

# **Catholic Diocese of Columbus**



## **Policies and Guidelines for Parish Youth Ministry Programs**



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# Catholic Diocese of Columbus

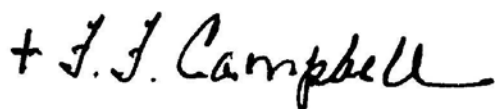
Office of the Bishop  
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## INTRODUCTION

The Youth Ministry Programs in the Diocese of Columbus play an essential role in fulfilling the Church's responsibility to proclaim the Gospel and to call all people to holiness and service. The fulfillment of this responsibility among Catholic youth occurs through many activities, catechetical formation, prayer and worship, and opportunities to serve others.

I promulgate this *Policies and Guidelines for Parish Youth Ministry Programs* manual to assist our parishes in establishing and enhancing programs for our youth. Through it, standards of quality have been updated and common direction is given. Implementation is dependent on a continued positive working relationship among those who work for and with our parishes – Office of Youth and Young Adult Ministry, pastors, coordinators of youth ministry, local youth ministry teams, parents, and youth.

Sincerely yours in Christ,

A handwritten signature in black ink that reads "+ F. F. Campbell". The signature is written in a cursive style with a cross at the beginning.

Most Reverend Frederick F. Campbell, D.D., Ph.D.  
Bishop of Columbus

## PREFACE



This manual contains the policies and guidelines for the youth ministry programs of the Diocese of Columbus. The policies are directives for discretionary action approved by the Bishop of Columbus. These policies are binding upon the Diocesan Office of Youth and Young Adult Ministry and the pastors, coordinators of youth ministry, and the staff responsible for youth programs in the Diocese of Columbus. These policies take precedent over locally developed policies. Guidelines are specific recommendations issued by the Director of Youth and Young Adult Ministry as best practices in the Diocese of Columbus. Each sheet is clearly marked to indicate whether it is a policy or guideline.

All of our parishes comply with applicable civil and canon laws. Therefore, requirements that simply restate the substance of law are not included in this manual. Diocesan personnel procedures already addressed in other diocesan materials are also not included.

The manual is produced in loose leaf form to make it easy for you to keep the book current as changes in policies or guidelines occur. It will also enable you to include any policies adopted by the local administration (pastor, coordinator of youth ministry).

These policies and guidelines are a reflection of the shared vision of those who share in the Church's ministry with youth in the Diocese of Columbus.

Mark Butler  
Director of Youth and Young Adult Ministry

Lucia D. McQuaide  
Episcopal Moderator for Education

September 2008



## PHILOSOPHY



### **YOUTH MINISTRY** (Adapted from *Renewing the Vision*)

“As leaders in the field of the youth apostolate, your task will be to help your parishes, dioceses, associations, and movements to be truly open to the personal, social, and spiritual needs of young people. You will have to find ways of involving young people in projects and activities of formation, spirituality, and service, giving them responsibility for themselves and their work, and taking care to avoid isolating them and their apostolate from the rest of the ecclesial community. Young people need to be able to see the practical relevance of their efforts to meet the real needs of people, especially the poor and neglected. They should also be able to see that their apostolate belongs fully to the Church's mission in the world” (cf. Pope John Paul II, *Listen to the True Word of Life*, 1993.)

Three interdependent and equally important goals guide the Church's ministry with adolescents. These goals state what it means for the Catholic community to respond to the needs of young people and to involve young people in sharing their unique gifts with the larger community. They express the Church's focus for ministry with adolescents, while encouraging local creativity in developing the programs, activities, and strategies to reach these goals.

#### **Goal 1: To empower young people to live as disciples of Jesus Christ in our world today.**

Ministry with adolescents helps young people learn what it means to follow Jesus Christ and to live as his disciples today, empowering them to serve others and to work toward a world built on the vision and values of the reign of God.

The challenge of discipleship—of following Jesus—is at the heart of the Church's mission. All ministries with adolescents must be directed toward presenting young people with the Good News of Jesus Christ and inviting and challenging them to become his disciples. For this reason, catechesis is an essential component of youth ministry and one that needs renewed emphasis. If we are to succeed, we must offer young people a spiritually challenging and world-shaping vision that meets their hunger for the chance to participate in a worthy adventure.

We are confident that young people will commit themselves totally to Jesus Christ, who will ask everything from them and give everything in return. We need to provide concrete ways by which the demands, excitement, and adventure of being a disciple of Jesus Christ can be personally experienced by adolescents—where they tax and test their resources and where they stretch their present capacities and skills to the limits. Young people need to have a true opportunity for exploring what discipleship ultimately involves.

## **PHILOSOPHY**



### **YOUTH MINISTRY (Continued)**

This should include a partnership between youth ministers and other parish and diocesan ministries, offering young people an understanding of vocation that includes Christian marriage, generous single life, priesthood, religious life, diaconate, and lay ministry. Young people need to know and be known by the Church's ministers if they are to better understand how God is calling them to live as disciples. Faith-filled example by these ministers and active encouragement and invitations to consider a vocation to the priesthood and consecrated life will enable more to respond. Our young people will become truly convinced that "No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13). Growth in discipleship is not about offering a particular program; it is the goal of all our efforts.

#### **Goal 2: To draw young people to responsible participation in the life, mission, and work of the Catholic faith community.**

Young people experience the Catholic community of faith at home, in the parish (especially in youth ministry programs), in Catholic schools, and in other organizations serving youth. Ministry with adolescents recognizes the importance of each of these faith communities in helping young people grow in faith as they experience life in community and actively participate in the mission of Jesus Christ and his Church.

#### **The Family Community—the Church of the Home**

We believe that family life is sacred because family relationships confirm and deepen family members' union with God and allow God's Spirit to work through them. The profound and ordinary moments of daily life are the threads from which families can weave a pattern of holiness. Adolescents need to experience the Catholic faith at home and participate in the Lord's mission with their families.

Adolescents enhance family life with their love and faith. The new understandings and skills they bring home from parish and school programs can enrich family life. Their growth in faith and active participation in parish life can encourage the entire family to make the Catholic faith central in their lives. The Church can contribute significantly toward strong, life-shaping families

## **PHILOSOPHY**



### **YOUTH MINISTRY (Continued)**

for young people by equipping, supporting, and encouraging families with adolescents to engage in family faith conversations; to teach moral values; to develop healthy relationships and use good communication skills; to celebrate family rituals; to pray together; to participate in shared service activities; to explore and discuss vocations to the priesthood and consecrated life; and to nurture close parental relationships and parental faith. One of the most important tasks for the Church today is to promote the faith growth of families by encouraging families to share, celebrate, and live their faith at home and in the world.

### **The Parish Community**

Parishes are communities of faith, of action, and of hope. They are where the Gospel is proclaimed and celebrated, where believers are formed and sent to renew the earth. Parishes are the home of the Christian community; they are the heart of our Church. Parishes are the place where God's people meet Jesus in word and sacrament and come in touch with the source of the Church's life. The parish community has a special role in promoting participation in the life, mission, and work of the faith community.

First, parishes "should be a place where [young people] are welcomed, grow in Jesus Christ, and minister side by side with the adults of the community" (A Message to Youth). In parishes, young people should feel a sense of belonging and acceptance as full-fledged members of the community. Young people are more likely to gain a sense of identity in the community if they are regarded as full-fledged members.

Second, parishes "should have programs for [young people] that recognize [their] special talents and role in the life of the Church. [They] bring to the parish community youthfulness, energy, vitality, hopefulness, and vision" (ibid). In parishes, young people need to have a wide variety of opportunities to use their gifts and to express their faith through meaningful roles. They will develop a spirit of commitment within a community only through actual involvement in the many ways the Church exercises and carries out its mission. Especially crucial is the interaction with those who have made a lifetime commitment to serving the Church as priests, sisters, brothers, deacons and lay ecclesial ministers; young people need to know that such service is

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### **YOUTH MINISTRY (Continued)**

both rewarding and fulfilling.

Third, if parishes are to be worthy of the loyalty and active participation of youth, they will need to become "youth-friendly" communities in which youth have a conspicuous presence in parish life. These are parish communities that value young people—welcoming them into their midst; listening to them; responding to their needs; supporting them with prayer, time, facilities, and money. These are parish communities that see young people as resources—recognizing and empowering their gifts and talents, giving them meaningful roles in leadership and ministry, and encouraging their contributions. These are parish communities that provide young people with opportunities for intergenerational relationships—developing relationships with adults who serve as role models and mentors. In short, "youth-friendly" parish communities make a commitment to young people and their growth.

### **The Catholic School Community**

As a faith community, Catholic schools provide young people with opportunities to deepen their understanding of the Catholic faith, to experience life in a Christian community, to participate actively in the mission of Jesus Christ and his Church, and to celebrate their Catholic faith. Catholic schools create a living faith community in which young people are empowered to utilize their gifts and talents and to live their faith through a variety of meaningful roles in the school, the parish, and in the Church at large. Catholic schools provide a unique opportunity for young people to experience the Gospel of Jesus Christ and to bring Catholic beliefs and values into their lives and the world. Campus ministry provides an essential element in the ministerial life of the Catholic school community and campus ministry fosters the faith development of young people and the entire school community through effective religious education and a variety of programs and activities, such as service projects, retreats, prayer services and liturgies, spiritual formation programs, leadership training, peer ministry, and vocation ministry that includes education, encouragement, and invitation.

In partnership with parents and parishes, Catholic schools prepare young people to become full and active members of the Catholic Church. Families, parishes, and Catholic schools

# PHILOSOPHY



## **YOUTH MINISTRY (Continued)**

continuously need to find ways to strengthen this partnership so that the lives of all young people are enriched and the resources of the Catholic community are wisely used. Some of these activities can be adapted for parish youth ministry.

### **The Youth-Serving Organizational Community**

Catholic leaders in certain youth-serving organizations, both within and outside of parishes, have a unique opportunity of reaching Catholic adolescents and bringing them into communion with the greater Catholic community. Through church-developed religious programs and activities, Catholic lay leaders and chaplains/moderators guide youth and act as mentors in their faith development, particularly in learning the gospel message and the basic teachings of the Church. These organizations are communities that help young people deepen their relationship with God and develop a spirit of joyful giving. These organizations afford an environment where adolescents can learn and can practice leadership skills and can focus on ethical decision making. Often, these organizations are able to reach at-risk youth and to provide much needed care and support. Wherever possible, it is important that these organizations provide adolescents the opportunity to participate in the life of their parish and diocese.

### **Goal 3: To foster the total personal and spiritual growth of each young person.**

Ministry with adolescents promotes the growth of healthy, competent, caring, and faith-filled Catholic young people. The Church is concerned for the whole person, addressing the young people's spiritual needs in the context of his or her whole life. Ministry with adolescents fosters positive adolescent development and growth in both Christian discipleship and Catholic identity. Promoting the growth of young and older adolescents means addressing their unique developmental, social, and religious needs and nurturing the qualities or assets necessary for positive development. It also means addressing the objective obstacles to healthy growth that affect the lives of so many young people, such as poverty, racial discrimination, and social injustice, as well as the subjective obstacles to healthy growth such as the loss of a sense of sin, the influence of values promoted by the secular media, and the negative impact of the consumer mentality.



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### **YOUTH MINISTRY PROGRAMS**

#### **YOUTH MINISTRY PROGRAMS**

In this manual, the term “youth ministry” pertains to the parish’s pastoral and catechetical ministry with adolescents of high school age. Additional programs included within the term “youth ministry” are:

- Interparochial youth ministry events or gatherings
- Pastoral and catechetical ministry with adolescents in Middle School or Junior High School (if separate from the Parish School of Religion)
- Programs preparing youth for the Sacrament of Confirmation (if separate from the Parish School of Religion and/or other parish programs addressing sacrament preparation or Christian initiation)
- Parish-based Recreation Programs (all levels and activities)
- Catholic Chartered Units of the Boy Scouts of America (all levels)
- Youth-Serving Organizations (Girl Scouts of the USA, Catholic Youth Summer Camp, Inc. [CYSC], etc.) using parish, school, or diocesan facilities (all levels)



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**YOUTH MINISTRY PROGRAMS**

**THEMES OF A COMPREHENSIVE VISION FOR YOUTH MINISTRY** (From *Renewing the Vision*)

**Developmentally Appropriate**

Human development and growth in faith is a lifelong journey. Renewing the Vision builds upon the growth nurtured in childhood and provides a foundation for continuing growth in young adulthood. Effective ministry with adolescents provides developmentally appropriate experiences, programs, activities, strategies, resources, content, and processes to address the unique developmental and social needs of young and older adolescents both as individuals and as members of families. This approach responds to adolescents' unique needs, focuses ministry efforts, and establishes realistic expectations for growth during adolescence.

**Family Friendly**

Ministry with adolescents recognizes that the family has the primary responsibility for the faith formation of young people and that the parish and Catholic school share in it. The home is a primary context for sharing, celebrating, and living the Catholic faith, and we are partners with parents in developing the faith life of their adolescent children. The Church can contribute significantly toward strong, life-shaping families for young people. The changes in family life, such as the increasing diversity in family structure, the pressures of family time and commitments, and the changing economic situation, challenge us to respond to family needs and to develop a variety of approaches, programs, activities, and strategies to reach out to families.

