

2018

Will You Come and Follow Me? Engaging High School Youth in Discipleship

Maria Scherer
St. Norbert College

Follow this and additional works at: <https://digitalcommons.snc.edu/mtshonors>



Part of the [Religion Commons](#)

Recommended Citation

Scherer, Maria, "Will You Come and Follow Me? Engaging High School Youth in Discipleship" (2018). *Master of Theological Studies Honors Theses*. 1.
<https://digitalcommons.snc.edu/mtshonors/1>

This Thesis is brought to you for free and open access by the Master of Theological Studies Program at Digital Commons @ St. Norbert College. It has been accepted for inclusion in Master of Theological Studies Honors Theses by an authorized administrator of Digital Commons @ St. Norbert College. For more information, please contact sarah.titus@snc.edu.



ST. NORBERT
COLLEGE

Master of
Theological Studies

Will You Come and Follow Me? Engaging High School Youth in Discipleship

Maria Scherer

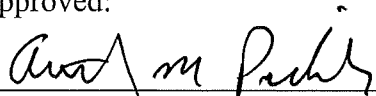
Will You Come and Follow Me?
Engaging High School Youth in Discipleship

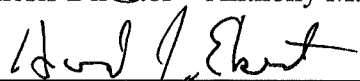
by
Maria Scherer


St. Norbert College
De Pere, WI

A thesis submitted in partial fulfillment
of the requirement for the degree
of
Master of Theological Studies

Approved:


Thesis Director – Anthony M. Pichler


Thesis Reader – Howard Ebert, Ph.D.


Thesis Reader – Sister Diane Baumann, ANG

©2018 Maria A. Scherer. All rights reserved.

The author hereby grants to St. Norbert College permission to reproduce and distribute publicly
paper and electronic copies of this thesis document in whole or in part.

Abstract

Jesus's command: "go make disciples," resonates during this historically liminal time. Discipleship is not new. Intentional discipleship is "ever ancient," found in Hebrew and Christian Scriptures and "ever new," as programs adjust to "make disciples," of today's high school youth.

Today's teens are different from previous generations. By understanding their cognitive, social, moral, and faith developments a comprehensive picture can be formed. Identifying the forces enticing teens from discipleship is crucial in forming followers of Christ.

This paper explores the importance of relationship, accompaniment and evangelization using Koinonia, Kerygma, Worship and Diakonia experiences, to provide a wholistic intentional discipleship foundation.

Table of Contents

Prologue	3
1. Disciple/Discipleship	5
• Definition	
• Scripture	
○ Hebrew Scriptures	
○ Christian Scriptures	
▪ Call	
▪ Commitment	
▪ Destiny	
2. Who Are High School Youth?	12
• Definition of High School Youth	
• Cognitive Development	
○ Piaget Model	
• Social Development	
○ Erickson Model	
• Moral Development	
○ Kohlberg Model	
• Faith Development	
○ What is meant by Faith?	
○ Fowler Model	
3. Discipleship and the Twenty First Century High School Youth	27
• Obstacles to Discipleship	
• Moralistic Therapeutic Deism	
• ACRE Survey	
4. Possible Ways the Church Might Help Youth Grow in Discipleship (Develop a Personal Relationship with Jesus)	40
• Koinonia	
• Kerygma	
• Diakonia	
• Worship	
5. Conclusion	56
• Ever Ancient, Ever New	
Appendices	59
Endnotes	91
Bibliography	100

Prologue

A Call for Change

“... the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics.”¹

Today all humanity is existing during exciting times; many believe the world has begun a transformation to a new era. Sister Marie Kolbe Zamora stated, “We are not living in an age of change; we are living in a change of age.”² Vatican II, in *Gaudium et Spes*, calls us to recognize the signs of the times, to recognize that “we are living in a changing age.” The Fathers of this document do not intend people to just look at and read the signs of the times but to engage, to touch, to encounter, or change as necessary, allowing for Jesus’ message to remain alive and relevant. The Vatican II Fathers call us to grow, change and adapt to the needs of the generation, to keep the light and love of Christ alive in people’s hearts. This liminal time in history calls the Church, in all its capacities, to critically analyze its effectiveness to live Jesus’ mission, “To go make disciples.”³

Recent studies from the Center for Applied Research in the Apostolate, CARA, show that in the United States infant baptisms have dropped 25%, First Communions have dropped 10%, children in elementary catechesis has dropped 23%, youth in high school catechesis has dropped 19%, those being Confirmed have dropped 7% and couples choosing to be married in the Catholic Church has dropped 58%.⁴ The Catholic Church is hemorrhaging. Band-aid programs and new textbooks are not the answer any more. In stepping back as the Church Fathers of Vatican II did,

and taking time to look intently at the “signs of the times,” will it be discovered that a change in the overall paradigm for forming disciples must change?

Making disciples has become a key focus of faith formation programs today. It is encouraging discipleship for all; all ages, social status, races, or career choices. For the purpose of this paper, I will focus on intentional discipleship for twenty-first century high school youth. What is meant by intentional discipleship? What does being a follower of Jesus look like for this demographic? Why are these youth struggling to commit to living as a disciple of Jesus, to answer, “Yes,” to Jesus call to come and follow? What are some of the obstacles they face in choosing to be a disciple of Jesus? What are some possible paradigm changes the Church can make to engage twenty-first century high school youth in developing a life of Christian discipleship?

Chapter I

Discipleship

What is Intentional Discipleship?

“Will you come and follow me if I but call your name?” is a line from the hymn, *The Summons*.⁵ This hymn is a call to follow the Master, Jesus; a call to not just being a disciple but being an intentional disciple. What does it mean to be an intentional disciple? Understanding these key words will help frame the understanding for intentional discipleship.

What does it mean to be intentional? To understand what it means to be intentional we need to understand the root of the word, intention. Merriam-Webster defines intention as “a determination to act in a certain way.”⁶ Dictionary.com says an intention is “an act or instance of determining mentally upon some action or result.”⁷ In other words something done intentionally is not done by accident, it is something done on purpose. It is a conscious decision. The action is not accidental or a matter of following rules.⁸ An intentional decision is a free will choice one makes.

The Virgin Mary and St. Peter are two examples of intentional disciples. Each made a mental choice; a decision to act in a certain way which resulted in bringing Jesus to the world. When Mary chose to be an intentional disciple her “yes” brought about the incarnation, God becoming man. Simon Peter’s “yes” came after Jesus’ resurrection, when Jesus asked Peter three times, “Do you love me?”⁹ Peter’s “yes” gave birth to the Church. What does this mean for followers of Jesus today? To be an intentional disciple they also must make a conscious choice to follow Jesus. In many ways, this means being atypical in the world as Mary and Peter were in the time of Jesus.

What is discipleship? Father James Mallon, in his book *Divine Renovation* states, “Discipleship is a lifelong process of growing, maturing, and learning that the believer eagerly

enters into if truly evangelized.”¹⁰ This process of discipleship includes, but is not limited to, continued faith growth in knowledge (catechesis), prayer (spirituality), service (community), and recognizing one’s God-given gifts (discernment).

The word disciple comes from the Greek, *mathetes* and the Latin, *discere* both pointing to one who chooses to learn from a master.¹¹ Who is the master? For Christians, the master is Jesus Christ. Therefore, when the Church today is talking about discipleship, it is calling all baptized to a life of ongoing growth and learning about the ways of the master teacher, Jesus. The Church is asking disciples to respond daily to living Jesus’ call, “Follow me.”¹²

When a disciple reaches the point of intentional discipleship, she is choosing of her own free will to follow Jesus. To continue growing in her relationship and knowledge of Jesus by continued learning, seeking, praying, sharing and living as Jesus would. An intentional disciple chooses daily to know, love and serve Jesus and to be a part of the Body of Christ, the Church.

HEBREW SCRIPTURES

The “word” disciple is not used much in the Hebrew Scriptures, the Old Testament. However the Hebrew term, *talmid*, was used often in later Judaism to describe someone who was considered a Torah scholar.¹³ Even though the “word” disciple did not exist the “idea” of a disciple existed. Moses and Elijah could be viewed as models of early discipleship. They would listen, learn, and make conscious decisions to follow what God directed.

Chapter 3 of Exodus describes Moses’ invitation to discipleship. His call as well as the call of many disciples in scriptures follow six steps. God calls the individual and introduces God’s self. The person is commissioned for a task God has destined for him. Often there is a form of denial or objection followed by God’s reassurance and confirming sign to the individual’s commitment.¹⁴ This chapter in Exodus is the story of Moses’ encounter with God at the burning bush. The angel of the Lord was sent to Moses in the form of a burning bush. When

Moses decided to investigate this amazing site, God called out to Moses “by name.” Moses responds with a “Here I am” letting God know that he was listening.¹⁵ Introductions are completed by God stating that the voice Moses is hearing, is the voice of the God of Moses’ ancestors. God then invites Moses to the mission God has destined him for, helping God’s children of Israel. Moses, surprised at this request, questions God about his qualifications for such a task. Moses tries to pass the request off, but God reassures Moses that he is the one destined to fulfill this mission. God then tells Moses that God will be with him and perform many signs through Moses to free God’s people.

Moses, and other disciples in scripture, did not hear God’s voice and blindly follow. They recognized it was important not to attach oneself to a human master but to “the source of all wisdom;” God’s Word. Being a disciple in the Hebrew Scriptures meant letting go of “whom” one was and becoming “who” God called you to be. It meant taking time to listen and follow God’s Word. Moses is an early example of a Hebrew Scriptures disciple. Called by God, he struggled to let go of his old identity and intentionally embrace what God desired for him. Joshua 22: 1-5 reaffirms Moses as a true disciple of God and guides the Hebrew community in living as God’s disciples.¹⁶

Elijah, as well as some other prophets and wise men, struggled with this letting go of one’s identity to embrace God’s will. Elijah arrives abruptly in the book of 1Kings. Fighting the cultural norms of the time, worshiping the false god Baal, Elijah proceeds to follow God’s will to bring the people back to relationship with the one and only God. From the beginning it seems Elijah has it all together as a disciple, but even after God has worked miracles through Elijah and been by his side through everything, Elijah runs for his life from Jezebel who declares vengeance. Ironically Elijah forgot that you cannot run from God. God came to Elijah in a soft

whisper on the mountain top, asking why he was there and called him to a new mission, mentoring Elisha.¹⁷ Elijah, as well as other prophets, had a man or groups of men that followed what they taught. They would have called their followers “sons” versus using the word disciple.¹⁸ More important than the “sons” relationship to the prophet or wise man, was teaching the “son” a relationship with the divine Word of God. The Hebrew Scriptures are filled with examples of the call to discipleship and the requirements (Appendix A). Moses and Elijah are just two examples.

CHRISTIAN SCRIPTURES

Most of the approximately two hundred and fifty references to disciples in the Christian Scriptures or New Testament, refer to the followers of Jesus.¹⁹ Jesus, as a young Hebrew boy, would have read and followed the wisdom of the Hebrew Scriptures. He would know the disciples of the Hebrew Scriptures and what to expect as a follower of God. Mary and Joseph would have instilled in Him all the traditional teachings of the Jewish faith. Young Jesus would have listened to the teachings of the rabbi during His childhood and youth. Following the model given through the Jewish tradition of His childhood, Jesus developed a relationship with His disciples that is similar to a Jewish rabbi and his disciples.

Though similar, Jesus demanded more of His disciples than the Jewish rabbi. He demanded a personal choice, the necessity to surrender to Himself and His teaching. The Jewish rabbi would not do this since it would be considered wrong to attach oneself to a human master and not to “God’s Word.”²⁰ Jesus demanded a letting go of self and all one’s earthly ideas and possessions to follow Him.

Chapter six of the Acts of the Apostles begins to expand on who is considered a “disciple.” The title “disciple” moves beyond those who “knew” Jesus personally to every

believer who wants to follow the way of life He taught. Christian Scriptures differentiates the characteristics of a disciple of Jesus from those of a Jewish rabbi. Some of the differences include the idea of calling, a personal commitment to Jesus and sharing in Jesus' destiny.²¹

Calling

Calling, also prevalent in the Hebrew Scriptures, was the initial beginning to "being" a disciple. Jewish rabbis could say they "called" their disciples but their calling entailed looking for young men who had the ability to memorize and transmit the scriptures and doctrine to the next generation. Jesus on the other hand initiated the call to His disciples; He did not look for only young men with select abilities. Jesus did not look at the intelligence of those He called or their moral character. He called tax collectors, fishermen, women and men, learned and unlearned to be His disciples (see Appendix B.) This call was also in union with God the Father who gives Jesus His disciples.²²

Personal Commitment

Jesus would say to a disciple, "Follow me!" meaning let go. *Follow*, in the gospels, was Jesus' call to let go of the past and chose to model one's life on what Jesus said and did. This meant conforming one's life to be like Jesus. The Jewish rabbis would instruct their disciples in the Law and expect the disciple to be able to move on from them and eventually teach on their own. However, the disciples of Jesus were not bound by Law or doctrine but were instead bound to the person of Jesus. Therefore, they did not break away from Jesus but always remained connected to the master, committed to Jesus and His ways not to laws or doctrine (Appendix C.)²³

Destiny

“Most of us spend our lives seeking our destiny. One Man created His own. It began in a manger and led to a cross, and it included you. You too have a destiny and some day . . . someday soon, your destiny will cross with His.”²⁴

What is a destiny? Destiny comes from the mid fourteenth century Old French word *destinée* meaning, “purpose or intent.” It also is rooted in the Latin word *destinare*, which means, “to make firm, establish.”²⁵ Looking at the root of the word through the lens of our faith, destiny is the purpose or intent that God establishes each life. Individuals are destined to be disciples of Jesus but free will allows each to choose that “destiny.”

To be a disciple of Jesus, one was and is called to freely choose the destiny to walk in the footsteps of Jesus. A disciple must daily choose to carry her cross (MK 8:34), to drink her cup (MK 10:38), and finally to receive from the Father the kingdom (MT 19:28, LK 22:28 and JN 14:13).²⁶ A disciple is destined to mold herself after the master. Not just to “know doctrine” but to daily live as Jesus would. To fulfill this destiny, she must live in the world but not be of the world. A life like this is difficult since humanity develops as a product of its environment. This is where the disciple’s destiny crosses paths with Jesus. It is where her birth also leads to the cross. It is where relationship with Jesus gives strength, comfort, and courage.

The Virgin Mary is considered by some as the first Christian Scriptures disciple. Like Moses she too had six steps to her invitation and response to be a disciple. The order is a little different from Moses since the angel first *identifies* God to Mary by letting her know that she has favor with God and God has a plan for her. The *call* comes next when the angel Gabriel tells her that she is *called* to be the mother of God. Gabriel goes on to *commission* her for the mission of being the mother of Jesus by naming Jesus and telling of His kingship. Mary follows with a bit

of an *objection* by wondering how can this possibly happen. Through the angel Gabriel God *reassures* her that through the Holy Spirit the child of God will be conceived. Gabriel then proceeds to the *sign* that Elizabeth is also expecting, for nothing is impossible for God. Mary then makes her statement of *personal commitment*, “Behold, I am the handmaid of the Lord. May it be done to me according to your word.”²⁷ This moment aligned Mary’s *destiny* to Jesus for all time, from birth to cross, to resurrection and beyond.²⁸

Peter’s journey to be a disciple was very different. Peter at times knew the right answers to Jesus’ questions. He hung on Jesus every word and said he would never deny Him. But Peter, even after following Jesus, and loving Jesus, still denied Jesus and denied his call to be a disciple. Peter’s call came after Jesus’ resurrection when Jesus appeared to seven disciples at the Sea of Tiberias. It is here that Jesus asked Peter if he loved Him and then called upon Peter to feed His sheep. Peter’s, “Yes, Lord, you know that I love you,” is his personal commitment to be a disciple of Jesus.²⁹ Through the Holy Spirit at Pentecost Peter’s destiny is fully aligned with Jesus. Peter continues until his death to grow as a disciple of Jesus, reminding us that intentional discipleship is a lifelong process not a onetime event. (For additional scripture passage on what the New Testament says about one’s “destiny” as a disciple see Appendix D).

Through the role models of discipleship from Scripture we can see that there is a process to intentional discipleship. To be an intentional disciple, individuals must make a conscious choice (personal commitment) to say yes to Jesus’ invitation (call) to come and follow Him (destiny). In many ways, this means being atypical in the world as Moses, Elijah, Mary and Peter were in biblical times.

Chapter II:

Who Are High School Youth?

One day after a theology class some seminary students were enjoying lunch together. Stimulated by a question from class, “Why are some people faithful, and others are not,” their lunch discussion centered on why members from the same family, with the same culture and same parental upbringing, do not all stay committed to their faith. After much debate, one of the frustrated seminarians volunteered to take the question to their master-teacher, someone they saw as being especially wise.

That afternoon, the young seminarian knowing the master-teacher’s office hours, went to his office. Greeting the master-teacher, the seminarian asked, “Sir, why is it that children can grow up in the same family environment, with the same culture and some choose to stay in the Church and some leave?” The master-teacher responded with a story:

There once was a dog who was playing in a field. Suddenly, darting through that field, was a rabbit. The dog, seeing the rabbit, began to chase it, barking wildly. The rabbit was fast! As the dog continued chasing and barking wildly, it attracted the attention of neighboring dogs. Excited, they too joined the chase. What a noise they made! Eventually, the other dogs grew tired and one by one stopped and went home. Finally, the only dog left, was the first dog, still pursuing the rabbit. Around the fields, through the woods, it continued the chase, until the rabbit evaded the chasing dog. Once the dog realized he would not catch the rabbit that day he went home always watching for the next opportunity.”

The young seminarian thinking about what the master-teacher said, “I don’t understand sir. What does the story mean?” Smiling, the master-teacher replied, “The first dog was the only dog to actually see the rabbit. Those who remain faithful must see the rabbit.” With that the young seminary student went off to share with his friends what the master-teacher said and to contemplate what it meant.³⁰

What rabbits can we give to excite high school youth (the dogs) to want to continue the chase? What experiences, knowledge, words (rabbits) can be used to help inspire their yes to being an intentional disciple? How does their psychological, social, moral, and faith development affect the rabbits they may see and be willing to chase?

Definition of High School Youth

For this paper, we will be referring to high school youth as those between the ages of fourteen and eighteen. As with all things, it is recognized that not all youth in high school will be in this age range. Also, it is imperative to look at the following development theories as guidelines, not an exact road map. It is crucial that youth are not put into a development box. Many different circumstances can contribute to a youth's development. The following development theories are offered as lenses through which to understand the development of high school youth. Understanding their psychological, sociological, and moral developments contributes to understanding their faith development.

Cognitive Development

Cognitive development is the development of one's thought process from birth to adulthood, including how a person thinks, observes and gains understanding of their world. Both genetic and environmental (learned) influences affect one's cognitive development. Areas included in cognitive development are memory, intelligence, reasoning, language development, and the ability to process information aiding in the ability to problem solve and make decisions.

Jean Piaget is considered the foremost contributor in his field of psychology known as epistemology.³¹ Epistemology is the study of the process and nature of human knowing.³² Piaget's theory of cognitive development continues to be debated and researched, but it is still seen by many as the most viable theory presented.³³ Although he is mostly concerned with the development of children, two of his four stages in cognitive development will be of value in understanding the development of high school youth. Most high school youth will fall into stages three or four of Piaget's developmental theory.

Stage three is the *Concrete Operational stage*. This stage is from elementary to early adolescence, but some youth remain in this stage through their high school years. During this stage, youth start to figure out how to function within a group and begin to become less egocentric. Discussions are now possible since the youth is beginning to see that other possibilities exist. They can build on past experiences to understand and explain why something has happened. The ability to prove their point of view and comprehend, with respect, someone else's point of view is beginning to emerge.

Youth at this stage can use step by step logical reasoning and rational actions to think and problem solve, if they are still connected to the concrete world. A main Piagetian criterion of this stage is the ability of the youth to reverse the thinking process; they can now move forward and backward and see all the pieces and parts that make up the whole.

Moral reasoning at this stage is determined by law and order and is not connected to intention or relationship. They cannot delineate between accidental and on purpose for the degree of fault. Justice takes priority over obedience.

Piaget's fourth stage is *Formal Operational*, the typical stage of adolescence and adulthood. Although according to Piaget, only thirty-five percent of high school graduates in developed countries reach formal operations. He also points out that many people do not reach this stage even in adulthood.³⁴

This stage is characterized by the youth's ability to independently think through events and even look at things from a philosophical, multifaceted perspective. Hypothetical thinking, the ability to see possibilities instead of what is existing, emerges and grows at this stage. As the youth's abstract thinking skills develop their interest in thinking and discussing interpersonal relationships, politics, philosophy, religion and morality flourishes. They are no longer limited to

a single issue. They can look at issues from different perspectives and with different outcomes. Having the ability to see things from different points of view opens the door to more in-depth and complex conversations as well as more engaging relationships with others. With this ability youth are more likely to question other's authority and assertions. Relativism increases and they are less likely to accept absolute truths.

One of the issues with Piaget is that his research stops at the Formal Operation stage, typically age fifteen. Recent psychologists and neuroscientists suggest there are both physical and developmental changes happening within the brain until the mid to upper twenties.

One of the developmental changes that occurs is the adolescent's ability to process information. Through this change the youth will experience increased speed, improved capacity and enhanced inhibition when processing information. Enhanced inhibition allows for improved ability to resist interfering and the ability to control one's own reactions.³⁵ Deanna Kuhn, in her article "Do Cognitive Changes Accompany Developments in the Adolescent Brain?", points out that, though there has been extensive study on the cognitive development of children, just as Piaget did not continue into later years, neither has there been any continued study of this age group in recent years. In her article she addresses the findings of several other psychologists, pointing out that the studies done recently are inconclusive. Kuhn points out that Piaget has been criticized for, "casting too wide a net in undertaking to explain all of cognitive development as manifestation of a singular, albeit evolving, stage structure"³⁶ On the other hand in her opinion, Piaget casted too narrow a net in the formation of his Formal Operation stage. She believes he has the right idea but that there is more to the stage than Piaget proposes. Kuhn expands Piaget's theory by pointing out that adolescent thought is infinitely more flexible and has a greater range of application than recently believed. In going beyond Piaget, she suggests that what is most

important to the thinker is the content and meaning of what is being thought, and this then plays a major role in what kind of thinking occurs. Her second point is that the adolescent's ability to think about thinking means the potential to manage thought exists; not just the ability to reflect on what is being thought, as Piaget stated. For Kuhn, the ability to manage one's thoughts implies the possibility for some level of control.³⁷ This ability of the youth to control what is being thought and where is why Kuhn believes Piaget falls short. At the same time, she recognizes that she and her colleagues have also fallen short in researching this age group.

