

# **Empowering Disciples: A Work in Progress**

## **Policies and Guidelines for Effective Comprehensive Youth Ministry in the Diocese of Wilmington**

September 2006

Updated September 2008

This is what is needed: a Church for young people, which will know how to speak to their heart and enkindle, comfort, and inspire enthusiasm in it with the joy of the Gospel and the strength of the Eucharist; a Church which will know how to invite and welcome the person who seeks a purpose for which to commit his whole existence; a Church which is not afraid to require much, after having given much; which does not fear asking from young people the effort of a noble and authentic adventure, such as that of the following of the Gospel.

*Pope John Paul II  
1995 World Day of Prayer for Vocations*



September 2006

Dear Friends:

What a great gift we have in the pages of this manual! For the first time in our rich 75 year history of organized service to youth, we have in written form a blueprint for ministry to, with, and for our young people.

This document, created from the wisdom of all those who have ever served young people in our diocese provides a path forward and clear direction for establishing effective and comprehensive ministry for the Young Church of the Diocese of Wilmington.

I encourage our pastors to accept the challenge of this groundbreaking document and its call to make our young people a priority in our parish communities. I encourage our teachers, coaches, parents, and catechists to understand their role as youth ministers and I commend them for the important model of Christian service they are to our young people.

Finally, I am grateful to the many Youth Ministry Coordinators, those who serve on staff in our parishes and high schools and those who serve as volunteers, for their countless hours of service to our young people. You and those who have come before you have ministered to the young people in our diocese for 75 years without written guidelines or instruction. This document is especially for you – it combines the best of who we are with the challenge of who we are called to become as servants of the Lord among his young flock.

May God continue to bless you all in your ministry.

Sincerely Yours in Christ,

*+ Michael A. Saltarelli*

Michael A. Saltarelli  
Bishop of Wilmington



## Table of Contents

---

<b>A WORK IN PROGRESS .....</b>	<b>XI</b>
---------------------------------	-----------

### **SECTION ONE – LAYING THE GROUNDWORK FOR EFFECTIVE YOUTH MINISTRY**

WHAT IT MEANS TO BE COMPREHENSIVE .....	3
WHAT IS RENEWING THE VISION? .....	5
MODELS AND MINDSETS .....	5
A GUIDE TO THIS DOCUMENT .....	8

### **SECTION TWO – YOUTH MINISTRY TODAY**

INTRODUCTION.....	1
THE CHURCH HAS ACCEPTED THE CHALLENGE .....	2
A FRAMEWORK FOR COMPREHENSIVE MINISTRY WITH ADOLESCENTS .....	4
DEFINITION OF CATHOLIC YOUTH MINISTRY .....	4
THREE GOALS OF CATHOLIC YOUTH MINISTRY.....	5
SEVEN THEMES OF COMPREHENSIVE YOUTH MINISTRY .....	6
EIGHT COMPONENTS OF COMPREHENSIVE YOUTH MINISTRY.....	7
MINISTRY SETTINGS FOR COMPREHENSIVE YOUTH MINISTRY.....	9
PROGRAM METHODS FOR COMPREHENSIVE YOUTH MINISTRY .....	10
PUTTING THE FRAMEWORK TOGETHER .....	11
YOUTH MINISTRY GRID.....	11
USING THE YOUTH MINISTRY GRID .....	12
THE YOUTH MINISTRY GRID.....	13
<i>THIS PAGE INTENTIONALLY LEFT BLANK.</i> .....	14
DEVELOPING A COMPREHENSIVE MINDSET .....	15
KEY CHARACTERISTICS OF TODAY’S ADOLESCENTS .....	19

### **SECTION THREE – THE PARISH COMMUNITY AS ADVOCATE**

ASSESSING THE NEEDS, INTERESTS, AND RESOURCES OF THE COMMUNITY .....	2
EVALUATION OF PARISH YOUTH MINISTRY .....	5
HOW TO USE THIS TOOL .....	5
LEADING CHANGE: DEVELOPING EFFECTIVE PARISH YOUTH MINISTRY .....	7
STARTING FROM SCRATCH.....	9
OPPORTUNITIES FOR YOUNG PEOPLE.....	12
SUPPORTING THE YOUTH MINISTER .....	12
SUPPORTING YOUR VOLUNTEERS.....	16

### **SECTION FOUR – ADOLESCENT CATECHESIS**

EFFECTIVE MODELS OF ADOLESCENT FAITH FORMATION FOR PARISHES .....	2
ADOLESCENT FAITH FORMATION: FOUNDATIONAL & OPERATIONAL PRINCIPLES .....	3
KEYS TO EFFECTIVE ADOLESCENT FAITH FORMATION: THE FAITH COMMUNITY & ITS YOUTH MINISTRY ....	5
EFFECTIVE MODELS OF ADOLESCENT CATECHESIS WITHIN YOUTH MINISTRY .....	9
MODELS.....	11
MINI-COURSES.....	11
SMALL FAITH COMMUNITIES.....	13
RETREATS .....	15

DISCIPLESHIP IN ACTION.....	16
VARIATIONS OF DISCIPLESHIP IN ACTION .....	17
SUPER SUNDAYS .....	19
RELIGIOUS EDUCATION CLASSES .....	20
SUPPLEMENTAL APPROACHES .....	21
HOW TO SELECT THE RIGHT MODEL .....	24
CONFIRMATION GUIDELINES.....	27

## **SECTION FIVE – LEADERSHIP IN YOUTH MINISTRY**

SELF CARE.....	2
CHRISTIAN WITNESS .....	3
TIPS FOR LEADERS .....	3
DIOCESAN CERTIFICATION .....	5
YOUTH MINISTRY AND THE LAW .....	6
CONFIDENTIALITY .....	8
<i>FOR THE SAKE OF GOD’S CHILDREN: DIOCESAN GUIDELINES</i> .....	9
SUPERVISION AND SUPERVISORS .....	9
CODE OF CONDUCT FOR YOUTH.....	11
ON-SITE PARISH YOUTH MINISTRY .....	11
OFF-SITE PARISH YOUTH MINISTRY .....	14
TRANSPORTATION .....	16
ADDITIONAL TRANSPORTATION SAFETY PROCEDURES .....	19
DIOCESAN EVENTS .....	21
COPYRIGHT LAWS .....	22

## **SECTION SIX – SCOUTING AS YOUTH MINISTRY**

THE GOALS OF CATHOLIC SCOUTING MINISTRY .....	2
GLIMPSES OF THE VISION: SOME BRIEF SNAPSHOTS .....	4
PRACTICAL STEPS: IMPLEMENTING & SUPPORTING A NEW VISION FOR SCOUTING .....	5
RELIGIOUS RECOGNITION AWARDS IN SCOUTING.....	7

## **SECTION SEVEN – YOUTH MINISTRY AND PASTORAL CARE**

PRINCIPLES .....	1
BOUNDARIES.....	2
CRISIS INTERVENTION .....	4
WARNING SIGNS.....	5
SUBSTANCE ABUSE.....	5
ADOLESCENT DEPRESSION .....	7
SUICIDE .....	7
EATING DISORDERS .....	7
EMOTIONAL DISTURBANCE .....	8
DEALING WITH VIOLENCE .....	9
PREVENTION .....	9
COPING.....	9
REFERRING ADOLESCENTS FOR ASSISTANCE .....	10
CHILD ABUSE OR NEGLECT.....	11
TYPES OF CHILD ABUSE .....	11

SIGNS OF PHYSICAL ABUSE .....	12
SIGNS OF NEGLECT.....	12
SIGNS OF SEXUAL ABUSE .....	12
SIGNS OF EMOTIONAL ABUSE .....	12
REPORTING CHILD ABUSE OR NEGLECT .....	13
PROPER RESPONSE TO ACTUAL OR SUSPECTED CHILD ABUSE .....	14
SEEKING ADDITIONAL INFORMATION .....	15
TEENS AND GRIEF .....	16
DEVELOPMENTAL AGES AND STAGES OF GRIEF .....	18
COMPLICATED GRIEF .....	21
CRISIS RESPONSE.....	27
SCHOOL/PARISH CRISIS RESPONSE: A PRACTICAL CHECKLIST .....	29

## **SECTION EIGHT – YOUNG PEOPLE AND SUNDAY MASS**

PREPARING YOUTH FOR LITURGY AND PREPARING THE LITURGY WELL .....	1
UNDERSTANDING RITUAL: IS THE MASS REALLY BORING? .....	1
PREPARING YOUTH FOR LITURGY .....	2
LITURGICAL CATECHESIS: CONNECTING LITURGY WITH LIFE.....	2
RENEWING THE VISION: THE U.S. BISHOPS' BLUEPRINT FOR YOUTH MINISTRY .....	3
PREPARING THE LITURGY WELL .....	3
THE MOST FREQUENTLY ASKED QUESTIONS.....	4
SUGGESTIONS, STRATEGIES & RECOMMENDATIONS FOR THOSE WHO WORK WITH YOUTH.....	5
SUGGESTIONS, STRATEGIES AND RECOMMENDATIONS FOR THOSE RESPONSIBLE FOR PREPARING THE LITURGY .....	5
SUGGESTIONS, STRATEGIES AND RECOMMENDATIONS FOR ALL IN PARISH LEADERSHIP .....	6
FOR FURTHER DISCUSSION .....	7
RESOURCES FOR STUDY AND DISCUSSION .....	7

## **SECTION NINE – ATHLETICS**

ATHLETIC ASSOCIATIONS – PARISHES AND SCHOOLS.....	2
ATHLETICS AS MINISTRY .....	3
CODE OF CONDUCT FOR COACHES .....	4
PLAYER CONDUCT .....	8
FILING A COMPLAINT.....	8
GENERAL ATHLETIC RULES .....	9
COACHING REQUIREMENTS/RESTRICTIONS .....	9
PROGRAM DIVISIONS .....	10
PRACTICE/TRYOUT STARTING DATES .....	12
SUNDAY MORNING ATHLETICS.....	13
REGISTRATION/BILLINGS .....	14
ROSTERS .....	14
TEAM PARTICIPATION/AFFILIATION .....	16
REQUESTS FOR CHANGES IN AFFILIATION .....	18
PROTESTS.....	21
EJECTIONS .....	21
TECHNICAL FOULS .....	22
INELIGIBLE PLAYERS.....	23

PLAYING TIME .....	23
POSTPONEMENTS/CANCELLATIONS/FORFEITS.....	25
LEAGUE PLAY-OFFS/TIE BREAKERS .....	26
MOUTH PROTECTOR .....	27
MEDICAL.....	28
SPORT SPECIFIC RULES .....	30
FOOTBALL.....	30
CROSS COUNTRY .....	37
SOCCER.....	41
VOLLEYBALL.....	46
JUNIOR VARSITY BASKETBALL .....	49
VARSITY BASKETBALL .....	51
WRESTLING .....	55
JUNIOR VARSITY SOFTBALL .....	58
FAST PITCH VARSITY SOFTBALL .....	62
BASEBALL .....	65
TRACK & FIELD.....	68
CHEERLEADING.....	70

## **SECTION TEN – PERSONNEL ISSUE FOR PARISH YOUTH MINISTRY**

HIRING A NEW COORDINATOR OF YOUTH MINISTRY .....	1
OVERVIEW OF THE HIRING PROCESS.....	1
FIFTEEN STEPS TO SUCCESSFUL HIRING.....	2
HOW CYM CAN HELP IN THE HIRING PROCESS .....	4
POLICIES FOR COORDINATORS OF YOUTH MINISTRY POSITIONS.....	5

## **APPENDIX ONE – PARISH ASSESSMENT**

YOUTH MINISTRY EFFECTIVENESS TOOL.....	1
PART 1 - BECOMING A “YOUTH FRIENDLY” PARISH COMMUNITY .....	2
PART 2 - FLEXIBLE AND ADAPTABLE PROGRAMMING.....	5
PART 3 - LEADERSHIP IN YOUTH MINISTRY .....	7
PART 4 - ADOLESCENT CATECHESIS.....	9
PART 5 - RELATIONSHIP WITH THE DIOCESE .....	10
YOUTH MINISTRY EFFECTIVENESS TOOL SCORE SHEET.....	11

## **APPENDIX TWO: RESOURCES**

DIOCESAN BOARD FOR CATHOLIC YOUTH MINISTRY .....	3
SCHOOL/PARISH CRISIS RESPONSE: A PRACTICAL CHECKLIST .....	7
COMPREHENSIVE YOUTH MINISTRY BULLETIN ANNOUNCEMENTS.....	11
ONLINE DIRECTORY .....	15
QUICK GUIDE TO THE COMPONENTS OF COMPREHENSIVE YOUTH MINISTRY .....	17
YOUTH MINISTRY LEADERSHIP COMMITTEE (YMLC) .....	19
DEVELOPING EFFECTIVE PARISH YOUTH MINISTRY .....	21
PARISH COORDINATOR OF YOUTH MINISTRY JOB DESCRIPTION .....	23
COORDINATOR OF YOUTH MINISTRY AGREEMENT DIRECTIVES .....	25
COORDINATOR OF YOUTH MINISTRY AGREEMENT.....	27
COORDINATOR OF YOUTH MINISTRY RECOMMENDED SALARY SCALE .....	31



PRIVACY FOR ONLINE REGISTRATION AND ONLINE DIRECTORY .....	33
MINISTRY IN MULTI CULTURAL COMMUNITIES .....	39
BLESSING OF ATHLETES .....	47
SPORTSMANSHIP PRAYER.....	49
BLESSING OF DRIVERS .....	51
BLESSING OF GRADUATES.....	53
BLESSING OF GIRL SCOUTS, BOY SCOUTS, AND CAMP FIRE BOYS AND GIRLS .....	55
BLESSING OF YOUTH LEADERS AND LITURGICAL MINISTERS .....	57
WORLD YOUTH DAY BLESSINGS OF YOUTH AND PARENTS.....	59
SUPPORTING YOUR VOLUNTEERS.....	61
HOW TO CONTACT CYM .....	65

### **APPENDIX THREE: ALL POLICIES CONTAINED IN THIS MANUAL**

### **APPENDIX FOUR: SAFE ENVIRONMENT CHECKLISTS**

---



## A Work in Progress

---

When CYM staff members want to save a document on the computer server at the office, the item is saved to a folder called, “Works in Progress.” That way, everyone with access to the server can review, edit, comment on, and contribute to the document that has been saved.

This document has been accessed in the “Works in Progress” folder countless times. For five years the CYM staff, past and present, have edited it, commented on it, and contributed to the version you are now reading.

Just prior to publication, CYM staff brainstormed a name for this work. We struggled with various ideas and mulled over generic titles like “Policies and Guidelines” or catchy titles like “Connecting Youth with Parishes.” Both approaches, however, only captured part of the essence contained herein.

Then it hit us: youth ministry is *a work in progress*. We will never get it exactly right. It is never finished. As such, it is important to realize that no “pre-packaged” program that is static in nature can effectively address all the needs of young people. No single model of ministry can solve all the issues they face. Effective ministry to and with young people has, at its core, the charge to engage them in the life, mission, and ministry of the parish. Just like the network server in our office, those with access to young people are free to use their skills and talents to contribute ideas to enrich the work at hand. In a parish or high school setting, all members of the community have the potential for access to young people and all are vital to the ministry to and with them. Often, however, many do not exercise this rich possibility. It is crucial to remember that we are all called to minister to young people – not only to “edit” young people or to comment on them, but to have a positive impact on their lives. Young people, like those adults leaders called to minister to and with them, are a work in progress. So it is with youth ministry on the whole.

May this work in progress have a powerful, pervasive impact on the *work in progress* that is the Young Church of today.

CYM  
September 2008

PS: Because this document is a work in progress, changes are made periodically. If you notice something is missing, or would like to suggest a change, please contact CYM at 658-3800 or **[catholicyouth@cdow.org](mailto:catholicyouth@cdow.org)**. To thank you for your wisdom, CYM will give you a t-shirt for suggestions that we utilize.



## **SECTION ONE – Laying the Groundwork for Effective Youth Ministry**

---

### **Where to Begin**

Like any major work, this document can be overwhelming – especially if your parish or high school is just beginning to tackle youth ministry seriously. Try this as a “to do” list when reviewing the document:

1. Familiarize yourself with the policies. All policies are bolded and boxed and appear in red ink (online) and can be found throughout this document. All policies can also be found in Appendix Three. The policies will help you establish effective youth ministry according to diocesan guidelines. If your ministry with young people is already off and running, review the policies to see where adjustments may need to be made to come into compliance with diocesan guidelines.
2. Review the Leading Change Program, as outlined in Section Three.
3. Establish a Youth Ministry Leadership Committee as outlined in Appendix Two.
4. Complete the Parish Self Assessment found in Appendix One. This will enable your team to see how strong your ministry with young people already is – even if you think it's weak.

### **Parish Youth Ministry: Relationships not Programs**

In this document we have outlined the standards that make youth ministry effective and have included an assessment tool parishes can use to see effective ministry is in their community. The components of youth ministry are named and outlined. Practical advice is given. The ministry of athletics is well represented here, with the entire athletic handbook appearing in Section 9. We have covered essential issues facing youth ministry leaders, such as prayer, adolescent catechesis, and pastoral care.

It is essential to remember that this document is not static in nature. This document is not complete until you, the clergy and lay people in the parish and school communities, read it, embrace it, and work with others to put it into action. Even then the document will not be final. There will always be more resources to add and policies to update. This truly is, and will continue to be, *a work in progress*.

Please be sure to always keep in mind that youth ministry is more about reaching young people than gathering them. This document provides tools to assist you and other adult leaders in effectively reaching out to young people while providing guidelines and policies for those times when young people gather together. Youth ministry at its best is a relationship based on the needs of young people in the parish. This document will help those in leadership identify those needs, build these relationships, and effectively minister to all young people in the community.

The document is not meant to provide an answer to every situation in every setting. One model will never suit all settings. One vision, however, should guide all those in ministry in establishing effective youth ministry. This document seeks to articulate that vision. It will not cover everything, nor is it intended to. Please let CYM know if you discover glaring errors, omissions, or problems.

### **The Church Is Not A Place Where..., It's A People Who...**

Youth ministry, at its core, is about a community being in relationship with young people. Words like "youth group" and "CYO" have given way to new phrases like "youth ministry team" and "a comprehensive mindset." Ministry with young people requires the involvement of the entire community. We can no longer depend on a youth minister as a "do-er" of the ministry, where the challenge of working with young people rests solely on his or her shoulders. Today it's everyone's job. The comprehensive approach puts the emphasis on the process. Youth ministry happens most effectively when a team of adults and youth are supported by the community in taking responsibility for developing ministry to, with, by and for young people. This is where a Youth Ministry Leadership Committee comes into the picture.

### **Youth Ministry Leadership Committee**

Once upon a time the youth minister relied on a few steady volunteers who were constantly present. With the advent of the Youth Ministry Leadership Committee (YMLC), many adults representing the multiple facets of parish gather at the same table to discuss ideas, plan for responding to the needs of young people, and strategize ways to best engage young people in the life of the parish. Each member of the team brings a unique perspective and a special giftedness to the table, and is an essential part of a parish's relationship with the young people within its ranks.

The YMLC may include parents of high school and middle students, and provisions should be made to include a representative for students who are home-schooled. Other members include adult leaders in scouting, athletics, other parish ministries, and the parish and local community at large. The YMLC is itself a work in progress and its membership should be consistently reexamined to ensure that it adequately represents and addresses the needs of the young people of the parish.

For a more complete description of the YMLC membership and roles and responsibilities, please see Appendix Two.

### **If there's A Team, Who's In Charge?**

Every team needs a captain. Even though a chair is selected by its members, the parish needs one person – or a few if the parish is very large – to animate the response to young people that is articulated by the YMLC. In other words, the YMLC members give advice, they strategize and they plan. The coordinator of youth ministry empowers and coordinates ministries to happen. The team is the "keeper of the vision" while the coordinator works with other volunteers who also work directly with the young people.

## What It Means to be Comprehensive

### 1.1 Every parish is to provide comprehensive youth ministry.

Comprehensive Youth Ministry, at its heart, is a parish's adults in relationship with *all* young people. This requires the following:

- Parish leadership is to be aware of the needs of young people and committed to an appropriate response. This awareness should stem from a regular assessment of the needs of young people.
- A pattern for gathering with youth on a regular basis.
- Scheduling special events and activities for young people.
- Intentional methods for providing adolescent catechesis.
- Non gathered ways to connect with youth.
- Ways to connect young people to the life of the parish, especially the liturgical celebration of the parish community.
- A family-friendly, inter-generational environment in which young people feel welcomed, supported, and nurtured.
- Inclusion of young people in leadership and service roles in the parish community.

Overall, a parish's approach programmatically should effectively addresses the eight components of comprehensive youth ministry as outlined in *Renewing the Vision*, the U.S. Bishops' document outlining the church's vision of ministry to, with, by, and for young people.

Recognizing that the term Comprehensive Youth Ministry is new to many people, it is important to distinguish the difference between this and the more traditional "youth group" model of ministry. To that end, we offer the following points of discussion from the booklet *Celebrate Youth: Renewing our Vision for Catholic Youth Ministry* (Center for Ministry Development, 1998).

#### **Comprehensive ministry with younger and older adolescents is goal-directed.**

The three goals articulated in *Renewing the Vision* (published by the United States Conference of Catholic Bishops, 1997) give ministry with adolescents focus, direction, and purpose. A goal-directed ministry refocuses attention away from programs and activities and toward the primary purposes of youth ministry. It recognizes that everything in youth ministry works toward the accomplishment of these goals. Focusing on goals opens up avenues for creativity and imagination, envisioning a variety of ways to achieve the three goals of youth ministry.

**Comprehensive ministry with younger and older adolescents integrates diverse activities into a larger, integrated framework.**

*Renewing the Vision* presents a framework which integrates eight ministries of the Church with four essential elements or settings for ministry with adolescents – youth, family, church community, and civic community. This integration allows for the development of programs and strategies that adapt to diverse youth and families in our community.

**Comprehensive ministry provides concrete things that the church can do to nurture adolescent faith growth and make a lasting difference in the lives of adolescents.**

*Renewing the Vision* utilizes contemporary research to present specific faith building assets that name what the Church seeks to achieve in the lives of young people. *Renewing the Vision* advocates eighteen assets as a foundation for healthy faith development in adolescents. These eighteen assets provide specific directions for effective pastoral practice with adolescents and give focus to the content of programs and activities that are offered within a comprehensive ministry.

**Comprehensive ministry engages the power and resources of the intergenerational community of faith.**

The whole community by its way of learning together, living together, serving together, praying together, and celebrating together helps young people become disciples of Jesus Christ and members of the Catholic community. Comprehensive ministry integrates youth ministry and young people into the larger faith community and focuses energy on building intergenerational relationships between young people and the community. *Renewing the Vision* advocates a community and intergenerational focus for ministry with adolescents.

**Comprehensive ministry partners with parents in developing the faith life of adolescents by empowering families to share, celebrate, and live the Catholic faith at home and in the world.**

Comprehensive ministry supports families as faith communities through family-involving programs and at-home activities. To empower families to share, celebrate, and live their faith at home and in the world, youth ministry designs family-friendly and family-involving ministries and programming, and provides families with a variety of home strategies and activities.

**Comprehensive ministry cooperates with community leaders and organizations to promote positive adolescent development and create healthier communities for all young people.**

*Renewing the Vision* advocates a collaborative approach between the church and community organizations.



**Comprehensive ministry empowers everyone in the faith community to use his or her gifts, talents, and resources in ministry with adolescents, helping the entire community assume responsibility for ministry with adolescents.**

Comprehensive ministry mobilizes all of the resources of the faith community. Every member of the community has a role to play and special skills, gifts, talents, and resources that can enrich and expand ministry with adolescents. Comprehensive ministry with adolescents also involves adult and youth leaders in a variety of specialized roles necessary for effective ministry. Many of these leaders will be involved in direct ministry with adolescents, others will provide support services, and yet others will link the ministry effort to the resources of the broader community.

## **What is Renewing the Vision?**

*Renewing the Vision* is the framework for Comprehensive Youth Ministry, as presented and published by the United States Conference of Catholic Bishops in 1997. It is the guiding force for youth ministry in the United States today and serves as the framework for this document.

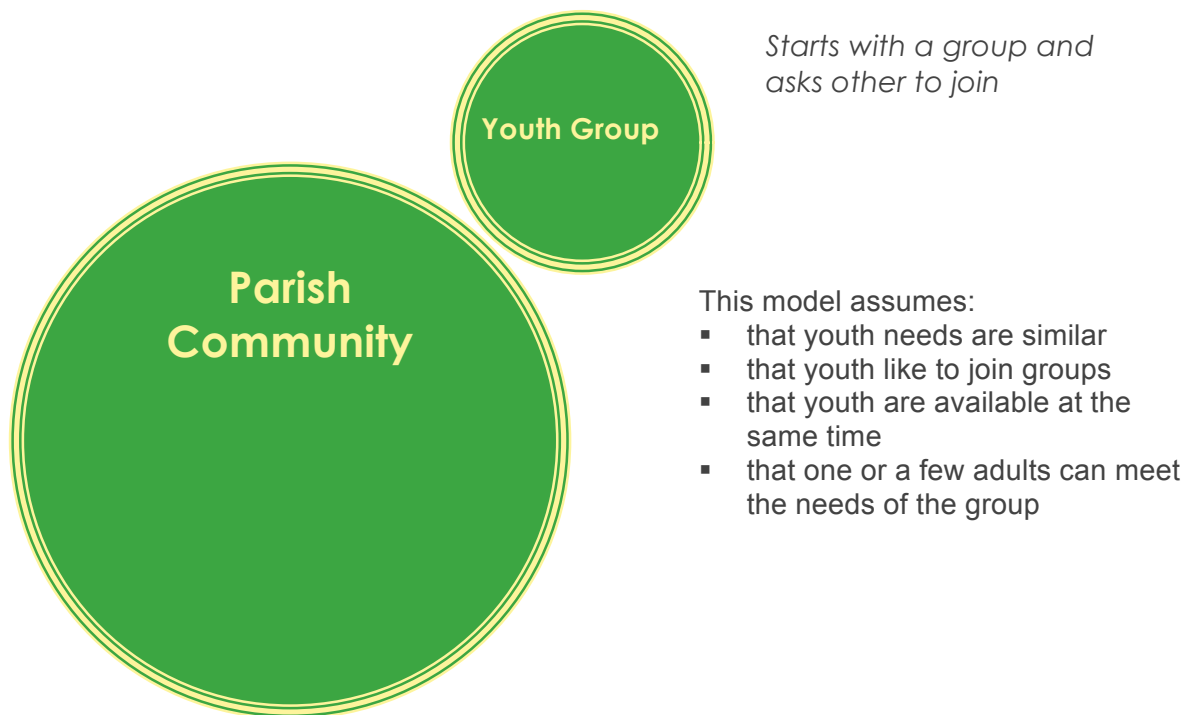
According to *Renewing the Vision* youth ministry is:

- Drawing youth into the adventure of discipleship.
- Helping youth to make the right connections.
- Growing young disciples.
- Responding to the needs and including the gifts of youth.
- Seeing youth as gifted and growing.
- Seeing parents as partners.
- Seeing our parish as ready and able to respond to youth.
- Seeing the wider community as collaborators and resources.
- Seeing youth ministry as a relationship, not just a program.
- Investing in youth with our time, attention, and resources.

## **Models and Mindsets**

In the old model (i.e., “youth group model”), youth ministry was often an oasis from parents. Today youth ministry is a support, partner, and resource for families. A Coordinator of Youth Ministry is just that, a coordinator of ministries to, with, by and for young people. He or she facilitates the gifts of the entire parish in organizing and empowering the community to minister to and with young people with the advice, input, and assistance of the YMLC.

## Youth Group Model or “One-Eared Mickey”



The youth group model was, at once time, consistent with the needs of the young people. Programs were established first and then people in the parish were invited to participate. This document assumes that programs are made for people; people are not made for the programs. Therefore, comprehensive youth ministry recognizes the changing needs and life situations of young people and their families.

This document, we pray, will help establish permeable boundaries between all those who work with young people so that all young people can benefit from the gifts of those whose experience and passion can be such great teachers.

### So What Is a Coordinator of Youth Ministry?

Suppose one Sunday at Mass the pastor wanted to give a special blessing for the Coordinator of Youth Ministry. For the sake of our story, we'll call him Tom. The pastor invites Tom up to the front of the church and asks him to say a few words about himself and the work he'll be doing. Tom introduces himself to the parish. Then he asks all those who have children to stand. The parents and grandparents, young and old, stand in their places. Then he repeats the invitation, this time asking all those who coach to stand. A third time Tom addresses the parishioners and asks all those who encounter young people in their jobs to stand. Finally, Tom asks all those who encounter young

people at Mass or at parish functions to stand. Tom has everyone in the assembly, standing, so he turns to the pastor and says, "Father, the youth ministers are ready for their blessing."

In a parish where ministry to young people is effective, everyone in the parish shares responsibility for ministry to, with, and for young people. It is everyone's job to include young people in the life and mission and ministry of the parish. It's the Coordinator's job to make sure it happens. The Coordinator of Youth Ministry literally *coordinates* the parish's response to the needs of the young people.

### The New Model: A Model of Comprehensive Youth Ministry



## A Guide to this Document

Parish youth ministry leaders that follow the policies in this book and understand the commentary surrounding each will be well on their way to providing effective youth ministry for their young people.

All questions in the Youth Ministry Effectiveness Tool (Appendix One) are based on the policies outlined in this manual. Parishes that follow the policies and understand their meaning should score well on the Effectiveness Tool.

All policies are written in bold type and appear in red (in the online version). All policies are numbered. The first number of each policy indicates the section in which the commentary for the policy may be found.

Appendix One is the Youth Ministry Effectiveness Tool. Parish communities are encouraged to complete this assessment tool to discover how effective their ministry to, with, and for young people is (or can become) in their parish. Catholic Youth Ministry staff can guide pastors, Youth Ministry Leadership Committees, or CFCs in this important process.

Appendix Two contains supporting documentation for policies and guidelines as well as other useful information (instructions for using the CYM Online Directory, for instance).

Appendix Three is a listing of all policies. It can be used as a quick reference for this manual.

Appendix Four is a reprint of all checklists found in Section Three of the *For the Sake of God's Children* manual. These checklists are referenced throughout this manual, thus they are included here for easy reference.

## SECTION TWO – Youth Ministry Today

---

### Introduction

Changing times demand new approaches. What worked in one generation does not necessarily guarantee success in the next generation. This is especially true in ministry with youth. Every generation of leaders in ministry with youth is confronted with the same challenge: to discern the changing needs and life situations of youth and their families and **reinvent their vision and strategies**. Given the speed of change in our time, the need to reinvent our approach to ministry with youth is particularly pressing.

The developmental needs of adolescents provide a basis for reinventing our approaches. The social changes affecting the United States give us additional reasons for reinventing our vision and strategies. Consider this brief list of the social changes affecting young people today:

**Changing Family Life:** the increase in diversity of family structures, including blended families and single-parent families; the rise in dual career families; the busyness and stress of contemporary family life

**Changing Economics:** the rapidly changing economic scene causing unemployment, career dislocation, and financial stress; the growing number of families without health care; the growing number of families living in poverty

**Changing Communities:** the concern for the quality of schooling; the concern for safe communities, especially in the face of violence and gangs; fragmentation and competition among community organizations designed to serve youth (schools, religious organizations, youth organizations); diminished funding for community organizations serving youth

**Changing Culture:** the multicultural nature of U.S. society; the increasing diversity of value systems and lifestyles; the increasing impact of all forms of media and the images and messages they communicate

The challenge for churches is immense, but the work must begin. We need a model to guide our thinking and planning for this new generation of youth and their families.

**What essential characteristics should a model of youth ministry include?**

**It must promote holistic growth.** We need a model of youth ministry that corresponds to a contemporary understanding of adolescent development and faith growth (see “Adolescents Today” in the Leadership Development component of **Youth Ministry Access**). Specifically one that promotes the internal assets and faith life of youth, while strengthening the external, community supports for positive youth development. We need a model that attends to a wide spectrum of youth needs and that is also attuned to the distinct developmental and social needs of young and older adolescents.

**It must be family- and community-centered.** We need a model of youth ministry that moves beyond traditional youth-only programming to include ministry with families, incorporation of young people into all aspects of church life, and partnerships with other churches/synagogues, schools, and community agencies in a common effort to promote positive youth development. Youth ministry needs to situate itself within this broader context.

**It must be flexible and inclusive.** We need a model of youth ministry which responds creatively and flexibly to **all** the youth of the parish, not just the ones who attend programs. We need a model which is designed to enlarge the number of approaches and methods used to minister with youth so that all youth can be reached through a parish's youth ministry. Gone are the days when one program structure can respond to all the needs of youth.

**It must put people first.** We need a model of youth ministry that recognizes the changing needs and life situations of young people and their families and places this reality ahead of program structures. **Programs are made for people; people are not made for programs.** We need a flexible, adaptable model of youth ministry that can be tailored to address the real needs and life situations of today's young people and their families in our particular community setting.

**It must be theologically sound.** We need a model of youth ministry that is well-grounded in the mission and ministry of Jesus Christ and his Church. We need a model which will provide a clear understanding of youth ministry as integral to the life of the church.

## **The Church Has Accepted the Challenge**

The Catholic Bishops of the United States published *Renewing the Vision: A Framework for Catholic Youth Ministry* (RTV) to publicly renew their commitment to young people and to help parish communities make room for a new generation of disciples. *Renewing the Vision* affirms the 1976 *Vision of Youth Ministry* document and brings together all of the experiences, resources, the joys and struggles of the last two decades of youth ministry.

*Renewing the Vision* is most important an affirmation of the faith, gifts, energy and fresh ideas of young people... It is a call to empower young people for the mission they have been given by the Lord Jesus. (RTV 2)

In this document, the Bishops celebrate the growth of the church's ministry with youth and call the church community to reach out to young people with renewed zeal. The Bishops ask us to consider the reality of adolescence in our culture; youth today face many challenges as they grow to adulthood. They also share with us the good news of positive youth development and the proven effectiveness of youth ministry efforts. Most

of all, they call the whole community to join in the effort to help young people grow as disciples. All of us contribute to this effort, as individuals, as families, as community organizations, as service groups and as a parish community.

Over the past two decades, some parish youth ministry efforts have focused on a few key leaders who work to organize one or two ministry programs. In our renewed vision, we open up the possibilities for ministry by stretching previously held notions and limits. We call this a comprehensive mindset. Our mindset, or vision for ministry, is comprehensive because we make room for different kinds of youth, different ministry responses and different resources. When we adapt a comprehensive mindset, we see the resources of our community. We will see the alternative ways to meet our goals. We will begin to see problems as opportunities.

### **See the Systems**

If we only see young people and not their families, culture, schools, and community connections, then our view is not wide enough. We need to see the whole community and all of the socializing influences upon young people.

### **See the Resources**

If we only see scarcity and deficits—a lack of money, a lack of volunteers for programs, a lack of supplies, a lack of support, then our view is not big enough. We need to see the strengths, the possibilities and the resources in our community that can work together for young people.

### **See the Alternatives**

If we see only one way to reach our goals, or one program model or one leadership style, then our view is not big enough. We need the many and varied ways that we can reach our goals for ministry with adolescents. We are only limited by our imagination and creativity.

### **See Problems as Opportunities**

If we see “unsolvable” problems as a taken-for-granted part of ministry that we must either live with or struggle against, then our view is too limited. We need to see problems as nothing more than an opportunity in work clothes. The seeds of change and growth are in the problems we encounter. Remember that every time we make changes, we create new problems along with the solutions. This is normal. Each new set of challenges calls us to new creativity and collaboration. Our ministry with youth is a journey, not a destination.

## A Framework for Comprehensive Ministry with Adolescents

*The comprehensive approach is not a single program or recipe for ministry. Rather, it provides a way for integrating ministry with adolescents and their families into the total life and mission of the Church, recognizing that the whole community is responsible for ministry with adolescents and their families. The comprehensive approach uses **all** of our resources as a faith community—people, ministries, programs, resources—in a common effort to promote the three goals of the Church's ministry with adolescents. The goals for ministry with adolescents help to keep our vision focused on the objectives. The themes provide a continuous thread that ensures that ministry with adolescents utilizes all available resources and is all inclusive. The components highlight specific areas of ministry for a comprehensive approach. By offering this framework we seek to provide direction to the Church's ministry and affirm and encourage local creativity. (RTV 19-20)*

In *Renewing the Vision*, the United States Catholic Bishops offer a framework for Catholic youth ministry. This vision does not provide a program model or a prescriptive method for developing ministry. Rather, it offers a framework, a structure that has room for a variety of parishes to develop youth ministry in a variety of ways. Like the blueprints for building a home, this framework provides important elements that guide us as we create youth ministry. The framework for Catholic youth ministry includes the following five elements:

- Definition
- Goals
- Themes
- Ministry Components
- Ministry Settings

### Definition of Catholic Youth Ministry

*The definition of youth ministry offered by the Bishops is formed by our love for and our commitment to youth: youth have needs we care for and gifts to share. "Youth ministry is the response of the Christian community to the needs of young people and the sharing of the unique gifts of youth with the larger community" (RTV 1).*

The Bishops remind us to see within youth the incredible potential and capacities they have now and to respond to their present and real needs. Youth ministry does not exist because youth are particularly troubled or needy. Youth are growing in ways intended by our loving God. They are encountering the joys and the challenges of life as adolescents in our time. They have wonderful gifts to offer in the midst of their growing pains. **We minister to youth because we are church and we follow the pattern of Jesus: we respond to needs and empower youth to use and share their gifts.**



## Three Goals of Catholic Youth Ministry

In *Renewing the Vision*, three goals serve as directions for ministry with youth.

### Goal 1: Empowerment

*To empower young people to live as disciples of Jesus Christ in our world today. (RTV 9)*

We know that young people are seeking. Youth seek to find the adventure of their lifetime. They look for a way to contribute something important to the world. They look for a cause to belong to, a cause to throw their life into. As a faith community, we offer young people the challenge of life as a disciple of Jesus Christ. This effort includes...

- providing a spiritually challenging and world shaping vision for life
- evangelizing youth, drawing youth into personal relationship with Jesus Christ
- calling youth to discipleship
- providing opportunities for youth to join in service, ministry and leadership
- providing catechesis for youth
- helping youth to explore their vocation

### Goal 2: Participation

*To draw young people to responsible participation in the life, mission, and work of the Catholic faith community. (RTV 11)*

We know that young people are striving to be part of a community. They long to belong to others. They want to feel connected to people with whom they will feel safe. As a church, we offer young people community. We help them to become more connected in their own families, in our parishes and in the wider community.

*Renewing the Vision* identifies four important faith communities for young people: the family, the parish, the Catholic school, and the youth-serving organization. We help youth connect to a network of support in their various communities. This effort includes...

- supporting families of youth by providing resources, programs and information
- integrating youth into the life of the parish community
- promoting belonging in the Catholic school community
- building participation in youth-serving organizations

### Goal 3: Growth

*To foster the total personal and spiritual growth of each young person. (RTV 15)*

We know that young people are growing. This time in their life brings dramatic physical, social, intellectual and spiritual changes. As the body of Christ, we offer youth a place to grow. We offer experiences and opportunities for youth to grow in positive ways, to learn their faith and use their gifts in service to others. As a community, we use our

creativity and resources to respond to youth that are seeking, striving and growing. We foster this growth through our active engagement of youth in the life of our communities. We seek to...

- support the development of healthy, competent, caring, and faith-filled youth
- address their unique developmental, social and religious needs
- foster positive adolescent development
- promote Catholic identity
- address the obstacles and challenges to healthy development

## **Seven Themes of Comprehensive Youth Ministry**

The themes of a comprehensive vision presented in *Renewing the Vision* provide a guide for ministry development that helps us to use all of our resources and to be inclusive and responsive in our ministry efforts.

### **Developmentally Appropriate**

Effective ministry responds to the developmental growth of young and older adolescents by developing programs and strategies that are age-appropriate and strategically focused to contribute to the positive development of youth.

### **Family Friendly**

Effective ministry recognizes the family as an important setting for ministry and provides links between the programs of youth ministry and the family home through the sharing of information, inclusive programs and resources.

### **Intergenerational**

Effective ministry utilizes the intergenerational parish community by developing shared programs and by connecting youth to adults in the community.

### **Multicultural**

Effective ministry provides for ministry to youth in the context of their culture and ethnic heritage. Effective ministry also promotes cross-cultural understanding and appreciation.

### **Community-wide Collaboration**

Effective ministry promotes collaboration with leaders, agencies and congregations in the wider community. This collaboration includes sharing information, sponsoring programs and developing advocacy efforts.

### **Leadership**

Effective ministry mobilizes the people of the faith community to become involved in youth ministry efforts by providing for diverse roles and commitments for adults and youth.

### **Flexible and Adaptable Programming**

Effective ministry provides flexible and adaptable program structures and ministry responses to address the variety of youth and families in our communities.

## **Eight Components of Comprehensive Youth Ministry**

*These components provide a framework for the Catholic community to respond to the needs of young people and to involve young people in sharing their unique gifts with the larger community. (RTV 26)*

The components support and enhance each other. Our ministry becomes more effective when we work to balance our ministry response across the eight ministry areas. This balance is not necessarily achieved by developing separate ministry programs in each component; sometimes a single program, such as a retreat, incorporates several ministry components. We look for balance over a season or year of ministry to determine our ministry response in these components. (The following descriptions of the eight components are excerpted from pages 26-47 of *Renewing the Vision*.)

### **Advocacy**

The ministry of advocacy engages the church to examine its priorities and practices to determine how well young people are integrated into the life, mission, and work of the Catholic community. It places adolescents and families first by analyzing every policy and program—diocesan, parish, domestic, and international—for its impact on adolescents and families. Poor, vulnerable, and at-risk adolescents have first claim on our common efforts. The ministry of advocacy fights economic and social forces which threaten adolescents and family life, such as poverty, joblessness, lack of access to affordable health care, lack of decent housing, and discrimination. The ministry of advocacy supports policies and programs that support and empower adolescents and their families and work to overcome poverty, provide decent jobs, and promote equal opportunity. In all advocacy efforts we must remember to focus on adolescents and families with the greatest need. This is the “option for the poor” in action. (*Putting Children and Families First*)

### **Catechesis**

The ministries of catechesis helps adolescents develop a deeper relationship with Jesus Christ and the Christian community; **increase** their knowledge of the core content of the Catholic faith. The ministry of catechesis also helps young people **enrich** and **expand** their understanding of the Scriptures and the sacred Tradition

and their application to life today, and **live** more faithfully as disciples of Jesus Christ in their daily lives, especially through a life of prayer, justice and loving service. Genuine faith is a total response of the whole person—mind, heart, and will. The ministry of catechesis fosters growth in Catholic faith in all three dimensions—trusting (heart), believing (mind), and doing (will).

### Community Life

The ministry of community life **builds** an environment of love, support, appreciation for diversity, and judicious acceptance which models Catholic principles; **develops** meaningful relationships; and **nurtures** Catholic faith. The content of our message will be heard only when it is lived in our relationships and community life. To teach compassion, generosity, tolerance, peace, forgiveness, acceptance, and love as gospel values and to identify ourselves as Christians requires us to live these values in our interactions with young people and in our community life. ....The ministry of Community Life is not only **what** we do (activity), but **who** we are (identity) and **how** we interact (relationships).

### Evangelization

The ministry of evangelization shares the good news of the reign of God and invites young people to hear about the Word Made Flesh. Drawing from Jesus' example, evangelization involves the community's pronouncement and living witness that the reign of God has become realized in and through Jesus. The starting point for the ministry of Evangelization "is our recognition of the presence of God already in young people, their experiences, their families, and their culture. ... Evangelization, therefore, enables young people to uncover and name the experience of God already active and present in their lives. This provides openness to the gift of the Good News of Jesus Christ." (*Challenge of Catholic Youth Evangelization* 7-8) The ministry of Evangelization incorporates several essential elements: **witness, outreach, proclamation, invitation, conversion, and discipleship.**

### Justice and Service

The ministry of justice and service **nurtures** in young people a social consciousness and a commitment to a life of justice and service rooted in their faith in Jesus Christ, in the Scriptures, and in Catholic social teaching; **empowers** young people to work for justice by concrete efforts to address the causes of human suffering, to serve those in need, to pursue peace, and to defend the life, dignity, and rights of all people; **infuses** the concepts of justice, peace, and human dignity into all ministry efforts.

### Leadership Development

The ministry of leadership development **calls forth, affirms, and empowers** the diverse gifts, talents, and abilities of adults and young people in our faith communities for comprehensive ministry with adolescents. Leadership roles in adolescent ministry are key. Leaders must be trained and encouraged. This approach involves a wide diversity of adult and youth leaders in a variety of

roles. Many will be involved in direct ministry with adolescents, others will provide support services, and yet others will link the ministry effort to the resources of the broader community.

### **Pastoral Care**

The ministry of pastoral care is a compassionate presence in imitation of Jesus' care of people, especially those who are hurting and in need. The ministry of pastoral care involves **promoting** positive adolescent and family development through a variety of positive (preventive) strategies; **caring** for adolescents and families in crisis through support, counseling, and referral to appropriate community agencies; **providing guidance** as young people face life decisions and make moral choices; and **challenging** systems that are obstacles to positive development (*advocacy*). Pastoral care is most fundamentally a relationship—a ministry of compassionate presence. This was Jesus' caring stance toward all people, especially those who were hurting or in need. Pastoral care enables healing and growth to take place within individuals and their relationships. It nurtures growth toward wholeness.

### **Prayer and Worship**

The ministry of prayer and worship **celebrates** and **deepens** young people's relationship with Jesus Christ through the bestowal of grace, communal prayer and liturgical experiences; it **awakens** their awareness of the spirit at work in their lives; it **incorporates** young people more fully into the sacramental life of the church, especially Eucharist; it **nurtures** the personal prayer life of young people; and it **fosters** family rituals and prayer.

## **Ministry Settings for Comprehensive Youth Ministry**

To open up opportunities, we look to all of our resources. Four settings for youth ministry create possibilities and inspire our shared creativity.

### **Youth**

We most commonly associate this first setting with youth ministry: ministry to and with youth. This includes the variety of ways that we gather young people for shared ministry. Youth group meetings, socials, sporting events, youth retreats, youth service events and special youth prayer services are examples of gathered ministries in the youth setting. Sometimes we provide specialized programs for small groups of young people. For example, in one parish, within a few weeks time, several youth experienced the loss of one of their parents due to death or divorce. The youth ministry team responded by inviting these young people to a program designed specifically to help them pray through the grieving process. These young people also experienced the support from peers and adults in the community. Often times we do not gather youth together to minister to them. We provide them with resources. Many parishes develop a card that fits in a young person's wallet or purse. This card includes hot-line support

telephone numbers for their area. Other parishes organize teams of adults and youth to be present at high school football games, concerts, plays and other events where young people are present.

### **Family**

Ministry in the family setting includes the variety of ways that we support families as they share faith together in the home. This includes programs designed to help parents communicate with their adolescent. Resources that help families to pray and share together are also part of this setting. An important process in the family setting is building bridges between youth programs and the home. With strategies as simple as developing information packets for parents when youth attend a program, parents will know what their children are experiencing; they are then better prepared to support these efforts.

### **Parish**

The parish setting includes the many ways that youth experience ministry through the life of the parish itself. How do we include the gifts of youth and respond to their needs through our parish liturgies? What can we do to help youth join the central prayer of our faith? Some communities prepare liturgies that include youth in the liturgical ministries and youth examples in the prayers and homilies. The parish's community life becomes a place to minister to youth when we pay attention to their needs and their gifts. For example, when planning a parish mission or a parish-wide service event, parishes consider its young members. Parishes link youth to the variety of service, ministry and leadership roles in the community.

### **Wider Community**

Ministry to youth in the wider community connects youth and families to programs and resources beyond our parish. Examples are participation in inter-parish, inter-church and diocesan events, and ways that we connect youth and families to programs, resources and events in the civic community. Connecting youth to service in hospitals, soup kitchens and homeless shelters is a wonderful way for youth to develop their gifts. We take advantage of our shared strength when we come together with other people and agencies in the wider community as advocates for youth.

## **Program Methods for Comprehensive Youth Ministry**

Each of these ministry settings can be organized as gathered programs or small group or individual programs or strategies, thereby multiplying your programming options.

**Gathered Programs** focus on participation in organized, assembled programs for youth, families, parish community, or civic community (e.g., parish events, intergenerational programs, youth meetings, social events, trips, retreats).

**Small Group and Individualized** include programs that provide maximum flexibility in addressing specific needs of youth and/or families using a variety of approaches that reach beyond the traditional gathered format (e.g. home-based activities and resources, community service, spiritual direction, mentoring, independent learning, small group Bible study).

## Putting the Framework Together

Together, the definition, the goals, the themes, the components and settings provide a framework for developing our unique response as a parish community. This framework provides a guide for developing comprehensive ministry and is designed to...

- utilize each of the church's ministries—advocacy, catechesis, community life, evangelization, justice and service, leadership development, pastoral care, prayer and worship—in an integrated approach to achieving the three goals for ministry with adolescents;
- provide developmentally-appropriate programs and activities that promote personal and spiritual growth for young and older adolescents; enrich family life and promote the faith growth of families of adolescents;
- incorporate young people fully into all aspects of church life and engage them in ministry and leadership in the faith community;
- create partnerships among families, schools, churches, and community organizations in a common effort to promote positive youth development. (RTV 20)

*Renewing the Vision* directs parishes to create “flexible and adaptable program structures to address the changing needs and life situations of today’s young people and their families...” (RTV 25) The following elements describe this approach:

- a diversity of program settings (age specific programs for young and older adolescents, family-centered programs, intergenerational programs, community-wide program)
- a balanced mix of programs (small group programs, home-based programs and activities, one-on-one and mentoring programs and activities, independent and self-directed programs, large group programs, a variety of scheduling options and program settings)

## Youth Ministry Grid

One way to visualize the integration of the church's ministries with the four ministry settings is by using a grid (see next page). Incorporating each of the eight ministry components and developing each component using the four different settings is at the core of the comprehensiveness that *Renewing the Vision* is advocating as the most effective approach to ministry with adolescents.

## Using the Youth Ministry Grid

Note: Catholic Youth Ministry will provide each parish with a poster size print of the Youth Ministry Grid for those parishes who request it for use with this process.

One of the easiest ways to get a snapshot of your current ministry and identify areas for growth is to complete the Youth Ministry Grid. Use the following process to identify your current programs and potential resources.

### Step One – Identifying Current Programs

The first step will be to identify programs and activities that respond to, or are directed at, or involve teenagers. They can focus on young adolescent ministry or older adolescent ministry or both. Complete the Youth Ministry Grid the first time by writing in current programs or activities in the appropriate categories (boxes). (You may want to copy the worksheet onto newsprint and then fill-in the appropriate boxes.) Write “current” at the top of the first Grid worksheet. Be sure to think of small-group and individualized programming, as well as the gathered programming in each of the four ministry settings and for each ministry component. After you have completed your work, assess the strengths of your current youth ministry and identify areas of growth.

### Step Two – Identifying Potential Resources

The second step of this exercise is designed to uncover programs and activities of the parish that offer the potential for incorporating a youth component or for collaboration and partnership. This exercise is intended to uncover resources and program opportunities that could be used in a comprehensive youth ministry.

Oftentimes a slight adjustment or the addition of a youth component will make a family or church community program youth-inclusive. In other cases, there are resources in the community (other churches, youth organizations, and schools) that could be used in your programming (e.g., co-sponsoring a program, using a community program for your youth, using video resources or guest speakers).

Complete the Youth Ministry Grid a second time and write “potential” at the top of the second Grid worksheet.

After you have completed your work, determine how you can better use your potential resources to strengthen your current ministry and address areas of growth you identified in Step One.



## The Youth Ministry Grid

### Developing Comprehensive Youth Ministry

Adolescents	Families	Parish	Wider Community
-------------	----------	--------	-----------------

	Gathered	Small Group and Individualized	Gathered	Small Group and Individualized	Gathered	Small Group and Individualized	Gathered	Small Group and Individualized
Advocacy								
Catechesis								
Community Life								
Evangelization								
Justice and Service								
Leadership Development								
Pastoral Care								
Prayer and Worship								

*This page intentionally left blank.*

## Developing a Comprehensive Mindset

Adopting a comprehensive youth ministry mindset involves a new way of thinking—a vision shift, and a new way of acting or ministering—a programming shift. Developing a comprehensive youth ministry mindset is a process of seeing more broadly. It means seeing the whole community—young people, families, churches, schools, and community organizations—and all of the socializing influences upon young people today. It means seeing all of the resources that you utilize: in your parish—all of the gifts, talents, skills, and resources of parishioners, and in your community—all of the people, programs, resources, and organizations working to promote adolescent growth. It means seeing the countless creative and imaginative opportunities to reach your goals for ministry with adolescents through multiple, coordinated programs and strategies that respond to the needs of young people and incorporate them more fully into the life of the church community. Several of the most important features or emphases of the comprehensive mindset are summarized as follows.

### **Comprehensive ministry with young and older adolescents is goal-directed.**

The three goals articulated in *Renewing the Vision* give ministry with adolescents focus, direction, and purpose. A goal-directed ministry refocuses attention away from programs and activities toward the primary purposes of youth ministry. It recognizes that everything in youth ministry works toward the accomplishment of these goals. Focusing on goals opens up avenues for creativity and imagination, envisioning a variety of ways to achieve the three goals of youth ministry.

### **Comprehensive ministry with young and older adolescents integrates diverse activities into a larger, integrated framework.**

*Renewing the Vision* presents a framework which integrates eight ministries of the church with four essential elements or settings for ministry with adolescents—youth, family, church community, and civic community. This integration allows for the development of programs and strategies that adapt to diverse youth and families in our community. (See Youth Ministry Grid on previous page.)

### **Comprehensive ministry provides concrete things that the church can do to nurture adolescent faith growth and make a lasting difference in the lives of adolescents.**

*Renewing the Vision* utilizes contemporary research, especially the asset-building framework developed by the Search Institute, to present specific faith-building assets that name what the church seeks to achieve in the lives of young people. *Renewing the Vision* advocates eighteen assets as a foundation for healthy faith development in adolescents. These eighteen assets provide specific directions for effective pastoral practice with adolescents and give focus to the content of programs and activities that are offered within a comprehensive ministry.

**Comprehensive ministry engages the power and resources of the intergenerational community of faith.**

The whole community by its way of learning together, living together, serving together, praying together, and celebrating together helps young people become disciples of Jesus Christ and members of the Catholic community. Comprehensive ministry integrates youth ministry and young people into the larger faith community and focuses energy on building intergenerational relationships between young people and the community. *Renewing the Vision* advocates a community and intergenerational focus for ministry with adolescents.

Ministry with adolescents recognizes the need to utilize the power of the intergenerational faith community in sharing faith and promoting healthy growth in adolescents. Meaningful involvement in parish life and the development of intergenerational relationships provide young people with rich resources to learn the story of the Catholic faith experientially and develop a sense of belonging to the church. Ministry with adolescents can incorporate young people into the intergenerational opportunities already available in the parish community, identify and develop leadership opportunities in the parish for young people, and create intergenerational support networks and mentoring relationships. Age-specific programs can be transformed into intergenerational programming and new intergenerational programs, which incorporate young people, can be developed. (RTV 22)

**Comprehensive ministry partners with parents in developing the faith life of adolescents by empowering families to share, celebrate, and live the Catholic faith at home and in the world.**

Comprehensive ministry supports families as faith communities through family-involving programs and at-home activities. To empower families to share, celebrate and live their faith at home and in the world, youth ministry designs family-friendly and family-involving ministries and programming, and provides families with a variety of home strategies and activities.

**Comprehensive ministry cooperates with community leaders and organizations to promote positive adolescent development and create healthier communities for all young people.** *Renewing the Vision* advocates a collaborative approach between the church and community organizations. The church's concern for the civic community includes advocacy on behalf of young people when public issues that affect their lives need to be addressed. ...This involves networking with leaders in congregations of diverse faith traditions, public schools, youth-serving agencies, and community organizations to nurture a shared commitment to promoting healthy adolescent development and a healthy community, to develop mutual respect and understanding, to share resources, and to plan community-wide efforts and programs. Building these relationships can open doors for sharing resources, and co-sponsoring training, programs, and advocacy efforts. Community-wide efforts are needed to reach underserved and marginalized young people who lack the support and nurture of congregations and community and are often the most vulnerable in our community. (RTV 24)

**Comprehensive ministry empowers everyone in the faith community to utilize their gifts, talents, and resources in ministry with adolescents, helping the entire community assume responsibility for ministry with adolescents.**

Comprehensive ministry mobilizes **all** of the resources of the faith community. Every member of the community has a role to play and special skills, gifts, talents, and resources that can enrich and expand ministry with adolescents. Comprehensive ministry with adolescents also involves adult *and* youth leaders in a variety of specialized roles necessary for effective ministry. Many of these leaders will be involved in direct ministry with adolescents, others will provide support services, and yet others will link the ministry effort to the resources of the broader community. The comprehensive ministry approach that is presented in *Renewing the Vision: A Framework for Catholic Youth Ministry* includes a variety of roles.

- **Ministry Coordinator:** the facilitator for the parish ministries
- **Youth Ministry Coordinating Team:** youth and adults who organize the programs and strategies
- **Program Leaders:** adults and youth who lead specific programs and ministry strategies.
- **Support Roles:** adults and youth who provide support for youth ministry through a variety of roles including clerical support, hospitality, transportation, etc.

*Renewing the Vision* explains the importance of the coordinator's role in facilitating the gifts of the community.

*Ministry coordinators have a central role in facilitating the people, programming, and resources of the faith community on behalf of a comprehensive ministry effort with adolescents. Coordination is stewardship – overseeing the resources of the community so that they are used wisely in ministry with adolescents. Ministry coordinators alert the whole community to its responsibility for young people, draw forth the community's gifts and resources, and encourage and empower the community to minister with young people. Of special importance to effective ministry with adolescents is cooperation among the leaders, ministries, and programs in a faith community as they work together in a common effort to achieve the three goals of the Church's ministry. (RTV24-25)*

## **Key Characteristics of Today's Adolescents**

### **The Millennial Generation (1980/83 – present)**

*(From the Center for Ministry Development)*

Who is this emerging generation? What do they believe? Where do they want to go? Sociologists, researchers, the media and youth workers use a variety of names to identify this generation: Mosaics, Millennials, Net Generation (N-Gen), Navigators, the Y Generation.

Using these years, the Net Generation adds up to over 81 million young people, which is approximately 30 percent of our current population. In case you haven't picked up on this yet, this group is larger than the Baby Boomers. This is not **just** a few kids coming along with some new trends. These Millennials are bringing a force into our American culture for which we need to be prepared.