**Intergenerational**

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



## **100.11 (Cont'd)**

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### **YOUTH MINISTRY PROGRAMS**

#### **Multicultural**

Adolescents today are growing up in a culturally diverse society. The perceived image of the United States has shifted from a melting pot to a multihued tapestry. The strength and beauty of the tapestry lie in the diverse colors and textures of its component threads—the values and traditions claimed by the different racial and ethnic groups that constitute the people of the United States. Ministry with adolescents is multicultural when it focuses on a specialized ministry to youth of particular racial and ethnic cultures and promotes multicultural awareness among all youth. First, ministry with adolescents recognizes, values, and responds to the diverse ethnic and cultural backgrounds and experiences that exist among adolescents and develops culturally responsive and inclusive programming to address these needs. Second, all ministry with adolescents needs to incorporate ethnic traditions, values, and rituals into ministerial programming; teach about the variety of ethnic cultures in the Catholic Church; provide opportunities for crosscultural experiences; and foster acceptance and respect for cultural diversity.

#### **Community-wide Collaboration**

The Church's concern for the civic community includes advocacy on behalf of young people when public issues that affect their lives need to be addressed. Ministry with adolescents involves creating healthier civic communities for all young people. This involves networking with leaders in congregations of diverse faith traditions, public schools, youth-serving agencies, and community organizations to nurture a shared commitment to promoting healthy adolescent development and a healthy community; to develop mutual respect and understanding; to share resources; and to plan community-wide efforts and programs. Building these relationships can open doors for sharing resources and co-sponsoring training, programs, and advocacy efforts.

#### **Leadership**

Ministry with adolescents mobilizes all of the resources of the faith community in a comprehensive and integrated approach: Part of the vision of youth ministry is to present to youth the richness of the person of Christ, which perhaps exceeds the ability of one person to capture, but which might be effected by the collective ministry of the many persons who make up the Church. This approach involves a wide diversity of adult and youth leaders in a variety of roles necessary for comprehensive ministry. Ministry coordinators have a central role in facilitating the people, programming, and resources of the faith community on behalf of a comprehensive ministry effort with adolescents. Coordination is stewardship—overseeing the resources of the community so that they are used wisely in ministry with adolescents.





## **100.11 (Cont'd)**

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### **YOUTH MINISTRY PROGRAMS**

#### **Flexible and Adaptable Programming**

Ministry with adolescents creates flexible and adaptable program structures that address the changing needs and life situations of today's young people and their families within a particular community. The comprehensive approach incorporates the following elements in developing ministry programming for adolescents:

- a diversity of program settings
- age-specific programs for young and older adolescents
- family-centered programs for the entire family, for parents, for foster parents, for grandparents raising children, adolescents
- intergenerational parish programs
- community-wide programs
- a balanced mix of programs, activities, and strategies that address the eight components of comprehensive ministry
- a variety of approaches to reach all adolescents and their families, including parish, school, and community-wide programs
- small-group programs and small ecclesial community experiences
- mentoring programs and activities, independent or self-directed programs
- a variety of scheduling options and program settings to respond to the reality of the busy lives and commitments of adolescents and their families
- use of current technology to facilitate communication in program development and implementation.



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### YOUTH MINISTRY PROGRAMS

#### **COMPONENTS OF A COMPREHENSIVE YOUTH MINISTRY**

Renewing the Vision also identifies eight components of youth ministry, each of which is an expression of the ministry of the Christian community to young people. In a program of total youth ministry, parishes combine these components.

- Advocacy – enables young people by giving them a voice and calling them to responsibility and accountability around issues that affect them and their future.
- Catechesis – integrates knowledge of the Catholic faith with the development of practical skills for living the Catholic faith in today's world.
- Community Life – provides avenues for adolescents to participate as members of the faith community and opportunities for the faith community to acknowledge, celebrate and value its adolescent members.
- Evangelization – calls young people to be evangelizers of other young people, their families and the community.
- Justice and Service – involves adolescents, their families and parish communities in actions of direct service to those in need and in efforts to address the causes of injustice and inequity and nurtures a lifelong commitment to service and justice involvement.
- Leadership Development – utilizes adult and adolescent leaders in the variety of leadership roles necessary for comprehensive ministry.
- Pastoral Care – promotes positive adolescent and family development, provides care and guidance, challenges systems that are obstacles to positive development, and maintains a contact/referral list to connect youth and their families to support services as needed.
- Prayer and Worship – celebrates and deepens young people's relationship with Jesus Christ through communal prayer and liturgical experiences.



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### **YOUTH MINISTRY PROGRAMS**

#### **SERVICE ACTIVITIES FOR YOUTH**

Our faith calls us to work for justice; to serve those in need; to pursue peace; and to defend the life, dignity, and rights of all our sisters and brothers. This is the call of Jesus, the urging of his spirit, the challenge of the prophets, and the living tradition of our Church.

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

In keeping with the commitment of Catholic youth ministry to educate youth for Christian service, each youth ministry program should provide opportunities for youth to participate in service activities and service programs of the diocese, their parishes, and local community organizations.



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### **YOUTH MINISTRY PROGRAMS**

#### **ACCESSIBILITY OF COUNSELING REGARDING CONSCIENTIOUS OBJECTION**

Youth ministry programs should provide their students with access to counseling regarding the Catholic tradition of conscientious objection as noted in the 1983 pastoral *The Challenge of Peace* and to make known to youth the availability of this counseling.



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### YOUTH MINISTRY PROGRAMS

#### **SYSTEMATIC CATECHESIS**

“[Catechesis] must be systematic, not improvised but programmed to reach a precise goal.” (John Paul II, Apostolic Exhortation, *Catechesi Tradendae*, 1979, 21.) To facilitate a systematic catechesis, adolescent catechesis in all programs, must compliment and follow the diocesan *Religion Graded Course of Study* and reflect the scope and sequence set forth in the *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*.



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**YOUTH MINISTRY PROGRAMS**

**THE MINISTRY OF CATECHESIS (Adapted from *Renewing the Vision*)**

"Quite early on, the name catechesis was given to the totality of the church's efforts to make disciples, to help people believe that Jesus is the Son of God, so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ" (Catechism of the Catholic Church, 4).

The ministry of catechesis helps adolescents develop a deeper relationship with Jesus Christ and the Christian community and increase their knowledge of the core content of the Catholic faith. The ministry of catechesis also helps young people enrich and expand their understanding of the Scriptures and the sacred tradition and their application to life today, and live more faithfully as disciples of Jesus Christ in their daily lives, especially through a life of prayer, justice and loving service. Genuine faith is a total response of the whole person - mind, heart and will. The ministry of catechesis fosters growth in Catholic faith in all three dimensions - trusting (heart), knowing and believing (mind), and doing (will). The goal should be to have all Catholic youth involved in some program of catechesis.

The ministry of catechesis with adolescents has several distinct features that give direction to catechetical programming. Specifically, catechesis with adolescents:

- Recognizes that faith development is lifelong and therefore provides developmentally appropriate content and processes around key themes of the Catholic faith that are responsive to the age-appropriate needs, interests and concerns of young and older adolescents.
- Teaches the core content of the Catholic faith as presented in the Catechism of the Catholic Church - the profession of faith, celebration of the Christian mystery, life in Christ and Christian prayer - in order to provide a solid foundation for continued growth in faith.
- Integrates knowledge of the Catholic faith with the development of practical skills for living the Catholic faith in today's world.
- Utilizes the life experience of adolescents, fostering a shared dialogue between the life of the adolescent - with its joys, struggles, questions, concerns and hopes - and the wisdom of the Catholic faith.



## **130.31 (Cont'd)**

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### **YOUTH MINISTRY PROGRAMS**

- Engages adolescents in the learning process by incorporating a variety of learning methods and activities through which adolescents can explore and learn important religious concepts of the Scriptures and Catholic faith. A variety of learning approaches keeps interest alive among adolescents and responds to their different learning styles.
- Involves group participation in an environment that is characterized by warmth, trust, acceptance and care, so that young people can hear and respond to God's call. This fosters the freedom to search and question, to express one's own point of view and to respond in faith to that call.
- Provides for real-life application of learning by helping adolescents apply their learning to living more faithfully as Catholic adolescents - considering the next steps that they will take and the obstacles that they will face.
- Promotes family faith development through parish and school programs by providing parent-education programs and resources, by incorporating a family perspective in catechetical programming and by providing parent-adolescent and intergenerational catechetical programming.
- Recognizes and celebrates multicultural diversity by including stories, songs, dances, feasts, values, rituals, saints and heroes from the rich heritage of various cultures.
- Incorporates a variety of program approaches, including parish and school programs, small-group programs, activities, mentoring programs, and independent or self-directed programs or activities.
- Explicitly invites young people to explore the possibility of a personal call to ministry and the beauty of the total gift of self for the sake of the kingdom.

The ministry of catechesis most effectively promotes the faith development of young and older adolescents when the curriculum is focused on important faith themes drawn from the teachings of the church and on the developmental needs and life experiences of adolescents.



## **100.32**

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### **YOUTH MINISTRY PROGRAMS**

#### **SELECTION OF TEXTBOOKS FOR CATECHETICAL PROGRAMS**

It is the responsibility of the diocese to recommend catechetical curricula and textbooks (*National Directory for Catechesis* #59). The Office for Religious Education and Catechesis determines and publishes a list of approved religion textbooks in accordance with the diocesan *Religion Graded Course of Study* that reflect the scope and sequence set forth in the *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*.

While textbooks are not required for the catechetical component of a comprehensive youth ministry, any textbooks used as a primary resource must be on the approved list.





## 100.33

■ POLICY

□ GUIDELINE

### YOUTH MINISTRY PROGRAMS

#### **CURRICULUM: HUMAN GROWTH AND DEVELOPMENT**

Formal instruction in the different aspects of human growth and development is included in the *Religion Graded Courses of Study*. In alignment with the Diocesan philosophy for youth ministry, instruction must be grounded in Catholic theology and follow the guidelines set forth in *Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication*.

It is recommended that communication to and involvement of parents be an integral part of this curriculum.



## **100.40**

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### **YOUTH MINISTRY PROGRAMS**

#### **YOUTH AND THE SUNDAY MASS**

(Adapted from *Youth and Sunday Mass: Preparing Youth for Liturgy and Preparing the Liturgy Well*, Archdiocese of Cincinnati.)

“Liturgical actions are not private actions but celebrations of the Church itself, which is ‘the sacrament of unity,’ namely, a holy people assembled and ordered under the bishops...” (CIC cann. 837 §1)

The Sunday celebration of the Eucharist is an act of Christ and his Body, the Church. Anything that would divide the Body of Christ is contradictory to the Eucharist. A separate Sunday youth Mass deprives the parish community of the gifts of young people and deprives young people of inclusion in the broader, intergenerational, community of faith.

Special liturgies for youth run counter to what we believe about the Eucharist, the Church does not ordinarily provide special Masses on Sunday for any particular age or interest group,

All liturgies should welcome young people, as all people. If "youth-friendly" means appropriate music, a relevant homily understandable to all ages, and including young people in liturgical roles, then all will benefit.

However, if "youth-friendly" is taken to mean liturgies where the liturgical roles, music and homily are principally, or even exclusively, directed toward youth, the inclusive nature of the liturgy is lost.

Two very influential elements of the liturgy for youth are preaching and music. These two elements are in need of particular attention if we hope to provide an experience of worship that is meaningful for youth, as they exist within the Body of Christ.

It should be remembered that the youth are not the future of the Church. They are just as much the present as other generations are and should be welcomed as such.



## **100.40 (Cont'd)**

□ POLICY

■ GUIDELINE

### **YOUTH MINISTRY PROGRAMS**

#### **STRATEGIES FOR THOSE WHO WORK WITH YOUTH**

- Be well formed in the liturgy and integrate its richness into your ministry.
- Attend workshops, study the liturgy, and deepen both your understanding and appreciation of it.
- Regularly include in your ministry prayer experiences and activities that help young people to connect to the symbols, actions, and signs of the liturgy.
- Lead young people in preparation for and reflection upon the liturgy, or find someone who can do this well.
- During youth meetings, or in intergenerational groups, lead young people in discussion and reflection that will help them to actively participate in the celebration of the Eucharist and connect the liturgy with their lives.
- Connect liturgy with life through comprehensive youth ministry.
- Integrate youth into the life and ministries of the faith community.

#### **STRATEGIES FOR THOSE PREPARING THE LITURGY**

- Prepare every celebration with the full assembly in mind, children, young people, and adults.
- Include youth in homily and liturgical preparation teams.
- Include youth in a variety of liturgical roles.



## 100.41

■ POLICY

□ GUIDELINE

### YOUTH MINISTRY PROGRAMS

#### **YOUTH AND LITURGICAL ROLES**

All ministry is a service to the people of God. Liturgical roles are viewed as a service to the assembly and not as an honor for the individual. No one who meets the criterion for these roles should be purposefully excluded.

Neither Canon Law nor liturgical law expressly lists an age requirement for the various liturgical roles. What is important is that those of any age who fulfill these roles are 1) Part of the assembly (they worship regularly in the community); 2) Possess the talent and ability required by these various roles; 3) Strive to lead a Christian life; and 4) Are well trained in the roles following the diocesan guidelines. Ultimately, it is the pastor's responsibility to judge the suitability of a person to a given liturgical role as well as guaranteeing that no qualifying segment of the parish community is excluded from these roles.