Physically, innovative research over the last ten years has proven that by evolution the adolescent brain functions differently. The neurological development of the MRI (magnetic resonance imaging) machine has helped neuroscientists to unlock some of the mystery of the human brain. They have proven that the adolescent brain is different from a child or adult brain. It is not growing; rather, as the adolescent's brain matures different components become more interconnected and there is an increase in the networking among the brain regions.

Two regions that affect the adolescent are the limbic system and the prefrontal cortex. The limbic system drives the emotions and intensifies at puberty, which is happening worldwide at a younger age. Controlling impulses and sound judgement happens in the prefrontal cortex but it does not fully develop until the twenties. This gap between the emotional and judgement networks is why many youth are risk takers and seek sensation. It is also why they start turning away from their parents and family to be with their peers. Since the prefrontal cortex does not develop until the twenties, high school youth do not yet have the full capacity for organization, decision making, planning, nor regulation of emotions. They also cannot see all the possibilities of different choices in a situation making it difficult to make the right choice. Socially, the prefrontal cortex is a key component for navigating complex social relationships such as

determining friend or enemy or attracting a mate. These pitfalls are not signs of cognitive or emotional problems. They are the natural result of how the brain develops.

Another important discovery is how much teen neurological development is experience driven. Activities that adolescents engage in affect the neuronal connections strengthening those that they participate in and pruning those that they neglect. This raises questions about the impact of one of the biggest environmental changes in history, the technological revolution. In the past twenty years the technological advances in computers, cell phones, apps, video games, on demand television and movies has greatly affected the way adolescents learn, play and socially interact. These changes in their environment are rapidly affecting the way their brain processes information and how they learn. Awareness in training the brain during this digital age is paramount. Recognizing that the ability to evaluate vast amounts of data rapidly, to discern signals from noise and to synthesize information and apply that to real-world problems is not for the future, it is needed for the youth of today.

The previous information points out that today's future disciples learn differently, think differently and react differently. Inviting high school youth to a life of discipleship requires new and innovate ways of meeting their needs and learning styles. It is important to recognize how uniquely God created them to perceive, learn and experience. Engaging and guiding youth to question, search for answers, and discern their findings in the ever-changing world will empower them to make their faith their own and develop a healthy sense of self. Understanding their cognitive development will open doors to developing a relationship with them and ultimately for them to develop a relationship with God.

Social Development

No person is an island unto themselves. One's idea of self is formed through the interactions with others. Present-day psychologists, sociologists and anthropologists now agree that everyone is the product of their culture and social environment. The question is to what extent.³⁸

Erik H. Erikson, a psychologist and psychoanalyst, proposed an epigenetic theory on how culture and environment affect the psychosocial development of human beings (not just those being exposed but also their descendants).³⁹ Erikson emphasized the development of one's identity (ego) through successfully handling conflict or "crisis" during eight life stages. His eight-stage theory is one of the most significant and thorough epigenetic theories to date.

Erikson's theory is not without its critics, yet through continued research its core principals continue to be valuable. The eight stages comprise the entire life cycle, from infancy to senior adulthood. Each stage brings with it an acquired virtue, if the conflict or "crisis" of the stage was resolved positively (see Appendix E). These virtues aid in the possible successful completion of the next stage. These stages, although relatively dependent on the previous, can be revisited making all stages possible at every point in life. Therefore, each stage described in the chart is for an average age. Erikson himself warns against using the stages as an achievement scale or potential strengths inventory.⁴⁰ No person is an island unto himself nor a peg to fit in a box.

Stage 5, Identity versus Role (Identity) Confusion, is the stage of most high school teens. This critical stage is the transition from childhood to adulthood. The youth revisit the values, beliefs and goals of their family and community of origin. Conflict and crisis occur during this stage when the youth wrestles with accepting or rejecting the family's belief system. This is a critical time in the adolescent's search for personal identity and yet wanting to fit into society,

making it also a vital time for the youth's personal acceptance of his faith. Helping the youth live in the tension of this stage is important and needs to be recognized and respected. Encouraging and accepting the individual's searching will not only help the youth to grow as a person; it will help them to grow spiritually.

Moral Development

Wholistic development of a child to adulthood needs to include the child's moral thought process and conscience. Educated in Piaget's stages of cognitive development, Lawrence Kohlberg (1927 - 1987) hypothesized that moral decisions may also develop through noticeable stages. To investigate his hypothesis Kohlberg developed complex and detailed tests. From these tests, he found that individuals progress not just in the content of the moral decisions, but also in the inner ability to make moral decisions.⁴¹ Kohlberg maintained that, "correct moral reasoning was the most significant factor in moral decision-making, and that correct moral reasoning would lead to ethical behavior."⁴² His study focused on the premise that a moral decision was not about right or wrong but about the "why" that the decision was made. In determining the justification for the "why" the development of the individual can be determined. Like all developmental processes, moral development happens over time and some individual's will never reach all stages.

Kohlberg, working from Piaget's theory of cognitive development, arranged his findings into six stages which were divided into three different levels. Each stage builds upon the previous to determine an individual's moral development (See Appendix F). Even though Kohlberg believed there to be six stages, he could find little empirical evidence for Stage 6, Universal Ethical Principles.

One of the critics of Kohlberg, Carol Gilligan, states that Kohlberg's idea that girls do not achieve as high a stage of moral development is incorrect. She ascertains that girls have a higher level of empathy versus justice, which is Kohlberg's focus. Therefore, adjusting Kohlberg's stages of moral development, she concluded that both sexes can achieve a high level of moral development.⁴³

Ages are not assigned to the stages of moral development. Moral judgement is primarily a rational thought influenced by an individual's ability to empathize and feel guilt. A moral decision is based on how the individual reacts in a social situation. Therefore, it is the interaction between the individual and the person's environment that determines the moral development. The ability to understand the perspectives of another, found in role-playing, also aids in moral development.

When working with high school youth they will be at a variety of stages of moral development. Engaging the youth to role play moral situations or to look at world moral issues from their faith perspective will help them to develop a stronger faith-centered moral compass. These experiences can stimulate an upward movement in the youth's stage of moral development with the contingency that the person is psychosocially ready. Kohlberg even suggested a seventh stage that linked faith development and moral development.

It was pointed out that the justice ethic found in the sixth stage does not answer the question, "Why be moral?" There is a huge discrepancy between knowing the right, or moral, thing to do and actually doing it, especially if there is no tangible reason to make the right or moral choice. As an example, Kohlberg quotes St. Augustine, "O Lord, give me strength to give up my concupiscence, but not just yet."⁴⁴ The metaphorical Stage 7 moves ethically beyond the

justice level of Stage 6. In Stage 7 an individual has an attitude that goes beyond one's duty. The individual reacts to a conflict in a positive way that is not demanded or expected by the recipient.

Data supports the hypothesis that it takes additional time after the attainment of a moral stage to construct an organized pattern of religious belief. Kohlberg concludes that religious thinking encompasses a reflection on moral reasoning leading an individual's moral understanding to have a religious significance. In studying this Kohlberg looked to James Fowler's stages of faith development for his theoretical basis of the connection between moral and religious reasoning. Fowler established six stages of faith development related to Piaget's stages of cognitive and moral development. Kohlberg's stages of moral development and Fowler's stages of faith development have definite correlations. Looking to Fowler's stages, Kohlberg enlisted the help of F. Clark Power and together they discovered empirical evidence to support the link between moral and religious reasoning. Kohlberg and Fowler agree that there is a link between moral and religious development but how they view that relationship differs. Kohlberg maintains that moral and religious reasoning are separate and distinguishable in the development of an individual whereas Fowler sees faith development as being holistic and including both cognitive and moral development.⁴⁵

Critics to Kohlberg's Stage 7 site that more study in this area needs to be done. They feel there has not been a wide sampling of individuals for Kohlberg to draw his conclusions on the relationship between the development of moral and religious reasoning.

Scot McKnight, professor of biblical and theological studies at North Park University, found when studying the morality of many of today's emerging adults (which he calls iGens) that,

Contemporary culture does not provide the average iGen with a profound grasp of what is right and wrong apart from the conviction that assaulting the self is clearly wrong...Because of trends like the self-esteem movement and the impact of relativism, he concludes that iGens are pre-moral. Mann suggests that they do not feel guilt as much as they feel shame for not achieving what they are designed to accomplish.”⁴⁶

He goes on later to comment that, “For a person to feel guilty, that person must have a sense of morality. But morality requires a potent sense of what is right and wrong, and it needs a powerful sense of what is true and false...”⁴⁷ McKnight’s findings are important to recognize when working with high school youth. The youth of today may not understand right, wrong, or guilt which will make understanding a merciful and forgiving God difficult. Blending Kohlberg and McKnight’s findings can help guide the development of intentional high school disciples.

Faith Development

Kohlberg opens the door to the discussion of faith development. Faith is a part of human experience, it cannot be put in a box or compartmentalized, it is a part of every individual. Faith is abstract and therefore hard to understand and pin down. Everyone has “faith” in something or someone. Even an atheist has faith since faith does not necessarily have to be religious. Faith and religion are not synonyms. Religion is a structured expression of faith. Faith is more expansive than religion. Therefore, a person may not have religion but can still have faith.

Kohlberg ties moral development to faith development but living a faith-filled life is more than living a moral life. Faith may shape an individual’s moral choices, but faith is not identical to the choice.

Terrence W. Tilley in his book, *“Faith, What It Is and What It Isn’t,”* argues the point that the word “faith” is one of the most misunderstood words in the English language today. He cites four common misunderstandings for faith:

1. faith is believing in things
2. faith is behaving morally
3. faith is something we feel “deep in our souls”
4. faith is being religious.⁴⁸

Each of these understandings has an element of truth, but it is only a piece of the puzzle, “What is faith?” Trust and belief are words commonly used interchangeably with faith. Tilley and Fowler would say they too are pieces to the puzzle; not the whole puzzle. None of these statements alone is the meaning of faith nor are all the statements together faith.

Tilley describes faith as “the relationship between one (individual or group) and the irreducible energizing source of meaning and center of value in one’s life (one’s god or gods).”⁴⁹ Drawing from the knowledge of H. Richard Niebuhr, Paul Tillich and Wilfred Cantwell Smith, Fowler agrees with Tilley that faith is more than a religion or belief. Fowler goes so far as to say that faith is the basis of each individual’s quest for meaning.⁵⁰ He understands that, “Faith, classically understood, is not a separate dimension of life . . . Faith is an orientation of the total person, giving purpose to one’s hopes and strivings, thoughts and actions.”⁵¹

Faith according to the Catechism of the Catholic Church is, “man’s [*sic.*] response to God, who reveals himself [*sic.*] and gives himself to man [*sic.*], at the same time bringing man [*sic.*] a superabundant light as he [*sic.*] searches for the ultimate meaning of his [*sic.*] life.”⁵²

The Church Fathers have also addressed this question in numerous Church documents. The general agreement among the myriad of voices on faith is that it is a universal part of human existence, yesterday, today, and tomorrow, that cannot be rejected. Faith is a verb, an action, a way of comprehending or interpreting one's life experiences.

The question becomes; if faith exists for every human person, does it also develop in stages? James Fowler took the challenge from his former professor, theologian H. Richard Niebuhr, to explore this uncharted territory.⁵³ As a pioneer in the study of faith development, Fowler has done a great deal of research to understand and explain patterns of growth and development in an individual's faith, making faith development a process rather than a dogma. Key points that Fowler would want remembered when looking at his stages of faith development:

- Each stage has its own integrity. One stage is not “more faithful” than another stage. The later stages will be a more developed and mature expression of faith but not a better form of faith.
- Individuals move from one stage to another not by physical and cognitive maturity but by becoming conscious of the limitations of his present faith stage and in recognizing the truth of the present stage, moves beyond its limits.⁵⁴ Moving from one stage to another can be painful, requiring abandonment and reconstruction.
- The stages are an outline. Everyone matures differently; therefore, it is important to not pigeon hole individuals.
- It is relational between the individual, the environment, other people and God

- There are seven different human abilities: form of logic, form of world coherence, ability for role taking, locus of authority, bounds of social awareness, form of moral judgement, and the role of symbols that shape the activity of faith at each stage.⁵⁵

For a detailed listing of Fowler's stages of faith development see appendix G.

The research that has followed Fowler's initial theory has other stages and even, loss of faith as a stage. Fowler's theory has been challenged psychologically, philosophically and theologically. One of the issues that has been recognized in the last twenty years is that Fowler's theory is not useful in underdeveloped countries since it is difficult for the people there to reach the higher stages. It is believed that a faith development theory should not be limited by any theological system or cultural advancement. Given these specifications Fowler's theory is found to be limiting. Even with its limitations, Fowler's faith development theory still provides a framework to begin understanding how faith grows and matures. There is more to one's faith than knowledge. Being aware of the maturing process is vital to understand what an individual is capable of processing and relating to as they develop her or his faith. Christian faith is a lived reality, changing with life's circumstances. This knowledge is helpful in helping youth to become intentional disciples.

High school youth can be found at a variety of faith stages. It is also important to recognize that the catechist, clergy, Faith Formation directors and all others are also at a variety of formation stages. No one is holier than another. Each has their own individual faith story, uniquely theirs. Knowing that faith development has stages should guide the teaching but not be the goal of the faith formation program. Movement from one stage to another is a consequence of the teaching, not the reason for the teaching. Some helpful tools to develop relationships and help stimulate the possibility of faith development in high school youth are:

- Stage 2: To grow the faith of someone at this stage, do not worry about defending the correct answer to the issue and avoid emotional engagement. Be aware of when something is upsetting the person, find out why it is upsetting. Turn the upsetting issue back to the individual.

- Stage 3: Most high school youth are at this stage. It is the “all about me stage.”

The individual feels that everyone is thinking about him or looking at him. There is worry about what others think. At this stage, it is better not to argue. Even simple discussion can sometimes become drama. As difficult as this stage can be, it is part of normal growth development and necessary for healthy maturity. Young people at this stage need a lot of love and patience.

Relationship is more important than content at this stage. Patience is critical. In being patient, the adults working with youth witness God.

- Stages 4 and 5: Many do not reach this until their thirties or forties, but you may have a few youth or young adults that are at the beginnings of this stage. The biggest thing to remember, as at other stages, is to encourage their faith story. Ask the individual questions such as, “What do you think?” and “What do you believe or understand about that?”

Knowing the development of the human person in all aspects will not assure the development of intentional high school disciples. Knowledge of the stages can be used as a tool to aid in understanding the maturing process of the youth and how to best engage each individual, for they are all uniquely and beautifully made by God.

Chapter III

Discipleship and the Twenty First Century High School Youth

The United States Conference of Catholic Bishops states, “Religion does not exist in a vacuum.”⁵⁶ If religion does not exist in a vacuum then neither does religious faith and the development of religious faith. Both exist in a given culture, at a specific time, affecting the individual’s faith development and the entirety of the cultural faith development. Culture is comprised of a “group’s” way of thinking (beliefs), behaving (customs), and expression. It stimulates today’s “rabbits” to be chased and creates potential obstacles to chasing the “rabbit” of religious faith.

Obstacles

Today’s culture was greatly influenced by the eighteenth-century Enlightenment. The Enlightenment was the impetus to the scientific revolution, which influenced many world cultures to believe that the only “life guides” are reason and common sense. This belief system spawned a religious understanding which claimed that God exists and created the world, but then stepped back to allow the world to take care of itself. This form of belief is known as Deism.⁵⁷

The belief that God left humanity to fend for itself prompted the development of secularism. Secularism is the belief that we are self-sufficient and self-explanatory. The need for religious faith is rejected, excluded or held as indifferent. According to Pope Francis, “secularization tends to reduce the faith and the Church to the sphere of the private and personal.”⁵⁸ This belief system deteriorates the understanding of personal and collective sin, confirmed by Kohlberg’s belief that the moral development in youth today does not recognize right, wrong or guilt. Saint Pope John Paul II states in *Evangelium Vitae*, “By living ‘as if God did not exist,’ man [*sic.*] not only loses sight of the mystery of God, but also of the mystery of

the world and the mystery of his [*sic.*] own being.”⁵⁹ The loss of the mystery of God, world and self breeds an understanding of life as a “thing” to be owned, manipulated and controlled according to one’s desires. The understanding of “truth” also deteriorates, leading to a culture infused with relativism. Truth becomes only subjective opinions; objective truth is lost.⁶⁰ Countering this thought process is difficult. Secularization has been in existence for over three hundred years. The effects of secularism and relativism, a byproduct of secularism, go beyond today’s youth, for it is rooted in previous generations.⁶¹

Jack Miles, a religious scholar, believes that secularism is no longer a key obstacle to faith. He believes there is no longer a struggle between religion and secularization because they have both been overtaken by the new challenge, growing “American consumerism.”⁶²

“American consumerism” is characterized by a greater need for individualization and materialism. According to the *United States Catholic Catechism for Adults*, “The culture in which we [the citizens of the United States] live is, in many ways, individualistic, secular, and materialistic.”⁶³ Even the secular educational system is promoting more individual achievement, competitiveness, materialism (scholarship dollars for achievement), and objective knowing. The amount of time youth spend on self-reflection, open dialog, and thoughtful analysis of alternative perspectives is decreasing dramatically. Add to this the changes in the personal environment due to the advancements in media and technology, which today’s youth maneuver as naturally as they breathe. Youth today are inundated with messages of individualism and consumerism. Just as one is not aware of breathing, the youth of today are unaware of the messages of the media. The faith dimension is removed from the world of media as technology puts information immediately at one’s fingertips twenty-four hours a day, seven days a week, glamorizing individualism and materialism but belittling matters of faith. In the book, *Passing on the Faith*,

James L. Heft S. M. states in the introduction that, “. . . at the end of the day the deepest influence on parents, teenagers, and college students is a democratic, affluent culture of consumption and choice.”⁶⁴

This pluralistic culture goes back to the beginning of the United States with the separation of religion and state, two sources of authority coexisting. Leading to the time after the Great Awakening when it became acceptable for a “religious consumer” unhappy with what the denomination was “producing” to split off and start one’s own religious “product.” This marketing of religions increased the individual and materialistic cultures that existed in the United States to extend even to religious denominations.

Adding to the pluralistic pulse of today’s youth is how small the world has become through the changes in technology.⁶⁵ Rapidly changing technology exposes persons to multiple cultural and world views at the blink of an eye. No longer does one get a newspaper or find a computer or television to get the latest news or learn about cultures or religions around the world. It is available through one small device carried in a pocket. No longer does one wait for sales ads, television commercials or teen magazines to see what is trending. No longer does one wait to travel to a store to shop. It can all be done in a matter of minutes with the technology at one’s fingertips, adding to the consumerism, individualism and materialism of the western culture today. Technology’s access to shop for anything today leads to the ability to shop as well for religion.⁶⁶ Through technology, youth are exposed to all kinds of world religion, leading youth to ask why one is better than another. Without proper guidance while maneuvering the religious market, youth are picking and choosing what they want to “buy.” Pope Francis would contend that these situations will perpetuate the eventual break down in the ability for

generations to pass on the faith traditions to the next generation, contributing to the exodus of youth today from a religious faith.⁶⁷

Today's youth, living in this liminal time of consumerism are making their way by centering their faith on how "they" see things. Living between two eras puts today's youth in an ambiguous time, a time where they see disorientation and vagueness, so they make sense of the world and their faith through where they are in the development stages. In their search for a clear identity there does not seem to be one clear path to take, leading to questions about one's self and God. Teenagers personally live in a liminal time in their lives, so many changes are happening internally and externally. But the teens of the early twenty-first century not only live in a liminal time personally, the world they live in is entering a new era. Therefore the environment is filled with uneasiness and lack of clarity.

Many challenges face the youth of today in becoming Christian disciples. They are constantly bombarded with consumeristic, individualistic and immoral messages through advertising, music, movies, YouTube, and television to the point that within day-to-day conversations using degrading vocabulary is seen as acceptable. Using God's name in vain becomes an unconscious habit with no connection to the Loving Creator of the universe. Youth are besieged with false ideas of self-image, what happiness is, and how to achieve a true self-image and happiness through all the forms of media, friends, and in some cases, family. If there is not a voice for an active, living, relational God in their world, how can they recognize God in their lives?

Moralistic Therapeutic Deism

Within the last ten years, however, rival sociologists argue that all the modern influences have minimal effect on undermining religious beliefs and religious organizations. Some even

claim the religious plurality and competition with the modern world have caused religious organizations to be made stronger and revitalize their identities. They question how the secularization theory can be true with the development of Liberation Theology in South America, Poland's Solidarity movement, and other examples of the vitality of religion around the world. Christian Smith is a sociologist who is apprehensive about declaring secularization as the reason for the decline in religious involvement in modern societies.⁶⁸ A recent rethinking of his stance occurred after conducting a four-year study, through the National Study of Youth and Religion (NSYR), with American teenagers. This research included a national cross section telephone survey of 3,370 United States teenagers. Smith also conducted in-depth personal interviews with two-hundred sixty-seven teens living in forty-five states.⁶⁹ He remains skeptical, but through his research, has come to believe there may be some validity to the idea of "internal secularization".⁷⁰

Recognizing that fourteen percent of all Americans are teenagers, acknowledging teens as hope for the future and part of a changing generation, Smith discovered that very little research had been done on the importance of religion and spirituality in the lives of this group of Americans. Being a sociologist, Smith understood the changes that happen during the teen years. He recognized that a religious conversion of some type is likely to take place during the teen and young adult years. For this reason, he and a team of colleagues conducted a survey to research the religious and spiritual lives of American teens.⁷¹

The survey was a useful tool for getting the big picture of teenage religiosity and sorting out different associations between human life and society. A shortcoming of the survey was that it did not provide enough insight into understanding the adolescent faith development. This caused Smith and his team to do personal interviews to better understand the American teen.