They are growing up in a world that is remarkably different from the one older adults have lived in. They are still pretty young. In fact, they are so young that (assuming they were born in 1980):

- They have no meaningful recollection of the Reagan era and do not know he was ever shot.
- They were 11 when the Soviet Union broke apart and do not remember the Cold War.
- They have never feared a nuclear war.
- They have only known one Germany.
- They are too young to remember the space shuttle blowing up, and Tiananmen Square means nothing to them.
- Their lifetime has always included AIDS.
- Soda bottle caps have not only always been screw-off, but have always been plastic.
- They have no idea what a pull-top can looks like.
- Atari predates them, as do vinyl record albums.
- *Star Wars* looks very fake and the special effects are pathetic.
- They may have heard of an eight-track tape, but they probably have never actually seen or heard one.
- The compact disc (CD) was introduced when they were one year old.
- They have always had an answering machine.
- There have always been VCRs, but they have no idea what beta is.
- They cannot fathom life without a remote control (neither can I).
- They were born the year the Walkman was introduced by Sony.
- The Tonight Show has always been hosted by Jay Leno.
- Popcorn has always been cooked in a microwave.
- They have never seen Larry Bird play basketball, and Kareem Abdul-Jabbar is a football player.
- The Vietnam War is as ancient history to them as World War I, World War II, or even the Civil War.

- They have no idea that Americans were ever held hostage in Iran.
- Most have never seen or used a rotary dial phone.

### **General Trends**

Given that the oldest Millennials are just into college, the research on their generation traits continues to be done. The results of the currently available research are pointing towards several significant trends:

**Self-reliance** – They believe that becoming successful is up to them, and they are not depending on others for help. Finding a good job is a priority. They are the young navigators. They must chart their own course and captain their own ship: “It’s up to me to create my own well-being.” They value personal experience and are prone to seek out critical thinkers. They are independent and emotionally and intellectually open. They strongly value individual rights: the right to be left alone, the right to privacy, the right to have and express their own views. They want to be treated fairly.

**Empowered adventurers** – Research shows that this generation has a confidence that comes from a strong sense of their ability to accomplish things that have been entrusted to them. They think and learn in interactive, nonlinear ways. They are willing to explore, search and navigate.

**Love of family** – In light of all the troubles in the world in which they live, there seems to be a surprising trend toward relying more on their family as a sanctuary against the difficulties of life. They view their parents as the most important source of guidance and emotional support.

**Relationships are paramount** – They rely strongly on close personal networks of friends and family. They also have a desire to be connected with others: friends in school, interest groups, and online virtual communities. Peers are important and are not always a “pressure.” There seems to be a significant shift in how this generation responds to peer pressure. When asked, “How pressured do you feel to do the following?” these figures show how many indicated “Not at all” for the listed activities: drink alcohol – 77%; smoke – 77%; take illegal drugs – 84%; have sex – 72%. This is far different from some of the images of adolescent life that we see portrayed in the media today.

**Global icons** – Brand identification in the consumer market seems to be at an all-time high. It’s important to wear the right jeans, wear the right athletic shoes, and drink the right kind of beverage. The generation is returning to the tried and true dream of all marketers – brand loyalty.

**Educational achievement** – Their main priority in life is to get a good education, and their core value is personal competence. This generation identifies a good education as the gateway to success.

**Diversity is important** – This generation values diversity unlike any before them. They have a high tolerance for differently held beliefs. They believe strongly in equal rights.



Discrimination against minorities is in the top five issues about which they are very concerned. They know they are growing up in an increasingly multicultural world.

**Consumerism** – These kids know how to shop. They are not going to be fooled into buying products that don't meet their needs. They are skeptical of slick marketing promotions. They are working in order to be able to purchase. Eighty percent of the teenagers in the U.S. are working 15 or more hours a week.

**Mobility equals freedom** – This generation promises to be one of the most mobile ever. They don't intend to stay at home. They have aspirations to travel, not only around this country, but also around the world. They already travel on the Internet to many places, and now they want to go there in person.

**Mediavores** – This generation is addicted to media. It is not uncommon for them to be doing their homework, listening to a CD, watching television, and communicating on-line at the same time. They are giving new definition to "multitasking."

**Unabashed fun seekers** – After all, this generation is still mostly made up of kids. Kids want to have fun, and this generation is no different. They will not be bored, because there are so many options open to them.

**Service-oriented** – They have a strong sense of the common good and of collective social and civic responsibility. They are more knowledgeable than any previous generation about social issues. They are very social concerned about the environment, AIDS, drugs, homelessness, crime, and discrimination. They engage in service activities more than any previous generation.

**Hungry for the transcendent** – They are spiritually hungry. While more than 80% of young people today will identify themselves as believers, the question that should be raised is what do they believe in? They are hungry not just for answers, but more importantly the knowledge of how to find them for themselves. They are seeking a practical, pragmatic, everyday faith they can grasp that will help them to make sense of the world around them.

**Hope** – This is a significant change from the previous generation. These kids are growing up with hope. They are not pessimistic or cynical. Rather, they are optimistic and realistic and expect to be happy adults (adapted from *Young Life Magazine*, Spring 1998).

### **Their Preferred Lifestyle**

Teenagers would like to have more structure provided,  
BUT without having their independence or their freedom to experiment impeded.

Teenagers want to learn from the experiences and wisdom of their parents,  
BUT they're not willing to allow their elders the latitude to impart those lessons in a manner that fits parents' needs and styles.

Teenagers struggle with the effects of stress,  
BUT they continue to book busy schedules.

Teenagers appreciate more time in intimate experiences with their families,  
BUT they will neither push nor create those opportunities.

Teenagers are frightened by the potential consequences of many risky behaviors,  
BUT they flirt with those dangers regularly.

It seems like these kids are open to input and help from their parents, but on their own terms. It will take a creative, sensitive approach to make it happen effectively, but the possibilities look good.

### **How to Speak to Them?**

- They are the future—and they know it.
- Respect their intelligence, knowledge and ability
- It's about how and where you fit into their world, not how and where they fit into yours
- Part of a “push-button” society; in fact, leading it
- Choice over loyalty
- Highly-sensitive “B.S. Meters”
- Talk TO them, not LIKE them
- RELEVANCE! Show how you offer VALUE
- Communicate message quickly and clearly
- Search/need for value will continue, and only intensify as more sources (TV and other) compete for their attention.

*Information about the Millennials is taken from a variety of current research sources.*

### **Conclusion**

We need room to grow our youth ministries because we seek to guide, form and nurture young disciples. The challenge of discipleship, of following Jesus, is at the heart of the church's mission and therefore of all ministry with youth. **All ministries with youth must be directed toward presenting young people with the Good News of Jesus Christ, and inviting and challenging them to become his disciples.** Fundamentally, we do this by embodying the vision and values of the reign of God as proclaimed by Jesus in everything that we do— in our relationships and community life, in our programs and activities. Growth in discipleship is not about offering any one particular program; it is the **goal** of all our efforts.

Challenging young people to become disciples of Jesus Christ may be the answer to one of the most fundamental problems we have in youth ministry. It seems that an important part of youth's dissatisfaction with the church stems from an absence of a **spiritually challenging** and **world-shaping vision** that meets their hunger for the chance to **participate in a worthy adventure**.

*Ultimately, the spiritual needs of youth transcend the legitimate requirements of wholesome companionship, entertaining events, and even worthwhile service projects. What they ask from the church is not so much something to do as something to be. Their lives are already awash with tasks and activities, all designed to help them succeed in life—a life filled with tasks and activities! Meanwhile, the fundamental need they have to commit themselves body and soul to some One who will ask everything from them and give everything in return goes unrecognized by adults who themselves have been asked to give “much” but not all. (Osmer 6-7)*

The challenge is simple but not easy: we are called to proclaim the Good News so that it responds to the lives and world of adolescents, invites their response, and empowers them to live as disciples **today**. Our ministry with youth is part of a lifelong journey, a continuing process of conversion. Commitment to and growth of mature faith happens over a long period of time. Through our ministry with youth we seek to help young people grow in a life-transforming relationship to a loving God and in a consistent devotion to serving others.

### **Works Cited in this Section**

Catholic Bishops of the United States. *Renewing the Vision—A Framework for Catholic Youth Ministry*. Washington DC: USCC Publishing Office, 1997.

Osmer, Richard. “Challenges to Youth Ministry in the Mainline Churches: Thought Provokers.” *Affirmation* 2.1 (Spring 1989): 1-25.

This section adapted, in part, from **YouthWorks**, p. 1-20  
© Center for Ministry Development, 1994 and 2000.

## Youth Ministry seeks to help youth....

- develop a personal relationship with Jesus
- participate in the church
- integrate Catholic values
- apply Catholic faith to daily life
- commit to the Catholic faith for life
- live the moral and theological virtues.
- develop Biblical and doctrinal literacy
- develop personal spirituality and prayer life
- participate in the sacraments
- work for justice and defend human dignity
- serve those in need, and foster social change
- become healers, reconcilers and peacemakers
- develop respect for differences
- overcome prejudices
- develop critical thinking skills
- integrate Catholic sexual values
- develop a positive self-image
- grow in life skills
- discern their vocation
- share gifts

(Summarized from RTV 16-18)

## SECTION THREE – The Parish Community as Advocate

---

Advocacy is the *interpreting* the needs of youth and their families, especially the social problems facing them, and *acting* with or on behalf of youth and their families for a change in the systems (policies, procedures, programs) which create or contribute to the social problems; *giving* young people a voice and *empowering* them to address the social problems that they face.

In Comprehensive Youth Ministry, it isn't enough to *identify* the needs of young people we must create an environment where relationships exist that *meet* those needs. A parish that advocates for its young people establishes a team of leaders that oversee this relationship. Coordinators of Youth Ministry who advocate for youth ministry help to create a parish that is youth friendly, not youth *tolerant*. Young people who are taught to advocate for themselves do so because they feel welcomed into the life, mission and ministry of the parish community.

All members of the parish community are, by their baptismal call, youth ministers. That is, all share in the responsibility for building our relationship with the young people of the parish. In each parish, however, there should be one person who is the *animator* or *coordinator* of the parish's response to the needs of the young people.

- 3.1 Every parish is to have a Primary Contact for Youth Ministry.**
- 3.2 Every parish is to have a Youth Ministry Leadership Committee.**
- 3.3 Regardless of the school a young person attends (parish, private, public, home schooling) and regardless of a young person's involvement, or lack of involvement, in the parish Religious Education program, every effort should be made to invite, inform, welcome, and serve all young people in a parish community through that parish's ministry to youth.**

The Primary Contact for Youth Ministry may be a full time or part time Coordinator of Youth Ministry (CYM). He/she may be paid or a volunteer. The pastor may not serve as the Primary Contact or as the Coordinator of Youth Ministry.

The Parish Youth Ministry Leadership Committee will oversee the parish's response to the needs of its young people. The committee serves as a subcommittee of the Christian Formation Committee. Its membership includes representatives from multiple youth-serving entities within the parish as well as parish leadership. Their primary goal is to be the "keeper of the vision" for a parish's ministry to its young. For a full outlined of this committee's membership and responsibility, please see Appendix Two.

Comprehensive Youth Ministry is the response the of the parish community to the needs of *all* young people. It is incumbent upon the leadership of various programs to work

together, communicate effectively with one another, and seek to make all program boundaries permeable.

## Assessing the Needs, Interests, and Resources of the Community

**3.4 Every parish is encouraged to conduct an assessment of the needs and interests of the parish community at least once every four years.**

Youth ministry is effective when the community of faith responds to the needs and includes the gifts of young people. It is essential to keep in mind that we minister with individuals, not categories. To uncover the unique needs and concerns of youth, we must listen to their stories and experiences.

There are several recommended approaches for surveying interests and identifying issues of concern: **Surveys**, **Personal Interviews**, **Observation** and a **Youth Hearing**. You can select one approach or use several of them together.

### 1. Interviews with Youth

Interviewing youth is an excellent way to get to know them up close and personal. Let the youth you contact know that they are a part of a listening process to understand better the needs and concerns of youth in the community. The personal contacts that are made in these interviews can become a tool to welcome and accept youth as members of the faith community. Create an interview form for your use.

Consider interviewing one or two youth who are involved in ministry such as regular youth meetings, confirmation candidates, retreat participants, altar servers, etc. In addition, interview one or two young people you do not know that well such as youth who live in your neighborhood or who are children of friends of your family or who have had contact with the parish. It is important to interview teens who are not involved or active in church life to get a balance in the information gathered.

There are two ways to conduct the interviews:

#### Face to Face Interviews

Meet with the youth for about thirty minutes in a relaxed atmosphere. It would be good to gather a small group of 3 or 4 to help young people to be comfortable in this setting. At the end of your time together answer any question he or she might have about the parish, your ministry, or how the interview will be used. Follow up this interview with a thank you note to the teens who participated.

### **Phone Interviews**

Use the phone to contact youth. Once again, it is important to be an active listener and to record accurately the responses of the interviewee. At the end of the conversation answer any questions the youth might have about the parish, your ministry, or how this interview will be used. Follow up this interview with a thank you note to him or her. An alternative to adults making these phone calls is to have other teens who are already in some leadership capacity in the parish call their peers.

## **2. Surveys of Youth**

An interest survey of youth, parents, and parish leadership is an excellent way to determine the issues that your youth ministry must address. It provides a solid basis upon which to build your youth ministry. It also builds interest and ownership in the people you consult. In addition to surveying interest and determining what issues are important, you may also want to conduct a community resource inventory to determine what programs, services, and resources already exist in your community, who is providing them, and how you can take advantage of them.

If you select a youth survey, keep the questionnaire brief, ask only what you need to know, use simple language and format, distribute questionnaires in person, ask for pertinent demographic information, but no names! If you select the survey approach, distribute surveys where people are already gathered (e.g. after the Sunday masses, at programs, etc.). You may want to consider conducting a parallel interest finder by surveying the parents as well. Start by asking them what topics and issues concern them and what interest they would have in participating in particular programs or activities. You can determine their own interest in parent programming as well as their expectations for youth ministry. Publish the results and thank all who participated.

In designing your interest survey remember that parents and youth respond more readily to topics offering help on issues they are facing at the moment rather than on those ahead of them.

## **3. Observation**

If you select **observation**, ask yourself and other members of the youth ministry team what you see as the needs of youth and families/parents in your community, research the characteristics, issues, problems, and concerns of youth and families/parents in your local community, observe the efforts of other churches and community organizations, etc.

## **4. Hearings with Youth**

To understand youth today, it is vitally important to let them tell their stories. Gathering a group of youth to answer key questions is a quick and effective way of obtaining the needed information.

The invitation to youth needs to be two-tiered. First, conduct blanket invitations through the parish bulletin, announcements at Sunday liturgies, and a direct mailing to all youth.

Second, use personal invitations through phone calls, email or direct contact with youth by all team members and other parishioners who are willing to extend a personal invitation to youth they know. Strive for diversity in your personal invitations. The youth who come should be representative of the ethnic, vocational, age, socio-economic and other realities of the youth population within your parish or campus.

### **Conducting a Community Inventory**

In addition to surveying interests and issues of youth and parents, you and/or your planning team need to identify the programs and resources in your broader community (community organizations, schools, libraries, other churches, etc.) and diocese. If you do not have access to this information you may want to gather it by conducting a community inventory. Your survey should include youth services and organizations, counseling resources, and family programs and services. Too often we duplicate resources and programs already available to youth and families/parents in our community. Survey your community organizations and diocesan agencies for programs, services, and resources. Arrange meetings with leaders in each organization to introduce yourself and to gather information. Develop a binder of information on the programs and resources available in your community. Knowing what already exists will allow you to utilize the expertise and resources of these organizations, to advertise their programs, and to co-sponsor programs with them.



## Evaluation of Parish Youth Ministry

**3.5 Every parish must complete the Youth Ministry Effectiveness Tool once every four years or as part of the Diocesan Religious Education Accreditation Process, whichever comes first.**

The Youth Ministry Effectiveness Tool is designed to assess the effectiveness of youth ministry in your parish by asking a series of questions of youth ministry leaders. The Parish Youth Ministry Leadership Committee members should complete the assessment as accurately and honestly as possible. During this process committee members should be sure to keep in mind the environment and realities of the parish as they currently exist--not as they may/could/should exist at some point in the future.

It should be noted that this instrument is designed as a resource to assist you in discovering where your ministry to, with, and for young people could be enhanced. It is not intended as an indictment against parish leadership or as a means of demeaning ministry efforts currently underway.

The Youth Ministry Effectiveness Tool can be found in Appendix One.

### How To Use This Tool

First and foremost, this tool requires a committee. Completing the process with one person, however well intentioned, limits the perspective. Here are a few ways your team may consider using this tool:

#### **Within the Context of Meetings**

Some parishes have had great success completing the assessment tool at meetings and have conversations around the topics at meetings. Using the tool this way, you must be prepared to spend the better part of a year working through the list. Taking this time is not a bad thing – the tool is meant to assist you to determine the strengths and weaknesses in the parish.

#### **Let Team Members Vote**

Gather as a team and give orientation of the tool, have team members to fill out the assessment individually to gather in the large group again using everyone's input to determine the score. Then follow up with discussion.

**Start Here**

Use it as a jumping off point if youth ministry is new to the parish. To help name strengths that already exist, gather a team to assess what the gifts are of the community.

Regardless of how your team utilizes the Effectiveness Tool, the process is not complete until CYM staff members have met with your team to discuss the results. The expertise CYM brings to the table will be helpful in determining if your answers are accurate or if your team has short changed your ministry. Sometimes, the expert is the guy (or girl) from out of town, who simply brings a different perspective to a situation.

## Leading Change: Developing Effective Parish Youth Ministry

To become more effective, parish communities need to initiate and support change in the community and in their model for youth ministry. These steps are adapted for a church setting from the work of John Kotter in *Leading Change*, (Cambridge, MA: Harvard Business School Press, 1996) and linked to *Effective Practices in Dynamic Youth Ministry* (Winona MN: Saint Mary's Press, 2004).

Building comprehensive youth ministry can be challenging. It takes hard work by a team of trained leaders, sharing a common vision, equipped with the right skills. CYM can help you meet this challenge with its **Leading Change** program. This process of training, consultation, and team development provide the knowledge and skills that are vital to effective youth ministry. Our consultation helps your parish develop priorities and programs, assess the needs of your young people and master your youth ministry calendar. We can help you gather young people together to evaluate past successes and failures and assist your team of leaders in creating a new vision of youth ministry when necessary.

The CYM staff facilitates training, consultation and team development at your parish. This process includes:

- Assessing readiness and needs
- Developing a mission, vision, goals, plans and calendar
- Designing an effective leadership structure
- Supporting and advising parish leaders along the way
- Regular, ongoing consultation
- Coordinating the hiring process, where necessary
- Evaluating the planning process and the ministry as it occurs

Parish leaders interested in bringing the **Leading Change** program to their parish should contact Catholic Youth Ministry.

### Eight Steps to Leading Change

There are eight steps to the **Leading Change** program.

1. Establishing a session of urgency
  - a. Examining the current reality of the pastoral situation
  - b. identifying and discussing crises, potential crises, or major opportunities
2. Creating the Guiding/Coalition Team
  - a. Putting together a group with enough power to lead the change
  - b. Getting the group to work together as a team by building trust
3. Developing a Vision and Strategy
  - a. Creating a vision to help direct the change effort
  - b. Developing strategies for achieving that vision
4. Communicating the Vision

- a. Using every vehicle possible to constantly communicate the new vision and strategies
  - b. Having the guiding coalition role model the behavior expected of the community
- 5. Empowering Others to Act on the Vision
  - a. Getting rid of obstacles
  - b. Changing systems or structures that undermine the change vision
  - c. Encouraging risk taking and non traditional ideas, activities and actions
- 6. Planning for and Creating Short Term Wins
  - a. Planning for visible improvement, or "wins"
  - b. Creating those wins
  - c. Visibly recognizing and rewarding people who made the wins possible
- 7. Consolidating Improvements and Producing More Change
  - a. Using Increased credibility to change all systems, structures, and policies that don't fit together and don't fit the transformational vision
  - b. Developing people who can implement the change vision
  - c. Reinvigorating the process with new projects, themes, and change agents
- 8. Anchoring New Approaches in the Culture
  - a. Creating better ministry through effective leadership and planning
  - b. Articulating the connections between new behaviors and organizational success
  - c. Developing means to ensure leadership development and continuity

## Starting from Scratch

Parishes often struggle to organize and launch youth ministry efforts. Three things are needed: training, facilitation and consultation.

Training provides the necessary knowledge and skills. Facilitation moves a group of people through a planning process. Consultation involves advice and problem-solving as parish leaders apply the training to their particular situation. The combination of training, facilitation and consultation that makes up **Starting from Scratch** can effectively provide what a faith community needs to implement effective youth ministry in their community. Note: **Starting from Scratch** is designed for parishes with little or no (recent) history of comprehensive youth ministry.

### What's involved in Starting from Scratch?

1. Initial Assessment: An initial assessment with a member of the Office for Catholic Youth Ministry can determine whether this program is suitable for your parish. Pastor, parish staff and pastoral council should be involved in the assessment process. A key criterion for determining readiness includes:
  - a. General readiness in the parish faith community for developing comprehensive youth ministry
  - b. A sufficient number of adults and youth willing to commit themselves to the steps of the process and to follow through afterwards
  - c. A designated leader on the parish staff (Primary Youth Ministry Contact, catechetical leader, pastoral minister, etc.)
  - d. A leader (at least in potential) to guide the ministry after the conclusion of the process
  - e. A budget equal to the task of any and all photocopying, postage, office supplies, food and beverages anticipated throughout the process – as well as adequate financial support for the team(s) and plans generated by the planning process
  - f. The willing support of pastor/parish council and parish staff.

If the program seems right for your parish, the formal assent of the pastor is necessary to ensure parish backing and support. If, on the other hand, the program seems inappropriate or untimely for the parish, the Office for Catholic Youth Ministry staff will assist in identifying steps necessary to address obstacles. It is much better to postpone the planning and address obstacles — or completely discontinue the process — than to raise expectations only to have those expectations dashed.

2. **Appoint a Leader of the Planning/Design Process:** A designated leader is appointed, usually a Coordinator of Youth Minister, Director of Religious Education or a Pastoral Minister. This person must be a parish staff person, so as to avail the process of the necessary information and resources. (Note: this does not necessarily suggest that this staff person will be responsible for overseeing the developing ministry, although that is recommended.)
3. **Gather a Planning/Design Group:** The designated leader gathers a planning/design group and the first sessions of the process are scheduled. The planning team should ideally include youth and adults in sufficient numbers and diversity to adequately represent the parish faith community (usually 10-15 persons).
4. **Form & Train Parish Leadership:** Both the Design Group and other parish leaders (staff, pastoral council) will need to be oriented to the bishops' vision of comprehensive youth ministry as described in their document *Renewing the Vision - A Framework for Catholic Youth Ministry* (NCCB, 1997). This best takes place in one meeting where all the key leaders are present and can interact with one another.
5. **The Design Phase:** The initial design phase typically requires a minimum of four or five meetings of 2 hours in length, as well as activities between meetings (e.g. need assessment, editing the mission statement, clarifying goals and objectives, consulting with the pastor, etc.). Meetings typically include prayer, training and group work.
6. **Build Team(s) & Launch the Ministry:** Once the design phase is concluded, the parish is ready to develop a team (or teams, depending upon how ambitious the planning is — and how available the people resources are). Some of the original design group will likely stay on and become team members; however, more recruiting of youth and adults is usually necessary.

Once the recruiting stage is complete, an Office for Catholic Youth Ministry staff member can facilitate a team-building and planning retreat that will effectively launch the ministry. Thereafter, Catholic Youth Ministry serves as a consultant to the implementation of the mission, goals and plans as they unfold, intervening when called upon by the leadership and available by phone and email throughout.

Perhaps the most critical part of this stage is to authorize and empower the person who will serve as the ministry leader. Whether volunteer or paid, this person should have the capabilities (at least in potential), and the time, energy and commitment to lead the ministry. A competency assessment of this leader will assist in determining his/her readiness to lead the ministry. This person will likely need to pursue additional training.

7. Ongoing Training: Additional training will likely be necessary for both adults and youth. Catholic Youth Ministry will provide training modules to the team as needed.
8. Regular Ongoing Consultation: The ministry leader and CYM staff determine a mutually- agreed upon schedule of ongoing consultation, consisting of meetings in person or by phone, at least monthly.
9. Evaluation: At the conclusion of a mutually agreed-upon time period (e.g. six months or a year), Catholic Youth Ministry will assist in evaluating the planning process and the ministry flowing from it.

### **How Long Will It Take?**

The initial design steps are fluid and may be accomplished within a 6-8 week period, if parish participants are willing and able to devote the time. Usually more time is necessary. The team- building, training and implementation steps normally take six months to a year. The covenant with the Catholic Youth Ministry typically concludes between six months to a year from the first gathering, at the conclusion of the evaluation process.

### **What's the Cost?**

This service is offered at no charge to diocesan parishes. The process will likely require the expenses of photocopying, mailings, providing food and beverages at some meetings, etc. Additionally, the planning process will lead to the implementation of youth ministry activities and events which will require some level of funding. A participating parish needs to acknowledge that it will need to financially support the youth ministry team(s) and the plans that will result from the process.

### **What's Next?**

Obviously, this process demands a considerable outlay of resources, by the parish and Catholic Youth Ministry. Due to the extensive and intensive nature of this service to parishes, and to its limited personnel resources, Catholic Youth Ministry is limited in terms of the number of parishes that it can work with in this way. Therefore you are encouraged to contact CYM right away if you are interested. You may be placed on a waiting list.

## Opportunities for Young People

Part of being an advocate for young people is making sure that you are aware of the opportunities that exist outside your parish community for young people.

The **Youth Leadership Team** provides an opportunity for young people to gather on a monthly basis with other young people from around the diocese for intensive leadership training. This training includes assisting young people in becoming better public speakers, honing their skills as facilitators and small group leaders, and helping them make a connection between what they learn at YLT meetings and how they can use it in their parishes and schools.

**Pitcher and Basin** is a summer service experience that invites high school youth to spend a week living at a parish in the diocese and working with Habitat for Humanity to construct homes for those in need. The participants participate in prayer services and catechetical sessions in the evenings and work at the local job site during the day. A small fee paid by the participants offsets meals and lodging.

Parish leaders can also advocate for their young people with simple “quick wins” that shows the parish community how much you care for the youth. Annual **Blessing of Athletes** at all the Masses lets the young people and their families how much you appreciate their giftedness. Semi-annually **Blessing of Drivers** shows the community how important it is to celebrate the milestones in the lives of young people.

Both of these blessings can be found in Appendix Two (Resources) of this document. In addition, if you send CYM the number of drivers you plan to bless, we will even send you key chains you can give to each young person.

## Supporting the Youth Minister

### The Pastor As Advocate

Once a pastor has identified the person who will coordinate the parish’s response to the needs of young people, the work of helping the CYM develop a successful ministry effort with youth begins. Pastors must now create a positive working relationship between the parish and the CYM.

### Welcome and Orient the New CYM to the Parish and Diocese

First things first. Now it is time to introduce and welcome the new staff member or volunteer to the parish community. This step is an important one, because it provides the parish the opportunity to welcome the CYM formally and focus attention on the importance of parish youth ministry at the same time.



### *Orienting the CYM to the Parish and Diocese*

In addition to introductions, the CYM needs to be oriented to the life of the parish and the local community. Share information and resources about the parish and diocese that will help the CYM. Consider providing past copies of meeting minutes from parish organizations related to youth ministry. These minutes can help the CYM form a historical perspective of parish youth ministry. It is crucial to provide the CYM with copies of the information gathered in the needs-assessment process. A copy of last year's parish calendar that highlights important parish events is beneficial as well.

The local community also may have resources to which the new CYM should be given access: examples include other churches or youth-serving organizations in the area, and contacts with local businesses, such as pizza restaurants or entertainment companies. Also, contact the diocesan office of youth ministry to inform officials that the parish has hired a CYM, and to identify additional resources to support the work and continuing education of the CYM.

### **Support the New CYM**

The parish plays a crucial role in both launching a successful youth ministry program and providing for its ongoing support. If the CYM continues to develop in all aspects of ministry and personal development, then youth ministry will as well. However, the opposite is true also. One effective way a parish can support a CYM is by encouraging and enabling his or her continuing education and ongoing spiritual development. The *NFCYM Competency-Based Standards* provide a guide in this area.

### *Mentoring and the CYM*

A new CYM may be in need of a mentor. A mentor is a person who walks beside the CYM and serves as a confidant and guide. Mentoring can be done individually or communally. The diocese may have a mentoring program in which new people in ministry are matched up with an experienced minister. Otherwise, a member of the parish staff may serve as a mentor.

### *Using the **Competency-Based Standards** in Support and Assessment*

The four sections of the standards provide an outline of the major areas for continuing education and development for the CYM. The sections are:

- Person of the Minister
- Theology
- Leadership and Administration
- Foundations of Youth Ministry

Encouraging the CYM's personal, spiritual, theological, and professional development is a concrete measurement of the parish's support of youth ministry.

### *Person of the Minister*

The continued personal faith development of the CYM is crucial to the program's ongoing success. Two ways to address this issue are: (1) by expecting the CYM to attend a yearly retreat, or by encouraging the CYM to take periodic days for prayer and spiritual renewal; and, equally important, (2) providing financial support for these activities and approving time away from the office. Also encourage the CYM spiritually by inviting him or her to have a spiritual director with whom they can meet regularly.

If the parish expects the CYM to be a person who can balance personal and family responsibilities with work and ministry responsibilities while remaining both physically and emotionally healthy, the parish policies regarding the hours the CYM works must reflect that expectation. While youth ministry often demands weekend and evening work, the parish can assist the CYM by establishing a work schedule that provides a balanced and healthy lifestyle.

### *Theology*

A solid foundation in Catholic theology and spirituality is essential for sharing faith with young people. The CYM needs a comprehensive background in theology; therefore, he or she must participate in continued theological formation. Use the theological standards found in the *NFCYM Competency Standards for Coordinators of Youth Ministry* to make a yearly commitment to supporting the CYM by budgeting time and money for continued formation in this area.

### *Leadership and Administration*

Often, people applying for church ministry positions have backgrounds in ministry or education. Few will have management or business training, yet this is an ongoing part of the CYM's job. Managing volunteers, planning a budget, long- and short-range planning, time-management skills, communication skills, conflict-resolution skills, and computer skills are essential for the CYM's ongoing development, and in turn, for the development of the youth ministry program. After completing an assessment using the *Competency-Based Standards* in regard to the skills cited above, encourage the CYM to seek further development in the areas identified for growth.

### *Foundations of Youth Ministry*

*Renewing the Vision: A Framework for Catholic Youth Ministry* is an excellent starting place for discovering what is foundational to comprehensive youth ministry. The foundations include three goals, eight components, and four dimensions of youth ministry that, when implemented, enable the total faith formation of youth. The National Federation for Catholic Youth Ministry sponsors a biennial conference that provides in-service training in all foundational areas. See [www.nfcym.org](http://www.nfcym.org) for more details on the National Conference on Catholic Youth Ministry.

### **Supervise the New CYM**

For some pastors, supervision is a new and difficult experience. It is, however, a critical part of the employment relationship. CYMs need to know how they are succeeding in achieving the goals of parish youth ministry and how they can improve. In looking at how the parish can help the CYM to grow, it is appropriate to note that the CYM needs to have one person identified as her or his direct supervisor. This responsibility often belongs to the pastor; however it can be delegated to another administrator.

The relationship with the supervisor should be one of both accountability and support. Often, the desire to avoid conflict causes a leader in the supervisory position to avoid giving productive feedback and guidance to those whom they supervise. Giving in to this desire can have potentially negative consequences. Like all people who work, the CYM wants to be effective and competent. Any successful employment relationship is built upon clear, constructive, and regular communication. Another part of the evaluation process involves forming a team of parishioners with whom the CYM works to give both affirming and critical feedback. One aspect of performance appraisal includes an opportunity for self-assessment. (See Appendix J for Sample Self-Assessment Questions.)

In addition to informal supervision through regularly scheduled meetings throughout the year, an annual formal review should be held between the CYM and the supervisor (see Appendix D). Keep the signed and dated written report of the review in a confidential file. Maintaining an accurate personnel file for the CYM is vital in tracking professional growth.

*What do you do when the relationship between the CYM and the parish is not working?* Unfortunately, sometimes the match between the CYM and the parish is not a good one. What should the parish do? The first step is to go back and review the information on support, supervision, and assessment. Before deciding to end the employment relationship, consider whether the CYM has had adequate time to make adjustments based on feedback from the supervisor. If the pastor and parish community have done their part to make the employment relationship work but the relationship is clearly not working, then it may be time to begin the “counseling out” process.

An important part of this process is communication, both verbal and written. Documentation of how the parish has supported and nurtured the relationship and how the CYM has responded is crucial. Another key step is contacting the diocesan office of human resources to obtain policies on termination of employment relationships.

It may sound optimistic, but most of the time the situation does not have to come to termination, especially if both parties try to work together to serve the needs of the young people. If effective support, supervision, and assessment are given, most often the CYM will thrive in a parish, or come to the conclusion that his or her skills do not match the parish's needs.

### **Tips for Supporting Your CYM**

- Encourage the CYM to participate in diocesan support groups that gather in shared ministries. Local support groups are like buried treasure; CYMs can come together for program sharing, mutual in-servicing, prayer, and support.
- Offer prayerful support in a structured way by the parish community. For example, offer prayer petitions during the first Friday Mass for young people and those who minister to youth.
- Hold regular staff meetings for prayer, sharing, community building, and planning.
- Be attentive to simple things like the CYM's birthday, anniversary, and other significant personal events.
- Encourage the CYM to develop a learning plan that states goals for professional development and continuing education, as well as how these goals will be achieved.

### **Supporting Your Volunteers**

Recruiting youth ministry volunteers is only half the battle. Once you have a team of volunteers working with you, be sure to say "thank you" often and offer as much support as you can. Part of the ministry of Advocacy is to constantly support your volunteers. In Appendix Two (Resources), we have listed 100 different ways to thank and support your volunteers.

## SECTION FOUR – Adolescent Catechesis

---

Adolescent Catechesis includes sponsoring youth toward maturity in Catholic Christian faith as a living reality through the kind of teaching and learning that emphasizes understanding, reflection, and transformation. Adolescent Catechesis done well fosters in youth a communal identity as Catholic Christians within the inter-generational community of faith and helps them to develop their own personal faith identity.

Adolescent catechesis is at the heart of comprehensive youth ministry. While everything that happens under the umbrella of parish youth ministry should include a catechetical component, intentional catechesis to, with, and for young people is also required.

<p><b>4.1            The Diocese of Wilmington requires at least 30 hours of face-to-face instruction over the course of a school (program) year.</b></p>
---

This section gives an overview of the models available to accomplish this mandate in a way that will engage young people in effective catechesis as one of many opportunities offered them by the parish community.

# Effective Models of Adolescent Faith Formation for Parishes

## Introduction

Recent surveys of catechetical leaders<sup>1</sup> across the Diocese revealed that only fourteen percent of the tenth, eleventh, and twelfth graders not enrolled in Catholic high schools are receiving religious education. In response, the Office of Religious Education and the Office of Youth Ministry convened an ad hoc Adolescent Catechesis Advisory Committee consisting of experienced youth ministers and directors of religious education to study this problem and make recommendations.

Along with other important recommendations, the committee identified a need for a resource describing effective models of systematic adolescent catechesis within the context of comprehensive youth ministry. After gathering information about various programs from active youth ministers and recognized authorities on youth ministry and adolescent catechesis, the offices collaborated in the preparation of this document. It has three main purposes:

- To assist pastors and catechetical leaders to integrate catechesis within their other youth ministry efforts;
- To update catechetical leaders on developments in adolescent faith formation programs;
- To provide descriptions and illustrations of effective models of adolescent faith formation;

### **There is a benefit of participation in high quality parish youth ministry programs:**

*Young people who participate in youth ministry programs are interested in learning more about their faith and they want to do this as members of a group...When asked the areas in which youth ministry has most helped them to grow, youth ministry program participants cite areas of faith or moral formation rather than purely social activities...Those involved in youth programs take their Catholic identity very seriously and exhibit a deep commitment to the Catholic Church. (New Directions in Catholic Youth Ministry: A National Study of Catholic Youth Ministry Program Participants, Executive Summary, July 1996, Center for Applied Research in the Apostolate.)*

It is our hope that this resource will inspire a renewed emphasis on the faith formation of adolescents in the context of comprehensive youth ministry.

---

Throughout this document the term “catechetical leadership” includes youth ministers who, by virtue of the catechetical component of comprehensive youth ministry, share in the ministry of catechetical leadership.

## Adolescent Faith Formation: Foundational & Operational Principles

The principles which should guide parish leaders in providing religious education for youth have been clearly articulated in a number of official Church documents through the past fifteen years. In 1986, *The Challenge of Adolescent Catechesis: Maturing in Faith* was published by the National Federation for Catholic Youth Ministry in collaboration with the National Catholic Educational Association, the National Conference of Diocesan Directors of Religious Education, and the Department of Education of the United States Catholic Conference. It listed the following foundational and operational principles of adolescent catechesis:

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

These principles were reiterated in *Renewing the Vision - A Framework for Catholic Youth Ministry* (NCCB, 1997), the U.S. bishops' blueprint for youth ministry. *Renewing the Vision* set forth some additional features of adolescent catechesis:

- It teaches the core content of the Catholic faith as presented in the Catechism of the Catholic Church.
- It integrates knowledge of the Catholic faith with the development of practical skills for living the Catholic faith in today's world.
- It utilizes the life experiences of adolescents, fostering a shared dialogue between the life of the adolescent and the wisdom of the Catholic faith.

- It involves group participation in an environment that is characterized by warmth, trust, acceptance, and care, so that young people can hear and respond to God's call.
- It provides for real-life application of learning by helping adolescents apply their learning to living more faithfully as Catholic adolescents.
- It explicitly invites young people to explore the possibility of a personal call to ministry.

Finally, the *General Directory for Catechesis* (Congregation for the Clergy, Libreria Editrice Vaticana, 1997) declares that the purpose of catechesis is to put people in communion with Jesus Christ. It also notes that all catechesis must be situated in the context of evangelization and that catechesis of children and youth should be oriented toward catechesis for adults. Accordingly, parish leaders should evaluate their current religious education efforts to determine if they not only offer information about Jesus, but also deepen young people's relationship with him.

Recognizing that adolescent catechesis is one phase of a lifelong process of continuous faith formation frees catechetical leaders from the unrealistic expectation that young people must complete all of their religious formation by the time they graduate from high school. Adolescent religious education programs which reflect the principles above will have a greater chance of fostering the spiritual growth of young Catholics and empowering them to live as disciples of Jesus Christ.



## Keys to Effective Adolescent Faith Formation: The Faith Community & Its Youth Ministry

*"...the success of such (catechetical) efforts rests very much on the quality and total fabric of parish life...When these various elements of parish life are weak or lacking, formal programs for adults typically do not flourish; when they are vibrant and strong, they create an overall climate of active participation and living faith..." (Our Hearts Were Burning Within Us - A Pastoral Plan for Adult Faith Formation in the United States, USCC, 1999, p. 41)*

This statement from the U.S. bishops' recent document on adult faith formation is no less true for adolescents. The context of adolescent faith formation is at least as important as the program. That is why this section deals with the broader faith community and asks, "What are the necessary characteristics of the faith community that make for successful adolescent faith formation?"

Effective programs of adolescent faith formation typically happen in faith communities with:

- Youth-friendly leaders, liturgies, programs, and ministries;
- Active and meaningful youth participation in the mission and ministries of the faith community;
- Parish leaders who understand and are committed to the U.S. bishops' vision of comprehensive youth ministry;
- A program of faith formation that is just one of a variety of vibrant youth ministry components;
- Trained and effective adult youth ministry leaders and catechists;
- Healthy cooperation/collaboration between youth ministry and catechetical leadership.

**Youth-Friendly Leaders, Liturgies, Programs, and Ministries:** *Youth-friendly* means that the faith community is intentional about welcoming young people into its life and activities. *Youth-friendly* leaders, including pastor, staff and parish council, strive to understand and be responsive to the unique needs and culture of youth. *Youth-friendly* liturgies have songs, music and homilies that are inclusive of the entire faith community, especially young people. *Youth-friendly* parish programs intentionally welcome and include young people. *Youth-friendly* ministries utilize the abilities of young people at the service of the faith community and the broader community.

**Active and Meaningful Youth Participation:** In youth-friendly parishes, young people are visible everywhere. They serve in liturgical ministries at Sunday Mass. They are active and visible participants in parish renewal programs. They sing in the choir and play instruments in music ministry. Not only are they involved in helping to plan and lead youth ministry activities, they are warmly welcomed and mentored into appropriate parish leadership roles and may serve on a parish's pastoral council, worship team, etc. They are included in parish service and social activities. Their presence is felt not only in youth ministry activities, but in every aspect of parish life.

**Parish Leaders Committed to Comprehensive Youth Ministry:** In developing youth-friendly faith communities, leadership is vital: as the leaders go, so goes the faith community. If parish leaders, including pastor, staff and council, understand and are working towards the vision of youth ministry described in *Renewing the Vision - A Framework for Catholic Youth Ministry* (NCCB, 1997), their commitment and efforts will bear fruit in terms of enhanced youth participation across the board. This vision "provides a way for integrating ministry with adolescents and their families into the total life and mission of the Church, recognizing that the whole community is responsible for this ministry. The comprehensive approach uses *all* of our resources as a faith community – people, ministries, programs – in a common effort to promote the three goals<sup>2</sup> of the Church's ministry with adolescents." (*Renewing the Vision*, pp. 19, 20).

**A Variety of Vibrant Youth Ministry Components:** A systematic program of adolescent faith formation makes no sense if it takes place in a vacuum – if there are no, or few, other significant involvements of the young person in living a life of faith. Catechesis is one of the eight components of comprehensive youth ministry described by the U.S. bishops in *Renewing the Vision* – the other components round out the experience of adolescents in the faith community, and provides the living framework in which catechesis becomes comprehensible and lived instead of dry and theoretical. These components include:

- Community Life: As the bishops say in *Renewing the Vision*, "The content of our message will be heard only when it is lived in our relationships and community life." (p.34) Community life is not just among young people, it is also between young people and the rest of the faith community. Young people need meaningful connections with the broader faith community, its mission and ministries, in order to truly understand its message.

---

The three goals of comprehensive youth ministry are as follows: (1) to empower young people to live as disciples of Jesus Christ in our world today; (2) to draw young people to responsible participation in the life, mission and work of the faith community; (3) to foster the total personal and spiritual growth of each young person. (*Renewing the Vision*, pp. 9-18)

- Evangelization: “Evangelization is the energizing core of all ministries with adolescents. All of the relationships, ministry components, and programs of comprehensive youth ministry with adolescents must proclaim the Good News. They must invite young people into a deeper relationship with the Lord Jesus and empower them to live as his disciples.” (Renewing the Vision, p. 36)
- Justice and Service: “The ministry of justice and service nurtures in young people a social consciousness and a commitment to a life of justice and service rooted in their faith in Jesus Christ, in the Scriptures, and in Catholic social teaching; empowers young people to work for justice by concrete efforts to address the causes of human suffering; and infuses the concepts of justice, peace, and human dignity into all ministry efforts.” (Renewing the Vision, p. 38). Not only are young people engaged in various kinds of service in the faith community, they must be meaningfully involved in the social mission of the faith community. As such, they are learning about Catholic social teaching as they are engaged in the work of making it a lived reality – in the same ways that all members of the faith community are so engaged. Young people are serving at soup kitchens, rehabbing low income housing, collecting canned goods, working for Habitat for Humanity – and learning along the way about systemic injustice and the preferential option for the poor.
- Advocacy: “The ministry of advocacy engages the Church to examine its priorities and practices to determine how well young people are integrated into the life, mission, and work of the faith community. It places adolescents and families first by analyzing every policy and program – domestic, parish-based, diocesan and international – for its impact on adolescents and families.” (Renewing the Vision, p. 27)
- Leadership Development: “The ministry of leadership development calls forth, affirms, and empowers diverse gifts, talents and abilities of adults and young people in our faith communities for comprehensive youth ministry with adolescents...This approach involves a wide diversity of adult and youth leaders in a variety of roles.” (Renewing the Vision, p. 40)
- Pastoral Care: “The ministry of pastoral care involves promoting positive adolescent and family development through a variety of positive (preventive) strategies; caring for adolescents and families in crisis through support, counseling, and referral to appropriate community agencies; providing guidance as young people face life decisions and make moral choices; and challenging systems that are obstacles to positive development (advocacy).” (Renewing the Vision, p. 42) Further, in the Sacraments of Reconciliation and Eucharist, the healing power of Christ is made available to youth.
- Prayer and Worship: “The ministry of prayer and worship celebrates and deepens young people’s relationship with Jesus Christ through the bestowal of grace, communal prayer and liturgical experiences; it awakens their awareness of the

Spirit at work in their lives; it incorporates young people more fully into the sacramental life of the Church, especially Eucharist; it nurtures the personal prayer life of young people; and it fosters family rituals and prayer." (*Renewing the Vision*, p. 44)

**Trained and Effective Adult Youth Ministry Leaders and Catechists:** Adults responsible for the faith formation of youth must receive the training and preparation that is necessary for them to serve as effective mentors, guides and teachers of the faith. The following minimum competencies are fundamental to any adult leader serving in youth/catechetical ministries:

- basic theological competence in scripture, morality, church doctrine, sacraments, ecclesiology, Christology – in accord with the Second Vatican Council;
- understanding of adolescent development and its implications for ministry and catechesis;
- ability to reflect on and share one's personal faith;
- ability to effectively lead prayer and worship;
- understanding of effective catechetical process, and capability to implement it;
- the ability to relate well with young people: to be a listening, supportive, challenging, helpful and healing presence in their lives;
- the ability to identify and get help for young people who are in some way at risk (e.g., young people suffering from abuse or neglect, who are desperate or suicidal, etc.).

**4.2 Adults who serve as catechists within specific Adolescent Catechesis programs (i.e., an eighth grade catechist, a Bible Study leader, etc.) must be actively involved in the Diocesan Catechetical Formation Process.**

Diocesan programs of training and certification are indispensable resources for those who bear the responsibility for coordinating programs of youth ministry and/or catechesis. (For more information on these opportunities, contact Catholic Youth Ministry or Religious Education).

**Healthy Cooperation & Collaboration between Religious Education and Youth Ministry Leaders:** Since catechesis is one of the eight components of youth ministry as defined by the U.S. bishops in *Renewing the Vision*, youth ministers must serve as catechetical leaders. In this regard they orchestrate the adolescent faith formation efforts of the parish, sometimes alone but often together with the other catechetical leader(s) of the faith community (typically a DRE or CRE). Ideally, this relationship will be marked by healthy cooperation and collaboration – and mutual respect.

<b>4.3</b>	<b>The job description of the Coordinator for Youth Ministry and/or DRE/CRE must delineate who is responsible for adolescent catechesis programs and Confirmation preparation.</b>
------------	--

Regardless of who is primarily accountable for adolescent catechesis and Confirmation preparation, both the Coordinator of Youth Ministry and/or DRE/CRE share responsibility for aspects of adolescent faith formation. The pastor, exercising his role both as chief catechist and manager of the pastoral staff, must help establish a healthy and productive relationship between all who serve as catechetical leaders. Ideally, healthy collaboration will have the following characteristics:

- clear lines of authority and delegation in regard to various aspects of the adolescent faith formation program and sacramental preparation;
- collaborative planning and evaluation, where all catechetical leaders, including youth ministry volunteers not responsible for catechetical programs, bring their respective gifts and insights to the process;

## **Effective Models of Adolescent Catechesis within Youth Ministry**

The following models of adolescent catechesis will be discussed in this section, followed by brief descriptions of some supplemental approaches:

- Mini-Courses
- Small Faith Communities
- Retreats
- Discipleship in Action
- Super Sundays
- Religious Education Classes
- Supplemental Approaches:
  - Family-friendly, Intergenerational, Resources, Programs & Activities
  - Rites of Passage
  - Pilgrimages, Encuentros, Conferences, Rallies
  - Programs of Leadership Development and
  - Religious Recognition Programs for Boy and Girl Scouts

<b>4.4</b>	<b>Youth Ministry Leaders must follow all guidelines outlined in <i>For the Sake of God's Children</i>, including utilizing the checklists in Appendix Four (Safe Environments) when choosing a model of adolescent catechesis.</b>
------------	---

## Important Considerations

**Whole Church Faith Formation:** The life, worship, community and service of a faith community provide the rich subject matter for catechesis throughout the year – if leaders have a vision of “whole church faith formation,” in which the faith community itself becomes the primary curriculum and living context of catechesis. The models described below, if they are to be effective, should be integrated into the fabric of the life of the faith community, and responsive to the liturgical seasons, feasts, celebrations and major events that punctuate a year in the life of a Catholic parish. See Section 5 on page 21 for a description of “whole church faith formation.”

**Matching Models to Catechetical Objectives:** It is important to note that no one model is necessarily better than the others. Ideally, several models will be used in combination, determined by goals, needs, interests, available resources and time considerations. Moreover, certain models are better at accomplishing particular cognitive, affective or behavioral objectives than are others. See Section 6 on page 23 for assistance in selecting the right model(s) for your situation.

**Cultural and Ethnic Diversity:** Our catechetical efforts should include attention to the reality of the culturally diverse society in which we live. Catechesis and all ministry efforts are “multi-cultural when [they focus] on a specialized ministry to youth of particular racial and ethnic cultures and [promote] multi-cultural awareness among all youth.” (Renewing The Vision, p. 22) By affirming and utilizing the values and traditions of ethnic cultures, young people come to a greater appreciation of their heritage and identity, and feel empowered, valued and welcomed by a universal Church which celebrates unity within diversity. It is incumbent upon all catechetical leaders “to incorporate ethnic traditions, values, and rituals into ministerial programming; teach about the variety of ethnic cultures in the Catholic Church; provide opportunities for cross-cultural experiences; and foster acceptance and respect for cultural diversity.” (Renewing the Vision, p. 23)

## **Models**

### **Mini-Courses**

This approach involves short catechetical courses (e.g., 4-8 weeks, one evening per week, 1½ - 2½ hour sessions) dealing with targeted themes. For instance, a parish may choose to offer a 6-week mini-course on Wednesday evenings focusing on morality, take a month break, and then offer a 4-week mini-course on sexuality and dating.

Periodic assessments and surveys help to discern which faith themes are most likely to capture the attention of youth while addressing their developmental, spiritual and catechetical needs. Attention to the Diocesan recommendations regarding faith themes appropriate for younger and older adolescents can assist catechetical leaders in this discernment.

The mini-course model is usually part of a larger overall program of comprehensive youth ministry. Typically, community-building activities, parish activities and functions, service projects and spiritual programs are planned for the periods between one mini-course and the next.

Like the small faith community model, mini-courses can offer young people an opportunity to gather in small groups on a regular basis to share fellowship, support one another and grow in faith. Unlike that model, however, participation depends upon who signs up, thus young people could well find themselves in a whole new group with a new adult facilitator every four to eight weeks.

#### **Advantages of the Mini-Course Model:**

- It allows for a greater integration of youth ministry and catechesis, since other youth ministry activities can be scheduled in the weeks between courses.
- It can create greater investment and ownership on the part of both youth and their parents, since their needs and values are given serious attention through the whole process of surveying and discussion which precedes the construction of the curriculum.
- Mini-courses typically include a thought-out scope and sequence.
- Since courses are time-limited, participants are less likely to become disinterested and bored. It's also easier to make commitment to a mini-course than to an ongoing one.
- Young people enjoy the exercise of free choice as they select the mini-courses of most interest to them.
- This model is ideally suited to the parish context where attendance is voluntary and access to young people is not a foregone conclusion.

- Adult facilitators/catechists typically vary from mini-course to mini-course; in this way they can teach courses for which they already have the necessary education, training, skill or interest.
- Shorter courses allow for more time to do planning for creative programming.
- Mini-courses reinforce the notion that catechesis and religious education are life-long processes. Since mini-courses mirror the most frequent model of adult faith formation programming, young people will be formed by the process itself along with the content.
- High quality resources and texts are available (e.g., St. Mary's Press *Horizons Program*) that are based on and support this approach.
- Expert guest presenters can be enlisted from outside the parish to conduct particular mini-courses.

#### **Some Concerns about the Mini-Course Model:**

- It requires skillful marketing on an ongoing basis. Registration can be an ongoing challenge, since participants are constantly signing up for new classes.
- The format limits the amount of time available to cover any topic in depth.
- It calls for a variety of trained adult facilitators who have expertise in a broad range of theme areas.
- Participants may end up with major gaps in their religious knowledge if the mini-courses fail to cover a broad range of faith themes, or if attendance is sporadic.
- Lacking informed supervision and planning, mini-courses may target "fad" topics, thereby leaving very significant gaps in participants' faith formation.
- With significant turnover in catechists and participants, young people may not experience the benefits of long-term, in-depth association with peers and adult facilitators;
- Other parish-wide activities and programs which complement the mini-course model must be offered and promoted, lest youth come to expect that their only involvement in parish life consists of class attendance.



### **Small Faith Communities**

Small faith communities foster faith in the context of a more intimate, caring community. In this model, the young people of a parish or school are typically invited to join smaller groups numbering eight to ten members. Depending upon the program and its participants, small faith communities tend to meet bi-weekly for 1½ or 2 hours. Less frequent meetings make it difficult for the group to gel into a community. Periodically, small groups may be brought together to share in a large group setting, or to engage in some kind of social or worship activity. This furthers the experience of faith through the larger Church.

Groups are typically led by a cleared adult facilitator, or perhaps a pair of cleared adults, or even a married couple. Sometimes an adult and a youth will team up to provide leadership. Less frequently, small groups are conducted by trained peer leaders (note: see caution regarding youth leaders in the list of concerns below).

Groups may be arranged at random, or by grade, interest, location, or some other unifying feature. Adult facilitators are often expected to remain with their group throughout the entire four years of high school for the sake of continuity. Small faith communities frequently meet in a home, usually that of the adult facilitator, which fosters a sense of comfort and safety. Genuine shared experiences of faith can take place because trust has been carefully and intentionally nurtured. Participants enjoy a depth of interpersonal interaction and affection, and are willing to share their experiences of faith in God honestly and straightforwardly with each other.

A typical small faith community meeting might include: a general sharing of each teen's thoughts and feelings since the last time they met; shared prayer; discussion of a particular faith theme; a presentation or discussion that connects life experience with the Church's story; a resolution or some kind of response by individuals or the entire group to grow in discipleship. Catechetical programs or textbook series are frequently used as a starting point. However, when youth are invited to offer suggestions for topics in addition to those already planned for the year, they come to know that their opinions and life experiences are valued. Through connections made with the Church's story, they discover and find friendship with God in and through their experiences of love and faith fostered in the group.

#### **4.5**

**Parishes that choose to build small faith communities that meet in private homes must utilize the appropriate check list in Appendix Four of this manual).**

### **Advantages of the Small Faith Community Model**

- This model offers a scheduling alternative to the "once-a-week-for-an-hour" structure of the Traditional Model. Because the small faith groups typically meet longer, increased flexibility of structuring generates momentum and

longer activities can be attempted. For instance, prayer and socializing can more readily be built into the session.

- Small faith groups build great depth of trusting relationships between teens and their leaders over an extended period of time.
- Thematic content is balanced by appropriate relational ministry.
- This format provides credible adult and teen role models of faith for youth.
- Each young person can be known personally. Faith is more readily passed on when the Good News can be addressed to the unique individual situation of the hearer.
- Teens in leadership learn some vital discipleship skills: articulation of their faith experience, group facilitation, listening, peer ministry and collaboration.

### **Some Concerns about the Small Faith Community Model**

- Parishes may have difficulty recruiting a sufficient number of cleared adults willing to make the commitment of time and energy necessary to make this model work.
- Small group leaders need training and ongoing support in order to be effective. Because of the strong emphasis on establishing long-term relationships, there is an increased need for professional supervision and accountability on the part of the catechetical leader or coordinating youth minister. Special care must be taken to ensure that group leaders are acting appropriately within the scope of their role as catechists and mentors.
- Special care should also be taken with teen facilitators, both in terms of preparation and ongoing support and accountability. If the content of group sharing and discussion has the potential to become deeply personal or emotional, an adult facilitator should, without exception, be present in the group.
- Cleared adult facilitators may overemphasize devotions or interpersonal sharing to the exclusion of catechetical content.
- There will always be teens whose jobs or activities will prevent them from being regular, committed participants in the small group – resulting either in teens being excluded, or in intermittent, unpredictable participation on the part of some.
- Care must be taken to ensure that the small faith groups remain connected with the larger Church. Other parish-wide activities, outreaches and programs must be made available and attractive to teens in small groups lest they (and the faith community) mistakenly expect the small group to be able to respond to all their faith needs.

## **Retreats**

Retreats are perhaps the most effective programs a parish can offer its youth. Retreats create short-term small faith communities where faith questions can be explored in an in-depth way over an extended period of time, usually a weekend. Because retreats are often evangelizing events, they intentionally draw together adolescents' lived experiences and relationships and place them in the context of the divine mystery.

Just as there are many different catechetical approaches there are many different kinds of retreats. Some retreats have been known to draw several dozens of teens into one shared experience. Others are intentional about keeping numbers small. Much depends upon the theme, the psychological and spiritual development of the participants and the goals of the retreat. Whatever the circumstances, retreats often provide intense and profound experiences of God's loving presence in the lives of young people.

### **Advantages of the Retreat Model**

- Retreats can be designed specifically to meet the age/development/spirituality of the participants.
- Since most retreats occur off-site, getting away for a few days enhances the experience of "doing something unique and different."
- Like summer camp, retreats often mix different types of activities together in order that different learning styles are engaged.
- When youth are voluntarily present, they usually are committed to active participation and invest themselves in the success of the program.

### **Some Concerns about the Retreat Model**

- Retreats can be costly. The rental of the facility, transportation and feeding a group of growing teens over an entire weekend can strain personal and parish budgets.
- Some adults are more comfortable with teaching than they are with witnessing or openly sharing their own faith story. Presenting one's own witness talk can be much more threatening than transmitting doctrine. Other retreat dynamics like prayer experiences, small group discussions, community building activities and the like may call upon adult and youth leaders to take on tasks for which they are unprepared. Therefore, special training for both adult and youth leaders is necessary.
- Young people may be distracted by the novel environment, and the overnight stay can lead to special discipline challenges.
- It is unrealistic to expect young people (and adult leaders, too) to attend several retreats during the year so that they might be exposed to several faith themes. Therefore, the retreat model works best when it supports other catechetical models. It is generally not recommended that retreats become the primary mode of catechesis.

## Discipleship in Action

“Faith in action” is the guiding premise for service learning. Involving young people in service to others is to engage them in discipleship. Learning to serve and serving to learn are mutually inclusive opportunities for young people to discover biblical principles regarding the call to justice and the rich tradition of Catholic social teaching while acting as God's agent of justice, peace and forgiveness in service to others.

The “Pastoral Circle” (*based on the work of Peter Henriot and Joseph Holland and adapted by Thomas Bright and John Roberto*) describes the process of service learning. This four-step catechetical model provides opportunities for involvement, exploration, reflection and action which lead to growth in awareness of social injustice and the ability/skills to positively impact areas of social injustice:

- Involvement asks participants to get in touch with their own experiences of social injustice. Involvement asks the question, “What is going on here?”
- Exploration widens the reflections on their own experiences to examine the relationships between the values, structures, ideologies, etc. that cause injustice. Exploration asks the question, “Why does this happen?”
- Reflection examines experiences through the lenses of Scripture and Catholic social teaching, and allows participants to discern how our faith lifestyle motivates us to respond. Reflection asks the question, “As a Catholic Christian, what did I learn? How did I grow?”
- Action is the crucial fourth step and the culminating purpose of reflection and exploration. While complex social issues rarely result in simple solutions, it is possible to make some kind of positive and effective response. This step helps people to identify the particular role they can play in weakening or eliminating injustice. Action asks the question, “What are we, as a Catholic Christian faith community, going to do about it?”