An Extraordinary Minister of Holy Communion must be fully initiated into the Church and in good standing with the Church. *Immensae Caritas* says the following regarding the choice of Extraordinary Ministers of Holy Communion that they "... distinguish himself or herself by a Christian life, faith and morals: striving to be worthy of this great office; cultivating devotion to the holy Eucharist and acting as an example to the other faithful by piety and reverence for this most holy Sacrament of the altar." (VI)

Extraordinary Ministers of Holy Communion are just that, "extra" or beyond the ordinary ministers (priests, deacons, installed acolytes.) Extraordinary Ministers of Holy Communion are not required, but should be prepared in the case that not enough ordinary ministers are present.

It is important to note that all Extraordinary Ministers of Holy Communion are appointed by the Bishop for a period of two years and are to be commissioned. This means that at least every two years a letter should be sent to the Bishop with the names of potential new Extraordinary Ministers of Holy Communion as well as those who wish to be recommissioned. The Bishop will then reply to the request. These instructions are more completely outlined on pp. 4-5 of the Diocese of Columbus Guidelines for Extraordinary Ministers of Holy Communion.



## **100.42**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PROGRAMS**

#### **SCHEDULING OF ACTIVITIES - RESTRICTIONS**

Scheduling of parish youth ministry activities on Sunday mornings and on the days of the Easter Triduum, Holy Thursday, Good Friday and Holy Saturday, unless explicitly permitted by the pastor, is prohibited.

**Examples of permissible activities include: overnight/weekend retreats; parish lock-ins; Walking Stations; and, Living Stations. As with all parish programs, final approval for such activities rests with the pastor.**

**Youth ministry activities should be scheduled well in advance, with special consideration for parish and Diocesan calendars. Every effort should be made to avoid conflict with major diocesan events.**

**This is particularly important for multi-parish sponsored youth events that are similar in purpose and structure to a Diocesan youth event.**

**Examples of Diocesan youth events include, but are not limited to:**

- National Catholic Youth Conference (NCYC) (mid-November, alternate years)
- Bosco Bash (late January)
- Youth Rally (mid-March)
- LEAD Retreat (late summer)



## **100.50**

POLICY

GUIDELINE

### **YOUTH MINISTRY PROGRAMS**

#### **COLLABORATION WITH HIGH SCHOOL CAMPUS MINISTRY**

The youth ministry staff at feeder parishes should explore avenues for collaboration with the campus ministry programs at the appropriate diocesan High School(s).

Coordinators of youth ministry must contact the principal in order to facilitate any school visits, participation in school activities, and the formation of a parish/school plan for youth ministry collaboration.

The principal has full discretion regarding school facilities, faculty, staff, and students.



## **200.10**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

#### **POLICY REGARDING CIVILIAN CRIMINAL BACKGROUND CHECKS AND CHILD PROTECTION TRAINING FOR EMPLOYEES AND VOLUNTEERS IN THE DIOCESE OF COLUMBUS**

##### **Clergy, Employees, and Applicants to Clerical Formation**

All clergy serving in the Diocese of Columbus; all parish, school, and diocesan employees; and all applicants to formation for the priesthood or permanent diaconate, regardless of their level of contact with children and youth, are required to complete a civilian criminal background check and participate in a *Protecting God's Children* training session. This policy is applicable to lay employees, professed religious, clergy, and clergy candidates.

##### **Catholic School Volunteers and Volunteers in Parish Programs/Ministries for Children and Youth**

Every volunteer in a program or ministry for children and youth, regardless of their level of contact with children and youth, is required to complete a civilian criminal background check and participate in a *Protecting God's Children* training session. Duration of service does not mitigate compliance with this policy.

*Examples: Catholic School volunteers, Parish School of Religion (PSR) volunteers, youth ministry volunteers, field-trip chaperones and drivers, Scout leaders, coaches and other recreation volunteers, Vacation Bible School volunteers, Children's Liturgy of the Word volunteers, pre-school volunteers, nursery volunteers*

##### **Volunteers Working with Children and Youth in Other Parish Programs/Ministries**

Volunteers for other parish programs or ministries who have been delegated care, custody, or control of children and youth are required to complete a criminal background check and participate in a *Protecting God's Children* training session. Duration of service does not mitigate compliance with this policy.

*Examples: Parish festival volunteers staffing activities for children/youth, volunteer choir director (if choir includes children and/or youth), service coordinators (if service programs include children or youth)*



## **200.10 (Cont'd)**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

#### **Other Parish Volunteers and Adults**

Although they are not required to do so by diocesan policy, the Diocese of Columbus strongly encourages all other parish volunteers to complete civilian criminal background checks and attend *Protecting God's Children* training sessions. All parents and other interested adults are encouraged to attend a *Protecting God's Children* training session. The safety of children and young people is best assured when all adults have been trained and understand how to build a safe environment for children.

*Examples: Lectors, ushers, festival workers, choir members, and so forth.*

#### **Civilian Criminal Background Checks for New Clergy, Parish Employees, Parish and School Volunteers, and Applicants to Clerical Formation**

Civilian criminal background checks are completed through the Ohio Bureau of Criminal Identification and Investigation (BCII) and must be completed by the first day of one's incardination (for a priest or deacon arriving to serve in this diocese from another diocese), employment, or service to the parish or school. Anyone formally applying to be a candidate for the priesthood or permanent diaconate must have a completed criminal background check completed through the Ohio Bureau of Criminal Identification and Investigation (BCII) prior to acceptance into formal formation. Anyone who has not been a legal resident of Ohio for the past consecutive 5-years is required to complete a Federal Bureau of Investigation (FBI) civilian criminal background check. An FBI civilian criminal background check must at least be in process by the first day of one's employment or service to the parish or school.

Copies or transfers of completed civilian criminal background checks are only accepted from one parish or school in the Diocese of Columbus to another parish or school in the Diocese of Columbus. Copies of completed civilian background checks from individuals or other institutions are not acceptable.

A new background check must be conducted if a cleric, employee, volunteer, or clerical candidate has a significant (more than 1½ years) gap in their employment, service, or formation in the diocese.





## **200.10 (Cont'd)**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

#### **Civilian Criminal Background Checks for Catholic School Employees**

All Catholic school employees must complete civilian criminal background checks conducted by both the Ohio Bureau of Criminal Identification and Investigation (BCII) and the Federal Bureau of Investigation (FBI). These checks must be completed every five years.

#### **Disqualifying Offenses**

Parishes and schools should exercise prudence when reviewing any offenses that are identified by a civilian criminal background check. Offenses that would prevent someone from serving in programs and ministries with children or youth include, but are not limited to:

- Abduction
- Aggravated assault
- Aggravated burglary
- Aggravated menacing
- Aggravated murder; specific intent to cause death
- Aggravated robbery
- Assault
- Burglary
- Carrying concealed weapons
- Child enticement
- Child stealing
- Compelling prostitution
- Contributing to the unruliness or delinquency of a child
- Corrupting another with drugs
- Corruption of a minor
- Disseminating matter harmful to juveniles
- Domestic violence
- Endangering children
- Failing to provide for functionally impaired person
- Felonious assault
- Felonious sexual penetration
- Funding of drug or marijuana trafficking
- Gross sexual imposition
- Having a weapon while under a disability
- Illegal administration or distribution of anabolic steroids
- Illegal manufacture of drugs or cultivation of marijuana
- Illegal use of a minor in nudity oriented material or performance
- Impositioning (now importuning)
- Improperly discharging a weapon at or near a school or dwelling
- Interference with custody
- Involuntary manslaughter
- Kidnapping
- Murder
- Pandering obscenity
- Pandering obscenity involving a minor
- Pandering sexually oriented matter involving a minor
- Patient abuse, neglect
- Placing harmful objects in food or confection
- Possession of drugs (that is not a minor drug possession offense)
- Procuring
- Promoting prostitution (children)
- Prostitution: after positive HIV test
- Public indecency
- Rape
- Robbery
- Sexual battery
- Sexual imposition
- Trafficking in drugs
- Unlawful abortion
- Voluntary manslaughter
- Voyeurism



## **200.10 (Cont'd)**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

#### **Child Protection Training for Clergy, Employees, Volunteers, and Clergy Applicants**

Although it is preferable for new clergy, employees, volunteers, and clergy applicants to have attended a *Protecting God's Children* training session prior to working with children and youth, they have a grace period of up to six-weeks from their start date to attend a *Protecting God's Children* training session. If this grace period is needed, supervisors are to verify that the new employee or volunteer is pre-registered for a scheduled *Protecting God's Children* session by the first day of their work with children or youth. Special care must be taken to ensure that short-term volunteers receive this training in a timely manner that will properly prepare them for their service.

The *Protecting God's Children* program includes not only information on the scope of child sexual abuse, but also contains a plan for its prevention at parishes and schools. Individuals that have attended child sexual abuse awareness programs from other institutions are still required to attend a *Protecting God's Children* training session unless he or she can provide documentation that the previously attended program covered the same subject material and the Chancery Office grants approval.

Persons that have participated in a *Protecting God's Children* program in another diocese can request that their former diocese transfer their training record to the Diocese of Columbus.

If an employee or volunteer moves from a parish or school in the Diocese of Columbus to another parish or school in the Diocese of Columbus, the new parish or school should notify the diocese to request that the training record of the employee or volunteer be transferred.

Due to the sensitive nature of the *Protecting God's Children* program, some victims of child sexual abuse may not feel comfortable attending a *Protecting God's Children* training session. Anyone in this particular situation may request to receive the materials needed for child protection training in an alternate way. These requests are made through the Office of Youth and Young Adult Ministry. All requests for alternate child protection training for victims of child sexual abuse are kept confidential.



## **200.10 (Cont'd)**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

#### **Child Protection Continuing Education for Clergy and Other Personnel**

In addition to attending a *Protecting God's Children* training session, some clergy, employees, and volunteers are also required to receive continuing education for child sexual abuse prevention. This continuing education is provided in monthly training bulletins generated by Virtus. Persons in the following positions, whether paid or volunteer, are required to participate in this continuing education process: priests, deacons, seminarians, diaconate students, principals, assistant principals, directors or coordinators of religious education, and directors/coordinators of youth ministry. These individuals are encouraged to disseminate this information among their staff and volunteers.

Other individuals interested in participating in the continuing education process should contact the Office of Youth and Young Adult Ministry.

#### **Authority to Interpret This Policy**

Interpreting of this policy in unique circumstances or its application in unclear situations shall be made by or at least receive the prior approval of the Vicar General or his delegate.



## **200.20**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

#### **REPORTING ABUSE AND NEGLECT**

Child abuse is any non-accidental action that harms a child – whether physical, emotional, sexual or by neglect. That includes, but is not limited to:

- Engaging in sexual activity with a child;
- Denial of proper or necessary subsistence, education, medical care, or other care necessary for the child's health;
- Use of restraint procedures on a child that cause injury or pain;
- Administration of prescription drugs or medication without the ongoing supervision of a licensed physician;
- Providing alcoholic beverages or controlled substances;
- Commission of any act, other than by accident that threatens or results in any injury or in death to the child.

Every member of the youth ministry team and parish staff shall immediately report any suspected case of child abuse and/or neglect. In the State of Ohio, reports of child abuse/neglect are made to the county agencies of the Department of Job and Family Services / Public Children Services.

The following are the contact numbers for reporting child abuse in the 23 counties of the Diocese of Columbus:

Coshocton County: (740) 622-1020  
Delaware County: (740) 833-2300  
Fairfield County: (740) 653-4060  
Fayette County: (740) 335-0350  
Franklin County: (614) 229-7000  
Hardin County: (419) 675-1130  
Hocking County: (740) 385-4168  
Holmes County: (330) 674-1111  
Jackson County: (740) 286-4181  
Knox County: (740) 392-5437  
Licking County: (740) 349-6333  
Madison County: (740) 852-4770

Marion County: (740) 389-2317  
Morrow County: (419) 947-9111  
Muskingum County: (740) 455-6710  
Perry County: (740) 342-3836  
Pickaway County: (740) 474-3105  
Pike County: (740) 947-5080  
Ross County: (740) 702-4453  
Scioto County: (740) 456-4164  
Tuscarawas County: (330) 339-7791  
Union County: (937) 644-1010  
Vinton County: (740) 596-2571



## **200.20 (Cont'd)**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

If a county agency is unavailable for any reason, the county sheriff's office is always available for assistance. In the case of an emergency, please call 911.

In addition to contacting the appropriate county agency, any allegation of sexual abuse of a minor by a priest, deacon or other Church personnel shall also be immediately reported to the Diocesan Victims' Assistance Coordinator, the Rev. Msgr. Stephan J. Moloney, toll-free at 1-866-448-0217 or [helpisavailable@colsdio.org](mailto:helpisavailable@colsdio.org).

It is the goal of the Diocese of Columbus to make the Church a place of safety: A place of prayer, ministry, and comfort. Everyone who enters our churches, schools, or facilities must be confident in this. Not one child or young person should suffer from abuse while at Church. In order to assure the safety of our children and young people, the Diocese of Columbus has enacted a complete program of protection. As part of this program, the Diocese of Columbus will provide appropriate, just, and pastoral care for anyone who has suffered the crime of sexual abuse of a minor at the hands of diocesan clergy or church employees or volunteers. The Diocese of Columbus will report any and all allegations of abuse reported to it to the authorities and will cooperate fully with those authorities.