What they found was that most youth of the day were *exceedingly conventional* in their religiosity. Very few were restless, or unhappy; instead the clear majority were basically content with following the faith of their family with little questioning. The previous idea that there was a generation gap and rebellion reflected more their parent's or grandparent's lives than theirs. Most youth stressed the importance of their parents influence on what they accepted as their personal faith. Smith paralleled the teen's acceptance of religion to furniture in a room, as something that is always there and expected, so it is taken for granted. It is just a part of the "room." Just as furniture in a room exists in a room, so it is with faith – it exists but does not encompass one's entire life. It is not a continuous discipline to practice, make hard demands, or change people. Another point that Smith noted is that few teens today will talk about religion with their friends and even less will argue about religion. Smith concluded that for much of United States teens, religion is not worth getting worked up about and arguing over, it just is. Sifting through all the data, Christian Smith and his team suggest there is a new religion among teens and probably some parents today that they chose to call Moralistic Therapeutic Deism.

The Moralistic Therapeutic God is very much like the deistic God of the eighteenth century, primarily a Divine Law-giver (Moralistic) and Creator (Deism). The difference is that today's God has morphed to include Therapeutic benefits allowing the distant God to be discriminately available to help with issues. This Therapeutic God correlates to a Divine Butler, Therapist, or Genie; being available "on demand," remedying situations, allowing one to feel good about one's self.

Smith discovered that Moralistic Therapeutic Deism (MTD) is a "parasitic faith." In other words, it cannot survive on its own, it needs to attach itself to a historical religious tradition.⁷² This explains Smith's findings that so many teens are content with their religion of origin. They

keep their religion of origin and adapt it to meet their needs. The youth's consumeristic mentality allows him to enjoy whatever parts of the faith of origin he likes and supplement from other faith traditions. Teens, feeding off the societal idea that the customer is always right, have unknowingly morphed their religious beliefs, allowing the Moralistic Therapeutic Deism parasite to infiltrate their belief system. With the customer is always right philosophy teens develop the – “Who are you to tell me what I believe is not correct?” or “Who am I to tell you what you believe is not true?”, promoting a lack of religious conflict between teens and greater acceptance of one another's belief systems.

As a sociologist, Smith evaluated the language of the teens and discovered that the vast majority did not use words associated with central religious or theological ideas. Instead, the teens spoke ardently about the key therapeutic ideas of happiness, being good and living a life that is fulfilled. Smith also looked at the social order of religion in the United States and discovered that a key focus of the Moralistic Therapeutic Deism belief system is to help individuals succeed in life. MTD helps the person to feel good about herself and to get along with others who are different from her in a variety of social situations.

As MTD feeds on historical religions, weakening them and exploiting the traditions within, it attaches itself to one's religious beliefs and transforms the religion's creed to a Moralistic Therapeutic Deism creed. How would Moralistic Therapeutic Deism change the religion of origin? In choosing what one believes from a myriad of sources, the individual unconsciously writes his or her own statement of beliefs; one's own creed. This new creed is developed using one's individual revelation of God and how one envisions God's relationship with humankind. What does the MTD God look like?

What Is Believed	Manifestation of the Belief
Being Moral is Important <ul style="list-style-type: none"> • Good people go to heaven when they die • Feeling good about yourself is an essential part of living a moral life 	<ul style="list-style-type: none"> • Be kind, nice, pleasant, courteous, and responsible, • Work on self-improvement, • Take care of one's health, • Do your best to be successful
Therapeutic Benefits Exist <ul style="list-style-type: none"> • Not a religion about repentance from sin, daily prayer, keeping holy the Lord's day, redemptive suffering, being a servant of God • Being happy and feeling good about oneself is the main goal in life • Other goals: being able to resolve problems, getting along with others 	<ul style="list-style-type: none"> • Feeling happy, good, safe, at peace • God is my Genie in a bottle (there when I need help), Divine Butler, Therapist • Service to others is one way to feel good about oneself • Prayer is one way some feel good about self
God Exists <ol style="list-style-type: none"> 1. Created and orders the world 2. Watches over human life on earth 3. Wants people to be good, nice, and fair to each other as taught in the bible and other world religions 4. Does not need to be particularly involved in individual's lives except when God is needed to solve problems 	<ul style="list-style-type: none"> • Not particularly personally involved in one's life, especially when one does not want God involved (this God keeps a safe distance). • Always on call • Takes care of any problems • Professionally helps people feel better about themselves • Minimal personal involvement (Divine Butler, Genie, or Therapist)⁷³

There are some important things to note about Moralistic Therapeutic Deism:

- MTD is not limited to teens due to generational affects
- Youth seem to be absorbing and living what the adult world is modeling and teaching
- Most teens would not use this label and would classify themselves under their family's faith of origin.
- There is NOT an official recognized religion called Moralistic Therapeutic Deism
- Not all teens in the United States are believers of Moralistic Therapeutic Deism
 - Some teens are just disengaged from anything considered religious or spiritual

- Some teens embrace the core beliefs and practices of their faith of origin and reject what Smith called the MTD parasite

Smith concluded that American religion is going through some form of transformation. He still contends that this change is not so much a societal secularization as an internal secularization.⁷⁵ Individuals may continue to say that they believe in God and that faith is important in their life. Smith contends though that the “God” in whom many Americans have come to believe, and the actual reasons for the importance that faith occupies in their lives, are gradually drifting toward something quite unlike those of the historical religious traditions with which most Americans claim to identify.⁷⁶

ACRE Survey

The National Catholic Education Association (NCEA) over the last forty years has developed, revised and implemented a tool to get a snapshot of the faith development of children and youth at various points in their lives. This tool, last revised in 2013, is called the National Catholic Education Association Information for Growth: Assessment of Children/Youth Religious Education (NCEA IFG: ACRE), for this paper ACRE. The ACRE survey is typically administered to youth in the 5th, 8th and 11th grades. It was designed to help educators evaluate the effectiveness of a religion program, its curriculum, teaching strategies, formative experiences, as well as some faith aspects.

As with any survey caution is given in recognizing that the data collected is only a sample of that moment in time. Users and reviewers of the results recognize that the score a student receives is not only the religious instructional experience, but is also the result of effects of home, community, parish, school and is combined with the student’s disposition, cognitive-readiness, culture, motivation, time of year and grade level at the time of assessment. The results

can be useful for a broad evaluation, but the other influences must be taken into consideration. It is also important to remember that we can never really assess or know the richness of a person's faith or his depth of discipleship; only God can truly know.⁷⁷

The assessment is divided into two sections: Religious Knowledge (head) and Personal Beliefs, Attitudes, Practices and Perceptions (heart and hands). The results for Religious Knowledge are shared in two ways: The Four Pillars of the Catholic Church as found in the *Catechism of the Catholic Church* and, as of 2013, the six domains correspond to the six tasks of catechesis as found in several Church documents including the *General Directory of Catechesis*. The second part, Beliefs, Attitudes, Practices and Perceptions; guides educators in knowing if they are moving the head to the heart and hands. It gives a glimpse into whether or not the youth is beginning to live as a disciple of Jesus. This is important since the goal of any faith formation program is to form disciples who know their faith and live it in the world.

In appendix H, there is a compilation of results from 2012 to 2017 for eighth and eleventh grades, the focus group of this paper. The results are from the spring of each year. The organizational format of the first section has both options; the Four Pillars of the Catholic Church and the six domains for catechesis, for analysis. The domains will be listed for later years after the revision to the six. Previously they were divided differently and there were eight. First is the ACRE survey results using the six Catechetical Domains: Knowledge of Faith, Liturgical Life, Moral Formation, Prayer, Communal Life and Missionary Spirit. The second set is based on the Four Pillars of the Catholic Church: The Church believing (Creed), celebrating (Sacrament), living (Morality) and praying (Prayer). Both of these sections contain data collected from an individual parish, the Diocese of Green Bay Faith Formation and school programs, the National Average, Parish National Average and School National Average. When looking at the

numbers it must also be stated that not every Catholic educational institution is required to take the inventory. The numbers are the results of those programs that chose to require or inspire their children and youth to take the assessment. All these break downs are necessary since comparing Catholic school youth who receive more religious formation to Faith Formation youth would be like comparing apples and oranges. Each of these breakdowns are necessary to properly analyze each entity on its own.

The second part of the survey that the youth complete examines personal beliefs, attitudes, practices and perceptions. The data collection in appendix H is from one parish. The NCEA does compile or share this information as a diocesan or national average. This section is designed for individual parishes to assess how well they are relating to the children/youth and helping them grow as disciples of Jesus.

Eighth grade data is included to look for trends through high school. The youth who was in eighth grade in 2012 would be a junior in high school in 2015; 2013 would be a junior in 2016 and 2014 eighth graders will be juniors in 2017. Also, to be noted, the trends at the national level will not be possible since the NCEA does not calculate and list them each year. For example, the national averages for 2016 and 2017 use the averages from the 2014-2015 school year. Looking at the other averages it appears that they stay relatively consistent through the years.

One point that can be gathered from the data is the importance of Catholic schools in the formation of young disciples. The children and youth who have the opportunity to attend a Catholic day school have more time each week to learn the head knowledge. They also have more opportunities built into the school year that will allow the possibility of movement to the heart and hands. These opportunities for service to others and the world on a more regular basis allows for the child and youth to see that charity is Jesus' way of life. Being in a faith

environment daily forms a person on many different levels. Faith is a part of every moment of the day, which is the way disciples are called to live. Catholic schools do come with a warning. If the school concentrates on the head and ignores the hands and heart it will be hindering the development of the young disciple.

Starting in 2012, the parish where the data was collected for appendix H began changing its middle and high school programs from a classroom model to a relational model. Looking at the data and taking into consideration outside influences and the cognitive abilities of the group, it is believed that the new model is working. Youth are scoring higher on head knowledge and their affective summary percentages appear to be improving. The involvement in and out of the parish also would agree with this hypothesis. There is some evidence of MTD creeping into what and how some of the youth believe. Areas that need improvement can be recognized to help the program change to meet the needs of the youth. In comparing eighth grade year to the youth's junior year, many show an increase in head, heart, and hand.

The ACRE test only gives a snapshot and does not have all the answers, but it does give a glimpse into the high school youth of that time.

Today's youth, living in a time of change, are confronted with many obstacles in the way life "use to be" versus the way society and worldly influences are moving life. It can be a frustrating and awkward time, but it is also a time of hope. As Joyce Rupp said, "Liminality requires acceptance of mystery and a heart full of trust. The challenge is to give ourselves fully to the process of change while being unsure and unclear of how this liminal time will affect the future."⁷⁸ As priests, religious, Directors of Catechetical Formation, youth ministers, catechists, mentors, and parents we all need to give ourselves fully to reading "the signs of the times" and the process of change that is happening. An awareness of the cultural and generational influences

creating the many obstacles youth and adults face is necessary in developing intentional disciples.

As stated earlier, “Religion does not exist in a vacuum.” If religion does not exist in a vacuum, then neither does religious faith and the development of religious faith. Both exist in a given culture, at a specific time, affecting the individual’s faith development and the entirety of the cultural faith development. Those working with high school youth need to be aware of all these voices as they work to help the youth develop as intentional disciples of Jesus.

Chapter IV

What Can We, the Catholic Church, Do to Develop Teen Disciples?

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy [*sic.*] Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”⁷⁹ In this verse, Jesus does not just commission the clergy and religious to go make disciples. Jesus commissions all laity, through their baptism, to work in unity with the clergy and religious to make disciples.⁸⁰ All baptized are given a mission from Jesus to reach out to all; this includes high school youth. The challenging part of the mission, in reaching out to twenty-first century high school youth, is understanding what effective intentional discipleship might look like for them. What will awaken in each youth the desire for an ongoing relationship with Jesus, the desire to “chase the rabbit” and ultimately become a lifelong intentional disciple of Jesus.

What does the mission from Jesus, to make disciples of high school youth, mean for catechists, youth ministers, Directors of Catechetical Formation, priests, religious leaders, parents and all laity? It means understanding that a one size fits all program does not exist! Engaging teen disciples requires knowledge of the whole youth; psychologically, socially, their environment, process of faith development, and its obstacles. This is necessary for creating opportunities for teens to “see the rabbit” of faith and desire to continue the chase. As previously stated *Gaudium et Spes* calls the Church to read the signs of the times.⁸¹ This Vatican II document reminds those catechizing the youth to look at the world through the eyes of a twenty-first century high school youth, to meet each individual where they are at, and not with preconceived expectations. Being aware of the worldly voices that inundate high school youth and fighting the consumeristic mentality about religious faith, the “What can it do for me?” not

“What does it require of me?” attitude, will help guide the Church in discovering ways to give Jesus a voice among all the worldly voices.⁸² Recognizing the existence of the parasite, Moralistic Therapeutic Deism, and how it is adapting youth’s beliefs found in their faith of origin, will open the door to a faith formation program’s ability to combat this parasite. As Christian Smith and Melinda Lundquist Denton concluded from their studies and stated in their book, *Soul Searching: The Religious and Spiritual Life of American Teenagers*:

“... we can say here that we have come with some confidence to believe that a significant part of Christianity in the United States is actually only tenuously Christian in any sense that is seriously connected to the actual historical Christian tradition but has rather substantially morphed into Christianity’s misbegotten step cousin, Christian Moralistic Therapeutic Deism. This has happened in the minds and hearts of many individual believers and, it also appears, within the structures of at least some Christian organizations and institutions. The language, and therefore experience, of Trinity, holiness, sin, grace, justification, sanctification, church, Eucharist, and heaven and hell appear, among most Christian teenagers in the United States at the very least, to be supplanted by the language of happiness, niceness, and an earned heavenly reward. It is not so much that U.S. Christianity is being secularized. Rather more subtly, Christianity is either degenerating into a pathetic version of itself or, more significantly, Christianity is actively being colonized and displaced by a quite different religious faith.”⁸³

Many faith formation programs are currently living in a post Reformation paradigm. This paradigm believes that the acceptance of the Catholic faith will happen through the parents’ example and a classroom model Church catechesis. Struggles will exist in changing the paradigm

to a discipleship model.⁸⁴ Change is slow and can be painful. There will be voices who want to hold on to the old ways of catechesis and not be ready for a paradigm shift to engaging high school youth in intentional discipleship and opposing MTD. Reading “the signs of the times,” Saint Pope John Paul II, Emeritus Pope Benedict XVI, and Pope Francis have called for the winds of change, a “New Evangelization” to blow through the Catholic Church. They are refocusing the call to proclaim Jesus and the Gospel message, not in some foreign land, but in the homes, neighborhoods, and schools of our local communities.

How does this paradigm change? What does the “New Evangelization” look like in our community? We may feel like Thomas who said to Jesus, “Master, we do not know where you are going; how can we know the way?” Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me.”⁸⁵ One possible way to follow the example of Jesus and initiate intentional discipleship comes from the Cursillo movement.

Cursillo is a Spanish word meaning “little or short.” A Cursillo is a short course in Christianity. It is a weekend for adults to grow and/or rediscover their relationship with Jesus. It challenges participants to live as Jesus’ disciples in their environments. Bringing others to Christ is an important part of the weekend and to be lived daily following the weekend. The method the Cursillo teaches is: make a friend, be a friend, bring your friend to Christ.⁸⁶ The first step, make a friend, requires developing a relationship with the person. Jesus, our model, did this through individual encounters, like the women at the well, Zacchaeus, the adulterous women and the good thief on the cross. In each of these encounters, Jesus took time to know each person as the special individual she or he was. Creating an environment of trust, caring for the person as a child of God, taking interest in who she is, her concerns, interests and activities all follow the

model Jesus gave and gives the mentor a place to start a conversation to begin building a relationship.

Next, be a friend, is the process of accompaniment. Being a friend requires commitment to accompanying the individual on his life journey. Accompaniment requires prayer, commitment and sacrifice on the part of the mentor. In walking together, trust will grow between the mentor and the individual, changing their conversations. This change will open the door to deeper discussions of faith and life. Developing these relationships takes time and energy.

Once relationship and accompaniment are developed through the first two steps, the person can be engaged in the third step; bringing your friend to Christ. Bringing a friend to Christ, evangelization, opens wide the doors of opportunity for the individual to encounter Christ as the mentor leads her into the Church's koinonia, kerygma, and worship. Cursillo then has a last step after you bring your friend to Christ. It is called the "4th Day." The 4th Day is every day after the encounter with Jesus. It emphasizes Jesus' summons to not just come and follow but to go make disciples, to be caritas in every corner of the individual's world.⁸⁷ Caritas for Jesus was lived out in service to everyone He met. Jesus did not come to be served. He came to serve.⁸⁸ As our role model we too are called to a life of service to each other – diakonia. These steps can work with any age group, but we need to move from age expectations, and preconceived ideas of starting and ending ages. Just as each youth develops mentally and physically at different times, each individual's faith develops at different rates. Mentoring and engaging youth in becoming intentional disciples will start by following Jesus' way of relationship, caritas, and patience.

In *Choosing Church*, author Carol Lytch found that "what 'motivates' teens to pursue the religious life is experiencing an intense state of divine transcendence in which goals, thoughts, emotions, and activations are united."⁸⁹ Lytch concluded that youth were attracted to churches

that united the emotional and cognitive process, heart and head. For youth to grow as intentional disciples a wholistic approach must be taken. The three key things that Lytch found attracted youth were: “a sense of belonging, a sense of meaning, and opportunities to develop competence.”⁹⁰ The first two weigh the heaviest. The above model addresses all three aspects. A sense of belonging comes from the koinonia, being a part of the community, and being a friend. The sense of meaning comes through worship and kerygma, bringing the friend to Christ. Lastly, opportunities to develop competence come through the diakonia, where youth are given opportunities to serve in a variety of ways in the community, to be a friend, to live out a “4th Day” committed to being caritas in the world. Through service to the community, youth are given responsibilities and opportunities to lead, to develop lifelong skills that help them to grow personally and faithfully.

Koinonia

Through relationships humanity develops. These relationships have both a horizontal and vertical dimension. The vertical dimension reminds us of our relationship with God. The communion shared between the individual and God as well as the individuals belonging to God. The horizontal dimension has to do with our relationship with others. St. Paul teaches us, “As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit,” we are in communion with each and belong to the family of God.⁹¹ Using the term koinonia in the development of disciples brings to light an important biblical term. It suggests those things that bind Christians together. Looking to the New Testament, koinonia was an important part of the early Church. “The biblical word koinonia can be translated in various ways: ‘fellowship,’ ‘belonging,’

‘communion,’ ‘participation,’ ‘partnership,’ or ‘sharing in.’”⁹² It is in and through the community that an individual forms “self,” becoming the disciple God calls him to be.

The first form of *koinonia* that a child experiences is family. The National Study of Youth and Religion (NSYR) found that the single most important influence on the religious and spiritual lives of adolescents is their parents. With this insight, the role and faith of the parents became a critical factor in most of the outcomes studied as well as the pivotal touchstone to changing the status quo.⁹³ The Catholic Church has proclaimed parents as the primary educators of the faith to their children for generations.⁹⁴ Smith and Denton reiterate the importance of parents in the passing on of faith. Smith and Denton pointed out that youth today are very content with the faith of their parents. Issues arise in the fact that many parents have become lukewarm in the practices of their faith and many youth have developed the “whatever” attitude.⁹⁵ Therefore, in guiding youth to become intentional disciples it will be necessary to engage parents also in understanding and growing as a disciple of Jesus. Pope Francis stated,

Education in faith has to adapt to each child, since older resources and recipes do not always work. Children need symbols, actions and stories. Since adolescents usually have issues with authority and rules, it is best to encourage their own experiences of faith and to provide them with attractive testimonies that win them over by their sheer beauty. ...moments of family prayer and acts of devotion can be more powerful for evangelization than any catechism class or sermon.⁹⁶

It is necessary to recognize parents as a critical part of the process of developing intentional disciples at the high school level.

It is said that it takes a village to raise a child⁹⁷. The faith community is a very crucial part of the village raising a child of faith. Families need to be supported. Teen youth need mentors from

within the parish to be another voice for faithful discipleship. These mentors hopefully were building relationships with the youth over several months, if not years. The importance of developing sincere relationships with the youth, letting them know they belong, are loved, and that there is a place to go for a listening ear, cannot be underestimated. The goal would be to support youth in such a way that they begin bringing Christ to others, spreading the horizontal dimension of koinonia farther into the community. This will lead to diakonia.

Being supported in one's faith also requires having a peer support system. High School youth need a group of faith-filled peers that they can count on to support them in their temptations and trials of the high school years. These peers need to challenge each other to stay committed and strong in the faith, to say no to the voices of the world and hold each other accountable. Jesus sent His disciples out in pairs. Should it be any different for today's disciples? This peer group, if well-developed, can continue to support each other into young adulthood. God does not call us to be the lone dog chasing the rabbit. God calls us to the pack, to work together to catch the rabbit.

Belonging to the faith community also calls for building the vertical relationship between the individual youth and God. Building the relationship between the youth and God is both communal and individual. As part of the wholistic formation it is important to not concentrate on just communal or individual. Developing the youth's relationship with God leads to kerygma and worship.

Kerygma

"The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity."⁹⁸ These words of Saint Pope John Paul II draw together the need for community and knowledge, heart and head in order to develop that intentional

relationship with Jesus. Through the kerygma, youth will develop that sense of meaning which Lytch says is so important in engaging youth to desire a relationship with Jesus.

Kerygma, originating from the Greek, *keyssein*, meaning to proclaim and *keryx*, meaning herald is the proclaiming of salvation through Jesus.⁹⁹ Kerygma invites us to start at the very basic level, Jesus' life, death and resurrection.