The response of action inevitably leads to more *involvements* which call for more *exploration, reflection* and *action*, each time building upon previous insights and experiences, hence the “Pastoral Circle.”

Service learning formats vary from program to program. A popular format is a variation of the summer camp model. For a week or two during the summer, young people are gathered daily (or every other weekday) to participate in the Pastoral Circle process. Usually, service projects and sites have been prearranged. Part of the day is spent exploring issues, and then participants go to the prearranged site to serve. They gather back at the end of the day for debriefing and reflection on what they experienced and observed at the service site.

More typically, service learning that takes place as one-time events sprinkled throughout the calendar year. Opportunities to serve at a soup kitchen, food pantry, nursing home, etc., accompanied by reflection before and debriefing afterward, can be meaningful.

### **Advantages of Discipleship in Action**

- Young people learn to “walk the walk while talking the talk.”
- Youth have personal experiences of empowerment and the ability to participate in the transformation of society into the Reign of God.
- The Pastoral Circle allows for intentional catechesis about biblical principles and our rich church tradition of Catholic social teaching.
- Young people and adults are generally already predisposed to “doing something” to make the world a better place. They want to be asked to serve but they want assurances that their service is meaningful. Service learning supplies the means for purposeful service.
- Teens and adults learn vital skills of discipleship: looking at the world with God's eyes and being moved to compassionate action for the benefit of God's children.

### **Some Concerns about Discipleship in Action**

- Like summer camp, not all youth will be available to participate in a weeklong program. Other service opportunities must be made available to them.
- Like the retreat model, larger service opportunities such as mission trips, can be cost restrictive.
- Service learning is one of many catechetical efforts. It cannot stand alone as the sole means of catechesis for adolescents in a faith community.

### **Variations of Discipleship in Action**

Service learning can take place in powerfully effective ways through mission trips and work camps. These have become normal fixtures in many parish summer youth ministry calendars across the Diocese, and can be powerful, life-changing moments in the lives of young people.

Mission trips can be either domestic or international. They are frequently arranged in conjunction with a sponsoring organization, often a religious community like the Comboni Missionaries, the Franciscans, Glenmary or Maryknoll. They can last as little as a weekend, or as long as a month, although the typical length is one or two weeks. There are as many different kinds of experiences as there are different kinds of missionary activity. Participants may find themselves restoring housing in Appalachia, teaching in a vacation bible school on an Indian reservation, or serving food in the inner city.

Work camps are relatively new experiences for young people. Typically scheduled during the summer months when young people are more available, work camps are

weeklong, structured programs of service, prayer, fellowship, religious education and reflection. In short, a work camp provides a complete and well-organized program of service and formation for youth. Rather than having to plan all of the complex logistics of a mission trip, adult leaders can opt into a work camp package that makes all of the arrangements for you. In preparation for a work camp, adult leaders typically need to attend to fund-raising to meet the substantial per person fee, transportation, and collecting tools and supplies. Service sites and the entire program during the week away are planned and coordinated by the work camp staff. An example is *Young Neighbors in Action*, a work camp conducted by the Center for Ministry Development. Information about opportunities such as these is available from the Diocesan Office for Catholic Youth Ministry.

### **Advantages of Mission Trips & Work Camps**

- Since both mission trips and work camps typically involve an extended immersion in a very different socio-economic, cultural or ethnic world, participants find many of their fundamental assumptions about life challenged. Such experiences are ripe moments for conversion into a deeper appreciation of the prophetic dimensions of the Gospel.
- Groups that share such experiences tend to bond deeply. Fast friends in faith for life often emerge from these kinds of experiences.
- It is not unusual for young people to come to a clearer sense of a personal call or vocation to ministry or service by virtue of such experiences.
- Both mission trips and work camps typically involve service to the poor – thus, not only are the poor served, but participants deepen the kind of solidarity with the poor that is at the heart of much of Catholic social teaching.

### **Some Concerns about Mission Trips & Work Camps**

- A great deal of preparation, advance planning and fund-raising usually precedes these events. Typically adult leaders need to arrange for transportation, lodging, food, and secure building supplies, lumber, tools, etc. as well.
- Since such programs are so time-and resource-intensive, they can have a detrimental effect on other dimensions of the comprehensive youth ministry effort in a parish or school.
- Safety is always a very important consideration in traveling with young people. This concern is amplified exponentially if the destination is a third-world country, or a location with little or no access to health care, or a place subject to political unrest or exotic health threats. Great care must be exercised by adult leaders in selecting destinations, in working with reputable sponsoring organizations, and broadly, in ensuring that all participants will return safe and sound.
- Both Protestant and Catholic organizations sponsor mission trips and work camps. If a parish is contemplating a Protestant-sponsored trip, leaders need to thoroughly check out the theological assumptions and doctrinal content that their young people may encounter as part of the

experience. As a general rule, Catholic-sponsored programs will adhere to the principles of Catholic social teaching – one less thing for adult leaders to be concerned about.

- The cost of mission trips and work camps can be prohibitive for groups or individuals.

### **Super Sundays**

This model evolved in the late 1970's as a way to make religious education more appealing to youth, and to reverse the decline in attendance many parishes were experiencing.

In a typical Super Sunday, an aspect of the gospel message is proclaimed to young people through interactive, exciting, high-energy programming. The format usually consists of a block of time on a Sunday afternoon and/or evening on a once a month basis through the school year (e.g., 3-7 p.m.). A late morning through early afternoon schedule is also sometimes used (e.g., 9 a.m. to 1 p.m.). Activities may include: icebreakers and community building activities, fun skits, witness talks, slide shows, small group sharing and discussions, a major presentation (speaker or video), Eucharist (or prayer service) and dinner/refreshments. Monthly sessions typically revolve around one topic or theme, e.g. drugs/alcohol, sex and dating, parent/family communication, decision-making, or an article of the faith. These once-a-month sessions are supplemented with other activities and programs offered throughout the week for those youth who wish to explore their faith in more depth.

### **Advantages of the Super Sunday Model:**

- Large gatherings of young people are attractive to adolescents. Often, youth will come to an event solely because their friends are going.
- Highly interactive community-building activities, a key element in this model, respond well to the adolescent need for peer interaction.
- The evangelizing nature of this model assists in leading young people to conversion experiences which, in turn, challenge them to move toward more in-depth catechesis.
- Teenagers see the Super Sunday as something different, novel and exciting. The program lends itself to being publicized as an “event,” rather than just another religious education class.

### **Some concerns about the Super Sunday Model:**

- Since Super Sundays typically take place once a month, a youth who misses one or two sessions may go without some form of religious education for months at a time.
- Super Sundays typically have no scope or sequence, that is, no coherent progression from one topic to the next. A program on “dating” could well be followed by a session on the Stations of the Cross. There is a tendency to choose a lot of topics which will grab attention rather than focus on a very few topics which are explored in depth.

- Weekly or bi-weekly in-depth catechetical sessions must supplement this program for young people to grow in faith and discipleship.
- At the end of four years, youth have received a smattering of teaching on many unrelated subjects. It is questionable whether a young person would have a solid grasp of basic catechetical themes if only exposed to Super Sundays.

### **Religious Education Classes**

Religious education classes are offered by many of the parishes of the Diocese. The typical format of this approach is a one-hour class held weekly throughout the school year. Students gather at the parish in groups according to grade level with an adult catechist. Textbooks typically provide structure and content to classes.

### **Advantages of Religious Education Classes**

- The schooling approach is familiar to both adults and youth.
- In areas of the Diocese where there is a long tradition and strong parental support for this approach, attendance may be quite high (typically in rural areas with little local access to Catholic secondary schools).
- Textbooks and teachers' manuals provide approved content and clear structure. Most catechists can use the teachers' manuals with a minimum of formal training.
- Management is simple because classes occur on a regular basis on a specified day of the week.
- Other events (e.g. service, prayer, etc.) may be added to provide variety and breadth to the program.

### **Some Concerns about the Religious Education Classes**

- Except in areas of the Diocese where there is a strong tradition of this approach – reinforced by potent parental support – attendance can be extremely low. Numbers of participants typically drop off dramatically each year as young people move from junior high through senior high school. Many parishes have completely discontinued this approach during the high school years due to poor attendance. Similarly, Confirmation programs that utilize this approach may enjoy strong participation leading up to the sacrament, but little or no participation afterwards.
- This format tends to focus narrowly on the cognitive dimensions of education. While some individual catechists can supplement the material to take into account the faith needs of their students, untrained and/or unseasoned catechists will likely not have the skills or resources to do so.
- Prescribed course curricula often do not engage the real faith needs of adolescents. Without skilled and seasoned catechists who can translate lesson plans into effective learning/growth experiences, textbooks can be more of a hindrance than a help.
- The one-hour time slot is typically inadequate to the development and



presentation of the material, and leaves little or no time for community-building, prayer, experiential learning activities, and the like. Catechists often find themselves frustrated by too little class time, and much too much material that they feel obliged to cover.

- This approach can be insensitive to the fact that during the school year young people spend the better part of their waking hours in classrooms, and may have little or no inclination to spend more time in a classroom. Although they may be very interested in growing in their faith, the prospect of one more weekly class can be abhorrent to many youth.
- Even in areas where this approach generates high attendance, it is worth raising the question as to whether this approach supports or detracts from comprehensive youth ministry. If a parish's youth ministry efforts are limited to religion classes, it will likely be marginally effective in passing on the faith.

### **Supplemental Approaches**

The following are not broad enough to be considered models of adolescent catechesis; however, they may be effectively utilized in tandem with the models described above to reinforce and further develop catechetical themes.

#### **Family-friendly, Intergenerational, Resources, Programs & Activities**

It's a common complaint among catechists and youth ministers that their efforts seem too often to go unsupported by parents and families. Moreover, catechetical leaders readily acknowledge the powerful influence that parents and families have on the faith development of their youth, for good or ill. Yet they often feel helpless in this regard.

Resources are available to assist catechetical leaders in having an impact on the faith of parents and families – and thus on young people in those families. Perhaps the most significant resource in this regard is *Family Works*, published by the Center for Ministry Development. This 3-inch binder is packed with everything from intergenerational learning sessions to family prayer and service activities.

Catechists and youth ministers can use resources such as these to augment their sessions with young people. With sufficient forethought and planning, parents and families can be invited into exploring the same faith themes as their teenagers. Topics pass from catechetical sessions to the dinner table, and learning at church is shared and reinforced at home. In this way, the faith formation of a teenager becomes a shared project of parents, families, catechists and youth ministers – as it should be.

#### **Rites of Passage**

Rites of Passages which include catechesis can uniquely address the needs and culture of youth and may assist them in successfully moving

from childhood towards whole, healthy, responsible Catholic Christian adulthood.

### **Pilgrimages, Encuentros, Conferences, & Rallies**

Even with solid catechetical programming in place, parishes recognize the value of augmenting their efforts by participating in diocesan, regional and national faith-enriching activities and programs:

- Parishes looking to expose their youth to the universal Church will send them on World Youth Day pilgrimages or sponsor trips to the National Catholic Youth Conference (NCYC).
- A model that is new to the English-speaking world is that of the Encuentro, a special gathering that is like yet unlike a conference: with greater emphasis on community involvement and celebration, Encuentro will likely be a familiar model for Hispanic youth.
- On the Diocesan level, look for rallies for high school age youth and junior high school age youth that offer opportunities for young people from all over the Diocese to come together for faith sharing.
- Retreat or retreat-like experiences can help youth articulate and develop their own spiritualities and empower them to leadership in prayer and worship.

Parishes that take advantage of these opportunities and incorporate the learning in follow-up sessions, find these supplemental resources and programs very helpful in supporting their catechetical efforts. Parishes who use these programs as their sole means of catechesis or faith development will discover that their youth will *not* (a) develop a connection to the local parish, (b) be exposed to (and, therefore, treasure) the richness and diversity of the Catholic tradition, (c) be challenged to grow from searching to owned faith.

### **Programs of Leadership Development and Ministry Formation**

Young people who are moving into positions of service and leadership in their faith communities are often provided specialized training. Whether liturgical, a peer ministry or general leadership skill, this sort of training provides an invaluable opportunity to deepen the faith and spirituality of young people. If those conducting the training understand their role as catechetical, they will include components in their training that go well beyond simply conveying the “how to’s” of ministry and service – they will include prayer, reflection, faith sharing, and sharing our faith tradition.

Youth leadership programs such as YouthLeader, conducted by the Office for Catholic Youth Ministry) offer extended, in-depth opportunities to develop not only ministry skills, but a deepened understanding of our faith in the context of our baptismal call to ministry.

**Religious Recognition Programs**

Many of our young people are involved in Boy Scouts, Girl Scouts or American Heritage Girls. These programs offer wonderful faith-building opportunities in their religious recognition programs. Each year, hundreds of young women and men in the Diocese receive the Marian Medal, the Ad Altare Dei, Parvuli Dei and others. These programs taken alone do not comprise a comprehensive catechetical model; however, they can serve as effective supplements. Further information and complete program instructions and manuals are available through the Office for Catholic Youth Ministry. (See Section Six, "Scouting as Youth Ministry")

## How to Select the Right Model

This is perhaps the most vexing question that catechetical leaders face: of the many models and resources that are available, which shall I choose? Or better: Which models, singly or in combination, have the best chance of effectively evangelizing and catechizing our young people? The following series of questions and answers may help in this discernment:

Is my parish “youth friendly?”

*As discussed earlier in this document, the overall climate of the parish faith community is vitally important to an effective program of adolescent catechesis. In “youth friendly” parishes with comprehensive youth ministry, systematic adolescent faith formation is simply part of the fabric of the general hospitality accorded to youth. Contact CYM for assistance in this regard.*

Does my parish have comprehensive youth ministry?

*If not, this is the place to start. Since systematic adolescent catechesis best takes place in the context of comprehensive youth ministry, this is your best starting point. Contact CYM for assistance in developing your youth ministry.*

Does my parish operate out of the Whole Community Catechesis perspective?

*It has been said that the faith community is the primary curriculum of religious education. How the parish serves, celebrates, prays, worships – how the parish lives as a faith community – is at least as important as its intentional, systematic catechesis in terms of conveying the good news. In Whole Community Catechesis, intentional catechesis is intimately intertwined with the liturgy, service, teaching and community of the parish. Contact the Office of Religious Education for assistance in learning more about and developing this approach.*

How do I select the most appropriate model(s) of adolescent catechesis for my faith community?

*This is a complex question, since it requires answering several other interlocking questions: (a) What needs do we hope to address? (b) What do we want to accomplish? (c) What resources (personnel, time, and money) are available? Each parish community needs to assess its needs, establish its goals, and determine the resources it plans to devote to the effort. Once these steps are accomplished, the chart on the next page may assist in matching needs, goals and resources to the appropriate model.*

*The chart illustrates that some of the models are better at what the General Directory for Catechesis calls “primary proclamation,” directed at nonbelievers and those living in “religious indifference.” (GDC, #61) Some are better at “continuing education in faith” (GDC, # 69) and some are better suited to “journeying towards perfection” (GDC, #56), that is, into deeper conversion and discipleship.*

*It stands to reason that models that are better at “primary proclamation” are likely to be most helpful early on in the progression of a systematic program of faith formation. Those that provide “continuing education in the faith” should follow, and those that lead young people into deeper conversion and discipleship should follow thereafter. Of course, this sequence is not set in stone – the genius of effective catechetical leadership is to meld models and approaches together within the context of the broader faith community in a way that makes formation seamless and ongoing.*

*The chart also identifies those models that are heavily labor, time and money-intensive. In general, these qualifiers should serve as general guides to the investment of resources demanded by each model.*

	<i>Effective at Primary Proclamation</i>	<i>Effective at Continuing Education in the Faith</i>	<i>Effective at Deeper Conversion &amp; Discipleship</i>	<i>Labor Intensive</i>	<i>Time Intensive</i>	<i>Money Intensive</i>
Mini-Courses		✓				
Small Faith Communities	✓	✓	✓	✓	✓	
Retreats	✓		✓	✓	✓	✓
Service- Learning			✓	✓	✓	
Mission Trips, Work Camps, Conferences (NCYC)	✓	✓	✓	✓+	✓+	✓+
Super Sundays	✓					
Summer Camp	✓	✓		✓	✓	
Religious Ed Classes		✓		✓	✓	

Note: the checks above should be understood as general guides, not indicators of particular programs.

**Works Cited in this Section:**

*Catechism of the Catholic Church*, Libreria Editrice Vaticana, 1994.

*Fashion Me A People*, Maria Harris, Westminster/John Knox Press, Louisville, KY, 1989.

*General Directory for Catechesis*, Congregation for the Clergy, Libreria Editrice Vaticana, 1997.

*Growing Together: Adolescent Religious Education*, Office of Religious Education, Archdiocese of Cincinnati, 1989.

*New Directions in Catholic Youth Ministry: A National Study of Catholic Youth Ministry Program Participants, Executive Summary*, July 1996, Center for Applied Research in the Apostolate (CARA).

*Renewing the Vision - A Framework for Catholic Youth Ministry*, National Conference of Catholic Bishops, 1997.

*The Challenge of Adolescent Catechesis: Maturing in Faith*, the National Federation for Catholic Youth Ministry (NFCYM), 1986.

## Confirmation Guidelines

<b>4.6</b>	<b>Parishes are to follow the Diocesan Guidelines for Confirmation when preparing young people for reception of the sacrament.</b>
<b>4.6.1</b>	<b>Preparation for reception of the Sacrament of Confirmation may not begin before eighth grade.</b>
<b>4.6.2</b>	<b>Catechesis for the Sacrament of Confirmation is a distinct program, separate from but integrated with other components of youth catechesis/youth ministry.</b>
<b>4.6.3</b>	<b>Confirmation Preparation does not include required service hours.</b>

1. The Confirmation preparation program should never be equated with comprehensive youth ministry or adolescent catechesis. Parishes that extend Confirmation preparation over the course of an entire school year (or more) run the risk of Confirmation preparation becoming the only ministry to and with youth. Confirmation prep is about engaging young people in the steps necessary to understand and prepare for the sacrament in which they choose to partake. Confirmation Preparation is not, and should never become, a “last ditch” effort to teach young people all the leaders believe they should know prior to “graduating” from religious education. If youth ministry is comprehensive, then Confirmation prep is one of many opportunities for continuing faith formation in a parish.
2. Catechesis for Confirmation should recognize the importance of the entire community as catechizing agents. Every effort should be made to incorporate the community in the preparation process.
3. A program for Confirmation catechesis must involve the parents in significant ways. Minimally, the parents should be given an orientation to the program; an overview of current theological development of the sacrament; opportunities to reflect on the life of the Spirit in their own lives and suggestions for family support and participation in discussion around attributes or character of the sacrament.
4. The immediate preparation for Confirmation should follow the format of the diocesan planning process for parish youth catechesis, i.e., each theme should be planned to include the cognitive element (believing); the affective (trusting); and acting (doing).
5. The content of the catechesis includes a review of the following themes:
  - a. Baptism: including the meaning of dying and rising, salvation, freedom and sin

- b. On-going conversion including the life-long Journey of Faith and the need for reconciliation, especially through the celebration of the Sacrament of Reconciliation.
- c. Jesus Christ: including the meaning of his life, death and resurrection for our salvation and his meaning for individuals and the Church today.
- d. The mission of the Church: including responsibilities of membership; witness to the faith; the call to ministry; action on behalf of justice; preferential option for the poor.
- e. The community of Faith: including the communal dimension to faith; the charisms and gifts of the Spirit; and the body of Christ, as well as the institutional dimensions of the Church.
- f. The Presence of the Spirit: including reflection on the life and presence of the Spirit in the Church and in the life of the believer; discernment of the presence of the Spirit.
- g. Confirmation: including a presentation and explanation of the Rite itself and the signs and symbols of the sacrament.
- h. The Eucharist: including its place in the life of the individual and the community.

(The catechesis assumes that these and other themes have been taught in the major catechetical programs that have been offered by the school and the parish. Catechesis at this time should be a deepening of the understanding and a reflection on the themes suggested above.)

- 6. Scripture should be at the heart of each and every theme. Every effort should be made to encourage the candidates to read and be nourished by God's Word.
- 7. Prayer that engages and active participation in worship should also be encouraged during this time.
- 8. Sponsors: Each candidate selects his/her own sponsor. Ideally, the sponsors should be involved in the preparation of the candidates. They should be adequately prepared to carry out their role. Parishes may have a practice of assigning or allowing the candidate to select a member of the local community to accompany him/her on the journey to Confirmation and participate in the immediate preparation process. This person may or may not be the same as the sponsor.
- 9. Retreats:
  - a. Retreats can be effective elements in a catechetical or Confirmation program.
  - b. If there is a retreat in the preparation process, the Confirmation planning team should be clear to its purpose in the overall program.
  - c. The extended time afforded by a full-day, an overnight or weekend experience can provide an opportunity to build community, for prayer and reflection, and/or for a time for teaching.
  - d. Diocesan events are not substitutes for a parish Confirmation retreat.



10. Since service to the Church and community is a natural overflowing from the liturgy and the presence of the Spirit, Confirmation Preparation does not include required service hours. The parish should provide many and varied ways for all members to participate in faithful service and should encourage theological reflection before and after service experiences.
11. It is appropriate that prior to final preparation for the sacrament, the candidate should:
  - a. express verbally or in writing his/her desire to proceed to Confirmation.
  - b. meet individually with the pastor or his delegate
12. The candidate, catechist, parish priest (or delegate) and parents/guardians discern the readiness of the candidate to proceed to Confirmation.
13. Postponement: If for any reason, a decision is made to delay Confirmation, the parish should make every effort to keep the individual involved in the life of the community. Future invitations should be offered encouraging the individual to renew his/her preparation for the sacrament.



## **SECTION FIVE – Leadership in Youth Ministry**

---

Comprehensive youth ministry includes effective and appropriate community life. This includes creating an environment, which nurtures meaningful relationships among youth and between youth and adults. These relationships are characterized by Gospel values (e.g. acceptance of all people, trust, respect, cooperation, honesty, taking responsibility, willingness to serve) and help young people feel like a valued part of the church community; providing opportunities for social interaction and meaningful participation in the life of the church and civic community.

Community life is essentially the fun of youth ministry. If we don't establish an environment where young people can enjoy themselves, few will participate. It is not an accident that this section follows the one on catechesis. While catechesis to, with, and for our young people is at the heart of comprehensive youth ministry, more is required to keep young people engaged in the life of the parish.

This section outlines the ways leaders create fun in ways that are healthy, appropriate, and legal. It also outlines ways youth ministry leaders can care for themselves so that their ministry can continue to grow and improve.

## Personal and Ministerial Standards for Youth Ministry Leaders

### Self Care

The unquestioning adulation of an infatuated young person can be very alluring, and ministers are not immune from sexual attraction for those whom they serve. To complicate matters, American popular culture encourages young people to "grow up" quickly. Material affluence, provocative clothing styles and the trend toward using make-up at an early age can create the illusion of maturity in a young person. But while popular culture often equates physical and emotional maturity, those in ministry must know the difference.

Youth ministers have the same needs as other human beings, but it is crucial that we not look to young people to fulfill those needs. If we are to be free to minister youth, we must not develop an unhealthy dependence on them. Following are some ways in which those in ministry can care for themselves so that they can more effectively serve young people:

- Schedule regular time off and stick to it. If you are to properly serve young people you need to get away from them once in awhile. Gently but firmly teach the youth to respect your private time. Of course, there will be unplanned times when you need to be present to a young person, but afterwards make sure you take compensatory time away from work.
- Develop interests outside of youth ministry. Church work can absorb one's whole life, if one lets it. Seek out social and recreational opportunities in the community in which you live, and get away from town occasionally.
- Develop relationships outside of youth ministry. While youth ministry is a form of friendship with youth, it is not the kind of balanced friendship an adult can only have with another adult. Seek out healthy adult friendships that nurture and support you both personally and as a minister.
- Those in full time ministry are encouraged to maintain a relationship with a spiritual director. Seek a director with whom you are comfortable, one who is empathetic, experienced, and insightful and one who has a healthy appreciation of his or her own spiritual journey. A good spiritual director is an invaluable asset for anybody in ministry.
- If a situation arises in which you question your objectivity, or the appropriateness of your actions, you should seek the counsel of a qualified mental health professional. If you ever feel compelled to act in a way which you know to be unhealthy, inappropriate or illegal, remove yourself immediately from the ministerial situation and seek professional counseling.

## **Christian Witness**

Always keep in mind that Christianity is counter-cultural, and part of youth ministry is bearing witness to this. Young people today are under tremendous pressure to conform to societal values that are directly contrary to the values of the Gospel, and youth ministers are called to name this truth both in word and in lifestyle. The way a minister acts, how he or she dresses, the language he or she uses, the jokes he or she tells, the objects he or she chooses to possess, the way in which he or she uses alcohol; all of these things speak volumes to youth, who observe more than we often realize and are very perceptive when it comes to spotting inconsistencies in word and deed.

One is certainly entitled to a life of his or her own apart from ministry, but one who chooses youth ministry should appreciate the fact that his or her lifestyle is, in effect, part of the visible Christian witness he or she provides. Perhaps a good question for one to ask is, "Is there any aspect of my life which I would be ashamed to share with young people?" and, if so, "What can I learn from this about myself and my ministry?"

If you are like most that enter youth ministry, you probably can recall at least one time in your life when you were profoundly touched by a caring Christian presence. This person was Christ enfleshed for you. The nature of the Body of Christ is that those of us who have been touched by this loving Christ are called to pass that healing touch on to others. You are called to be Christ enfleshed for the young people you serve. If you keep that as your focus, to act as Christ would act, your ministry will not only be beyond reproach, it will be a model of service to others.

## **Tips for Leaders**

What follows is a quick list of tips that one who works in ministry should always keep in mind.

- Model for youth behavior that is expected of them.
- Be respectful and courteous to youth and to other adults. Never put down or make fun of youth or other adults.
- Alcoholic beverages are prohibited at events where young people are present.
- Do not use profanity and please discourage the young people from using it.
- Do not smoke when with young people.
- When you are driving, model good driving habits.
- Follow all the schedules, rules, of the program and facility.
- Enjoy being with young people and let them know you care about them a great deal.

- Do not allow youth to bend the rules (such as curfew, check-in, leaving the grounds etc.)
- Do not play favorites or give different youth different rules.
- Do not hesitate to stop irresponsible or dangerous play (Don't let young people do things where they could get hurt - even if they say they do it all the time. Don't ask them to do things that could leave us open to liability. If in doubt, ask).
- Do not be afraid to discipline - but do it with love (never put down a young person). Learn the names of all young people and call them by name.
- Enjoy the young people and have fun.

## Diocesan Certification

- 5.1 All persons involved in youth ministry are to obtain the required level of certification.**
- 5.1.1 All coaches are required to attend face-to-face training at least once every three years.**
  - 5.1.2 All other youth ministers should be committed to attending at least one training session every year.**
  - 5.1.3 Paid Coordinators of Youth Ministry must enroll in the Certificate in Youth Ministry Studies within the first two years of service and must complete the certification within four years.**

Youth ministry leaders should understand that their formation is constant and should be consistent. Failure to participate in parish and diocesan training can lead to ineffective ministry and outdated programming.

The Certificate in Youth Ministry Studies, offered by a sponsoring diocese and the Center for Ministry Development, is a ministry education program for those in ministry with youth in both parish and school settings. It equips leaders with the knowledge, skills, practical tools and techniques needed for creative and comprehensive ministry with youth.

This program is designed for persons involved professionally or as volunteers with younger (10-14) or older (14-19) adolescents in a parish or school setting. The potential audience for the program includes: coordinators of youth ministry, directors of religious education, youth ministry volunteer leaders, junior high leaders, high school campus ministers, teachers, clergy, university students and seminarians. Individual weekend courses are also helpful for leaders who specialize in particular ministries. For example, the Justice and Service course can serve leaders involved in social justice ministries.

The primary aim of the program is to promote personal, spiritual, and ministerial growth. Courses in the first year cover youth ministry principles and practice, and leadership theory, processes, and skills. The second year course focuses on fostering the faith growth of youth through evangelization and catechesis, prayer and worship, justice and service, and pastoral care.

The Certificate in Youth Ministry Studies program includes eight courses. Each course consists of fourteen hours of instruction provided in two days. Participants need not start their coursework with a particular course; rather, they may join any time courses are offered.

A Certificate in Youth Ministry Studies is awarded by the sponsoring institution (diocese and/or university) and the Center for Ministry Development to students who participate in all eight courses and complete the certificate assignments and learning journal for each course. For more information, visit [www.cmdnet.org](http://www.cmdnet.org).

## **Youth Ministry and the Law**

In these days, when recourse to courts to settle differences is common, youth ministers avoid an awareness of and compliance with the law at their own peril. Much more than that, however, their responsibility to youth and to their parents, conservators, and guardians is paramount. Youth ministry demands that church personnel, paid or volunteer, clearly communicate at all times with youth and their parents/guardians regarding programming; that they carefully screen those volunteers who minister in the program; that they appropriately supervise all activities; and that they implement Diocesan policies regarding the proper maintenance of facilities in order to prevent accidental injury. Youth ministers must strive to model their leadership on that of Jesus, and, as He was, be committed to care in every way for those young people in Catholic parishes: The following guidelines and Diocesan policies are presented to help the Coordinator of Youth Ministries and others involved with ministry to youth.

## **Liability Guidelines**

The following legal theories are most particularly applicable to youth ministry.

### **Law of Agency**

This legal principle governs who is responsible for the actions of another and under what circumstances liability exists.

An employer (called the principal) can be held responsible for the acts of an employee (called the agent) under the law of Respondent Superior ("The employer must answer") if two conditions are met:

- The one who acts is the agent of the employer; and
- The employee/agent's wrongful acts are within the scope of his or her employment/ministry.

At issue is whether the questionable act was of the kind for which the employee/agent was hired or engaged to perform; did it occur within the authorized time and space limits of the job, and was the act undertaken, at least in part, by the intent to serve the employer?

The employer, in this case, is the parish and, ultimately, the Diocese. The agent is the Youth Minister (hereafter designated as the CYM or Coordinator of Youth Ministry). Under the law, even volunteers in the program can be considered as agents of the CYM as well as of the parish and/or Diocese.



The CYM does not need to be a paid employee to be considered an agent: The issue is whether the parish has the right (expressed or not) of control over the person's work. That is, does the parish have the authority to hire and fire a CYM and govern the manner in which work is done? The answer will always be, "Yes," even for volunteer CYMs.

The CYM however, may still be held responsible for acts caused by his/her own negligence and intentional assault.

**For example:** The parish youth ministry is out on a planned caroling expedition at Christmas time: At a stop light, everyone gets out of their cars and runs around them (including, or not including the CYM in a game of "Fire Drill." One of the young people is hit by a car and injured. The CYM is personally liable because of negligence. The parish is liable, because the CYM is the agent of the parish and is acting within the scope of his/her employment (caroling as part of the YM programming), regardless of whether or not the parish would ever condone this action on the part of the CYM. Ultimately, the diocese is responsible.

### **The Law of Negligence**

A person (or institution) is negligent for his/her/its actions if

- there was a duty
- the duty was breached
- there was injury or damage
- the injury or damage was caused by the breach of the duty.

**For example:** If the parish youth ministry sponsored a swim party and the CYM was reading a book while the some youth were diving dangerously and a young person was seriously injured, the youth minister would be liable (as may be the parish and diocese because of the law of agency.) There was a duty to supervise the event; the duty was breached; there was an injury; and the injury was caused by the breach of that duty.

The above information (admittedly limited) and the following guidelines are not offered in order to limit CYMs in their ministry or to frighten pastors, pastoral councils and parish staff. Instead, the following guidelines are offered so that parishes and CYMs will take necessary precautionary measures in order to keep risk at a reasonable level. Hopefully, an increased sense of responsibility on the part of CYMs will enhance their ministry to and with youth.

People sue people they don't know; therefore, the call to be in relationship with the youth and their parents/guardians is one that must be taken seriously. All CYMs and their volunteers should be aware that they are never immune from the possibility of injury or lawsuit. Despite all their best efforts, precautions, training and planning, someone may get injured. The diocese has retained coverage that will protect CYMs and volunteers, while acting within the scope of their ministry, and it should offer them security as they go faithfully about their ministry. Recall, though, as was said above, that CYMs are liable for their own criminal or negligent acts.

## **Confidentiality**

At some point in ministry, a young person will come to you and say, "I want to talk to you but, promise not to tell anyone." Do everyone a favor: Do not make such a promise.

It is important for both you and the young person to understand that confidentiality can never encompass a statement that indicates a young person is a danger to themselves or others. Being a danger to ones self does not always mean suicide, by the way. Being an advocate for young people sometimes requires us to say no to situations that are bad for young people. For instance, a young person who may be involved in drugs, alcohol or other at risk behavior (including premarital sex) may choose to confide in you as a cry for help. Such reckless behavior may require a conversation with the child's parents and a licensed counselor. For example, if you get the sense from speaking with a young person that he or she is considering suicide or violent acts against another, you must seek counsel from others immediately. This might include a conversation with the pastor and perhaps the child's parents.

There may also be situations where a child wants to confide in you and what he or she shares may have legal ramifications. For example, "Susie wants to talk about how uncomfortable she is around some of the young people at the youth group meetings. They don't get along at school and there is a history of teasing. " It would be appropriate to keep Susie's confidence and to work with her towards getting along. You may also be able to use this conversation to pull together a session on bullying. If, however, "Susie confides in you that she is uncomfortable because she was physically assaulted by one of the young people, that is NOT information that you can keep in confidence. Professional advice should be sought from our pastor and/or a license counselor.

So what do you do when a young person asks, "Can you keep a secret?" The best response would include, I would love to talk to you and hear what you have to say but, I need you to know that I cannot keep something a secret if I fear for your safety or the safety of others. Chances are, if the young person is looking for help, they will confide in you anyway.

## ***For the Sake of God's Children: Diocesan Guidelines***

*For the Sake of God's Children*, the response of Diocese of Wilmington to the Charter for the Protection of Young People, published by the United States Conference of Catholic Bishops, outlines what is required of youth ministry leaders.

### **5.2 All youth ministry leaders must be familiar with this section in its entirety and to comply with the mandates contained therein.**

The commentary that follows are explanations of checklists found in Appendix Four of this manual and in Section Three of the *For the Sake of God's Children* Manual.

#### **Supervision and Supervisors**

The following are Diocese of Wilmington policies and are to be followed in all activities that involve young people.

### **5.3 Maintain the appropriate ratio of cleared adults to youth participants:**

- 5.3.1 Two cleared adults per the initial 7 youth for 8th grade and below**
- 5.3.2 Two cleared adults per the initial 10 high school youth**
- 5.3.3 One cleared adult per each additional 10 youth in all age groups**
- 5.3.4 Never one cleared adult working alone with youth**
- 5.3.5 Cleared adults should be in proportion to the gender breakdown of the youth participants attending the event**
- 5.3.6 Reasonable consideration should be given to the number of cleared adults required for events with greater number of participants**

Chaperons may include young adults who are a **minimum** of 21 years of age.

### **5.4 Young adults who are 18 (and out of high school) to 20 years of age, who assist with youth ministry, are not considered chaperons.**

### **5.5 All chaperones must have received clearance for service (acceptable background check) from the Diocese of Wilmington, and every chaperone must have a Volunteer Covenant on file with his or her respective parish office.**

Supervision of youth ministry includes the following:

- Ensuring the safety of the young people while at a program or activity
- Assisting the Coordinator with the implementation of a program or activity
- Seeing that the guidelines for behavior and safety are followed

Chaperons should be apprised of their role and responsibilities for each distinct youth ministry program or activity, as it may be different depending on the situation.

Many times young people arrive early and stay late after youth ministry events. Parishes are responsible for providing adult supervision while they are on parish grounds, both before and after programs. Parishes can be found responsible for accidents and injuries occurring on parish grounds.

### **CYM ID Badges**

**5.6 All coaches must wear their ID badge at all practices and games, matches, and other official CYM contests.**

Catholic Youth Ministry provides, free of charge, identification badges for all youth ministry volunteers who are classified by the Diocese of Wilmington as "cleared adults" (have received an acceptable background check through the diocese).

"Cleared for service" and the presence of an ID badge do not indicate that the individual has received the training necessary to fulfill his/her duties as a volunteer in youth ministry.

Parishes should encourage volunteers to wear their ID badge when serving as a volunteer in parish youth ministry.

There is a \$5 cost to replace any badge that has been lost or stolen.

## **Code of Conduct for Youth**

See Appendix Four of this manual, Form G, for the diocesan Code of Conduct form.

The youth minister should have clearly defined guidelines for participation and procedures for dealing with violations of those guidelines. Guidelines should be based on the mission statement of the parish youth ministry, and should be communicated to both parents and young people. Guidelines should be stated in writing. Parishes may consider asking parents and young people to sign a statement confirming that they have read the guidelines and agree to abide by them.

The diocesan Code of Conduct, Form G, should be used in conjunction with an annual consent form or an event specific consent form. Having a young person and their parents sign this at the beginning of the year would indicate that they understand the guidelines while participating in onsite ministry. When taking young people on a trip, on a retreat, to work camp, or other off site events, Form G can serve as a reminder of the standards to which they have agreed.

Form G can be edited for specific events (specific behaviors in a hotel setting, for instance).

### **5.7 The following must be part of any statement of a Code of Conduct for youth for participation in youth ministry.**

- **Possession of alcohol, drugs and tobacco products are not permitted at any time at any youth ministry function. Anyone found in possession of these items will be sent home immediately. If the youth function is held off parish grounds, the parents will be requested to come and retrieve their son/daughter. In the event the function is a distance away from the parish, the young person will be sent home with the cost borne by the parents.**
- **No types of weapons are permitted at any youth ministry function. Persons carrying a weapon will be dismissed immediately to the custody of a parent.**
- **Inappropriate behavior, including the use of offensive language, and inappropriate attire, will not be tolerated.**

## **On-site Parish Youth Ministry**

Ministry to and with youth, or any events or activities in which youth are involved as participants in the parish youth ministry programming require the following.

### **Permission, Medical Release Consent Forms**

The following are Diocese of Wilmington policies and are to be followed in all activities that involve young people.

**5.8 Obtain written consent from parents/guardians for all participants in one of the following ways:**

- **Annual consent: required yearly and kept on file for all on-site events less than 6 hours long** (see Appendix Four of this manual, Form A)
- **Event specific consent: required for all events off site, and for all events overnight or day-long, that are more than 6 hours in length** (see Appendix Four of this manual, Form B)
- **Event specific consent for guests or friends of young people** (see Appendix Four of this manual, Form B-4)

Consent forms not only are a means of protecting the diocese and the adult leaders, they are also a sign of the Church's care and concern for the young people. While giving parents and guardians a sense of security about the safety of their children, they also provide valuable information in an emergency situation. Consent forms will not ward off lawsuits, but they will and do shift the burden of proof in a legal proceeding.

Consent forms can be changed by parishes to include information deemed necessary for a particular event so long as the wording regarding consent and liability remains unchanged. In other words, you can add to the form but never subtract.

**5.9 The Annual Consent and Release Form must be on file for every young person who is active in any youth ministry programming, including religious education and must be renewed each year.**

**5.10 Event Specific Forms must be used for events held off site** (taking a group ice skating, for instance) **AND for all events** (even on-site events like Lock-ins) **lasting more than six hours.**

**5.11 All Consent and Release Forms must be kept on file for two years** (the standard statute of limitations for personal injury cases) **after which they are to be shredded.**

The resumption of more regular activities in the fall of each year is one time when Annual Consent and Release Forms may be distributed, signed and returned with a minimum of work. They also may be included in any information mailed prior to the beginning of a new program year. Another opportune moment for obtaining these forms is at the time of re-registration. There should be an understanding that youth are not registered for any programming or classes until these forms are on file.

## **Attendance**

Keeping accurate records of attendance at scheduled parish youth programming will be helpful to track the participation of young people in the parish. Attendance records are also helpful if there is ever a question of presence of youth at a particular event, program, class, etc. Parents may believe youth, especially those who drive themselves, were at a particular event, when, in truth, they were not. Youth present on the premises but not at an activity when it begins should be invited to come in or asked to leave. CYMs who contact the parents of youth unexpectedly absent from events or classes will have a way both to link up with parents and to encourage future participation by being welcoming and showing concern.

## **Arrival and Dismissal**

Adult leaders have a responsibility to and for youth between the time of arrival and the time of departure. Clearly state parish policy regarding both: Generally, fifteen minutes prior to an event and fifteen to fifteen minutes after an event gives parents and/or youth ample time to make connections and meet deadlines.

**5.12 Youth are never to be left alone on the parish premises. Another adult, in addition to the adult responsible for the program must remain with the youth until all youth have left.**

If it is necessary for a young person to leave a program early, clearly state that notification from the parent or guardian is required. Do not dismiss a young person to the care of an adult who is not the parent or guardian without expressed permission.

## **Medical Injuries and Emergencies**

Each parish youth ministry should have a well-stocked and easily accessible first aid kit. It would be ideal if one or two adults on the youth ministry team had been trained in rudimentary first aid and CPR. If a young person complains of minor discomfort, Tylenol, cough drops, etc. may be given if there is a signed medical release form on file indicating that this type of medicine (listed by name) can be administered.

Oftentimes, young people who are taking prescribed medication on a regular basis will participate in events. In such cases, the group leader (or Registered Nurse, if participating on the trip/event) should be the one to keep the medication in their possession. Parents should be informed before the event that only the amount necessary for the duration of the trip should be sent with the young person and that the prescribed medication must be sent in the container in which it was dispensed from the pharmacy, such that the instructions from the doctor are clearly visible. When the time arrives for the medication to be administered, the group leader should hand the medication bottle to the young person and watch them take the medication. The bottle is then collected by the group leader and secured until the next dosage time.

- 5.13 Prescription medicine is not to be dispensed without written consent of parents or guardians. The directions for administering the medication must be in writing.**
- 5.14 Do not dispense aspirin to anyone under the age of eighteen.**
- 5.15 In the case of serious injury, or any injury or discomfort requiring treatment, the Incident Report Form is to be filled out within twenty-four hours and submitted to Catholic Youth Ministry.**

Be aware that aspirin given to those eighteen years of age and younger has been known to result in Reyes Syndrome.

If a more serious injury occurs or the young person complains of serious discomfort, the adult supervising the activity, if other than the Coordinator, should notify the Coordinator immediately. The parent or guardian is also to be notified immediately. If there is any question regarding the seriousness of the injury or discomfort, the young person is to be taken immediately to an emergency medical care facility. The medical release/permission to treat form should also be taken.

Keep a copy of the Injury Report form for your files. Giving one to the pastor also keeps him informed. If there is an accident, do not admit any liability or negligence, or make any promises of payment or insurance coverage to the parties involved. Politely refer them to the pastor with their questions, or the Diocesan Office for Catholic Youth Ministry. Take the necessary precautions to ensure that no other youth will be injured in the same way.

### **Off-site Parish Youth Ministry**

As part of a holistic, intentional, year-round youth ministry in a parish, youth often participate in activities and events that take place away from the parish premises. These activities may be parish, multi-parish, deanery, or Diocesan sponsored, and also requires us to be concerned for the safety and well being of our youth.

### **Site Selection**

If you use private homes for off site activities, the homeowners should be aware of the increased liability risk they incur. They should check with their homeowner's insurance agent to see if they are protected for church group activities. Some policies cover such activities while others require an additional rider.

- 5.16 Youth Ministry Leaders must use the appropriate form (GUIDELINES FOR SITE SELECTION FOR A PARISH YOUTH ACTIVITY IN A PRIVATE HOME) found in Appendix Four of this manual prior to ministry in a private home.**
- 5.17 For any youth ministry events and activities off-site, Youth Ministry leaders must use the appropriate form(s) in Appendix Four of this manual prior to ministry.**



## Water Activities

Water activities require special precautions. Whenever swimming, whether at a beach, lake, private or public pool, engage a certified lifeguard to be present.

**5.18 When using any type of watercraft, young people must wear certified life preservers and be instructed on the proper handling of the craft before using it. Each craft is to have an adult on board. Motorized craft must be driven by those 25 years of age or older who are properly instructed in the use of such watercraft.**

## Physical Challenge Activities

Recreational activities are included in youth programs for their inherent values of leadership, team play, discipline, and socialization.

**5.19 Certain high risk activities are strictly prohibited. These activities include, but are not limited to:**

- sky diving
- hang gliding
- parasailing
- bungee jumping
- rodeo activities
- use of trampolines
- use of all-terrain vehicles
- any bus or vehicle “pulls”
- skateboarding (permitted by BSA with guidelines)
- sledding or inner-tubing is prohibited when the sled or inner tube is pulled by a motorized vehicle of any sort
- scavenger hunts that require young people to leave an event site are prohibited
- Martial Arts (competitive Boxing, etc.)
- fireworks
- participations in motorized speed events including go-karts and motor bikes
- “war” games – paint ball, laser tag, etc.
- motorized personal watercraft

Certain high risk activities may be undertaken only in planned events with the assistance of certified instructors:

SCUBA Diving

Waterskiing

Whitewater activities (canoeing, rafting, etc.)

Caving

Climbing and rappelling

Snorkeling

Board Sailing

Shooting and hunting sports

Defensive martial arts

By the very fact that these activities are more physically challenging, they involve a greater risk of personal injury.

- 5.20 In order to manage the risk and ensure that the youth experience the activity at its best, youth ministry leaders must provide the following:**
- **Licensed, certified instructors who, either as part of an organization or on their own, have a good safety record.**
  - **Proper safety equipment.**
  - **Match between the difficulty of the activity and the skill ability of the participants.**
  - **Training for adult sponsors/volunteers particular to this type of activity.**

### **Hotel Rooms/Camp Settings**

When sponsoring an overnight event off parish grounds, every attempt should be made to secure rooms that enter and exit into interior halls. The house rules should apply for the number of persons per room or cabin.

- 5.21 Under no circumstances should an adult be housed in the same hotel/motel room with a youth under the age of 18, unless that youth is the child or ward of said adult.**

In cabin settings, every attempt should be made to house adults in separate quarters than the youth. When this is not possible, adults should be housed together (for example, in a group by the doorway) away from the youth participants. Guidelines for volunteer checklists and all chaperon policies apply. *[Note Well: Young adults between the ages of 18 and 20 who are not considered chaperons must be housed apart from youth participants.]*

### **Transportation**

#### **Drivers**

Finding and selecting appropriate adult drivers is essential to youth ministries "on the go" scheduling. Competent, responsible, mature adults are in great demand. Drivers for youth ministry activities, events, programs, retreats, etc. must be responsible adults at least 25 years of age.

- 5.22 Only cleared adults 25 years of age or older may be drivers to and from parish youth activities (drivers acting on behalf of a parish).**
- 5.23 All vehicles must meet safety standards as outlined in the Vehicle Inspection Checklist that appears in Section Three of the FSGC Manual (see Appendix Four of this manual).**
- 5.24 High School-aged students are never to serve as drivers for youth ministry.**

This includes youth who are seniors in high school and who have reached the age of 18. A young person may drive himself/herself from home to a youth ministry program at the parish and then home again. In addition, a young person might bring a friend to and from an event, but these situations are at the discretion of the young person's parents (the parents of both the driver and the passenger) and not under the purview of the youth ministry leaders.

#### **Drivers and Insurance**

- 5.25 All drivers must complete and sign a Volunteer Covenant even if they will drive only once for youth ministry.**
  - 5.25.1 The insurance that a volunteer carries on their vehicle must meet the diocese's recommended minimum limits: \$50,000 per person/\$100,000 per occurrence.**
  - 5.25.2 The insurance on their car is considered primary insurance in the case of an automobile accident.**
  - 5.25.3 The medical insurance of the passengers in the car is considered secondary coverage.**
  - 5.25.4 The diocese does not carry insurance to cover automobile accidents of drivers of privately owned cars.**

The Diocese of Wilmington carries secondary liability insurance. Liability insurance is necessary if there is a question about responsibility and supervision of the young people entrusted to our care.

The insurance on a vehicle follows the vehicle. This applies regardless of who is driving it or for whatever purpose, just so long as the vehicle is being driven with the owner's permission and within the scope of that permission.

If a parent gives permission to have his/her car used by the youth ministry, then that car's insurance must pay for any injury or damage caused by the use of that automobile. Also, if there is any damage to the car itself while it is being used; i.e., is in a collision, there is nothing in the diocesan insurance policy that would pay for the repair of the auto.

Whenever a car not owned by the diocese is to be used, the Coordinator is to make sure there is insurance on the car. If we can assume there is liability coverage, then it would be "primary" coverage. That is to say, the insurance on the car would have to be used first to pay any suits or claims arising out of any accident or injury caused by the car.

### **Minimum levels of required auto insurance**

The insurance that a volunteer carries on their vehicle must meet the diocese's recommended limits: \$50,000 per person/\$100,000 per occurrence (See policy 5.25.1).

### **How to read liability limits**

The following information will help you understand the table of liability limits.

**First number:** bodily injury liability maximum for one person injured in an accident.

**Second number:** bodily injury liability maximum for all injuries in one accident.

**Third number:** property damage liability maximum for one accident.

### **What is no-fault?**

Some states have "no-fault" laws, meaning your auto policy must pay medical bills for injuries suffered in an auto accident regardless of who caused the accident. Maryland and Delaware are both "no-fault" states.

<b>State</b>	<b>Liability required? Liability minimums (in thousands of dollars)</b>	<b>PIP required?</b>	<b>No-fault state?</b>	<b>Uninsured motorist coverage required?</b>
Delaware	Yes, 15/30/5	Yes	No	No
Maryland	Yes, 20/40/15	Yes	No	Yes

### **Passenger Vans**

**5.26 The use of 15 passenger vans to transport young people (under 18) is prohibited by the Diocese of Wilmington.**

**5.26.1 Removing the back seat of a 15 passenger van does not render it acceptable.**

Because of the difference in how they are constructed, 12 passenger vans are acceptable.

### **Rental Vehicles**

When renting vehicles for youth ministry activities, the agent of the parish (youth minister, secretary, pastor) should contact the parish or diocesan Office for Catholic Youth Ministry to request a certificate of insurance. This form will provide the rental agency with proof of insurance and will cover any damage incurred while the vehicle is in use. Be sure to include any additional drivers and to make the rental arrangements in the name of the parish, not a person's name. Public transportation and regularly scheduled airlines/vessels operate under strict equipment, personnel and insurance requirements and there are recommended means for large group travel. For in-town transit of large groups, it is recommended that Churches hire local school bus companies to transport youth to and from events.

### **Water Craft**

Check that the vessel has a current Certificate of Inspection and that it is being operated by qualified personnel. Do not use uninsured watercraft.

**5.27 U.S. Coast Guard regulations must be observed when using watercraft and such vessels should be used only for their intended purpose. No vessel shall carry more passengers than it is designed officially to carry.**

All comprehensive liability policies contain exclusions for aircraft and watercraft. Check terms for legal liabilities before signing contracts. Additional insurance is required for chartering boats. When traveling long distances, it is important to make regular stops. Eight hours of daylight driving is a recommended maximum.

### **Additional Transportation Safety Procedures**

- An itinerary is left with the pastor, all parents and at the parish offices
- Participants (youth and adult) are instructed in emergency procedures
- Pre-arranged meeting locations are set if two or more vehicles are involved.

### **Non-automobile Accidents**

If there is injury or property damage that does not involve the use of automobiles, the diocesan insurance provides comprehensive general liability coverage that will pay for claims that do not arise out of the negligence of the diocese or its agents. It does not pay for injuries that are not caused by negligence. An example of this would be the situation where a young person is skiing, falls, and breaks a leg - with no fault resting with anyone other than the skier. The diocesan insurance program would not pay any type of claim arising from that. It would be the skier or the skier's parents who would

have to pay the bills for medical treatment, etc. If there is negligence with the diocesan agent that results in injury, the diocesan insurance would handle the claim. The only problem that can arise here is a sometimes "gray area" as to who is an "agent" of the diocese. That designation of "agent" could only be resolved when the facts of a given situation are explored.

### **Emergency Plans**

It is strongly recommended that the Coordinator develop an Emergency Action Plan for various crises that can arise while away from the parish on a youth ministry event or program. Emergency Action Plans should be developed for the following emergencies: fire, someone becoming lost, physical injury, drowning, hurricanes, tornadoes, car breakdown, etc. Before leaving for an off-site event, the Coordinator and adult chaperones/team members should be familiar with the strategies outlined in case of an emergency. All adults accompanying the young people as chaperons, drivers, team members should have in their possession a copy of the itinerary, directions, and necessary phone numbers.

### **Security Plan**

Coordinators should develop a security plan for their meeting place or activity area. Every youth must know where to go and how to act when confronted by strangers or intruders, and be able to sound an agreed-upon alarm.

### **Corporal Punishment**

**5.28 The use of corporal punishment is forbidden in the Diocese of Wilmington.**

Corporal punishment includes hitting, pushing, shoving, and slapping. Christian principles do not support the use of corporal punishment.

## **Diocesan Events**

The Office for Catholic Youth Ministry organizes annual events for young people and adult leaders. A brief overview of some of these events can be found in the Appendix.

- 5.29 Parish youth ministry leaders are responsible for complying with the registration deadlines as outlined in the materials advertising these events.**
- 5.30 Parishes and schools will be assessed the total cost for the number of attendees that are pre-registered for events at the close of the event registration period.**
- 5.31 CYM will not refund registration fees except as delineated in event specific registration information.**

CYM will bill parishes for events where groups attend and the parish leaders would prefer to pay with one check. A bill will be sent in the week after the event and payment is expected within 30 days. There is a \$25 return fee assessed on all returned checks. Unless otherwise announced, CYM will not bill individuals. Payment for individuals is expected at the time of on-site registration.

## Copyright Laws

**5.32 All youth ministry programming and events in the Diocese of Wilmington are to abide by Copyright Laws as outlined in this section.**

Copyright law is designed to protect the "authors" of materials, including the creators of music, film and video. There are specific laws which govern our ability as ministers to use copyrighted material. Copyright infringement is stealing because it denies authors the income from sale, licensing, or rental of their property. Copyright law gives authors exclusive rights to:

1. Reproduce the work
2. Prepare derivative works
3. Distribute copies of the work
4. Perform the work publicly
5. Display the work publicly

This protection extends to literary works, musical works, and accompanying words, dramatic works and music, pantomimes and choreographic works, pictorial graphical or cultural motion pictures other AV's (including videos), sound recordings.

### **Print**

Printing a poem, article, drawing, etc. is a violation of copyright law unless permission of the author is obtained. Merely citing the source is not adequate.

Exceptions: Copies of educational use may be exempted under the following circumstances:

The "fair use" portion of the copyright law will allow use of some works for criticism, scholarship or teaching. Several factors have to be weighted: purpose, nature of work cited, amount used possible effect on market value. Possible exceptions under fair use section: one Section of a book, a single short poem or essay, articles of less than 2500 words, or part of a longer article if the portion to be copied does not exceed 100 words or 10% of the whole. Consumable texts, workbooks, and standardized tests may not be copied.

### **What the Law Says About Showing Movies**

The Federal Copyright Act (Title 17, United States Code, Public Law 94-553, 90 stat. 2541) governs how copyrighted materials, such as movies, may be used. Neither the rental nor the purchase of a videocassette or DVD carries with it the right to use the movie outside the home. To assist in your understanding of the law, the Office for Catholic Youth Ministry provides the following commentary to the law in brackets [ ].



## **"Fair Use"**

In some instances, it is not required to obtain a Movie Copyright Compliance Site License when exhibiting copyrighted materials such as videocassettes or DVDs. This "face-to-face teaching exemption" applies only to full time non-profit educational institutions and only IF:

- A teacher [or youth ministers/DRE, etc.] is in attendance and
- The showing takes place in a classroom setting [even a parish hall will suffice] and
- The movie is used as an essential part of the current curriculum being taught

*[According to the Motion Picture Licensing Association, parochial schools and parishes affiliated with the schools are exempt from purchasing a site license so long as the above criteria are met. This means, for instance, that a youth minister or classroom catechist can show a movie or clip(s) of a movie as part of the educational process or in ministry setting (and not solely for entertainment). Writing out the curriculum is recommended and adult leaders should be reminded that the law prohibits the use of pirated movies. Only an original (rented or owed by the teacher) are to be used in a classroom setting.]*

Examples of situations where a Movie Copyright Compliance Site License must be obtained are public libraries, day-care facilities, and non-classroom entertainment movies being used at schools for after school activities. This legal requirement applies:

- Regardless of whether an admission fee is charged
- Whether the institution or organization is commercial or non-profit
- Whether a federal or state agency is involved

If you are uncertain about your responsibilities under the copyright law, consult the Office for Catholic Youth Ministry.

*[This part of the Copyright Code can present a problem for parishes and schools as it prohibits the use of movies for purely entertainment purposes. This would include showing movies on a bus while on a trip or at an after school care program, as well as a 'movie night' with no written curriculum, educational purpose or oral evaluation/discussion of the event. To show movies or clip(s) of movies in such settings, a Site License should be purchased from the Motion Picture Licensing Corporation ([www.mplc.com](http://www.mplc.com)). Before purchasing a license and for more information, contact the Office for Catholic Youth Ministry as discounts may be available.]*

## **Why is Copyright Infringement a Concern?**

The concept of "Public Performance" is central to copyright and the issue of protection for intellectual property. The men and women who work for and in the films' production receive royalties as part of their compensation for their labor and skill. Such royalties are the only way publishers, writers, composers and many workmen are paid for their work.

**Copyright Infringement Can Result in Costly Penalties**

In addition to clouding one's media compliance reputation, computer software and other areas, copyright infringement can be very costly and can easily be avoided.

[Failure on the part of individuals or institutions to adhere to the Federal Copyright Laws can result in fines and unwanted publicity. It benefits everyone to follow the guidelines presented here.]

**Copyright Infringers Can be Prosecuted**

The Motion Picture Association of America and its member companies are dedicated to stopping film and video performance theft in all its forms, including unauthorized public performances. By its very mission, a school [or parish] should not appear to encourage copyright violation less it be considered a contributory infringer.

**TV Broadcasts**

When the criteria for fair use are met, it is possible to use a part of a copyrighted television program. However, there are very specific guidelines "for classroom copying in non-profit Educational Institutions". This document allows teachers to video tape programs from television for classroom use if the following provisions are met:

- Tapes will be used only in the ten days immediately following the broadcast
- Tapes are erased within forty-five days after the original broadcast.

## SECTION SIX – Scouting as Youth Ministry

---

For decades, Scouting has played an enormously positive role in American life and culture. Not only do countless adults cherish fond memories of campouts, badges, learning and great fun - more importantly, the values and attitudes reinforced in Scouting have provided them with a sturdy framework of positive life principles.

In the Catholic Church, Scouting has been a longstanding partner in the development of character, values and conscience in young people. The twelfth point of the Scout Law ("A Scout is Reverent") has traditionally been the point of connection with religion and parish life.

As we attempt to help parishes create comprehensive youth ministry programs, we need to be clear how Scouting fits into the parish picture. Pastors who had a positive experience of Scouting in their own youth often welcome and support Scouting units. Others are not sure how, or if, Scouting fits into the modern parish. Some adult Scout leaders are not clear on how scouting fits into the life of the parish either, so they often keep scouting on the periphery of parish life, meeting and storing equipment on the parish premises, but having little contact otherwise. In many parishes, relations with Scouting have deteriorated or ceased.