Each parish must have a copy of the diocesan policy and procedures for addressing allegations of sexual abuse of minors by priests or deacons and have it readily available for parishioners and staff.



## 200.21

POLICY

GUIDELINE

### YOUTH PROTECTION

#### **DIOCESE OF COLUMBUS COMPLAINT FORM FOR ALLEGATIONS OF SEXUAL ABUSE OF A MINOR**

This form may be used to present allegations that a Priest, Deacon or Church employee, agent or volunteer has committed an act of sexual abuse of a minor. The completed form is confidential and is to be submitted: Vicar General, Diocese of Columbus, 198 East Broad Street, Columbus, Ohio, 43215, in a sealed envelope clearly marked CONFIDENTIAL.

#### **I. INFORMATION AS TO MINOR**

Full Name: \_\_\_\_\_

Address: \_\_\_\_\_

Date of Birth: \_\_\_\_\_

Name and Address of Parent(s) or Guardian: \_\_\_\_\_

Telephone No: \_\_\_\_\_

Parish: \_\_\_\_\_

Name of school attending: \_\_\_\_\_

#### **II. INFORMATION AS TO THE ACCUSED**

Name: \_\_\_\_\_

Position: \_\_\_\_\_ Clergy    \_\_\_\_\_ Deacon    \_\_\_\_\_ Employee    \_\_\_\_\_ Volunteer

Name and Address of place of employment: \_\_\_\_\_

\_\_\_\_\_

Has accused been confronted or informed of allegation?    \_\_\_\_\_ Yes    \_\_\_\_\_ No

If yes, when and by whom: \_\_\_\_\_

\_\_\_\_\_



## 200.21 (Cont'd)

POLICY

GUIDELINE

### YOUTH PROTECTION

#### **III. INFORMATION AS TO ALLEGATIONS**

Brief description of alleged abuse (time, place and acts): \_\_\_\_\_  
\_\_\_\_\_

Have the allegations been reported to any civil authorities or Church personnel? \_\_ Yes \_\_ No

If yes, when, how and to whom: \_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
Date of Report

\_\_\_\_\_  
Signature of Person Reporting

Print Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone: \_\_\_\_\_



## 200.30

■ POLICY

□ GUIDELINE

### YOUTH PROTECTION

#### **ADULT CHAPERONES FOR YOUTH ACTIVITIES**

Parishes must follow a strategy of “two-deep” ministry with adolescents, where at least two adults are present at all youth ministry activities and situations, wherever possible.

Where a one-to-one activity is required (e.g. counseling), such activities should take place in an open environment. Special attention should be given to provide a safe and confidential forum while following standards of prudence.

Adult chaperones for youth activities must be at least 21 years of age.

For youth ministry activities away from parish property, a ratio of one adult per ten youths must be followed. For overnight activities, a ratio of one adult per six youths must be followed. The ratio of male-to-female chaperones should closely parallel the ratio of male-to-female youths at an activity. This is particularly important for overnight activities.

For overnight activities where private rooms are used, an adult chaperone must never share a room with a youth. (Except where a parent is serving as a chaperone and there are no other persons sharing the room.)

No adult chaperone should ever enter a youth’s room unless it is absolutely necessary. If circumstances require it, the chaperone must be accompanied by another adult and the door must remain open the entire time the adults are present. Both adult chaperones should be of the same sex as the youth(s) in the room. If this is not possible, one male and one female chaperone may be used.

A youth must never be invited or instructed to enter the room of an adult chaperone.





■ POLICY

□ GUIDELINE

**YOUTH PROTECTION**

**CODE OF CONDUCT FOR COORDINATORS OF YOUTH MINISTRY**

1. Ecclesial & Theological

- a) Coordinators of youth ministry work collaboratively with the pastor (and/or other supervisors) and associates in ministry.
- b) Coordinators of youth ministry faithfully represent and practice the teachings of the Catholic Church with integrity in word and action.
- c) Coordinators of youth ministry are competent and receive education and training commensurate with their role(s) and responsibilities (§ 231, Code of Canon Law).
- d) Coordinators of youth ministry respect the diversity of spiritualities in the faith community and will not make their own personal form of spirituality normative.

2. Inclusion

- a) Coordinators of youth ministry recognize the dignity of each person and refrain from behaviors or words that are disrespectful of anyone or any group.
- b) Coordinators of youth ministry serve all people without regard to gender, national origin, age, marital status, socioeconomic status, or political beliefs.
- c) Coordinators of youth ministry act to ensure all persons have access to the resources, services and opportunities they require with particular regard for persons with special needs or disabilities.

3. Accountability

- a) Coordinators of youth ministry are accountable to the pastor or other duly appointed representative, under the authority of the diocesan bishop.
- b) Coordinators of youth ministry are called to serve the faith community, carrying out their ministry "...conscientiously, zealously, and diligently" (§ 231, Code of Canon Law.)
- c) Coordinators of youth ministry exercise responsible stewardship of resources while holding themselves to the highest standards of integrity regarding fiscal matters placed in their trust.



## **200.40 (cont'd)**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

#### 4. Confidentiality

- a) Coordinators of youth ministry respect confidentiality, yet are not held to confidentiality in the same way as ordained ministers and licensed, certified counselors.
- b) Coordinators of youth ministry adhere to civil and ecclesial law concerning the reporting of neglect, abuse or when physical harm could come to the person or to a third party.
- c) Coordinators of youth ministry support the rights and roles of parents while ministering to the needs and concerns of adolescents.

#### 5. Conduct

- a) Coordinators of youth ministry are aware they have considerable personal power because of their ministerial position. Therefore, they will sustain respectful ministerial relationships, avoiding manipulation and other abuses of power.
- b) Physical, sexual, or romantic relationships between a coordinator of youth ministry and an adolescent are unethical and are prohibited.
- c) Coordinators of youth ministry model healthy and positive behaviors with adolescents.
- d) Procuring, providing, or using alcohol and/or controlled substances for or with adolescents is unethical and is prohibited.

#### 6. Referrals and Intervention

- a) Coordinators of youth ministry are aware of the signs of physical, sexual, and psychological abuse and neglect.
- b) Coordinators of youth ministry are aware of their limitations with respect to paraprofessional counseling and make appropriate referrals.
- c) Coordinators of youth ministry adhere to civil and ecclesial law, policy and procedure for reporting abuse, suspected abuse or neglect.



## **200.40 (cont'd)**

POLICY

GUIDELINE

### **YOUTH PROTECTION**

#### 7. Parish/Diocesan Policies

a) Coordinators of youth ministry are aware of and comply with all applicable parish, organizational and/or diocesan policies with special attention to sexual misconduct, safety, transportation, parental permission, and medical emergency policies.

I have read and understand the above code of ethics and commit to uphold this code in my ministry.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_



## **200.41**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

#### **CODE OF CONDUCT FOR YOUTH MINISTRY TEAM MEMBERS**

- Youth ministry team members work collaboratively with the pastor, coordinator of youth ministry (and/or other supervisors) and associates in ministry.
- Youth ministry team members faithfully represent and practice the teachings of the Catholic Church with integrity in word and action.
- Youth ministry team members are competent and receive education and training commensurate with their role(s) and responsibilities (§ 231, Code of Canon Law.)
- Youth ministry team members respect the diversity of spiritualities in the faith community and will not make their own personal form of spirituality normative.
- Youth ministry team members recognize the dignity of each person and refrain from behaviors or words that are disrespectful of anyone or any group.
- Youth ministry team members serve all people without regard to gender, national origin, age, marital status, socioeconomic status, or political beliefs.
- Youth ministry team members act to ensure all persons have access to the resources, services and opportunities they require with particular regard for persons with special needs or disabilities.
- Youth ministry team members are accountable to the pastor, coordinator of youth ministry, or other duly appointed representative, under the authority of the diocesan bishop.
- Youth ministry team members are called to serve the faith community, carrying out their ministry "...conscientiously, zealously, and diligently" (§ 231, Code of Canon Law.)
- Youth ministry team members exercise responsible stewardship of resources while holding themselves to the highest standards of integrity regarding fiscal matters placed in their trust.
- Youth ministry team members respect confidentiality, yet are not held to confidentiality in the same way as ordained ministers and licensed, certified counselors.



## **200.41 (Cont'd)**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

- Youth ministry team members adhere to civil and ecclesial law concerning the reporting of neglect, abuse or when physical harm could come to the person or to a third party.
- Youth ministry team members support the rights and roles of parents while ministering to the needs and concerns of adolescents.
- Youth ministry team members are aware they have considerable personal power because of their ministerial position. Therefore, they will sustain respectful ministerial relationships, avoiding manipulation and other abuses of power.
- Physical, sexual, or romantic relationships between a youth ministry team member and an adolescent are unethical and are prohibited.
- Youth ministry team members model healthy and positive behaviors with adolescents.
- Procuring, providing, or using alcohol and/or controlled substances for or with adolescents is unethical and is prohibited.
- Youth ministry team members are aware of the signs of physical, sexual, and psychological abuse and neglect.
- Youth ministry team members are aware of their limitations with respect to paraprofessional counseling and make appropriate referrals.
- Youth ministry team members adhere to civil and ecclesial law, policy and procedure for reporting abuse, suspected abuse or neglect.
- Youth ministry team members are aware of and comply with all applicable parish, organizational and/or diocesan policies with special attention to sexual misconduct, safety, transportation, parental permission, and medical emergency policies.

I have read and understand the above code of ethics and commit to uphold this code in my ministry.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_



## 200.42

□ POLICY

■ GUIDELINE

### YOUTH PROTECTION

#### **YOUTH BEHAVIOR AND CODE OF CONDUCT**

Each youth ministry program should develop, publish, and update on a regular basis a code of conduct for participants. The code shall specify expectations for youth behavior. It should also indicate procedures, corrective measures, and penalties that the program may use for violations of these expectations. The code must safeguard the youth's right to due process.

Behavior is the manner in which one acts. Since the essence of Christian discipline is self discipline, youth must be free to choose one form of behavior over another. In choosing to behave or misbehave a youth takes upon him/herself the consequences of that chosen behavior.

1. In establishing a code of conduct the program shall:
  - a) ensure that the rules and consequences are understood by the youth
  - b) ensure that the punishments are pastorally constructive and relative to the misbehavior
  - c) encourage reconciliation with the offended party if applicable
2. Youth ministry team members shall uphold the code of conduct established for the program and follow the expectations, procedures, corrective measures and penalties regarding the program's rules.
3. Youth ministry team members shall be responsible for establishing an environment in which youth receive continuing instruction regarding acceptable behavior.
4. Since the Church supports the dignity of persons of all ages, corporal punishment in any form is never an acceptable form of punishment.
5. A person may use a physical response to "obtain possession of weapons or dangerous objects upon the person or within the control of the pupil, for the purpose of self-defense, or for the protection of persons or property." (Ohio Law 3319.41)

The code of conduct should be made available to youth participants, parent (s), or guardian (s) and the youth ministry team.



## **200.43**

POLICY

GUIDELINE

### **YOUTH PROTECTION**

#### **DISSEMINATION OF THE CODE OF CONDUCT**

Each youth ministry program shall make the parish community aware of the code of conduct for employees and volunteers and make this code of conduct readily available to any interested parishioner.



## **200.50**

□ POLICY

■ GUIDELINE

### **YOUTH PROTECTION**

#### **BEST PRACTICES FOR SCREENING ADULT VOLUNTEERS**

In addition to the policies outlined in policy #200.10, the following steps can help create and maintain a safe environment for both children and adults.

##### **1. Develop Policies and Procedures**

Comprehensive policies help ensure that potential volunteers are treated fairly and that procedures are used consistently. Policies also help to provide continuity to a program.

Parish policies might include information about how volunteers will be screened – whether by application, interview, or a combination – what kind and the minimum number of references that will be required. Additionally, evaluation, dismissal, separation, and grievance processes could be outlined.

##### **2. Create Volunteer Position Descriptions**

Detailed position descriptions allow potential volunteers to determine whether an opportunity fits their interests, skills, and schedule. Additionally, volunteer administrators may use the position description to screen candidates based upon the basic qualifications needed for placement, including a clean police record.

##### **3. Ask Volunteers to Complete an Application**

A thorough written application can be a valuable screening tool. An application can help determine a volunteer's attitudes toward children, child abuse, and volunteering in general. An application may ask for personal information including name, address, phone, e-mail, social security number; emergency contact information; recent employment/volunteer information; areas of interest and availability; driver's license/insurance information when appropriate; medical conditions or special needs; references; inquiries to past felonies and/or misdemeanors. Ask potential volunteers for their signature to affirm that they have given truthful information.





## **200.50 (Cont')**

□ POLICY

■ GUIDELINE

### **YOUTH PROTECTION**

#### **4. Conduct Interviews**

Conducting interviews can be especially helpful when placing individuals interested in volunteer positions. Effective interviewing techniques include open-ended questions, good listening skills, and a clear understanding of the questions interviewers are permitted to ask under existing federal and state regulations.

#### **5. Ask for References and/or Endorsements**

References help organizations confirm personal and professional information provided by the potential volunteer and offer an objective opinion of that person's qualifications. For activities that call for regular unsupervised access, organizations might require volunteers to give at least two non-related references. For decentralized activities, seeking endorsement/approval from a person who is well acquainted with the volunteer will provide additional information. It's important to document all contacts.