The one and done method does not work. The "Rule of 7" is an old marketing belief that states that a person needs to hear or see something seven times before they make a personal connection with the topic.¹⁰⁰ Many sources say this number can vary depending on familiarity with the topic, how it is presented, time between hearing and the amount of noise (distractions) that is happening at the same time. If these things are true in the world of marketing would they not also be true in the world of evangelization and catechesis? Pope Francis recognizes this need to repeat often and in a variety of ways:

. . . On the lips of the catechist the first proclamation must ring out over and over: "Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you." This first proclamation is called "first" not because it exists at the beginning and can then be forgotten or replaced by other more important things. It is first in a qualitative sense because it is the principal proclamation, the one which we must hear again and again in different ways, the one which we must announce one way or another throughout the process of catechesis, at every level and moment.¹⁰¹

The kerygma is so central to developing intentional disciples that it needs to be a part of every event, class, Mass, everything that happens at a parish. The kerygma is the spring board to discipleship. It is the movement from head to heart, the bridge that entwines the two. As the

kerygma becomes ingrained in the life of the community it will become second nature to each youth.

Hearing the kerygma helps teens find meaning by introducing the Triune God-through stories found in scripture. Allowing youth to question and explore through the kerygma process encourages them to wrestle with making this faith story their own. The process of personalizing the kerygma moves the teen from seeing the gospel as a story about someone who lived long ago, to a Jesus who is living today and walking personally with her daily. As the youth begins to make the kerygma more personal she begins to find direction and meaning for her life. She begins to understand that Jesus offers more than a different way to live, He gives “a whole new way of being.”¹⁰² All this takes times and needs to be happening from the earliest of ages and continue for a lifetime. The kerygma calls every believer to grow deeper in her relationship with the God who became human, suffered, died, rose and walks daily with her awaiting the joyous day of her return to heaven. Through this movement, across the bridge from head to heart, youth are led from just hearing about Jesus to wanting to share their story of Jesus. When the construction of the bridge between head and heart is completed, the youth will not want to just hear about Jesus, or witness about Jesus, she will desire to live as Jesus’ disciple, to do the Father’s will.

Worship

Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of human beings. . . sacramental life is impoverished and very soon turns into hollow ritualism if it is not based on serious

*knowledge of the meaning of the sacraments, and catechesis becomes intellectualized if it fails to come alive in the sacramental practice.*¹⁰³

Saint Pope John Paul II, in this quote, addresses the necessity of both head and heart connections. The bridge between the two must be connected and maintained. Lytch pointed out in her book that youth who were “choosing church” found their “sense of meaning” from not just the Church’s teaching but also from its worship.¹⁰⁴ Lytch’s quote reinforces what Saint Pope John Paul II was writing about twenty-five years earlier. The need for this connection is as relevant today as it was at the time of the apostles, “They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers.”¹⁰⁵ These fundamental elements to becoming an intentional disciple were relevant two thousand years ago and are still at the heart of discipleship today.

In the Catholic Church, the primary act of worship is the Mass. At Mass Catholics praise God, hear and witness the kerygma through Sacred Scripture and prayer and recall the Paschal Mystery through the Eucharist, becoming one with the Divine. Through the Eucharistic Liturgy, Catholics move beyond mere knowledge of God to the relational God, the God who knows them, walks with them and is living in the here and now.

Worship can also include things such as small group prayer meetings, adoration, retreats and prayer experienced at faith conferences. All these are important to keep the fire of the Spirit burning in the heart of the youth, allowing them time from their busy lives filled with constant input, to encounter Jesus again and again.

Worship may be misunderstood or found boring if youth are thrust into the experience with no understanding. Youth of today who are familiar with worship, especially the Mass, want to be involved as participants, not part of an audience.¹⁰⁶ This is not a new phenomenon. The

Church Fathers of the Second Vatican Council in the *Constitution on Sacred Liturgy* emphasize the necessity for ALL to be actively participating in the Liturgy.¹⁰⁷ Having youth take an active role in the Mass by participating as ministers of music, the Word, the Eucharist, or as servers, greeters, ushers, and hospitality all increase the sense of belonging, meaning and competence that Lytch pointed out as so important. Youth like their presence and participation to be recognized and validated.¹⁰⁸ This is important for ALL those fulfilling ministries at Mass or in the parish community. The feeling of being appreciated and welcomed feeds the desire to belong. Welcoming extends beyond just those participating in roles of service. All youth need to be welcomed. A non-judgmental atmosphere must permeate everything - all are welcome. Some teens may feel inadequate because of their knowledge, some because of their moral or personal life choices, some because they have no family support or some just because they are shy. No matter the “baggage” the youth comes with it is paramount that they feel the abundant love of Christ.

During the Mass, or other worship services, it is important to build on the stories of one’s faith and make the stories relevant for life today. This is an important catalyst for the youth to accepting his faith and living it daily. Pope Francis, recognizing this, in his Apostolic Exhortation, *Evangelii Gaudium: The Joy of the Gospel*, designated a whole section on homiletics to address the importance of making the kerygma alive and relevant.

Every aspect of the Liturgy or other worship service needs to engage the senses. Through the senses, the teen can experience an encounter that will deepen her or his relationship with Jesus.¹⁰⁹ Therefore, not only is what they hear important but also what they see, smell, touch, taste, and feel emotionally. Connecting what Lytch found so important for motivating teens faith

life (stated previously) the experience of an intense state of divine transcendence in which goals, thoughts, emotions, and activations are united.

Guiding teens through the liturgical experience will gradually help them to make the head and heart connection. The formation of intentional disciples is not just about passing on information or just about experiencing God in his midst. Both are needed for the youth to develop a strong foundation. It is important that the youth can name the experiences of God within his own life, to be able to respond to that experience of salvation and share his faith story. Also, the teen needs to come to know the story and the meaning behind the sacraments, rites, and symbols of the Catholic Faith to understand with his head and heart what is happening through the liturgy. Lytch stresses having high expectations for the teens. These expectations say to them that this is something worthy of their time and energy.¹¹⁰ Bringing teens to Mass is not enough. If the youth does not understand what is happening and how it applies to his life, it will not have meaning and be viewed as a waste of time. Bringing your friend to Christ does not mean to tell him to go to Mass, it means going with him, discussing after Mass what was seen, heard and felt, to help him make sense of the Mass and how it is relevant to his life.

Through all worship, but especially liturgical prayer, intentional disciples are called to participate in Christ's work.¹¹¹ The Liturgy is meant to raise up the Word so that it has meaning in the teen's ordinary life and calls her forward out of herself to the love and service of others.¹¹² The dismissal at the end of Mass has several choices for the priest or deacon to say but everyone one has the word "go." Intentional disciples are called out of Mass to bring Christ' caritas to the world.

Diakonia

But to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. . . For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit [is] that to you? Even sinners lend to sinners, and get back the same amount. But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as [also] your Father is merciful.¹¹³

As the youth grow nearer and nearer to being intentional disciples, the desire to share Christ's love grows. The youth turn from a culture which sees religion and faith as private and moves to a faith that encourages a relationship where God emphasizes the call to be members of a redeemed community. God did not create humankind to live as solitary beings. Genesis 2:18 states, "it is not good for man [*sic.*] to be alone." Humankind was created to live in community and find fulfillment in love for God and neighbor.¹¹⁴ As the bridge from head to heart connects, grows and strengthens it leads to the hands; to diakonia. This is the point where the teen wants to use her God given gifts to build up the Body of Christ, in service of others.

Diakonia is the serving facet of the Church. It is alive in all the activities of each individual Christian and the Church community as a whole. Diakonia is a Greek word from the New Testament that was used to mean service or ministry. Service in this context meant all types of service, official and unofficial, for the Church and individuals in need.¹¹⁵

The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God (*kerygma-martyria*), celebrating the sacraments (*leitourgia*), and exercising the ministry of charity (*diakonia*). These duties presuppose each other and are inseparable. For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being.¹¹⁶

Diakonia needs to stay rooted in the kerygma so that it does not become political activism or ideological.¹¹⁷ Pope Francis in *Evangelii Gaudium: The Joy of the Gospel*, clearly connects kerygma and diakonia.¹¹⁸ Service needs to stay connected to koinonia so that it does not become an outlet for self-glorification or individualism. Service not intertwined with worship, Mass and prayer, becomes overassertive, intrusive and self-important.¹¹⁹ Pope Emeritus Benedict XVI stresses the connection between prayer and service in his encyclical, *Deus Caritas Est*.¹²⁰ Diakonia must occur as a flow from, and intertwined with, all the previous steps. As the teen grows, service will move from something “I have to do” to something “I cannot live without, it is a part of who I am.”

Service can be within the parish, fulfilling needs of the parish community. More importantly, teens need to know that God’s love calls them outside the parish confines to the community and world at large. Diakonia calls us to not just love our friends and those easy to love but also our enemies, those who try our patience and may be difficult to love. This type of charity through service also calls forth the need for justice in society. Pope Francis states, “I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security.”¹²¹

Service is rooted in charity; the love Christ has for us and our love for Christ. Introducing teens to the Corporal and Spiritual Works of Mercy and the Seven Themes of Catholic Social Justice are a concrete way to connect them to God's call to serve others. Helping teens make the connection between the person being served and Christ in that person makes Jesus alive and present. It is also important to teach teens that God created everything, and every person is responsible, out of charity for God and each other, to care for all creation.

When teens think of service many envision some "project" to help another. This is not incorrect, but as the mentor accompanies the teen it is important to expand the idea of service. Diakonia is more than big projects; it is a way of life. St. Thérèse of Lisieux's Little Way inspires many to do, "small things with great love." This basic principal, a life given in service for Christ, has inspired saints like St. Mother Teresa of Calcutta and Dorothy Day. It is the heart of what intentional disciples are called to do, live a life rooted in Christ, which lives every moment of every day doing small, ordinary things, with extraordinary love. This is the great challenge of diakonia, but one the teen must be introduced to and inspired to live. Diakonia is a lifelong process, but it starts with baby steps; small things, tall things, all things with great love.... all for the glory of God!

The importance of koinonia, kerygma, worship and diakonia is widely recognized. Even most of the Affective Indicators of the ACRE test can be classified into one of these areas, allowing Faith Formation programs the ability to see where their program needs improvement in developing intentional disciples. Make a friend, be a friend, bring your friend to Christ and the 4th day, are all necessary steps to help the youth make his faith his own, to move from his parents' faith to a relationship with Jesus and a desire for a life of discipleship. Knitting koinonia, kerygma, worship and diakonia in the Faith Formation program encourages formation

of the entire disciple: the head, heart, and hands. It is necessary to remember that just as all children grow and mature at different rates, each of these steps will happen at different times and in different ways for each individual. Everything is in God's time: "I planted, Apollos watered, but God caused the growth. Therefore, neither the one who plants nor the one who waters is anything, but only God, who causes the growth."¹²²

Chapter V

Ever Ancient, Ever New

The call to intentional discipleship is “ever ancient and ever new.” From the beginning of time, with the creation of Adam and Eve, God has called humankind to be in relationship with Him. Adam and Eve chose to break the pure relationship, but God, in His desire for a relationship with humankind, did not end the relationship because of Adam and Eve. Through the Hebrew Scriptures, God continues to call people over and over to relationship, asking for a personal commitment. Moses, Joshua, Elijah and David, were all called by God; all made a commitment to God and all struggled with that commitment. God’s desire for relationship was so strong that He promised to send a savior, someone to repair the broken relationship of Adam and Eve. God continued to call through the centuries and through the “yes” of one young girl, God became man. The Hebrew and Christian Scriptures are God’s guidebook to relationship with Him. Christian Scriptures are the highlight with Jesus as the model and guide for this relationship. Scripture gives a glimpse into what intentional discipleship should look like.

Jesus’ mandate to “Go make disciples” has existed for several millennia and will continue to exist until the end of time. Like Thomas, the Church struggles with knowing “the way” to accomplish this task. Jesus, knowing that this would be a challenge reminded Thomas, and us, that He is “the way.” As the Church enters this changing era it is important to look to the Master to determine how to best form intentional disciples today, “ever new.”

The youth of today have many varying needs, abilities, developmental levels, experiences, environments, cultures, and obstacles that affect how and if they develop as intentional disciples. So many voices are shouting for the focus and attention of the youth that it becomes hard for teens to recognize or hear the voice of Jesus in their life. In working to carry

out Jesus' mission to go make disciples, the challenges high school youth face cannot be ignored. The Synod of the New Evangelization compares this time to the time of the early Church and calls the faithful to meet that challenge.¹²³ How do formation programs and parishes help the youth of today see the "rabbit" of faith/discipleship and desire to peruse "the rabbit" personally?

Faith Formation programs must look at changing the paradigm of education to one of building disciples. Classroom models are no longer working, youth are leaving from that paradigm in droves. Priest, Directors of Catechetical Formation, catechists, parishioners, families must stop expecting every youth of the same age to be at the same cognitive, social, moral and faith development level. Jesus accepted people where they were; cognitively, socially, morally and faithfully. Those who work with high school youth must follow Jesus example, accepting each youth where she is at and allowing development of her relationship with Jesus at her pace.

The truth is there are many programs to use in developing intentional discipleship. A one size fits all answer does not exist. It is necessary to look at the abilities, knowledge, gifts, spirituality and culture, among other things, of the community to best determine how to engage discipleship in one's individual parish community. What "rabbits" will engage the youth in your individual formation program to "chase" a relationship with Jesus?

Cursillo in Christianity offers a format that has worked for close to seventy-five years. The model is "Make a Friend, Be a Friend, Bring your Friend to Christ." Also included in the Cursillo is the 4th day which is the call to continued discipleship and evangelization. This process intertwines koinonia, kerygma, worship and diakonia; foundations of discipleship that are "ever ancient and ever new." All four are rooted in the God Man, Jesus Christ, but how they invite the youth of today to discipleship is truly new. As Vatican II stated it is necessary to "read the signs of the times" and know how to bring Christ to the world today.

In developing intentional disciples at the high school level, the first two steps of Make a friend (encounter) and be a friend (accompaniment) are very important. Changing the preconceived ideas in the catechists, staff, mentors, parents, and the entire parish community from the classroom model to a relational model, will take time and be difficult but is necessary in helping the youth to see the “rabbit” of faith and “chase” it. This initial change is necessary in helping the youth, and even parents, catechists, and parishioners, encounter the living Jesus. Through koinonia, kerygma, worship and diakonia the youth will develop a sense of belonging and meaning that will help form them as healthy, well rounded, faith filled intentional disciples of Jesus. To aid you in evaluating your program Appendix I contains some questions to reflect on for developing intentional disciples.

Intentional discipleship is “ever ancient, ever new.” The call to intentional discipleship is found throughout scripture and in the lives of the saints in the years to follow. Existing in this liminal time, faith formation programs are called to find the “new rabbits” that will catch the attention of the youth, given the environment they live in, and engage them in the “chase” to a relationship with Jesus. It is cautioned that those forming young disciples do not think that everything depends on them. It must be remembered that it is only through God’s grace that each person can be converted to continue “chasing the rabbit.” St. Augustine of Hippo, in his Confessions, has a reminder that everything happens in God’s time and that intentional discipleship is “ever ancient, ever new.”¹²⁴

Hebrew Scripture Discipleship Passages

Where in Scripture	Relation to Discipleship	Scripture Passage
Exodus 3	Moses' call by God	Now, go! I am sending you to Pharaoh to bring my people, the Israelites, out of Egypt. But Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt? God answered: I will be with you; and this will be your sign that I have sent you. When you have brought the people out of Egypt, you will serve God at this mountain.
Exodus 21:5-6	Call of Discipleship	"If, however, the slave declares, 'I am devoted to my master . . . ' his master shall bring him to God. . . thus keeping him as his slave forever." Understanding the idea of discipleship as being a slave to God and God's will this passage allows for people to freely choose being a disciple, slave, to God forever.
Deuteronomy 5	Criteria of Discipleship	~Moses summoned all Israel and said to them, Hear, O Israel, the statutes and ordinances which I proclaim in your hearing this day, that you may learn them and take care to observe them. The LORD, our God, made a covenant with us at Horeb; ~Ten Commandments ~Be careful, therefore, to do as the LORD, your God, has commanded you, not turning aside to the right or to the left, but following exactly the way that the LORD, your God, commanded you that you may live and prosper, and may have long life in the land which you are to possess.
Joshua 24:11	Criteria of Discipleship	As for you, take great care to love the LORD, your God.

All Bible passages are taken from the USCCB <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Ken Anderson, *Where to Find It in the Bible?* (Nashville: Thomas Nelson Publishers, 1996), 146 – 147.

PAGE 1 OF 3

Xavier Le'on-Dufour, 2nd ed., *Dictionary of Biblical Theology* (Ijamsville: The Word Among Us Press, 2000), 125 – 126.

Hebrew Scripture Discipleship Passages

Where in Scripture	Relation to Discipleship	Scripture Passage
1Samual 12:22-24	Responsibilities of The Teacher	For the sake of his own great name the LORD will not abandon his people, since the LORD has decided to make you his people. As for me, far be it from me to sin against the LORD by ceasing to pray for you and to teach you the good and right way. But you must fear the LORD and serve him faithfully with all your heart, for you have seen the great things the LORD has done among you.
1Samual 16:7 & 12	Call of Young David Youth Also Called to Discipleship	But the LORD said to Samuel: Do not judge from his appearance or from his lofty stature, because I have rejected him. God does not see as a mortal, who sees the appearance. The LORD looks into the heart. Jesse had the young man brought to them. He was ruddy, a youth with beautiful eyes, and good looking. The LORD said: There—anoint him, for this is the one!
1Kings 19:19-21	Call of Elisha	Elijah set out, and came upon Elisha, son of Shaphat, as he was plowing with twelve yoke of oxen; he was following the twelfth. Elijah went over to him and threw his cloak on him. Elisha left the oxen, ran after Elijah, and said, “Please, let me kiss my father and mother good-bye, and I will follow you.” Elijah answered, “Go back! What have I done to you?” Elisha left him and, taking the yoke of oxen, slaughtered them; he used the plowing equipment for fuel to boil their flesh, and gave it to the people to eat. Then he left and followed Elijah to serve him.
1Chronicles 22:2-13	Directions to Solomon	“Now, my son, the LORD be with you, and may you succeed in building the house of the LORD your God, as he has said you shall. But may the LORD give you prudence and discernment when he gives you command over Israel, so that you keep the law of the LORD, your God. Only then shall you succeed, if you are careful to observe the statutes and ordinances which the LORD commanded Moses for Israel. Be strong and steadfast; do not fear or be dismayed.
		PAGE 2 OF 3

Hebrew Scripture Discipleship Passages

Where in Scripture	Relation to Discipleship	Scripture Passage
Proverbs 4:20-23	Requirements of Discipleship	My son, to my words be attentive, to my sayings incline your ear; Let them not slip from your sight, keep them within your heart; For they are life to those who find them, bringing health to one's whole being. With all vigilance guard your heart, for in it are the sources of life.
Isaiah 50:4-5	God's Help	The Lord GOD has given me a well-trained tongue, that I might know how to answer the weary a word that will waken them. Morning after morning he wakens my ear to hear as disciples do; The Lord GOD opened my ear; I did not refuse, did not turn away.
Jeremiah 29:11-14	God's Promise	For I know well the plans I have in mind for you, plans for your welfare and not for woe, so as to give you a future of hope. When you call, and come and pray to me, I will listen to you. When you look for me, you will find me. Yes, when you seek me with all your heart, I will let you find me and I will change your lot; I will gather you together from all the nations and all the places to which I have banished you and bring you back to the place from which I have exiled you.
Baruch 3:13-14	Requirements	Had you walked in the way of God, you would have dwelt in enduring peace. Learn where prudence is, where strength, where understanding; that you may know also where are length of days, and life, where light of the eyes, and peace.
Joel 2:11	Obey the Lord	The LORD raises his voice at the head of his army; How immense is his host! How numerous those who carry out his command! How great is the day of the LORD! Utterly terrifying! Who can survive it? Yet even now return to me with your whole heart, with fasting, weeping, and mourning. Rend your hearts, not your garments, and return to the LORD, your God, For he is gracious and merciful, slow to anger, abounding in steadfast love, and relenting in punishment.
		PAGE 3 OF 3

New Testament References to “Calling”

Where	Who is Being Called	New Testament Passages
MK 1:16-20	The First Disciples	As he passed by the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea; they were fishermen. Jesus said to them, “Come after me, and I will make you fishers of men.” Then they abandoned their nets and followed him. He walked along a little farther and saw James, the son of Zebedee, and his brother John. They too were in a boat mending their nets. Then he called them. So they left their father Zebedee in the boat along with the hired men and followed him.
MT 4:18-22	The First Disciples	As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. He said to them, “Come after me, and I will make you fishers of men.” At once they left their nets and followed him. He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, and immediately they left their boat and their father and followed him.
JN 1:38-43	The First Disciples	Jesus turned and saw them following him and said to them, “What are you looking for?” They said to him, “Rabbi” (which translated means Teacher), “where are you staying?” He said to them, “Come, and you will see.” They went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon. Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus. He first found his own brother Simon and told him, “We have found the Messiah”* (which is translated Anointed). Then he brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John; you will be called Cephas” (which is translated Peter). The next day he decided to go to Galilee, and he found Philip. And Jesus said to him, “Follow me.”
MK 2:13-17	Levi (Call of Sinners)	Once again, he went out along the sea. All the crowd came to him and he taught them. As he passed by, he saw Levi, son of Alphaeus, sitting at the customs post. He said to him, “Follow me.” And he got up and followed him. While he was at table in his house, many tax collectors and sinners sat with Jesus and his disciples; for there were many who followed him. Some scribes who were Pharisees saw that he was eating with sinners and tax collectors and said to his disciples, “Why does he eat with tax collectors and sinners?” Jesus heard this and said to them [that], “Those who are well do not need a physician, but the sick do. I did not come to call the righteous but sinners.”
MT 16:15-19	Peter	He said to them, “But who do you say that I am?” Simon Peter said in reply, “You are the Messiah, the Son of the living God.” Jesus said to him in reply, “Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.”