A hopeful turning point comes with the insight that Scouting is perhaps best understood as one vehicle of a parish's youth ministry. Parish youth ministry typically involves a number of different programs (e.g. catechetical, service, social, spiritual, etc.). Furthermore, Scouting units are chartered not as separate organizations but as programs of the chartered partner, in this case, the parish. Clearly, Scouting is one of the youth-serving programs of the parish – in short, a youth ministry!

Based on this insight, this section was developed (a) to help parish and Scout leaders understand how Scouting might better serve the parish as one of its youth ministry programs, and (b) to help parishes and Scouting become better partners on behalf of youth.

- 6.1 All adult leaders in Boy Scouts and Girl Scouts in troops or packs affiliated with a Catholic parish or school in the Diocese of Wilmington must meet all requirements of adult leaders as outlined in Section Three (Safe Environment) of *For the Sake of God's Children*. Clearance by BSA or GSUSA does not supersede or replace the requirements by the Diocese of Wilmington.**

**6.2 If there are scouting programs in a parish, a representative from scouting must serve on the Youth Ministry Leadership Committee.**

In order to serve as an authentic parish youth ministry, the Scouting program should intentionally reflect our faith. That does not mean that it should be "super religious" or overly pious, but that we need to find ways to naturally and organically integrate our faith into the Scouting program. Of course, Scouting is not intended to replace or compete with other parish youth programs; rather, its menu of fun, adventure, hands-on leadership and life-education provides one more unique way for young people to grow. Just as the two ends of a bridge converge in the middle to mutually support one another, so Scouting and Catholic youth ministry need to lend their strengths to one another, for the betterment of our young people.

In recent years there has been much debate about the relationship between Girl Scouts of America and Planned Parenthood. To help you better understand the background and how dioceses across the country are responding, we have included the national Federation for Catholic Youth Ministry Position Paper in Appendix Two.

## **The Goals of Catholic Scouting Ministry**

In 1997, the United States Conference of Catholic Bishops (USCCB) unanimously approved the landmark document *Renewing the Vision - A Framework for Catholic Youth Ministry*, which provides the direction and content for Catholic youth ministry in the United States. The document describes the three key goals of youth ministry. Scouting is a tested program that a parish can use to work toward these goals:

### **Goal #1. Empowerment and Discipleship**

In *Renewing the Vision*, the U.S. bishops say "Ministry with adolescents helps young people learn what it means to follow Jesus Christ and to live as disciples today, empowering them to serve others and to work toward a world built on the vision and values of the reign of God." (p.9) This means that it's not just something that adults do for young people; it is something that young people learn to take responsibility for and do on their own. Scouting is built on the same concept. As Scouts move through the program, they develop leadership abilities and take on more responsibility. The most effective Scouting units are those where young people take on responsible leadership roles.

Whereas Scouting strives to build leadership in young people, Scouting as youth ministry strives to develop explicitly Christian leadership, or "servant leadership." This is the kind of leadership demonstrated by Jesus in the gospels, and modeled at the Last Supper when Jesus washed the feet of His disciples.

Scouting has a long and fine tradition of service. When we approach Scouting as youth ministry, service takes on new meaning: it becomes an expression of our faith. Service is what Christians do because of who we are. As the Letter of James puts it: "Faith without good works is quite dead." (James 2:16). Scout leaders with a vision of youth ministry assist young people in understanding their works of service as expressions of their faith as disciples of Jesus Christ. In this way, Scouting and youth ministry become partners in the creation of a more just, peaceful and compassionate society.

## **Goal #2. Full Participation in the Faith Community**

Adult Scout leaders with a vision of youth ministry assist young people in becoming followers of Jesus in the Catholic faith community. They accomplish this most dramatically through the example of their own lives. This suggests that our most effective Scout leaders are people who actively live their faith as followers of Jesus. They are people who are neither ashamed of their faith nor timid about sharing their faith, but freely and wholeheartedly express it in word and deed.

Scout leaders with a vision of youth ministry make it a point to be full, active, participating members of the parish faith community - and they assist their units in doing the same. Scouting units chartered to parishes must build bridges of understanding, cooperation and collaboration with their chartered partners. The unit is understood to be a part of a parish's youth ministry, and as such is accountable to the pastor or a designated staff member, e.g., Director/Coordinator of Youth Ministry, Director of Religious Education, Pastoral Associate, etc. The Chartered Organizational Representative and parish Scouting Committee play an especially important role in building and maintaining a positive relationship with the parish.

A Scouting unit with a vision of youth ministry not only participates in Scout Sunday, but is a visible presence in the life of the parish throughout the year. For example, the unit supports regular participation in Sunday liturgy, parish prayer services, service projects and renewal efforts. Individual Scouts are encouraged to participate in parish youth ministry activities and religious education. In all of this, the adult Scouts need to take the lead, modeling full participation in parish life for the youth. In turn, the parish understands Scouting as one of its ministries. The Scouting program thus will enjoy the support and pastoral direction that other parish ministries receive from the pastor and/or parish staff.

## **Goal #3. Personal and Spiritual Growth**

Nearly every meeting, event and activity in Scouting has personal growth as one of its explicit goals. Not only do Scouts develop new knowledge and skills, they also receive encouragement in positive and healthy values and attitudes.

Scout leaders equipped with a vision of youth ministry build upon this framework to impart knowledge and skills that will assist the young person in living out his/her faith. Likewise, leaders can use the Scouting program to affirm and nurture explicitly Christian values and attitudes. Religious emblems programs, retreats, prayer, liturgies, service projects, rank advancement, unit rituals and ceremonies, special speaker programs, camping and nature programs - these are just a few of the ways that adult leaders can build a spiritual dimension into Scouting. Most importantly, adult leaders model their own faith by "walking their talk," sharing their belief in word, behavior and service. Of course, the Scouting program is only one place where the faith of young people is formed. Hopefully youth will receive a firm foundation in the home, and be further nurtured through parish youth ministry, parish schools of religion or Catholic schools. Scout leaders carry neither sole nor primary responsibility in this regard; rather, they are partners with parents, religious educators and youth ministers.

## **Glimpses of the Vision: Some Brief Snapshots**

What does Scouting look like when it understands itself to be part of a parish's ministry with young people? Here are a few "snapshots" of the anticipated outcomes of this vision:

### **A Youth Ministry Identity**

Adult Scout leaders understand themselves to be youth ministers as well as Scout leaders; they are trained in youth ministry as well as Scouting. They bring to their Scouting the explicit intention of impacting the faith of young people.

### **Prayer**

Prayer is a strong, consistent part of the life of the Scouting unit. Meetings begin and end with prayer. Creative, developmentally appropriate prayer activities are a normal part of the unit's affairs.

### **The Eucharist**

The Eucharist is a normal part of the life of the Scouting unit. This is especially true on Scout Sunday, but also true on campouts and other trips and excursions. Unit leaders make sure their kids make it to Sunday liturgy, even if it's not convenient.

### **Personal Faith and Spirituality**

Unit leaders are growing in their own faith, and try their best to attend retreats, workshops, days of recollection, renewal programs and the like in order to further develop their own faith and ministry.

### **Faith Sharing**

Faith is shared and celebrated on a regular basis. Unit leaders are comfortable and prepared to share their faith. The Scouts know they are in a place of faith not only because of where they meet, but by the way the adult leaders talk and behave. The sacred scriptures are familiar and frequently used as inspiration and guide.

### **Religious Emblems**

The religious emblems programs are held in high regard by the unit leaders, and it is a priority to assist young people in achieving the emblems. Unit leaders not only encourage Catholic Scouts to earn the Catholic emblems, but also encourage Scouts of other faiths to achieve their respective emblems.

### **Parish Participation**

The Scouting unit is clearly a part of the parish community, visibly present at parish events and activities, accountable to the pastor and/or parish staff. Unit leaders make efforts to build bridges of cooperation and collaboration with other parish ministries, and work hard to help their Scouts become fully contributing members of the faith community. Unit leaders establish a healthy, mutually supportive working relationship with the pastor and parish staff. They are active members of their faith community, effectively modeling the kind of faith and participation they are trying to develop in their Scouts.

## **Practical Steps: Implementing & Supporting A New Vision for Scouting**

How can we make this vision a reality in the Diocese of Wilmington? The good news is that we've already begun! Whether or not they call it youth ministry, adult Scout leaders have long been sharing their faith regularly and effectively with young people. Through the religious emblems programs, Scouts of all ages are exploring their faith and traditions. Dedicated leaders meet regularly to plan and lead retreats, design training programs and spiritual enrichment activities.

Through the witness of their words and actions, Catholic Scout leaders are making a difference in the lives of young people! Much is already in place, yet much still remains to be done. Here are some important next steps:

### **Get Busy Sharing the Vision**

Share this vision with parish and Scout Leaders so as to build stronger bridges of cooperation. Copies of this vision should be provided to both parish and Scout leaders, along with other helpful resource materials. Scout leaders are encouraged to open up a dialogue with parish leaders on the topic of Scouting as a youth ministry.

### **Get Training**

Scout leaders should receive youth ministry training in addition to that provided by Scouting. *For the Sake of God's Children* mandates that all youth ministry volunteers complete the criminal background check and sign the volunteer covenant. This means Scouting volunteers too! Training offered by CYM covers a variety of topics that will assist adults in understanding their unique role as youth ministers, as well as practical ways to carry out that role.

## **Get Organized**

On the parish and unit level, this means building strong Scouting Committees that share this vision. It means revitalizing the role of Chartered Organizational Representatives who understand them to be liaisons between the Scouting program and the parish. It means setting up patterns of regular communication and accountability with the pastor and/or his staff. On the diocesan level, getting organized means having a representative of Scouting on the CYM Advisory Board. In addition, CYM is in the process of establishing one single Catholic Committee for Scouting that will devote its time and energy to bringing this vision to life in our diocese.

## **Get To Work**

There are two different ways for Scout leaders to put this vision into practice in their units: through (a) Infusion and (b) Special youth ministry programming. As they proceed, leaders are encouraged to be sensitive to Scouts of other faiths and religions while remaining true to our Catholic Christian identity. Following are a number of practical approaches:

Infusion of faith, prayer and spiritual themes into the regular Scouting program:

- including opening and closing prayers in regular gatherings;
- sharing one's own story of faith with Scouts;
- helping young people make connections between Scouting and faith themes (e.g. for boys, "A Scout is thrifty" can easily relate to care for the environment and reverence for all God's creation; also connecting leadership development to Christian leadership development);
- using service experiences as opportunities to educate young people about Christian service;

Special Youth Ministry Programming of an explicitly religious or spiritual nature within the Scouting program:

- exploring the Scout Oath and Law from a uniquely Christian perspective and calling young people to live up to these values and principles;
- service projects of an explicitly Christian nature (e.g., constructing an outdoor prayer space, assisting in leadership of parish prayer services or service projects);

It is timely for all of us who work with young people to become better partners on their behalf. Now is our chance to be counter cultural as we transmit faith and values to our Young Church. In today's world, families are often fragmented and youth are left to work out their beliefs on the streets, or in front of the TV. Worthy adult role models are few and far between; even rarer are those whom young people admire as truly holy people.

St. Theresa of Avila often prayed: "Christ has no body now but yours, no hands, no feet, on earth but yours."



For Scout Leaders, this prayer is a reminder of the great opportunity they possess to be a holy presence in the lives young people. What an incredible gift, what an awesome challenge!

## Religious Recognition Awards in Scouting

**6.3 Religious Recognition medals and patches may only be purchased and conferred by the diocesan authorized administrators upon verification of program completion and award application.**

### National Policies for Girl Scouts

These national religious recognition programs are available to Roman Catholic dioceses in the United States. In a diocese, these programs are administered and supervised by an authorized official, the diocesan director of youth ministry, diocesan Girl Scout/Camp Fire chaplain, or diocesan Catholic committee chairperson. For further information contact your authorized official.

1. The NFCYM does not mandate prerequisites for participation in these programs. Suggested national guidelines are available for the administration of adult recognitions. The diocesan administrator may set up diocesan requirements, alter age or schedule requirements, or authorize other adaptations to correspond to local programming levels or needs.
2. Diocesan authorized administrators may extend the use of these programs outside of Girl Scouts and Camp Fire by permitting youth groups and religious education classes, together with adult moderators, to engage in these projects in parishes.
3. The NCCGSCF Management Committee advises the NFCYM on matters pertaining to youth ministry through these organizations. Religious recognitions are periodically reviewed by this committee, revised, created, or adapted.
4. As of January 2003, any individual may purchase religious recognition workbooks from the NFCYM or their local diocesan administrator. Applications and nominations for specific recognitions (medals and patches) are processed by each diocese.

The Catholic religious recognition programs administered by the National Catholic Committee for Girl Scouts and Camp Fire (NCCGSCF), under the auspices of the National Federation for Catholic Youth Ministry (NFCYM), allow young people to explore and become more involved in their Catholic faith. All programs are designed to support and complement the catechetical efforts of Catholic parishes and schools. In particular, the *Family of God* is an excellent supplement for children preparing for the reception of their first Eucharist. The *Spirit Alive* provides substantial and creative activities to augment preparation for the sacrament of confirmation.

The religious recognition programs may be utilized by members of:

- Girl Scouts USA
- Camp Fire USA
- American Heritage Girls
- Junior Daughters of the Americas
- Catholic youth groups
- Religious education classes
- Or others as designated by the diocesan authorized administrators.

## **For Young People**

### **Family of God Project Book, Medal, and Patch**

*Family of God* is the official religious recognition program of the Roman Catholic Church for children ages 7-9 who are enrolled in the Girl Scouts, Camp Fire Boys and Girls, and other Catholic youth organizations. *Family of God* is a bilingual activity series developed to complement the catechetical efforts of the parish and families with children in the second and third grades. Revised and transliterated into Spanish in July 2004, the program helps children discover the presence of God in their daily lives as members of their family and parish.

The six chapters are titled:

- I Am Special to My Family
- I Am Special to God's Family
- I Belong to My Family
- I Belong to God's Family
- I Can Help My Family
- I Can Help God's Family

### **I Live My Faith Project Book, Medal, and Patch**

The *I Live My Faith* program is designed to help Girl Scouts and Camp Fire members, ages 9-11, appreciate more deeply the place that God and religion occupy in their daily life. The action-oriented activities focus on developing awareness within the individual of his/her potential as a growing person, friend, family member, citizen, and a participant in the community of faith. The program is divided into three chapters, "Stretching," "Seeking," and "Finding," each of which blends the dimensions of discovery, prayer, service, and sacrament into a unified whole. *I Live My Faith* complements and supports the more formal religious education provided in Catholic schools and parish programs.

### **Mary, the First Disciple Project Book, Medal, and Patch**

*"My being proclaims the greatness of the Lord, my spirit finds joy in God my Savior ..."*  
(Luke 1:46-47)

The Marian Medal program is written for young Catholics, ages 12-15, to enable them to “proclaim the greatness of the Lord.” This is accomplished by actively involving the participants in an understanding of Mary as a model of openness and spirituality—a woman of the church. Through various projects, discussions, and liturgical celebrations over a period of months, the participants are provided with a unique opportunity to develop new insights into their personalities, friends, parents, and the world around them.

### **The Spirit Alive Project Book, Medal, and Patch**

This program is designed for Catholic youth in high school who are in the senior level of Girl Scouts or Horizon Club members of Camp Fire Boys and Girls. It assists them in discovering how the Holy Spirit moves in their lives, calling them to greater participation in the church’s ministry.

The four chapters cover:

- The Holy Spirit Alive in Scripture
- The Holy Spirit Alive in the Catholic Church
- The Holy Spirit Alive in Prayer
- The Holy Spirit Alive in Your Life

Activities are an integral part of *The Spirit Alive* process. Because different people have different learning styles, there are four categories of activities to choose from for chapters 1-3: written, artistic, interactive, and digital. The activity in Chapter 4 is the service component of the process.

### **Adult Recognitions**

Adults who work tirelessly and without pay to mentor young people deserve special acknowledgment as well. Two medals are specially designed with the adult religious recognition moderator in mind. The St. Elizabeth Ann Seton Medal recognizes any adult who serves Catholic youth through national organizations like Girl Scouts of the USA and Camp Fire USA, the St. Anne Medal, is the highest recognition for adults. These recognitions are not given based upon completion of a program, but are awarded by the diocese to adults who model the highest ideals for young people. Suggested guidelines for the awarding of the medals are available.

#### **The Saint Elizabeth Ann Seton Medal**

The St. Elizabeth Ann Seton recognition was inaugurated in 1980 to recognize the meritorious contributions of adults who serve Catholic youth through Girl Scouts and Camp Fire. This medal affirms the work of those who help youth develop their spiritual lives within the context of these organizations. It will ordinarily be received before the St. Anne Medal is earned, but is not a requirement for receiving the St. Anne Medal.

#### **The Saint Anne Medal**

The St. Anne Medal is the highest national recognition for adults who serve Catholic youth through Girl Scouts and Camp Fire. The recognition was inaugurated in 1957 and redesigned in 1980. The purposes of the St. Anne recognition are:

- to honor the outstanding services of adults who contribute to the spiritual development of Catholic young people in these organizations
- to further Catholic adult leadership in youth ministry through these national youth-serving organizations.

## **Religious Recognition for Boy Scouts**

For more information on Religious Recognition for Boy Scouts, visit <http://www.nccs-bsa.org/index.php>. For diocesan guidelines, contact Catholic Youth Ministry at 302-658-3800.

## **Cub Scout Religious Emblems**

### **Catholic Tigers and Wolves**

Light of Christ

The Light of Christ Activity book is now printed with both English and Spanish instructions in the same book. The requirements are the same as the previous book.

### **Catholic Bears and Webelos**

Parvuli Dei

The Parvuli Dei Activity book is now printed with the introduction in English and Spanish. The requirements are the same as the previous book.

## **Boy Scout and Venturing Religious Emblems**

Ad Altare Dei

Roman Catholic Boy Scout, completed 6th grade, 6 months active in troop

Light is Life

Eastern Catholic Boy Scout, completed 6th grade, 6 months active in troop, under 18 years old

Pope Pius XII

Catholic Boy Scouts and Venturing, (boys and girls), started the ninth grade, under 21 years old

## **Supplemental Information**

A trained religious emblems counselor is required to work on religious emblems. Contact your diocesan Catholic Committee on Scouting to become trained and for ceremony schedules.

Cub, Boy, and Venturing Scouts must be registered with the Boy Scouts of America to work on these religious emblems.

Emblem Books may be obtained most economically and quickly from your local BSA Council Service Center Scout Shops. Alternatively, they can be obtained directly from BSA Supply at [www.scoutstuff.org](http://www.scoutstuff.org) and also through PRAY Publications at [www.praypub.org](http://www.praypub.org). Also most Diocesan scout committees have a stock of the books available.

The Light is Life book for Boy Scouts belonging to the Eastern Catholic Churches can generally be obtained only from your Eparchial Catholic Committee on Scouting or directly from NCCS at [NCCS@netbsa.org](mailto:NCCS@netbsa.org).

Contact your Catholic Youth Ministry upon completion. Boy Scout emblems require a Board of Review before completion. Please do not contact the national office to obtain the emblem.

If you have previously earned a religious emblem and lost or damaged it, contact the national office ([NCCS@netbsa.org](mailto:NCCS@netbsa.org)) for replacement options.



## **SECTION SEVEN – Youth Ministry and Pastoral Care**

---

### **Principles**

All properly trained youth ministers need to be pastoral care-givers but only professionals are to serve as counselors. Those in youth ministry need to know that there is a significant difference between the two roles. Pastoral care demands an integration of sound theological principles along with good interpersonal skills and programming. Pastoral care requires strong self-knowledge, and understanding of the adolescent experience and family systems, and a caring stance toward the feelings of young people. Pastoral care provides support, guidance, confrontation when necessary, information, and tools for empowerment.

Pastoral care is not limited to crisis situations. Pastoral care is part of an ongoing relationship with individuals or groups. It is pro-active rather than reactive. We are continually being challenged to look for new opportunities to care and to help youth and their parents negotiate the adolescent years as smoothly as possible. There will be developmental and situational crisis points that will demand a certain expertise, but an ongoing pastoral presence is also required.

Pastoral Care is a community's responsibility. Pastoral care moves beyond parish and school boundaries to include local, diocesan, state and even national attention. Young people are a very special resource. Many of them live in severely at-risk situations, characterized by poverty, violence, lack of support systems, and limited choices. Pastoral care must be a collaborative effort. Community networks must be established, resources shared, personnel skilled in dealing with adolescent issues targeted, and communication, programming, and advocacy addressed through a multifaceted, comprehensive approach.

Many young people lack the life skills necessary to prepare for the future. As a society, we have become compartmentalized in our thinking, and a gap has occurred in the skills taught to help adolescents cope and plan. We need to identify skills (intra personal, interpersonal, and systematic) essential to young people's survival and success. We must make models of competence available to young people. Developing the life skills of adolescents is an essential element of pastoral care efforts.

Pastoral care must address the needs of families experiencing stress. Family structures and family systems have changed tremendously in the twentieth century. Single-parent families and step-families abound. Parents often are not equipped to deal with their own identity issues, much less their children's. Teenagers often lose their place in the family structure at the very same time they are trying to identify where they belong in the larger scheme. Parents and adolescents need time and space in which to explore these issues in a caring environment with caring professionals.

## Boundaries

Those who minister to young people have an obligation to act with personal integrity in all their dealings, but it is also important to avoid even the impression of impropriety. For their own protection, and to help maintain a comfortable environment for the youth whom they serve, ministers should always be aware of the impression they create. Certain professional habits can help protect the integrity of one's ministry.

### **7.1 Everyone involved in youth ministry is to maintain appropriate physical and emotional boundaries in their work with young people.**

- Do not spend an unusual amount of time alone with any individual young person. Too much time spent with one person may give an unhealthy impression either to that young person or to others who become aware of the imbalance of attention.
- Be aware of your limitations regarding confidentiality. If a young person says, "If I tell you something do you promise not to tell anyone else" (or similar), say at once that you are required by law to report anything that would lead you to believe that harm may come to someone. This message can be delivered effectively without being offensive. Pastoral caregivers are not protected by any laws regarding confidentiality. Federal law mandates that you must disclose relevant information in the following situations, without exception:
  - Reports or investigations of suspected child abuse or neglect and suspected abuse or neglect of an impaired adult
  - Medical emergencies
  - Imminent threat or danger to the client (the young person, in this case) or others

Certainly there are times when privacy is necessary, such as during one-on-one mentoring or pastoral counseling. The kind of pastoral counseling youth ministers do is generally informal, but even so it is still a function of professional ministry and should be done in a professional manner. It is good policy to have parameters in any counseling situation, such as:



- Use a space which provides privacy, but which also suggests a professional atmosphere. If the meeting is done in the minister's office, the office door should have a window, with one or both persons visible from the outside.
- Arrange the meeting space so that you and the young person are a comfortable distance apart.
- Let another person (perhaps the church secretary) know when you are about to begin and when you have ended the session. If possible, this person should see the young person leave.
- Have a set beginning and ending time for the session. If it is necessary to go beyond the set time, inform another person of the change in schedule.
- Immediately following the session, make notes that include the time and date of the session and appropriate comments.
- If you meet outside of regular office hours, especially in the evening, it is best not to meet in your office or your home. A public place, such as a restaurant, may suit your purpose.
- Be judicious in your use of physical affirmation. Sometimes a crying young person needs to be affirmed, but not always. Sometimes the need is simply for a safe space in which to express feelings. Good pastoral care should not include hugging unless the young person has requested such contact. Even then, the hug should be brief. Generally, a touch of your hand upon theirs or a hand upon the shoulder of a young person can serve as adequate physical affirmation. Be familiar as well with the power of words and know how to express compassion, sorrow, and support verbally.
- Know when to end the relationship. If you feel the young person has developed an unhealthy attraction to you, or vice versa, it would be best to refer him or her to another person. Also, know your limitations. If you think the issues being raised go beyond the scope of pastoral counseling, you should refer the young person to a qualified mental health professional. Young people are at a stage of continuous emotional development and upheaval and can easily become infatuated with caring adults. These attractions are a normal part of growing up and are a cause for concern when they go too far. Knowing when to end a relationship is of paramount importance.

## Crisis Intervention

- 7.2 Only those who have been professionally trained are to serve as counselors.**  
**7.3 If a youth minister or youth ministry volunteer holds professional qualifications (Doctor, Nurse, Counselor, Social Worker) they should respond in a manner appropriate to their qualifications.**

The key ingredients in any effective crisis counseling are:

1. Accepting

Accepting commands that one listens to the truth, even when it is painful. The initial crisis intervention will be a painful experience for all involved. An accepting posture requires that you avoid reacting either verbally or with body language to what you hear. Acceptance reflects a compassion that is not conditional.

2. Reassuring

As a helper, you can bring hope by accepting young people where they are, by listening to their fear and pain, and reassuring them that others have walked the same road and have survived. Hope energizes and renews.

3. Listening

A person in crisis needs an opportunity to talk, and must feel confident that those thoughts and feelings are not falling on deaf ears. Listening requires total attention. People in crisis need the freedom to talk about the experience they have had. It probably will not come easily at first. You must communicate a willingness to give the time required.

4. Processing

The task of processing is the task of gathering the facts, identifying the major characters, and determining their impact on and relationship to the present crisis. It requires gathering as much information as possible from the person(s).

The Following questions are helpful in processing details about a crisis situation:

- What are the areas of crisis in your life?
- What are the major stress points?
- What people are contributing to the crisis?
- In what way are these people involved?
- From whom are you getting support?
- Have you considered hurting yourself or others?
- Are you under the care of a doctor?
- Have you seen a counselor recently?

The purpose of the processing stage in crisis intervention is to:

- Allow for the expression of feeling;
- Gather information about the person's crisis;
- Determine if the person is dangerous (to him/herself or others);
- Build trust in the helper's willingness to stick with the relationship.

#### 5. Focusing

Focusing involves helping people in crisis pinpoint the primary cause of their present situation. Major bouts with crisis tend to awaken other unresolved areas in person's life, thus compounding the intensity of the precipitating crisis.

#### 6. Planning

The last step involves assisting the young person to develop a plan of action that will result in resolution of the crisis or the lessening of impact that the crisis is having. As a helper, you must realize that your role is just that - to help the hurting person, not to solve the problem for the person.

#### Suggested Plan of Action

- What is the identified problem?
- What is the desired result?
- Who are the active participants?
- What are the major roadblocks?
- Who should be involved?
- Professional referrals
- Family
- Friend
- Other
- Must immediate action be taken?
- What is the timetable?
- What other resources are required? (money, transportation, food, other)
- Who will provide ongoing support?

## Warning Signs

### Substance Abuse

The following is a list of symptoms that may indicate alcohol or drug usage

- Behavior changes
- Extreme mood swings (e.g., easy temperament may be nasty, irritable, defiant)
- Unreasonable anger at inappropriate times and not in proportion to situation; especially when parents or youth ministers interfere with their plans.
- Lying
- Change of friends

- sudden avoidance of old friends
  - new friends not known to youth ministers or parents
  - new friends home or to the program
  - friends known to be involved with drugs
- Consistently avoids contact with family
  - spends most time away from home
  - comes home and goes directly to room, does not interact with anyone
  - spends a lot of time sleeping in front of the TV set
  - receives many phone calls from unknown friends;
  - does not want parents to pick up the phone;
  - calls take place behind closed doors in hushed voices
- Eating habits
  - loss of weight;
  - avoidance of meals, "not hungry"
  - loss of appetite; can usually "explain" reason
  - has "munchies" (i.e., eats an unusually large amount of junk food.)
- School problems
  - drop in performance and grades
  - parent being called to school because of problems
  - unreasonable behavior
  - accused of stealing
  - unusual amount of tardiness, missed classes, absenteeism, usually without parents' prior knowledge
- Change in activities, hobbies, loss of interest in previously important activities
  - discontinuation of favorite hobbies and pastimes
  - general lack of motivation to do anything; boredom, "I don't care" attitude
- Questionable money management
  - inability to explain where money, even large sums, is spent
  - possession of a lot of money from an unknown source
  - some fairly expensive items that cannot be reasonably explained
  - does many things that cost money even when he/she has none
- Appearance/Disappearance of "things"
  - possessions disappear always with excuses
  - sandwich bags, aluminum foil in pockets
  - regular use of eye drops
  - drug related objects always with an explanation
  - empty liquor bottles
  - watered down liquor in parent's liquor cabinet
- Illness
  - frequently "ill" in the morning and stays home from school
  - frequently comes home from school "ill"

- makes miraculous recoveries in evening and has to go out
- Smells of alcohol or marijuana smoke
- Looks glassy-eyed, mumbles, isn't coherent

### **Adolescent Depression**

During clinical depressive periods, three or more of the following symptoms are present:

- Insomnia or hyper insomnia (sleeping more than is normal)
- Low energy level, chronic tiredness
- Feelings of inadequacy, loss of self-esteem, or self-deprecation
- Decreased effectiveness or productivity at school, work or home
- Decreased attention, concentration, or ability to think clearly
- Social withdrawal
- Loss of interest in or enjoyment of pleasurable activities
- Inability to respond with pleasure to praise or rewards
- Less active or talkative than usual, or feels slowed down or restless
- Pessimistic attitudes toward the future, brooding about past events, or feeling sorry for self
- Tearfulness or crying

### **Suicide**

- Direct suicide threats or comments such as, "I wish I were dead," "My family would be better off without me," and "I have nothing to live for"
- A previous suicide attempt, no matter how minor. Four out of five people who commit suicide have made at least one previous attempt.
- Preoccupation with death in music, art, and personal writing
- Loss of family member, pet, or boy/girlfriend through death, suicide, abandonment, or break-up
- Family disruptions such as unemployment, serious illness, relocation, or divorce
- Disturbances in sleeping and eating habits and in personal hygiene
- Declining grades and lack of interest in school or hobbies that had previously been important
- Drastic changes in behavior patterns, such as quiet, shy person becoming extremely gregarious
- Pervasive sense of gloom, helplessness, and hopelessness
- Withdrawal from family members and friends, and feelings of alienation from other significant others
- Giving away prized possessions and otherwise "getting their affairs in order"
- Series of "accidents" or impulsive, risk-taking behavior

### **Eating Disorders**

Although the most important symptoms of anorexia and bulimia concern the adolescent's eating patterns, most experts believe that these disturbances have underlying causes that have little to do with food or dieting. Instead, they are better understood and more successfully treated as serious emotional problems. Adolescents

suffering from such eating disorders as anorexia and bulimia need professional attention.

#### Anorexia Danger Signs

- Intense fear of becoming overweight that does not diminish as weight is lost
- Disturbance of body image (claiming to look "just right" or even to "feel fat" even when emaciated)
- Extreme self induced weight loss (25% or more of original body weight, or 25% below normal weight for someone her age and height)
- Denial that anything is wrong

#### Bulimia Danger Signs

- Recurrent episodes of binge eating
- Fear of not being able to stop eating during binges
- Regular use of self-induced vomiting, laxatives, rigorous diets, or fasting to counteract the effects of binges
- Awareness that one's eating patterns are abnormal

#### **Emotional Disturbance**

The following are some behaviors that may be signs of emotional disturbances in adolescents:

- The adolescent is withdrawn for long periods of time and shows no interest in others
- The adolescents has no friends of the same age and is not integrated into a peer group
- The adolescent is docile, never acts independently, never initiates activities
- The adolescent continually runs away
- The adolescent frequently gets into fights, physically abuses others, and shows unrelenting anger over minor irritations
- The adolescent's emotional state moves from high to low without any intervening or leveling off
- The adolescent is consistently depressed, preoccupied with death, or threatens or attempts suicide
- The adolescent engages in indiscriminate sexual activity with a number of partners
- The adolescent is often drunk or under the influence of drugs
- The adolescent loses a dangerous amount of weight or engages in food binges, frequently vomits after meals, and alternately experiences bouts of excessive eating and starving out of excessive concern for appearance

## Dealing With Violence

No one expects violence at religious oriented youth events. Yet shockingly, it can and does occur. Thankfully these occurrences are rare. Ministers must be trained not only to prevent such violence, but to deal effectively with it should it occur.

### Prevention

The old adage, "An ounce of prevention is worth a pound of cure," must be applied here. Prevention can take a myriad of forms.

#### *Screening Participants*

Effective screening may prevent individuals with violent tendencies from attending events (unless an event was particularly designed to assist such individuals).

#### *Effective Supervision*

As stated in section five, no activity or event should take place outside the guidelines mandated by *For the Sake of God's Children*. Also, be sure that personnel responsible for supervising youth events are properly trained. Effective supervision requires, among other things, that youth supervisors be trained to perceive and diffuse conflicts that are potentially violent. Supervisors should also be trained in basic first aid. Participating youth should be advised immediately to call to a supervisor's attention any problems.

### Coping

Hopefully, properly trained youth ministry leaders are able to successfully diffuse a potentially violent situation. But if violence does actually erupt, personnel must be adequately prepared with an appropriate response. The appropriate response in any given situation will be unique to that situation. The considerations listed below are not listed in priority order because the priority in any given situation may vary.

#### *Summon Police Assistance*

If necessary, summon police to quell violence and/or to remove the offender, to summon medical attention, and to make a police report.

#### *Summon Medical Attention*

Attempt to reach parents and see that injured persons promptly receive all necessary medical treatment.

#### *Notify Victim(s) Parents*

Candor is essential. Promptly advise and assure parents, to the best of your knowledge, what occurred and what was done to assist the victim and remedy the situation. Parental tension and concern can be diffused by these assurances. Suggest and offer any necessary medical or counseling assistance to the victim. Follow up the initial contact to make certain that the victim recovered from the incident.

#### *Notify Offender(s) Parents*

Promptly advise parents of the offender, to the best of your knowledge, what occurred and have parents make immediate arrangements to retrieve the offender. Suggest counseling assistance to the offender as well.

#### *Notify Organization/Diocesan Office*

Promptly notify appropriate parish officials (i.e. pastor, supervisors, etc.) as well as the diocesan Office for Catholic Youth Ministry and seek their input and guidance.

#### *Have a Crisis Plan in Place*

See the document *For the Sake of God's Children* for more information on how your parish or organization can create a crisis response plan.

## **Referring Adolescents for Assistance**

A crisis in youth ministry can include situations where a young person could potentially cause serious foreseeable and imminent harm to themselves or others (i.e., a young person makes a suicidal threat, you become aware of a young person's struggle with an eating disorder, you find out that one of the young people in your parish or school is abusing drugs or alcohol).

A crisis can occur at any time. When a crisis occurs, attempt to contact parent/ legal guardian/ emergency contact to communicate your level of concern, suggest the need for an assessment and ask about initiating the process.

If they cannot be reached or refuse to come and get the individual or appear to be unconcerned and are not going to do anything, as a last resort call the police, as they have emergency numbers they can call in such situations; persons may be admitted for assessment when there is a concern for their or someone else's safety.

If the situation escalates beyond your control, call 911 or the legal authorities.

**7.4 If a young person or parent request information regarding a counseling referral youth ministers must advise that the family meet with their primary care physician and receive a referral within their insurance plan. Youth Ministry leaders, unless professionally credentialed, may not make referrals directly to counselors.**

## **Disclosure and Confidentiality**

Additional commentary about confidentiality may be found in Section Five: Leadership in Youth Ministry.



Youth ministers should recognize a young person's expectation of privacy and try to honor that in a professional way. This does not include information that would cause serious foreseeable and imminent harm to themselves or others.

Examples of issues that would contravene a young person's privacy include child abuse, sexual/ physical threats to others, abortion, and suicide threats.

**7.5 By law, conversations between youth ministers and young people do not have “privileged communication”. If information about what a young person says to their youth minister is requested by a parent, a court of law, or licensed professional counselor, the youth minister must share the information.**

## Child Abuse or Neglect

Child abuse and child neglect include, but are not limited to, the following:

- Engaging in sexual activity with a minor
- Prolonged unhealthy denial of proper or necessary subsistence, education, medical care, or other care necessary for the child's health
- Use of restraint procedures on a child that cause injury or pain
- Administration of prescriptive drugs or medication without the ongoing supervision of a licensed physician or authorized registered nurse
- Providing alcoholic beverages or controlled substances
- Commission of any intentional act that threatens or is likely to result in any injury or death to the child

### Types of Child Abuse

Physical abuse is any non-accidental physical injury to a child caused by an adult which results in or threatens serious injury. Often adults who physically abuse children do not intend to seriously injure the children but get carried away by anger and frustration in their own lives.

Neglect is the failure of a parent or guardian to provide a child with adequate food, clothing, shelter, medical care, education or supervision. Neglect is a chronic problem often resulting, not from poverty, but from lack of knowledge as to the proper care required by children.

Sexual abuse is any physical contact with a child by an adult or older child in a position of power over the child for the sexual gratification of the adult or older child. Other terms for sexual abuse include child molestation, incest (if the abuser is a member of the child's family), or child pornography. Usually, child sexual abuse is not violent, and the child knows the abuser.

Emotional abuse is an important factor in all forms of child abuse. To be hurt so much by someone who should care and protect is very damaging to the emotional development of a child. Adults who do not physically harm a child may cause emotional harm by using words which threaten, harshly criticize, ridicule or harass.

### **Signs of Physical Abuse**

- Child has unexplained burns, bruises, broken bones, black eyes
- Child has fading bruises after an absence from class or regularly scheduled activity
- Child shrinks from the touch of adults or appears unusually fearful.
- Child reports injury by an adult

### **Signs of Neglect**

- Child is frequently absent
- Child begs/steals food or money
- Child lacks medical or dental care, glasses, and immunizations
- Child is consistently dirty, has severe body odor
- Child lacks sufficient food
- Child abuses alcohol or drugs
- Child states that no one provides care

### **Signs of Sexual Abuse**

- Child exhibits change in behavior such as loss of appetite, nightmares, inability to sleep or withdrawal from usual activities and peer relationships
- Child returns to bedwetting or thumb sucking.
- Child has genital pain, itching, swelling or bleeding.
- Child indicates fear of a person or an intense dislike of being left somewhere or with a particular person.
- Child shows unusual interest in or knowledge of sexual matters, expressing affection in ways inappropriate for a child of his or her age.

### **Signs of Emotional Abuse**

- Child shows extremes in behavior.
- Child's mannerisms are inappropriately adult or infantile.
- Child is delayed in physical or emotional development.
- Child reports lack of attachment to parents.
- Child is exhibiting extremes of behavior; is overly anxious to please or to assume blame; is extremely passive or aggressive, demanding or undemanding

## Reporting Child Abuse or Neglect

### Within the Diocese of Wilmington

Under normal circumstances, one phone call will fulfill the responsibility of a pastoral caregiver of the responsibilities of acquiring the necessary professional assistance. Use the numbers below to call Catholic Charities to obtain help for a young person in crisis.

Victim's Assistance Coordinator and Director of Behavioral Health  
302-656-0651

Clinical Supervisor, Catholic Charities  
Wilmington - 302-656-0651  
Dover - 302-674-1600  
Georgetown - 302-865-9578  
Salisbury - 410-749-1121

**7.6 The laws of the States of Delaware and Maryland require that any person who knows of or reasonably suspects child abuse or child neglect shall report the same promptly to appropriate civil authority.**

As persons who are often in contact with children, pastoral caregivers have a particularly crucial responsibility to be aware of the law and to be alert to real or potential problems. In Delaware, the report is to be filed with the Division of Family Services; in Maryland, to the appropriate county office or law enforcement agency. The initial report may be made by telephone or in person. The law further provides that persons making such reports in good faith shall be immune from any liability, civil or criminal, which might otherwise be incurred or imposed with respect to making such a report.

**Delaware:** Division of Family Services Hotline # 1-800-292-9582

**Maryland:** Department of Social Services in the Maryland county where allegedly abused child lives or, if different, the Maryland County where the abuse is alleged to have occurred. For the phone number, visit [www.dhr.state.md.us/cps/address.htm](http://www.dhr.state.md.us/cps/address.htm)

**7.7 In Delaware, any person who knows or reasonably suspects child abuse or child neglect must report the matter to civil authorities.**

Failure to report makes one liable to fine (not more than \$1000) or imprisonment (not more than 15 days). The law also states that only the attorney/client privilege exempts reporting. Parish employees and volunteers must comply with the reporting statute.

**7.8 In Maryland, any parish employee or volunteer who has reason to believe that the child has been subjected to abuse shall notify the local Department of Social Services or the appropriate law enforcement agency and give all information required by the law to supervisor.**

Any doubts concerning serious suspicions about child abuse are to be resolved in the child's favor and are to be reported. The report should be submitted as soon as possible.

In the State of Delaware, Coordinators of Youth Ministry are not specifically named as mandated reporters of suspected child abuse or neglect.

The Diocese of Wilmington deems it a moral responsibility to report all instances of suspected child Abuse to the Department of Human Resources. Reportable conditions include physical abuse, sexual abuse, child exploitation, child pornography and child prostitution, neglect, extreme corporal punishment resulting in injury, and willful cruelty or unjustifiable punishment. Coordinators of Youth Ministry and their adult volunteers need to be thoroughly familiar with the Delaware Child Abuse Reporting Law.

## **Proper Response to Actual Or Suspected Child Abuse**

### **1. Signs of Abuse**

If you observe that a child is exhibiting any one of the signs of child abuse, be aware that the presence of any one of the signs does not confirm abuse or neglect. However, the presence of a number of these signs may be reason for the volunteer to discuss concerns or observations with the staff person to whom the volunteer is responsible. It is very important not to jump to conclusions but rather to look carefully at the entire situation for evidence that would give you reason to suspect child abuse. None of the signs alone proves that a child is being maltreated but when the signs appear repeatedly they should elicit concern.

### **2. Acts of abuse perpetrated by a cleric, employee or volunteer of the Diocese**

Any regular volunteer who witnesses an act of child abuse perpetrated by a cleric, employee or volunteer of the diocese, has cause to suspect that such an act has occurred, or receives a report of such an act, must report the incident immediately to the Division of Family Services in Delaware (hot line number: 1-800-292- 9582) or to the Department of Social Services in the Maryland County where the allegedly abused child lives, or if different, where the abuse is alleged to have taken place (hot line number: 1-800-492-0618). Immediately thereafter, the volunteer should promptly notify his or her immediate supervisor and the Vicar General for Administration.

### **3. Potentially abusive behavior**

Any regular volunteer who observes a cleric, employee or another volunteer behaving in a manner that may pose a potential risk to a child is to report the matter to the staff person to whom they are responsible without delay.

### **Seeking Additional Information**

On rare occasions, a pastoral caregiver may need to seek additional information in these situations. If this becomes necessary, consider the following information:

#### **Questions to Ask:**

Whether by phone or in person, your questions should include the following:

- Are you licensed?
- What is your educational training and background?
- What type of therapy do you offer or prefer? (What are the therapist's theories? How does he or she work with clients?)
- Do you have experience with this particular problem?
- How will I know the treatment is working?
- How often do you see clients and how long do sessions last?
- When do you see clients? (Can the therapist accommodate your schedule?)
- What will treatment cost?
- Will some or all of the cost be covered by health insurance?

#### **What to Avoid:**

Every profession has its share of unprofessional and/or unethical practitioners, and the field of mental health is no exception. Some signs that a potential mental health provider may not be an appropriate resource for a crisis situation include:

- The therapist makes a quick diagnosis without asking for much information from you
- The therapist offers a quick or guaranteed solution to the problem
- The therapist seems uncomfortable with questions about his or her educational background, experience, and license.
- The therapist is vague or noncommittal about fees.
- The therapist says he or she has the answers and turns down a request for additional referrals.
- The first interview includes intimate questions about sex or other matters not related to the problem.
- The therapist's ad in the Yellow Pages makes extravagant claims.

## Teens and Grief

Death is a subject that causes most everyone anxiety. This anxiety sometimes feels overwhelming. Yet death is part of the cycle of life. In the role of a youth minister or campus minister you are called to be a leader in supporting the young people who are entrusted to your care, their families and your parish or school community. This does not cause the anxiety to disappear; in fact, it can cause more anxiety because of the enormous responsibility upon you. The youth with whom you minister do look to you for guidance, most especially in times of crisis.

It is crucial to acknowledge that every death brings with it our own personal grief – from the very first death we experienced, even that of our family pet, to the death of a sibling, parent, grandparent, or close friend. However, there are some who have traveled the course of life with minimal personal encounters with death.

This section and the resources contained therein are designed to help you be present to the youth who look to you for guidance. If you are dealing with the death of a person closely related to your parish community, you will have your own grief to address as well.

Sometimes being present is the best thing we can do.

*“When we honestly ask ourselves which person in our lives means the most to us, we often find that it is those who, instead of giving much advice, solutions, or cures, have chosen rather to share our pain and touch our wounds with a gentle and tender hand. The friend who can be silent with us in an hour of grief and bereavement, who can tolerate not knowing, not curing, not healing and face with us the reality of our powerlessness, that is a friend who cares”*  
~ Henri Nouwen

### What is Grief?

It is one of life's most difficult and painful experiences; grief is a natural universal and important process – one where we display countless, often-conflicting emotions and actions that over time aid in healing our sense of loss. Everyone experiences a wide variety of reactions during the grief process – sadness to anger, numbness to pain, guilt to fear. Since grief does not surface uniformly, all of us do not react in the same manner. There is no “best way” or step-by-step instructions or written directions. Everyone mourns the death of a loved one; everyone reacts uniquely and emotionally to grief.

Grief is not an illness to be treated, it is a human process to be experienced; good grief is a crucial life skill to be learned and lived to integrate the past so we can grow into the future.

## Stages of Grief

There are many different ways that people have presented the grieving process. Dr. Elizabeth Kubler-Ross, a psychiatrist in the late 1960s, was a pioneer in the quest to understand and document how people respond to death and dying. Below are the stages she reported, however this cycle is not a step-by-step guide, but a way to put feelings into words. People can move forward and backward; you do not move forward and never return to the previous step.

Denial (shock/numbness)	This isn't happening to me
Anger (despair)	Why is this happening to me
Bargaining (yearning)	I promise to be a better person if...if I had only
Depression	I don't care anymore...I can't do this
Acceptance (reorganization/readjustment)	I'm ready for whatever comes

## Three Tasks of Grief

- To understand the person is dead
- To feel the feelings about this death
- To go on living and loving after the person has died

## Cultural Competence

In our community today the cultural differences of people who are suffering grief need to be explored to ensure that we have knowledge of the rituals and beliefs. Prior to a crisis situation it is important to have knowledge of these cultural differences and to be able to be present and open to the needs of the young person/family we are supporting. As a youth minister, the young people will look to you for guidance for the appropriate way to be sensitive to the cultural differences.

## Signs of Young People's Stress

Adolescents stress is expressed through some of the following:

- Uncontrollable emotions
- Aggression
- Withdrawal
- Insomnia
- Excessive sleep
- Destructive actions
- Depression
- Hypochondria

## Developmental Ages and Stages of Grief

Each child/adolescent moves through stages on their own time. Everyone can regress in times of crisis, not just young people. Be prepared for the signs of regression.

### Ages 9-12

Death is permanent, personal, and universal; Understanding they will die someday, fascination with the macabre, and finding details of the death events appealing.

#### Developmental Stage

- operational thinking
- logic
- socialization
- possible transition from concrete to abstract thinking

#### Understanding

- developing a sense of the impact of death on others
- understanding of the universality and inevitability of death
- generalization about death and understanding its magnitude
- beginning to believe that it can happen to anyone, and struggling with this realization
- interest in the dying person's experience
- fears about whether it is painful or scary
- interest in what happens after death – to body and spirit: fear non-existence and separation
- development of personal theories about death – why and how it is decided.

#### Grief Response

- Want information
- concern with the right way
- outward mourning,

#### Distress signs

- school problems
- suicidal thoughts
- behavior changes

#### Grief Reactions

- anxiety and general fearfulness
- covering up emotions
- concern about:
  - other survivors
  - about personal future and security
- withdrawal from or endless questions about death
- somatic physical complaints
- regression in behaviors and/or skills



## **Ages 12+**

Most have reached adult levels of understanding death. Many have very intense emotions about death and do spend time thinking about it. Adolescents however are Teflon encased as it won't happen to me.

### Developmental Stage

- formal operational
- problem solving
- abstract thinking

### Understanding

- fearful/fascinated
- final/permanent/universal
- believes it only affects others – invincibility is directly challenged by the fact that a death occurred in their lives
- able to think in “what ifs”
- deeper meanings
- questions about the meaning of life and death
- the search is intensified by a death directly affecting their life

### Grief Response

- intense emotions
- invincible feelings
- “tempting” death

### Distress Signs

- depression
- anger
- guilt
- behavior changes

### Grief Reactions

- symptoms of anxiety
- body complaints
- phobias
- overly-cautious behavior
- increased risk-taking in defiance of death (i.e., drug use, sexual activity, reckless driving)
- fear of being singled out as different may lead them to cover up feelings and try to appear normal by joking, acting cool, pretending nothing has changed, etc.
- concern about one's future, security, and death
- interference with the developmental task of forming a sense of identity
  - attempting to grow up quicker or to assume the roles of the deceased person rather than following their own path to self-identity

- intense spiritual and philosophical questioning and doubt (i.e., why death happens to the “good” people, anger at god)
- normal struggle for autonomy may either be hampered or exaggerated: rather than continuing to venture out and assert oneself, the teen may shrink back, become more dependent, and halt the developmental process or the teen may feel such a strong conflict between feeling a longing for the deceased vs. the need to be independent that he/she attempts to halt the grief process by distancing from the family and focusing on “my life”
- intense anger at the death
- anger at the person who died
- these displays also serve to hide other feelings and to help the teen regain a sense of power and control
- depression and guilt, accompanied by isolation or suicidal thoughts

### **Interventions For All Ages**

- listen
- express feelings
- be attentive
- share honest and accurate information about the death
- reassurance about their own future
- modeling by adults by appropriate grieving and sharing of fears, thoughts, feelings
- discussion of philosophical concerns related to death
- highlighting the natural conflict between the normal tasks of adolescence vs. tasks of grief
- recognition that behavior may not accurately reflect underlying feelings (i.e. assume that the person is in pain and wants to receive information and support, regardless of the external behavior that may seem distant, disinterested, or testy)
- communicating a tolerance for all feelings
- providing specific coping tools (i.e. ideas for managing stress, journaling, and a variety of ways to express one’s feelings)
- encouragement to focus attention and energy on teen pursuits and the future
- respect for privacy as needed: privacy of their thoughts, feelings and writings
- inclusion by the young person’s own choice in rituals, discussions, and plans for honoring the memory of the person who died.

*Dearest Lord,*

*May I see you today in the person of your sick, and while nursing them, minister to you. Give me faith so that my work will never be monotonous. O beloved sick, what a privilege is mine to be allowed to tend to you! Lord, make me appreciative of the dignity of my high vocation. Never permit me to give way to coldness and hurry. Bless my work, now and for evermore.*

*~Daily prayer of Mother Teresa*

## **Complicated Grief**

### **Suicide**

Someone attempts suicide every forty-two seconds. Someone dies by suicide every seventeen minutes. According to American Academy of Child and Adolescent Psychiatry, suicide is the third leading cause of death for fifteen to twenty-four year olds, and sixth leading cause of death for 4 to 16 year olds.

In her book, *Bart Speaks Out: Breaking the Silence of Suicide*, Linda Goldman writes that we are able to explore "the topic of suicide openly if we are to break through the barriers of shame and secrecy that accompany this topic and create fertile ground for the resolution of this complicated grief situation."

Survivor-victims of suicide should be treated essentially the same as with any death, however it is important to remember to acknowledge the changes wrought by the suicide, commemorate the death, but do not romanticize it; recognize the despair that brought on the act; focus on remembering the individual, not the act; be vigilant for anniversary reactions; deal with the caregivers stress – both parents, teachers, coaches, youth ministers and others directly involved with survivors.

An important difference to acknowledge includes being vigilant to the survivor's increased risk of suicide. There is much that is still not much understood about the impact of a suicide on a child or an adolescent. At best, the suicide-bereaved child/adolescent may be no worse off than a non-suicide-bereaved child. However, it is equally likely that in the wake of suicide, young people may be especially vulnerable to pathological reactions as well as increased risk for their own acts of self-destruction. Timely referral for intervention is best when dealing with suicide-bereaved young people.

The act of self-destruction raises the obvious questions, "Why?" and "What could I have done to prevent it?" Anxious and grief stricken, the survivors ask, "How can I face my friends? What will they think of me?" Death by suicide stigmatizes not only the victim but the survivors as well.

### **Homicide/Violent Death/Automobile Accidents**

Murder/violent death/automobile accidents can instill a deep sense of grief and fear. People usually try to avoid the subject for lack of what to say. It is important to be present and offer support and listen. It leaves young people with a sense of "what will happen next? Am I to blame for not being with him/her? What could I have done to keep this from happening? Why did God let this happen to him/her?" Life is out of control and loss of control brings great fear to the grieving adolescent.

## **Military Death**

In our country today there are many families whose mothers, fathers, and other family members have been sent into war zones. The children/adolescents with parents overseas experience loss while their parents are deployed and also live in fear for the notification that their loved one has been injured or died in the war. There are resources on the diocesan website to assist should this happen in your parish community.

## **Getting Professional Help**

Several risk factors may lead you to consider obtaining professional help for a young person. Please refer to Diocesan Policies 7.4 regarding referring young people for assistance for more information. Below are some indicators that young people may exhibit that might lead you to consider seeking professional help.

- Continually shares no thoughts or feelings about the death
- Is clingy to adults, or shows signs of extreme anxiety
- Threatens to hurt himself/herself\*
- Not able to see anything positive in their life\*
- Does not socialize
- Is involved in high-risk behavior such as truancy or use of drugs and/or alcohol
- Is unusually argumentative, aggressive, defiant, cruel to animals or other children
- Has pronounced appetite loss, change of sleeping habits, or other change in daily routine
- Failing in school
- Has a constant somatic complaint – stomachaches, fatigue, headaches
- Has not been told the truth about the death
- Had a difficult relationship with the deceased
- A family member has an untreated mental health or substance abuse problem
- Parents/Guardians feel overwhelmed by parenting demands
- Seems “stuck” in only one major reaction or feeling

\* Requires immediate referral for evaluation to primary care physician and notification of parents and/or guardian. It is also important to keep the Pastor and/or Principal informed.

## **What Can I Say?**

When talking with young people in times of grief, consider these comments as a means to get the conversation started or to bring peace to an otherwise tense situation.

- I am here/be present/ listen
- I don't know how you feel but I am here
- I can't imagine how you must feel
- I am so sorry that this has happened
- I have no words to say, but know I am here
- I wonder about that too (when asked a “why” question by a young person for which there is no answer)
- Silence is OK

### **What Not To Say**

When talking with young people in times of grief, these comments can actually make things worse, no matter how well intentioned.

- I understand how you feel
- He was old/was very sick, etc.
- I know how you feel
- God needed another angel in Heaven
- God only takes the good at a young age
- God needed him/her more than we do here
- Things will get better as time passes
- When my Mother...grandmother...died I felt the same way
- He/she will be looking down on us from Heaven
- He/she looks like he/she is just sleeping

### **What Helps People Cope With Death?**

When talking with young people in times of grief, consider these suggestions for keeping communication clear and the young people informed.

- Clear information; a clear understanding of what caused the death
- An understanding of the normal reactions people usually have when they experience a similar death
- Being able to speak openly and honestly about concerns, feelings, and ideas relating to the death
- Maintaining, to the degree possible, old routines, rules, and structure of daily life
- Having age-appropriate power to contribute to some decisions related to the new life circumstances
- Participating in rituals to mark the death or to reflect on the changed life circumstances
- Reinvesting in the "normal" routine of life; having fun, getting back to school, sports, etc.
- Ability to somehow make sense of the death if possible

### **Ways That Adolescents May Want To Honor The Death**

The best way to honor the death of a young person (or an adult who has had significant contact in the lives of young people in a parish or school) is the Diocesan Pastoral Cross. There may be times when the cross is not available. In times such as those, consider the following alternatives (or consider using these in addition to the cross, especially if your dealing with a large group of people).

- Balloons/Flowers at an important place to remember the person
- Plant a tree or flowers
- Creating a memory and/or story book with pictures and notes to the family
- Creating a prayer chain (elongated pieces of construction paper stapled together in links) that includes notes and prayers for the deceased and their family
- Creating a scholarship in honor of the deceased
- Prayers/notes placed into the Pastoral Cross

- Prayer wall if there are too many people to gather around the cross
- Scrapbook
- Gathering of young people in their youth ministry area separate from the funeral Mass and viewing to share openly with words, music, poetry, pictures

The above ideas also work when the crisis does not include a death. If a young person is critically ill, for instance, decorating their hospital room (or room at home) with a prayer chain would be a great way to show him/her that the community is praying with/for him/her.

Adolescents can demonstrate great creative and unique ways of commemorating the death of a loved one. Empower them to exercise their own critical and creative abilities to deal with their grief. Young people can demonstrate sensitivity and imagination in dealing with death and can be the people who lead the adults in managing their grief. At the right time, it is important to give them permission that it is okay to move on, listen as they explore their own ways to cope. Acceptance is at each person's own pace but they will explore and want someone to let them know it is okay to live their life with joy again. Life will never be the same, there is no closure, but it still can be full of happiness and look to a successful future.

### **What About My Grief?**

In times of death we reach for support from our closest family and friends. The person we reach for may not be able to be that person for us. The person who reaches out to you and can walk the journey with you may not be the person you expect. Parents/guardians, siblings, etc. are dealing with their own grief and may not be available to you in your grief. Your journey is your holy ground. Be open to those who offer to walk with you.

### **Who Can Help?**

To reserve the Pastoral Cross for use in responding to the death of a teen or adult with a significant role in the lives of young people, please use the appropriate forms at the end of this section or contact CYM at 302-658-3800 or email [catholicyouth@cdow.org](mailto:catholicyouth@cdow.org).

In addition, you are encouraged to reach out for assistance and contact a licensed counselor in your area.

Finally, visit [www.cdow.org](http://www.cdow.org) for available resources. This site will be updated as often as possible.

### **The Bill of Rights of Grieving Teens**

A grieving teen has the right....

- ...to know the truth about the death, the deceased, and the circumstances.
- ...to have questions answered honestly.
- ...to be heard with dignity and respect.
- ...to be silent and not tell you her/his grief emotions and thoughts.
- ...to not agree with your perceptions and conclusions.
- ...to see the person who died and the place of the death.
- ...to grieve any way she/he wants without hurting self or others.
- ...to feel all the feelings and to think all the thoughts of his/her own unique grief.
- ...to not have to follow the "Stages of Grief" as outlined in a high school health book.
- ...to grieve in one's own unique, individual way without censorship.
- ...to be angry at death, at the person who died, at God, at self, and at others.
- ...to have his/her own theological and philosophical beliefs about life and death.
- ...to be involved in the decisions about the rituals related to the death.
- ...to not be taken advantage of in this vulnerable mourning condition.
- ...to have guilt about how he/she could have intervened to stop the death.

This Bill of Rights was developed by participating teens at The Dougy Center and does not represent "official" policies of the Center. Source: [www.dougy.org](http://www.dougy.org).

*This page intentionally left blank.*



## Crisis Response

Crises come in all shapes and sizes. They don't always involve a violent act, but can take the form of natural disasters or political controversies.

