

## 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 vis a vi 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.



## 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

## 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. Its 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 non-formal 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 non-formal 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 to 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 that 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 of 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 6 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.

## 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 was 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?

## Parish Coordinator of Youth Ministry Job Description

<b>TITLE:</b> Coordinator of Youth Ministry	<b>DEPARTMENT:</b> Christian Formation
<b>ACCOUNTABILITY:</b> Pastor	
<p><b>POSITION DESCRIPTION:</b></p> <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> <p><b>PRIMARY RESPONSIBILITIES:</b></p> <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.. AREA, AYM, Parish Council, NCCYM, NCYC).</li> <li>10. Properly implements diocesan youth ministry guidelines and collaborates regularly with</li> </ol>	

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 and 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 2009 - 2010

Year	09-10 BA/BS	09-10 BA/BS +15 or BA/BS with CMD Cert.	09-10 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



## **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.



## Privacy Policy 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, a password is automatically assigned. The first time you log-in you are given permission to change your password (your username remains your email address). Users of the online registration system are encouraged to create a password of letters and numbers that others will not easily discover.

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 21, 2009



## 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 forever 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))*

## **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