New Testament References to “Calling”

Where	Who is Being Called	New Testament Passages
LK 6:12-15	Calling of the Apostles	In those days, he departed to the mountain to pray, and he spent the night in prayer to God. When day came, he called his disciples to himself, and from them he chose Twelve, whom he also named apostles: Simon, whom he named Peter, and his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor.
JN 17:6 - 8	Calling of the Apostles	“I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me.
MT 28:1, 7-10 See also MK 16:1-8 LK 24:9-10	Calling of Women	After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. Then go quickly and tell his disciples, ‘He has been raised from the dead, and he is going before you to Galilee; there you will see him.’ Behold, I have told you.” Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, “Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me.”
MK 16:9-10	Calling of Women	When he had risen, early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. She went and told his companions who were mourning and weeping.
JN 20:16-18	Calling of Women	Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni,” which means Teacher. Jesus said to her, “Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am going to my Father and your Father, to my God and your God.’” Mary of Magdala went and announced to the disciples, “I have seen the Lord,” and what he told her.

All Bible passages are taken from the USCCB <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Ken Anderson, *Where to Find It in the Bible?* (Nashville: Thomas Nelson Publishers, 1996), 146 – 147.

Xavier Le'on-Dufour, 2nd ed., *Dictionary of Biblical Theology* (Ijamsville: The Word Among Us Press, 2000), 126.

What Does the New Testament Say About the “**Personal Commitment**” Need for Discipleship

Mk 8:34	Deny Self, Take up Cross	He [Jesus] summoned the crowd with his disciples and said to them, “Whoever wishes to come after me must deny himself, take up his cross, and follow me.”
MT 10:38		and whoever does not take up his cross and follow after me is not worthy of me.
Lk 9:23		Then he [Jesus] said to all, “If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me.”
Mk 8:35	Deny Self	For whoever wishes to save his life will lose it, but whoever loses his life for my [Jesus] sake and that of the gospel will save it.
Mk 10:21		Jesus, looking at him, loved him and said to him, “You are lacking in one thing. Go, sell what you have, and give to [the] poor and you will have treasure in heaven; then come, follow me.”
Mt 16:25		For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it.
Mt 8:19-20	Deny the World	A scribe approached and said to him, “Teacher, I will follow you wherever you go. “Jesus answered him, “Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head.”
Colossians 3:1-10		If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God. When Christ your life appears, then you too will appear with him in glory. Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry . . . By these you too once conducted yourselves, when you lived in that way. But now you must put them all away: anger, fury, malice, slander, and obscene language out of your mouths. Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge, in the image of its creator.

What Does the New Testament Say About the “**Personal Commitment**” Need for Discipleship

Mt 4:20-22	Leave Old Life to Follow Jesus	At once they left their nets and followed him. He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, and immediately they left their boat and their father and followed him.
MT 10:37, 39		Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me; . . . Whoever finds his life will lose it, and whoever loses his life for my sake will find it.
LK 14:25-26		Great crowds were traveling with him [Jesus], and he turned and addressed them, “If any one comes to me without hating his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple.”
Mt 10:24	Jesus the Model	No disciple is above his teacher, no slave above his master.
JN 8:31		Jesus then said to those Jews who believed in him, If you remain in my word, you will truly be my disciples, . . .
JN 12:26		Whoever serves me [Jesus] must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.
JN 14:15		“If you love me [Jesus], you will keep my commandments.”
JN 15:7, 8		If you remain in me and my words remain in you, ask for whatever you want and it will be done for you By this is my Father glorified, that you bear much fruit and become my disciples.
2 Tim 2:1-4		So you, my child, be strong in the grace that is in Christ Jesus. And what you heard from me through many witnesses entrust to faithful people who will have the ability to teach others as well. Bear your share of hardship along with me like a good soldier of Christ Jesus. To satisfy the one who recruited him, a soldier does not become entangled in the business affairs of life.

What Does the New Testament Say About the “**Personal Commitment**” Need for Discipleship

1 Corinthians 9:24-27	Discipline	Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one. Thus, I do not run aimlessly; I do not fight as if I were shadowboxing. No, I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified.
Colossians 1:9-12	Prayer	Therefore, from the day we heard this, we do not cease praying for you and asking that you may be filled with the knowledge of his will through all spiritual wisdom and understanding to live in a manner worthy of the Lord, so as to be fully pleasing, in every good work bearing fruit and growing in the knowledge of God, strengthened with every power, in accord with his glorious might, for all endurance and patience, with joy giving thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light.
LK 14:23	Love	The master then ordered the servant, ‘Go out to the highways and hedgerows and make people come in that my home may be filled.
JN 13:35		“This is how all will know that you [Jesus] are my disciples, if you have love for one another.”
Colossians 3:1-17	Mercy Love Gratitude	Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free; but Christ is all and in all. Put on then, as God’s chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection. And let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful. Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

What does the New Testament say about One's "Destiny" as a Disciple

MT 10:24-25a	No disciple is above his teacher, no slave above his master. It is enough for the disciple that he become like his teacher, for the slave that he become like his master
MT 16:25	For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it.
MT 19:28	Jesus said to them, "Amen, I say to you that you who have followed me, in the new age, when the Son of Man is seated on his throne of glory, will yourselves sit on twelve thrones, judging the twelve tribes of Israel."
MT 23:8-12	As for you, do not be called 'Rabbi.' You have but one teacher, and you are all brothers. Call no one on earth your father; you have but one Father in heaven. Do not be called 'Master'; you have but one master, the Messiah. The greatest among you must be your servant. Whoever exalts himself will be humbled; but whoever humbles himself will be exalted.
MK 8:34	He summoned the crowd with his disciples and said to them, "Whoever wishes to come after me must deny himself, take up his cross, and follow me."
MK 10:38	Jesus said to them, "You do not know what you are asking. Can you drink the cup that I drink or be baptized with the baptism with which I am baptized?"
LK 14:26-27	"If any one comes to me without hating his father* and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple. Whoever does not carry his own cross and come after me cannot be my disciple."
LK 22:28-30a	It is you who have stood by me [Jesus] in my trials; and I [Jesus] confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom
JN 8:31-32	Jesus then said to those Jews who believed in him, "If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free."
JN 13:35	This is how all will know that you are my disciples, if you have love for one another.
JN 14:12	Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father.
JN 14:13	And whatever you ask in my name, I will do, so that the Father may be glorified in the Son.
JN 14:15	If you love me, you will keep my commandments.
JN 15:8	By this is my Father glorified, that you bear much fruit and become my disciples.
1 Pet 2:21	For to this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps.
Galtian 2:19-20	For through the law I died to the law, that I might live for God. I have been crucified with Christ, yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me.
1Corin11:1	Be imitators of me, as I am of Christ

All Bible passages are taken from the USCCB <http://www.usccb.org/bible/books-of-the-bible/index.cfm>
 Ken Anderson, *Where to Find It in the Bible?* (Nashville: Thomas Nelson Publishers, 1996), 85, 96, 146 – 147.
 Xavier Le'on-Dufour, 2nd ed., *Dictionary of Biblical Theology* (Ijamsville: The Word Among Us Press, 2000), 126.

Erikson Stages of Social Development

Stage	Psychosocial Crisis	Virtue Strength
Infant	<i>Basic Trust versus Mistrust</i> Is the child's world a safe place or is it unpredictable? Does the child believe the caregivers are consistent and reliable?	Hope
Toddler	<i>Autonomy versus Shame and Doubt</i> Is the child allowed to develop his independence? Does the child believe the caregivers are encouraging and supportive as he tries to do tasks by himself?	Will
Kindergarten	<i>Initiative versus Guilt</i> Is the child asking questions, making up games, playing with others, "pushing the limits?" Some guilt is necessary to develop self-control and a conscience. Too much guilt and the child may begin to feel like a nuisance and become a follower, lacking in self-initiative.	Purpose
About Age 6 to Puberty (Approximately age 12)	<i>Industry versus Inferiority</i> Is the child comparing herself to others in the classroom or on the team? At this stage teachers and the child's peer group play an important role in the development of the child's self-esteem. If her initiative is encouraged she will grow in confidence, if not, she may begin to doubt her own abilities.	Competence
Teenager (Approximately ages 12 – 18)	<i>Identity versus Role (Identity) Confusion</i> Is the youth asking, "Who am I?" and "What am I to do with my life?" Allowing the youth to explore personal values, beliefs and goals helps to develop a healthy sense of self and personal identity. Adults that push the youth to conform to their views may hinder the teens development and cause confusion leading to what Erikson has called, "an identity crisis."	Fidelity
Young Adult (Approximately ages 18 - 40)	<i>Intimacy versus Isolation</i> Is the young adult asking, "Who do I want date? Do I want to get married? What do I want to do with my life? This stage the young adult begins to explore longer relationships and being more intimate with others. They look at commitments beyond the birth family. Success at this stage leads to healthy relationships and a sense of safety and care. Struggling at this stage can lead to loneliness, isolation and sometimes depression. This stage has begun to last longer do to young adults staying in school and not settling down until they are older.	Love
Mid-life (Approximately ages 40 – 65)	<i>Generativity versus Stagnation</i> Is the adult asking, "Am I satisfied with my life?" "Am I giving back to the community?" Sometimes known as the mid-life crisis, adults are looking at their family, their productivity at work, how they give back to the next generation and the community to claim their self-worth and identity.	Caring
Old Age (Approximately Age 65 and older)	<i>Ego Integrity versus Despair</i> Is the senior citizen asking, "What did I do with my life?" Have a made a difference in the world?" Reflecting on the past and what he accomplished or failed to accomplish in his life time can lead to a feeling of satisfaction about the past or despair. This leads to how he may handle death; happy and satisfied or bitter and hopeless.	Wisdom

Kohlberg's Stages of Moral Development

Level	Stage	Response	How is Conflict Resolved?
Level 1: Pre-Conventional	Stage 1: Obedience and punishment	How can I avoid punishment?	Conflicts are seen and resolved from the individual perspective.
	Stage 2: Self-interest orientation	What is in it for me?	
Level 2: Conventional	Stage 3: Interpersonal accord and conformity	Am I a good boy/girl? Social norms attitude	Conflicts are seen and resolved from a group or social perspective.
	Stage 4: Authority and social-order maintaining orientation	Am I following the rules? Law and order morality	
Level 3: Post-Conventional	Stage 5: Social contract orientation	Emphasis on the legal point of view but the possibility to change the law exists.	Claims of society are seen as the deciding factor between individual differences to decide what is just and correct.
	Stage 6: Universal ethical principles	Principles are ethical and abstract. "The Golden Rule" Heart of this level is justice and human dignity.	
*Metaphoric Level	Stage 7: Transcendental – Cosmic	Not a pure moral stage but instead it is a stage that links morality with religious principals, a more ontological stage.	Reaction, acts, that go beyond one's duty. These acts cannot be demanded nor are they expected by the recipient. They are acts of grace.

*Handout from Reverend Dr. Matthew Knapp, THEO522 Faith Development, Summer 2013 and Moral Development a Theory and review and Stage 7 (pdfs on computer)

Appendix G

Fowler's Stages of Faith Development

70

Faith Stage	Ages (Approximate)	Response	Transition Factors
Pre-Stage: Undifferentiated	Birth - 2	<ul style="list-style-type: none"> • Have a potential for faith but not the ability to act on it • Experience faith as a connection between themselves and the caregiver. • Loving care from adults help the child to start building an understanding of trust, courage, hope and love 	<ul style="list-style-type: none"> • Thought and language begin • Rituals of play start • Begin to recognize symbols
Stage 1: Intuitive/Projective	2 – 6 or 7	<ul style="list-style-type: none"> • Faith is formed by imitation. • God is thought of in magical terms. • Stage of first self-awareness • Imagination important • Important that they know their heritage – share stories 	<ul style="list-style-type: none"> • Emergence of concrete operational thinking – can distinguish between fact and fiction • Child's growing concern to know how things are, to clarify what is real and what only seems real
Stage 2: Mythic/Literal	6 - 12	<ul style="list-style-type: none"> • Start to clarify the difference between fact and fantasy • Empathy starts to form • Religious authority starts to expand beyond family to others in the community like teachers and friends • Faith is to be experienced – it is the stories told and the rituals practiced - Narrative and story are important • Life is as it appears, reasoning is concrete, they are literal • Later in the stage they begin to have the ability to understand that others might not believe like they believe • Justice and moral understanding are rooted in what is fair – reciprocity is a focus 	<ul style="list-style-type: none"> • A few people remain at this stage through adulthood • The contradictions in stories leads to reflection on meanings • Break down of literalism • Need for a more personal relationship with the unifying power of the ultimate environment

PAGE 1 OF 3

*Class notes from Reverend Dr. Matthew Knapp, THEO522 Faith Development, Summer 2013

Stages of Faith: The Psychology of Human Development and the Quest for Meaning by James W. Fowler

James Fowler's Stages of Faith, Psychology Charts, <http://www.psychologycharts.com/james-fowler-stages-of-faith.html>. 8/3/17 Handout 1:

Stages of Faith Development, <http://www.uua.org/re/tapestry/youth/wholeness/workshop/2/167602.shtml> 8/3/17

Appendix G

Fowler's Stages of Faith Development

Faith Stage	Ages (Approximate)	Response	Transition Factors
Stage 3: Synthetic/Conventional * All about me stage	11 or 12 and can last long into adulthood	<ul style="list-style-type: none"> • Experience of the world goes beyond the family • Many groups demand time: family, school, work, peers, society, media and maybe religion • Faith must provide a basis for identity • Person has an ideology – a cluster of values and beliefs but has not examined them • Can think abstractly • What were once simple stories and rituals can now be a more cohesive narrative about values and morals. Can see layers of meaning to a story or ritual • Authority is placed in individuals or groups that represent one's beliefs, religious authority lies outside of them personally • Increased trust in one's own judgement but only in choosing authority. • Responds faithfully to the expectations and judgements of significant others, conformist stage • Has the ability to see from another's perspective • Claim their faith as their own instead of their families 	<ul style="list-style-type: none"> • Many stay at this stage • Serious contradictions between valued authority sources: changes in policies or practices previously seen as sacred • Encounters with experiences or perspectives that lead to critical reflection - what one believes and how these beliefs are formed and changed
Stage 4: Individuative/Reflective	Usually starts in young adulthood about 18 – 22	<ul style="list-style-type: none"> • Crucial for an individual's faith journey to continue. • One takes personal responsibility for commitments, lifestyle, beliefs and attitudes and does not basis the choices made on the expectations of others. • Begin to question one's own assumptions, faith traditions, and authority structure of their faith • Often become disillusioned with their former faith • Greater maturity gained by rejecting some parts of one's faith and affirming others, leading to a stronger ownership of one's faith journey • Tension in the discerning between self-fulfillment and serving others • Demythologizing stage – ability to critically reflect on self (identity) and world view (ideology) 	<ul style="list-style-type: none"> • Significant number emerge in the mid 30's – 40's • Many adults never achieve • Restlessness with self-images and ideology • Elements from a childish past, images from a deeper self, gnawing sense of flatness • Stories, symbols, myths, rituals form one's own faith or other traditions may insist on breaking in upon the neatness of the previously accepted faith • Recognition that life is more complex

*Class notes from Reverend Dr. Matthew Knapp, THEO522 Faith Development, Summer 2013

Stages of Faith: The Psychology of Human Development and the Quest for Meaning by James W. Fowler

James Fowler's Stages of Faith, Psychology Charts, <http://www.psychologycharts.com/james-fowler-stages-of-faith.html>. 8/3/17 Handout 1:

Stages of Faith Development, <http://www.uua.org/re/tapestry/youth/wholeness/workshop/2/167602.shtml> 8/3/17

Appendix G

Fowler's Stages of Faith Development

Faith Stage	Ages (Approximate)	Response	Transition Factors
Stage 5: Conjunctive	Rare for individuals to reach before mid-life	<ul style="list-style-type: none"> • Begin to realize the limits of logic and begin to realize the paradoxes of life • Begin to see life as a mystery • Often return to sacred stories and symbols but this time without being stuck in a theological box • Strong need for individual self-reflection gives way to the importance of community in faith development • Open to other faith perspectives because there is a realization that other faiths might help inform, enrich and deepen one's own faith. • Can see many sides of an issue simultaneously • Effort to reclaim and rework one's past and being present to one's deeper self • Critical reflection on one's social unconscious – those unconscious elements on one's life from the environment that frame one's thinking • Can see injustice and envision change • Acts out of conflicting loyalties 	<ul style="list-style-type: none"> • The tension and division that occurs for living between the acts of an untransformed world and a transforming vision
Stage 6: Universalizing	Exceedingly rare	<ul style="list-style-type: none"> • Live for the full service of others without real worries or doubts • Principles are ethical and abstract. • The heart of this level is justice and human dignity. "The Golden Rule" • Cherish life but do not hold on to it too tightly • Put their faith into action, challenging the status quo and working to create justice in the world • Leadership initiatives often involve strategies of nonviolent suffering and ultimate respect for being • Can relate to anyone at any stage and from any faith yet at the same time they challenge the individual to grow • Many become martyrs for the visions they incarnate 	<ul style="list-style-type: none"> • Examples: St. Teresa of Calcutta, Gandhi, Martin Luther King, Jr., Thomas Merton, Dag Hammarskjöld, Dietrich Bonhoeffer, Abraham Heschel

*Class notes from Reverend Dr. Matthew Knapp, THEO522 Faith Development, Summer 2013

Stages of Faith: The Psychology of Human Development and the Quest for Meaning by James W. Fowler

James Fowler's Stages of Faith, Psychology Charts, <http://www.psychologycharts.com/james-fowler-stages-of-faith.html>. 8/3/17 Handout 1:

Stages of Faith Development, <http://www.uua.org/re/tapestry/youth/wholeness/workshop/2/167602.shtml> 8/3/17

Catectical Domain	Averages	2013	2014*	2015**	2016**	2017**
Domain 1: Knowledge of Faith	Parish Average (Mine)			54%	69%	57%
	Diocese of Green Bay, WI Parish Avg.		52%	52%	53%	51%
	Diocese of Green Bay, WI School Avg.		70%	73%	72%	72%
	National Average		N/A	58%	58%	69%
	Parish National Average		N/A	62%	62%	54%
	School National Avearge		N/A	58%	58%	69%
Domain 2: Liturgical Life	Parish Average (Mine)			65%	77%	64%
	Diocese of Green Bay, WI Parish Avg.		60%	61%	62%	59%
	Diocese of Green Bay, WI School Avg.		71%	74%	73%	74%
	National Average		N/A	61%	60%	72%
	Parish National Average		N/A	60%	61%	62%
	School National Avearge		N/A	61%	60%	71%
Domain 3: Moral Formation	Parish Average (Mine)			62%	75%	59%
	Diocese of Green Bay, WI Parish Avg.		65%	64%	67%	66%
	Diocese of Green Bay, WI School Avg.		73%	76%	76%	76%
	National Average		N/A	62%	62%	72%
	Parish National Average		N/A	68%	68%	66%
	School National Avearge		N/A	62%	62%	72%
Domain 4: Prayer	Parish Average (Mine)			63%	77%	74%
	Diocese of Green Bay, WI Parish Avg.		70%	70%	71%	69%
	Diocese of Green Bay, WI School Avg.		7900%	81%	80%	81%
	National Average		N/A	70%	70%	77%
	Parish National Average		N/A	78%	78%	71%
	School National Avearge		N/A	70%	70%	77%
Page 1 of 2						

Catectical Domain	Averages	2013	2014*	2015**	2016**	2017**
Domain 5: Communal Life	Parish Average (Mine)			60%	66%	63%
	Diocese of Green Bay, WI Parish Avg.		61%	60%	61%	61%
	Diocese of Green Bay, WI School Avg.		75%	79%	77%	77%
	National Average		N/A	63%	63%	73%
	Parish National Average		N/A	67%	67%	62%
	School National Avearge		N/A	63%	63%	74%
Domain 6: Missionary Spirit	Parish Average (Mine)			66%	72%	68%
	Diocese of Green Bay, WI Parish Avg.		65%	64%	64%	63%
	Diocese of Green Bay, WI School Avg.		73%	76%	74%	75%
	National Average		N/A	63%	63%	72%
	Parish National Average		N/A	68%	68%	64%
	School National Avearge		N/A	63%	63%	73%
* Domains were not yet adjusted at the High School Level.						
** The national statistics are the performance for year 2014-2015.						
Note: The test was revised in 2013. Therefore it is recognized that comparison of date from before 2013 to after 2013 may not be accurate.						
Information acquired from St. Rose St. Mary's Parish/School testing and the Diocese of Green Bay.						
Page 2 of 2						

Catectical Domain	Averages	2013	2014*	2015**	2016**	2017**
Domain 1: Knowledge of Faith	Parish Average (My Parish)		39%	54%	49%	61%
	School Average (My Parish)		76%	77%	49%	64%
	Diocese of Green Bay, WI Parish Avg.		51%	49%	52%	51%
	Diocese of Green Bay, WI School Avg.		78%	77%	77%	74%
	National Average		N/A	71%	71%	71%
	Parish National Average		N/A	55%	55%	55%
	School National Average		N/A	75%	75%	75%
Domain 2: Liturgical Life	Parish Average (My Parish)		53%	50%	54%	69%
	School Average (My Parish)		52%	68%	61%	57%
	Diocese of Green Bay, WI Parish Avg.		55%	54%	56%	55%
	Diocese of Green Bay, WI School Avg.		75%	74%	75%	70%
	National Average		N/A	69%	69%	69%
	Parish National Average		N/A	57%	57%	57%
	School National Average		N/A	72%	72%	72%
Domain 3: Moral Formation	Parish Average (My Parish)		64%	76%	67%	87%
	School Average (My Parish)		79%	77%	67%	74%
	Diocese of Green Bay, WI Parish Avg.		71%	69%	70%	69%
	Diocese of Green Bay, WI School Avg.		83%	84%	84%	82%
	National Average		N/A	81%	81%	81%
	Parish National Average		N/A	71%	71%	71%
	School National Average		N/A	83%	83%	83%
Domain 4: Prayer	Parish Avg (My Parish)		55%	51%	43%	71%
	School Average (My Parish)		38%	64%	68%	71%
	Diocese of Green Bay, WI Parish Avg.		59%	59%	60%	58%
	Diocese of Green Bay, WI School Avg.		76%	77%	78%	73%
	National Average		N/A	73%	73%	73%
	Parish National Average		N/A	61%	61%	61%
	School National Average		N/A	75%	75%	75%
Page 1 of 2						