Since Sept. 11, 2001, many schools and government institutions have reviewed policies and procedures for crisis management. Key government leaders and corporations know, from painful experience, that preparing for a crisis allows organizations to react quickly, restore public confidence and address internal concerns. Effective crisis communications planning ensures that the public receives timely, accurate information.

A good crisis response plan:

- Ensures the flow of accurate and timely information to staff, the media and the public during a crisis.
- Provides the media with a reasonable level of access, if appropriate.
- Make it possible for key communications staff to develop unified messages.
- Minimizes unnecessary damage to the integrity and reputation of the parish or organization.
- Counteracts inaccurate criticism by providing accurate and honest information.

### Responding to a Crisis

Responding to a crisis appropriately requires preparation before you ever encounter a crisis. To be effective, consider following these simple steps.

1. **Establish a crisis planning team.** This initial small team should include at least one person from the staff beside yourself, a chief volunteer, a priest or religious sister, and a professional grief counselor.
2. **Identify and define crisis situations.** A crisis is any emergency or situation that can affect the integrity, reputation or public confidence in your parish or organization. Examples include natural disasters, the death of a young person, the death of an adult who ministered within the community of young people, or the death of a church leader (priest, bishop, etc.) The crisis planning team should define what constitutes a crisis. The plan should clearly articulate the times in which the crisis response team should activate its plan. In those situations when it is unclear whether a situation qualifies as a "crisis," the crisis response team or a designated leader should determine whether to activate the plan.
3. **Identify potential calamities and develop action plans.** The team should identify scenarios that would require activation of the crisis plan. Individual action plans should be developed, giving step-by-step guidance on how to approach communications during and after each emergency. The plans should include:

- a. **A crisis response leader.** This should be someone who has the authority to make decisions and commit resources. The leader is responsible for determining if a crisis response team should be deployed. The most qualified person to serve as the leader may be someone who is visible or it could be a “behind the scenes” person.
  - b. **A spokesperson.** This should be one or two people trained in responding to media questions. They must be given continual guidance on what information can be released. Media inquiries should go directly to them to ensure a consistent message.
  - c. **Team members.** Appoint team members for each action plan. They may include staff, volunteers, or counselors. Distribute information for each response team member, including personal cell phone, pager and e-mail data, to other members. Team members should keep specific plan and team contact information with them, especially when away from the office.
  - d. **A customized communications strategy.** Develop specific plans for disseminating information to various forms of the media for each potential crisis.
  - e. **A common message.** Develop fact sheets and talking points for relaying information to the media, parents, and general public. Identify potential questions and develop appropriate answers.
  - f. **A communications center.** Designate a room available for press conferences, briefings and press relations. The room should have technical capabilities to support print and broadcast media. Its location should allow the crisis response team to work without interference.
  - g. **Information for key constituencies.** Make sure the appropriate people know about the communications procedures in advance. Train staff on handling crisis communications. Distribute general crisis response information to the team members. The overall plan should be distributed to members of response teams. Once a plan has been activated, staff should be briefed on specific actions taken, where to direct parents and the media inquiries and how to handle questions if the spokesperson is unavailable.
  - h. **A process for post-crisis evaluation.** Shortly after a crisis, the planning and response teams should assess the strengths and weaknesses of the plan. Changes to the plan and the overall response to the crisis should be made based on feedback from the post-crisis meeting.
4. **Practice, evaluate, and revise.** Practice makes perfect. Schedule periodic crisis exercises once or twice a year with a “mock crisis” and put the crisis communications plan into action. Evaluate your plan. Were you able to respond in a timely and efficient manner? Were you able to keep key audiences apprised of the situation? What went wrong? Why? Then make the necessary changes so that when a real crisis strikes, you have already learned from your mistakes.

## **School/Parish Crisis Response: A Practical Checklist<sup>1</sup>**

This checklist was developed to facilitate an effective crisis response during, and in the aftermath of, a school-based crisis. With little modification, it can also be used in the event of a crisis within a parish. This list will require modification to address the nature of the crisis situation and should not take the place of competent professional services. By reaching families early, you can potentially prevent problems that arise from miscommunication.

The School/Parish Crisis Response: A Practical Checklist can be found in Appendix Two (Resources).

### References

Doka, Kenneth J. et al; Living with Grief, Children, Adolescents and Loss. Hospice Foundation of America, 2002.

Excel Printing Services. Journey's Companion; 2002

Grollman, Earl A.; Bridging Life's Journey, Comfort at the End of Life; 2003

Molaison, Valarie. Supporting KIDDS, The Center for Grieving Children and their Families. Survival Kit for Families; April, 2005. School Survival Kit; August, 2003.

Sims, Darcie D., Ph.D., Grief Inc. What Color is Dead? How to talk with Kids About Death; 2003.



## **SECTION EIGHT – Young People and Sunday Mass**

---

### **Preparing Youth for Liturgy and Preparing the Liturgy Well**

Parents and parish leaders struggle to find ways to encourage youth to actively participate in the Mass. They share a heartfelt desire for the youth of our Church to be involved in the celebration of the Eucharist each Sunday and in the life of the parish community. Accomplishing this is no easy task.

To assist parishes in meeting this challenge, CYM offers here:

- Foundational principles for understanding the liturgy,
- Practical strategies to include youth in the life and worship of the parish,
- Ways to prepare the hearts of young people for worship through liturgical catechesis,
- Answers to frequently asked questions about youth and the liturgy.

It is our hope that young people will find a place in worship that is rightfully theirs by virtue of their baptism.

We invite pastors, youth ministers, Directors of Religious Education, liturgy coordinators and worship commissions to read, reflect upon, and discuss how best to implement the principles and practical strategies that follow.

### **Understanding Ritual: Is the Mass Really Boring?**

Youth often complain that the Mass is boring because it is a ritual: we do the same things over and over. Ironically, the lives of young people are filled with rituals, not only religious ones. Take for example all of the ritual elements in a football game: ritual clothing (uniforms), ritual enactors (players, cheerleaders, spectators, band, referee), ritual music (Star Spangled Banner, Alma Mater), ritual gestures (the wave, signals for scoring and penalties), ritual language (touchdown, field goal, quarterback, holding). What if the way we played football changed on a weekly basis, including rules, language, music and uniforms? The spectators and players would find themselves confused and disoriented without the ritual aspects of the game.

Stability, consistency, and repetition are crucial to the positive experience of ritual. Moreover, participants need to understand and appreciate basic ritual elements, both on the football field and in worship. Ritual itself is not the problem: Rituals of all sorts enrich the lives of young people. Our liturgies are ritual — they are essentially the same week in and week out. The pattern and repetitive nature of the liturgy enable the worshiping assembly to enter fully into prayer provided the assembly is properly prepared, and the liturgy is well-celebrated.

Ritual prayer can lead us to a profound sense of the awe and mystery of God. Our Eucharistic gatherings on Sunday are meant to be an experience of the heavenly kingdom that is to come, an experience of Christ present among us.

We must prepare the hearts and minds of our young people so that they may be engaged in this most profound experience. Equally important, our liturgical celebrations must be prepared and executed well to nourish and foster the faith of young and old. It is imperative that we prepare youth for liturgy and prepare the liturgy well.

## **Preparing Youth for Liturgy**

How can we help young people develop proper dispositions — that is, to be ready, willing, and able to enter into the celebration? A person who is properly disposed:

- Has a living relationship with God, in Christ, and calls upon God in prayer.
- Follows Jesus in daily life as a disciple;
- Is an active, engaged member of the faith community;
- Understands ritual action and language;
- Comes to the liturgy ready to celebrate fully, consciously and actively;
- Recognizes the essential pattern of his or her life in the breaking of the bread and the sharing of the cup.

What happens at Mass for young people depends on what happens with them outside of Mass: to become properly disposed, young people need first and foremost to be evangelized. They need to be welcomed and valued in their faith communities. They need to hear the Good News and accept the transforming love of Christ. And they need parents and families of faith — as well as vibrant, joyful faith communities — supporting them in their relationship to Christ as young believers. Young people also need to be catechized, not only broadly in the faith, but specifically in the ways of our worship, through liturgical catechesis.

## **Liturgical Catechesis: Connecting Liturgy with Life**

Liturgical catechesis explores the mystery of the Eucharist by reflection and study that take place before, during, or after the liturgy. It seeks to increase our appreciation and understanding of the many different elements that make up our liturgical celebration.

Through liturgical catechesis, young people learn:

- To connect liturgy and life through varied experiences of symbols such as cross, water, bread, wine, and fire;
- To pray individually and communally;
- To uncover the deeper meanings of the liturgy;
- To explore the nature of ritual and ritual elements such as sign, symbol, gesture, vesture, word and song;
- To engage in the movements of the liturgy and the liturgical year;

- To live the Eucharist during the week so as to celebrate Eucharist with integrity on Sunday.

Liturgical catechesis can happen during retreats, in mini-courses, in small faith communities; through homilies that help deepen the experience of the liturgy; and most importantly, through liturgy that is prepared and celebrated well.

## **Renewing the Vision: The U.S. Bishops' Blueprint for Youth Ministry**

Excerpts from "Renewing the Vision, A Framework for Catholic Youth Ministry," NCCB, 1997:

*"Parishes should be a place where young people are welcomed, grow in Jesus Christ and minister side by side with the adults of the community."*

*"Parishes should have programs for young people that recognize their special talents and role in the life of the Church. They bring to the parish community youthfulness, energy, vitality, hopefulness and vision."*

*"If parishes are to be worthy of the loyalty and active participation of youth, they will need to become "youth friendly" communities in which youth have a conspicuous presence in parish life. These are parish communities that value young people — welcoming them into their midst; listening to them; responding to their needs; supporting them with prayer, time, facilities, and money. These are parish communities that see young people as resources — recognizing and empowering their gifts and talents, giving them meaningful roles in leadership and ministry, and encouraging their contributions."*

## **Preparing the Liturgy Well**

The liturgy is something that we do. It requires that all who are present actively participate in mind, body and spirit, through singing, listening, responding, reflecting, and going out to serve the needs of the world. Therefore, anything that places the assembly in the role of the spectator must be avoided.

How can we prepare and celebrate vibrant liturgy with the full, conscious and active participation of all in mind? Such a liturgy includes:

- Hospitality that is inviting and welcoming;
- An understanding of Christ present in word, Eucharist, assembly, and presider;
- Liturgical ministers who represent the many faces of the worshipping assembly, and who possess the gifts proper to their role: lectors who have the gift of proclamation; cantors and music ministers who engage the assembly; presiders who are imbued with the spirit of the liturgy;
- Music that is selected and executed with care and with the entire faith community in mind;

- Homilies that are thoughtfully prepared, well-presented, and inclusive of all;
- An environment that supports the ritual action as well as lifts our hearts and minds to God; and
- An assembly, alive in faith that understands itself as the Body of Christ.

## **The Most Frequently Asked Questions**

### **Wouldn't it be better to have a regular Sunday "youth Mass?"**

The Sunday celebration of the Eucharist is an act of Christ and his Body, the Church. Anything that would divide the Body of Christ is contradictory to the Eucharist. A separate Sunday youth Mass deprives the parish community of the gifts of young people and deprives young people of inclusion in the broader, intergenerational, community of faith. It, de facto, creates an artificial, one-dimensional community bereft of the diversity of the Church. We must avoid separating anyone from the rest of the community at the very celebration that should unite us in purpose and send us forth ready to proclaim the Good News. Occasional special liturgies for youth are fine, but not regular Sunday celebrations. We simply don't provide special Masses on Sunday for any particular age or interest group, because this would run counter to what we believe about the Eucharist.

### **So if not a Sunday "youth Mass," what about a "youth-friendly" Sunday celebration?**

All of our liturgies should be friendly to young people, in fact, to all people. If "youth-friendly" means invigorating the music, making the homily more relevant and understandable to all ages, and including young people in liturgical ministries, then all will benefit. However, if "youth friendly" is taken to mean liturgies where the liturgical ministries, music and homily are principally, or even exclusively, directed toward youth, the inclusive nature of the liturgy is lost.

Two very influential elements of the liturgy for youth are preaching and music. These two elements are in need of particular attention if we hope to provide an experience of worship that is meaningful for youth.



## **Suggestions, Strategies & Recommendations for Those Who Work With Youth**

### **Be well formed in the liturgy and integrate its richness into your ministry.**

Attend workshops, study the liturgy, and deepen both your understanding and appreciation of it. Regularly include in your ministry prayer experiences and activities that help young people to connect to the symbols, actions, and signs of the liturgy.

### **Lead young people in preparation for and reflection upon the liturgy, or find someone who can do this well.**

During youth meetings, or in intergenerational groups, lead young people in discussion and reflection that will help them to actively participate in the celebration of the Eucharist and connect the liturgy with their lives.

### **Connect liturgy with life through comprehensive youth ministry.**

Integrate youth into the life and ministries of the faith community. Provide opportunities for adults and youth to share faith in the context of retreats, prayer services, faith formation, service activities, and social gatherings. Such experiences connect youth to the life of the community, and so enrich what it means to gather, to hear God's Word, to share the Eucharist, and to be sent forth.

### **Help young people know how to pray.**

Prayer is both a gift and a skill. From the rosary to guided meditation, from spontaneous shared prayer to ritual prayer, youth can and do pray. They need capable adults to guide them as they grow into praying people.

## **Suggestions, Strategies and Recommendations for Those Responsible For Preparing the Liturgy**

### **Prepare!**

Prepare every celebration with the full assembly in mind, children, young people, and adults. Active participation of the entire assembly is a primary goal. Regularly evaluate the preparation of the worship environment, proclamation of the Word, selection and execution of music, and content of the homily for their impact on all who are present, and include young people in this evaluation.

### **Include youth in homily and liturgical preparation teams.**

Inclusion of youth provides preachers and liturgy planners with valuable input from a variety of perspectives, which provides richness to the Sunday celebration. Such preparation can be a wonderfully formative experience for all who participate.

### **Include youth in liturgical ministries whenever possible and appropriate.**

Many ask if there is an age requirement for liturgical ministry in the Diocese of Wilmington. Pastors and worship commissions determine the age considered

appropriate for their communities, remembering that the individual comes to liturgical ministry by virtue of his/her baptism, reception of the Eucharist, and discerned skills for ministry. The sacrament of Confirmation is not a requirement for participation in liturgical ministries.

**Ensure that liturgical ministers are well-formed and take seriously their responsibility to prepare adequately.**

Those who serve as lectors, Eucharistic ministers, music ministers, altar servers, and ministers of hospitality must continue on-going formation in the liturgy and continued development of their skills.

## **Suggestions, Strategies and Recommendations for All in Parish Leadership**

**Make worship a priority in parish planning, budgeting, and hiring.**

Remember that the celebration of the Eucharist is central to the life of the community of faith. Adequate resources must be made available to ensure that worship is well prepared and celebrated.

**Regularly invite and encourage youth to take an active role in all of parish life.**

Include youth in the parish advisory structure, such as worship commissions, liturgy preparation committees, parish council, and youth ministry core teams. By giving young people an active role in the advisory process, youth are encouraged to participate fully in parish life, and the community grows in awareness of the needs and gifts of youth.

**Listen to youth.**

Encourage youth to speak honestly. Listen carefully and help youth to articulate their concerns. Make certain that youth are heard, understood, and respected.

**Provide trained youth ministry leaders who have the vision and skills to incorporate young people into all aspects of our life of faith.**

Youth groups are not enough – in fact, they can be a big part of the problem if they separate youth from rest of the faith community. Trained adult youth ministry leaders strive not to build youth groups, but to build comprehensive youth ministry, leading to broad-based participation of youth in the faith community –including our Sunday worship.

## **For Further Discussion**

**Pastors, youth ministers, musicians, liturgy coordinators, worship commissions, and DREs should gather to discuss:**

- How can we further involve youth in the life of our parish, including the liturgy?
- How can we enhance our homilies and liturgical music?
- How can we better provide opportunities for young people to deepen their understanding and appreciation for the liturgy?
- How can our liturgies become more inclusive?
- How do we regularly evaluate our liturgical practices and implement changes where needed?
- How will we implement the principles and practical strategies presented here?

## **Resources for Study and Discussion**

Renewing the Vision — A Framework for Catholic Youth Ministry, NCCB, 1997.

The Liturgical Documents, Liturgical Training Publications, 1991.

From Age to Age: The Challenge of Worship with Adolescents, NFCYM, St. Mary's Press, 1997.

Fulfilled in Your Hearing, USCC, 1982.



## SECTION TEN – Personnel Issue for Parish Youth Ministry

---

### Hiring a New Coordinator of Youth Ministry

**10.1 All diocesan guidelines regarding hiring, job description, recommended salary scale and contracts are to be followed as outlined in this document and as determined by the Human Resources Office of the Diocese of Wilmington.**

Diocesan policies – and how the Office for Catholic Youth Ministry can help parishes follow those policies – are outlined in this section.

The Contract for use the Diocese of Wilmington, the job description for the parish Coordinator of Youth Ministry and the Recommended Salary Scale for Coordinators of Youth Ministry may be found in Appendix Two.

Parishes that are replacing a previous Coordinator of Youth Ministry or are opening the position for the first time will be involved in a search process. Although the Office for Catholic Youth Ministry does not hire Coordinators of Youth Ministry, the Office does serve as a resource center for both the parish and the applicant. This Section provides an outline of a parish search process, including the development of a Coordinator of Youth Ministry Job Description and a sample Coordinator of Youth Ministry Job Application and Reference Form.

Several months before a parish considers hiring someone, the Diocesan Director of Catholic Youth Ministry should be contacted so that he/she may assist the parish in this process.

### Overview of the Hiring Process

Often, as parish youth ministry teams or parish councils consider strategies to meet the needs of adolescent parishioners, they consider the possibility of hiring a youth minister or coordinator of youth ministry (CYM). Employing a CYM is one strategy among many to grow a youth ministry program. If a parish were to consider hiring, where should it begin? What does a competent CYM do? How does a parish go about hiring a CYM most effectively? How can a parish find the right person—one whose vision of youth ministry matches the parish's vision of youth ministry?

At first it seems to make sense: hire a young adult with a lot of energy, good ideas, and good intentions. If sufficient resources are not available, then it may not be the right time to consider hiring. However, money is not the only resource necessary to ensure the success of the CYM. Physical resources, such as office space and equipment, must also be considered, as well as human resources, such as volunteers to assist with the

programs to be directed by the CYM. Parish youth ministry programs without a coordinator of youth ministry can be organized by a team of parents, young adults, and youth charged with the task of coordinating parish youth ministry. The Office for Catholic Youth Ministry is available to resource parishes in planning effective youth ministry programs.

The process of hiring a CYM can be broken down into 15 steps. This resource, divided into four chapters offer an overview of the entire hiring process. The decision to hire a CYM can provide a parish with a variety of opportunities and benefits. Unfortunately, by making quick decisions and skipping important steps in the hiring process, many parishes miss the opportunities that hiring a new CYM can afford.

Two key questions a parish must address are, "What do we want for the youth of our parish?" and, "How could hiring a CYM help us to achieve our goals for youth ministry?" Regardless of whether a parish decides to hire, it is important to remember that ministry to the youth of the parish is always the responsibility of the entire parish community. Because of this responsibility, parish leaders must consider the needs of the young people and parents whom the youth ministry program and the CYM will serve. In light of those needs, goals for parish youth ministry should be established and prioritized by parish leaders before hiring a CYM. A comprehensive hiring process helps to ensure that the right person is found to serve the youth and parents of the parish. Once the CYM is hired, the parish must find ways to support and supervise the employee.

## **Fifteen Steps to Successful Hiring**

Step 1. Utilize the parish Youth Ministry Leadership Committee to lead the goal-setting process and possibly serve as a team of parishioners who, with the pastor, will guide the hiring process.

Step 2. Assess the needs of parish youth and define goals for the youth ministry program. Many resources are available to assist parishes in planning effective youth ministry. The diocesan office of youth ministry can assist parishes in acquiring these resources and in carrying out other aspects of the planning process.

Step 3. Identify parish resources needed to accomplish youth ministry goals. Once financial, physical, and human resources are identified, an informed decision can be made as to whether the parish should begin the hiring process or develop an alternate leadership structure to guide the youth ministry program.

Step 4. Establish lines of accountability, responsibility, and communication. The hiring committee needs to decide how it will conduct business on behalf of the parish. The committee and pastor should establish a process of communication and accountability.

Step 5. Identify the qualifications needed by the CYM.

This step includes reviewing the goals set forth by the parish for the youth ministry program and determining the skills and abilities the ideal candidate will possess.

Step 6. Develop a job description for the CYM.

The established goals for parish youth ministry provide the foundation for the job description. A well-developed job description gives the new CYM a realistic and honest record of parish expectations and holds both the parish and CYM accountable.

Step 7. Advertise the position.

There are a variety of ways to advertise the position. The committee should begin by contacting the diocesan office of youth ministry about potential candidates, and suggestions for ways to advertise the position locally and nationally. The Internet is one useful resource in advertising job positions.

Step 8. Review résumés and select candidates to interview.

Well-developed résumés provide valuable information. An application form also can be developed by the committee to solicit additional information from potential candidates. Once résumés and applications have been reviewed, the next step is deciding whom to interview.

Step 9. Check candidate references.

Pre-employment reference checks are imperative. While letters of recommendation can be helpful in the initial screening, reference checks are most efficiently made by telephone. Letters and forms rarely provide the type of information needed to obtain a complete view of the candidate.

Step 10. Schedule and prepare for interviews.

The key to successful interviewing is preparation, which consists of assembling a balanced interview team and developing thorough behavioral-based interview questions.

Step 11. Conduct the interviews.

The interview process should include time for the candidate to meet with the pastor and other key parish leaders who will make the final hiring decision. The committee also may want the candidates to meet (formally or informally) with young people, parents, volunteers, and parish staff.

Step 12: Decide to offer the position and negotiate the employment agreement.

After all the interviews have been conducted, the hiring team must consider the strengths and weaknesses of each candidate. The discussion should focus on which person is most qualified to help the parish achieve the goals established for youth ministry.

Step 13: Welcome and orient the new CYM to the parish and diocese.

Let the celebration begin! The parish has engaged in the beneficial process of hiring a CYM; now it is time to introduce and welcome the new staff member to the parish community. In addition to introductions, the CYM needs to become oriented to the life of the parish and the local community. Sharing information and resources about the parish and diocese will help the CYM get off to a good start.

Step 14. Support the new CYM.

Through its ongoing support of the CYM, the parish plays a crucial role in creating a successful youth ministry program. If the CYM continues to develop in all aspects of ministry and personal development, then the youth ministry program will as well.

Step 15. Supervise the new CYM.

For some pastors, supervision is a new and difficult experience. However, it is a critical part of the employment relationship. The CYM needs to know how he or she is succeeding (or not) in achieving the goals of parish youth ministry, and how to improve.

## **How CYM Can Help in the Hiring Process**

The job description, salary scale, and contract are all standard. The Office for Catholic Youth Ministry can assist parishes in the following ways:

- Proving parish leadership with “Hiring for Youth Ministry: A Process for Success”
- Training the Youth Ministry Committee as they begin the hiring process
- Creating and posting job announcements in nation-wide Catholic publications and online resources
- Previewing resumes and sending the parishes only those who meet the criteria set by diocesan guidelines and the parish youth ministry team
- Coordinating the interview process
- Providing orientation for new hires
- Providing ongoing support for Coordinators of Youth Ministry



## **Policies for Coordinators of Youth Ministry Positions**

Each year the Office for Catholic Youth Ministry publishes the recommended salary scale for Coordinators of Youth Ministry.

- 10.2 Parishes are to make every effort to use the recommended salary scale when setting salaries for Coordinators of Youth Ministry.**
- 10.3 Each Coordinator of Youth Ministry must have a written job description which approved by the Office for Catholic Youth Ministry.**
- 10.4 Each Coordinator of Youth Ministry must have a written agreement for employment.**
- 10.5 Three copies of the agreement are to be signed and sent to the Office for Catholic Youth Ministry annually.**
  - 10.5.1 A job description must be attached to the contract.**
  - 10.5.2 The agreement must also include a written agreement for Part B, Paragraphs #3, 10, 11, and 12.**

Agreements will be approved and signed by the Diocesan Director for Youth Ministry. Two will be returned to the parish (one for the parish, one for the employee), the other will be kept for the diocesan file.

It is recommended that a Coordinator of Youth Ministry be evaluated by his or her pastor or designate at least once each year. This evaluation should be in writing and should be shared with the Chairperson of the Youth Ministry Leadership Committee. The evaluation should include a discussion of highs and lows for the previous year as well as a discussion of goals and objectives for the following year. The outcome of the evaluation should be documented in writing and the pastor (or his designate doing the evaluating) and the Coordinator of Youth Ministry should both sign the final documentation.

If it is preferred that an evaluation template be used, please contact the Office for Catholic Youth Ministry for a sample evaluation.



## APPENDIX ONE – Parish Assessment

---

### Youth Ministry Effectiveness Tool

As stated in Section Three of this manual:

**3.5 Every parish must complete the Youth Ministry Effectiveness Tool by the end of 2008 or as part of the Diocesan Religious Education Accreditation Process, whichever comes first.**

The following tool is designed to assess the effectiveness of youth ministry in your parish. Please complete the assessment as accurately and honestly as possible. During this process please be sure to keep in mind the environment and realities of the parish as they currently exist--not as they may/could/should exist at some point in the future.

Please note that this instrument is designed as a resource to assist your youth ministry team discover where your parish's ministry to, with, and for young people could be enhanced. It is not intended as an indictment against parish leadership or as a means of demeaning ministry efforts currently underway.

Please refer to Section Three for complete instructions on how to use this tool.

Thank you for your continued commitment to ministry to and with the Young Church of today.

## Part 1 - Becoming a “Youth Friendly” Parish Community

Parishes with effective youth ministry support young people and include youth throughout the life of the parish.

In their document, *Renewing the Vision*, the Catholic Bishops of the United States call parish to become “youth friendly communities in which youth have a conspicuous presence” (RTV, p. 13). These communities have the following characteristics:

### A Youth Friendly Parish:

#### Values youth

- Makes youth feel welcome
- Listens to youth
- Responds to the needs of youth with age appropriate programming
- Supports youth with “prayer, time, facilities, and money”

#### Sees youth at resources

- Empowers gifts of youth
- Provides meaningful roles for youth in the community
- Acknowledges and affirms the efforts and contributions of youth

#### Provides for intergenerational relationships

- Connects youth to role models and mentors
- Includes youth in the life of the parish: prayer, learning, serving and celebrating  
(Adapted from RTV, p. 13)

Please check all that apply. Then total your checkmarks at the end.

#### A. Creating A “Youth Friendly” Parish

<input type="checkbox"/>	1. Our parish community understands youth ministry
<input type="checkbox"/>	2. Youth are involved throughout parish life
<input type="checkbox"/>	3. Youth are involved in leadership and decision making in our parish
<input type="checkbox"/>	4. Our parish encourages and affirms youth's involvement in parish life
<input type="checkbox"/>	5. Our parish staff and leadership have a common vision for youth ministry and this vision is shared in written form with the parish community
<input type="checkbox"/>	6. Our parish staff and leadership are familiar with our parish's youth ministry efforts.
<input type="checkbox"/>	7. Our parish staff members collaborate with each other (which include the Coordinator of Youth Ministry attending regular staff meetings with other parish leaders).
<input type="checkbox"/>	8. Youth ministry leaders involve the pastor in youth ministry and keep him informed about youth ministry efforts.
<input type="checkbox"/>	9. Clergy are involved and are present in ministry to and with young people

	10. Our parish provides a written budget for youth ministry.
	11. Our parish provides a location to host meetings/activities.
	12. Our parish provides resources (supplies, etc.) for ministry programs.
	13. Our parish assists YM in utilizing the resources of the community.
	14. There is a "needs assessment" of young people conducted at least once every four years according to the models outlined in this manual.
	15. Parish leadership (especially youth ministry leadership) are present where the young people are present (i.e., sporting events, school events, graduations, etc.)
	16. Our parish community regularly celebrates milestones in the lives of its young people (i.e., blessing of new drivers, graduation celebrations, blessing for athletes, etc.)
	17. Our parish regularly honors its youth ministry leaders (Diocesan Recognition Dinner, parish blessing on Catechetical Sunday, etc.)

#### **B. Family Friendly/Intergenerational**

	1. We consider the impact of youth ministry on family life, especially when we plan events
	2. Our parish provides programs and resources to support families of adolescents
	3. Programs and/or events are designed to welcome and encourage participation by families of young people
	4. Provisions are made to welcome members of various ages from the parish community (elderly, young adults, etc.) into relationship with young people (i.e., the parish sponsors events for young people to work with elderly, there are events where young adults are involved as mentors, and the like).

#### **C. Prayer and Worship**

	1. Young people are invited to participate in, prepared for, and are regularly involved in liturgical ministries of the parish
	2. Youth ministry leaders collaborate with other parish leaders to create a plan for ways to promote youth participation in liturgy
	3. Opportunities for prayer exist on an ongoing basis for young people within the parish community (i.e., prayer partners, exposure of young people to various models/types of prayer experiences, etc.)

#### **D. Leadership Development Opportunities**

	1. Our parish has identified ministries and aspects of parish life in which youth can become involved in leadership, ministry or teaching roles
	2. Our youth ministry leadership works with parish staff and ministry leaders to prepare for youth involvement
	3. Young people play an active role on the Parish Pastoral Council
	4. Young people play an active role on the parish's Youth Ministry

	Leadership Committee
	5. Young people in the parish participate in the annual Diocesan Youth Leadership Training
	6. Young people from the parish participate in the biennial National Catholic Youth Conference
	7. Young people from the parish are nominated annually to serve on the Diocesan Youth Leadership Team
	8. Our adult leaders regularly attend diocesan training opportunities
	9. Opportunities are provided for skill-based formation for adult leaders
	10. Opportunities are provided for spiritual/personal development for adult leaders in youth ministry

#### **E. Communication**

	1. Our parish connects with all young people by reaching out and sending ministry to them in the form of a newsletter, email, or phone calls
	2. All young people in the parish are included in non-gathered communication
	3. Regular communication exist between parish youth ministry leadership and parents/guardians
	4. The parish is kept informed (via the Sunday bulletin or parish newsletter) of how the parish is responding to the needs of the young people
	5. A written schedule of youth ministry events and activities is published regularly and made available to young people and their families at least two months in advance

	Total number of check marks
--	-----------------------------

## Part 2 - Flexible and Adaptable Programming

Catholic Youth Ministry is defined as “the response of the Christian community to the needs of young people and the sharing of the unique gifts of youth with the larger community” (RTV, p. 1)

For this ministry to be effective programming must be flexible and adaptable. Gone are the days when one “youth group” model meets all the needs of young people and gone is the assumption that young people are all available at the same time.

Comprehensive youth ministry must include a diversity of program settings (for further explanation of these types of diverse programming, see Section Two):

- Age-specific programs for young and older adolescents
- Family-centered programs for the entire family: parents, foster parents, grandparents raising children, and parents and adolescents
- Intergenerational parish programs
- Community-wide programs

Comprehensive youth ministry must include a balanced mix of programs, activities, and strategies that address the eight components of ministry.

Comprehensive youth ministry includes a variety of approaches to reach all adolescents and their families, including:

- Gathered (organized and assembled) parish, school, and community-wide programs
- Small group programs and small ecclesial community experiences
- Home-based programs, activities and resources
- One-on-one and mentoring programs and activities (i.e., Confirmandis and their sponsors meet regularly within the framework of the FSGC guidelines)
- Independent or self-directed programs

Comprehensive youth ministry includes a variety of scheduling options and program settings to respond to the reality of the busy lives and commitments of adolescents and their families.

(Adapted from RTV, p. 25)

Please check all that apply. Then total your checkmarks at the end.

### F. Youth Ministry Programming

<input type="checkbox"/>	1. Young people can count on a regular time and place to gather as members of the parish community
<input type="checkbox"/>	2. There is a weekly, bi-weekly or monthly meeting of young people on a regular basis
<input type="checkbox"/>	3. Parents are regularly encouraged to make these gatherings part of the family pattern

	4. Special events are held that go beyond regular gatherings (day long, evening, extended programs, weekend or longer) These may include social events, retreats, service experiences, trips and conferences
	5. Our parish provides opportunities for youth with different interest to actively participate
	6. Our parish provides opportunities for youth to grow deeper in their faith
	7. We deliver ministry through a variety of non-gathered ways to connect to young people
	8. Youth ministry leaders make a concerted effort to avoid a "one size fits all" approach to youth ministry
	9. Young people who have already been confirmed are active in youth ministry efforts of our parish
	10. Activities are scheduled over a range of days of the week and times of day to maximize participation by young people from the entire parish community
	11. At least one of the regularly scheduled events is a consistent meeting/ gathering at a standard time and location that includes planned activities
	12. A diversity of approaches is employed (i.e., gathered and non-gathered) in planning youth ministry in our parish
	13. Programming encourages cooperation among and between various elements of the parish community
	14. Programming is open to all young people of the parish regardless of affiliation (i.e., catholic school/public school/religious education program)
	15. There is an annual assessment of youth ministry programming
	16. Service experiences are offered to young people
	17. Service experiences incorporate theological reflection before and after such events or in a timely manner (i.e., if a parish plays weekly bingo at a nursing home, for instance, regular reflection would seem unreasonable. Monthly reflection on lessons learned and discussions about why this service is necessary would be appropriate)
	18. Opportunities for extended trips are offered
	19. Opportunities for retreats are offered
	20. (6 <sup>th</sup> ) 7 <sup>th</sup> and 8 <sup>th</sup> graders attend diocesan jr. high programs annually
	21. 9 <sup>th</sup> through 12 <sup>th</sup> graders attend diocesan sr. high programs annually
	22. Diocesan gatherings (rallies) are not a required part of Confirmation prep

#### **G. Permeable Program Boundaries**

	1. The Athletic Association President (if applicable) and the CYM meet on a regular basis.
	2. Scouting Leaders and the CYM meet on a regular basis
	3. The DRE or CRE and the CYM enjoy permeable boundaries and meet on a regular basis to work together for the good of the young people

	Total number of check marks
--	-----------------------------



### Part 3 - Leadership in Youth Ministry

One person can not do it alone. Comprehensive youth ministry demands that all members of the parish community recognize their role as youth ministers.

"This approach (to youth ministry) involves a wide diversity of adult and youth leaders in a variety of roles. Many will be involved in direct ministry with adolescents; others will provide support services and yet others will link the ministry effort to the resources of the broader community" (RTV, p. 40)

Comprehensive youth ministry requires a team of dedicated adults and young people to identify the needs of young people and develop a vision of youth ministry for the parish community.

The Coordinator is the *animator* of youth ministry in a parish community. He/She literally coordinates the response of the *entire* Christian community to the identified needs of the young people. He/She should be a professional, trained and well qualified, contracted and compensated according to diocesan guidelines.

Please check all that apply. Then total your checkmarks at the end.

#### H. Youth Ministry Leadership Committee (YMLC)

- |  |  |
|--|--|
|  | 1. A YMLC is in place  |
|  | 2. YMLC is a subcommittee of the Christian Formation Committee (CFC)   |
|  | 3. The CFC reports to the Parish Pastoral Council (PPC)  |
|  | 4. The YMLC membership is fixed (for the program year)   |
|  | 5. The YMLC meets at least 4 times per year  |
|  | 6. Parish Ministries are represented on the YMLC (*if applicable, otherwise representation is required) <ul style="list-style-type: none"><li>▪ Athletics (CYM or other local athletic organization)*</li><li>▪ Scouting*</li><li>▪ Religious Education</li><li>▪ Catholic Schools*</li><li>▪ Public Schools</li><li>▪ Home Schools*</li><li>▪ Youth Representatives</li><li>▪ Parish Liturgy Team</li></ul> |
|  | 7. A clear vision of youth ministry is communicated to the parish staff and parish community (i.e., written and published mission statement)   |

#### I. Youth Ministry Parish Leadership

- |  |   |
|--|---|
|  | 1. There is a Parish Contact Person for Youth Ministry                                      |
|  | 2. The Parish Contact Person is employed full time as a Coordinator of Youth Ministry (CYM) |
|  | 3. The Parish Contact Person is employed part time as a CYM                                 |

	4. This CYM is under contract using the approved Diocesan Contract
	5. The CYM's job description is modeled on the job description provided by the Office for Catholic Youth Ministry
	6. This CYM's job description is sent annually to the Diocesan Director of Catholic Youth Ministry
	7. A budget is provided for the CYM
	8. The parish follows the recommended salary scale as published by the Office for Catholic Youth Ministry
	9. The CYM is considered a peer among parish staff
	10. The CYM actively collaborated with fellow parish staff members
	11. The CYM reports to the Pastor/(an) Associate Pastor
	12. The CYM has regular communication with the Pastor/Associate Pastor
	13. The CYM takes part in personal (including spiritual) and professional development
	14. The CYM networks with other Coordinators in the diocese and regularly attends the Association of Youth Ministers (AYM) Meetings
	15. There is an annual review of the CYM by the pastor

**J. Other**

	1. An annual conversation takes place in your parish about effective youth ministry. This conversation includes youth, parents, youth ministry leaders and parish staff (this conversation could certainly take place as part of an end of the year YMLC meeting that is open to others or it could be a special event where anyone with interest in serving young people are welcomed)
	2. The Diocesan Youth Ministry Effectiveness Tool is completed once every three years and submitted to the Office for Catholic Youth Ministry
	3. Our parish utilizes local and national resources for developing responsive youth ministry
	Total number of check marks

## Part 4 - Adolescent Catechesis

Adolescent catechesis is at the heart of comprehensive youth ministry. Certainly everything that happens under the umbrella of parish youth ministry should include a catechetical component, but intentional catechesis to, with, and for young people is essential. Effective catechesis, however, must not be limited to a classroom. Rather, it is integrated and developed within a comprehensive approach to ministry with youth.

Recognizing that adolescent catechesis is one phase of a lifelong process of continuous faith formation frees catechetical leaders from the unrealistic expectation that young people must complete all of their religious formation by the time they graduate from high school. Adolescent religious education programs that reflect these principles will have a greater chance of fostering the spiritual growth of young Catholics and empowering them to live as disciples of Jesus Christ.

Please check all that apply. Then total your checkmarks at the end.

### K. Adolescent Catechesis

<input type="checkbox"/>	1. There are at least 30 hours of intentional catechesis offered to all young people of the parish
<input type="checkbox"/>	2. A curriculum has been developed and is in use
<input type="checkbox"/>	3. Religious education and sacramental preparation are distinct elements of youth ministry. That is, Adolescent Catechesis occurs within the framework of comprehensive youth ministry
<input type="checkbox"/>	4. One of the models of Adolescent Catechesis suggested by the diocese is in use (or a model approved by the diocese)
<input type="checkbox"/>	5. We provide informal teachable moments as well as intentional faith learning experiences
<input type="checkbox"/>	6. Young people who have been confirmed are encouraged to return as teachers' aides and/or catechists
<input type="checkbox"/>	7. Our catechists regularly participate in diocesan training
<input type="checkbox"/>	8. Textbooks that are used are in conformity with the USCCB's ad-hoc committee on the catechism

### L. Confirmation Preparation

<input type="checkbox"/>	1. A separate Confirmation Preparation Program is offered to young people (apart from youth ministry). That is, youth ministry does not equal Confirmation prep and vice versa
<input type="checkbox"/>	2. Confirmation Prep is at least 8 weeks in length
<input type="checkbox"/>	3. Confirmation Prep employs a curriculum and written outline of all sessions and meetings
<input type="checkbox"/>	4. Confirmation Prep includes a retreat
<input type="checkbox"/>	5. Confirmation Prep does NOT include required service hours

<input type="checkbox"/>	Total number of check marks
--------------------------	-----------------------------

## Part 5 - Relationship with the Diocese

Youth ministry that is effective and comprehensive begins on the parish level. Attention must be given, however, to the mandates of the universal church; in this case, the diocese. Using the *Charter for the Protection of Children* as a guide, youth ministry leaders must be familiar with of the Diocese of Wilmington's response, specifically, the *For the Sake of God's Children* manual and requirements. Special attention must be given to section three of the manual: Safe Environments.

Please check all that apply. Then total your checkmarks at the end.

### M. Diocesan Policies

<input type="checkbox"/>	1. Youth ministry leaders have a complete, up to date copy of <i>For the Sake of God's Children</i> (FSGC) and <i>Keeping Our Promises</i> (KOP) on hand
<input type="checkbox"/>	2. The YMLC has been oriented to the FSGC and KOP documents
<input type="checkbox"/>	3. All parish staff have completed a Background Check and have a signed Covenant on file with the parish office
<input type="checkbox"/>	4. All parish youth ministry volunteers have completed a Background Check and have a signed Volunteer Covenant on file with the parish office.
<input type="checkbox"/>	5. Covenants are reviewed annually with parish volunteers
<input type="checkbox"/>	6. FSGC Form B (Event-Specific Consent and Release) for youth ministry activities and programs are utilized when needed
<input type="checkbox"/>	7. FSGC Form B (Event-Specific Consent and Release) for youth ministry activities and programs are kept on file for 2 years
<input type="checkbox"/>	8. FSGC Form G (Code of Conduct for Youth) for youth ministry activities and programs are utilized and reviewed annually
<input type="checkbox"/>	9. Our parish YMLC has been given copies of or has access to <i>Empowering Disciples: A Work in Progress</i> and is familiar with policies of the Office for Catholic Youth Ministry
<input type="checkbox"/>	Total number of check marks

## Youth Ministry Effectiveness Tool Score Sheet

Total Number of Check Marks	Section Number
	Section 1
	Section 2
	Section 3
	Section 4
	Section 5
	Grand total

### What Does Your Score Indicate?

Number of Points Earned	Rating
85-100	Congratulations. Your parish is effective in ministering to and with young people in the parish community. Remember, though, that the process is ongoing and involves a continual investment of time and resources to retain this status and to strive for continual improvement.
70-85	Your parish is somewhat effective in ministering to and with young people in the parish community. Please review the areas that are weak and examine how you may become better.
55-70	Your parish is a little more than half way there. Some positive elements are in place, but there is potential for much more to happen. Please review the tool and focus on 2 or 3 key areas to target for improvement over the next six months
Less than 55 points	Your parish is not very effective in ministering to and with young people in the parish community. You may sense the beginnings of good things, but these seeds of goodness must be encouraged to grow. The young people of the parish are not currently viewed as a priority in a consistent manner. A significant level of investment of time and talent is needed to address this issue and to make young people a priority. See the document <b>Leading Change: Creating Effective Youth Ministry in Your Parish</b> as a tool to help you develop an effective response to the needs of your young people.



## APPENDIX TWO: Resources

---

This Appendix contains the following documents:

### APPENDIX TWO: RESOURCES

DIOCESAN BOARD FOR CATHOLIC YOUTH MINISTRY .....	3
SCHOOL/PARISH CRISIS RESPONSE: A PRACTICAL CHECKLIST .....	7
COMPREHENSIVE YOUTH MINISTRY BULLETIN ANNOUNCEMENTS .....	11
ONLINE DIRECTORY .....	15
QUICK GUIDE TO THE COMPONENTS OF COMPREHENSIVE YOUTH MINISTRY .....	17
YOUTH MINISTRY LEADERSHIP COMMITTEE (YMLC) .....	19
DEVELOPING EFFECTIVE PARISH YOUTH MINISTRY .....	21
PARISH COORDINATOR OF YOUTH MINISTRY JOB DESCRIPTION .....	23
COORDINATOR OF YOUTH MINISTRY AGREEMENT DIRECTIVES .....	25
COORDINATOR OF YOUTH MINISTRY AGREEMENT .....	27
COORDINATOR OF YOUTH MINISTRY RECOMMENDED SALARY SCALE .....	31
PRIVACY FOR ONLINE REGISTRATION AND ONLINE DIRECTORY .....	33
MINISTRY IN MULTI CULTURAL COMMUNITIES .....	39
BLESSING OF ATHLETES .....	47
SPORTSMANSHIP PRAYER .....	49
BLESSING OF DRIVERS .....	51
BLESSING OF GRADUATES .....	53
BLESSING OF GIRL SCOUTS, BOY SCOUTS, AND CAMP FIRE BOYS AND GIRLS .....	55
BLESSING OF YOUTH LEADERS AND LITURGICAL MINISTERS .....	57
WORLD YOUTH DAY BLESSINGS OF YOUTH AND PARENTS .....	59
SUPPORTING YOUR VOLUNTEERS .....	61
HOW TO CONTACT CYM .....	65





## **Diocesan Board for Catholic Youth Ministry**

The Diocesan Board for Catholic Youth Ministry gives counsel to the CYM Office. The members represent the many facets of youth ministry. Representatives from athletics, scouts, various cultural backgrounds, Coordinators of Youth Ministry, Directors/ Coordinators of Religious Education should be included. All members should have an appropriate understanding of comprehensive youth ministry.

### **Guidelines for Operation**

Section 1: The primary purpose of the Advisory Board is to give advice and counsel to the Diocesan Director regarding the programming and operation of the Office for Catholic Youth Ministry to achieve its stated purposes. The Board recommends policy to the Bishop with regards to comprehensive youth ministry.

Section 2: There shall be no fewer than nine persons to serve on the Advisory Board. The Bishop of the Catholic Diocese of Wilmington shall appoint all of the Advisors. The Diocesan Director of Catholic Youth Ministry, the Chaplain of the Office for Catholic Youth Ministry, and the Secretary of the Department of Catholic Education shall be ex-officio members of the Advisory Board.

Section 3: The normal term the Advisors serve is three years, and all Advisors shall be eligible for re-appointment. Advisors are limited to serving two terms. Staggered terms of office of Advisors shall be effected as nearly as possible in order to retain experienced Advisors on the board.

Section 4: The Board of Advisors shall meet at least four times annually. Notices of such meeting and agenda of subjects for consideration at each meeting shall be mailed to each Advisor prior to the meeting.

Special meetings of the Board may be called by the Chairperson at the request of a majority of the members of the Board of Advisors, or of the Diocesan Director.

A majority of the members present at any regular or special meeting shall constitute a quorum, so long as a majority of all appointed members are present.

Section 6: There shall be two elected officers, a Chairperson and a Vice Chairperson. The term of each officer shall be for one year. The officers may be reelected.

- a. The officers shall be selected from among the members of the Advisory Board.

b. The Chairperson of the Board and the Diocesan Director shall appoint a nominating committee, charged with naming at least two Board members as possible officers for each office. Officers are then selected by simple majority vote at the next scheduled meeting. Any vacancies occurring in any office shall be filled for the unexpired term by a majority vote of the Board at any meeting or by the certificate of a majority of the Board signed without a meeting.

Section 7: Unexcused absence of any Advisor from three consecutive Advisory Board meetings shall result in the Advisor being removed from office, unless the Board determines by majority vote that extraordinary circumstances preclude such a removal (including, but not limited to, extended illness, military deployment).

Section 8: The Duties of Officers shall be as follows:

- a. Chairperson: The Chairperson shall preside at all meetings of the Board, shall appoint committees and shall generally perform the duties incidental to the office.
- b. Vice Chairperson: The Vice Chairperson shall act in the absence or incapacity of the c. Chairperson or as delegated by the Advisors or Chairperson.
- d. Recording Secretary: The position of Recording Secretary shall be filled by the Office for Catholic Youth Ministry and shall keep the records of the Advisory Board, the minutes of all meetings, shall attend to or make provisions for all correspondence, notices, etc., and in general, shall perform all duties incidental to the Office of the Secretary.

Section 9: There shall be the following standing committees: Executive Committee, Development Committee, and Policy Committee. The Chairpersons of all committees shall be selected from the Advisory Board by majority vote. The Advisory Board Chairperson shall be a member of all committees. The Diocesan Director shall be an ex-officio member of all committees. Committee Chairpersons, upon prior review by the Board Chairperson and Diocesan Director, may appoint committee members who are not Advisors, subject to the approval of the Advisory Board.

- a. Executive Committee: Committee shall be composed of the Chairperson, the Vice Chairperson, the Diocesan Director and one other member chosen from the Board by the Chairperson. The basic responsibilities are to: set the agenda for the meetings of the full board in collaboration with the Diocesan Director, make recommendations to the full Board when authorized to do so, to take such action as is necessary to resolve issues delegated by the Advisory Board, and to serve as representatives as the entire board when authorized to do so by its members.
- b. The Development Committee shall consist of a Chairperson and at least two other members who are not Advisors. The Committee shall oversee the fundraising activities for CYM and proper accounting thereof.

c. The Policy Committee shall consist of a chairperson and at least two other members who need not be Advisors. It shall be the duty of this Committee to see that policies relating to the directing and implementation of youth ministry in the Diocese of Wilmington are recommended to the Advisory Board and, upon the approval of said Board, the policies shall be approved by the Bishop, as appropriate.

d. Other Committees: There shall be ad-hoc committees to give advice and counsel to each of the current program areas. Tenure of a committee shall be a determination of the Board. The Chairperson of all committees shall be appointed by the Chairperson of the Board from members of the Board, and all such committees shall consist of three or more members as approved by the Board. Members of such committees may, but need not be, members of the Board. The duties of the committees shall be provided for by resolution of the Board.

Section 10: The process of amending the Guidelines of Operations shall be as follows:

a. A proposed change in the Guidelines of Operation may be brought before the membership of the Advisory Board by any current member.

b. The proposed change must be seconded by another member of the Advisory Board.

c. The proposed change must be reviewed by the Diocesan Director of Youth Ministry, in consultation with the Bishop, before being presented to the membership of the Advisory Board for a vote.

d. Once affirmed by the Bishop, the proposed change must be passed by a majority vote as outlined in Section 4.



## **School/Parish Crisis Response: A Practical Checklist**

The following checklist was developed to facilitate an effective crisis response during, and in the aftermath of, a school-based crisis. With little modification, it can also be used in the event of a crisis within a parish. This list will require modification to address the nature of the crisis situation and should not take the place of competent professional services. By reaching families early, you can potentially prevent problems that arise from miscommunication.

### **Fact Gathering**

- Notify building principal or pastor
- Clarify facts surrounding the crisis
- Contact diocesan personnel
- Contact parents/guardians (of individuals involved/affected)
- Contact police and/or fire department
- Principal/Youth Ministry leaders consults with assistants and/or school psychologist
- Determine the need for assembling the Crisis Response Team

### **The Call to Action**

- Assemble the Crisis Response Team
- Share facts with team members and assess the impact of the crisis
- When did the event occur (e.g., during a lunch period, over the summer)?
- Where did the event occur (e.g., on school/parish grounds)?
- How did it happen (e.g., accidental, intentional, expected)?
- How many students and staff are affected by the event?
- Which students and staff are affected?
- How are the students and staff affected?
- How are the faculty or volunteers responding?
- Should classes or programming be suspended temporarily or assignments altered?
- Should students be released from school?
- How are students indirectly being affected (e.g., siblings/friends at other buildings in the district, etc.)?
- Determine if additional support services are needed (e.g., psychologists/social workers/counselors from other organizations)
- Weigh efficacy of "unknown" professionals
- Provide identification badges for these outside professionals
- Update school district administration

### **Notification Procedures**

- Consider:
  - Announcement to students and faculty
  - Announcement should not give too many details that could be misinterpreted
  - A student assembly or youth group gathering

- Location of support personnel (e.g., library)
- Need for students to sign out of class and in with support personnel
- Mailbox memorandum to faculty and staff
- Emergency faculty meeting (first thing in the morning)
- Phone calls to all regular volunteers with this group
- Notification of students in classrooms by Crisis Response Team

### **Crisis Response Team in Motion**

- Administrators and security circulate through the building.
  - “Pockets” of grieving students should be directed to location of support personnel
- Consider letter to be sent to students’ homes — facts, summary, reactions, guidelines, and contact numbers.
- All staff can utilize the Acute Traumatic Stress Management model.
  - “Connect, Ground, Support, Normalize and Prepare”
- Team members should visit selected classrooms to provide opportunity for discussion.
- Teachers/Youth Ministers should allow opportunity for students to ventilate.
- Counseling with individuals and small groups by psychologists, social workers and/or guidance counselors. Crisis responders can include any professional trained in crisis response.
  - Attempt to cultivate a “helping relationship” characterized by empathy, warmth and genuineness.
  - Encourage people to express their feelings.
  - Be careful not to lecture and allow periods of silence.
  - Avoid clichés such as, “Be strong...” and “You’re doing so well...”
  - Such clichés may only serve to reinforce an individual’s feelings of aloneness.
  - Attempt to “normalize” grief reactions.
  - Remember that cultural differences exist in the overt expression of emotions.
  - Maintaining confidentiality, when possible, is crucial.
  - Provide snacks (e.g., juice, cookies, etc.) to students and support staff.
  - It is important to remember that we have support while helping others during this difficult time.
- Identify high-risk individuals.
- Contact parents/guardians of high-risk students.
- Provide referrals for outside support (if indicated).
- Provide hot-line numbers to parents/guardians for after school hours (if necessary).
- Carefully document events.
- Consider open forum for parents (after school hours).
- Schedule follow-up by support personnel for high-risk individuals.
- Schedule faculty meeting.
- Remain sensitive to how team members are being perceived.

**Addressing the Media**

- Develop a response - consider confidentiality, family wishes, and liability of erroneous information.
- Designate a spokesperson - "no one else talks."
- Designate alternate spokesperson.

**Debriefing**

- Review the events of the day.
- Revise the intervention strategies (e.g., plan for upcoming days).
- Monitor reactions of crisis team members - "compassion fatigue."

**Funeral**

- Consider the wishes of the students' family.
- Consider the wishes of the victim(s) family regarding attendance.
- Consider the age of the attendants.
- Consider the number of staff attending.
- Have support personnel available there.

**Memorialization**

- Consider appropriateness.
- Consider a method:
  - a moment of silence
  - a plaque
  - planting a tree
  - a dedication
  - flying the school flag at half-mast





## Comprehensive Youth Ministry Bulletin Announcements

From **Effective Practices**

The following announcement could be printed as a series called, “Did you know?” followed by a short comment about your own parish situation.

SAMPLE:

Did you know? In parishes with effective youth ministry, the parish community understands youth ministry. Parishioners know that youth ministry is everyone’s responsibility. Do you consider your work youth ministry?

- Did you know? In parishes with effective youth ministry, the parish staff and leaders support each other and work collaboratively. The boundaries between ministries are permeable.
- Did you know? Faith formation is at the heart of youth ministry. To be effective and engaging with youth, faith formation is facilitated by open-minded, authentic, faith-filled adults who engage youth’s energies and includes community building, peer sharing, witness and leadership in their curriculum.
- Did you know? The involvement of youth in liturgical ministries brings tremendous value to the parish community – providing energy, skill and a powerful presence. For the young people it builds faith, confidence and helps them develop gifts.
- Did you know? Youth ministry helps young people develop confidence, character, and the ability to share their faith in the world.
- Did you know? Effective youth ministry challenges young people to take risks, develop talents, learn about faith and morals and become better people.
- Did you know? Youth ministry has a tremendous impact on the parish community. Youth’s involvement is energizing and is a source of pride for the community. It helps youth become active and develop as leaders for the parish. It involves youth in liturgical ministry roles that provide a powerful presence and energy to the community.

From **The National Study of Youth and Religion**

The following could be run as a “True or False” series with the answers given the following week:

True or False? Teens find their parents’ religious beliefs and practices old and meaningless and want to have little to do with any of it.

- Teens find their parents' religious beliefs and practices old and meaningless and want to have little to do with any of it. **False**. Three out of four teenagers consider their own beliefs and practices somewhat or very similar to their parents.

True or False? Faith is important to teens and shapes their daily life.

- Faith is important to teens and shapes their daily life. **False** (but **True**). For most U.S. teenagers, their claims notwithstanding, religion actually appears to operate much more as a taken-for-granted aspect of life, mostly situated in the background of everyday living, which becomes salient only under very specific conditions. Religion seems to become rather compartmentalized and backgrounded in the lived experiences of most U.S. teenagers.

True or False? For Catholic youth, participation in youth group, religious education or Catholic school results in an increase in religious practices and a decrease in at-risk behaviors.

- For Catholic youth, participation in youth group, religious education or Catholic school results in an increase in religious practices and a decrease in at-risk behaviors. **True**. More equals more: the more they attend Mass and participate in religious programs and youth groups, the more they participate and engage in religious practices.

True or False? Having a full-time paid youth minister makes a significant difference in the religiosity of youth in those congregations.

- Having a full-time paid youth minister makes a significant difference in the religiosity of youth in those congregations. **True**. According to the NSYR "Congregations that prioritize youth ministry and support for their parents, invest in the trained and skilled youth group leaders, and make a serious effort to engage and teach adolescents seem much more likely to draw youth into their religious lives and to foster religious and spiritual maturity in their young members."

True or False? Teens have a solid knowledge of their faith and can articulate their basic beliefs about God and religion.

- Teens have a solid knowledge of their faith and can articulate their basic beliefs about God and religion. **False**. According to the NSYR, "In our in-depth interviews with U.S. teenagers, we also found the vast majority of them to be incredibly inarticulate about their faith, their religious beliefs and practices, and its meaning and place in their lives ....Catholic teenagers tend to be particularly inarticulate about their faith."

True or False? The Catholic Church in comparison to other religious traditions were equal to or better in most variables measuring religiosity.

- The Catholic Church, in comparison to other religious traditions, was equal to or better in most variables measuring religiosity. **False.** Catholic teens scored 5-25 percentage points lower than their conservative, mainline, and black protestant peers on many of a variety of religious beliefs, practices, experiences, commitments, and evaluations. According to Dr. Smith, "Compared to the official Catholic norms of faithfulness and to other types of Christian teens in the United State, contemporary U.S. Catholic youth are faring rather badly. On most measures of religious faith, beliefs, and practices, Catholic teens as a whole show up fairly weak. We think this can be attributed to a number of causes...Catholic teenagers today merely reflect the leading edge of a larger trend."

Other quotes from **The National Study of Youth and Religion**

"Most religious communities' central problem is not teen rebellion but teenagers' benign "whateverism." (Christian Smith, with Melinda Lundquist Denton, Soul Searching: The Religious and Spiritual Lives of American Teenagers) This week, Google "teenagers' benign whateverism" and read more.

According to the National Study of Youth and Religion...Religion is a significant presence in the lives of many U.S. teens. In fact, most teenagers embrace some religious identify and are affiliated with a religious organization. Three out of five teens attend a religious service monthly. How does your teenager score?

According to the National Study of Youth and Religion...40% of Catholic young people go to church at least once a week, pray daily, and are currently involved with a religious youth program. How does your teenager score?

According to the National Study of Youth and Religion...55% of Catholic young people say they have made "a personal commitment to live life for God." In total, about half (49%-51%) of all American teenagers say that religion is important in their daily lives and that faith exerts a significant influence in shaping their life decisions. What would your teenager say?

According to the National Study of Youth and Religion...Most U.S. teenagers follow in their parents' footsteps when it comes to religion. Are you promoting an attitude towards religion that you'd want your kids to adopt as their own?

According to the National Study of Youth and Religion...While most U.S. teenagers feel generally positive toward religion, religion is simply not a big deal to them. Wonder why? Ask a teen in your household.

According to the National Study of Youth and Religion...Contrary to popular misguided cultural stereotypes and frequent parental misperceptions, the single most important social influence on the religious and spiritual lives of adolescents is their parents.

According to the National Study of Youth and Religion...The best social predictor of what the religious and spiritual life of youth will look like is what the religious and spiritual lives of their parents do look like.