## **200.51**

□ POLICY

■ GUIDELINE

### **YOUTH PROTECTION**

#### **BEST PRACTICES FOR SCREENING AND MONITORING ADOLESCENT VOLUNTEERS**

##### **Introduction**

In many parishes, adolescents provide a substantial amount of service in programs for younger children. Service projects that provide babysitting for parents during the holidays or assistance with religious education classes or nurseries during Mass are just a few of the ways that adolescents serve parishes and learn about the responsibility of parish life. Often these projects are part of preparation for Confirmation.

However, it is important not to assume automatically that adolescents are “safe” just because of their participation in ministry. Research tells us that adolescents are a high risk group for sexual abuse of children. In fact, studies in the United States indicate that juveniles are responsible for 40 percent of the sexual assaults on children under the age of 6 and 39 percent of the attacks on children ages 11-16.[i] One study in the U.S. shows that 13 to 14 year olds are responsible for more than three times the number of sexual molestation cases of children under the age 12 than any other age group over 16.[ii]

Over the past several years, through *Protecting God's Children for Adults* sessions and our diocesan policies and audits, we have raised awareness about the need to screen adults before allowing them access to our children—and the need to screen and monitor those with access to children is not just confined to adults. We must pay attention to the adolescents who are caring for and ministering to our young children.

##### **Screening**

Many parishes are looking for guidance in their efforts to conduct thorough screening and meet the needs of ministry to all the children in the community. There is no easy way to screen adolescents. In fact, some traditional screening tools will not help when the applicant is an adolescent. We cannot conduct civilian criminal background checks on juveniles, for example.



## **200.51 (Cont')**

□ POLICY

■ GUIDELINE

### **YOUTH PROTECTION**

Even those with convictions are protected from discovery through background checks and the record is wiped clean when the young person turns 18.

This means that it is essential that policies be established and enforced that govern the interactions between adolescents and the young people they serve. Traditional screening tools including applications, references (perhaps including letters of references from non-related adults who are familiar with the young person's character), and personal interviews are crucial parts to any effective screening process.

Parish policies and procedures must also take into account the limited ability to screen adolescent applicants. For example, require that a policy-compliant adult supervise all interactions, programs, and events involving adolescents and younger children. In addition, maintain a policy similar to the Boy Scouts' "two-deep leadership." Within a parish, this means that there be no less than two responsible adult leaders present with young people, and both of them must be compliant with all diocesan policies.

Establishing policies and going through the traditional application and interview processes can help parishes to establish a responsible process for screening adolescents who are involved in children's ministries.

#### **Training**

Because of the sensitive nature of the material, adolescents are not permitted to attend Protecting God's Children for Adults sessions. Parish leaders should work with adolescent volunteers to make them aware of parish and diocesan policies.

The *Protecting God's Children Quick Reference Guide* brochure should be shared with adolescent volunteers to make them aware of our plan to protect children and youth. When sharing information about child sexual abuse with adolescent volunteers, particular attention to the following will also be beneficial:

- The harm sexual abuse causes.
- The danger of dwelling on unhealthy fantasies.
- The importance of reporting suspected abuse, including abuse committed by a peer.



## **200.51 (Cont')**

□ POLICY

■ GUIDELINE

### **YOUTH PROTECTION**

#### **Warning Signs**

Some of the behavioral warning signs of risky adolescents are the same as those of risky adults. Additionally, the following signs are unique to the adolescent offender.

Risky adolescents may:

- Explore his or her own natural sexual curiosity with younger children or those of differing size, status, ability, or power. This means an adolescent may be more overtly sexual with young children.
- Focus on being with younger children rather than with their own peers. This adolescent spends an unusual amount of time with younger children when he or she could be with peers.
- Share “secret” places or hideaways with younger children or create and play “special” games with them that involve too much touching and demands for silence.
- Insist on physical contact with a child, even when the child resists the attention.

[i] Oliver, B. (2007) Child Abuse & Neglect, “Three steps to reducing child molestation by adolescents”, Vol 31, 683.

[ii] Ibid.

Based on *Screening and Monitoring Adolescent Volunteers*, by: Sharon Doty, J.D., M.H.R. and published by The National Catholic Risk Retention Group, 2008.



## **200.60**

□ POLICY

■ GUIDELINE

### **YOUTH PROTECTION**

#### **BEST PRACTICES FOR MONITORING YOUTH MINISTRY FACILITIES**

Child molesters look for ways to spend time alone with children. If they know someone is watching, they have more trouble finding opportunities to abuse without getting caught. The following steps can help create a safer environment for our children, youth, and adults.

- Identify secluded areas, lock empty rooms.
- Develop policies regarding use of secluded areas.
- Do not permit youth to enter staff-only areas.
- Only meet with youth where other adults can pass by.
- Supervisors should look in on activities.
- Make sure enough adult volunteers are present for all programs.
- Encourage parents to visit and participate in programs and activities.
- Do not start any new programs without approval from the pastor.



## **200.61**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

#### **YOUTH MINISTRY GATHERINGS AT PRIVATE RESIDENCES**

Many well-intentioned employees and volunteers have a desire to open their homes to young people. Even with the best of intentions, this would put young people at risk by making it acceptable in the mind of a young person to enter the residence of an adult. This could later be exploited by another adult whose intentions are not altruistic.

It is the policy of the Catholic Diocese of Columbus that no parish or school sponsored youth ministry gatherings, events, or activities take place at private residences.

This policy is designed to protect both young people and adult youth ministry leaders. It ensures accessibility and transparency of our youth ministry programs and helps establish a safe environment for everyone involved.



## **200.70**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

#### **PARENTAL OBSERVATION AND OTHER VISITORS**

Parents must be welcomed to observe all youth activities sponsored by the parish. While efforts should be made to create an environment where youth are comfortable expressing themselves, "...the right and duty of the parents to educate their children are primordial and inalienable." (CCC 2221) Parents should never be denied the right to observe programs in which their children participate.

In an effort to provide a safe environment for all students, each parish shall have a written policy detailing the procedures visitors must follow when visiting a program. This policy must minimally address the following elements:

1. sign-in procedures,
2. advance notice necessary to observe an activity,
3. procedure for accompanying the visitor to and from observation area.



## **200.80**

■ POLICY

□ GUIDELINE

### **YOUTH PROTECTION**

#### **HEALTH AND SAFETY OF YOUTH**

Each youth ministry program shall provide an organized program of health services designed to identify problems and coordinate health resources of the local community. Minimally the health services of the programs shall include:

- a) Procedures for dealing with immediate treatment of youth in cases of emergency. these procedures shall include providing the parent (s) or guardian (s) of youth with a written form for authorizing emergency medical treatment.
- b) Procedures for emergency situations: fire drills, or rapid dismissals, and tornado drills.
- c) Records of fire drills and seasonal tornado drills.
- d) Emergency procedures posted in meeting rooms and available to parents, youth, and youth ministry team members.
- e) Emergency telephone numbers posted by office telephones.
- f) Supervision of parish grounds, recreational areas, and other facilities when scheduled for use by youth.
- g) First aid facilities and materials.
- h) Keeping a file of written incident reports.





## **200.81**

POLICY

GUIDELINE

### **YOUTH PROTECTION**

#### **THREATS TO WELFARE AND SAFETY**

No youth will use, possess, handle, transmit or conceal any object which is or can be considered a weapon or instrument of violence. Objects which are explosive or incendiary in nature, or any object reasonably determined to be a threat to the safety or security of any person, are prohibited on parish premises, and at youth ministry functions.



## 200.82

■ POLICY

□ GUIDELINE

### YOUTH PROTECTION

#### **BULLYING**

The Diocese of Columbus youth ministry programs and their youth ministry teams shall not tolerate any bullying on parish grounds or at any program activity on or off site.

Bullying is a pattern of abuse over time and involves a student being “picked on”. Bullying includes physical intimidation or assault; extortion; oral or written threats; teasing; putdowns; name-calling; threatening looks, gestures, or actions; cruel rumors; false accusations; and social isolation.

The diocese expects youth ministry team members who observe or become aware of an act of bullying to take immediate, appropriate steps to intervene. If a team member believes that his/her intervention has not resolved the matter, or if the bullying persists, he/she shall report to the coordinator of youth ministry for further investigation.

The diocese expects youth and parents who become aware of an act of bullying on parish grounds or at any program activity on or off site to report it to the coordinator for further investigation. The coordinator will contact parents of the aggressor and the victim. This investigation may include interviews with youth, parents, team members, parish staff, and reviewing records.

Consequences for youth who bully others should include counseling, parent conference, and/or suspension from activities depending on the results of the investigation.



## **300.10**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **COORDINATOR OF YOUTH MINISTRY**

In this manual, the term “coordinator of youth ministry” pertains to any lay, religious, or cleric serving as youth ministry leaders. Depending on local needs, these ministers may be employed by a parish (full-time or part-time) or may serve the parish as a volunteer.

These individuals may conduct ministry under a variety of titles locally, including but not limited to coordinator of youth ministry, director of youth ministry, and/or parish youth minister.

Some pastoral associates, parish coordinators and other catechetical leaders may also share responsibility for youth ministry and as such may be considered youth ministry leaders, hereafter referred to as coordinator of youth ministry.



## **300.11**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **APPOINTMENT OF COORDINATOR OF YOUTH MINISTRY**

Coordinators of youth ministry should be appointed according to the procedures established by the Diocese of Columbus. Coordinators of youth ministry are hired by the pastor in consultation with local search committees.

Coordinators of youth ministry must always be qualified and well trained, as well as have an excellent reputation. He or she facilitates the people, programming, and resources of the parish community in a comprehensive ministry effort. The coordinator is primarily responsible for facilitating planning, administering programs, developing a leadership system for adult and youth leaders (recruitment, training, and support), and serving as an advocate and link for young people to the faith community and wider community.

To qualify as a candidate for a coordinator of youth ministry, a person must be an active, participating Catholic.



## **300.12**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **PROFESSIONALISM OF YOUTH MINISTRY LEADERS**

In keeping with the moral values advanced by the teachings of Christ, the tenets of the Catholic Church, and the policies and regulations of the diocese, coordinators of youth ministry and youth ministry team members are expected to be examples of moral behavior and professionalism. Coordinators of youth ministry may be suspended or terminated for violations of these standards.

A written statement of the policies and regulations of the diocese must be available to coordinators of youth ministry and youth ministry team members.



## **300.13**

POLICY

GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **CERTIFICATION OF THE COORDINATOR OF YOUTH MINISTRY**

Coordinators of youth ministry are expected to obtain and maintain diocesan youth ministry certification.



## **300.14**

□ POLICY

■ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **SALARIES FOR LAY COORDINATORS OF YOUTH MINISTRY**

The salary paid to a lay coordinator of youth ministry in the Diocese of Columbus shall be determined by the pastor of the hiring parish. In arriving at salary figures, consideration should be given to the following factors:

Size of program;

- Distribution of administrative responsibilities;
- Academic credentials and certification;
- Number of years of service in present assignment;
- Number of years of service in the diocese;
- Number of years of service in youth ministry;
- Average increase for other parish ministry leaders;
- Salary figures of similar public program officials in the geographic area



## **300.15**

□ POLICY

■ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **ONGOING EDUCATION AND FORMATION**

All coordinators of youth ministry are expected to continue their personal, professional, and spiritual growth/development.

The diocesan Office of Youth and Young Adult Ministry provides in-service opportunities for coordinators of youth ministry throughout the program year. Coordinators of youth ministry are expected to be present for those sessions and to assist in the planning and evaluation of diocesan-sponsored in-service days.

In addition to the above in-service opportunities, the program should budget for other professional growth activities such as the OCEA, the NCCYM, or a workshop or seminar of the coordinator of youth ministry's choice.





□ POLICY

■ GUIDELINE

**YOUTH MINISTRY PERSONNEL**

**SAMPLE JOB DESCRIPTION - COORDINATOR OF YOUTH MINISTRY**

The following is a job description for full-time coordinators of youth ministry. It is based on responsibility and accountability, as established through specific standards of performance. The specific standards of the coordinator of youth ministry have been categorized into four major areas. They are as follows:

**PROGRAM DEVELOPMENT  
RECRUITMENT AND TRAINING OF LEADERS  
ADMINISTRATION  
COMMUNICATION**

**TITLE:** Coordinator of Youth Ministry

**REPORTS TO:** Pastor

**GENERAL DESCRIPTION**

Responsible for developing a parish based pastoral ministry with youth. Reaches out to all youth in the community, provides for formal catechesis, invites, and enables youth to serve others. Develops close communication with and mutual support from families of youth and collaborates with other community and parish youth organizations. This position can be terminated at-will by the pastor or coordinator.

