be a comfortable setting. Minimize distractions!
	2. We will provide pens and paper. Craft supplies are available. Request one week in advance, please.
	3. Follow the session plan provided
	SERVICE PROJECTS
	1. Faith Groups are encouraged to undertake and/or participate in Service during the year. These opportunities should be well planned and publicized during the year.
	ARCHDIOCESE & PARISH POLICIES ON ABUSE/CODE OF CONDUCT
	I have read the policies and understand them. I understand that I should talk to a Youth Ministry or Religious Education Staff member about any concerns I have.