According to the National Study of Youth and Religion...An attitude of “supply and demand” impacts the spiritual lives of teenagers. The greater the availability of religiously grounded relationships, activities, programs, opportunities and challenges for teenagers, the more likely teenagers are to be religiously engaged and invested. How's our parish doing?

According to the National Study of Youth and Religion...Congregations that prioritize youth ministry and support for their parents, invest in the trained and skilled youth group leaders, and make a serious effort to engage and teach adolescents seem much more likely to draw youth into their religious lives and to foster religious and spiritual maturity in their young members. When religious communities do not invest in their youth, their youth are less likely to invest in their religious faith. (insert a line here about what your parish is doing)

According to the National Study of Youth and Religion...The vast majority of U.S. teenagers are “incredibly inarticulate about their faith, their religious beliefs and practices, and its meaning or place in their lives.” This was true even for teenagers who regularly attend church. How articulate about their faith are the young people who live with you?

According to the National Study of Youth and Religion...Religion is in the background of young people's life, unfocused and implicit, important but not a priority, valued but not invested in, and praised but not describable. For a striking number of teenagers, researchers reported, the NYSR interview seemed to be the first time any adult had asked these young people what they believed and how it mattered in their life. When was the last time you asked a young person about their faith (and waiting around for the answer?)

According to the National Study of Youth and Religion...When forced to choose between religious activities and other activities, teenagers typically choose other activities. What about your child?

According to the National Study of Youth and Religion...Nineteen percent (19%) of Catholic families never talk about religion or spiritual things. Thirty four percent (34%) talk about it at least once a week. How is it going with your family?

## Online Directory

Catholic Youth Ministry has developed an Online Registration process that allows parents to register young people for CYM Sports, coaches to build team rosters, and any user to register for training (workshops, classes, retreats).

As part of the Online Registration System, CYM has created the Online Directory. The Online Directory is a tool developed for those in ministry to stay in touch with their colleagues. Persons in the directory may search in more than 20 categories of ministry for contact information. In addition, users may send e-mails directly from the system to other users. Users may opt out of the Online Directory to keep their contact information hidden. All information entered in the system is fully encrypted at 128-bit encryption (the current industry standard for internet encryption). In other words, your information is safe on this site.

By becoming a registered user, participants understand and agree that misuse of the online directory will result in the deletion of the offending user from the online registration system. For more information on how the information is used by CYM, please see the Privacy Policy in Section 5.

### Instructions

1. Go to the official Diocese of Wilmington website ([www.cdw.org](http://www.cdw.org)), and select **Youth and Young Adults** from the main menu.
2. If you are a coach or other athletic volunteer, select **Athletics**, then select **Online Registration**. Next, if you already have a Username and Password, select **Coaches/AAP Sign In**.  
If you are a youth ministry volunteer in another capacity, select **Networking for Adults** then select **Online Directory**, then select **CYM Online Directory** (this will take you to the same place as the coaches' sign-in link).
3. First time users, please request a User Name and Password. Provide the required information, and remember to select the correct Account Type (student or adult leader.) Your new User Name and Password will be sent immediately to the email address you provide. User Names and Passwords are automatically generated and cannot be changed. Already have a User Name and Password? Skip ahead!
4. Once you have your User Name and Password, log in (see step one). First time users will be sent directly to the EDIT MY INFO screen. Please provide all the required information. By default, all the information you provide will be available to other users. If you wish to have some of your information omitted from the Online Directory, unselect the boxes for the information you do not want to be available. Remember to choose the categories in which you want to be listed online. Please note that some categories require CYM approval, and this process may take one business day.
5. Use the Online Directory link at the top of the page to search for youth ministry volunteers from schools and parishes within the diocese. The directory provides contact information including email addresses and phone numbers.



## Quick Guide to the Components of Comprehensive Youth Ministry

There are eight components of comprehensive youth ministry, as outlined in *Renewing the Vision*. These components give shape and direction to the Church's vision of how we effectively serve young people. These components are briefly described here:

**Advocacy:** *interpreting* the needs of youth and their families, especially the social problems facing them and *acting* with or on behalf of youth and their families for a change in the systems (policies, procedures, programs) which create or contribute to the social problems; *giving* young people a voice and *empowering* them to address the social problems that they face.

**Catechesis:** *sponsoring* youth toward maturity in Catholic Christian faith as a living reality through the kind of teaching and learning that emphasizes understanding, reflection, and transformation; *fostering* in youth a communal identity as Catholic Christians within the inter-generational community of faith and helping them to develop their own personal faith identity (*The Challenge of Adolescent Catechesis*).

**Community Life:** *creating* an environment which nurtures meaningful relationships among youth and between youth and adults characterized by Gospel values (e.g. acceptance of all people., trust, respect, cooperation, honesty, taking responsibility, willingness to serve); *helping* young people feel like a valued part of the church community; *providing* opportunities for social interaction and meaningful participation in the life of the church and civic community.

**Evangelization:** *proclaiming* through word and witness the Good News of the Gospel to youth who have not yet heard or seen it and inviting them into a relationship with Jesus Christ and the community of believers; *ongoing witness* of the faith community as it attempts to live out the Gospel with such authenticity that the faith of all the members is sustained and nourished. Evangelization is the energizing core of all the components of youth ministry (*The Challenge of Catholic Youth Evangelization*).

**Justice, Peace, and Service:** *guiding* young people in the development of a social consciousness and a commitment to a life of justice and service grounded in their faith in Jesus Christ, in the scriptures and in Catholic social teaching; *empowering* young people (and their families) to work for justice by concrete efforts to address the causes of human suffering, to serve those in need, to pursue peace, and to defend the life, dignity, and rights of all people; *infusing* the concepts of justice and peace into all youth ministry efforts.

**Leadership Development/Enablement:** *recruiting, training, and supporting* youth and adult leaders in youth ministry; *empowering* youth for leadership and ministry with their peers, in their schools, and in the church and civic community; *developing* a leadership team of youth and adults to organize and coordinate a ministry with youth; *partnering* with parents and families in promoting positive youth development and faith growth.

**Pastoral Care/Guidance:** *promoting* positive youth and family development through a variety of preventive strategies (e.g., developing life skills and parenting skills); *caring* for youth and families in crisis through support, counseling, and referral to appropriate community agencies; and *providing* guidance as youth face life decisions and make moral choices.

**Prayer and Worship:** assisting young people in deepening their relationship with Jesus through spiritual development and a personal prayer life; providing a variety of communal prayer and worship experiences with youth to deepen and celebrate their relationship with Jesus in a caring Christian community; involving young people in the sacramental life of the Church.



## **Youth Ministry Leadership Committee (YMLC)**

This committee will assist the parish leaders in establishing and maintaining a healthy relationship with young people that accesses on a regular basis the needs of young people and generates a thoughtful response to those needs.

### **Role and Structure:**

The Youth Ministry Leadership Committee works with the coordinator of youth ministry in implementing the parish's ministry to, with and for youth.

### **Specific Responsibilities Include:**

- Providing vision, goals and directions for all aspects of youth ministry
- Developing goals and objectives for parish youth ministry
- Assuring ongoing assessment of youth and family needs and the development of recommendation for youth ministry programming
- Coordinating schedules and programs for youth ministry
- Monitoring program development and assessment
- Making recommendations for resources, budget and facility usage regarding youth ministry
- Assuring adequate recruitment, training and support for leadership in youth ministry
- Providing regular feedback to the parish staff and parish council regarding needs, recommendation and accomplishments of youth ministry
- Advocating for the needs of youth and families with youth within the parish and wider community
- Providing channels of communication between the youth ministry and families, parish staff parish councils or committees, and the diocesan CYM office
- Selecting needed programs, identifying resources, and recruiting program leaders

### **Membership:**

The YMLC can have 8 to 15 members. Members should commit to two years of service and terms should be staggered. The committee should be comprised of the following people:

- Coordinator for Youth Ministry (or Primary Youth Ministry Contact)
- Representative from Parish Council or Christian Formation Committee
- Representative from Liturgy Committee
- Athletic Association President or delegate for parish athletic programs (note: the Athletic Association should be a subcommittee of this committee)
- Representative from boys and/or girls scouts
- Representative from the parish school and those who home school, if applicable
- Representative from confirmation pre-program
- Representative from the home school community
- Representative from the parish school of religious education
- Representative from among parents of high school and/or aged youth
- At least two youth from your parish, preferably high school aged youth

### **Relationship:**

The Youth Ministry Leadership Committee should be represented at all Parish Council Meetings via the Christian Formation Committee.



## Developing Effective Parish Youth Ministry

This list was compiled following a nationwide study of parishes deemed to be effective in their ministry to, with, and for young people.

1. Assess strengths and areas for your parish to grow in comparison with the research findings. (See assessment questions in Appendix 1)
2. Initiate conversations in your parish about effective youth ministry. Include youth, parents, youth ministry leaders and parish staff. (See Section 3)
3. Invest time, prayer and attention to strengthen your parish's "web of relationships": youth with youth, youth with adults, youth ministry leaders with parents, parish community with youth, youth ministry leaders with parish staff and leadership, etc...
4. Identify ministries and aspects of parish life in which youth can become involved; - work with parish staff and ministry leaders to prepare for youth involvement.
5. Communicate a vision for youth ministry to the parish staff and the parish community.
6. Nurture your spirituality as a youth ministry leader.
7. Take positive steps to strengthen and/or develop your relationship with your pastor.
8. Collaborate with other parish staff and ministries.
9. Network with other coordinators of youth ministry.
10. Utilize local and national resources for developing responsive youth ministry.
11. Develop a youth and adult coordinating team to vision and plan for effective youth ministry.
12. Nurture the skills and the spirituality of the adults who work with youth in your parish.
13. Involve youth in leadership, ministry and teaching roles in youth ministry and in the parish.
14. Evaluate and develop faith formation efforts utilizing the directions in the findings.
15. Develop service experiences utilizing theological reflection.
16. Collaborate with other parish leaders to plan for ways to promote youth participation in liturgy.
17. Invite, prepare and involve youth in liturgical ministries.
18. Create opportunities for extended trips and retreats for youth.
19. Take the time to develop your skills as a coordinator of youth ministry.
20. Create more variety in the youth ministry offerings in your community by complementing your central ministry strategies.



## Parish Coordinator of Youth Ministry Job Description

<b>TITLE:</b> Coordinator of Youth Ministry	<b>DEPARTMENT:</b> Christian Formation
<b>ACCOUNTABILITY:</b> Pastor	
<b>POSITION DESCRIPTION:</b> <p>The Coordinator of Youth Ministry shall be a full member of the parish staff, serving the needs of the entire parish with youth ministry as his/her primary focus. The CYM shall recognize the following goals as primary and as outlined in <u>A Vision of Youth Ministry</u> (USCC, 1976) and <u>Renewing the Vision</u> (USCC, 1997): 1. Calling youth to discipleship; 2. Youth ministry works to foster the total personal and spiritual growth of each young person; and 3. Youth ministry seeks to draw young people to responsible participation in the life, mission, and work of the faith community.</p>	
<b>PRIMARY RESPONSIBILITIES:</b> <ol style="list-style-type: none"><li>1. Develop and coordinate a ministerial program for high school and middle school students that will encompass each of the eight components of comprehensive youth ministry and subsequently provide social, educational, and spiritual activities as well as service opportunities.</li><li>2. Recruit, train, supervise and evaluate the ongoing development of adult volunteers for each of the major program areas.</li><li>3. Establish and oversee the parish confirmation program in cooperation with the team for that program. Develop the catechetical sessions as part of the comprehensive approach to youth ministry and not apart from it.*</li><li>4. Systematically target young people for outreach and follow-up, inviting them to participate in the parish youth ministry program.</li><li>5. Provides effective marketing and communication to and among the youth of the parish in regards to all ministerial opportunities to, with, and for young people.</li><li>6. Develops an annual budget for program areas. Monitors budget effectively and stay within required guidelines.</li><li>7. Seek ways of encouraging youth to participate more fully in parish life. Where appropriate, the youth minister will negotiate with other parish leaders to develop appropriate roles and responsibilities for youth.</li><li>8. Maintain a visible presence to youth in the community by frequenting places that youth gather and attending school functions and sporting events.</li><li>9. Serves as an active role of appropriate committees and conference, as approved (i.e..</li></ol>	

AREA, AYM, Parish Council, NCCYM, NCYC).

10. Properly implements diocesan youth ministry guidelines and collaborates regularly with diocesan and regional events and activities.

11. Commits him/herself to continuing formation and education by fully participating in diocesan and parish training opportunities.

12. Other duties as assigned.

**RELATIONSHIPS:**

1. The CYM shall be accountable to the pastor.
2. The CYM shall be a full, participating staff member, expected to attend all staff meetings and Religious Education Committee meetings. He/She will be available to the staff for consultation on all youth matters.
3. The CYM (or designate) shall attend Parish Council meetings and report on progress of ministry to youth. The CYM shall be available to the Parish Council and other parish committees for consultation on all matters of youth.
4. The CYM shall maintain and train an Adult Advisory Team who will plan and coordinate a comprehensive youth ministry program for middle school and high school students.
5. The CYM shall serve as an ex-officio member of the Youth Ministry Advisory Board.
6. The CYM shall serve as the liaison between the parish and the Diocesan Office for Catholic Youth Ministry. He/She shall use the Office for Catholic Youth Ministry as a resource and an avenue for consultation on youth ministry issues.

**QUALIFICATIONS:**

Minimum requirement for a *Professional* Coordinator for Youth Ministry is a Masters Degree in education, religious education, theology, or related field from an accredited college or university and the diocesan and national certificate in youth ministry (which can be obtained after employment). Minimum requirements for a Coordinator for Youth Ministry is a Bachelors Degree from accredited college or university in education, theology, human services, or related field and the diocesan and national certification in youth ministry. Knowledge of faith and close affiliation with Roman Catholic Church, prior experience working with youth and adults. Prior experience as training and in administration required. Ability to handle multiple tasks at one time as well as communication, organization, and computer skills required.

**SALARY AND BENEFITS:**

The annual salary will be based on professional experience, education background, and diocesan guidelines. In addition, health care, life and disability insurance will be provided in accordance with diocesan recommendations.

\*depending upon agreement with CYM, DRE/CRE and Pastor

## **Coordinator of Youth Ministry Agreement Directives**

*It has been the practice of the Diocese of Wilmington for some years to provide a Coordinator of Youth Ministry with an Employment Agreement each year. What follows is a revised Agreement all parishes must use. The Agreement is to be drawn up by the local pastor following this sample exactly, with no modification to its terms or content unless specifically provided by the text of the Diocesan Agreement or permission of the Vicar General for Administration.*

*Renewals of Agreements should be signed by the end of April each year for the benefit of both the parish and the CYM. No Agreement's term may extend more than one year.*

*The "term of employment" (dates) is to be agreed to and specified in the Agreement. Timing of the term of agreement should mirror the fiscal year (July 1 – June 30) if possible.*

*The Parish will pay for a defined medical benefit each year. The recommended medical benefit is coverage of the individual for the term of service. Other modifications (e.g. family coverage) are at the discretion of the parish. As the Diocese modifies its program, so will parishes be empowered to do so.*

*Workers Compensation and Pension are the diocesan plans.*

*Vacation - The amount of time for vacation is negotiated between the Parish and the individual. A minimum of two weeks is appropriate for employees the first year of employment. Parish policy may call for increments in vacation time after certain years of service. Use of diocesan personnel guidelines is recommended.*

*Continuing Education - The Parish may agree to a reasonable assistance for continuing education. This item refers to any agreement concerning the payment or reimbursement to the CYM for courses and/or programs specifically related to professional growth and development.*





## **Coordinator Of Youth Ministry Agreement**

This AGREEMENT is entered into between the Parish of \_\_\_\_\_, hereinafter designated as PARISH, of the Diocese of Wilmington, and \_\_\_\_\_, as Coordinator of Youth Ministry, hereinafter designated as CYM.

### **A. Nature and Purpose of Agreement**

To establish a common understanding concerning apostolic service working as CYM for the PARISH in the Diocese of Wilmington. The nature and detail of employment is outlined in the CYM Job Description, made part of this Agreement (Attachment A).

### **B. Responsibilities of the Parish**

1. The PARISH agrees to employ \_\_\_\_\_ as the Coordinator of Youth Ministry and to provide him/her with the necessary equipment and materials to carry out the work of the apostolate.
2. The PARISH agrees to pay the CYM a salary of \_\_\_\_\_, beginning \_\_\_\_\_. It will be paid on a monthly or bi-weekly basis and shall be subject to the normal withholding of all applicable federal, state, or other governmental taxes or contributions and to such other deductions as may be provided for herein.
3. Benefits
  - a. The PARISH will provide for the employee the following medical insurance:
  - b. The PARISH will cover the employee under a plan of Workmen's Compensation.
  - c. The PARISH will include the CYM in the diocesan pension plan under Section A as a parish educational administrator.
  - d. The PARISH will allow the CYM leave time for personal illness. Sick leave accrues at the rate of one day for each month worked and may be accumulated up to a total number of days.
  - e. The PARISH will allow the CYM to be absent from the parish for the critical illness, death, or funeral of an immediate family member for three days. In the case of other family members, leave with pay up to one day may be granted in each instance. Absences for longer periods of time agreed to by the PARISH will result in the deduction of one day's pay for each day's absence.

- f. The amount of time for vacation is a minimum of two weeks and is appropriate for individuals with no experience. Parish policy should call for increments in vacation time after certain years of service. Use of diocesan personnel guidelines is recommended.
- g. The PARISH agrees to pay for job incurred expenses for use of personal automobile other than commuting to work, at the federally set rate of cents per mile.
- h. Usually no more than four days is allowed for Retreat.
- i. PARISH will allow time for service to the Diocese or Committee dealing with Youth Ministry and relative topics. The amount of time allowed will be agreed to by the Pastor and needs specific agreement and approval of the Pastor.

#### C. Responsibilities of the CYM

- 1. The CYM agrees to serve the PARISH in the Diocese of Wilmington by working in accord with the directives of the Bishop and his delegate, the Diocesan Director of Catholic Youth Ministry, and at the immediate direction and supervision of the Pastor.
- 2. The CYM agrees to fulfill the attached job description and work toward yearly goals of the parish.
- 3. The CYM is responsible for the overall coordination of comprehensive youth ministry in the parish. He or she is responsible for keeping regular office hours, however, since night and weekend work is expected, a mutually agreed upon schedule will be worked out between the Pastor and the CYM (and made part of this agreement {Attachment B}). A normal work week is 40 hours. On occasion the CYM will work more than 40 hours. The CYM will be expected to attend parish staff meetings and other supervisory sessions as determined by the Pastor and/or his delegate.
- 4. The CYM is responsible to provide the Pastor with an annual set of goals, approved by the Pastor, and with a yearly written evaluation of the Religious Education Program.

#### D. Renewal

This Agreement is entered into for a period of one year and automatically expires at the conclusion of the one year period unless the parties renew it in writing.

This Agreement may be terminated at any time without notice by PARISH for Just Cause. "Just Cause" shall include, but is not limited to:

- CYM's refusal to follow reasonable directions; CYM's failure to adequately perform his/her duties after the PARISH has given notice of CYM's default and a reasonable opportunity (if cure is possible) to cure it; insubordination by the CYM; CYM's failure to comply with applicable PARISH or diocesan policies/procedures; serious public immorality, public scandal, or rejection of the official teachings, doctrine, or laws of the Roman Catholic Church, or
- CYM's engaging in conduct that, in the sole judgment of the PARISH, is or may be unlawful or disreputable, to the possible detriment of the CHURCH, PARISH, or CYM's own reputation.
- In the event that the PARISH intends to terminate the CYM's employment for Cause, the PARISH shall give the CYM a written notice stating its intention to terminate the CYM's employment for Cause (the "Cause Notice"). The Cause Notice will state the specific actions or inactions constituting Just Cause.

This Agreement may be terminated by either Party at any time during its term upon 30 days' prior written notice.

There will be a yearly, written evaluation of the CYM based on fulfillment of the attached job description prior to the contract renewal.

The Terms of Employment under this contract shall commence on \_\_\_\_\_, and shall end on \_\_\_\_\_. Dated this \_\_\_\_\_ day of \_\_\_\_\_, 20 \_\_\_\_\_.

\_\_\_\_\_  
Pastor

\_\_\_\_\_  
CYM

Approved: \_\_\_\_\_  
Diocesan Director for Catholic Youth Ministry

**Notes:**

1. A job description should be attached to the contract.
2. A work schedule (hours) should be attached to the contract.
3. Three copies of the contract are to be signed and sent to the Diocesan Office for Catholic Youth Ministry. They will be approved and signed by the Diocesan Director for Catholic Youth Ministry. Two will be returned to the parish, one will be kept for the diocesan file.



## Coordinator of Youth Ministry Recommended Salary Scale

### Recommended Salary Scale for 2008 - 2009

Year	08-09 BA/BS	08-09 BA/BS +15 or BA/BS with CMD Cert.	08-09 MA/MS
0	\$ 31,300	\$ 33,550	\$ 36,200
1	\$ 31,800	\$ 34,050	\$ 36,700
2	\$ 32,300	\$ 34,550	\$ 37,300
3	\$ 32,800	\$ 35,050	\$ 37,800
4	\$ 33,300	\$ 35,550	\$ 38,300
5	\$ 34,300	\$ 36,550	\$ 39,300
6	\$ 34,800	\$ 37,050	\$ 39,800
7	\$ 35,300	\$ 37,550	\$ 40,300
8	\$ 35,800	\$ 38,100	\$ 40,800
9	\$ 36,300	\$ 38,600	\$ 41,300
10	\$ 37,300	\$ 39,600	\$ 42,300
11	\$ 37,800	\$ 40,200	\$ 43,300
12	\$ 38,400	\$ 40,700	\$ 43,900
13	\$ 38,900	\$ 41,200	\$ 44,400
14	\$ 39,400	\$ 41,700	\$ 45,000
15	\$ 40,400	\$ 42,700	\$ 46,000
16	\$ 40,900	\$ 43,300	\$ 47,300
17	\$ 41,500	\$ 43,800	\$ 47,800
18	\$ 42,000	\$ 44,300	\$ 48,300
19	\$ 42,500	\$ 44,800	\$ 48,800
20	\$ 43,000	\$ 45,400	\$ 49,400

Add an additional \$800 for each year of service beyond 20



## **Privacy for Online Registration and Online Directory**

Catholic Youth Ministry values the relationship we have with those we serve and is committed to responsible information handling practices. Information is gathered when parents, teachers, youth ministry leaders, and others use the CYM Online Registration process. This section, in keeping with Internet protocol, outlines the way this information is collected and utilized by the Office for Catholic Youth Ministry.

Catholic Youth Ministry (CYM) operates as part of the Catholic Diocese of Wilmington (CDOW). CYM's ministry is focused in Catholic parishes, schools, and other institutions in the state of Delaware and in the nine counties of Maryland's Eastern Shore. The Catholic Diocese of Wilmington is the de-facto parent company of Catholic Youth Ministry and as such, if you provide information to CYM through individuals or Web Sites, this information may be combined with or shared between current or future CDOW, Inc. entities and subsidiaries.

Although we have unique services and offerings, CYM and CDOW share a similar privacy philosophy. Catholic Youth Ministry follows these privacy principles in our conduct in the collection, use, release and security of participant information both online and offline:

- Providing you notice of our information practices.
- Giving you choices for how your data will be used.
- Providing you the opportunity to update or correct your personal information.
- Using information security safeguards.
- Limiting the sharing of your information.
- Committing to compliance with applicable privacy requirements.
- Providing you with means to contact us about privacy-related issues.

Each office/ministry of the Catholic Diocese of Wilmington may have its own privacy policy, which it may modify as needed consistent with these principles.

### **Privacy Policy**

The following Privacy Policy describes the privacy practices for Catholic Youth Ministry offices and CYM Signup! (Online Registration and Online Directory).

This Privacy Policy does not apply to other Web sites that may be accessible through the Catholic Youth Ministry sites. Our sites contain links to other sites operated by third parties, including but not limited to third party sites that display the CYM trademark. We encourage you to read the privacy policies of those other sites to learn how they collect and use information about you.

To assist you with reading through our Privacy Policy, we have provided answers to questions that you may find most important:

## **What information does CYM collect and how is the information used?**

**What information we collect.** We collect personal information such as contact information (name, e-mail address, date of birth, phone numbers), and we ask health related questions for minor participants to determine eligibility for play. We also collect insurance information for minor participants as well as personal preferences (willingness to be of service, the sports a participant wishes to play, etc.) When submitting personal information on an online form, we will identify which fields are required in order to fulfill your request. Additionally, our Web server automatically collects click-stream information such as the address (or "URL") of the Web site that you came from before visiting our site, which pages you visit on our site, which browser you used to view our site and any search terms you have entered on our site.

**When we collect information.** While registering or taking advantage of services available from CYM, either in person or online, we may ask that you provide certain information about yourself or your child. For example, we request personal information when you set up an account online, register minor participants or yourself for events or participate in other activities. In addition, when using our Web sites, our servers may collect click-stream information as described above. CYM may also obtain information or lists from other institutions within the Catholic Diocese of Wilmington.

**How the information is used.** We use the information you provide to 1) fulfill requests for services or information, 2) administer accounts, 3) provide customer services, 4) facilitate registration and placement on teams, 5) offer new services, 6) measure and improve the effectiveness of our Web sites or our services and offers, 7) tailor our online offerings to your preferences, and 8) other business purposes.

## **Do CYM web sites use cookies or other technologies to collect information?**

### **Cookies**

Our Web sites use session cookies to simulate a continuous connection while you are signed into the online registration system — cookies let us "remember" information about your preferences and passwords and allow you to move within our Web sites without reintroducing yourself. A "cookie" is a small data file that a Web site may send to your browser and which may then be stored on your system. Since these cookies are temporary for each session, users must log back into the online registration system each time they visit the site.

### **Third Party Service Providers**

Our Web sites do not use third party service providers to serve ads and e-mails on our behalf. The information you provide is held in the strictest confidence and is not shared outside the boundaries outlined in this document.



## **Does CYM share the information I've provided?**

CYM may need to share personal information with parties serving within institutions of CDOW on behalf of CYM in limited circumstances. For example, we will release a summary of personal information (name, phone number, date of birth, parish affiliation, grade, notification of the presence of medical conditions that could inhibit participation [but not specific ailments] etc.) to Adult Leaders of institutions within CDOW so that they might perform services on our behalf such as; building a team roster, checking a summary of medical information, verifying parental consent, or sending regular mail and e-mail.

In addition, the inclusion of the information that you provide as an Adult Leader (in the 'Edit My Info' section) is listed in the Online Directory and as such, is visible to other Online Directory Users. You have the option of hiding such information from other users.

Catholic Youth Ministry is affiliated with the Catholic Diocese of Wilmington, Inc. As such, any information you may provide to us either online or offline may be combined or shared between current or future CDOW entities and subsidiaries.

From time to time, we may be required to provide personal information in response to a valid court order, subpoena, government investigation, or as otherwise required by law. We also reserve the right to report to law enforcement agencies any activities that we, in good faith, believe to be unlawful. We may release certain personal information when we believe that such release is reasonably necessary to protect the rights, property, and safety of others and ourselves. We may also release personal information in the event of a corporate sale, merger, reorganization, dissolution or similar event.

## **What happens if someone misuses the Online Directory?**

Reports of misuse of the Online Directory will result in CYM removing the offender from the Online Registration System. Misuse of the Online Directory includes sending SPAM emails to other users, using the Online System to secure contact information for the purpose of harassment, sales calls, and other inappropriate behavior.

## **Do I have choices regarding how my information is used?**

If your information is currently being used to send you optional communications, you can opt-out at any time. All such e-mail and direct mail communications from CYM, tell you how to stop receiving them. If such instructions are not included, the e-mail or direct mail communication is not optional and you may not have a choice about receiving it.

To opt-out of receiving optional material from CYM:

- 1) Follow directions on a marketing e-mail or direct mail communication from us.
- 2) Call 1-302-658-3800

3) Send an e-mail with your current contact information to [catholicyouth@cdow.org](mailto:catholicyouth@cdow.org)

4) Send a request with your current contact information to:

Catholic Youth Ministry, 1626 N. Union Street, Wilmington, DE 19806

Catholic Youth Ministry will take reasonable steps to implement your request to opt out. However, please note that due to production and mailing timelines, it may take around six weeks to make the requested change and, until that change takes effect, you may still receive optional information from us.

## **How can I update or change my information?**

CYM wants your information and preferences to be accurate and complete. We provide several different methods for you to update or change the information you give us.

To **update** or **change** your information:

1) If you've created an account on CYMSignup.org (Online Registration), you can update your information after logging into your account.

2) Send a request to [catholicyouth@cdow.org](mailto:catholicyouth@cdow.org)

3) Send a request to:

Catholic Youth Ministry, 1626 N. Union Street, Wilmington, DE 19806

4) Call 1-302-658-3800

## **How does CYM secure my personal information?**

Whether you are registering online or in person, we have security measures in place to protect against the loss, misuse, unauthorized access and alteration of the information under our control.

### **Safe Registering Policy**

Because your privacy is a high priority, we have taken numerous steps to ensure that your information is processed confidentially, accurately and securely. The CYM Signup! Web site uses encryption technology, such as Secure Sockets Layer (SSL), to protect your information during data transport. SSL encrypts all registration information. Web Sites and computer stations at the Office for Catholic Youth Ministry operate over a private, secure network.

### **Choosing a Personal Password**

When you create an online account on the CYM Signup! site, you are not currently able to select a personal password. To maximize your level of protection, however, a password is generated that includes a combination of both letters and numbers. You are solely responsible for maintaining the secrecy of your passwords or any account

information. Only you, CYM Staff, and the Web site developers have access to your password or any account information.

Although we cannot guarantee against any loss, misuse, unauthorized disclosure, alteration or destruction of data, we take reasonable precautions to prevent such unfortunate occurrences. CYM cannot ensure or warrant the security of any information you transmit to us by e-mail and you do so at your own risk.

### **Does CYM collect information from children?**

We are committed to protecting the privacy of children. We will not knowingly or intentionally collect personal information online from children under the age of 18. Information about minors, however, is collected from guardians so that they might participate in CYM events and activities.

### **Whom can I contact if I have questions or concerns?**

Please contact our Executive Director to report any known or suspected privacy or security breaches or to submit privacy-related questions or complaints. After receiving your inquiry, we will respond within five business days. You may contact us in the following ways:

#### **1. Regular Mail:**

Catholic Youth Ministry, 1626 N. Union Street, Wilmington, DE 19806

#### **2. E-mail:** [catholicyouth@cdow.org](mailto:catholicyouth@cdow.org)

#### **3. Phone:** 1-302-658-3800

### **Will this privacy policy change?**

Because our Web sites will continue to implement new technologies and improve the services and features we provide, this policy is subject to change. If there are changes or additions to this Privacy Policy, we will post those changes here or in other formats we deem acceptable, so that you will always know what information we collect online or offline, how we use it and what choices you have. If we change our information practices or this Privacy Policy in such a way that your personal information may be used or shared in a different manner, we will give you the choice to opt-out of having your information used or shared in that new manner.

**Last revision date:** August 11, 2005



## Ministry in Multi Cultural Communities

In this brief section, we outline some helpful information regarding the more populous ethnic groups in the Diocese of Wilmington. It's important to remember that these comments are general in nature and are not intended as a "one size fits all" characterization of the ethnic groups described herein.

What's often needed for effective ministry within and among various cultures is dialog and an openness to learn more about the cultures we are called to serve. Actions as simple as sharing resources (time, budgeted funds and especially parish space) go a long way in creating parishes whose ministry is inclusive and welcoming.

There are four ethnicities/cultures outlined in this section: our Hispanic brothers and sisters and our brothers and sisters of African American and Vietnamese descent. We will update this section as it is completed.

### What are the cultural characteristics of the Hispanic/Latino community?

Source: [http://www.hispanic-ministry.org/resources/brochure\\_values.pdf](http://www.hispanic-ministry.org/resources/brochure_values.pdf)

#### Family

Hispanics are family oriented. "La Familia" is very important. It is the main unit in the Hispanic community, superseding church, political parties, or any other group.

Traditionally, the Hispanic family is a close-knit group and the most important social unit. The term familia usually goes beyond the nuclear family. The Hispanic "family unit" is characterized by strong and close bonds that include not only parents and children but also extended family and may include non-family members who are treated as family by virtue of long standing associations. In most Hispanic families, the father is the head of the family, and the mother is responsible for the home.

Individuals within a family have a moral responsibility to aid other members of the family experiencing financial problems, unemployment, poor health conditions, and other life issues. A problem of one family member becomes the concern of the whole family. The "macho philosophy" permeates the Hispanic community and in many cases is dominant in the home. While it is true that families recognize the father/husband as the total authority, they look to the wife/mother for counsel.

Family ties are very strong: when someone travels to another town or city to study or for a short visit (e.g., vacation, business, medical reasons), staying with relatives or even with friends of relatives is a common practice. Families often gather together to celebrate holidays, birthdays, baptisms, first communions, graduations, and weddings. Hispanic families instill in their children the importance of honor, good manners, and respect for authority and the elderly. Preserving the Spanish language within the family is a common practice in most Hispanic homes.

## **Etiquette**

Spanish speakers tend toward formality in their treatment of one another. A firm handshake is a common practice between people as greeting and for leave-taking. A hug and a light kiss on a cheek are also common greeting practices between women, and men and women who are close friends or family. The Spanish language provides forms of formal and nonformal address (different use of *usted* vs. *tu* for the pronoun you, polite and familiar commands, the use of titles of respect before people's first names such as Don or Dona). In nonformal settings, conversations between Spanish speakers are usually loud, fast, and adorned with animated gestures and body language to better convey points.

Hispanics usually give great importance to and place great value on looks and appearance as a sense of honor, dignity, and pride. Formal attire is commonly worn by Hispanics to church, parties, social gatherings, and work. Tennis shoes and jeans, however, are becoming more popular among Hispanic women, particularly in non-formal settings. Hispanics tend to be more relaxed and flexible about time and punctuality than U.S. people. For instance, people who are invited for an 8 a.m. event may not begin to arrive until 8:30 a.m. or later. Within the Hispanic community, not being on time is a socially acceptable behavior. Hispanics tend to be reserved about public speaking because of their heavy foreign accent.

## **Celebrations and Holidays**

Hispanic countries celebrate the more popular international holidays, notably Easter, Christmas Eve, Christmas, New Year's Day, and the Three Kings' Day. In addition, each country celebrates its El Dia de Independencia. The term *fiesta nacional* refers to an official national holiday; *las fiestas* refer to festivals - local, regional, or national - that may be held only one day or may last several days. Most holidays are centered on or have their origins in religion. Many celebrations of the Catholic Church are officially designated by the government as holidays. National government offices may be closed or have limited hours for local or regional holidays. Some of their important feast days are:

- November 1&2: The Day of the Dead (Celebrating the Circle of Life)
- December 12: Feast of the Virgin of Guadalupe
- December 16: Los Pasadas (Christmas Festivities, 9 days of candlelight)
- January 6: El Dia de Los Santos Reyes (Three Kings Day, where there is usually an exchange of gifts)
- February 11: Our Lady of Lourdes Feast Day
- May 13: Our Lady of Fatima Feast Day

**Eating Habits**

In Hispanic countries, a light meal is served for breakfast. Lunch, referred as el almuerzo, usually is the main meal of the day for Spanish-speakers. In some countries, it is customary for adult family members and children to come home from work or school for about two hours to be together for this meal. La siesta, which is a rest period taken after lunch, is known to be a common practice among adult Hispanics. In the early evening, la merienda, a light snack of coffee and rolls or sandwiches, is served. This meal is often very informal and may be just for children. In the evening, often as late as 9:00 p.m., la cena, a small supper, concludes the day's meals. Once settled in the United States, most Hispanics adopt the three-meal system. Midday and evening meals are important family or social events. Especially when guests are present, the meal may be followed by the sobremesa, a time to linger and talk over coffee or perhaps an after-dinner drink. Usually when food or additional servings are offered to Hispanics, they tend to accept only after it is offered a second or third time.

**Education – Teaching and Learning Implications**

Education is a priority on the agenda for Hispanics. An educational opportunity is one reason Hispanics come to the United States. Many parents do not have a good education. Realizing that education can lead out of poverty and enhance their families' earning power, they are willing to sacrifice to give their children a good education.

Exhibiting respect for learners is another important aspect of the Hispanic culture. Teachers need to pay individual attention to learners (e.g., greeting each learner, handing papers to each individual rather than passing them down the row, being sensitive to different cultures among Hispanics, writing educational materials at appropriate reading levels). To fully engage Hispanic audiences in the learning process, particular attention should be given to gaining and maintaining trust. Be aware that the physical distance between Hispanics when holding a conversation is much closer than in other cultures. Differences in educational levels, language skills, income levels, and cultural values among Hispanics need to be considered by Extension educators when planning educational programs. Even though Hispanics share the same language, their cultures may vary considerably.

Churches, local libraries, and recreational centers (with child-care arrangements, if needed) may be appropriate places to hold educational programs with Hispanic audiences.

Among Hispanics, information is passed mostly by word of mouth. Grocery stores and churches are the main places people meet, visit, and exchange information.

**Possessions**

The need and desire for basic items, as well as luxuries, bring many Hispanics to the United States. Here they can earn better salaries and can afford many typical American possessions. They work, save, and sacrifice to purchase homes, cars, and other items familiar to the American lifestyle. The overemphasis in America on wealth and the accumulation of wealth have an effect upon Hispanics, for they also are becoming more materialistic.

**Time**

Time is life. Many Hispanics find it difficult to adjust to the American-scheduled life. We must understand that where they have come from time as we know it is not important. A man's life is not crowded with a hundred-and-one things to do.

Usually one major event per day is planned and all of life surrounds it. The Hispanic nature is not to follow the clock. To the Anglo "time is money" and the clock "runs," but to the Hispanic "time is life" and the clock walks. However, in the American business world they realize the importance of following the clock and adjust their habits to keep a place in the work force. Although Hispanics are very energetic they are never in a hurry.

**Interrelationships**

The family unit continues to be the basis for interrelationships. They play and, when possible, work together. Friendly people by nature Hispanics always have time for fiestas. They love to sing and dance, and family and friends often gather for celebrations. Birthdays, wedding, and baptisms, and other type of celebrations are special times of fellowship. Hispanic interrelationships are slowly cultivated, and for that reason they usually share their feelings with family and friends, not with strangers.

**Pride**

Hispanics are a proud people. Hispanic men have a strong sense of masculine pride. They are taught from childhood that crying is a weakness. Pride prevents most Hispanics from complaining. Because they retain such a strong sense of honor and dignity they are most often ashamed to borrow from strangers and will go hungry rather than beg. They will remain silent in time of illness rather than reveal human weakness. They are particularly proud of their nationality and families. Although they leave their countries because of political or economic strife, they retain pride in their homelands.

**Language**

Hispanics consider language as the most important element to be preserved. The most universal and culturally unifying characteristic of U.S. Hispanics is their use of Spanish, either as a primary or as a secondary language. The same language is used by every one of the 21 Spanish-speaking nationalities comprising the U.S. Hispanic population. However, nationality colorations relate to pronunciations, cadence, and the meaning of individual words. Many



Hispanic immigrants are fearful that their children will forget their native language. A recent poll estimates the use of Spanish in 80 percent of the U.S. Spanish households. Despite this estimate, you will find within the Hispanic community different levels of Spanish language usage: those who speak at least enough Spanish to get by; others who speak Spanish fluently or as a primary language; those who are bilingual; many who know only Spanish; and then a smaller percentage of those who know English only.

## **Religion**

Religion is a serious matter in the Hispanic community. Church attendance is more common among Hispanics than among native-born Americans, and substantially higher than among other immigrant groups. The family's religious beliefs and traditions are considered the second most important element which should be preserved by Hispanics. Part of that tradition is the works-based theology ascribed to by the vast majority of Hispanic adults and fostered by the Roman Catholic Church.

Catholicism is a strong bond among Hispanics that crosses all lines of national origins and levels of assimilation. Some 65-70 percent of Hispanics are Roman Catholic.

The strength of the influence of Catholicism upon the Hispanic is not so much—or even primarily—based on religious belief. It has more to do with how much it has become a part of the culture. A person does not leave the Catholic Church without also leaving the culture and a way of life. Every aspect of life is incorporated and integrated into the religion. Births, marriages, rites of puberty, holidays, even names involve religion. Thus, it is no easy matter for a person to leave the Roman Catholic Church.

## **General Thoughts on Ministering to African American Culture**

- Make a point to ensure that the African American community is invited to a full participation in liturgy, leadership on councils, and join in prayer groups.
- Read the “Brothers and Sisters to Us,” and “What We Have Seen and Heard,” statements from the Black Bishops of the United States and what these mean for the ministry and parish.
- AIDS/HIV is a major concern for the African American population, 50 percent of cases occurring in African Americans. Teaching and educating on AIDS and the role of the Church is something that will help this problem.
- Make the parish aware of the strong influence and leadership that the African American community has had, starting the first lay group.
- A few African American Saints are:
  - St. Augustine feast day August 28
  - St. Monica feast day August 27
  - St. Benedict feast day April 12
  - St. Martin De Porres feast day November 3
  - St. Bahkita feast day February 8
- Include Kente cloth and African designs sometimes in the liturgical decor.

- Introduce and celebrate the holiday of Kwanzaa (December 26). Kwanzaa is a unique African American celebration with focus on the traditional African values of family, community responsibility, commerce, and self-improvement.
- Implement a "Tolerance" program into the religious education process, to educate the young people on racism and the role of the church in that battle. Maybe invite an older African American who can speak to what it was like growing up with racism.
- Use the series "Enduring Faith" as a course in the parish. Make sure it is a mixed group of people. Contact the Diocesan Religious Education Office.
- Fifty-six percent of African American children are born into a household where mother is not married to the father.
- They hold a great importance on the extended family, and kin. Grandparents have a crucial role in the African family as a caregiver.

### **General Thoughts on Ministering to the Vietnamese Population**

- Invite the Vietnamese of the community to fully participate in liturgy, leadership on councils, and join in prayer groups.
- Have an older Vietnamese person come in to your R.E. classes or another event and speak about their experience maybe as a refugee in Vietnam or their experience being Catholic.
- Be aware of their traditions and holidays:
  - Seventh Day of the Seventh Month (a day of great worship)
  - May Fifth (Lots of music, eating and prayer)
  - Mid-Autumn Moon Festival (Much like a combination of Halloween and Thanksgiving)
  - Vietnamese New Year (Three Day Event begins on first day of the first month on the lunar calendar)
  - Feast Day of Our Lady of La Yang August 13
- Family and community rights take precedence over individual rights. There is a tremendous loyalty to family and community.
- Until now, although living in the United States, most Vietnamese have continued to adhere to the structure of the extended family to form one family unit. Each person must respect and obey his or her elders, staying together and supporting one another. This way of life has a permanent effect on the liturgical life of Vietnamese Catholics.
- Privacy is not highly valued. Several people may share the same room without conflict.
- Humility and modesty are important qualities. Compliments given to oneself should be denied or downgraded.
- Some symbols and characteristics of Vietnamese Prayer:
  - Incense is very popular
  - Bamboo is a symbol of adaptability, suppleness

- Initiated a number of years ago, this ministry grew significantly in 2000, when OCP published the first Vietnamese-English Catholic songbook and CD, Chiung Loi Tan Twig / United In Faith And Song. Now, OCP has furthered this ministry by establishing a partnership with 16 major Vietnamese composers of liturgical music.
- If you are eating at a restaurant and a Vietnamese person offers to pay, let Him, for you to pay would be considered a rejection of his hospitality and a reflection upon his ability to pay.
- Vietnamese prize politeness over progress and this is the only way to proceed, despite temporary frustrations.
- Vietnamese are taught that anyone of proper upbringing always smiles, emotions are private and personal.



## Blessing of Athletes

### About the Blessing

Playing sports is a large part of growing up for many young people. Blessing these young athletes at Sunday Mass is a great way to acknowledge their giftedness, promote positive sportsmanship, and let the families of young people know you care about what their children are doing. As an added bonus, such a blessing helps let the rest of the community that your parish sees young people as a priority.

This blessing may be offered annually for all young people who play sports. Athletes could be encouraged in the weeks leading up to the blessing to wear their uniforms or to attend as a team. The fall, just as school begins, is a great time to offer this blessing.

### Ideas for Using this Blessing

At the end of Mass or after the homily, call all young people forward who will play sports this year. Include all the young people of the parish, not just those who play for the parish or school.

You might also do a separate blessing for coaches and officials.

### Blessing

**Leader** In the name of the Father, and of the Son, and of the Holy Spirit.

**All** Amen.

**Reader** A reading from the first letter of Paul to the Corinthians 9:24-27

You know that while all the runners in the stadium take part in the race, the award goes to only one. In that case, run so as to win! Athletes deny themselves all sorts of the things. They do this to win a crown of leaves that withers, but we a crown that is imperishable.

The Word of the Lord.

**All** Thanks be to God.

### Remarks

*The priest, deacon, or other leader may use this time to make comments specific to the athletes gathered. On this occasion, it would be appropriate to speak in remembrance of the victims of 9/11 and to thank the young people for being Good News as they witness Christ's love for others with their presence here today.*

## **Prayer of Blessing**

**Leader**      Strong and faithful God,  
                    As we come together for this season (contest),  
                    We ask you to bless these athletes.

                    Keep them safe from injury and harm  
                    Instill in them respect for each other,  
                    And reward them for their perseverance.

                    Lead us all to the rewards of your kingdom  
                    Where you live for ever and ever.

**All**             Amen

## **Sportsmanship Prayer**

**Loving God,**

**We gather in your name**

**Respecting each other,**

**Supported by parents,**

**Led by coaches,**

**Guided by officials.**

When we practice,

**Give us strength.**

When we play,

**Give us courage.**

When we win,

**Give us humility.**

When we lose,

**Give us peace.**

In all that we do,

**Let our lives praise you.**

**Amen.**





## **Blessing of Drivers**

### **About the Blessing**

Getting a driver's license is a marker event in the lives of young people and may be celebrated by the community as an acknowledgment of the teens' growth and increased responsibility. This blessing may be offered annually for all young people receiving their driver's license in the past year, preferably on or near a time that has special significance for the young people. Possible dates might include just prior to a spring prom, near school graduations, on World Youth Day in October, or during a back to school or fall homecoming event.

### **Ideas for Using this Blessing**

At the end of Mass or after the homily, call all young people forward who have received a temporary or permanent driver's license within the past year. You may wish to have them hold up their license or a set of keys, to be blessed with holy water while the youth are blessed with holy water.

Invite a parent(s) to stand with the young people with a hand upon their shoulder, as the blessing is done as a visible sign of the support and as an acknowledgment of another step in the ongoing process of letting go.

### **Blessing of Young Drivers**

Lord of our journeys,  
Today we mark and celebrate a significant moment  
in the lives of these young people.

As they prepare to assume the responsibility of drivers,  
we ask you to gift them with wisdom  
to make good choices as they navigate the roads they travel.  
Provide them with safe passage as they make each journey.

Bless them with a clear mind  
that they may steer away from any danger  
they may encounter along the way.

And let them know of the hope they provide us  
as they take this next step into maturity.

We ask all these things,  
in the name of God who travels with us  
throughout all our journeys. AMEN.

*Source National Federation for Catholic Youth Ministry ([www.nfcym.org](http://www.nfcym.org))*



## **Blessing of Graduates**

### **About the Blessing**

This blessing, suitable for both 8th and 12th grade graduates, and may be used in conjunction with some of the other recommendations below in order to affirm and raise up the giftedness of those graduating.

### **Ideas for Celebrating a Baccalaureate (Graduation) Sunday**

- Invite graduates to present their parents with flowers before the service or after the blessing.
- Involve the graduates in as many of the liturgical ministries as possible. Use their gifts of song, dance, and speech throughout the liturgy. Invite a couple of the graduates to offer a reflection on the meaning of this moment of transition in their lives and how God has been a part of their journey.
- Introduce each graduate by calling them forward to receive a "Diploma of Hope," perhaps having the blessing or other words of hope and encouragement printed on parchment and rolled up with a ribbon.
- Prepare a special insert or program listing each of the graduates and what their next step in life might be (what college or high school they will be attending or job area they will be pursuing). Take this idea a step further by highlighting one name in each program or insert and asking the congregation to keep the person highlighted in their particular program in prayer throughout the summer and fall as they make their transition to this next step along their journey.
- During the offertory, have representatives of the graduating class bring up the gifts, including a gift they could take up a collection for and present to the parish, such as a perennial plant or flowering tree, or some furnishing or special window, or piece of artwork.
- Another item that could be brought up in the offertory is the prayers and hopes of each of the graduates. Invite each one to write their prayer or hope on a slip of paper and then place them in a basket, which are brought up and prayed over during the offertory.
- Use the blessing as a way for parents to bless their sons and daughters, either during Mass by standing face to face with their hands upon their child's head while the blessing is said, or given to parents to use at home, prior to or after the actual graduation ceremony.
- Consider having the graduation Mass during the Saturday Mass time, so it can be followed with a nice meal for graduates (possibly prepared by parents of next year's graduating class).

## **Blessing**

Before you were even formed, God knew you.  
While in your Mother's womb, God named you.  
At your birth, God's breath filled you with life.  
Today we celebrate what you have become  
at this moment in time. And so we pray,

God of our beginnings,  
We thank you for the gifts of these graduates;  
their excitement, their awesome wonder and curiosity,  
their open speech and encouraging words.  
Their contributions have blessed and challenged us,  
and we have become a richer  
and more diverse community because of them.

As they step forward into the world that awaits,  
comfort their fears with the full knowledge of your divine presence.  
Strengthen their resolve to walk in the footsteps of Jesus  
as modern-day disciples in a world that needs their spirit.  
Guide their feet as they move through life,  
protecting them from the pitfalls of darkness  
while they help to lead future generations  
into the warmth and promise of your light.

We ask this blessing upon each of them,  
In the name of the Father, the Son, and the Holy Spirit.

Amen.

*Source National Federation for Catholic Youth Ministry ([www.nfcym.org](http://www.nfcym.org))*

## **Blessing of Girl Scouts, Boy Scouts, and Camp Fire Boys and Girls**

### **About the Blessing**

This blessing may be used to bless all scouts and scout leaders or personalized for use with Girl Scouts, Boy Scouts, and Camp Fire Boys and Girls. It is recommended that the blessing be used on or near Scout Sunday (usually celebrated on the first Sunday in February for Boy Scouts and the first Sunday in March for Girls Scouts).

### **Ideas for Integrating Scouts into the Worship Service**

Scouts should be instructed to wear their uniforms and sit in a reserved section during the Mass(es) in which the blessing is to be used. Scouts can also be invited to assist with the liturgy by serving as ministers of hospitality, ushers, as well as bringing up the gifts, serving as lectors and altar servers. Scouts also may write and read the general intercessions.

Scouts earning Catholic emblems or medals during the past year may be called forward to have these re-presented by the presider or scout leader(s). Invite the scout groups to put a table or photo collage of their work and ministry in the entrance area, focusing on how scouting assists young people in their faith journey.

### **Blessing of Scouts**

Almighty God,  
Bless these young people who have committed themselves  
to the pursuit of Scouting (Camp Fire).  
Allow their minds to be broadened,  
their hopes to be raised,  
and their futures filled with promise  
as they grow in knowledge and wisdom through Scouting (Camp Fire).  
As they learn more about you and your ways,  
may they be inspired to reach out in service  
to all in need as they strive to become disciples  
in our world today.  
May all their efforts guide each of them  
to know, to love, and to serve you  
now and throughout their lives.  
We ask this blessing through Jesus Christ,  
Our risen Lord and Savior.

Amen.

*Source National Federation for Catholic Youth Ministry ([www.nfcym.org](http://www.nfcym.org))*



# **Blessing of Youth Leaders and Liturgical Ministers**

## **About this Blessing**

*Renewing the Vision: A Framework for Catholic Youth Ministry* clearly calls all parishes and schools to fully integrate young people into the life and mission of the parish/school community (USCCB 1997). Leadership development is one of the eight foundational components all comprehensive youth ministry programs employ to achieve the three-fold goals of empowerment, participation, and spiritual growth. This blessing of young people highlights the youth who have been called to serve in the various leadership roles and ministries within the community. It can also be used to commission a youth ministry council or committee that exists to serve and guide the youth ministry efforts at the parish or school level.

## **Ideas for Using This Blessing**

Select a Sunday that highlights young people, such as World Youth Day, and at each of the Masses that weekend, have the presider call forward all young people serving in the various ministry roles or service programs at the parish to be commissioned for their service.

Use this prayer to commission your youth ministry/campus ministry leadership team (including both adults and youth if applicable) during a selected Sunday near the beginning of their service term.

Invite the outgoing leadership to commission the incoming leadership by being the ones who actually sign the senses of the new leadership team.

## **Directions**

The presider invites all young people involved in ministry and service within the community forward as the following blessing of their senses is prayed. If the group is small, the presider may wish to actually make the sign of the cross over the senses of each person or use a general motion of the Sign of the Cross if the group is large.

- May the Lord bless your Eyes so that you see the goodness and uniqueness of God in every person you meet.
- May the Lord bless your Ears so that you may listen and remain open to the diversity of needs that exist within this community.
- May the Lord bless your Lips so that you may speak the truth honestly, openly, and powerfully in all you do.
- And may the Lord bless your Hands that they may serve as an extension of Christ's as you reach out in compassionate service for the good of the Kingdom.

Conclude the blessing of leadership with the following prayer as the community is invited to extend their hands in solidarity as the presider says:

God of all life,  
we ask you to bless these young people  
whom you have called forth to serve.

Guide and sustain them so their ministry will bring forth  
all of the richness and diversity you have bestowed upon this community.

Empower them to be prophetic voices of today  
as they prepare to lead us into the possibilities of tomorrow.

Inspire all they do so their actions reflect your purpose and divine will.

We ask this blessing upon each of them  
through Christ, our risen Lord.

Amen.

*Source National Federation for Catholic Youth Ministry ([www.nfcym.org](http://www.nfcym.org))*



# **World Youth Day Blessings of Youth and Parents**

## **About The Blessings**

World Youth Day, celebrated on the 30th Sunday in Ordinary Time in the U.S., affords parishes and schools an opportune moment to recognize and bless all the young people (middle school through high school) who make up the community. By acknowledging their unique gifts and meaningful presence within the community, this blessing serves as a reminder to the young people of how much the community values and needs their active and involved presence and participation. As a sign of youth ministry's commitment to families, a blessing of parent(s) is also included so the community can continue its support for parents who serve as their children's primary path to faith. Again, feel free to adapt, add, or change these to fit your parish/school's particular needs and concerns.

## **Options for These Blessings**

On World Youth Day, invite all the young people in middle school and high school to stand in their place and receive the blessing. Invite the community to extend its hands toward the young people around them as the blessing is prayed. Then repeat this process with the parents.

Invite the parent(s) and youth to stand together facing one another. As the Blessing of Youth is prayed, invite parents to place their hands on their teen's head. When the Blessing of Parents is prayed, invite the teens to place their hands upon their parent's head.

Copy these blessings onto bookmarks or paper and distribute them to families as they come to mass. Invite them to pray these blessings upon each other prior to their dinner meals during the coming week.

## **Blessing of Youth**

God of youth,  
We ask your blessing upon our young people gathered here.  
You have gifted each one of them in a special and unique way.  
May they come to know and share the wonder and awe that lives within them  
as they grow in wisdom, knowledge and understanding of you.

Guide and sustain them as they discern your invitation to discipleship.  
Bless their openness and enthusiasm  
and allow their questions to both enliven and challenge us  
as a community of believers gathered to do your will.  
Strengthen and support the many good works they do.

Challenge and provoke them along their journey of faith so they may help lead the church into the possibilities of tomorrow.

In all these things, we ask your blessing upon them this day,  
in the name of the Father, the Son and the Holy Spirit.

Amen.

### **Blessing of Parents**

Creator God,  
You know what it is like to be both Mother and Father to us all.  
We ask You, the source and sustainer of all life,  
to bless these parents in the role you have set before them.

Gift their lips with the wisdom to speak the truth so it can be heard.  
Gift their ears with sensitivity as they listen to the needs of their children.  
Gift their souls with a faith radiating your intimate presence in their life.  
Gift their minds with patience and understanding  
to handle the changing needs and demands placed before them each day.

Guide their hearts as they seek out and reconcile the areas of conflict  
and pain that may exist.  
And through all these things,  
may your abundant blessings continue to affirm and support all they do as parents.

We ask this blessing upon each of them,  
in the name of the Father, the Son and the Holy Spirit.

Amen.