**I. PROGRAM DEVELOPMENT**

- a. creates and develops core group and provides for its enrichment
- b. develops leadership skills in youth
- c. develops a network for reaching out to youth, particularly to the alienated
- d. is available for and has set times for listening, advising, and referral
- e. plans, coordinates and implements weekend retreats and evenings of prayer reflection
- f. develops the kind of relationship with parents that are conducive to open communication between parents and youth
- g. provides opportunity for youth to hear and respond to the Gospel message
- h. assists in the preparation of occasional liturgical celebrations for youth



## **300.16 (cont'd)**

□ POLICY

■ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **II. RECRUITMENT AND TRAINING OF LEADERS**

- a. recruits, trains, assigns, and evaluates the youth leaders. Coordinates participation in diocesan sponsored training programs
- b. serves as an advisor and support to youth leaders
- c. monitors the efforts of volunteer leaders and evaluates progress
- d. makes special efforts to gain the endorsement, support, and involvement of all adults, especially parents and parish organizations
- e. defines the responsibilities of each adult leader/advisor
- f. publicizes and offers education programs and support systems for volunteer leaders

#### **III. ADMINISTRATION**

- a. initiates ways of gathering data on the needs, interests, attitudes and beliefs of youth
- b. plans, organizes, and implements programs/experiences that provide a holistic approach in meeting the needs/interests of youth
- c. submits annual financial report and budget; administers budget throughout the year
- d. maintains necessary office and program records, including a log of activities and time
- e. determines effective means for publicizing and promoting programs and experiences
- f. submits periodic reports to the pastor detailing programs in youth ministry
- g. initiates procedures for evaluating all aspects of the parish's ministry to youth

#### **IV. COMMUNICATION**

- a. keeps the parish faith community informed of youth ministry activity and goals
- b. advises, communicates and cooperates with other parish and diocesan organizations
- c. works with youth ministry team on goals and programmatic ideas for meeting needs
- d. participates in parish governing structures to insure greater participation of youth in parish life and to facilitate communication and decision-making
- e. supervises and coordinates scheduling of youth events and activities
- f. keeps informed through attendance at diocesan, regional, and national conferences,
- g. regular meetings, and membership in professional associations
- h. is aware of community agencies and resources that interface with youth
- i. sets annual goals and objectives for each Junior/Senior High program as requested



## **300.17**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **ACCOUNTABILITY OF THE COORDINATOR OF YOUTH MINISTRY**

The coordinator of youth ministry is directly accountable to the pastor (or his representative) in fulfilling the coordinator of youth ministry's job description.

The coordinator of youth ministry is accountable to the diocesan director of youth and young adult ministry, in implementing the policies and guidelines established in this manual.



## **300.18**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **ADHERENCE TO CHURCH TEACHINGS**

All personnel who serve in Catholic employment are expected to be examples of Catholic moral behavior and professionalism. All personnel, regardless of their religious affiliation, are therefore required to abide by the moral values advanced by the teachings of Christ, the tenets of the Catholic Church, and the policies and regulations of the Diocese and the employing agency or office. Personnel may be disciplined or terminated for violations of these standards, or any conduct which appears to reject or offend the teachings, doctrines, or principles of the Catholic Church. While there may be others not mentioned below, examples of conduct that may result in termination of employment include: (a) public support of activities or publically espousing beliefs contrary to Catholic Church teaching; (b) public statements disparaging or causing contempt against religion in general or the Catholic Church in particular; (c) entry into a marriage which is not recognized by the Catholic Church; (d) having an abortion or publically supporting abortion rights; (e) sexual relations (same or opposite sex) outside the institution of marriage as recognized by the Catholic Church; (f) pursuing or publically supporting in vitro fertilization. The teachings of the Catholic Church can be found in “The Catechism of the Catholic Church” which is on line at [www.vatican.va/archive/Eng0015/\\_INDEX](http://www.vatican.va/archive/Eng0015/_INDEX).



## **300.20**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **RECRUITMENT AND SELECTION OF VOLUNTEER YOUTH MINISTRY TEAM MEMBERS**

The ministry of Leadership Development calls forth, affirms, and enables the diverse gifts, talents, and abilities of adults and young people in our faith communities for comprehensive ministry with adolescents. Leadership roles in adolescent ministry are key. Leaders must be trained and encouraged. This approach involves a wide diversity of adult and youth leaders in a variety of roles. Many will be involved in direct ministry with adolescents; others will provide support services and yet others will link the ministry effort to the resources of the broader community.

A volunteer youth ministry team, made up of adults and young people, may be formed to work with the ministry coordinator in organizing a comprehensive ministry with adolescents by planning the overall ministry, developing a leadership system, identifying the resources of the faith community, and connecting the ministry with the other ministries and programs of the faith community.

Within the Diocese of Columbus, volunteer youth ministry team members are to be recruited without discrimination on the basis of race, sex, disability, or national origin. No age requirements may be in place to discourage older adults or parents from being team members.

All youth ministry team members must be active, participating Catholics.



## **300.21**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **YOUTH MINISTRY TEAM MEMBERS RESPONSIBLE FOR CATECHESIS**

Youth ministry team members in the diocese who provide catechesis (catechists) must possess or be working toward advanced religious education certification from the Office of Religious Education and Catechesis.



■ POLICY

□ GUIDELINE

**YOUTH MINISTRY PERSONNEL**

**HARASSMENT POLICY FOR EMPLOYEES AND ADULT VOLUNTEERS**

1. Harassment can take many forms. Harassment can occur at any parish activity, and/or can take place in classrooms, halls, cafeterias, gymnasiums, or even at programs sponsored by the parish at other locations. It does not include compliments of a socially acceptable nature. Harassment is verbal or physical conduct that embarrasses, denigrates, or shows hostility toward a person because of his/her race, color, religion, gender, sex, national origin, age or disability or other protected characteristics.

It is the policy of the Diocese of Columbus to maintain a spiritually enriching environment, in all programs and activities, free of all forms of harassment and intimidation. **No youth participant, volunteer adult leader, or parish staff member - male or female - should be subject to unlawful harassment in any form, and specifically not to unsolicited and/or unwelcome sexual overtures or conduct, either verbal or physical.**

2. Conduct which constitutes sexual harassment is prohibited. Sexually harassing conduct includes, but is not limited to, the following:
  - > Offensive sexual flirtations, advances, propositions;
  - > Continued or repeated verbal abuse of a sexual or gender-based nature;
  - > Explicit or degrading sexual or gender-based comments about another individual or his or her appearance;
  - > The display or circulation of sexually explicit or suggestive writing, pictures or objects;
  - > Any offensive or physical conduct which shows hostility or aversion toward an individual because of gender or sex;
  - > Graffiti of a sexual nature;
  - > Fondling oneself sexually or talking about one's sexual activity in front of others;
  - > Spreading rumors about or categorizing others as to sexual activity.



## 300.30 (Cont'd)

■ POLICY

□ GUIDELINE

### YOUTH MINISTRY PERSONNEL

3. Sex harassment is not limited to conduct that is sexual in nature - it also includes harassment that is based on **gender**. Gender-based harassment, which is also prohibited, is conduct that would not occur except for the sex of the person involved. An example would be referring to a woman by or as a female body part, or a demeaning sex-based term, or treating people differently because of their gender. The same prohibitions apply with regard to inflammatory or offensive comments or conduct which are based upon race, color, age, religion, disability, or national origin. In short, working relationships between employees and volunteers must be based on mutual respect.

Sexual harassment also includes the taking of, or refusal to take, any personnel or other action on the basis of a person's submission to or refusal of sexual overtures. No person should so much as imply that an individual's "cooperation" or submission to unwelcome sexual activity will have any effect on the individual's employment, assignment, compensation, advancement, development, program evaluation, participation in parish programs or activities, or any other condition of employment or achievement.

Not all physical conduct is necessarily considered sexual in nature. (For example, a coach hugging a student after an accomplishment, a youth minister consoling an adolescent with an injury or physical conduct during athletic events would not be considered sexual conduct.) However, peer-based sexual harassment is a form of prohibited conduct where the harassing conduct creates a hostile environment.

4. A sexually hostile environment can be created by a parish employee, volunteer, youth participant, or visitor to the parish activity.





## **300.30 (Cont'd)**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

5. Any person who believes he/she was subjected to unlawful harassment or intimidation must contact either the (a) program administrator, (b) pastor, or (c) diocesan director of youth and young adult ministry. A complaint must be filed in writing. In the event that an individual alleges harassment by a program administrator or a pastor, the individual may file the complaint with the diocesan director of youth and young adult ministry. All complaints will be promptly investigated, and the person initiating the complaint will be advised of the outcome of the investigation.
6. Where it is determined that harassment has occurred, the appropriate authority will take immediate disciplinary action against any program administrator, volunteer, or staff engaging in harassment. The response shall take into account the individuals and circumstances. Such action may include, depending on the circumstances, disciplinary measures up to and including termination of services.
7. No retaliation against anyone who reports harassment will be tolerated. The diocese prohibits such retaliation and will take appropriate responsive action if retaliation occurs.



## **300.30 (Cont'd)**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **PARISH RESPONSIBILITIES**

1. Periodically each parish shall give staff and volunteers a copy of the Harassment Policy. It is recommended that a Harassment Policy Verification Form be signed and returned.
2. Each parish program shall follow diocesan procedures for timely investigation and response to complaints.
3. Each parish shall periodically train program administrators, staff and volunteers to ensure that they understand which types of behavior constitute harassment, the prevention of harassment, and how they should respond in the event of experiencing such behavior. Records are to be kept of training dates and names of those in attendance.
4. Each parish program shall include the Harassment Policy in materials distributed to the program's staff/volunteers.



## 300.30 (Cont'd)

POLICY

GUIDELINE

### YOUTH MINISTRY PERSONNEL

#### HARASSMENT POLICY VERIFICATION FORM

I, \_\_\_\_\_,  
please print your name

- (check one)     an employee of \_\_\_\_\_
- an adult volunteer at \_\_\_\_\_
- a parent/guardian of a youth participant

have received copies of the diocesan policy on harassment.

I understand that it is necessary that any complaint of harassment must be filed in writing with the (a) program administrator, (b) pastor or (c) diocesan director of youth and young adult ministry. I have had an opportunity to read the policy and am confident I understand the content and purpose.

\_\_\_\_\_  
name of parish and program

\_\_\_\_\_  
your signature

Date: \_\_\_\_\_



■ POLICY

□ GUIDELINE

**YOUTH MINISTRY PERSONNEL**

**HARASSMENT POLICY FOR YOUTH AND ADOLESCENT VOLUNTEERS**

1. **Harassment** is defined as verbal or physical conduct that embarrasses cuts down, or shows hostility toward a person because of his or her race, color, religion, gender, sex, national origin, age or disability (and other characteristics protected by law).

Harassment can take many forms and can occur at any parish activity. It can take place in classrooms, halls, cafeterias, gymnasiums, or even at youth programs off-site.

It is the policy of the Diocese of Columbus to maintain a safe environment free from all forms of harassment and intimidation. No one (youth or adult) should be subject to unlawful harassment in any form, and specifically not to unwelcome sexual overtures or conduct of any kind.

2. **Sexual harassment** is unwelcome attention of a sexual nature. It may take different forms, including:

- Inappropriate touching (brushing up against, grabbing, patting, or pinching in a sexual manner.)
- Making comments about a person's body, clothing, or sexual behavior
- Spreading sexual rumors about someone
- Continually asking someone out when they have communicated a lack of interest
- Making sexual jokes, gestures, or remarks (in person or in "cyberspace" – instant messaging, e-mail, chat rooms, etc)
- Intimidation (blocking or cornering someone in a sexual way)
- Assault (pulling clothing off or down, forcing someone to do something sexual such as kissing)
- Fondling oneself sexually or talking about one's sexual activity in front of others

3. **Gender Harassment.** Sex harassment is not limited to conduct that is sexual in nature; it also includes harassment that is based on a person's gender. An example would be referring to a girl by a female body part or a demeaning sex-based term. This behavior is prohibited. Treating people differently because of their gender is prohibited.



## **300.31 (Cont'd)**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

4. **Hostile environment harassment** occurs when unwelcome sexual conduct is so severe and pervasive (repeated) that it limits a person's ability to benefit from or enjoy the parish program or activity. A sexually hostile environment can be created by anyone: a parish employee, adult volunteer, youth volunteer, youth participant or a visitor to the parish activity.

5. If a youth sees harassment of any kind occurring (no matter who the harasser is—student, visitor, catechist, etc.,) they should immediately tell a trusted adult staff member or volunteer so that they can intervene and begin the appropriate reporting steps as outlined in diocesan policy.

6. If a youth believes he/she is a victim of sexual harassment, he should tell a trusted adult (youth minister, pastor, director of religious education or a parent) to file a formal complaint.

Symptoms of a victim of sexual harassment may include:

- ❖ Feel angry, embarrassed, frustrated, scared or depressed
- ❖ Feel hopeless to stop the harassment
- ❖ Not feel good about yourself
- ❖ Fear that your reputation will be destroyed
- ❖ Go out of your way to avoid the harasser(s)
- ❖ Experience headaches, stomach aches, or sleeping or eating problems because of the stress caused by the harassment

7. Where it is determined that harassment has occurred, the appropriate authority will take immediate disciplinary action as outlined in diocesan policy.

8. Retaliation against or “getting even” with anyone who reports harassment will not be tolerated. The diocese prohibits such retaliation and will take appropriate responsive action if retaliation occurs.