Catectical Domain	Averages	2013	2014*	2015**	2016**	2017**
Domain 5: Communal Life	Parish Avg (My Parish)		33%	40%	43%	53%
	School Avg (My Parish)		52%	56%	43%	61%
	Diocese of Green Bay, WI Parish Avg.		46%	46%	48%	47%
	Diocese of Green Bay, WI School Avg.		65%	68%	67%	65%
	National Average		N/A	62%	62%	62%
	Parish National Average		N/A	49%	49%	49%
	School National Avearge		N/A	65%	65%	65%
Domain 6: Missionary Spirit	Parish Avg (My Parish)		52%	55%	43%	71%
	School Average (My Parish)		61%	69%	63%	71%
	Diocese of Green Bay, WI Parish Avg.		58%	56%	60%	58%
	Diocese of Green Bay, WI School Avg.		81%	82%	82%	80%
	National Average		N/A	76%	76%	76%
	Parish National Average		N/A	40%	60%	60%
	School National Avearge		N/A	81%	79%	79%
* National statistics will not be available until Fall 2015						
**The national statistics are the performance for year 2014-2015						
Note: The test was revised in 2013. Therefore it is recognized that comparison of date from before 2013 to after 2013 may not be accurate. Information acquired from St. Rose St. Mary's Parish/School testing and the Diocese of Green Bay.						
Page 2 of 2						

Pillar of Faith	Averages	2012*	2013*	2014*	2015	2016 ***	2017**
Part 1: Profession of Faith (Creed)	Group Average (My Parish)	71%	67%	66%	56.4%	71.9%	63.9%
	Diocese of Green Bay, WI Parish Avg.			58%	57%	58%	56.7%
	Diocese of Green Bay, WI School Avg.			74%	78%	75.9%	76.1%
	National Average	74%	74%	74%	71%	62%	71%
	Parish National Average	64%	64%	64%	59%	66%	59%
	School National Average	73%	73%	73%	72%	62%	72%
Part II: The Celebration of the Christian Mystery (Liturgy and Sacraments)	Group Average (My Parish)	63%	63%	65%	64.1%	72.2%	63%
	Diocese of Green Bay, WI Parish Avg.			61%	62%	61.8%	59.9%
	Diocese of Green Bay, WI School Avg.			72%	75%	73.8%	74.2%
	National Average	68%	68%	68%	71%	63%	71%
	Parish National Average	59%	59%	59%	62%	63%	62%
	School National Average	67%	67%	67%	72%	63%	72%
Part III: Life in Christ (Morality)	Group Average (My Parish)	61%	64%	45%	64.70%	74%	60.40%
	Diocese of Green Bay, WI Parish Avg.			65%	64%	65.9%	65.2%
	Diocese of Green Bay, WI School Avg.			73	76%	75.3%	75.8%
	National Average	63%	63%	63%	72%	62%	72%
	Parish National Average	58%	58%	58%	65%	67%	65%
	School National Average	62%	62%	62%	72%	62%	72%
Part IV: Christian Prayer (Prayer)	Group Average (My Parish)	65%	55%	68%	56.40%	64.60%	61.10%
	Diocese of Green Bay, WI Parish Avg.			58%	58%	58.2%	56.8%
	Diocese of Green Bay, WI School Avg.			69%	69.00%	70.20%	70.90%
	National Average	67%	67%	67%	67%	60%	67%
	Parish National Average	59%	59%	59%	59%	73%	59%
	School National Average	66%	66%	66%	68%	59%	68%

*The national statistic is the average performance between the school years of 2001-02 and 2002-03.

**The national statistics are the performance for year 2014-2015.

***The Testing results states that these statistics are to be the same as 2014-2015 but on both the Diocean and personal parish documents the 2016 and 2017 numbers do not match. The numbers taken are done in accordance with the document from the Green Bay Diocese.

Note: The test was revised in 2013. Therefore it is recognized that comparison of date from before 2013 to after 2013 may not be accurate. Information acquired from St. Rose St. Mary's Parish/School testing and the Diocese of Green Bay.

Pillar of Faith	Averages	2012*	2013*	2014	2015	2016 **	2017**
Part 1: Profession of Faith (Creed)	My Parish Formation Program Avg	56%	56%	38%	47.6%	48.6%	58.5%
	My Parish School Average			70%	71.0%		63.1%
	Diocese of Green Bay, WI Parish Avg.			48%	47%	49.6%	49.5%
	Diocese of Green Bay, WI School Avg.			74%	74%	74%	71.10%
	National Average	68%	68%	N/A	69%	69%	69%
	Parish National Average	55%	55%	N/A	52%	52%	52%
	School National Average	70%	70%	N/A	72%	72%	72%
Part II: The Celebration of the Christian Mystery (Liturgy and Sacraments)	My Parish Formation Program Avg	56%	55%	52%	52.2%	48.9%	66.7%
	My Parish School Average			56%	65.6%		61.1%
	Diocese of Green Bay, WI Parish Avg.			55%	53%	54.9%	54.2%
	Diocese of Green Bay, WI School Avg.			75%	75%	76.2%	70.90%
	National Average	68%	68%	N/A	69%	69%	69%
	Parish National Average	55%	55%	N/A	56%	56%	56%
	School National Average	70%	70%	N/A	72%	72%	72%
Part III: Life in Christ (Morality)	My Parish Formation Program Avg	64%	49%	57%	70%	59%	80.7%
	My Parish School Average			73%	74%		71.2%
	Diocese of Green Bay, WI Parish Avg.			67%	65%	66.7%	65.8%
	Diocese of Green Bay, WI School Avg.			82%	83%	82.6%	80.9%
	National Average	75%	75%	N/A	79%	79%	79%
	Parish National Average	66%	66%	N/A	68%	68%	68%
	School National Average	77%	77%	N/A	81%	81%	81%
Part IV: Christian Prayer (Prayer)	My Parish Formation Program Avg	67%	56%	55%	51.4%	42.9%	71.4%
	My Parish School Average			38%	62.9%		71.4%
	Diocese of Green Bay, WI Parish Avg.			59%	59%	59.7%	58.3%
	Diocese of Green Bay, WI School Avg.			76%	77%	77.5%	73.4%
	National Average	78%	78%	N/A	73%	73%	73%
	Parish National Average	67%	67%	N/A	61%	61%	61%
	School National Average	80%	80%	N/A	75%	75%	75%

*The national statistic is the average performance between the school years of 2001-02 and 2002-03.

** The national statistics are the performance for year 2014-2015.

Note: The test was revised in 2013. Therefore it is recognized that comparison of data from before 2013 to after 2013 may not be accurate. Information acquired from St. Rose St. Mary's Parish/School testing and the Diocese of Green Bay.

Testing Statement	Percentage of Preferred Responses 2012	Percentage of Preferred Responses 2013	Percentage of Preferred Responses 2014	Percentage of Preferred Responses 2015	Percentage of Preferred Responses 2016	Percentage of Preferred Responses 2017
<i>CATEGORY: RELATIONSHIP WITH JESUS</i>						
I believe that Jesus rose from the dead to bring salvation to me and the whole world.	92%	100%	100%	92%	100%	92%
Jesus' relationship with me really helps me.	75%	67%	72%			
I have a personal relationship with Jesus.				100%	100%	83%
I would like to learn how to get closer to God.	83%	100%	100%	100%	100%	92%
I believe that Jesus cured the blind and raised the dead.	91%	66%	100%			
I believe in the Real Presence of Christ in the Eucharist.				100%	100%	67%
I feel Jesus really understands me.	92%	67%	86%			
I like my parish (church).				77%	100%	83%
<i>CATEGORY: IMAGES OF GOD</i>						
When I pray, God really does listen to me.	92%	100%	72%	92%	100%	67%
Even when I sin, God still loves me.	91%	100%	100%	100%	100%	92%
I think of God as a strict judge	75%	83%	71%			
I think of God as a loving father.				92%	100%	83%
One way that God speaks to me is through the bible.	67%	100%	57%			
I read the bible.				38%	38%	17%

Testing Statement	Percentage of Preferred Responses 2012	Percentage of Preferred Responses 2013	Percentage of Preferred Responses 2014	Percentage of Preferred Responses 2015	Percentage of Preferred Responses 2016	Percentage of Preferred Responses 2017
<i>CATEGORY: CATHOLIC IDENTITY</i>						
I believe that Jesus is the Son of God.				100%	100%	100%
I believe the Bible is the inspired word of God..				100%	100%	100%
Being a Catholic is important to me.	91%	66%	100%	100%	88%	83%
The Catholic faith affects my everyday life.				92%	88%	83%
My faith helps me understand what God's call is for me in this world.				100%	100%	75%
I have learned enough about the Catholic faith to explain it to others.				92%	88%	67%
Praying the Rosary is important to me.	33%	17%	57%			
I pray.				92%	100%	83%
Which statement best describess how regularly you attend Saturday evening/Sunday Mass?	67%	67%	100%	85%	88%	92%
<i>CATEGORY: MORALITY</i>						
I have thought about becoming a sister, brother, or priest.	16%	17%	0%			
I have thought about my vocation in life.				77%	88%	67%
It is important for me to share my gifts to help others.				100%	100%	92%
It is alright to copy someone else's homework and call it my own.	59%	67%	71%	77%	100%	100%
I take time to think about whether my actions are right or wrong.	58%	83%	71%	77%	75%	83%

Testing Statement	Percentage of Preferred Responses 2012	Percentage of Preferred Responses 2013	Percentage of Preferred Responses 2014	Percentage of Preferred Responses 2015	Percentage of Preferred Responses 2016	Percentage of Preferred Responses 2017
<i>CATEGORY: MORALITY (Continued)</i>						
I am responsible for helping to make the world a better place.	83%	50%	57%	100%	88%	100%
It is all right for people my age to drink alcohol at a party with friends.	25%	83%	86%	54%	88%	100%
It is all right to try drugs for fun.	50%	83%	86%	100%	100%	100%
It is all right for a couple to live together before getting married.	8%	0%	14%	0%	88%	17%
It is important to me to wait until marriage before having sex.	17%	66%	72%	38%	100%	67%
I think abortion is wrong under any condition.	41%	33%	58%			
I think euthanasia is wrong under any condition.				46%	88%	58%
People in my parish care about helping others.	84%	100%	85%	77%	100%	92%
I value the cultural, racial, and ethnic diversity in the global Catholic Church.				100%	100%	83%
I participate in the Sacrament of Penance and Reconciliation (going to confession).	75%	83%	86%	69%	88%	67%
My friends and I talk about moral issues.	59%	67%	57%	46%	75%	67%
In the past year, I have performed acts of service (ex. Helping at a soup kitchen.)				85%	100%	83%
In the past year, I have participated in acts of justice (for example, attending a social justice rally).				46%	38%	25%

Testing Statement	Percentage of Preferred Responses 2012	Percentage of Preferred Responses 2013	Percentage of Preferred Responses 2014	Percentage of Preferred Responses 2015	Percentage of Preferred Responses 2016	Percentage of Preferred Responses 2017
<i>CATEGORY: RELATIONSHIP WITH OTHERS</i>						
If I thought someone I am close to was becoming addicted to drugs or having a problem with alcohol, I would talk to an adult I trust.	67%	66%	86%	85%	100%	75%
I care about the people here.				100%	100%	92%
I talk with others about my faith.	33%	50%	57%	69%	100%	83%
My family gathers together for meals.	75%	83%	100%	85%	75%	75%
My family prays together at home.	25%	50%	71%	46%	75%	25%
I talk about serious issues with one or both of my parents/guardians.	50%	50%	71%	62%	75%	58%
<i>CATEGORY: PERCEPTIONS ABOUT YOUR SCHOOL/PARISH PROGRAM</i>						
I belong to an excellent parish.	59%	84%	100%			
I belong to a teen-friendly parish.				69%	100%	83%
The pastor really cares about me.				77%	100%	83%
Students here really care about one another.	75%	67%	85%	46%	100%	92%
Some of my religion teachers have been a positive influence on how I think and live.	58%	67%	100%			
My school/parish religion program helps me grow in my Catholic faith.				85%	88%	92%
Our religion program encourages us to do volunteer work.	83%	84%	100%			
I am glad to be in this school/parish religion program.	50%	67%	100%			
I participate in youth activities at my parish.				62%	100%	75%

Testing Statement	Percentage of Prefered Responses 2012	Percentage of Prefered Responses 2013	Percentage of Prefered Responses 2014	Percentage of Prefered Responses 2015	Percentage of Prefered Responses 2016	Percentage of Prefered Responses 2017
<i>CATEGORY: RELATIONSHIP WITH JESUS</i>						
I believe that Jesus rose from the dead to bring salvation to me and the whole world.	92%	93%	93%	100%	90%	100%
Jesus' relationship with me really helps me.	92%	79%				
I have a personal relationship with Jesus.			93%	100%	80%	87%
I believe that Jesus cured the blind and raised the dead.	77%	93%				
I think of God as a loving father.			93%	100%	80%	93%
I feel Jesus really understands me.	77%	93%				
One way that God speaks to me is through the bible.	85%	69%				
I read the bible.			52%	12%	30%	26%
<i>CATEGORY: IMAGES OF GOD</i>						
When I pray, God really does listen to me.	85%	85.5%	92.5%	100%	90%	79.5%
Even When I sin, God still loves me.	84%	93%	85.5%	100%	90%	100%
I think of God as a strict judge.	77%	63%				
I pray.			76%	75%	70%	72.5%

Testing Statement	Percentage of Prefered Responses 2012	Percentage of Prefered Responses 2013	Percentage of Prefered Responses 2014	Percentage of Prefered Responses 2015	Percentage of Prefered Responses 2016	Percentage of Prefered Responses 2017
<i>CATEGORY: CATHOLIC IDENTITY</i>						
I believe that Jesus is the Son of God.			100%	100%	100%	100%
Being a Catholic is important to me.	84%	78.5%	93%	100%	80%	87%
Praying the Rosary is important to me.	46%	54%				
The Catholic faith affects my everyday life.			55%	100%	60%	87%
I have thoughts about becoming a sister, brother, or priest	15%	17%	23.5%	0%	40%	27%
I take time to think about whether my actions are right or wrong.	69%	85.5%	85.5%	62%	90%	75%
I have learned enough about the Catholic faith to explain it to others.			69%	88%	80%	85.5%
I participate in the Sacrament of Penance and Reconciliation (going to confession).	69%	71.5%	71.5%	50%	40%	64.5%
Which statement best describess how regularly you attend Saturday evening/Sunday Mass?	69%	86%	75.5%	50%	40%	65.5%
<i>CATEGORY: MORALITY</i>						
My faith helps me understand what God's call is for me in this world.			85.5%	100%	80%	73%
I am willing to confront friends who are doing something wrong.			78.5%	88%	100%	94%
I am responsible for helping to make the world a better place.	62%	73%	75.5%	75%	100%	81%

Testing Statement	Percentage of Prefered Responses 2012	Percentage of Prefered Responses 2013	Percentage of Prefered Responses 2014	Percentage of Prefered Responses 2015	Percentage of Prefered Responses 2016	Percentage of Prefered Responses 2017
<i>CATEGORY: MORALITY (continued)</i>						
It is alright to copy someone else's homework and call it my own.	77%	71.5%	100%	88%	100%	94%
It is alright for people my age to drink alcohol at a party with friends.	77%	68.5%	100%	100%	100%	94%
It is all right to try drugs for fun.	84%	71.5%	100%	100%	100%	100%
It is all right for a couple to live together before getting married.	15%	64.5%	33%	25%	10%	13%
It is important to me to wait until marriage before having sex.	39%	71.5%	71.5%	62%	90%	74%
I think abortion is wrong under any condition.	54%	64.5%				
I think euthanasia is wrong under any condition.			36%	62%	90%	79%
I value the cultural, racial, and ethnic diversity in the global Catholic Church.			93%	88%	100%	100%
In the past year, I have performed acts of service (ex. Helping at a soup kitchen.)			78.5%	62%	80%	79%
In the past year, I have participated in acts of justice (for example, attending a social justice rally).			64%	12%	20%	12%
I care about the people here.			100%	100%	100%	100%
If I thought someone I am close to was becoming addicted to drugs or having a problem with alcohol, I would talk to an adult I trust.	77%	61.5%	100%	100%	70%	74%
I talk with others about my faith.	46%	68.5%	83.5%	62%	70%	80%
I belong to a youth-friendly parish.			93%	100%	100%	88%

Testing Statement	Percentage of Preferred Responses 2012	Percentage of Preferred Responses 2013	Percentage of Preferred Responses 2014	Percentage of Preferred Responses 2015	Percentage of Preferred Responses 2016	Percentage of Preferred Responses 2017
<i>CATEGORY: RELATIONSHIP WITH OTHERS</i>						
The pastor really cares about me.			100%	100%	80%	93%
My friends and I talk about whether actions are right or wrong.	100%	78.5%	78.5%	75%	70%	61%
My family gathers together for meals.	77%	93%	93%	100%	100%	93%
My family prays together at home.	61%	78.5%	54.5%	75%	70%	47%
I talk about serious issues with one or both of my parents/guardians.	54%	68.5%	61.5%	75%	60%	67%
<i>CATEGORY: PERCEPTIONS ABOUT YOUR SCHOOL/PARISH PROGRAM</i>						
I like my parish (church).	69%	86%	100%	100%	80%	93%
I belong to a youth-friendly parish.			93%	100%	100%	88%
Students here really care about one another.	53%	71.5%	86%	62%	100%	67%
People in my parish (church) care about helping others.	92%	93%	86%	75%	90%	100%
Our religion program encourages us to do volunteer work.	70%	85.5%				
Some of my religion teachers have been a positive influence on how I think and live.	61%	68.5%				
My school/parish religion program helps me grow in my Catholic faith.			92.5%	88%	80%	80%
I am glad to be in this school/parish religion program.	77%	71.5%				
I participate in youth activities at my parish.			62.5%	62%	50%	66%

Appendix I

Discipleship Program Evaluation Tool

This tool is designed to help you evaluate how well your program promotes intentional discipleship. Rate your response to each comment with 1 being the lowest and 4 being the highest. The columns to the right of the rating allow you to recognize what you are doing well and then look at ideas for how to improve. Every program has room for improvement. A perfect program does not exist.

	How well is your program doing?	How would teens rate your program?	Positives of what you are doing	Areas of improvement
Your high school faith formation program is based on the classroom model.	1 2 3 4	1 2 3 4		
Your program/parish has preconceived expectations of the youth. Examples: Confirmation Junior Year, Grade level catechesis.	1 2 3 4	1 2 3 4		
There is an expectation that the faith formation program is the primary educator of the Catholic faith.	1 2 3 4	1 2 3 4		
Make A Friend				
You accept and meet each student where they are at cognitively, socially, morally, faithfully.	1 2 3 4	1 2 3 4		
Your program emphasizes developing relationships with each youth	1 2 3 4	1 2 3 4		
You or your catechists know each youth by name.	1 2 3 4	1 2 3 4		
You or your catechists know some activities and interest of each teen	1 2 3 4	1 2 3 4		
Catechists are open to engaging youth in conversation about their dreams and struggles	1 2 3 4	1 2 3 4		

Appendix I

Be A Friend - Koinonia										
A mentor program exists to encourage youth to journey with someone outside the immediate family.	1	2	3	4	1	2	3	4		
Parents are involved in the formation process and given tools to help with their youth.	1	2	3	4	1	2	3	4		
Youth are an active part of the faith community.	1	2	3	4	1	2	3	4		
The faith community is an active part of the formation of the teens.	1	2	3	4	1	2	3	4		
A peer support group exists for the teens.	1	2	3	4	1	2	3	4		
Youth feel welcomed and not judged.	1	2	3	4	1	2	3	4		
Bring Your Friend to Christ – Kerygma and Worship										
Moralistic Therapeutic Deism is connected to some youth.	1	2	3	4	1	2	3	4		
Moralistic Therapeutic Deism is connected to some catechists.	1	2	3	4	1	2	3	4		
Your program is “head,” mostly knowledge.	1	2	3	4	1	2	3	4		
Your program is “heart,” mostly love and service.	1	2	3	4	1	2	3	4		
The kerygma is a part of every event.	1	2	3	4	1	2	3	4		
The kerygma is central to each class.	1	2	3	4	1	2	3	4		
Rituals are a vital part of your program.	1	2	3	4	1	2	3	4		
Youth take active rolls in the Liturgy.	1	2	3	4	1	2	3	4		
Youth feel welcomed at Mass and parish events.	1	2	3	4	1	2	3	4		

Appendix I

Bring Your Friend to Christ – Kerygma and Worship (continued)										
Families are the primary educators of their teen in the kerygma and models of worship.	1	2	3	4	1	2	3	4		
4th Day - Diakonia										
Youth serve within the parish community.	1	2	3	4	1	2	3	4		
Youth have positions of leadership on the parish council and other boards.	1	2	3	4	1	2	3	4		
Your parish helps youth connect head knowledge to service.	1	2	3	4	1	2	3	4		
Youth serve within the wider community.	1	2	3	4	1	2	3	4		
Youth are offered service opportunities with the wider Church.	1	2	3	4	1	2	3	4		
Your program helps youth make the connection between God's love and service.	1	2	3	4	1	2	3	4		
Your program promotes service as a way of life to be lived daily in all things.	1	2	3	4	1	2	3	4		

List the top three things your current formation program is doing well.

List the top three things you would like to improve. With each item brainstorm and list ideas on how to implement it in your formation program.