*Source National Federation for Catholic Youth Ministry ([www.nfcym.org](http://www.nfcym.org))*

## Supporting Your Volunteers

1. Recruiting youth ministry volunteers is only half the battle. Once you have a team of volunteers working with you, be sure to say "thank you" often and offer as much support as you can. Here are 100 different ways to thank and support your volunteers
2. Create a climate in which volunteers can feel motivated
3. Provide a specific job description for your volunteers, complete with a starting and ending time for their ministry and the specific role they will play
4. Provide an orientation for your volunteers. Everyone from those who drive for an event to those who go white water rafter with the teens should be oriented to their role so expectations are clear and roles are defined
5. Say 'thank you' often, and mean it
6. Match the volunteer's desires with the organization's needs
7. Send birthday cards
8. Send a card at Christmas
9. Make sure new volunteers are welcomed warmly
10. Highlight the impact that the volunteer contribution is having on the ministry
11. Show an interest in volunteers' personal interests and their outside life
12. Tell volunteers they have done a good job
13. Give volunteers a real voice within the organization
14. Set up a volunteer support group
15. Provide meaningful and enjoyable work
16. Always have work for your volunteers to do and never waste their time
17. Send 'thank you' notes and letters when appropriate
18. Smile when you see them!
19. Say something positive about their personal qualities
20. Involve volunteers in decision-making processes
21. Give a certificate to commemorate anniversaries of involvement
22. Develop a volunteer policy so the same ones aren't used all the time
23. Allow volunteers the opportunity to debrief, especially if they work in stressful situations
24. Let volunteers put their names to something they have helped to produce or to make happen

25. Differentiate clearly between the roles of paid staff, trainees and volunteers
26. Have a volunteer comments box and consider any suggestions carefully
27. Make sure the volunteer coordinator is easily accessible and has an 'open door' policy
28. Provide insurance coverage
29. Supervise volunteers' work
30. Have a vision for volunteer involvement in your organization
31. Do not impose new policies and procedures without volunteers' input
32. Offer constructive criticism when appropriate
33. Ask volunteers themselves how the organization can show it cares
34. Permit volunteers to attend (for free) seminars, conferences and workshops from time to time
35. Give volunteers a proper induction
36. Celebrate the year's work together with a recognition dinner served by the young people
37. Offer to write volunteers letters of reference
38. Accept that different volunteers are able to offer different levels of involvement
39. Accept that an individual volunteer's ability to commit may change over time
40. Ask volunteers' opinions when developing new policies and strategies
41. Be sensitive to their other responsibilities, especially family
42. Make sure the pastor (especially in large organizations) shows her/his personal appreciation of the volunteers' work
43. Pass on any positive comments about volunteers from clients to the volunteers themselves
44. Provide the opportunity for 'leave of absence'
45. Add volunteers to memo and e-mail distribution lists
46. Set solid goals for volunteers and keep communicating them
47. Provide car or bike parking for volunteers
48. Give the volunteer a title which reflects the work they do (not just 'volunteer')
49. Consider providing, or paying for, child care for volunteers who are parents
50. Inform the local press about the excellent work of your volunteers
51. Undertake individual supervision and support sessions
52. Always be courteous

53. Nominate one of your volunteers as a "Volunteer of the Year" for the diocesan recognition dinner
54. Maintain regular contact with volunteers, even if they work 'off-site' or at odd hours
55. Allow volunteers to 'get out' without feeling guilty
56. Keep volunteers informed of changes in structure and personnel
57. Provide adequate clothing and name badges if appropriate
58. Use quotes from volunteers in leaflets and annual reports
59. Devote resources (time and money) to volunteer support
60. Count up how many hours volunteers contribute and publicize this information
61. Ensure all paid staff and trainees know how to work effectively with volunteers
62. Provide accredited training
63. Hang a volunteer photo board in a prominent position
64. Give volunteers the opportunity to evaluate their own performance and role
65. Do not overwhelm volunteers
66. Build volunteers' self-esteem by giving them a sense of ownership of their work
67. Always be appreciative of volunteers' contributions
68. Ensure volunteers have adequate space and equipment to do their work
69. Provide excellent training and coaching
70. Recognize that volunteers play a unique role
71. Focus on the problem, if there is one, not the personality of the volunteer
72. Create two-way communication processes
73. Have occasional lunches, dinners, barbecues, picnics, etc
74. Create a volunteer notice board
75. Set up a volunteers forum
76. Allow volunteers to get involved in solving problems
77. Pray for them daily and tell them you do
78. Review the progress of volunteers on a regular basis
79. Reimburse out-of-pocket expenses
80. Conduct an exit interview when a volunteer leaves
81. Have a 'volunteer voice' section in your newsletter or on your website
82. Be honest at all times

83. Provide constructive appraisal
84. Make volunteers feel good about themselves
85. Don't treat volunteers as 'second class citizens'
86. Ensure confidentiality for your volunteers
87. Provide volunteers with a 'rights and responsibilities' charter
88. Don't bully them into doing tasks which they have made clear they don't want to do
89. Ensure you have adequate support skills yourself
90. Ask why volunteers are leaving or have left
91. Throw a volunteers party
92. Use surveys as a way of eliciting your volunteers' views
93. Provide free refreshments during coffee and tea breaks
94. Celebrate United Nations International Volunteer Day (5 December each year)
95. Suggest sources of help and support for personal problems
96. Allow volunteers to air legitimate grievances and make sure they are dealt with swiftly
97. Encourage them to sit on committees and attend meetings
98. Ensure a safe and healthy working environment
99. Allow volunteers to take on more challenging responsibilities
100. Make sure that every volunteer has equal access to support

## **How to Contact CYM**

### **U.S. Mail**

Office for Catholic Youth Ministry  
1626 N. Union Street  
Wilmington, DE 19806

### **Electronic Mail**

For general purposes, e-mail us at [catholicyouth@cdow.org](mailto:catholicyouth@cdow.org)

### **Phone**

302-658-3800  
Toll Free 888-658-3775 (within Diocese of Wilmington only)  
Office Hours: 8:30 to 4:30 Monday through Friday

### **Fax**

302-658-7617





## APPENDIX THREE: All Policies Contained in this Manual

Policy #	Policy
1.1	Every parish is to provide comprehensive youth ministry.
3.1	Every parish is to have a Primary Contact for Youth Ministry.
3.2	Every parish is to have a Youth Ministry Leadership Committee.
3.3	Regardless of the school a young person attends (parish, private, public, home schooling) and regardless of a young person's involvement, or lack of involvement, in the parish Religious Education program, every effort should be made to invite, inform, welcome, and serve all young people in a parish community through that parish's ministry to youth.
3.4	Every parish is encouraged to conduct an assessment of the needs and interests of the parish community at least once every four years.
3.5	Every parish must complete the Youth Ministry Effectiveness Tool once every four years or as part of the Diocesan Religious Education Accreditation Process, whichever comes first.
4.1	The Diocese of Wilmington requires at least 30 hours of face to face instruction over the course of a school (program) year.
4.2	Adults who serve as catechists within specific Adolescent Catechesis programs (i.e., an eighth grade catechist, a Bible Study leader, etc.) must be actively involved in the Diocesan Catechetical Formation Process.
4.3	The job description of the Coordinator for Youth Ministry and/or DRE/CRE must delineate who is responsible for adolescent catechesis programs and Confirmation preparation.
4.4	Youth Ministry Leaders must follow all guidelines outlined in <i>For the Sake of God's Children</i> , including utilizing the checklists in Appendix Four (Safe Environments) when choosing a model of adolescent catechesis.
4.5	Parishes that choose to build small faith communities that meet in private homes must utilize the appropriate check list in Appendix Four of this manual).
4.6	Parishes are to follow the Diocesan Guidelines for Confirmation when preparing young people for reception of the sacrament.

<b>Policy #</b>	<b>Policy</b>
4.6.1	Preparation for reception of the Sacrament of Confirmation may not begin before eighth grade.
4.6.2	Catechesis for the Sacrament of Confirmation is a distinct program, separate from but integrated with other components of youth catechesis/youth ministry.
4.6.3	Confirmation Preparation does not include required service hours.
5.1	All persons involved in youth ministry are to obtain the required level of certification.
5.1.1	All coaches are required to attend face-to-face training at least once every three years.
5.1.2	All other youth ministers should be committed to attending at least one training session every year.
5.1.3	Paid Coordinators of Youth Ministry must enroll in the Certificate in Youth Ministry Studies within the first two years of service and must complete the certification within four years.
5.2	All youth ministry leaders must be familiar with this section in its entirety and to comply with the mandates contained therein.
5.3	Maintain the appropriate ratio of cleared adults to youth participants:
5.3.1	Two cleared adults per the initial 7 youth for 8th grade and below
5.3.2	Two cleared adults per the initial 10 high school youth
5.3.3	One cleared adult per each additional 10 youth in all age groups
5.3.4	Never one cleared adult working alone with youth
5.3.5	Cleared adults should be in proportion to the gender breakdown of the youth participants attending the event
5.3.6	Reasonable consideration should be given to the number of cleared adults required for events with greater number of participants
5.4	Young adults who are 18 (and out of high school) to 20 years of age, who assist with youth ministry, are not considered chaperons.

<b>Policy #</b>	<b>Policy</b>
5.5	All chaperones must have received clearance for service (acceptable background check) from the Diocese of Wilmington, and every chaperone must have a Volunteer Covenant on file with his or her respective parish office.
5.6	All coaches must wear their ID badge at all practices and games, matches, and other official CYM contests.
5.7	<p>The following must be part of any statement of a Code of Conduct for youth for participation in youth ministry.</p> <ul style="list-style-type: none"> <li>• Possession of alcohol, drugs and tobacco products are not permitted at any time at any youth ministry function. Anyone found in possession of these items will be sent home immediately. If the youth function is held off parish grounds, the parents will be requested to come and retrieve their son/daughter. In the event the function is a distance away from the parish, the young person will be sent home with the cost borne by the parents.</li> <li>• No types of weapons are permitted at any youth ministry function. Persons carrying a weapon will be dismissed immediately to the custody of a parent.</li> <li>• Inappropriate behavior, including the use of offensive language, and inappropriate attire, will not be tolerated.</li> </ul>
5.8	<p>Obtain written consent from parents/guardians for all participants in one of the following ways:</p> <ul style="list-style-type: none"> <li>• Annual consent: required yearly and kept on file for all on-site events less than 6 hours long (see Appendix Four of this manual, Form A)</li> <li>• Event specific consent: required for all events off site, and for all events overnight or day-long, that are more than 6 hours in length (see Appendix Four of this manual, Form B)</li> <li>• Event specific consent for guests or friends of young people (see Appendix Four of this manual, Form B-4)</li> </ul>
5.9	The Annual Consent and Release Form must be on file for every young person who is active in any youth ministry programming, including religious education and must be renewed each year.
5.10	Event Specific Forms must be used for events held off site (taking a group ice skating, for instance) AND for all events (even on-site events like Lock-ins) lasting more than six hours.

<b>Policy #</b>	<b>Policy</b>
5.11	All Consent and Release Forms must be kept on file for two years (the standard statute of limitations for personal injury cases) after which they are to be shredded.
5.12	Youth are never to be left alone on the parish premises. Another adult, in addition to the adult responsible for the program must remain with the youth until all youth have left.
5.13	Prescription medicine is not to be dispensed without written consent of parents or guardians. The directions for administering the medication must be in writing.
5.14	Do not dispense aspirin to anyone under the age of eighteen.
5.15	In the case of serious injury, or any injury or discomfort requiring treatment, the Incident Report Form is to be filled out within twenty-four hours and submitted to Catholic Youth Ministry.
5.16	Youth Ministry Leaders must use the appropriate form (GUIDELINES FOR SITE SELECTION FOR A PARISH YOUTH ACTIVITY IN A PRIVATE HOME) found in Appendix Four of this manual prior to ministry in a private home.
5.17	For any youth ministry events and activities off-site, Youth Ministry leaders must use the appropriate form(s) in Appendix Four of this manual prior to ministry.
5.18	When using any type of watercraft, young people must wear certified life preservers and be instructed on the proper handling of the craft before using it. Each craft is to have an adult on board. Motorized craft must be driven by those 25 years of age or older who are properly instructed in the use of such watercraft.

Policy #	Policy
5.19	<p>Certain high risk activities are strictly prohibited. These activities include, but are not limited to:</p> <ul style="list-style-type: none"> <li>• sky diving</li> <li>• hang gliding</li> <li>• parasailing</li> <li>• bungee jumping</li> <li>• rodeo activities</li> <li>• use of trampolines</li> <li>• use of all-terrain vehicles</li> <li>• any bus or vehicle "pulls"</li> <li>• skateboarding (permitted by BSA with guidelines)</li> <li>• sledding or inner-tubing is prohibited when the sled or inner tube is pulled by a motorized vehicle of any sort</li> <li>• scavenger hunts that require young people to leave an event site are prohibited</li> <li>• Martial Arts (competitive Boxing, etc.)</li> <li>• fireworks</li> <li>• participations in motorized speed events including go-karts and motor bikes</li> <li>• "war" games – paint ball, laser tag, etc.</li> <li>• motorized personal watercraft</li> </ul>
5.20	<p>In order to manage the risk and ensure that the youth experience the activity at its best, youth ministry leaders must provide the following:</p> <ul style="list-style-type: none"> <li>• Licensed, certified instructors who, either as part of an organization or on their own, have a good safety record.</li> <li>• Proper safety equipment.</li> <li>• Match between the difficulty of the activity and the skill ability of the participants.</li> <li>• Training for adult sponsors/volunteers particular to this type of activity.</li> </ul>
5.21	Under no circumstances should an adult be housed in the same hotel/motel room with a youth under the age of 18, unless that youth is the child or ward of said adult.
5.22	Only cleared adults 25 years of age or older may be drivers to and from parish youth activities (drivers acting on behalf of a parish).
5.23	All vehicles must meet safety standards as outlined in the Vehicle Inspection Checklist that appears in Section Three of the FSGC Manual (see Appendix Four of this manual).
5.24	High School-aged students are never to serve as drivers for youth ministry.

<b>Policy #</b>	<b>Policy</b>
5.25	All drivers must complete and sign a Volunteer Covenant even if they will drive only once for youth ministry.
5.25.1	The insurance that a volunteer carries on their vehicle must meet the diocese's recommended minimum limits: \$50,000 per person/\$100,000 per occurrence.
5.25.2	The insurance on their car is considered primary insurance in the case of an automobile accident.
5.25.3	The medical insurance of the passengers in the car is considered secondary coverage.
5.25.4	The diocese does not carry insurance to cover automobile accidents of drivers of privately owned cars.
5.26	The use of 15 passenger vans to transport young people (under 18) is prohibited by the Diocese of Wilmington.
5.26.1	Removing the back seat of a 15 passenger van does not render it acceptable.
5.27	U.S. Coast Guard regulations must be observed when using watercraft and such vessels should be used only for their intended purpose. No vessel shall carry more passengers than it is designed officially to carry.
5.28	The use of corporal punishment is forbidden in the Diocese of Wilmington.
5.29	Parish youth ministry leaders are responsible for complying with the registration deadlines as outlined in the materials advertising these events.
5.30	Parishes and schools will be assessed the total cost for the number of attendees that are pre-registered for events at the close of the event registration period.
5.31	CYM will not refund registration fees except as delineated in event specific registration information.
5.32	All youth ministry programming and events in the Diocese of Wilmington are to abide by Copyright Laws as outlined in this section.

Policy #	Policy
6.1	All adult leaders in Boy Scouts and Girl Scouts in troops or packs affiliated with a Catholic parish or school in the Diocese of Wilmington must meet all requirements of adult leaders as outlined in Section Three (Safe Environment) of <i>For the Sake of God's Children</i> . Clearance by BSA or GSUSA does not supersede or replace the requirements by the Diocese of Wilmington.
6.2	If there are scouting programs in a parish, a representative from scouting must serve on the Youth Ministry Leadership Committee.
6.3	Religious Recognition medals and patches may only be purchased and conferred by the diocesan authorized administrators upon verification of program completion and award application.
7.1	Everyone involved in youth ministry is to maintain appropriate physical and emotional boundaries in their work with young people.
7.2	Only those who have been professionally trained are to serve as counselors.
7.3	If a youth minister or youth ministry volunteer holds professional qualifications (Doctor, Nurse, Counselor, Social Worker) they should respond in a manner appropriate to their qualifications.
7.4	If a young person or parent request information regarding a counseling referral youth ministers must advise that the family meet with their primary care physician and receive a referral within their insurance plan. Youth Ministry leaders, unless professionally credentialed, may not make referrals directly to counselors.
7.5	By law, conversations between youth ministers and young people do not have "privileged communication". If information about what a young person says to their youth minister is requested by a parent, a court of law, or licensed professional counselor, the youth minister must share the information.
7.6	The laws of the States of Delaware and Maryland require that any person who knows of or reasonably suspects child abuse or child neglect shall report the same promptly to appropriate civil authority.
7.7	In Delaware, any person who knows or reasonably suspects child abuse or child neglect must report the matter to civil authorities.

<b>Policy #</b>	<b>Policy</b>
7.8	In Maryland, any parish employee or volunteer who has reason to believe that the child has been subjected to abuse shall notify the local Department of Social Services or the appropriate law enforcement agency and give all information required by the law to supervisor.
9.1	Participation in any CYM Athletic program is not based solely on Religious affiliation. Parishes/Schools are to establish guidelines for participation and can include factors such as number of teams/participants, budgetary considerations, facility availability and similar considerations. These guidelines must be clearly stated and properly followed.
9.1.1	The office for Catholic Youth Ministry reserves the right to overrule the Athletic Association of a parish/school on a decision if in the opinion of the Executive Director of the Office for Catholic Youth Ministry the decision is not in the best interest of the overall program.
9.2	All rulings by the Athletic Advisory Committee are subject to review by the Diocesan Board for Catholic Youth Ministry at the next regularly scheduled meeting.
9.3	The Office for Catholic Youth Ministry requires each parish/school to name an individual as Athletic Association President (AAP).
9.3.1	The AAP is to serve as the primary contact between CYM and each individual parish/school.
9.3.2	The AAP is responsible for approving rosters and assigning head coaches.
9.3.3	The office for Catholic Youth Ministry reserves the right to overrule the Athletic Association of a parish/school on a decision if, in the opinion of the CYM Director, the decision is not in the best interest of the overall program.
9.3.4	The Office for Catholic Youth Ministry may, for any grave reason, require the parish/school to replace their Athletic Association President.
9.4	In addition to those items mentioned in <i>For the Sake of God's Children</i> and in Section Five of this manual, CYM mandates that all head and assistant coaches adhere to the statements outlined in this section.
9.4.1	If the actions or attitude of a coach are found to be detrimental to the athletes or the CYM program, that coach will be subject to review and discipline. Disciplinary action can range from counseling, probation, suspension or dismissal, depending upon the circumstances.



<b>Policy #</b>	<b>Policy</b>
9.4.2	Any coach who verbally or physically mistreats an official or another coach or behaves in an unsportsmanlike manner at any time during the season may be suspended from coaching all CYM sports.
9.5	Appeals, including a request for a hearing, must be submitted in writing along with any supporting documentation.
9.5.1	All documentation will be reviewed by the appropriate CYM staff member, the Chairperson of the Athletic Advisory Committee and the Director of the Office for Catholic Youth Ministry. Decisions by this group are final.
9.5.2	Upon completion of the period of suspension, a coach must request reinstatement in writing to the CYM Athletic Advisory Committee. The letter must indicate that the suspended coach has reviewed and will support the Statement of Purpose and Philosophy of CYM Athletics. The letter must be co-signed by the pastor/principal of the parish/school where he/she will be coaching.
9.6	Spectators must realize that they represent the parish/school just as much as team members or coaches. Unsportsmanlike conduct, including but not limited to, objecting to decisions of game officials, disrespectfully addressing a game official, using inappropriate language/gestures, interrupting a contest by going on the floor or field or approaching a game official or coach will not be tolerated. Incidents of poor sportsmanship/unruly conduct will result in disciplinary action taken by the Office for Catholic Youth Ministry.
9.7	If a spectator is ejected from ANY parish or CYM athletic contest, whether sponsored by CYM or not, the spectator is banned from the next athletic contest played by that team.
9.8	Any spectator who verbally or physically mistreats an official or behaves in an unsportsmanlike manner at any time may be banned from attending CYM athletic contests for a period of time to be determined by the CYM Office.
9.8.1	Monitoring of the team by the parish/school athletic association will be required and the Chairperson of the Athletic Advisory Committee will be notified.
9.8.2	Violations of a ban will result in game(s) being stopped and a forfeit awarded to the opposing team. Two (2) forfeits during a season will result in a team's dismissal from the league.

<b>Policy #</b>	<b>Policy</b>
9.9	Improper conduct of spectators at any CYM athletic contest may result in sanctions to the team or the athletic association of that team. Serious or repeated spectator problems with the same parish/school program will result in a hearing before the Athletic Advisory Committee.
9.10	Spectators are not permitted to file complaints concerning the performance of game officials. Only the head coach may file a complaint. Coaches and/or Athletic Association Officers are to review this spectator conduct section with parents/guardians of all players.
9.11	Incidents of improper conduct by players before, during and/or after a CYM athletic contest may result in disciplinary action taken by the CYM Office.
9.11.1	Disciplinary action can range from counseling, probation, suspension or dismissal depending upon the circumstances.
9.11.2	Coaches are required under the Volunteer Covenant to communicate to players the rights and responsibilities of individuals on the team.
9.12	Anyone wishing to file a complaint about a CYM coach, player or official must do so within the stated policies.
9.12.1	Only a head coach may file a complaint about the performance of an official.
9.12.2	Only a head coach may file a complaint against another coach.
9.12.3	Assistant Coaches may not file complaints with CYM about players, officials, or other coaches.
9.12.4	Parents may file a written complaint or concern about a coach or other spectators or about the behavior of players during a CYM competition.
9.12.5	All concerns and complaints must be submitted in writing and must be signed. Emails may be sent to catholicyouth@cdow.org. Complaints made via telephone or anonymously will not be reviewed.
9.12.6	All written and signed complaints about a coach will be referred to the appropriate CYM staff person who will, when appropriate, notify the coach that a written complaint has been received. After consultation with CYM director, the coach and complainant will be notified of the action taken.

Policy #	Policy
9.12.7	CYM will do everything within its power to see that all conflicts are resolved amicably. Please note that its primary goal will always be to have conflicts resolved on the parish level.
9.12.8	Complaints concerning conduct of coaches or players or eligibility of players may be filed up to the day after the final day of the particular season. A complaint should be filed immediately upon gaining knowledge of an infraction rather than waiting until the end of a season.
9.13	Recruitment of individuals not normally inclined to participate in a program is forbidden.
9.13.1	Coaches are not permitted to solicit participation of players, on an individual basis, who would normally not be inclined to play.
9.13.2	Means normally used to publicize parish activities should be the guide for the formation of athletic teams.
9.13.3	Any advertising beyond normal parish means for participation must list the CYM telephone number and not the number of the coach.
9.14	Coaches in the High School leagues must be at least 24 years of age.
9.15	Coaches in the Varsity leagues must be at least 21 years of age. Assistant coaches must be at least 18 years of age.
9.16	Coaches in the Junior Varsity Leagues must be at least 18 years of age.
9.17	All coaches (head and assistant) are responsible for following the policies of <i>For the Sake of God's Children</i> for the Diocese of Wilmington as outlined in Section Five of this manual.
9.18	Coaches must attend coach's orientation within two seasons of being placed on a team roster.
9.19	Coaches must wear CYM IDs at practices and games. IDs will only be issued once the background check form is completed and Diocesan Human Resource Office clears the individual for service. If a coach fails to wear a CYM ID at games or practices, the violation is to be reported to the CYM Office. The Office for Catholic Youth Ministry will address the issue with the athletic association leadership of the parish. Officials are not to take any action at games when violations occur.

<b>Policy #</b>	<b>Policy</b>
9.20	The participation of individuals in a sports activity outside the defined season for that particular sport must be voluntary. CYM coaches or representatives of CYM parishes/schools shall not require any individual to participate in any sports activity outside that occurs outside the designated sport season.
9.21	Football and wrestling teams must have at least one individual certified in CPR present at all practices and games.
9.22	Each parish or school that intends to sponsor or hopes to sponsor a team or teams during any given season must be represented at pre-season coaches' meetings. Failure of a parish or school to be represented at pre-season coaches meetings will require the coach or representative to pick up handouts at the CYM Office, review the material and call if there are questions.
9.22.1	Each parish or school that intends to sponsor or hopes to sponsor a team or teams during any given season must be represented at the sports injury clinic.
9.23	All participants in the High School (Senior) Division are to be 9th through 12th grade students or the equivalent and may not have reached their 19th birthday before July 1st of the current program year.
9.24	All participants in the High School (Intermediate) Division are to be 9th or 10th grade students or the equivalent and may not have reached their 17th birthday before July 1st of the current program year.
9.25	All participants in the Grade School Varsity Division are to be 6th through 8th grade students. They may not have reached their 15th birthday before July 1st of the current program year.
9.26	WRESTLING allows 5th graders to participate on the Varsity level.
9.27	TRACK teams allow participants 3rd grade through 8th grade.
9.28	BASEBALL - It is recommended that parishes and schools use 7th and 8th graders only for CYM Baseball and avoid or limit the use of 6th graders. Sixth (6th) graders can be used to fill out rosters but should not make up the majority of players on the roster. The larger fields used by CYM, the age/size of the 6th grader and 6th graders batting against 8th grade pitchers are factors that should be considered by your athletic association.

<b>Policy #</b>	<b>Policy</b>
9.29	The CYM Junior Varsity Sports Program is intended as instructional with maximum participation by all team members. Mandatory Play Rules have been instituted in most JV Programs. Coaches of JV teams in sports without a Mandatory Play Rule should adhere to "maximum participation" during CYM contests.
9.29.1	No player in the Grade School Jr. Varsity (JV) Division may have reached his or her 13th birthday before July 1st of the current program year.
9.29.2	No player above 6th grade is permitted to participate at the Jr. Varsity level.
9.30	Boys and Girls BASKETBALL participants are to be 5th and 6th grade students. A team may use 4th graders to fill out teams with 5th/6th graders. No 3rd graders permitted under any circumstances.
9.31	JV SOCCER (5th/6th) - This program will be for 5th and 6th graders. A team may use 4th graders to fill out teams with 5th/6th graders. No 3rd graders permitted.
9.32	JV SOFTBALL (5th/6th) - This program will be for 5th and 6th graders. A team may use 4th graders to fill out teams with 5th/6th graders. No 3rd graders permitted.
9.33	For all other JV sports, participants are to be 4th grade through 6th grade students.
9.34	An individual may request to move to a higher level of play under these stated conditions:
9.34.1	The request to move to a higher level must be submitted in writing and approved by the Program Coordinator for Athletics (PCA). The request must detail the reasons for the move.
9.34.2	The written request must be signed by the Pastor, Athletic Association President and the individual's parent or guardian.
9.34.3	CYM will only entertain such requests that involve special circumstances. The fact that a player is above average in a particular sport is not sufficient reason alone for a move to a higher level.
9.34.4	Under NO circumstance will participants of Football, Wrestling, Baseball and Fast-Pitch Softball be considered for a move to a higher level.
9.34.5	The individual must be no more than one grade below the minimum grade level for that particular sport.

<b>Policy #</b>	<b>Policy</b>
9.34.6	This rule is NOT intended for individuals that are requesting to play at the junior varsity level and have not reached the grade making them eligible for participation.
9.34.7	The individual may not play at both levels during the same season.
9.34.8	Once the season starts, the individual may not move back to the lower level.
9.34.9	The "Program Year" coincides with the school year.
9.34.10	If the request is denied by the PCA, a written appeal may be sent to the full AAC for review.
9.35	Tryouts and/or team practices are not permitted until the first day of each sports season as determined by CYM
9.35.1	Fall Sports Season – Date TBA in August - November 30 <sup>th</sup>
9.35.2	Winter Sports Season - Nov. 1st - March 30 <sup>th</sup>
9.35.3	Spring Sports Season - March 1st - June 30 <sup>th</sup>
9.36	An individual who is participating in one (1) sport may not attend a practice/tryout for another sport which is scheduled to begin in the next sport's season until either he/she ceases to be a member of said team or said team's schedule has been completed. (Example - A player participating in soccer after November 1st may not attend a basketball practice/tryout until his/her soccer season has been completed.)
9.37	An individual playing on a team that has completed CYM play-offs and the team is practicing for or participating in a post-season tournament (i.e. Mid-Atlantic Basketball Tournament) may begin practice for a sport in the following sport season.
9.37.1	An exception to Rule 9.34 will be permitted for TRYOUTS for the next sport season as long as the stated criterion has been met.
9.37.1.1	The Athletic Association and coaches of both teams agree.
9.37.1.2	It is for TRYOUT purposes only. No individual may practice/tryout for more than one (1) sport in the same evening.
9.37.1.3	There may be no tryout prior to the start of the sport season unless noted in section 1 & 2 above.

<b>Policy #</b>	<b>Policy</b>
9.37.1.4	No individual is to be denied permission to tryout for any upcoming season sports team because he/she is still actively participating in another sport.
9.38	Parish and private Catholic School athletic teams (CYM and non-CYM teams) are not to practice or participate in athletic contests prior to Noon on Sundays.
9.39	No team will be admitted to any CYM League unless the proper registration form is submitted by the deadline as established and published by the CYM Staff.
9.39.1	BASKETBALL – In the case of basketball, any parish/school team dropping after the announced deadline must pay the full registration fee. The following year, the parish submitting the Confirmation of Teams form must also provide a check for the full amount of all teams with the form.
9.40	No parish or school may register teams for an upcoming season unless all outstanding bills have been paid for any prior seasons. Any request for an extension must be approved by the Director for the Office for Catholic Youth Ministry.
9.40.1	Payment for an athletic invoice to the Catholic Youth Ministry office must be paid from an account bearing the name of the parish. In the case of private Catholic schools (Mt. Aviat, Nativity Prep, St. Edmond Academy, Ursuline Academy), the invoice must be paid from an account bearing the school's name.
9.40.2	Checks from individuals, businesses, etc. will not be accepted without the approval of the Director of the Office for Catholic Youth Ministry.
9.41	Only rosters completed according to the stated policies will be accepted for play by Catholic Youth Ministry.
9.41.1	Team rosters must be completed online by the head coach (or designee).
9.41.2	Only individuals listed on the team online roster may participate in team events (games, meets, etc).
9.41.3	Violations of this section will result in the team being ruled ineligible for participation in all tournaments and playoffs for the remainder of the season. In the case of Cross Country, Wrestling and Track & Field, individual team members may participate in championships however team points will not be awarded.

<b>Policy #</b>	<b>Policy</b>
9.41.4	Only adults listed on the team online roster as coaches may coach in team events (games, meets, etc).
9.41.5	Deadlines for completing online rosters and adding to online team rosters will be announced at the pre-season coaches meetings.
9.41.6	Once a coach builds the online team roster, the individual players listed on that online team roster must remain with that team. Individual players may not switch to another team in that same parish/school once the individual player participates in a CYM contest.
9.41.7	Online team rosters must be reviewed and approved by the parish/school Athletic Association President.
9.42	Coaches must follow up with parent/guardian on medical issues noted on the team roster.
9.43	Online Registration must be completed by the parent/guardian of every child who wishes to participate in CYM sports.
9.43.1	The parent/guardian must read, sign and present the Summary Page to the head coach of the team prior to the child being eligible to participate in tryouts, practices or games.
9.43.2	Providing false Online Registration information will result in the participant being ruled ineligible for all CYM athletic programs in the current program year.
9.44	Any team allowing individuals to tryout, practice or participate in games that have not completed the Online Registration and/or not been affiliated with the parish/school may result in the team being ruled ineligible for participation in all tournaments and playoffs for the remainder of the season by the Athletic Advisory Committee.
9.45	All individuals shall be classified according to parish affiliation and are subject to the guidelines established by said parish.
9.46	Affiliation assignments will be made by the CYM Office after a review of the Online Registration information for the individual. No individual may practice or play with a team until authorization has been received from CYM.



<b>Policy #</b>	<b>Policy</b>
9.46.1	It is the responsibility of a parent/guardian of a child wishing to play CYM sports to register said child at the parish school by deadline set by that parish school. CYM will not consider requests for changes in affiliation if a parish school deadline has not been met.
9.47	Once an individual participates with a team in a particular parish/school program, that individual has established an affiliation with that program and must participate with that parish/school in all sports for the duration of his/her eligibility.
9.48	If the parish/school that the individual becomes affiliated with does not have a team in a particular sport, the individual may complete the Questions/Comments Section as noted above requesting to play for another parish team.
9.49	An individual is eligible to participate in CYM athletic programs for a diocesan regional school (Christ the Teacher) if they meet the following criteria.
9.49.1	The individual attends the regional school or
9.49.2	The individual is registered member of one of the parishes supporting the regional school AND attends religious education classes at that parish or
9.49.3	The individual is registered member of one of the parishes connected to the regional school and attends another Catholic school that does not have the sport.
9.49.4	Participation/Affiliation rules stated above will apply for individuals participating in regional schools.
9.50	The parish athletic association and head coach must confirm that each player is eligible to participate for that team according to Participation/Affiliation guidelines prior to the first tryout/practice. No individual may participate in tryouts or practices unless the individual is listed in the available pool for that parish/school.
9.51	Any player who resides outside the physical boundaries of the Diocese of Wilmington may participate for a CYM athletic team under the stated conditions.
9.51.1	They are registered in a parish within the Diocese of Wilmington.
9.51.2	They attend a parochial or private Catholic school within the Diocese of Wilmington.

<b>Policy #</b>	<b>Policy</b>
9.52	Any high school (senior) Division player who attended a parochial elementary school other than his/her parish of residence, may choose to play for either team but not both.
9.53	At no time will a player be permitted to participate simultaneously for more than one CYM team in the same sport.
9.54	Academic eligibility and standards will be left to the discretion of the individual school/parish.
9.55	Individuals in 8th grade through 12th grade are prohibited from playing the same sport on a CYM team and a high school team (freshman, JV, Varsity, Etc) during the same sport season.
9.55.1	An individual becomes ineligible for a CYM team when he/she attends a contest with his/her high school team and is wearing the high school team uniform. In any case of this nature, the individual will be ruled ineligible for further participation in the CYM League for the remainder of the season and his/her team will forfeit all appropriate games.
9.56	All requests must be in writing using the Change of Affiliation Request Form. This form and the supporting documentation must be submitted to the Office for Catholic Youth Ministry by email at catholicyouth@cdow.org or fax to 302-658-7617.
9.57	There are five reasons a parent/guardian may request a change in affiliation. There is no deadline for the first four reasons, so long as a player does not begin practicing or playing prior to receiving approval for change in affiliation. Deadlines apply for the fifth reason, outlined in 9.57.5. Requests for a change in affiliation will be approved if the appropriate criteria as stated in 9.57.1, 9.57.2, 9.57.3, and 9.57.4 are met. Requests for changes as outlined in 9.57.5 will be considered as outlined below.
9.57.1	Families may request a change in affiliation if the participant enters a Catholic school in the Diocese of Wilmington as a new student. This reason requires written verification (i.e. acceptance letter, email from school, letter from school on school letterhead).
9.57.2	Families may request a change in affiliation if the family of the participant changes parishes. This reason requires written verification from the parish where the family is now registered. This verification must be on parish letterhead and must indicate that the family has been registered for a minimum of three (3) months and are active parish members.

<b>Policy #</b>	<b>Policy</b>
9.57.3	Families may request a change in affiliation if the participant is enrolled as a new student in a parish religious education program. This reason requires written verification on parish/religious education letterhead stating that said child has been enrolled as a new student.
9.57.4	Families may request a change in affiliation if the family of the participant moves from one location to another. This reason requires written verification of this move (photocopy of utility bill from new location will suffice).
9.57.5	In cases where the request for a change in affiliation is for special circumstances not involving situations covered above and not approved by the Director of CYM Sports, the parent/guardian of the participant must indicate such by checking the appropriate box on the Change in Affiliation Request Form and provide a complete explanation as outlined on this form.
9.57.5.1	The form will be reviewed by the Director of CYM Sports and the Affiliation Committee, as appointed by Director of CYM Sports.
9.57.5.2	Requests will be reviewed once prior to the upcoming sports season. In addition, the following will apply:
9.57.5.3	Requests for consideration for the fall sport season must be received at the CYM office by July 15th of the program year.
9.57.5.4	Requests for consideration for the winter sport season must be received at the CYM office by October 15th of the program year.
9.57.5.5	Requests for consideration for the spring sport season must be received at the CYM office by February 15th of the program year.
9.58	Protests are only to be filed on the basis of rules interpretation and not judgment calls made by an official.
9.59	Protests are to be filed according to the stated policies. Failure to follow the proper protest procedure will result in dismissal of the protest.
9. 59.1	When an error is perceived in an athletic contest, the head coach will notify, as soon as possible, the official of his/her intent to file a formal protest.
9. 59.2	An email or typewritten letter detailing the circumstances surrounding the protest must be submitted to the CYM office by the head coach.
9. 59.3	The protest must include documentation indicating the time and score of the contest as well as all other pertinent information.

<b>Policy #</b>	<b>Policy</b>
9. 59.4	The protest must be signed by the head coach, the Athletic Association President, and the parish pastor (or principal, as in the case of private Catholic schools).
9. 59.5	The protest must be postmarked no later than 48 hours after the completion of the contest in question.
9. 59.6	The protest must specifically address the pertinent sections of the appropriate sport's rulebook.
9. 59.7	A \$15.00 fee must accompany the protest. This fee will be refunded should the protest be withdrawn before resolution or if the protest is found to have merit.
9.60	The protest will be addressed by either the CYM staff or by the Athletic Advisory Committee.
9.60.1	Resolution by the Athletic Advisory Committee is utilized as an appeal process when the matter in question is of a nature that necessitates a formal hearing and ruling from the Committee. The Chairperson of the Athletic Advisory Committee may elect to refuse to review the case.
9.61	Inappropriate conduct by players, coaches and/or spectators may result in the individual being ejected from the site.
9.61.1	If a coach or assistant coach of a CYM team is ejected from ANY parish or CYM athletic contest, whether sponsored by CYM or not, he/she is automatically suspended from the next two (2) athletic contests played by that team.
9.61.2	If a player is ejected, the suspension will be for the next game only.
9.61.3	Additional penalties may be imposed for all coaches and players by the CYM Staff after reviewing the facts.
9.61.4	The suspended games will include tournaments and play-offs.
9.61.5	Two ejections in any one season will result in disqualification for the remainder of that season.
9.61.6	If the ejection takes place during the LAST game/contest of the regular season, and/or playoff, the suspension period will be served during the next sport season or next program year as directed by the CYM Office.

<b>Policy #</b>	<b>Policy</b>
9.62	If a spectator is ejected from ANY parish or CYM athletic contest, whether sponsored by CYM or not, the spectator is banned from the next athletic contest played by that team. Additional penalties, including being banned from more than one contest, may be imposed by the CYM Staff after reviewing the facts.
9.62.1	Two (2) ejections in any one season will automatically result in the spectator being banned from attending all games of that team for the remainder of that season.
9.63	It is the responsibility of the coach of the offending team to notify the CYM office of his/her ejection, the ejection of an assistant coach, spectator or the ejection of a team member within 48 hours of the incident.
9.64	Catholic Youth Ministry will contact the parish Athletic Association President and/or parish pastor/principal regarding all ejections of a coach or assistant coaches.
9.65	The Athletic Association President or an officer of the Athletic Association must attend the following games to make sure the coach is not coaching and to insure proper conduct of spectators.
9.66	Failure to report ejections will result in forfeiture of all future games in which the player/ coach participates' or spectator attends.
9.67	If a coach, assistant coach or player receives a technical foul during ANY parish or CYM athletic contest, whether sponsored by Wilmington CYM or not, the head coach must report such technical foul within 2 business days of the incident to the CYM Office.
9.68	Any coach, assistant coach or player receiving more than two technical fouls for unsportsmanlike behavior in a season is suspended from coaching/playing for the remainder of the season.
9.69	Failure to report technical fouls may result in disciplinary action taken by the Office for Catholic Youth Ministry.
9.70	The use of an ineligible player will result in the forfeiture of all games in which said player participated. It is the responsibility of each Athletic Association to determine a player's eligibility prior to the first team practice/tryout and submission of the official roster.
9.71	All games must be played according to the schedule.

<b>Policy #</b>	<b>Policy</b>
9.72	The CYM office must be notified by the coach, athletic association president or priest moderator at least three (3) days prior to the scheduled contest. Failure to comply with this procedure will result in a forfeit. Coaches may not cancel or change games unless authorized by CYM.
9.73	Any team found refusing to travel to a scheduled location for league competition will suffer a forfeit, pay a fine of \$50.00 and be ruled ineligible for the play-offs.
9.74	Any team that does not have a full complement of eligible players present to participate 15 minutes after the scheduled time will suffer a forfeit.
9.74.1	Two (2) forfeits because of failure to field enough players will result in the team being dismissed from the CYM league.
9.74.2	The athletic association for that team must petition in writing to the CYM Athletic Advisory Committee for re-admittance the following program year.
9.75	The CYM Office will make a decision on the postponement of CYM games due to inclement weather, driving conditions or field conditions. A decision made by the CYM to postpone a contest is not reversible by any other authority. Any coach not abiding by such a decision is subject to suspension. A coach may NOT postpone a scheduled contest unless authorized by CYM.
9.76	CYM regular season and playoff games will not be rescheduled because of tournaments or outside events. Forfeits will result if teams cannot participate because of other tournaments.
9.77	The CYM office will determine play-off alignment for all sports. Ties for final regular season league standings generally will not be played off.
9.78	It is the responsibility of the coach of the winning team to report scores to the CYM Score Line. Failure to report winning scores may result in lower seeding for playoffs.
9.79	Anyone participating in a collision sport (basketball, football, soccer, and wrestling) who wears metal dental appliances such as braces must wear protective mouth guard.
9.80	In the event a parish/school mandates a doctor's physical or doctor's note for participation on a parish/school team in the CYM sports program, a doctor's opinion regarding a player's health and ability to participate in CYM athletic programs supersedes parent's authorization for a player to participate in CYM athletic program.

<b>Policy #</b>	<b>Policy</b>
9.81	Any injury requiring treatment by a Physician or an injury resulting in the individual missing practice/contest must be reported to the CYM Program Coordinator for Athletics and an Injury Report must be completed by a coach. This form must be sent via fax or US mail within 48 hours of injury.
9.82	A child that has Asthma may not practice or play in games unless the coach has possession of an inhaler with that child's name inscribed on the inhaler.
9.83	A child that is allergic to bee stings and has a history of anaphylactic reaction may not practice or play in games unless the coach has possession of an EPI-PEN with that child's name inscribed on the EPI-PEN.
9.84	All coaches (head and assistant) in the CYM program must become thoroughly familiar with the Sport Specific Rules for the sports they coach. It is CYM policy that all Sport Specific Rules be followed for any CYM practice and/or contest.
10.1	All diocesan guidelines regarding hiring, job description, recommended salary scale and contracts are to be followed as outlined in this document and as determined by the Human Resources Office of the Diocese of Wilmington.
10.2	Parishes are to make every effort to use the recommended salary scale when setting salaries for Coordinators of Youth Ministry.
10.3	Each Coordinator of Youth Ministry must have a written job description which approved by the Office for Catholic Youth Ministry.
10.4	Each Coordinator of Youth Ministry must have a written agreement for employment.
10.5	Three copies of the agreement are to be signed and sent to the Office for Catholic Youth Ministry annually.
10.5.1	A job description must be attached to the agreement.
10.5.2	The contract must also include a written agreement for Part B, Paragraphs #3, 10, 11, and 12.





## **APPENDIX FOUR: Safe Environment Checklists**

---

The checklists contained in Appendix Four are taken from Section Three (Safe Environments) of the *For the Sake of God's Children* manual.

They are listed here exactly as they are listed in that manual.

## **APPENDIX FOUR: Safe Environment Checklists**

---

The checklists contained in Appendix Four are taken from Section Three (Safe Environments) of the *For the Sake of God's Children* manual.

They are listed here exactly as they are listed in that manual.



# FOR THE SAKE OF GOD'S CHILDREN

## PART III – SAFE ENVIRONMENTS

DIOCESE OF WILMINGTON  
Revised 2005

## Table of Contents

<b>WHAT IS A SAFE ENVIRONMENT?</b>	<b>3</b>
<b>BEFORE YOU READ THIS MANUAL</b>	<b>5</b>
<b>WHO ARE "CHURCH PERSONNEL?"</b>	<b>7</b>
<b>WHY A SAFE ENVIRONMENT?</b>	<b>8</b>
<b>GENERAL RULES</b>	<b>9</b>
<b>HOW ADULTS ASSURE A SAFE ENVIRONMENT?</b>	<b>10</b>
<b>HOW YOUNG PEOPLE BENEFIT FROM A SAFE ENVIRONMENT?</b>	<b>10</b>
<b>DEVELOPING AN EMERGENCY PLAN</b>	<b>11</b>
<b>GUIDELINES FOR USING VARIOUS PARISH PROPERTIES</b>	<b>13</b>
<b>GUIDELINES FOR SITE SELECTION FOR A PARISH YOUTH ACTIVITY</b>	<b>14</b>
<b>REQUIREMENTS FOR ON SITE PARISH YOUTH ACTIVITY</b>	<b>15</b>
<b>REQUIREMENTS FOR OFF SITE PARISH YOUTH ACTIVITY</b>	<b>16</b>
<b>GUIDELINES FOR SITE SELECTION...IN A PRIVATE HOME</b>	<b>18</b>
<b>GUIDELINES FOR DANCES</b>	<b>19</b>
<b>GUIDELINES FOR SENDING A YOUNG PERSON HOME</b>	<b>22</b>
<b>GUIDELINES/REQUIREMENTS FOR OVERNIGHT ACCOMMODATIONS</b>	<b>23</b>
<b>GUIDELINES FOR TRANSPORTING YOUNG PEOPLE BY BUS</b>	<b>24</b>
<b>TRANSPORTATION BY AUTOMOBILE</b>	<b>25</b>
<b>VEHICLE CHECKLISTS</b>	<b>27</b>
<b>RECREATIONAL ACTIVITIES: PROHIBITED ACTIVITIES</b>	<b>29</b>
<b>RECREATIONAL ACTIVITIES: GAMES</b>	<b>30</b>
<b>REC. ACTIVITIES: SKATING, SNOW SKIING, SNOWBOARDING, AND FIREWORKS</b>	<b>32</b>
<b>RECREATIONAL ACTIVITIES: WATER SPORTS AND ACTIVITIES</b>	<b>33</b>
<b>SPECIAL ACTIVITIES: CAMPING TRIPS AND HIKING</b>	<b>34</b>
<b>SPECIAL ACTIVITIES: BICYCLING</b>	<b>35</b>
<b>SPECIAL ACTIVITIES: HAYRIDES</b>	<b>36</b>
<b>SPECIAL ACTIVITIES: WORK SITES/WORK CAMPS</b>	<b>37</b>
<b>ADDITIONAL RESOURCES FOR SAFE ENVIRONMENT</b>	<b>38</b>
<b>BEREAVEMENT SUPPORT GROUPS FOR CHILDREN &amp; ADOLESCENTS</b>	<b>38</b>
<b>FORM A: ANNUAL CONSENT AND RELEASE</b>	<b>41</b>
<b>FORM B: EVENT SPECIFIC CONSENT AND RELEASE</b>	<b>42</b>
<b>FORM C: ATTENDANCE RECORDS</b>	<b>43</b>
<b>FORM D: EMERGENCY CONTACT SHEET</b>	<b>44</b>
<b>FORM E: MOTOR VEHICLE ACCIDENT REPORT</b>	<b>45</b>
<b>FORM F: EVENT EVALUATION FORM</b>	<b>47</b>
<b>FORM G: CODE OF CONDUCT FOR YOUTH</b>	<b>48</b>
<b>FORM H: INJURY/INCIDENT REPORT</b>	<b>49</b>
<b>TASK FORCE FOR SAFE ENVIRONMENTS COMMITTEE ROSTER</b>	<b>50</b>

## A SAFE ENVIRONMENT IS A FRAME OF MIND, NOT JUST A LOCATION

This manual is a key element of the Diocese of Wilmington's **For the Sake of God's Children Program**. In 2002, Bishop Michael Saltarelli several committees of dedicated and gifted individuals were convened to develop the process for establishing a background check program for adults who minister to and with young people, to develop the Ethical Standards of Behavior for all Church Personnel, and to create guidelines defining what constitutes a safe environment for ministry. All of these efforts have focused on the protection of our children. Beyond the checklists and resources for developing and maintaining a safe environment you will find within the program, guidance for all who serve others. The program's ultimate goal is to assist adult leaders in remaining faithful examples of Christian ethics and personal integrity in all relationships.

The adult leaders mentioned above are properly designated *Church Personnel* in the Safe Environments program. This classification includes all who are accountable for creating a Safe Environment. The term *Church Personnel* is defined on page 6 of this section.

The purpose of this manual is to promote awareness through education, to prevent wrongdoing by establishing best practices and to change behavior through training. While not intended to be a comprehensive manual, it is also not intended as a list of suggestions. What are contained in this manual are **requirements** of the Diocese of Wilmington. By our baptism, we are all called into ministry to, with and for one another. Creating a Safe Environment is paramount to that ministry. For the sake of the young people of the Diocese of Wilmington, the following checklists and resources are presented.

Following this introductory information are numerous checklists designed to assist ministry leaders in creating safe environments. Please note that some events and activities may require the proper completion of more than one checklist to ensure compliance with the standards of this program. Your diligence and care in meeting these expectations is essential to the ultimate success of this program. The goal of this program is not to create an additional administrative burden. Rather, the intention is to create environments that are welcoming, safe and free of that which has the potential to cause harm to leaders and to young people.

The lists contained in this manual may be duplicated as needed. Church Personnel are responsible for ensuring that these guidelines are followed each and every time an activity or event takes place. In time, these practices will become our "second nature".

Thank you for your continued ministry to and with the young church of the Diocese of Wilmington. Thank you, too, for your commitment to create

environments rooted in mutual respect and sustained by faith. Your role is key in building the Kingdom of God.....for the sake of God's children.

## BEFORE YOU READ THIS MANUAL

### ACCOUNTABILITY/COMPLIANCE

1. The individual volunteer or employee is required to complete a criminal background check in order to obtain clearance for ministry in parish or diocesan service.
2. A record of all cleared individuals who are eligible for service in parish or diocesan ministry will be maintained at each parish and on a Master List that is available in the diocesan offices overseeing particular ministries.

The terms “cleared” and “clearance” indicate that the results of an individual’s criminal background permit him/her to be eligible for placement in service in a diocesan/parish ministry. Obtaining a “cleared” status (or obtaining “clearance”) **does not** mean, however, that the individual has completed the necessary training for a specific ministry.

### ROLE OF THE INDIVIDUAL

1. Obtain and complete the screening form.
2. Submit the form with the appropriate payment.
3. Once the check is completed, review the results of the criminal background check for accuracy.
4. Update individual information relative to any incident which may jeopardize one’s ability to continue in service in the Diocese; (e.g., any arrest, change of name, address, phone number, car registration/insurance information.)
5. Receive, review and fully understand the applicable Diocesan Standards. Submit signed Acknowledgement of Receipt Form for Volunteers and the Volunteer Covenant.
6. Review and act in accord with all Diocesan policies applicable to area of ministry.
7. Submit update forms to the Office of Human Resources of the Diocese of Wilmington as necessary (i.e., whenever any updates to personal information are necessary). *This form is available at the parish and / or may be printed from the Diocesan Website ([www.cdow.org](http://www.cdow.org)).*

### ROLE OF PARISH/SCHOOL/DIOCESAN CONTACT

1. Provide screening forms to those needing background checks.
2. Advise those completing the background check form of his/her financial responsibility (per individual parish circumstances).

3. Follow procedures for submission of screening form.
4. Ensure that the Standards Acknowledgement Form has been received, reviewed and is signed and filed for each person.
5. Accept for service only those who have been properly cleared for service.
6. Ensure that those cleared for service in a particular ministry have received the proper training for full participation in that ministry.
7. Ensure that individuals are aware of applicable Diocesan policies in the area of ministry in which they are engaged.



## WHO ARE “CHURCH PERSONNEL?”

Relationships among people are the foundation of Christian ministry and are central to the life of the Church. The Standards defined herein are intended to assist all who fulfill the many roles that create the living Church. The Standards intentionally address all ministerial relationships. Particular attention is paid to those whose ministry calls them to demonstrate their love and compassion for children and young people within genuine and sincere relationships.

All Church Personnel are asked to carefully consider each standard presented before agreeing to adhere to it in their service to the Diocese of Wilmington. An Acknowledgement of Receipt must be completed by each cleared individual to indicate receipt of, understanding of, and willingness to adhere to the Standards.

N.B.: With regard to the Standards, the following definition of Church Personnel shall apply:

The Bishop and all who share his ministry:

1. Priests incardinated in the Diocese of Wilmington.
2. Priests who are members of religious communities (e.g. Oblates, Franciscans, and Jesuits etc.) assigned to the Diocese.
3. Priests of other jurisdictions who minister within the Diocese.
4. Other priests including those who are retired, or who have been granted canonical faculties to do part-time or supply ministry.
5. Deacons incardinated in this Diocese.
6. Permanent deacons with canonical faculties to function in this Diocese.
7. Seminarians and those enrolled in the Permanent Diaconate Formation Program.
8. Women religious and religious brothers working in the Diocese, its parishes, schools or agencies.
9. All paid personnel whether employed in areas of ministry or other kinds of services provided by the Diocese, its parishes, schools or other agencies.
10. All volunteers. This includes any person who enters into or offers himself/herself in a ministry to and with young people.

## **WHY A SAFE ENVIRONMENT?**

As a faith-filled people, we value and honor every individual as created in the image and likeness of God. In the works and ministries of the Diocese of Wilmington we, therefore, provide a safe environment for children, young people, and their families. Honesty, trust, and mutual respect frame an environment where healthy and responsible relationships prevail, boundaries are clear, and Behavioral Standards are mutually embraced. We are committed to providing for the safety and protection of God's children through a selfless sharing of our gifts and talents.

## GENERAL RULES

The following are Diocese of Wilmington policies and are to be followed in all activities that involve young people.

- Maintain the following ratio of cleared adults to youth participants:
  - Two cleared adults per the initial 7 youth for 8<sup>th</sup> grade and below
  - Two cleared adults per the initial 10 high school youth
  - One cleared adult per each additional 10 youth in all age groups
  - Never one cleared adult working alone with youth
  - Cleared adults should be in proportion to the gender breakdown of the youth participants attending the event
  - Reasonable consideration should be given to the number of cleared adults required for events with greater number of participants
- Obtain written consent for all participants in one of the following ways:
  - Annual consent: required yearly and kept on file for all on-site events less than 6 hours long (see Form A)
  - Event specific consent: required for all events, on-site or off site, overnight or day-long, that are more than 6 hours in length (see Form B)
  - Save all Consent Forms in a secure location for a period of two years

The following is strongly advised, though not mandated.

- Explain and utilize the buddy system: youth participants should never be alone. Using the buddy system means an intentionally pairing of young people that fosters mutual respect and responsibility. As they develop relationships, young people often pair themselves with friends. When using the buddy system, consider the following:
  - While you might think breaking apart friends will encourage young people to make new friends, be cautious. It may also create emotional hardships for young people and ultimately, for you.
  - Watch for discipline problems. Avoid pairing young people that have an inappropriate effect on each other.

## **HOW ADULTS ASSURE A SAFE ENVIRONMENT?**

- Establishing boundaries appropriate to the ministerial relationship
- Trained and honest leaders
- Being aware that everything in the building/facility works properly and that the facility is safe and secure
- Knowing my job and being prepared to do that job
- Be properly trained to respond to emergency situations
- Knowing and abiding by the behavioral Standards of the Diocese of Wilmington and of the Catholic Church
- Understanding the gravity of inappropriate behavior and the need to immediately report inappropriate behavior I observe
- Taking swift action and support when problems occur
- Knowing and abiding by the Diocesan policy regarding the appropriate ratio of young people to chaperons
- Earning the respect of parents and other adults in my role as a leader in ministry
- Respecting the individuality and celebrate the gifts and talents of young people
- Being a positive role model at all times
- Encouraging everyone to share the responsibility for creating and maintaining a safe environment
- Remaining free of unwarranted suspicion

## **HOW YOUNG PEOPLE BENEFIT FROM A SAFE ENVIRONMENT?**

- Knowing I am loved because I am a child of God
- Knowing I am fully accepted just as I am
- Knowing I can trust the adults who guide me
- Knowing where to go for help
- Knowing no one will get angry if I raise a concern
- Knowing that this space is safe and secure
- Knowing that my well-being is the first priority
- Knowing I am responsible for my actions and, therefore, I will think before I act
- Knowing I am held accountable for my actions
- Knowing that adults will be honest
- Having fun
- Knowing I am better off because I am involved
- Giving full attention to the activity and those leading it
- Embracing an environment free of anything that can harm me

## DEVELOPING AN EMERGENCY PLAN

*Commentary:*

Prior to hosting an event or attending an event (away from the parish or school) as a group, the group leaders must make sure they have prepared a plan in case of an evacuation or large-scale catastrophe. Even though the chances of something happening might be remote, it is the obligation of the person in charge to have created and communicated this plan to participants. The following guidelines are recommended:

- ☐ Develop and post an escape plan for facilities
- ☐ Leaders must know the number of participants and their location at all times
- ☐ Leaders must communicate the designated meeting place in case of an evacuation
- ☐ For off-site event, communicate with drivers how to proceed in an evacuation
- ☐ Establish policy and guidelines for contacting parents/guardians in the case of an emergency
- ☐ Make sure there is a published/distributed list of rooming assignments
- ☐ Know the procedure to activate an emergency plan (phone tree)
- ☐ Assemble two crisis management teams; one team travels with the delegation (on-site team) and the other remains in your diocese (home team). All team members should be available throughout the duration of the delegation's travel to and from and participation in the event.
- ☐ The teams can include diocesan or parish staff, parents of participants, or other adult volunteers. If possible, include pastoral care workers (priest, religious, or other trained lay minister) on each team. Each team should have a leader and one back up. Each team member should be given a listing of a manageable number of participants, including their on-site housing assignment, emergency contact and emergency contact's phone number.
- ☐ During your pre-trip site inspection, determine the location of an emergency check-in point during a crisis at the event site, and/or at an alternate site, if the event site is unavailable. Participants should be told the check-in point(s) and informed as to whom they should report at that location in the event of a large-scale emergency.

The following information should be available to both teams :

- ☐ Location of the event (how the home team can reach on-site team)

- ☐ Location of the nearest phone (for on-site team)
- ☐ Nearest doctor or medical facility
- ☐ Nearest authority (police, park office, sheriff, etc.)

The plan should have the following elements:

- ☐ Who is in charge
- ☐ Action(s) to be taken in an emergency
- ☐ Alternatives
- ☐ People and agencies to notify
- ☐ Location of law enforcement
- ☐ Fire and health facilities
- ☐ Evacuation procedures

Information you need to report an incident :

- ☐ (Who) who was involved
- ☐ (When) date and time of incident
- ☐ (Where) location and community
- ☐ (What) nature of the illness or emergency
- ☐ (How) how did it happen

Name of Event:	
Date of Event:	
Name of Person Completing Checklist:	

### On -Site Team:

In the event of a large-scale crisis situation, team members should report to the agreed upon meeting place with their participant list and begin checking-in delegates. As quickly as possible, but within a few hours of the onset of the crisis, the whole group should account for all delegation members. Missing or extra participants should be reported to the group leader or to the home team leader.

To help alleviate a deluge of calls coming to the group leader or home leader and to put worried minds at ease, leaders may also wish to instruct participants with cell phones to call their emergency contact persons/family/loved ones and tell these persons that indeed they are safe, and then allow others to use their telephones for the same purpose. Those not carrying cell phones may be encouraged to place such calls using other available telephones where it is safe and reasonable to do so.

### Home Team:

Once informed of a crisis, Home Team members should begin calling the emergency contacts for the participants on their list. If participants are missing, injured or worse, Home Team members should visit the family(ies). NOTE: Group leaders should make sure that Home Team members who might be called upon to visit the family(ies) of injured participants have the appropriate pastoral training to handle the situation.

## **GUIDELINES FOR USING VARIOUS PARISH PROPERTIES**

These requirements refer to any parish property where young people might have access. This includes, but is not limited to, the rectory, school, cafeteria, gym, sacristy, passage ways, restrooms, offices, classrooms, boiler room, storage areas, and the playground. The following requirements should be used in tandem with any other requirements that are appropriate and that appear in this manual.

If you are the On- Site Group Leader, you are responsible for:

- Knowing where fuse box and all safety equipment is located
- Knowing where all keys and on/off switches for equipment are located
- Knowing how to operate the heat and air conditioning systems and who to call in case of failure
- Checking to see that the parking lot entrances are secured if not in use and unlocked if necessary
- Ensuring that unused areas of the facilities are locked and monitored
- Knowing any codes to any alarm systems
- Identifying main water valve and sprinkler system shutoff
- Making sure all hazardous materials are removed
- Knowing who else is in the building
- Making sure the restrooms are properly lighted, ventilated, and monitored
- Knowing the names and phone numbers of the proper contact person
- Knowing the location of the nearest phone (especially since mobile phones do not always work indoors)





## GUIDELINES FOR SITE SELECTION FOR A PARISH YOUTH ACTIVITY

**Reminder:**

Regardless of location (private homes, Community Center, roller/ice skating rinks, amusement parks, etc.) It is strongly recommended that you visit all sites prior to selecting them for a youth activity and to travel to and from the location the same way the youth will travel (drive if you will travel by bus, for instance). You should visit hotels and restaurants that will be used as well.