## **300.31 (Cont'd)**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **PARISH RESPONSIBILITIES**

1. Periodically each parish shall give staff and volunteers a copy of the Harassment Policy. It is recommended that a Harassment Policy Verification Form be signed and returned.
2. Each parish program shall follow diocesan procedures for timely investigation and response to complaints.
3. Each parish shall periodically train program administrators, staff and volunteers to ensure that they understand which types of behavior constitute harassment, the prevention of harassment, and how they should respond in the event of experiencing such behavior. Records are to be kept of training dates and names of those in attendance.
4. Each parish program shall include the Harassment Policy in materials distributed to the program's staff/volunteers.



## 300.31 (Cont'd)

POLICY

GUIDELINE

### YOUTH MINISTRY PERSONNEL

#### **Harassment Policy for Youth and Adolescent Volunteers Verification Form**

I, \_\_\_\_\_ a youth participant or volunteer with \_\_\_\_\_  
please print your name name of parish/school  
have received and read the diocesan Harassment Policy for Youth and Adolescent Volunteers.

I understand that:

- Harassment is defined as verbal or physical conduct that embarrasses, cuts down, or shows hostility toward a person because of his/her race, color, religion, gender, sex, national origin, age or disability.
- Sexual harassment is unwelcome attention of a sexual nature.
- Gender harassment is based on a person's gender. An example would be referring to a girl by a female body part.
- Hostile environment is when unwelcome sexual conduct is so severe and pervasive that it limits a person's ability to benefit from a parish activity
- Sexual harassment is against the law and against diocesan policy.
- Retaliation (getting even with) someone who reports harassment is against the law and against diocesan policy.

If I am a victim of harassment, I can tell a trusted adult without fear of retaliation or getting into trouble.

I agree to not participate in any form of harassment while I volunteer or participate in parish/school activities.

I agree to immediately report any harassment I may witness to a trusted adult leader in my parish program so that they may take the appropriate actions.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
name of parish activity



## **300.40**

■ POLICY

□ GUIDELINE

### **YOUTH MINISTRY PERSONNEL**

#### **CONFLICT RESOLUTION**

All programs in the Diocese of Columbus operate on the principle of subsidiarity in relationships and structure. Therefore, disagreements or complaints should be dealt with and solutions sought at the lowest possible level. This means those persons involved in the disagreement or complaint should seek to reconcile differences in a conference setting. Since the goal in these situations is to achieve a reconciliation of differences, and so that an adversarial situation does not occur, no legal counsel for either party will be permitted to attend said conference. This applies to all conferences through and including those held at the diocesan level.





## 400.10

■ POLICY

□ GUIDELINE

### ADMINISTRATION

#### **GUIDING PRINCIPLES FOR COMMUNICATIONS IN YOUTH MINISTRY**

##### **Background and Introduction**

“The new communication media, if adequately understood and exploited, can offer priests and all pastoral care workers a wealth of data which was difficult to access before, and facilitates forms of collaboration and increased communion that were previously unthinkable. If wisely used, with the help of experts in technology and the communications culture, the new media can become – for priests and for pastoral care workers – a valid and effective instrument for authentic and profound evangelization and communion.”

Pope Benedict XVI  
*The Priest and Pastoral Ministry in a Digital World*  
*New Media at the Service of the World*  
Message for the 2010 World Communications Day

While inculturation of the Gospel is essential, and we must always seek new and relevant methods of evangelization and catechesis, it is important that we make every effort to ensure the safety of both producers and consumers of communications, especially when minors are involved. The encountering and accompaniment of God’s people and the safety and protection of His flock requires responsible, focused, and intentional use of new and yet-to-be-developed technologies.

##### **General Guidelines**

Local policy must always be in alignment with the diocesan policies. Materials used to communicate local and diocesan policies will be reviewed and revised as needed. Such materials will be published and distributed.

Each youth ministry program shall have a plan for communicating the program’s philosophy, mission, policies, and activities to the parish community.

When sending out any form of communication, verbal or written, and when posting, commenting, or replying to internet sites, it is prohibited to use obscene, harassing, derogatory, defamatory, or otherwise potentially scandalous comments, links, and/or images which reflect, discredit, or cause embarrassment to the Catholic Church, Diocese of Columbus, or any person or group of individuals.



## **400.10 (Cont'd)**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

Posts, comments, and/or replies must never contradict the teachings of the Catholic Church.

It is prohibited to divulge, without verifiable consent of a parent or guardian, any information that would jeopardize the safety or well being of any person or group of individuals. This includes but is not limited to pictures of any person younger than the age of 18. Personal identifiable and contact information may not be shared with: vendors, organizations, other parishes, schools, or individuals outside the youth ministry program. Personal identifiable and contact information may be shared within the parish with parish administrators who require the information for administrative purposes only. Also prohibited is the posting of full names, home address, email address, telephone numbers or any information that would allow someone to identify or contact a person younger than the age of 18. Verifiable consent may take the form of a personally identifiable information release form (See 400.15) or permission from the parent or guardian (See 400.33).

It is prohibited to disclose in, post, comment, or reply to information that is understood to be held in confidence by the Diocese of Columbus.

Recognition and respect of intellectual property should be maintained at all times. Care must be taken so as not to infringe upon the exclusive rights of others, musical, literary and or artistic works. It is the responsibility of the individual to abide by all copyright laws of the United States of America.

#### **Enforcement**

Failure to comply with any of the guidelines and provisions outlined here will be grounds for disciplinary action up to and including termination. The Department for Education reserves the right to change this policy at any time and at its discretion. The interpretation and administration of this policy will be made by diocesan officials in light of changing circumstances and events.



## **400.11**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

#### **COMMUNICATING WITH MINORS**

- An adult employee or volunteer may not initiate a one to one private communication with a minor. One-on-one or private communication between non-related adult employees or volunteers and minors is prohibited. As required and described by Policy 200.30 all interactions in person and through technology must meet the 2-deep strategy. If a minor initiates such communication, then the adult must move the conversation to a public platform and retain a record of the communication. All interaction and communication must be open, public, transparent, and appropriate. For clarification, communication through the US Postal System meets the open, public, and transparent criteria.
- Medium of communication must allow for accountability and ability to retain records of communications, therefore no “anonymous” apps or platforms and no apps or platforms which automatically delete communications are permitted.
- Communications should come via Professional Ministry account/profile, phone (mobile/work), email, or physical address; NEVER via a personal account/profile, phone (mobile/home), email, or physical address. If the employee or volunteer adult is not issued a mobile ministry phone, then communication should be through a public platform.
- Adult employees and volunteers must not initiate or accept “friend” requests, “follows”, or the like with minors related to personal social media platforms or apps.
- Parents should not only be invited but strongly encouraged to sign up for communications.
- High school-aged minors who serve as employee or volunteer leaders or assistants with minors under the age of 13 must conform to the above policies in all communications pertaining to the ministry. Additionally minors must abide by Policy 300.31 regarding conduct with peers and those of younger age.



## **400.12**

POLICY

GUIDELINE

### **ADMINISTRATION**

#### **USE OF CELL PHONE GUIDELINES**

As indicated in Policy 400.11, communications with minors should come via Professional Ministry phone (mobile/work) or online third party platform; NEVER via a personal phone (mobile/home). See the Parish Resource Manual for Youth Ministry for practical tips and examples of online third party platforms.

If the parish does not provide a professional ministry mobile phone, there should be a remuneration of expenses incurred using a third party account for professional communications via a personal data plan.

Adult employees and volunteers should never distribute their personal cell phone number to minors outside of necessity for emergency situations that may arise during a field trip (see Policy 400.31). It is strongly recommended that, even in these emergency situations, the minor is given a professional ministry mobile number or, if that is not available, an online third party platform is used for messaging and calls.

Professional ministry mobile phones and third party accounts used to message and make phone calls with minors should be monitored by at least two (2) adult employees.

If a minor initiates a one-on-one conversation with a non-related adult employee or volunteer via cell phone call or text message, then the adult should conclude the conversation, or move the conversation to a public forum or an in person, safe environment compliant meeting within three (3) or fewer messages. A record of any private messages or communications with minors via cell phone should be made and retained for a period of seven (7) years.



## **400.13**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

#### **ESTABLISHING AND USE OF SOCIAL MEDIA**

- Establish and utilize official social media accounts and/or pages for parish or ministry communication that do not allow minors access to personal accounts and/or profiles of adult leaders.
- Approval from the Parish Coordinator of Youth Ministry, their supervisor, and the pastor must be obtained before creating a new social media account and/or page for the parish or ministry. There must be at least two adult administrators and at least one of these should be the Parish Coordinator of Youth Ministry or DRE, their supervisor, or the pastor.
- All social media sites and pages should be public and transparent.
- Social Media involving the participation of minors must be equally accessible to the minor's parent or guardian. The parents and guardians should be made aware of the site or page and both allowed and strongly encouraged to participate.
- Social media sites or pages belonging to the parish or ministry must be monitored and reviewed on a regular basis. There shall be no posting of inappropriate or foul language, photos, or videos, and no verbal or emotional harassment (see 300.30 and 300.31). There shall be no posting of confidential or proprietary information, unauthorized use of trademarks or logos, or promotion or solicitation from outside businesses. As stated in Policy 400.10, it is prohibited to post and personally identifiable information pertaining to a minor without the written consent of a parent or guardian.
- Adult employees and volunteers must refrain from providing any form of counseling to a minor via a social media platform. An adult employee or volunteer may not initiate a one to one private communication with a minor via social media. If a minor initiates such communication via social media, then the adult must move the conversation to a public platform and retain a record of the communication for seven (7) years.



## **400.14**

POLICY

GUIDELINE

### **ADMINISTRATION**

#### **SOCIAL MEDIA BEST PRACTICES**

Be cautious when selecting and creating an account on a new social media platform. Get to know the social media network (privacy settings etc.) to ensure that it has the safety and security settings to maintain compliance with all diocesan policies. Selecting a social media platform that is already used by minors and their parents will help to ensure use by the youth and further monitoring by the parents.

Choose at least two administrators, at least one of which should be an adult employee. If one username login and password is shared to administrate the social media account, then the number of administrators should be kept to a minimum of two or three. If the social media platform allows for levels of administration, then the number of top level administrators should be kept to a minimum of two or three, and all others should be assigned a lower level administration (editor, publisher, etc.) that does not allow for them to add other administrators or delete the account without approval.

If a minor initiates a one-on-one conversation with a non-related adult employee or volunteer via a social media platform, then the adult should conclude the conversation, or move the conversation to a public forum or an in person, safe environment compliant meeting within three (3) or fewer messages. A record of any private messages or communications with minors via social media should be made and retained for a period of seven (7) years.



## 400.15

POLICY

GUIDELINE

### ADMINISTRATION

#### **PERSONALLY IDENTIFIABLE INFORMATION RELEASE FORMS**

Information regarding minors not considered personally identifiable information will be released in various formats, including websites, unless a parent/guardian notifies the parish/school that such information is not to be released regarding his/her child. Information not considered personally identifiable includes names of minors, grade level, activities, sports, awards, and date of graduation.

Personally identifiable information for a minor may only be published or shared with the written consent of a parent/guardian. Record of consent must be retained on file for seven (7) years or until the consent is revoked by the parent or guardian. Personally identifiable information includes photographs, digital images, or recordings with and without names, addresses, email addresses, phone numbers, social media accounts, and personal characteristics (height, weight, etc.).

#### **FOR RELEASE OF PHOTOGRAPHS, DIGITAL IMAGES, AND RECORDINGS**

No photographs, digital images, or recordings of minors participating in youth events may be published or shared publicly without the written and signed consent of a parent or guardian. There is a release for this personal identifiable information within the parental permission and consent form (400.33), but if a form is not on file for the minor, then written consent must be obtained from the parents or guardians using the following form (also accessible for print in Section 6 of the Parish Resource Manual for Youth Ministry):

#### **“PARENT(S)/Guardian(s) CONSENT FOR RELEASE OF PHOTOGRAPHS, DIGITAL IMAGES, AND RECORDINGS**

The undersigned hereby consents to the release of photographs, digital images or recordings, and name of the Participant to be used by the Diocese of Columbus and \_\_\_\_\_ (Parish Name) for future promotional programs of the Diocese of Columbus and the Parish. If you have any questions or concerns, please contact \_\_\_\_\_ (Parish point of contact) at \_\_\_\_\_ (phone number).

Parent/Guardian Name (Printed): \_\_\_\_\_

Parent/Guardian Signature: \_\_\_\_\_ Date: \_\_\_\_\_”



**400.15 (Cont'd)**

POLICY

GUIDELINE

**FOR ALL OTHER PERSONALLY IDENTIFIABLE INFORMATION**

No personally identifiable information of minors participating in youth events may be published or shared without written and signed consent of a parent or guardian. To obtain consent for any personally identifiable information beyond name, photograph, digital images, or recordings, the following form must be used (also accessible for print in Section 6 of the Parish Resource Manual for Youth Ministry):

**“PARENT(S)/Guardian(s) CONSENT FOR RELEASE OF  
PERSONALLY IDENTIFIABLE INFORMATION**

The undersigned parent(s)/guardian(s) of \_\_\_\_\_, a minor at  
(Minor’s Name)  
\_\_\_\_\_ hereby consent to the release of the following  
(Name of School)  
personally identifiable information.

Specific information to be released:

\_\_\_\_\_  
\_\_\_\_\_

Reason for release:

\_\_\_\_\_  
\_\_\_\_\_

Information to be released via:

\_\_\_\_\_  
\_\_\_\_\_

The undersigned consent to the transfer of the above information to a third or subsequent party.