Notes

1. Vatican II, *Gaudium et Spes*, “*Pastoral Constitution on The Church in the Modern World*,” 1965, no.4. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html.
2. Sister Marie Kolbe Zamora, Evangelization/Discipleship Seminar, July 31, 2017, Silver Lake College, Manitowoc, WI “*Setting the Context: Where Are we in the Life of the Church*,” quoted Archbishop Gomez from Los Angeles.
3. Matthew 28:19 <http://www.usccb.org/bible/matthew/28>, The New American Bible, Revised Edition (NABRE) , see also: Mark 16:15; Luke 24: 47-49a; John 20:21-22.
4. Sister Marie Koley Zamora, Evangelization/Discipleship Seminar stated the statistics received from Julianne Stanz. Julianne Stanz stated in an email correspondence on August 3, 2017:
 “In relation to the statistics- they are reported from the Diocese to the Official Catholic Directory and sent to the Vatican. The statistics are cross referenced with the national data by CARA- The Center for Applied Research in the Apostolate. Maria Schuette in the Education Department did the work on those. . .”
5. John L Bell, *The Summons*, 1987.
6. Intention. 2017 Merriam-Webster, Incorporated, accessed May 17, 2017, <https://www.merriam-webster.com/dictionary/intention>.
7. Intentions. Dictionary.com. *Dictionary.com Unabridged*. Random House, Inc., accessed May 17, 2017, <http://www.dictionary.com/browse/intentions>.
7. Sherry A. Weddell, *Forming Intentional Disciples: The Path to Knowing and Following Jesus* (Huntington: Our Sunday Visitor Publishing Division, 2012), 64-47.
9. John 21:15-19 (NABRE).
9. Father James Mallon, *Divine Renovation: Bring your parish from maintenance to mission* (New London: Twenty-Third Publications, 2014), 270.
10. Ibid., 20. Which adds:
 The word in Greek for “disciple” is *mathetes*, which, in turn, comes from the verb *manthanein*, meaning “to learn” ...To be a disciple is to be a learner. . . The English term “disciple comes from the Latin *discipulus* and provides the connotation that this learning process is not haphazard, but intentional and disciplined. To become a disciple is to commit to such a process of growth.
11. *Gospel Parallels*, Matt 4:19, 8:19-22, Mark 1:17 and Luke 9:57-62. Where Jesus calls the first disciples.... drop all worldly things and follow me.
12. Xavier Le'on-Dufour, ed., *Dictionary of Biblical Theology*, 2nd ed. (Ijamsville: The WORD Among Us, 2000), 125.
14. God’s Call to Moses (Exodus 2:11 – 3:22), accessed November 13, 2017, <https://www.theologyofwork.org/old-testament/exodus-and-work/israel-in-egypt-exodus-111316/gods-call-to-moses-exodus-211-322>.
15. Exodus 3:4 (NABRE)

16. Joshua 22:1-5 (NABRE)

At that time Joshua summoned . . . and said to them: You have observed all that Moses, the servant of the LORD, commanded you, and have listened to my voice in everything I commanded you. For many years now, even until today, you have not abandoned your allies, but have taken care to observe the commands of the LORD, your God. Now that the LORD, your God, has settled your allies as he promised them, you may return to your tents, to your own land, which Moses, the servant of the LORD, gave you, across the Jordan. But be very careful to observe the commandment and the law which Moses, the servant of the LORD, commanded you: love the LORD, your God, follow him in all his ways, keep his commandments, hold fast to him, and serve him with your whole heart and your whole self.”

17. 1Kings 17 – 19 (NABRE).

18. Léon-Dufour, ed., *Dictionary of Biblical Theology*, 125.

19. John L. McKenzie, S.J., *Dictionary of the Bible* (New York: MacMillan Publishing Co., Inc., 1965), 199.

20. Léon-Dufour, ed., *Dictionary of Biblical Theology*, 125.

21. Ibid., 126.

22. Ibid., 126. John 6:39, 10:29, 17:6-12, 18:9.

23. Ibid., 126.

24. Art Work, *Cross In – Destiny*.

25. destiny. Dictionary.com, *Online Etymology Dictionary*. Douglas Harper, Historian, accessed: July 5, 2017, <http://www.dictionary.com/browse/destiny>.

26. Léon-Dufour, ed., *Dictionary of Biblical Theology*, 126. See appendix D for detailed passages.

27. Luke 1:38 (NABRE).

28. Luke 1: 26 – 38 (NABRE).

29. John 21: 1 – 19 (NABRE).

30. Deacon Lincoln Wood, staff reflection, February 28, 2017, adapted from: Thomas H. Morris, *The RCIA: Transforming the Church – A Resource for Pastoral Implementation*, 2nd ed. (Mahwah, NJ: Paulist Press, 1997) 9.

31. Thomas H. Groome, *Christian Religious Education: Sharing Our Story and Vision*. (San Francisco: Jossey-Bass Publishers, 1980), 239.

Jean Piaget (1896 – 1980) is a genetic epistemologist, born in Neuchâtel, Switzerland. He is widely recognized for his research on cognitive development. Piaget’s theory was first published in 1952 and continues to be built upon and debated.

32. Ibid.

33. Usha Goswami, ed., *Blackwell Handbook of Childhood Cognitive Development*. (Malden: Blackwell Publishing Ltd., 2002), 516.

34. Rev. Dr. Matthew R. Knapp, Handout from Faith Development Masters in Theology Class, St. Norbert College, Summer 2013. Dr. Knapp cited Huitt, W., & Hummel, J. (2003). “Piaget’s Theory of Cognitive Development,” *Educational Psychology Interactive*, Valdosta, GA: Valdosta State University.

35. Deanna Kuhn, "Do Cognitive Changes Accompany Developments in the Adolescent Brain?" *Perspectives on Psychological Science* 1, no. 1 (2006): 60, <https://doi.org/10.1111/j.1745-6924.2006.t01-2-.x>.

36. Ibid., 64.

37. Ibid.

38. Groome, *Christian Religious Education*, 107.

39. Erik Erikson, Erikson Institute, <https://www.erikson.edu/about/history/erik-erikson/>.

Erik Homburger Erickson (1902 – 1994) is a German-born American developmental psychologist and psychoanalyst. Inspired by Sigmund Freud's theory on the shaping of personality through the instinctive developments of one's personality (id), Erikson emphasized the development of one's identity (ego).

40. Donald Capps, "Erikson's Schedule of Human Strengths and the Childhood Origins of the Resourceful Self," *Pastoral Psychology* 61, no. 3 (2012): 273, doi:10.1007/s11089-011-0400-5.

41. Groome, *Christian Religious Education*, 67.

42. "Lawrence Kohlberg (1927 – 1987)," GoodTherapy.org, last modified July 6, 2015, <http://www.goodtherapy.org/famous-psychologists/lawrence-kohlberg.html>.

43. Ibid.

44. Anne Garvey, Ph.D., "Some Thoughts on Kohlberg's 'Stage 7,'" Institute of Technology, Carlow, Ireland, http://glasnost.itcarlow.ie/~garveya/Stage_7.pdf, quotes St. Augustine who was quoted by Lawrence Kohlberg in "From Is to Ought", 1981, 183.

45. Anne Garvey, Ph.D., "Some Thoughts on Kohlberg's 'Stage 7,'" Institute of Technology, Carlow, Ireland, http://glasnost.itcarlow.ie/~garveya/Stage_7.pdf: 7.

46. Scot McKnight, "The Gospel for iGens." quoted in Weddell, *Forming Intentional Disciples*, 176.

47. Ibid., 215.

48. Terrence W. Tilley, *Faith, What It Is and What It Isn't* (Maryknoll: Orbis Books, 2010), 3.

49. Ibid., 26 - 56.

50. Frederick L. Downing, "Toward the Second Naivete: Fowler's Stages of Faith." *Perspectives in Religious Studies* 12, no. 1 (1985): 40-41. *ATLA Religion Database with ATLASerials*, EBSCOhost.

51. Rev. Dr. Matthew R. Knapp, Handout from Faith Development MTS class, Summer 2013, "Fowler's Conclusions about Faith"

52. Catechism of the Catholic Church, http://www.vatican.va/archive/ENG0015/___P8.HTM, no. 26.

53. John McDargh, "Faith Development Theory and the Postmodern Problem of Foundations," *International Journal for The Psychology of Religion* 11, no. 3 (2001): 188, ISSN: 1050-8619 *Academic Search Complete*, EBSCOhost.

James Fowler's doctoral research was based on the last lectures of his professor, theologian H. Richard Niebuhr. In these lectures Niebuhr proposed that there was a vast amount of knowledge to be gained on the foundations of human faith from Erik Erikson's recently published book, *Childhood and Society*. Fowler followed through on Niebuhr's challenge and in combining Erikson's ego psychology and cognitive-development structures of Lawrence Kohlberg, Jean Piaget, Robert Selmen and others.

-
54. Groome, *Christian Religious Education*, 69.
55. Ibid.
56. United States Conference of Catholic Bishops, *United States Catholic Catechism for Adults* (Washington D.C.: United States Conference of Catholic Bishops, 2006), 16.
57. *United States Catholic Catechism for Adults*, 41.
58. Pope Francis, *Evangelii Gaudium: The Joy of the Gospel*, (Vatican City: Libreria Editrice Vaticana, 2013), 33.
59. Pope John Paul II, *Evangelium Vitae*, 1995, quoted in Mary Gerhart & Fabian E. Udoh, ed., *The Christianity Reader* (Chicago: The University of Chicago Press, 2007), 787.
60. *United States Catholic Catechism for Adults*, 525.
61. Cardinal Donald Wuerl, *New Evangelization: Passing on the Catholic Faith Today* (Huntington: Our Sunday Visitor Publishing Division, 2013), 25 – 30.
- “Our modern, globalized culture has radically changed the way the Gospel message is interpreted and understood. Secularism – the total lack of religion and belief – is rapidly enveloping our society and Western culture, leading to generations of people who do not know the foundations of the faith.”
62. James L. Heft, S.M., “From *Introduction: Youth and the Continuity of Religious Tradition*,” in *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims*, ed. James L. Heft S.M. (New York: Fordham University Press, 2006), 17.
63. *United States Catholic Catechism for Adults*, 16.
64. Ibid., 10 – 11.
65. Karen-Marie Yust, “From *God Is Not Your Divine Butler and Therapist! Countering ‘Moralistic Therapeutic Deism’ By Teaching Children the Art of Theological Reflection*,” in *Children’s Voices: Children’s Perspectives in Ethics, theology and Religious Education*, ed. Annemie Dillen and Didier Pollefeyt (Leuven: Uitgeverij Peeters, 2010), 52.
- “The Frontline documentary television episode, *The Merchants of Cool* (first aired 27 February 2001), reported that young Americans are exposed to 3,000 discreet advertisements each day, sixty-five percent have televisions in their bedrooms, and over eighty percent spend time on the internet, where pop-up ads and product tie-ins underwrite many young people’s favorite websites. (B. Goodman – R. Dretzin, prod., *The Merchants of Cool*, Boston, MS, WGBH Education Foundation, DVD). Through their constant exposure to marketing messages, children learn that they can take care of most of their needs through the purchase of goods and services, and thus they have little sense of the role God might play in daily life beyond affirming their needs and supporting the acquisition of that which makes them happy.”
66. Christian Smith, “From *On Moralistic Therapeutic Deism’ as US Teenagers’ Actual, Tacit, De Facto Religious Faith*,” in *Religion and Youth*, eds. Sylvia Collins-Mayo and Pink Dandelion (Burlington: Ashgate Publishing Company, 2010), 1, 9-11.
67. Pope Francis, *Evangelii Gaudium*, no. 70.
- “There is also a certain exodus toward other faith communities. The causes of this breakdown include: a lack of opportunity for dialogue in families, the influence of the communications media, a relativistic subjectivism, unbridled consumerism which feeds the market, lack of pastoral care among the poor, the failure of our institutions to be welcoming, and our difficulty in restoring a mystical adherence to the faith in a pluralistic religious landscape.”

68. Christian Smith, "From *Is Moralistic Therapeutic Deism the New Religion of American Youth?* Implications for the Challenge of Religious Socialization and Reproduction," in *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims*, ed. James L. Heft, S.M. (New York: Fordham University Press, 2006), 56.

69. Ibid.

70. Ibid., 56-57.

An example of internal secularization, "Millions of religious Americans thus still tell survey researchers they believe in God and attend religious services but, . . . the internal character of their religious beliefs and practices in the United States have been dramatically transformed by faith-corrosive forces. Viewed sociologically from the outside, all may look well. But understood with more nuance internally, especially in relation to the historical norms of religious traditions themselves, . . . much that is important has been lost."

71. Ibid., 56.

This research was conducted from 2001 to 2005, encompassing 3,370 United States teenagers in phone interviews and two hundred and sixty-seven teens, representing forty-five states, in personal, in-depth interviews.

72. Smith, "On Moralistic Therapeutic Deism' as US Teenagers' Actual, Tacit, De Facto Religious Faith," in *Religion and Youth*, 41-46.

73. Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Live of American Teenagers* (New York: Oxford University Press, 2005), 162-163. Information was also gathered from: Christian Smith's articles noted above in footnote no. 58, *Passing on faith*, 267 and footnote no. 61, *Religion and Youth*, 41. Additional information was collected from Karen-Marie Yust's, article noted in footnote no. 56, in *Children's Voices*: 49.

74. Smith, "On Moralistic Therapeutic Deism' as US Teenagers' Actual, Tacit, De Facto Religious Faith," in *Religion and Youth*, 43.

75. Smith, *Is Moralistic Therapeutic Deism the New Religion of American Youth?* in *Passing on the Faith*, 56. "I have recurrently found myself wrestling with – sometimes almost haunted by – a short passage from Thomas Luckmann's secularization-theory book, *The Invisible Religion*, published in English in 1967. 'Traditional church religion,' Luckmann writes, 'was pushed to the periphery of 'modern' life in Europe, while [in contrast] it became more 'modern' in America by undergoing a process of internal secularization. . . . Whereas religious ideas originally played an important part in the shaping of the American Dream, today the secular ideas of the American Dream pervade church religion.' Luckmann thus argues that religion thrives organizationally in the United States, but precisely as a result and at the cost of becoming internally secularized. Millions of religious Americans thus still tell survey researchers that they believe in God and attend religious services but, Luckmann suggests, at the same time the internal character of their religious beliefs and practices in the United States have been dramatically transformed by faith-corrosive forces. Viewed sociologically from the outside, all may look well. But understood with more nuance internally, especially in relation to the historical norms of religious traditions themselves, Luckmann suggests, much that is important has been lost."

76. Ibid., 73.

77. Pope Francis, *Evangelii Gaudium*, no. 172.

"One who accompanies others has to realize that each person's situation before God and their life in grace are mysteries which no one can fully know. . . ."

78. Joyce Rupp, *Open the Door: A Journey to The True Self* (Notre Dame: Sorin Books, 2008), 98-99.

79. Matthew 28:19-20 (NABRE), see also: Mark 16:15; Luke 24: 47-49a; John 20:21-22

80. Vatican II, Lumen Gentium, “*Dogmatic Constitution on the Church*,” November 21, 1964, no. 31. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html.

“The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way **made sharers in the priestly, prophetic, and kingly functions of Christ**; and they carry out for their own part the mission of the whole Christian people in the Church and in the world.”

81. *Gaudium et Spes*, no. 4.

“... the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often-dramatic characteristics.

82. Smith, *Is Moralistic Therapeutic Deism the New Religion of American Youth?* in *Passing on the Faith*, 62.

83. Smith and Denton, *Soul Searching*, 171.

84. Weddell, *Forming Intentional Disciple*, 67-70.

85. John 14:5-6 (NABRE).

86. National Cursillo Movement, USA, copyright 2016, <https://www.natl-cursillo.org/second-slide-test/>.

87. Oxford University Press, copyright 2018, <https://en.oxforddictionaries.com/definition/caritas>
Caritas is the Latin word for the Theological virtue of charity. It is Christian-love of humankind.

88. Matthew 20:28 (NABRE), see also: Mark 10:45; John 13:1-17.

89. Carol E. Lytch, *Choosing Church: What Makes a Difference for Teens* (Louisville: Westminster John Knox Press, 2004), 25.

90. Ibid.

91. 1 Corinthians 12:12-13 (NABRE).

92. World Evangelical Alliance and the Catholic Church, “Church, Evangelization, and the Bonds of Koinonia: A Report of the International Consultation between the Catholic Church and the World Evangelical Alliance (1993 - 2002),” http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/evangelicals-docs/rc_pc_chrstuni_doc_20111220_report-1993-2002_en.html.

93. Ela Milewska, The National Initiative of Adolescent Catechesis, [Sators.com Internet Solutions](http://www.sators.com), Inc. & NIAC, Copyright © 2009-2018 <http://www.adolescentcatechesis.org/TAC/what-we-know>.

94. Catechism of the Catholic Church, http://www.vatican.va/archive/ccc_css/archive/catechism/p3s2c2a4.htm, no. 2223.

Parents have the first responsibility for the education of their children. They bear witness to this responsibility first by *creating a home* where tenderness, forgiveness, respect, fidelity, and disinterested service are the rule. The home is well suited for *education in the virtues*. This requires an apprenticeship in self-denial, sound judgment, and self-mastery - the preconditions of all true freedom. Parents should teach their children to subordinate the "material and instinctual dimensions to interior and spiritual ones."³¹ Parents have a grave responsibility to give good example to their children. By knowing how to acknowledge their own failings to their children, parents will be better able to guide and correct them. . .

For other documents supporting parents as the primary educators of their children see:
<https://www.familyformation.net/ChurchDocumentSupport.asp>, accessed October 24, 2017.

95. Smith and Denton, *Soul Searching*, 56.
96. Pope Francis, "Towards a Better Education of Children," In *Amoris Laetitia: On Love in the Family*, (Vatican City: Libreria Editrice Vaticana, 2016), no. 288.
97. African Proverb.
98. Saint Pope John Paul II, *Catechesi Tradendae: On Catechesis in Our Time*, (Vatican City: Libreria Editrice Vaticana, 2016) no. 5, http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_16101979_catechesi-tradendae.html.
99. Kerygma. 2018 Merriam-Webster, Incorporated, accessed January 27, 2018, <https://www.merriam-webster.com/dictionary/kerygma>.
100. Andrea J. Stenberg, "What is the Rule of Seven? And how will it improve your marketing?" The Baby Boomer Entrepreneur, posted December 7, 2015, <http://www.thebabyboomerentrepreneur.com/258/what-is-the-rule-of-seven-and-how-will-it-improve-your-marketing/>.
101. Pope Francis, *Evangelii Gaudium*, no. 164.
102. Cardinal Wuerl, *New Evangelization: Passing on the Catholic Faith Today*, 37.
103. Saint Pope John Paul II, *Catechesi Tradendae*, no. 23.
104. Lytch, *Choosing Church*, 39.
105. Acts 2:42 (NABRE).
106. Tobin Belzer, et al., "Congregations That Get It: Understanding Religious Identities in the Next Generation," in *Passing on the Faith*, ed. James L. Heft S.M., 121.
107. Vatican II, Sacrosanctum Concilium, "The Constitution of the Sacred Liturgy," December 4, 1963, no. 11, section II. *The Promotion of Liturgical Instruction and Active Participation*, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html.
 "But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain. Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects." (no. 11)
- " . . . In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work. . ." (no. 14)
108. James L. Heft, S.M., "From Introduction: Youth and the Continuity of Religious Tradition," in *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims*, ed. James L. Heft S.M. (New York: Fordham University Press, 2006), 11.

109. Nancy Ammerman, “*Journeys of Faith: Meeting the Challenges in Twenty-First-Century America*,” in *Passing on the Faith*, ed. James L. Heft S.M., 49.

“Building those [religious] traditions means, most fundamentally, experiencing and telling stories of faith. This is what congregations do as they gather for worship. In hymns, scripture, sermon, sacrament, prayer, chant, bowing, kneeling, lighting candles and incense, wearing vestments, displaying art – the words and signs and symbols tell the story of the gods and the creation and the direction of history. As people listen and move and see and smell, they are asked to encounter a reality beyond themselves. The practices carried on by organized local communities of faith are the carriers of the transcendence many modern seekers find absent elsewhere.”

110. Lytch, *Choosing Church*, 39-40.

111. Committee on Education and the Committee on Catechesis of the United States Conference of Catholic Bishops, *National Directory for Catechesis* (Washington D.C.: United States Conference of Catholic Bishops, 2005), no. 32, 33, 34.

112. Morris, *The RCIA: Transforming the Church*, 120.

113. Luke 6:27-36 (NABRE), see also: Matthew 5:43-48.

114. Pope Benedixt XVI, “Homily Celebration of Vespers and Meeting with the Bishops of the United States of America,” Apostolic Journey to the United States National Shrine of the Immaculate Conception, Washington, D.C., April 16, 2008, quoted in Cardinal Donald Wuerl, *New Evangelization: Passing on the Catholic Faith Today* (Huntington: Our Sunday Visitor Publishing Division, 2013), 26 – 27.

115. Catholic Culture.org, Trinity Communications, copyright 2018, define diakonia, <https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=3307>.

116. Pope Benedixt XVI, *Deus Caritas Est: God is Love*, (Vatican City: Libreria Editrice Vaticana, 2006), no. 25a.

117. Monsignor Fernando G. Gutiérrez, “Diakonia Everyone is First a Worshipper,” *Our Sunday Visitor*, October 3, 2013, <https://www.osv.com/MyFaith/CatholicCulture/Article/TabId/740/ArtMID/13716/ArticleID/11328/Diakonia.aspx>.

118. Pope Francis, *Evangelii Gaudium*, no. 89.

“The kerygma has a clear social content: at the very heart of the Gospel is life in community and engagement with others. The content of the first proclamation has an immediate moral implication center on charity.”

119. Gutiérrez, “Diakonia Everyone is First a Worshipper.”

120. Pope Benedict XVI, *Deus Caritas Est: God is Love*, no. 36.

“Time devoted to God in prayer not only does not detract from effective and loving service to our neighbor but is in fact the inexhaustible source of that service”

121. Pope Francis, *Evangelii Gaudium*, no. 49.

122. 1 Corinthians 3:6-7 (NABRE).