- ☐ Visit the site in person before selecting it for youth activity, asking yourself:
- ☐ Is it safe?
- ☐ Can the facility accommodate the event we hope to have?
- ☐ Can the facility accommodate the physical needs of our participants?
- ☐ Can emergency vehicles reach us?
- ☐ Is the environment such that I can communicate easily with adult chaperons and youth participants?
- ☐ Have the facilities been inspected by appropriate government or other agencies?
- ☐ Is the facility clear of obvious health violations?
- ☐ Have other parishes or schools in the Diocese of Wilmington used this facility in the past? If yes, you should be in contact with those people.
- ☐ Will I be able to enforce the required rules?
- ☐ Is the facility adequately staffed?
- ☐ Make reservations in plenty of time and send deposit to facility if required.
- ☐ Have a knowledgeable person read over any contract and familiarize yourself with any requirements, cancellation fees, minimum participants, etc. (Parish approvals or authorizations may be needed to comply with some insurance regulations).
- ☐ Communicate the emergency phone number for the facility with parents of all participants as well a contact at the parish or school (See Form D).



## REQUIREMENTS FOR ON SITE PARISH YOUTH ACTIVITY

Maintain the appropriate ratio of cleared adults to youth participants :

- ☐ Two cleared adults per the initial 7 youth for 8<sup>th</sup> grade and below
- ☐ Two cleared adults per the initial 10 high school youth
- ☐ One cleared adult per each additional 10 youth in all age groups
- ☐ Never one cleared adult working alone with youth
- ☐ Cleared adults should be in proportion to the gender breakdown of the youth participants attending the event
- ☐ Reasonable consideration should be given to the number of cleared adults required for events with greater number of participants

- ☐ Assure that the room where event is to take place meets the requirements listed in GUIDELINES FOR OFF SITE SELECTION FOR PARISH YOUTH ACTIVITY
- ☐ Assure that the cleared adults exhibit behaviors consisted with the Ethical and Behavioral Norms for Church Personnel
- ☐ Explain and utilize the buddy system: youth participants should never be alone
- ☐ Know the number of participants and whereabouts of participants at all times

Follow guidelines for written consent :

- ☐ Annual consent: required yearly and kept on file for all on-site events less than 6 hours long (see Form A)
- ☐ Event specific consent: required for all events, on-site or off site, overnight or day-long, that are more than 6 hours in length (see Form B)
- ☐ All Consent forms are to be saved in a secure location for a period of two years
- ☐ Maintain accurate records of attendance (see Form C)
- ☐ Know the location of emergency equipment first aid kit, fire extinguisher, exits
- ☐ Have a phone on hand in case of an emergency
- ☐ Be aware of building layout and location of emergency exits
- ☐ Check that the parking area is secure
- ☐ Check that areas of building not in use are monitored on a regular basis
- ☐ Stay with another adult until all youth are picked up following the event
- ☐ Complete Event Evaluation (Form F)

Name of Event:	
Date of Event:	
Name of Person Completing Checklist:	



## REQUIREMENTS FOR OFF SITE PARISH YOUTH ACTIVITY

### Commentary:

- Follow the guidelines outlined in the SITE SELECTION section of this manual
- Follow the TRANSPORTATION and other appropriate sections of this manual if this event requires transportation
- Follow the OVERNIGHT ACCOMMODATIONS section of this manual if appropriate
- Certain organizations (Boy Scouts, Girl Scouts, Athletics, etc.) and some parishes may require permits for youth events held away from their normal meeting places – these regulations must also be followed.

Maintain the appropriate ratio of cleared adults to youth participants:

- ☐ Two cleared adults per the initial 7 youth for 8<sup>th</sup> grade and below
- ☐ Two cleared adults per the initial 10 high school youth
- ☐ One cleared adult per each additional 10 youth in all age groups
- ☐ Never one cleared adult working alone with youth
- ☐ Cleared adults should be in proportion to the gender breakdown of the youth participants attending the event
- ☐ Reasonable consideration should be given to the number of cleared adults required for events with greater number of participants

- ☐ Explain and utilize the buddy system : youth participants should never be alone
- ☐ Assure that the cleared adults exhibit behaviors consisted with the Ethical and Behavioral Norms for Church Personnel
- ☐ Know the number of participants and whereabouts of participants at all times

Follow guidelines for written consent :

- ☐ Annual consent: required yearly and kept on file for all on-site events less than 6 hours long (see Form A)
- ☐ Event specific consent : required for all events, on-site or off site, overnight or day-long, that are more than 6 hours in length (see Form B)
- ☐ All Consent forms are to be saved in a secure location for a period of two years
- ☐ Hold a Parents' Meeting prior to the event to share information procured during the pre-trip inspection as well as to field any questions
- ☐ Maintain accurate records of attendance (see Form C)
- ☐ Know the location of emergency equipment first aid kit, fire extinguisher, exits
- ☐ Have a phone on hand in case of an emergency
- ☐ Be aware of building layout and location of emergency exits

- ☐ Check that the parking area is secure
- ☐ Check that areas of building not in use are monitored on a regular basis
- ☐ Make sure all cleared adults have a list of participants and emergency contact numbers
- ☐ Make sure all participants have picture identification with them at all times
- ☐ Check that a cell phone is available in case a need arises for emergency assistance
- ☐ Instruct chaperons to correct inappropriate behavior immediately
- ☐ Instruct chaperons on emergency procedures in case of an accident or a health problem
- ☐ Stay with another adult until all youth are picked up following event
- ☐ Complete an Event Evaluation (Form F)

Name of Event:	
Date of Event:	
Name of Person Completing Checklist:	

Planning Notes:

## GUIDELINES FOR SITE SELECTION

### FOR A PARISH YOUTH ACTIVITY IN A PRIVATE HOME

**Note:**

When using a private home for youth activity (small group faith sharing, Bible study, etc.), it is incumbent upon the Church/School personnel to make a site visit prior to approving the location for ministry **as well as** at least once while ministry is taking place. This list is not comprehensive and there may be other factors used in disqualifying a location.

- ☐ Are there any visible signs of risk (exposed electrical outlet, tripping hazards in driveway or sidewalk, etc.) **If yes, this site is disqualified.**
- ☐ Is the pathway from the drop off location or parking to the home well lit?
- ☐ Can pets be kept in a secure location so that do not bother/harm the participants? **If pets are present, be aware of participants' allergies.**
- ☐ Participants are to be chaperoned at all times. (Young people are, for example, not allowed to be sent to the basement "to play" instead of/after gathering for their stated purpose.)
- ☐ Is there a liquor cabinet on the premises? Is it kept securely locked? Is the key kept out of the reach of young people? **If cabinet is not securely locked, etc., this site is disqualified.**
- ☐ Can the facility accommodate the event (number of attendees) participants? **If no, this site is disqualified.**
- ☐ Can the facility accommodate the physical needs of our participants? (Is there enough space? Are there enough seats, etc?) **If no, this site is disqualified.**
- ☐ Can emergency vehicles reach us? **If no, this site is disqualified.**
- ☐ Is the environment such that I can communicate easily with adult chaperons and youth participants?
- ☐ Are there firearms in the house? **If yes, this site is disqualified.**
- ☐ Does the homeowner have current homeowner's insurance? (A copy of the policy must be obtained) **If no, this site is disqualified.**
- ☐ Will I be able to enforce the required rules (i.e., or is the space so wide open that I will never be able to keep track of participants)?
- ☐ Are the bathroom facilities clearly accessible?
- ☐ Is it necessary to enter a bedroom to use the bathroom facilities? **If yes, this site is disqualified.**
- ☐ Has the contact information for this location been made available with the parents/guardians of attendees? (See Form D)
- ☐ Have health concerns, such as diabetes, epilepsy, etc. been made available to the homeowner/staff?

This form must be used in conjunction with the "Requirements for Off Site Parish Youth Ministry".





## GUIDELINES FOR DANCES

**Preface:**

A dance can be a great social event for young people. Because the expenses are low and the attendance is usually high, it can also be a good source of revenue. Every effort, however, must be made to ensure that the dance is a place where young people receive a positive message via the music, the games, the chaperones, the required dress, and the like. When hosting a dance for young people, please be aware of the following guidelines.

This form must be used in conjunction with the **GUIDELINES FOR SITE SELECTION**.

- ☐ The number of adults needed is largely dependent upon: number of attendees, ratio of boys/girls attendees, age of attendees, number of exits and how well lit they are, number of bathrooms and how accessible they are to the actual dance, the size of the parking lot and its location in terms of distance from the actual dance, and the like.

Obviously a dance that follows the normal adult-youth ratio would become unmanageable very quickly. Every effort should be made to take into consideration the factors listed above. Under normal circumstances with two or three well lit exits for the building and one bathroom each for boys and girls, the follow ratios are suggested:

Every effort should be made to have a chaperone ratio that matches the ratio of males/females in attendance. Cleared adults must also wear CYM ID badges.

Up to 100 attendees (min. 7 cleared adults)  
Up to 150 attendees (min. 9 cleared adults)  
Up to 200 attendees (min. 11 cleared adults)  
Up to 250 attendees (min. 13 cleared adults and one off-duty officer)  
Up to 300 attendees (min. 15 cleared adults and one off-duty officer)  
Up to 350 attendees (min. 17 cleared adults and one off-duty officer)  
Up to 400 attendees (min. 19 cleared adults and one off-duty officer)  
Up to 450 attendees (min. 21 cleared adults and one off-duty officer)  
Up to 500 attendees (min. 23 cleared adults and one off-duty officer)  
More than 500 attendees – please call CYM (302-658-3800)

At all times, event leaders should be aware of the maximum number of people allowed by the fire code. In addition, there should be no fire code violations such as blocked or locked exits.

Cleared adults (with nametags) should be assigned posts that include but are not limited to:

- ☐ Roaming around the dance floor (perhaps a couple that dances)
- ☐ Stationed at the exits to ensure that no one leaves or arrives unnoticed
- ☐ Patrolling the parking lot periodically to ensure that no one is "hanging around" unsupervised
- ☐ Assisting at the refreshment stand to ensure spills are cleaned up quickly and general order is maintained
- ☐ Assisting at the registration desk to ensure the monies collected are properly handled, guests have turned in appropriate paperwork and all attendees have a permission slip on file

For High School Dances:

- ☐ One or two men periodically checking the boys' bathroom (every 20 minutes or so)
- ☐ One or two women periodically checking the girls' bathroom (every 20 minutes or so)

Bathrooms should be checked for:

- Vandalism
- Participants smoking
- Inappropriate contact or other behavior

For Junior High Dances:

- ☐ One cleared adults should be stationed outside each restroom in shifts (male outside boys' room, female outside girls' room) for the duration of the event to monitor loitering, potential vandalism or other Code of Conduct violations.
- ☐ Careful consideration should be given to the selection of your DJ. This person will be responsible for setting the tone for the dance. He/she should be encouraged to play music with positive messages, to host all – inclusive games, and most importantly, he/she should feel comfortable saying "no" to a participant who request a song that is inappropriate. There should be a written agreement between the host parish/school and the DJ outlining the expectations of the event.
- ☐ There must be a signed consent form on site for each participant. Publicizing this ahead of time will lessen the headache the day of the event. Make the permission form available online for parents to download or hand them out at the beginning of the year. If you use the Annual Permission Form, have copies available on site and a master list of those whose forms you have. Guests of participants are welcome but must also provide written permission that includes an emergency contact number.
  - o Suggestion: some parishes use ID cards that are sold at the beginning of the year when forms are filled out. Knowing that those who have an ID card also have a written consent on file is one way to cut down on the last minute rush. Still, the first dance of every year will probably be accompanied by a rush of those

wanting/needing to fill out the proper forms. Once everyone catches on, participants and their parents will become much more cooperative.

- ☐ All dances should begin and end with prayer. The use of modern music in prayer is encouraged.
- ☐ When the dance ends, parents should be encouraged to come into the dance a few minutes early (especially in the case of junior high students). This allows the parents to be a part of the experience and affords the young people an escort to the car.
- ☐ All music that is played should have a positive message. Use Cornerstone Media ([www.cornerstone.net](http://www.cornerstone.net)) as a resource.
- ☐ There should be no "bumping and grinding," no "crowd surfing" and no "mosh" pits.
- ☐ Consequences of inappropriate action should be made clear. If someone smokes, for instance, he/she is sent home, etc. See also **Guidelines for Sending a Young Person Home**



## GUIDELINES FOR SENDING A YOUNG PERSON HOME

### Preface:

Occasionally it is necessary to send a young person home from an event because of his or her behavior. If, for instance, the rules clearly state (as the Code of Conduct, Form G, does in fact state) that boys and girls are not allowed in each other's sleeping rooms, and you find that some boys (or girls) have left their own rooms in the middle of the night and are "hanging out" in the girls' (or boys') rooms, the event leader should send those involved home. They have clearly violated the Code of Conduct. This checklist will help you handle such a situation effectively and pastorally.

- ☐ If the action in question is illegal in nature, the event leader must notify the authorities and separate the young people from the rest of the group before contacting the parents.
- ☐ NOTE: A pastoral response is paramount. If the behavior occurs in the middle of the night, for instance, it would be appropriate to wait until morning to deal with the consequences, so long as the event leader has addressed the action and informed the young people of the consequences.
- ☐ Adult leaders should treat the young people as the gifts from God they are and make every effort to ensure that nothing is said or done by the adults or other participants to cause embarrassment or humiliation for the young people who face expulsion from the event. In addition, adults must refrain from joking about the behavior in question with other adults or with young people.
- ☐ The event leader and the young person (people) should discuss the Code of Conduct violation. It is appropriate to seek an explanation for the behavior and to discuss the implications of that behavior on the rest of the group, the event, the reputation of the parish/school, etc.
- ☐ The event leader and other adults should discuss the infraction to ensure that the facts of the situation are accurate. Only the facts, and not opinions, frustration, or anger, are to be part of the discussion.
- ☐ The event leader should call the young person's parents and inform the parents to pick up their child/ren as soon as possible. As a general rule, refunds are not offered to young people who are sent home.
- ☐ When the parents arrive, the young person should be with the event leader when the event leader meets the parents. The young person should be a part of the conversation that ensues unless the parent asks the young person to remove him/herself.
- ☐ The event leader should encourage parents to discuss the situation with their child/ren. The parents and/or event leader should encourage the child to consider apologizing to the rest of the group and to adult leaders at a later date. The young person should be encouraged to return to future events.



## **GUIDELINES/REQUIREMENTS FOR OVERNIGHT ACCOMMODATIONS**

- ☐ Assure that rooms at a hotel/motel empty into interior halls that are lighted and secure
- ☐ Avoid rooms with balconies
- ☐ Seek hotels/motels with security officers on staff

Follow Diocese of Wilmington policies for housing :

- ☐ Those under the age of 18 must be housed together according to gender
  - ☐ Those over the age of 18 but under the age of 25 must be housed together according to gender unless legally married
  - ☐ Cleared adults (those over the age of 25) must be housed together according to gender unless legally married
  - ☐ No adult is to room with a young person unless the two are related
  - ☐ Where possible, males and females are to be housed on separate floors
  - ☐ In camp settings where participants are lodging overnight in cabins, adults (although never alone) are permitted to lodge in the same cabin as same-gender youth participants, but are encouraged to use the bed closest to the door and farthest away from youth participants
  - ☐ If using host families, one cleared adult must stay with each group of young people housed with host families. (The expectation is, of course, that the host family will be present throughout their stay.)
- 
- ☐ Make rooming lists available to the adults and the hotel security officer

*Some groups may use non-standard accommodations (gymnasiums, cafeterias, auditoriums, etc.) If so, special provisions apply:*

- ☐ Assure that room is set up with specific areas for different genders
- ☐ Assure privacy for cleared adults and youth participants as much as reasonably possible





## **GUIDELINES FOR TRANSPORTING YOUNG PEOPLE BY BUS**

These regulations are for travel on all bus type vehicles hired from a commercially licensed carrier. Adults and participants should *always*:

- Abide by all regulations and guidelines of bus company
- Follow Bus driver's instructions to ensure safety

### **Loading Passengers**

- Require passengers to stand back at least 10 feet from bus as it approaches
- Only board passengers when the bus is completely stopped, with parking brake engaged and appropriately displaying flashing safety lights
- Only board the number of passengers legally approved for the vehicle
- Account for all passengers entering bus
- Be sure that all riders have entered the bus and are seated before proceeding
- Check mirrors to ensure clearance around bus
- Distribute passengers evenly if bus is not filled
- Keep passengers seated
- Never load passengers via the rear door (emergency exit)
- Never stand behind bus for any reason

### **While in Transit**

- Instructions of driver must be followed to maintain safety
- Driver is obliged to follow all safety procedures
- Address behavioral issues quickly focusing on those causing disruption
- Be positive, invite suggestions, remain level-headed at all times
- If behavioral problems are not resolved via initial action:
  - Stop vehicle in a safe place off of road
  - Stop engine
  - Speak directly to the disruptive individuals
  - Move those causing disruptions
  - Contact parish/school and parent(s) of offenders if travel may not be resumed safely
  - Prepare discipline report per parish/school guidelines

### **Unloading Passengers**

- Check mirrors for clearance around bus before discharging passengers
- Do not move bus until discharged passengers are at least 10 feet away from bus (utilize a visual check and a scan of mirrors)
- Passengers should only cross in front of bus after directed by bus driver
- Never unload passengers via the rear door (emergency exit)



## TRANSPORTATION BY AUTOMOBILE

### *Commentary:*

These Guidelines apply for all travel when transportation is arranged as part of an event that is sponsored by a parish or diocesan institution. For instance, if young people from St. Timothy's Parish/School are going ice skating and transportation is arranged by parish/institution personnel, these guidelines apply. The Diocese of Wilmington does not seek to control transportation arranged among family friends or neighbors. While common sense should govern all transportation arrangements, these guidelines would not apply if the transportation is not specifically arranged by the parish/institution.

- ☐ Only cleared adults 25 years of age or older may be drivers to and from parish youth activities
- ☐ Check that all vehicles meet safety Standards, use the VEHICLE INSPECTION CHECKLIST that appears in this manual

**The use of 15 passenger vans for the transporting of young people under the age of 18 is strictly prohibited by the Diocese of Wilmington**  
**No transportation or travel (of passengers) is permitted in the back of trucks or on trailers (hayrides and parades may be an exception).**

- ☐ Obtain a certificate of insurance from the owner of the vehicle if vehicle is privately owned (\$50,000 (bodily injury liability maximum for one person injured in an accident), \$100,000 (bodily injury liability maximum for all injuries in one accident), \$50,000 (property damage liability maximum for one accident) is **minimum** coverage recommended.)

Check that drivers are familiar with the operation of all controls (rented or leased vehicles):

- ☐ How to operate all vehicle controls (ignition, lights, wipers, etc.)
- ☐ How to interpret all dashboard instrumentation
- ☐ Know how to adjust mirrors to eliminate blind spots
- ☐ Know how to reverse the vehicle safely
- ☐ Know how to fill the vehicle with fuel
- ☐ Know how to open the hood and trunk
- ☐ Know how to change a tire
- ☐ Know how to lock and unlock the vehicle
- ☐ Check that the driver is not taking any medication that might make him or her sleepy or otherwise impaired
- ☐ Drivers are not to wear headphones while they are driving
- ☐ Drivers are not to transport more persons that the capacity (number of safety belts) of the vehicle

- ☐ Driver and all passengers must wear both a lap belt and a shoulder belt
- ☐ Select all routes in advance of the trip
- ☐ Check that all drivers have written instructions of the route
- ☐ Check that all drivers have a map
- ☐ Check that all drivers have money if toll roads are to be used
- ☐ If you are traveling in a caravan<sup>1</sup>, designate a lead vehicle
- ☐ Drivers are to maintain a safe distance from other vehicles
- ☐ Speed limits are to be obeyed
- ☐ Check that a mobile phone is available in each vehicle
- ☐ Check that a separate set of keys are kept by a person other than the driver
- ☐ Check that all drivers know how to respond should an accident occur
- ☐ Drive with headlights burning at all times
- ☐ Obtain a weather report prior to departing on the trip
- ☐ Daylight travel is preferred
- ☐ Limit daily travel to eight hours

For traveling in adverse weather conditions:

- ☐ Before beginning a trip in adverse weather conditions, contact the state police and obtain a road advisory or road report
- ☐ In poor visibility instruct driver to pull off the road to a safe location and wait for conditions to improve
- ☐ If weather changes suddenly, instruct drivers to stay in the flow of traffic but maintain a longer than normal following distance
- ☐ Reduce speed in adverse weather conditions
- ☐ Be alert for slippery roads in rain and snow

---

<sup>1</sup> Travel in a caravan style is not recommended as it promotes inattentive driving habits. Use the following techniques: 1. set a defined time and area for departure, 2. meet at periodic checkpoints, and 3. set a daily destination. Plan driving times to take into account weather conditions and speed limits.

## VEHICLE CHECKLISTS

### Pre-Trip Checklist

- ☐ Each driver/chaperone in vehicle has contact information for parents of passengers and know procedures for initiating contact with parents if necessary
- ☐ Valid license plate(s) and inspection stickers/decals are displayed
- ☐ Fluid levels are at expected levels (e.g., oil, coolant, transmission fluid, power steering fluid, windshield washer fluid are within proper guidelines)
- ☐ Fuel tank is full
- ☐ Tires are properly inflated and do not show signs of excessive wear or damage
- ☐ Headlights, taillights, turn signals, side marker lights function properly
- ☐ Dashboard instrumentation and warning lights function
- ☐ Mirrors are properly adjusted
- ☐ Functioning seat belts are available for all passengers and are used by all passengers
- ☐ Make sure children under age 12 are not seated in a front seat where an airbag may deploy
- ☐ There are no obvious hazards or signs of danger
- ☐ All doors and windows open and close properly

### Vehicle Emergency Kit

- ☐ A vehicle emergency kit is on board each vehicle, which includes:
  - ☐ Roadside warning sign (e.g., reflector triangle, flares, distress flags, etc.)
  - ☐ A functioning flashlight
  - ☐ Emergency numbers (e.g., AAA or other road service agency)
  - ☐ A properly inflated spare tire, a vehicle jack, and any other items necessary to change a tire
  - ☐ Battery booster cables (where applicable)
  - ☐ Extra fuses
  - ☐ Red or white cloth or handkerchief (distress flag)
  - ☐ Vehicle operators' manual
- ☐ A first aid kit is on board which includes:  
bandages, gauze, cold packs, medical tape, protective gloves, antibacterial cream, bee sting kit

### Cold Weather

- ☐ Make sure all drivers are knowledgeable and properly trained in handling vehicle in cold weather/adverse conditions
- ☐ Obtain a weather report before departing and modify or postpone plans if severe adverse weather conditions are forecast
- ☐ Driver should use sunglasses to reduce glare
- ☐ Travel on major highways, preferably during daylight hours

If weather conditions deteriorate:

- ☐ Pull completely off of road to the safest location possible in area
- ☐ Activate hazard flashers, set up flares/warning triangle, place distress flag on antenna or door handle
- ☐ Remain in vehicle (unless near a building within sight that may be reached safely on foot)
- ☐ Call 911 via cell phone
- ☐ Maintain heat by running engine for limited periods (to prevent carbon monoxide buildup)
- ☐ Open windows slightly to introduce fresh air into vehicle
- ☐ Ensure that vehicle exhaust is unobstructed
- ☐ One person should stay awake for safety reasons
- ☐ In cold weather the on board supply kit should also include: blankets, shovel, windshield scraper and brush, extra windshield washer fluid, waterproof matches, sand or cat litter (for traction in ice/snow), battery-powered radio, batteries, list of area emergency radio stations

### **Mechanical Problems**

- ☐ Ensure that all drivers are familiar with procedures in case of mechanical problems (e.g., all drivers have AAA or other road service phone number/card, driver has means to pay for repairs, if necessary)
- ☐ Access vehicle emergency kit (see above)

If vehicle becomes disabled:

- ☐ Pull completely off of road to the safest location possible in area
- ☐ Activate hazard flashers, place distress flag on antenna or door handle
- ☐ Place 3 warning signs/reflector triangles behind vehicle (one at 10 feet behind, one at 100 feet behind, one at 200 feet behind—as possible)
- ☐ Notify police or AAA/Road Service agency
- ☐ Raise hood to indicate a mechanical problem
- ☐ Keep all occupants in vehicle to maintain safety

### **Post Trip Inspection**

- ☐ Park in a well-lit area
- ☐ Check that all passengers have exited vehicle
- ☐ Inspect vehicle for vandalism/damage and left personal items
- ☐ Close all windows and lock all doors, trunk, etc.
- ☐ Return keys and any necessary paperwork to parish/school office: Permission Slips, Incident Reports, Attendance Lists

### **Checklist In Case of an Automobile Accident**

Follow PREPARING AN ACCIDENT REPORT (See Form E) as soon as possible following an automobile accident

## RECREATIONAL ACTIVITIES: PROHIBITED ACTIVITIES

Recreational activities are included in youth programs for their inherent values of leadership, team play, discipline, and socialization.

**Practices or games sponsored as part of the Office for Catholic Youth Ministry (CYM) league(s) must follow all CYM Rules and Regulations as outlined in the Athletic Handbook. This handbook is available at [www.cdowcym.org/athlman](http://www.cdowcym.org/athlman).**

Certain high risk activities are strictly prohibited. These activities include, but are not limited to:

- sky diving
- hang gliding
- parasailing
- bungee jumping
- rodeo activities
- use of trampolines
- use of all-terrain vehicles
- any bus or vehicle “pulls”
- skateboarding (permitted by BSA with guidelines)
- sledding or inner-tubing is prohibited when the sled or inner tube is pulled by a motorized vehicle of any sort
- scavenger hunts that require young people to leave an event site are prohibited
- martial Arts (competitive Boxing, etc.)
- fireworks use
- participations in motorized speed events
- go-karts and motor bikes
- “war” games – paint ball, laser tag, etc.
- motorized personal watercraft

Certain high risk activities may be undertaken only in planned events with the assistance of certified instructors:

- SCUBA Diving
- Snorkeling
- Waterskiing
- Board Sailing
- Whitewater activities (canoeing, rafting, etc.)
- Shooting and hunting sports
- Caving
- Defensive martial arts
- Climbing and rappelling





## RECREATIONAL ACTIVITIES: GAMES

*Commentary:*

If practices or games are part of the CYM league, you must follow all CYM Rules and Regulations as outlined in the Athletic Handbook.

Depending upon the location of this event, you should refer to either the ON SITE PARISH YOUTH ACTIVITY or OFF SITE PARISH YOUTH ACTIVITY requirements.

- ☐ Check that a medical treatment consent form is on file for each child that participates in youth activities.
- ☐ A game should not be played unless a clear playing area exists without any hazards (including no debris on the ground). Fields should not be used if trees, tree roots, wires, sprinklers, hoses, holes, signs and other hazards are present. Before play begins, inspect the playing area for hazards.
- ☐ Check that the playing area includes a buffer zone. Do not use areas that are next to roads unless they have adequate barriers.
- ☐ Make sure the activity is appropriate for the age and skill level of those involved.
- ☐ Have participants warm up before play begins.
- ☐ Before play begins, instruct participants to remove any jewelry such as rings, bracelets, or watches that could cut another player.
- ☐ Explain the rules of the game to all adult chaperons including what is acceptable and unacceptable behavior.
- ☐ Maintain a balance between skill and size when dividing up teams.
- ☐ Give children the freedom to participate or not.
- ☐ Know emergency procedures in case of an accident or a health problem
- ☐ Correct inappropriate behavior immediately.
- ☐ Prohibit tree climbing as a part of any game.
- ☐ See all the participants all the time.
- ☐ Use time-outs to control the level of play.
- ☐ Equip chaperons with a whistle so they can gain immediate attention from the participants.
- ☐ Inspect the condition of any equipment needed
- ☐ Use appropriate personal safety equipment
- ☐ Keep a weather watch. Stop play if weather includes lightening or heavy rain

**Guidelines for Football (no-tackle):**

- ☐ Maintain a balance between skill and size when dividing up teams.
- ☐ Instruct players not to wear metal cleats.

**Guidelines for Baseball and Softball:****Commentary:**

From a risk standpoint, baseball and softball can cause sports-related injuries to young people. To reduce the number of injuries, participants should always use a helmet with a face guard, substituting softer balls for standard balls should be considered, as should modified safety bases.

- ☐ Recommend batting helmets with faceguards.
- ☐ Recommend softer-than-standard baseballs and softballs to reduce injuries.
- ☐ Use safety bases that release from ground upon impact and that leave a smooth area on the ground where they were located.

**Guidelines for Basketball:**

- ☐ Recommend shoes designed for basketball to reduce sprains and foot injuries.
- ☐ Encourage use of protective eye gear and mouth guards to lower eye and teeth injuries.
- ☐ Require children who wear eyeglasses to use headbands to hold the eyeglasses to their head.
- ☐ Immediately mop up water spills or perspiration that gets on the court to prevent slips and falls.
- ☐ Keep loose balls and other items off the court during play.

**Guidelines for Soccer:****Commentary:**

Some movable goals tip over and cause serious injuries to victims. These goals often weigh between 150-500 pounds. Children should not be permitted to move goals.

- ☐ Instruct children on the dangers associated with the goals and never permit anyone to climb on a goal or to hang from the crossbar.
- ☐ Use only trained adults to move the goals.
- ☐ Instruct supervisors to maintain a balance between skill and size when dividing up teams.

**Guidelines for Volleyball:**

- ☐ Make sure the court is clearly marked.
- ☐ Inspect net.
- ☐ Ensure that net is securely anchored by stakes or weighted Standards.
- ☐ Make sure that anchor posts are at least 3 feet outside of playing area.
- ☐ Check top of net if covered with a protective surface and is not torn or worn.
- ☐ Check that a buffer zone exists around the perimeter of the playing area.
- ☐ For indoor courts, space should be at least 6 ½ feet around court.
- ☐ Ensure that all players are familiar with the rules of game and are fit to play and have proper equipment (especially knee pads).

## RECREATIONAL ACTIVITIES: SKATING, SNOW SKIING, SNOWBOARDING, AND FIREWORKS

### *Commentary:*

Common injuries include damage to knees, elbows, ankles and wrists. To avoid such injuries use appropriate padding and guards.

You must also use the OFF SITE PARISH ACTIVITY requirements.

### SKATING

*Common injuries to new skaters include injuries to knees, elbows, ankles and wrists. To avoid such injuries use appropriate padding and guards.*

***Skateboarding is not an approved activity by the Diocese of Wilmington***

- ☐ For ice skating, use only public rinks or areas that are certified as safe.
- ☐ Instruct supervisors to correct inappropriate behavior immediately.
- ☐ Instruct supervisors on emergency procedures in case of an accident or a health problem.
- ☐ While popular in many parts of the country, skateboard ramps create serious risk of neck and head injuries and are not recommended for church use.

### SKIING AND SNOWBOARDING

*Wrist injuries often occur when people stretch out their arms to break a fall.*

- ☐ Encourage skiers to wear a helmet
- ☐ Encourage skiers to wear wrist bands.
- ☐ Instruct skiers to maintain a safe speed.
- ☐ Instruct skiers to stay on trails.
- ☐ Instruct skiers to use trails for their level of expertise.
- ☐ Instruct skiers to slow down at points where ski trails merge.
- ☐ Instruct skiers to take regular breaks and not to ski when they are tired
- ☐ Instruct supervisors to correct inappropriate behavior immediately.
- ☐ Instruct supervisors on emergency procedures in case of an accident or a health problem.

### FIREWORKS

***Use of Fireworks in any form is prohibited in the Diocese of Wilmington.***

## RECREATIONAL ACTIVITIES: WATER SPORTS AND ACTIVITIES

### Commentary:

This guideline should be followed for most water related activities including swimming, boating, canoeing, rafting, tubing, water-skiing, etc.

Refer also to either the ON SITE or OFF SITE PARISH YOUTH ACTIVITY requirements.

- ☐ Recognize the Key Elements for water safety:
  - Proper supervision (water safety training, consideration for lifeguards, posted lookouts, etc.)
  - Recognition of ability – training, safety review before the event, swim check, etc.
  - Use a buddy system with periodic checks
  - Appropriate safety equipment (personal flotation, throw-ropes, etc.)
  - Inspection of equipment (boats, paddles, oars, rope, skis, etc.)
  - Review emergency procedures with all chaperons:
  - Location and use of life rings/buoys, rope, shepherd's hook rescue device
  - Location of telephone
  - First Aid procedures

### Special awareness for swimming:

- ☐ Select a safe area (pool or beach under control of an appropriate authority)
- ☐ Be aware of swimming ability of each young person (test if necessary)
- ☐ Restrict diving to appropriate areas (pool visibly clear to 7 feet – no diving over 3 foot height unless depth exceeds 12 ft)
- ☐ Instruct swimmers to avoid drain areas or mechanical inputs

When swimming in the ocean:

- ☐ Be aware of surf conditions (e.g., rip currents, shore break)
- ☐ Be aware of weather conditions posted, notices for changed/adverse weather conditions, location of lifeguards

### Special awareness for float related activities:

- ☐ Before using boats, check to ensure they contain an adequate number of life vests, including a throw line and a life preserver. – (Personal Floatation Devices are to be used, not just available).
- ☐ Fuel the boat before leaving the dock (carry extra fuel on board).
- ☐ Check that the boat is equipped with a working fire extinguisher.
- ☐ Instruct riders not to dive off the boat into shallow water, or into any location where hazards may exist such as rocks or trees below the surface.
- ☐ Permit only experienced adults to drive motorized boats.
- ☐ If water skiing or tubing takes place, require that the boat have a driver **and** a spotter.
- ☐ Establish hand signals to communicate between the spotter and those being pulled behind a boat in case a problem should occur.
- ☐ Instruct individuals that in case of capsizes; they should stay together and cling to a part of the boat that is above water until help arrives.

## SPECIAL ACTIVITIES: CAMPING TRIPS AND HIKING

*Commentary:*

Never use portable heaters inside tents. Carbon monoxide poisoning can occur.

Signs of CM poisoning include flu like symptoms such as headaches, nausea, dizziness or fatigue. If such symptoms are present, seek immediate medical attention.

Boy and Girl Scout organized campouts must follow guidelines and regulations of their respective organizations including: supervision, fitness, planning, permits, equipment, notification, condition monitoring, and discipline)

- ☐ Follow the OFF SITE PARISH ACTIVITY, SITE INSPECTION and the OVERNIGHT ACCOMMODATIONS requirements in this manual
- ☐ Site inspections for safety and health risks must be made before setting camp, during the event, and following pack-up
- ☐ Warn campers about the risk of carbon monoxide poisoning that can occur through the use of grills, portable heaters, lanterns, or stoves that use fossil fuels such as kerosene charcoal, wood, or propane
- ☐ Prohibit the use of portable heaters while sleeping inside of tents or campers, or inside of a vehicle
- ☐ Prohibit rock climbing unless professional supervision is present
- ☐ Provide instructions on the proper storage of food
- ☐ Instruct hikers to stay on trails and make sure campers can identify poisonous plants such as poison ivy
- ☐ Instruct campers to use appropriate insect repellents
- ☐ Instruct campers to avoid brush piles that may harbor snakes
- ☐ Instruct campers to avoid contact with any wild animal
- ☐ Instruct campers to stay together while hiking and not to wander off the trail
- ☐ Instruct supervisors on emergency procedures in case of an accident or a health problem

## SPECIAL ACTIVITIES: BICYCLING

### Commentary:

Bike injuries can often be avoided by noting the following:

- Stop at all stop signs or traffic signals
- Use hand signals
- Wear bright/reflective clothing
- Never turn left into oncoming traffic
- Don't swerve into traffic that is approaching the rider from behind
- Don't ride against the flow of traffic

Always have a leader proficient in this type of activity. He/she can notice proper equipment upon inspection and can safely guide others through an enjoyable experience.

- ☐ Follow the OFF SITE PARISH ACTIVITY requirements of this manual.
- ☐ Require all riders to wear a helmet that contains a label indicating it meets the SNELL safety standard.
- ☐ Instruct riders on the proper use and fit of the helmet. The helmets should be secure, but comfortable, and should not move around on the head. When worn properly, the helmet is positioned near the eyebrows and does not expose the forehead.

Check each of the following before the trip begins:

- ☐ that riders wear fluorescent and brightly colored clothing to make them more visible.
- ☐ that all bikes have a reflector;
- ☐ that bikes used at night have both a headlight and a taillight;
- ☐ that riders check that nuts and bolts are tight;
- ☐ that riders inspect tires and air pressure;
- ☐ that the seat height is appropriate for the rider;
- ☐ that riders test brakes;

Instruct all riders to obey the following rules:

- ☐ to ride with the traffic, and not against traffic;
- ☐ to stay in a single line to the far right of the road maintaining a safe distance between each bike;
- ☐ to obey the same laws for motorized vehicles;
- ☐ to never assume that a driver of a car sees you, but to stay alert and be on guard for a car turning into your path;
- ☐ to warn pedestrians before you pass them;
- ☐ to be especially careful when descending hills and be prepared to stop if there is an intersection at the bottom of the hill;
- ☐ to move to a safe location away from the road when stopping for a break;
- ☐ to keep bikes locked when not in use and to lock the back wheels to an immovable object.

## SPECIAL ACTIVITIES: HAYRIDES

*Commentary:*

Annual Hayrides can be an exciting endeavor for adults and participants. Every precaution, however, should be taken to avoid accidents which can harm or even kill participants. Trip Coordinators should only use companies that specialize in providing hayrides for young people. Once such a company is located, don't be afraid to check with the leaders of other groups that have used their services.

- ☐ Follow the OFF SITE PARISH ACTIVITY requirements in this manual
- ☐ Inspect the tractor and the wagon to verify they are good repair
- ☐ Check that the wagon is clean and equipped with side walls
- ☐ Prohibit the use of two wagons that are hitched together
- ☐ Check that the driver is fully trained and experienced in driving the tractor while pulling a wagon
- ☐ Check that the driver has a written checklist of all safety precautions
- ☐ Review the safety procedures with the adult supervisors prior to beginning the hayride
- ☐ Select the route in advance and fully inspect it for hazards
- ☐ Require the driver to practice driving the route with the wagon prior to the hayride
- ☐ Avoid the use of busy roads or roads that are too bumpy
- ☐ Check Consent forms to ensure that no participants suffer from Hay Fever or grass-related allergies
- ☐ Instruct riders to sit in such a manner that no part of the body can extend past the side, back, or front of the wagon
- ☐ Instruct riders to remain seated inside the wagon at all times
- ☐ Instruct riders to keep their arms, head, and legs inside the wagon
- ☐ Use only wagons equipped with proper seat belts and safety equipment for small children
- ☐ Instruct the driver to maintain a safe distance at all times if you use a trailing car
- ☐ Never fill wagon above capacity
- ☐ Instruct the driver to keep the hazard lights on if you use a trailing car,
- ☐ Check that the tractor pulling the wagon has warning hazard lights and lights on the back that illuminate the wagon
- ☐ Check that chaperons have a flashlight if the hayride occurs at night
- ☐ Give riders clear safety instructions prior to the hayride
- ☐ Instruct the driver to maintain a low speed
- ☐ Check that there is a spotter who rides along side of the driver that can relay information to the driver as warranted

## **SPECIAL ACTIVITIES: WORK SITES/WORK CAMPS**

### **GENERAL CONSIDERATIONS**

- ☐ Follow either the ON SITE PARISH ACTIVITY or the OFF SITE PARISH ACTIVITY requirements found in this manual
- ☐ Follow the SITE SELECTION and TRANSPORTATION requirements, and others as appropriate
- ☐ Provide an orientation to all young people addressing these topics
- ☐ Clear instructions on what type of activities they may or may not do
- ☐ A review of all safety precautions and the proper use of safety equipment
- ☐ A demonstration to young people of the tasks they will undertake, with proper feedback on correcting behavior that could endanger themselves and/or others
- ☐ Provide clear instructions for using particular tools and prohibit those under the age of 18 from performing any dangerous tasks

### **SAFETY CONSIDERSTIONS**

- ☐ Maintain a well-stocked first aid kit on site
- ☐ Routinely check contents of kit to ensure that perishable items have not expired
- ☐ Ensure that all chaperons know location of kit and how to properly use all first aid supplies
- ☐ Include: bandages, gauze, cold packs, medical tape, protective gloves, antibacterial cream, bee sting kit (Benedryl™ or Epi-Pen)
- ☐ Maintain a well-stocked first aid kit in vehicles while traveling (see TRANSPORTATION section)
- ☐ Make sure that all chaperons know location and phone number of nearest hospital/emergency treatment center
- ☐ Have access to a telephone to contact emergency medical assistance
- ☐ Keep copies of completed medical releases readily available in case of emergency
- ☐ Use appropriate safety equipment (gloves, goggles)



## **Additional Resources for Safe Environment**

### **Bereavement Support Groups for Children & Adolescents**

1. Bereavement Support Groups for Children & Adolescents
  - Compassionate Friends for assisting children/siblings- Bereavement at Ronald McDonald House – (302)376-0300
  - Supporting KIDDS – Kids Involved in Death, Divorce, and Separation – (302)658-5433
2. Catholic Charities
  - Wilmington – (302)656-0651
  - Dover – (302)674-1600
  - Georgetown – (302)856-9578
  - Salisbury, MD – (410)749-1121

The following Pamphlets & Services Available (also available in Spanish) are available from Catholic Charities:

- AIDS – A Christian Response – Family Resource Center (302)655-9624
  - Addictions Outpatient Treatment for Adults
  - Addictions Outpatient Treatment for Children and Adolescents
  - Are You Pregnant and Feeling Scared?–Thinking About Abandoning Your Baby?
  - Parenting Skills Group
  - Safe Arms for Babies – 1(800)262-9800
  - Support for Sexual Abuse Survivors Group (pamphlet included in manual)
  - Tips for Teens – About Inhalants
  - When Does Life Begin?
  - Why Do Teens Say Yes to Sex?
  - Visually Impaired Fund
3. Delaware Helpline for Referral for Delaware State Services 1(800)464-4357
  4. Office of Prevention Resource Clearinghouse (302)892-4505

To obtain the following pamphlets (available in Spanish) as well as other topics not listed please visit the Barley Mill Plaza, Building 18 (pamphlets available in Spanish) 4417 Lancaster Pike, Wilmington, DE 19805

- About Anger
- About Adults Abused as Children
- About Alcohol, Child Abuse and Child Neglect
- About Children with Special Needs
- About Child Safety
- About Preventing Youth Violence in Your Community
- About Teens and Stress
- About Your Child's Emotional Health

- Alcohol, Other Drugs, and Driving
  - Anyone Can Get AIDS
  - Children and Guns
  - Child Neglect
  - Depression
  - How to Develop Your Decision-Making Skills
  - Learn About Diversity
  - Learn About You, Your Child and School Readiness
  - Never Shake a Baby
  - Parents and Stress
  - Raising Your Grandchild
  - Youth Violence – You Can Help Prevent It
5. State of Delaware Website – [www.state.de.us.attgen](http://www.state.de.us.attgen).
  6. State of Maryland Website – [www.dhr.state.md.us](http://www.dhr.state.md.us)
    - General Information line – 1-(800)-332-6347
    - TTY for Hearing Impaired – 1-(800)-925-4434
    - Information available in Spanish as well as multiple other languages
  7. Websites for Health Information for parents
    - Christiana Care Health Systems – [www.christianacare.org](http://www.christianacare.org)
    - DuPont Hospital for Children – [www.kidshealth.org](http://www.kidshealth.org)
    - St. Francis Hospital – [www.stfrancishealthcare.org](http://www.stfrancishealthcare.org)
  8. Websites for Dealing with Terrorism and War as well as General Emotional Health Issues for Children and Adolescents
    - [www.aacap.org](http://www.aacap.org) – American Academy of Child and Adolescent Psychiatry
    - [www.aap.org](http://www.aap.org) – American Association of Pediatrics
    - [www.apa.org](http://www.apa.org) – American Psychological Association
    - [www.cbconf.org](http://www.cbconf.org) – Christian Brother’s Conference – Lesson Plans on Peace and Justice that can be adapted for Elementary as well as Secondary
    - [www.channelonenews.com](http://www.channelonenews.com) – Channel One News – News Site for Children that provides the Latest Updates on the War
    - [www.disciplesnow.com](http://www.disciplesnow.com) – Wonderful Links and Information Geared towards Teens
    - [www.familyeducation.com](http://www.familyeducation.com) – Family Education – Talking to Children About War
    - [www.naeyc.org](http://www.naeyc.org) – Discussing the News with 3 to 7 year-olds: What to Do?
    - [www.nccbuscc.org](http://www.nccbuscc.org) – Bishops Conference Resources for Lesson Plans on Peace
    - [www.nccev.org](http://www.nccev.org) – Guides for Teachers and Parents (in Spanish and English) Talking to Children About War – Highly Recommended – downloadable resources/developmental guides
    - [www.nfcym.org](http://www.nfcym.org) – National Federation of Catholic Youth Ministry
    - [www.npin.org](http://www.npin.org) – Media Violence and Young Children

- [www.npin.org/pnews/1999/pnew599/int599e.html](http://www.npin.org/pnews/1999/pnew599/int599e.html) – More Chills than Thrills: Protecting Children from Frightening Mass Media
- [www.pbs.org](http://www.pbs.org) – Public Broadcasting Service – Highly Recommended Especially for Parents of Children in Elementary School
- [www.smp.org](http://www.smp.org) – St. Mary's Press Prayers, Lesson Plans, and Pastoral Guides
- [www.talkingwithkids.org](http://www.talkingwithkids.org) – Talking with Your Children about the News

Other Resources:

---

---

---

---

---

---

---

---





## FORM A: ANNUAL CONSENT AND RELEASE

DIOCESE OF WILMINGTON

PARISH/INSTITUTION ANNUAL PARENTAL CONSENT AND RELEASE FORM

PARISH/INSTITUTION \_\_\_\_\_

(to be typed or written on master copy)

### Personal Information

Name of Participant			
Address			
City	State:	Zip:	
Home Phone	Work Phone (Parent):		
Date of Birth	Age:	School:	Grade:
Parent E-Mail	@		

### Medical Information

Family Doctor			
Insurance Info	Provider:	Policy #	Acct./ID#
	Address		Phone #

- \* ☐ Yes ☐ No Has the young person ever been seen by a heart specialist for a heart problem/condition?
- \* ☐ Yes ☐ No Has the young person had a broken bone in the past six (6) months?
- \* ☐ Yes ☐ No Has the young person had surgery in the past six (6) months?
- \* ☐ Yes ☐ No Is the young person currently taking prescribed medication(s) that could inhibit strenuous physical activity?
- \* ☐ Yes ☐ No Is the player allergic to bee stings?
- \* ☐ Yes ☐ No Does the player have asthma?

*\*If you answered 'yes' to any of the above, it is the responsibility of the parent/guardian to check with parish/institutional representatives to ensure those items \*ed above will not endanger the young person.*

Current Medications:	
Food Allergies/Dietary Restrictions:	
Medicinal Allergies:	
Limitations:	

If necessary for my child, the group leader is permitted to administer the following over the counter medications to my child (please be specific and use brand names as only these medications will be administered):

I hereby give my consent for the above named individual to participate in the above named parish/institution youth activities during the current program year. As parent/guardian, I understand that promotional pictures (individual and group) will be taken during some events. I give permission for my son's/daughter's picture to be used for promotional materials (newsletter, web page, calendars, power point, etc.) in highlighting the events of this institution or events sponsored by the Diocese of Wilmington. I understand, however, that the above named parish/institution has no control over the use of photograph or film taken by media or private vendors that may be covering events. I authorize responsible personnel to obtain proper medical treatments should it become necessary. Excluding intentional, deliberately-inflicted and illegally caused injuries, I further agree, in consideration of the above named parish's sponsorship of beneficial youth programs, to release the above named parish, the Catholic Diocese of Wilmington, and all of their employees, directors, administrators, youth ministers and volunteers from all legal liability for accidental injuries suffered by my child as a result of participation in athletic activities, or travel to and from any youth event. Providing, however, that recourse is reserved to seek damages, medical and hospital expenses, and court costs for any such accidental injuries to my child incurred during a scheduled event from any liability insurance carrier within the limits of its liability policy. I affirm that the information above is true and correct.

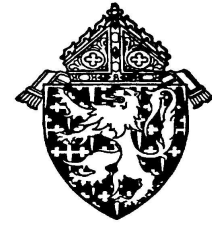
Signature of Parent/Guardian: \_\_\_\_\_

Relationship to Participant: \_\_\_\_\_

Date: \_\_\_\_\_



**FORM B: EVENT SPECIFIC CONSENT AND RELEASE**



**Diocese of Wilmington  
Parish/Diocesan Institution Trip/Event  
Consent and Release**

---

Sponsoring Parish \_\_\_\_\_

My child (*please print full name*) \_\_\_\_\_ has my  
permission to attend the \_\_\_\_\_ to be held at  
\_\_\_\_\_ on \_\_\_\_\_ from \_\_\_\_\_ to \_\_\_\_\_.

I understand that the participants will travel via \_\_\_\_\_ to  
the event venue. The Office for Catholic Youth Ministry and our Parish is not  
responsible for transportation attendees to or from the event.

As parent/guardian, I understand that promotional pictures (individual and group) will be  
taken during this event. I give permission for my son's/daughter's picture to be used for  
promotional materials (newsletter, web page, calendars, power point, etc.) in  
highlighting the event. I understand that my child will be chaperoned by responsible  
adults and that he/she will be expected to abide by all rules stated in the Diocese of  
Wilmington Code of Conduct as well as any additional rules as stated by the Office for  
Catholic Youth Ministry.

By my signing this, I release CYM Staff, The Office for Catholic Youth Ministry, additional  
chaperons, and the Diocese of Wilmington from any and all liabilities and waive all  
claims against them. I also give my permission for the event coordinator and other  
qualified adults to obtain proper medical treatment for my child should it become  
necessary.

_____	Insurance Carrier/Policy Number
_____	Insurance Company Address
_____	Insurance Company Phone
_____	Medication Taken Regularly
_____	Other Meds taken within last two weeks
_____	Food Allergies/Dietary Restrictions
_____	Other Allergies
_____	Emergency Contact Name
_____	Emergency Contact Number

If necessary for my child, the group leader is permitted to administer the following over the counter  
medications to my child (please be specific and use brand names as only these medications will  
be administered): \_\_\_\_\_

_____	Signature of Parent/Guardian
_____	Date





**FORM C: ATTENDANCE RECORDS**

Event Name	Event Date	Event Contact Person	
<b>Participant Name</b>		<b>Arrival Time</b>	<b>Departure Time</b>
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
15.			
16.			
17.			
18.			
19.			
20.			
21.			
22.			
23.			
24.			
25.			

Duplicate as needed – Page \_\_\_\_ of \_\_\_\_



**FORM D: EMERGENCY CONTACT SHEET**

Event Name	Event Date	Event Contact Person	
<b>Participant Name</b>	<b>Emergency Contact</b>	<b>Phone #</b>	<b>Alt. Phone #</b>
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
15.			
16.			
17.			
18.			
19.			
20.			
21.			
22.			
23.			
24.			
25.			

Duplicate as needed – Page \_\_\_\_ of \_\_\_\_



## FORM E: MOTOR VEHICLE ACCIDENT REPORT

The information recorded in this kit is critical to the accident investigation process. Please take the time to fill out all sections with as much detail as possible.

1. STOP. Help injured persons get medical assistance.
2. Get the names of owners and drivers involved, name of their insurance company, driver's license numbers, registration numbers of cars involved, names and address of all occupants.
3. Detach Courtesy Information cards, ask witnesses to fill out and return to you.
4. Remember locations of cars or pedestrians involved in the accident, both prior to its occurrence and afterward, so that you will be able to draw a diagram.
5. Express no opinion as to whom was at fault. Give no information except as required by the authorities. Sign no statement for anyone except as required by authorities.
6. When an accident occurs locally, contact your supervisor who will then notify the agent.

7. Ascertain from local police what accident reports are required of you.
8. Your interest will be served best if you are courteous and engage in no controversy at the scene of the accident but leave the entire handling of the claim to the insurance representative.

### ACCIDENT REPORT: YOUR VEHICLE

Your name \_\_\_\_\_

Phone number \_\_\_\_\_

Driver's Lic. No. \_\_\_\_\_

Lic. Plate No. \_\_\_\_\_

Make of Vehicle \_\_\_\_\_ Model \_\_\_\_\_ Yr. \_\_\_\_\_

ACCIDENT:

Date \_\_\_\_\_ Time \_\_\_\_\_ ☐ AM ☐ PM

Place of Accident \_\_\_\_\_

Vehicle Speed \_\_\_\_\_ Direction ☐ N ☐ E ☐ S ☐ W

CONDITIONS:

Pavement ☐ Dry ☐ Wet ☐ Ice ☐ Snow

Weather \_\_\_\_\_

Visibility \_\_\_\_\_

Traffic Control ☐ Lights ☐ Sign ☐ None

Police Investigation ☐ Yes ☐ No Report # \_\_\_\_\_

Police ☐ City ☐ County ☐ State ☐ Other

Summons Issued ☐ Yes ☐ No

### OTHER VEHICLE

Driver's Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number \_\_\_\_\_

Driver's Lic. No. \_\_\_\_\_

Lic. Plate No. \_\_\_\_\_

Make of Vehicle \_\_\_\_\_ Model \_\_\_\_\_ Yr. \_\_\_\_\_

Owner \_\_\_\_\_

Ins. Co. \_\_\_\_\_

Vehicle Speed \_\_\_\_\_ Direction ☐ N ☐ E ☐ S ☐ W

### OTHERS INVOLVED IN ACCIDENT

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number \_\_\_\_\_

In ☐ Your vehicle ☐ Other vehicle ☐ Pedestrian

Injured? ☐ No ☐ Yes,

Describe \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number \_\_\_\_\_

In ☐ Your vehicle ☐ Other vehicle ☐ Pedestrian

**Courtesy Information Card***Comments:(Please describe what you saw)*


---



---



---



---

*Please fill out and return to the driver.*

Name\_\_\_\_\_

Address\_\_\_\_\_

City\_\_\_\_\_State\_\_\_\_\_Zip\_\_\_\_\_

Did you see the accident? ☐ Yes ☐ No

Were you in one of the vehicle involved?

☐ Yes ☐ NoDid anyone appear injured? ☐ Yes ☐ No*(Please Comment on Reverse Side)***Courtesy Information Card***Comments:(Please describe what you saw)*


---



---



---



---

*Please fill out and return to the driver.*

Name\_\_\_\_\_

Address\_\_\_\_\_

City\_\_\_\_\_State\_\_\_\_\_Zip\_\_\_\_\_

Did you see the accident? ☐ Yes ☐ No

Were you in one of the vehicle involved?

☐ Yes ☐ NoDid anyone appear injured? ☐ Yes ☐ No*(Please Comment on Reverse Side)*

Diagram your vehicle “A”, other vehicle “B”

**DESCRIBE WHAT HAPPENED:****Property Damage (Other Than Vehicles)**

Owner\_\_\_\_\_

Address\_\_\_\_\_

City\_\_\_\_\_State\_\_\_\_\_Zip\_\_\_\_\_

Phone Number\_\_\_\_\_

What was damaged? \_\_\_\_\_

---

Location of property\_\_\_\_\_

---

Driver's Signature\_\_\_\_\_

**FORM F: EVENT EVALUATION FORM**

Date of Event:	Event Name:		
Contact Person:	Person Evaluating:		
# of Participants _____(Youth) _____(Adults)			
Grades of Participants	<input type="checkbox"/> Jr. High	<input type="checkbox"/> Sr. High	<input type="checkbox"/> Other:
<b>Cost per Participant</b>	\$ _____	Total Collected:	\$ _____
	<b>Amount</b>	<b>Description</b>	
<b>Cost of Event:</b>	\$ _____		
	\$ _____		
Names of Chaperons:			
1.	5.		
2.	6.		
3.	7.		
4.	8.		

Time of Event      Begin: \_\_\_\_\_ End: \_\_\_\_\_

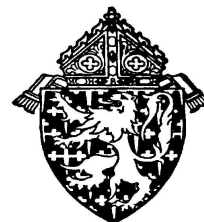
Method of Transportation:  
(if applicable) \_\_\_\_\_

Overall Rank:      ☐ Great      ☐ Good      ☐ Poor

<b>Comments:</b>







## FORM G: CODE OF CONDUCT

### DIOCESE OF WILMINGTON CODE OF CONDUCT FOR YOUTH AND ADULTS PARTICIPATING IN PARISH/DIOCESAN EVENTS

This Code of Conduct is a general list of rules and regulations for Parish/Diocesan Events. Some of these may not be applicable at all events and the Event Coordinator (in most cases, the youth minister or diocesan director) should make necessary additions or adjustments.

1. The use of drugs, tobacco, alcohol, fireworks, matches, cigarette lighters, or items that would endanger people, pets, wildlife, or property are strictly prohibited.
2. Clothing should be appropriate. This prohibits short shorts, tank tops, baggy pants, and any reference to tobacco or alcohol products including insignias or advertisements.
3. Language and behavior should exemplify Christian values.
4. Participants are expected to respect the rights and property of others. Neither vandalism nor stealing will be tolerated. Financial obligations that result from such behavior will be the sole responsibility of the youth and his/her family.
5. If this event is an overnight event, males and females are not to be in each other's sleeping areas without a chaperon.
6. If applicable, you must wear your nametag at all times.
7. No participants are permitted to leave the premises without the expressed permission of the event coordinator.
8. Radios, boom boxes, CD players, and video games are not permitted, unless otherwise noted.
9. Food and drinks are only to be consumed in designated areas.
10. No participants are allowed to ride in a car with another participant to, from, or during an event unless expressed written permission has been given by a parent/guardian to the coordinator.

I agree that I am expected/my child is expected to abide by all rules and regulations as outlined in the Code of Conduct. I agree that if my child fails to abide by this code or engages in any infraction that is deemed by the coordinator to be inappropriate, he/she will be dismissed from this activity and sent home at my expense with no right of reimbursement.

Signature of Parent/Guardian of Youth Participant \_\_\_\_\_

Date \_\_\_\_\_ Phone Number of Contact During the Event \_\_\_\_\_

*For Youth Participant:* I have read the above and understand the **Code of Conduct** for participants and will abide by its provisions. In addition, I will abide by all directions given me by the coordinator and adult chaperons. I understand and agree that my parents or guardians will be notified at the time of any infraction requiring my dismissal from the event and that I will be sent home at the expense of my parents or guardians.

*For Adult Participant:* I understand that if my behavior is not in keeping with the above Code, I may be asked to leave the event.

Signature of Youth Participant/Adult Participant \_\_\_\_\_

Date \_\_\_\_\_



**FORM H: INJURY/INCIDENT REPORT****DIOCESE OF WILMINGTON**

Parish/School: \_\_\_\_\_

Name of injured participant:  
\_\_\_\_\_

Address: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone Number: (\_\_\_\_) \_\_\_\_\_ Birth date: \_\_\_\_\_ Grade: \_\_\_\_\_

**Injury/Incident occurred:**

Date: \_\_\_\_\_ Time: \_\_\_\_\_

Place: \_\_\_\_\_

Name of activity: \_\_\_\_\_

Name and title of Event Coordinator (Please print):  
\_\_\_\_\_**Nature of injury:** (Please fully indicate what part of body was injured, etc.):  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_**What happened?** (Be specific in all details):  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_**Was a doctor seen?** Yes \_\_\_\_\_ No \_\_\_\_\_ If yes, date: \_\_\_\_\_

Name: \_\_\_\_\_ Phone#: \_\_\_\_\_