123. XIII Ordinary General Assembly of the Synod of Bishops, “Proposition 8: WITNESSING IN A SECULARIZED WORLD,” *Synodus Episcoporum Bulletin: The New Evangelization for the Transmission of the Christian Faith*, October 7-28, 2012,0 quoted in Cardinal Wuerl, *New Evangelization: Passing on the Catholic Faith Today*, 28.

“As Christians we cannot remain indifferent to the process of secularization. We are in fact in a situation similar to that of the first Christians and as such we should see this both as a challenge and a possibility.”

124. Dr. Italy, Marcellino D'Ambrosio, "excerpt from St Augustine of Hippo's Confessions: Lib. 10, 26. 37-29, 40: CSEL 33, 255-256," Crossroads Initiative, https://www.crossroadsinitiative.com/media/articles/late-have-i-loved-you-beauty-augustine_feast_august-28/

"Late have I loved you," read on the Feast of St. Augustine, August 28, laments a man who did not finally yield to faith and baptism till his thirties, whose enthusiasm for the created things of this world held him back from their Creator. But now, having breathed the fragrance of God's truth and beauty, he pants for God and burns for the peace that only the Father of our Lord Jesus Christ can provide.

Where did I find you in order to make your acquaintance in the first place? You could not have been in my memory before I learned to know you. Where then could I have found you in order to learn of you, if not in yourself, far above me? "Place" has here no meaning: further away from you or toward you we may travel, but place there is none. O Truth, you hold sovereign sway over all who turn to you for counsel, and to all of them you respond at the same time, however diverse their pleas.

Clear is your response, but not all hear it clearly. They all appeal to you about what they want, but do not always hear what they want to hear. Your best servant is the one who is less intent on hearing from you what accords with his own will, and more on embracing with his will what he has heard from you.

Late have I loved you, Beauty so ancient and so new, late have I loved you!

Lo, you were within,

but I outside, seeking there for you, and upon the shapely things you have made

I rushed headlong – I, misshapen.

You were with me, but I was not with you.

They held me back far from you, those things which would have no being, were they not in you.

You called, shouted, broke through my deafness; you flared, blazed, banished my blindness;

you lavished your fragrance, I gasped; and now I pant for you; I tasted you, and now I hunger and thirst;

you touched me, and I burned for your peace.

When at last I cling to you with my whole being there will be no more anguish or labor for me, and my life will be alive indeed, alive because filled with you."

Bibliography

- Aland, Kurt, ed. *Synopsis of the Four Gospels: Revised Standard Version*. New York: American Bible Society, 1985.
- Ammerman, Nancy. "Journeys of Faith: Meeting the Challenges in Twenty-First-Century America." In *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims*, edited. James L. Heft S.M., 37-54. New York: Fordham University Press, 2006.
- Anderson, Ken. *Where to Find It in the Bible*. Nashville: Thomas Nelson Publishers, 1996.
- Austin Flannery, OP, ed. *Vatican Council II: The Conciliar and Post Conciliar Documents, New Revised Edition*. Collegeville: Liturgical Press, 1984.
- Belzer, Tobin et al. "From Congregations That Get It: Understanding Religious Identities in the Next Generation." In *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims*, edited James L. Heft S.M., 103-124. New York: Fordham University Press, 2006.
- Benedict XVI, Pope. 2011. "Apostolic Letter "Motu Proprio Data" Porta Fidei: The Door of Faith." Libreria Editrice Vaticana. http://w2.vatican.va/content/benedict-xvi/en/motu_proprio/documents/hf_ben-xvi_motu-proprio_20111011_porta-fidei.html.
- , *Deus Caritas Est: God is Love*. Vatican City: Libreria Editrice Vaticana, 2006.
- , "Homily Celebration of Vespers and Meeting with the Bishops of the United States of America." *Apostolic Journey to the United States National Shrine of the Immaculate Conception, Washington, D.C.*, April 16, 2008. Quoted in Cardinal Donald Wuerl, *New Evangelization: Passing on the Catholic Faith Today* (Huntington: Our Sunday Visitor Publishing Division, 2013, 26 – 27.
- Bible.org. Last modified July 5, 2017. <https://bible.org/seriespage/2-understanding-meaning-term-disciple>.
- Brennan, Patrick J. *Full-Cycle Youth Evangelization: A Resource for Youth Ministers*. Allen, TX: Tabor Publishing, 1993.

Capps, Donald. "Erikson's Schedule of Human Strengths and the Childhood Origins of the Resourceful Self." *Pastoral Psychology* 61, no.3 (2012): 269-283. doi:10.1007/s11089-011-0400-5.

Catholic Church. *Catechism of the Catholic Church: Revised in Accordance with the Official Latin Text Promulgated by Pope John Paul II*. Vatican City: Libreria Editrice Vaticana, 1997.

-----, "Catechism of the Catholic Church," last modified November 4, 2003.
http://www.vatican.va/archive/ENG0015/_INDEX.HTMno. fonte.

-----, "General Directory of Catechesis." *Vatican Archive*. April 11, 1971.
http://www.vatican.va/roman_curia/congregations/ccclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html.

Catholic Church, Vatican II. "GAUDIUM ET SPES: Pastoral Constitution on the Church in the Modern World." *Vatican Archive*. December 7, 1965.
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html.

-----, "LUMEN GENTIUM: Dogmatic Constitution on the Church." *Vatican Archive*. November 21, 1964.
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html

-----, "SACROSANCTUM CONCILIUM: The Constitution of the Sacred Liturgy." *Vatican Archive*. December 4, 1963.
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html.

Center for Applied Research in the Apostolate (CARA). Copyright CARA 2015,
<http://cara.georgetown.edu/frequently-requested-church-statistics/no.tab-1419986771-1-17>

Cognitive Development. Encyclopedia of Children's Health. 2018.
<http://www.healthofchildren.com/C/Cognitive-Development.html>

Committee on Education and the Committee on Catechesis of the United States Conference of Catholic Bishops. *National Directory for Catechesis*. Washington, D.C.: United States Council of Catholic Bishops, 2005.

-
- Committee on Evangeliation and Catechesis. "Disciples Called to Witness: The New Evangelization." *United States Conference of Catholic Bishops*, (2012).
<http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/disciples-called-to-witness/upload/Disciples-Called-to-Witness-5-30-12.pdf>.
- Congregation for the Clergy. *General Directroy for Catechesis*. Libreria Editrice Vaticana: United States Conference of Catholic Bishops, 1997.
- Core, Vicator and Joseph Fitzgerald. "Intentional Faith: An Alternative View of Faith Development." *Journal of Adult Development* 9, no. 2 (April 2002): 97-107.
- Dean, Linda Creasy. "Almost Christian: What the Faith of Our Teenagers is Telling the American Church." *Brigham Young University Studies* 50, no. 3 (2011): 174-176.
- D'Ambrosio, Dr. Italy, Marcellino. "Excerpt from St Augustine of Hippo's Confessions: Lib. 10, 26. 37-29, 40: CSEL 33, 255-256," Crossroads Initiative,
https://www.crossroadsinitiative.com/media/articles/late-have-i-loved-you-beauty-augustine_feast_august-28/.
- Downing, Frederick L. "Toward the Second Naivete: Fowler's Stages of Faith." *Perspectives in Religious Studies*, (1985): 39-48. doi:ATLA Religion Database with ATLASerials, EBSCOhost.
- "Encyclopedia of Children's Health." *Children's Health: Cognitive Development - Stages, Meaning, Average, Definition, Description, Common Problems*, (2017).
<http://www.healthofchildren.com/C/Cognitive-Development.html>.
- "Erik Erikson." Erikson Institute. <https://www.erikson.edu/about/history/erik-erikson/>.
- Erickson Stages of Social Development. Handout from Rev. Dr. Matthew Knapp's Faith Development Class, St. Norbert College, De Pere, WI.
- Fiorenza, Francis Schussler and John P. Galvin, ed. *Systematic Theology: Roman Catholic Perspectives*. 2nd ed. Minneapolis: Fortress Press, 2011.
- Fowler, James W. "Faith Development at 30: Naming the Challenges of Faith in a New Millennium." *The Religious Education Association* 99, no. 4 (2004): 405-421.
doi: 10.1080/00344080-490513036.

Fowler's Stages of Faith Chart. <http://www.psychologycharts.com/james-fowler-stages-of-faith.html>.

Francis, Pope. *Evangelii Gaudium: The Joy of the Gospel*. Vatican City: Livreria Editrice Vaticana, 2013.

-----, "Towards a Better Education of Children." In *Amoris Laetitia: On Love in the Family*, 259 - 290. Vatican City: Libreria Editrice Vaticana, 2016.

-----, *Walking with Jesus*. Chicago: Loyola Press, 2015.

Garvey, Anne Ph.D. "Some thoughts on Kohlberg's 'Stage 7'." Institute of Technology, Carlow, Ireland. http://glasnost.itcarlow.ie/~garveya/Stage_7.pdf.

Gathman, Allen C. and Craig L. Nesson. "Fowler's Stages of Faith Development in an Honors Science-and-Religion Seminar." *Zygon* 32, no. 3 (September 1997): 407-414.

General Conference of the Latin American and Caribbean Bishops. "Aparecida," 2007, http://www.vicariadepastoral.org.mx/5-aparecida/aparecida_00.htm

Gibbs, John C. "Should Kohlberg's Cognitive Development Approach to Morality be Replaced with a More Pragmatic Approach? Comment of Krebs and Denton (2005)." *Psychological Review* 113, no. 3 (2006): 666-671. PsycARTICLES, doi:ATLA Religion Database with ATLASerials, EBSCOhost.

Giedd, Jay N. "The Amazing Teen Brain." *Scientific America* 312, no. 6 (2015): 32-37. ISSN: 0036-8733. Academic Search Complete, EBSCOhost.

Goswami, Usha, ed. *Blackwell Handbook of Childhood Cognitive Development*. Malden: Blackwell Publishing Ltd, 2002.

Gray, Mark M. "Young People are Leaving the Faith. Here's Why." *Our Sunday Visitor*, August 27, 2016. <https://www.osv.com/OSVNewsweekly/PapalVisit/Articles/Article/TabId/2727/ArtMID/20933/ArticleID/20512/Young-people-are-leaving-the-faith-Heres-why.aspx>

Groome, Thomas H. *Christian Religious Education: Sharing Our Story and Vision*. San Francisco: Jossey-Bass Publishers, 1980.

-
- Gutiérrez, Monsignor Fernando G. "Diakonia Everyone is First a Worshipper." *Our Sunday Visitor*, October 3, 2013.
<https://www.osv.com/MyFaith/CatholicCulture/Article/TabId/740/ArtMID/13716/ArticleID/11328/Diakonia.aspx>.
- Hart, Stephen. "Privatization in American Religion and Society." *SA. Sociological Analysis* 47, no. 4 (1987): 319-334. doi:Atla Religion Database with ATLASerials, EBSCOhost.
- Heft, James L., S.M. "From *Introduction: Youth and the Continuity of Religious Tradition*." In *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims*, edited James L. Heft S.M., 1-19. New York: Fordham University Press, 2006.
- Hiesberger, Jean Marie, ed. *New American Catholic Bible: Personal Study Edition*. New York: Oxford University Press, 1995.
- Hoge, Dean R. and Gregory H. Petrillo. "Development of Religious Thinking in Adolescence: A Test of Goldman's Theories*." *Journal for the Scientific Study of Religion* 17, no. 2 (1978): 139-154.
- Huebsch, Bill. *Dreams and Visions: Pastoral Planning For Lifelong Faith Formation*. New London: Twenty Third Publications, 2007.
- Huitt, W., & Hummel, J. "Piaget's Theory of Cognitive Development." *Educational Psychology Interactive* (2003). Valdosta, GA: Valdosta State University.
- Hunneshagen, Dean M. "Discipleship Training of Children and Youth." *Dialogue* 41, no.3 (2002): 190-196. doi:ATLA Religion Database with ATLASerials, EBSCOhost.
- John Paul II, Saint Pope. "Catechesi Tradendae: On Catechesis in Our Time." *Libreria Editrice Vaticana*. October 16, 1979. http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_16101979_catechesi-tradendae.html.
- , ""Evangelium Vitae," 21.1 - 22.4." In *The Christianity Reader*, edited by Mary Gerhart & Fabian E. Udoh, 786 - 787. Chicago: The University of Chicago Press, 2007.
- Jenkins, Steve M., Walter C. Buboltz Jr., Jonathan P. Schwartz, and Patrick Johnson. "Differentiation of Self and Psychosocial Development." *Contemporary Family therapy: An International Journal*, 27, no. 2 (2005): 251-261.
<http://psycnet.apa.org/doi/10.1007/s10591-005-4042-6>.

Kaster, Jeffrey. "Evaluating Adolescent Catechesis." *Journal of Religious Education* 10, no. 1 (2011): 110 - 113.

Kohlberg, Lawrence, and Richard H. Hersch. "Moral Development: A Review of the Theory." *Theory Into Practice* 16, no. 2 (1977): 53-59. <http://www.jstor.org/stable/1475172>.

Kohlberg's Stages of Moral Development. Handout from Rev. Dr. Matthew Knapp's Faith Development Class, St. Norbert College, De Pere, WI.

Kolbe, Sister Marie. "Setting the Context: Where Are We In The Life Of The Church." *Evangelization/Discipleship Seminar*. Manitowoc: Diocese of Green Bay, 2017.

Kuhn, Deanna. "Do Cognitive Changes Accompany Developments in the Adolescent Brain?" *Perspectives on Psychological Sciences* 1, no.1 (2006): 59 - 67.
<https://doi.org/10.1111/j.1745-6924.2006.t01-2-.x>.

"Lawrence Kohlberg (1927 – 1987)." GoodTherapy.org. Last modified July 6, 2015.
<http://www.goodtherapy.org/famous-psychologists/lawrence-kohlberg.html>.

Léon-Dufour, Xavier, ed. *Dictionary of Biblical theology*. 2nd. Translated by P. Joseph Cahill S.J. and E.M. Stewart. Ijamsville: The Word Among Us, 1988.

Lytch, Carol E. *Choosing Church: What Makes a Difference for Teens*. Louisville: Westminster John Knox Press, 2004.

Mallon, Father James. *Divine Renovation: Bringing Your Parish from Maintenance to Mission*. New London: Twenty Third Publications, 2014.

Malone, Matt S.J., ed. "It's Time to Fix the 'Sunday School' Culture." *America*, January 23, 2017, 8.

McDargh, John. "Faith Development Theory and the Postmodern Problem of Foundations." *International Journal for The Psychology of Religion* 11, no. 3 (2001): 185-199. ISSN: 1050-8619. *Academic Search Complete*, EBSCOhost.

McKenzie, John L., S.J. *Dictionary of the Bible*. New York: Macmillan Publishing Co., Inc, 1965.

McKnight, Scot. "The Gospel for iGens." *Christianity Today/Leadership Journal*, 2009.
<http://www.christianitytoday.com/pastors/2009/summer/thegospelforigens.html>.

McLeod, Saul. "Erik Erikson." published 2008, last modified 2013.

<https://www.simplypsychology.org/simplypsychology.org-Erik-Erikson.pdf>.

Mercadante, Frank. *Growing Teen Disciples: Strategies for Really Effective Youth Ministry*.

Winona: St. Mary's Press, 2001.

Milewska, Ela. The National Initiative for Adolescent Catechesis. Sators.com Internet Solutions, Inc. & NIAC. Copyright 2009-2018.

<http://www.adolescentcatechesis.org/research/completed-research/>.

Miller, Richard Flory and Donald E. "The Expressive Communalism of Post-Boomer Religion in the USA." In *Religion and Youth*, edited by Pink Dandelion Sylvia Collins-Mayo, 9 - 15. Great Britain: MPG Books Group, UK, 2010.

Morris, Thomas H. *The RCIA: Transforming the Church - A Resource for Pastoral Implementation*. New York: Paulist Press, 1997.

National Conference of Catholic Bishops. "In Support of Catechetical Ministry," United States Conference of Catholic Bishops. September 17, 2000, <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/upload/in-support-of-catechetical-ministry.pdf>.

National Cursillo Movement, USA. 2016. <https://www.natl-cursillo.org/>.

NCEA IFG: ACRE EDITION: Interpretation Manual. Arlington: National Catholic Educational Association, 2013.

Paradis, Wilfrid H. *What is Successful in Catechetics . . . and What Isn't? An Evaluation by 50 U.S. Catholic Dioceses*. Office of Research, Policy and Program Development, Department of Education, United States Catholic Conference, (1976): 505 - 513. doi:ATLA Serials.

Paul VI, Pope. Apostolic Exhortation, "Evangelii Nuntiandi: Evangelization in the Modern World." *Libreria Editrice Vaticana*. December 8, 1975. http://w2.vatican.va/content/paul-vi/en/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi.html.

Rupp, Joyce. *Open the Door: A Journey to The True Self*. Notre Dame: Sorin Books, 2008.

Serio, Fr. John J. SDB. "Catechetical Sunday ." *United States Conference of Catholic Bishops*. September 16, 2012. <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/catechetical-sunday/new-evangelization/upload/adolescent-catechesis.pdf>.

Smith, Christian & Melinda Lundquist Denton. *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. New York: Oxford University Press, 2005.

Smith, Christian. "From *Is Moralistic Therapeutic Deism the New Religion of American Youth? Implications for the Challenge of Religious Socialization and Reproduction*." In *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims*, edited James L. Heft, S.M., 55-74. New York: Fordham University Press, 2006,

-----, "On 'Moralistic Therapeutic Deism' as US Teenagers' Actual, Tacit, De Facto Religious Faith." In *Religion and Youth*, edited by Sylvia Collins-Mayo and Pink Dandelion, 41 - 46. Great Britain: MPG Books Group, UK, 2010.

Smith, Gregory M. "Forming a Community or Conforming to Unity." *Religious Education* 72, no. 3 (1977): 323-331. ATLA Religion Data Base with ATLASerials, EBSCOhost.

Sneed, Joel R., Susan Krauss Whitbourne, and Michelle e. Culang. n.d. "Trust, Identity, and Ego Integrity: Modeling Erikson's Core Stages Over 34 years." *Journal of Adult Development* 13, no. 3/4, (2008): 184-157. doi:10.1007/s10804-007-9026-3.

Stallman, Bob. "God's Call to Mosses (Exodus 2:11 - 3:22)." Theology of Work Projeect. Last modified December 18, 2012. <https://www.theologyofwork.org/old-testament/exodus-and-work/israel-in-egypt-exodus-111316/gods-call-to-moses-exodus-211-322>.

Stanz, Julianne. *Developoing Disciples of Christ: Understanding the Critical Relationship between Catechesis and Evangelization*. Chicago: Loyola Press, 2017.

Stenberg, Andrea J. *The Baby Boomer Entrepreneur*. December 7, 2015. <http://www.thebabyboomerentrepreneur.com/258/what-is-the-rule-of-seven-and-how-will-it-improve-your-marketing/>.

Tilley, Terrence W. *Faith, What It Is and What It Isn't*. Maryknoll, New York: Orbis Books, 2010.

Thornton, Dr. Barry. "Discipleship from the Old Testament to the New." *Christian Standard Media*, October 20, 2013, <http://www.lookoutmag.com/discipleship-from-the-old-testament-to-the-new/>.

United States Conference of Catholic Bishops. Fourteenth Printing, November 2001. *To Teach as Jesus Did*. Washington, D.C.

-----, *United States Catholic Catechism for Adults*. Washington D.C., 2006.

-----, Books of the Bible. Copyright 2018. Accessed 2016-2018.
<http://www.usccb.org/bible/index.cfm>.

Weddell, Sherry A. *Forming Intentional Disciples: The Path to Knowing and Following Jesus*. Huntington: Our Sunday Visitor Publishing Division, 2012.

Westerhoff III, John H. "A Necessary Paradox: Catechesis and Evangelism, Nurture and Conversion." *Religious Education* 73, no. 4 (1978, online publication 2006): 309-316.
<https://doi.org/10.1080/0034408780730404>.

-----, *Will Our Children Have Faith*. 3rd ed. New York, NY: Morehouse Publishing, 2012.

Whitehead, James D. Whitehead and Evelyn Eaton. *Method in Ministry: Theological Reflection and Christian Ministry*. Minneapolis: The Seabury Press, 1980.

Widstrom, Laura. "Evaluating Adolescent Catechesis." *Journal of Youth Ministry* 10, no.1 (2011): 110-113. doi:Academic Search Complete, EBSCOhost.

The World Council of Churches. "The Role of the "Diakonia" of the Church in Contemporary Society." In *The Christianity Reader*, edited by Mary Gerhart & Fabian E. Udoh, 760 - 762. Chicago: The University of Chicago Press, 2007.

World Evangelical Alliance and the Catholic Church. "Church, Evangelization, and the Bonds of Koinonia: A Report of the International Consultation between the Catholic Church and the World Evangelical Alliance (1993 - 2002)."
http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/evangelicals-docs/rc_pc_chrstuni_doc_20111220_report-1993-2002_en.html.

Wuerl, Cardinal Donald. *New Evangelization: Passing on the Catholic Faith Today*. Huntington: Our Sunday Visitor Publishing Division, 2013.

XIII Ordinary General Assembly of the Synod of Bishops. "Proposition 8: WITNESSING IN A SECULARIZED WORLD." *Synodus Episcoporum Bulletin: The New Evangelization for the Transmission of the Christian Faith*, October 7-28, 2012. Quoted in Cardinal Wuerl, *New Evangelization: Passing on the Catholic Faith Today*. Huntington: Our Sunday Visitor Publishing Division, 2013, 28.

Yust, Karen-Marie. "God is Not Your Divine Butler and Therapist! Countering "Moralistic Therapeutic Deism" by Teaching Children the Art of Theological Reflection." In *Children's Voices: Children's Perspectives in Ethics, Theology and Religious Education*, edited by Annemie Dillen & Didier Pollefeyt, 49 - 70. Leuven: Uitgeverij Peeters, 2010.