\_\_\_\_\_  
(Parent/Guardian Name) (Date)

\_\_\_\_\_  
(Parent/Guardian Signature)”





## **400.16**

□ POLICY

■ GUIDELINE

### **ADMINISTRATION**

#### **COMMUNICATING PROGRAM RULES AND POLICIES**

Each youth ministry program should regularly publish and distribute materials (e.g. handbooks, letters, brochures, handouts, etc.) to assist both the parents and youth in becoming knowledgeable about program rules and policies. The materials should address, but are not limited to, the following items. The materials can cite or include the appropriate diocesan policy.

- appropriate communication with minors
- child custody issues
- code of conduct
- crisis plan
- dispensing medication
- drug and substance abuse
- harassment
- mission and belief statements
- personally identifiable information release notice
- pregnancy policy
- publishing youth information
- violent acts
- safe environment standards



## **400.20**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

#### **PUBLIC RELATIONS PROCEDURES**

#### **PUBLIC ANNOUNCEMENTS**

As a general rule, pastors and coordinators of youth ministry are responsible for routine public relations for their programs. Exceptions to this rule include matters relating to diocesan actions or decisions.

Examples of matters to be handled by the diocese are:

1. Decisions or actions by the bishop, episcopal moderator for education, diocesan director of youth and young adult ministry, or the Office of Youth and Young Adult Ministry.
2. Decisions or actions of diocesan task groups and committees.

#### **CRISIS COMMUNICATIONS**

The diocesan director of youth and young adult ministry will be informed by the pastor or coordinator of youth ministry as soon as facts indicate a potential or actual public relations problem. (If the diocesan director of youth and young adult ministry or episcopal moderator for education is not available, the pastor or coordinator of youth ministry will contact the diocesan Communications Office directly.)

The Communications Office is solely responsible for providing any public statements or releases in crisis situations.



## **400.21**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

#### **OUTSIDE SPEAKERS**

Coordinators of youth ministry must consult with and receive approval from the pastor (or his representative) before inviting an outside speaker to a program.

The pastor (or his representative) will obtain a letter from the outside speaker's home diocese stating that the speaker is in compliance with that diocese's safe Environment policies.

If two or more parishes are co-sponsoring an outside speaker or speakers, the pastors (or their representatives) must consult with the Director, Office of Youth and Young Adult Ministry (OYYAM) before issuing the invitations. The OYYAM Director will instruct the parish representative to complete the "Diocese of Columbus Approval Form for Incoming Speakers" and then forward the speaker request to the Chancellor for final approval.

In their presentations, all Catholic speakers must accept and honor the teachings of the Catholic Church. A non Catholic speaker is welcomed but care must be taken that such speaker does not speak contrary to Catholic practice and doctrine.

The pastor (or his representative) and coordinator of youth ministry are responsible for guests who visit a program and speakers who address youth, either individually or in a group.



## **400.22**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

#### **RELATIONS WITH LOCAL COMMUNITY AGENCIES: FIRE DRILLS**

1. The State Fire Marshall strictly urges that fire drills in buildings be of a surprise nature. A record of the drills shall be kept by the coordinator of youth ministry.
2. When the fire alarm is sounded, everyone in the building shall leave.
3. As soon as the coordinator of youth ministry is certain that all youth have left the room, the coordinator of youth ministry shall close the doors as he/she leaves.
4. The youth shall walk. Talking shall not be permitted as the youth leave the building.
5. The coordinators of youth ministry shall move to predesignated positions at a safe distance from the building.
6. As soon as the youth are stationed, the coordinator of youth ministry shall take a count of all youth present.
7. The coordinator of youth ministry or a person delegated by the coordinator of youth ministry shall stand near the main entrance of the building. As quickly as the count is made, the coordinator of youth ministry shall be notified that all youth have been accounted for. If a youth is missing, that information shall be relayed to the coordinator of youth ministry.
8. When the first fire company arrives, the coordinator of youth ministry will inform them as to whether or not all youth have been accounted for. If a youth is missing, the coordinator of youth ministry will notify the officer and tell him/her in what part of the building the youth is likely to be.
9. Youth shall be trained to use an alternate exit route in case the regular route is blocked.
10. Handicapped youths shall be cared for by some designated responsible person.
11. Every unplanned sounding of the fire alarm must be reported to the Fire Department, by telephone, immediately, to get the fire fighters to the building.



## 400.30

■ POLICY

□ GUIDELINE

### ADMINISTRATION

#### **TRANSPORTATION**

All drivers and vehicles used for transporting young people must be in full compliance with the policies set forth in the *Diocesan Financial Policy Manual* (See Diocesan Finance Manual 1504.0). All drivers must also be in full compliance with diocesan safe environment policies (See Youth Ministry Parish Resource Manual 6.1/6.2).

The transportation policies in the Diocesan Finance Manual 1504.0 include, but are not limited to, the following policies in effect related to vehicles owned by others that are used for Diocesan purposes:

- Employees and/or volunteers who drive their own vehicle for diocesan purposes are to carry automobile insurance coverage amounts of \$100,000 per person/\$300,000 per occurrence for Bodily Injury and \$100,000 Property Damage or a Combined Single Limit of \$300,000. A copy of the employee or volunteer insurance card is to be obtained prior to use of the vehicle for Diocesan purposes.
- The use of vans with the capacity of 11 or more passengers including the driver is prohibited.
- Rented vehicles of any type are to be adequately insured by the renting Diocesan entity to hold harmless the Diocese and renting entity from property/liability claims. It is mandatory to purchase over the counter insurance for the rented vehicle.
- Drivers of vehicles used to transport others for Diocesan purposes must be 25 years old or older.



## **400.31**

POLICY

GUIDELINE

### **ADMINISTRATION**

#### **FIELD TRIPS**

A field trip is defined as a parish sponsored activity supervised by parish personnel and/or adult volunteers which occurs off site.

No minor may participate unless a signed parent permission and liability waiver form for the specific event is received by the parish prior to the field trip. A standardized parent permission and liability waiver form is available from the diocese (See 400.33).

The standardized form must be completed by the parent/guardian in its entirety and no content of the form may be omitted or edited in any way. Additional fields requesting additional information (such as shirt size or meal choices) may be added, so long as no other fields are removed or edited in any way.

This form may be completed in an online format and submitted by the parent as long as the original content is in place and the parent/guardian checks the approval boxes.

If a minor registers at a parish or diocesan event or field trip and does not bring the completed form, the adult leaders in charge may refuse participation or call the parent/guardian and take the information on the form over the phone and note the parent/guardian verbal consent. Two adult leaders must be present and sign the form to verify parent/guardian consent.

Record of parental consent and permission must be retained on file for seven (7) years. Any parish records with the name, address, e-mail, home phone number or mobile phone number, or any other personally identifiable information as well as private information like health insurance or medical information of a minor, must be kept in a secure location at all times.



## **400.31 (Cont'd)**

POLICY

GUIDELINE

No adult participant or chaperone may participate unless a signed adult permission and liability waiver form for the specific event is received by the parish prior to the field trip. A standardized adult permission and liability waiver form is available from the diocese (See 400.35).

The standardized form must be completed by the participating adult in its entirety and no content of the form may be omitted or edited in any way. Additional fields requesting additional information (such as shirt size or meal choices) may be added, so long as no other fields are removed or edited in any way.

This form may be completed in an online format and submitted by the participating adult as long as the original content is in place and the adult checks the approval boxes.

Record of adult permission and liability must be retained on file for seven (7) years. Any parish records with the name, address, e-mail, home phone number or mobile phone number, or any other personally identifiable information as well as private information like health insurance or medical information, must be kept in a secure location at all times.

Whenever possible, bus transportation should be provided. If a private passenger vehicle is used, all drivers and vehicles must be in full compliance with the *Diocesan Financial Policy Manual* (1504.0).



## **400.32**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

#### **OVERNIGHT EVENTS AND TRIPS**

Trips or events including minors which extend during the evening and require staying overnight are subject to the approval of the pastor or his representative.

Approval may only be given when such an event supplements or enriches parish programs, e.g. retreat experiences, youth conferences, etc.

The directives in Policy 400.31 - Field Trips also apply to overnight trips and events.





# 400.33

POLICY

GUIDELINE

## ADMINISTRATION

### **REGISTRATION/PERMISSION/RELEASE AND INDEMNIFICATION AGREEMENT**

The following registration/permission/release form must be signed and dated by the parent/guardian and student for the specific event prior to the field trip or overnight activity as defined in Policy 400.31. No language in the registration/permission/release may be edited or removed.

Versions of this form in English and Spanish accessible for print can be found in Section 6 of the Parish Resource Manual for Youth Ministry.

### **DIOCESE OF COLUMBUS**

#### **REGISTRATION/PERMISSION/RELEASE AND INDEMNIFICATION AGREEMENT**

PARISH NAME \_\_\_\_\_ PARISH CITY \_\_\_\_\_

*Please print clearly; return with appropriate payment to your adult leader. All incomplete forms will be returned.*

#### **I. REGISTRATION**

A. Name of Participant \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_  
Phone ( \_\_\_\_\_ ) \_\_\_\_\_ Participant Cell (optional) ( \_\_\_\_\_ ) \_\_\_\_\_  
E-Mail \_\_\_\_\_  
Parish \_\_\_\_\_ School \_\_\_\_\_  
Date of Birth \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_ Male  Female  Grade \_\_\_\_\_  
Name of Adult Leader \_\_\_\_\_

B. Name of Activity \_\_\_\_\_  
Location \_\_\_\_\_  
Dates of Activity \_\_\_\_\_  
Mode of transportation if not self provided: \_\_\_\_\_

#### **II. PERMISSION**

The undersigned hereby state(s) that (he/she/they) (is/are) the (parent/parents/guardian) of the above named Participant and have full legal responsibility for the Participant. The undersigned hereby grant(s) permission for the Participant to participate in the Activity named in Section I.B., above.



## 400.33 (Cont'd)

POLICY

GUIDELINE

### III. RELEASE AND INDEMNIFICATION

- A. **Release.** The undersigned on behalf of the undersigned, the Participant, and the heirs, successors and assigns of the undersigned and the Participant, hereby release, hold harmless from any liability, and discharge from all direct or derivative claims, actions, causes of actions, medical expenses, costs, legal expenses, other expenses and all other damages at law or in equity, known or unknown, direct or indirect, choate or inchoate against the Diocese of Columbus, the Parish and all current and former employees, agents, clergy, officers and volunteers of the Diocese of the Parish, arising from the Participant's participation in the Activity named in Section I.B., above.
- B. **Indemnification.** The undersigned shall indemnify and hold harmless the Diocese of Columbus, the Parish, and all current and former employees, agents, clergy, officers and volunteers of the Diocese of Columbus or the Parish from any claim, liability, suit, judgment, loss, damage, expense, fee or cost (including court costs and attorney fees) arising directly or indirectly from the Participant's participation in the Activity named in Section I.B., above, unless arising from the negligence of an indemnified party.

### IV. SPECIFIC MEDICAL INFORMATION AND MEDICATION

- A. **Specific Medical Information.** The Parish will take reasonable care to see that the following information will be held in confidence.  
 Chronic Conditions (e.g. Epilepsy; Diabetes) \_\_\_\_\_  
 Allergic Reactions (e.g. Food, medications, plants, etc.) \_\_\_\_\_  
 Dietary Restrictions \_\_\_\_\_  
 Immunizations: Date of last tetanus/diphtheria immunization: \_\_\_\_\_  
 Any physical limitations? \_\_\_\_\_  
 Has the Participant recently been exposed to contagious disease or conditions, such as mumps, measles, chicken pox, etc.? If so, list date and disease or condition: \_\_\_\_\_  
 You should be aware of these special medical conditions of the Participant: \_\_\_\_\_  
 \_\_\_\_\_
- B. **Current Medication:** The Participant is taking medication at present. The Participant will bring all such medications necessary, and such medications will be well-labeled. Names of medications and concise directions for taking such medications, including dosage and frequency of dosage, are as follows: \_\_\_\_\_  
 \_\_\_\_\_

C. **Non-Prescription Medication**

Please check ONE of the following:

No medication of any type, whether prescription or non-prescription, may be administered to the participant unless the situation is life-threatening and emergency treatment is required.

Non-prescription medication may be given to the Participant, if deemed appropriate.



**400.33 (Cont'd)**

POLICY

GUIDELINE

**V. EMERGENCY MEDICAL CONTACT AND TREATMENT**

**A. Emergency Contact Information**

Parent or Guardian \_\_\_\_\_

Address \_\_\_\_\_

Phone(s) \_\_\_\_\_

Medical Insurance \_\_\_\_\_ Policy Number \_\_\_\_\_

Member's Name \_\_\_\_\_ Phone ( \_\_\_\_\_ )

Family Doctor \_\_\_\_\_ Phone ( \_\_\_\_\_ )

**B. Emergency Medical Treatment**

In the event of an emergency, the undersigned hereby give(s) permission to transport the Participant to a hospital for emergency medical or surgical treatment. The undersigned wish(es) to be advised prior to any further treatment by the hospital or doctor. In the event of an emergency, if the undersigned cannot be reached at the above numbers, contact:

Name & relationship: \_\_\_\_\_ Phone: ( \_\_\_\_\_ )

**VI. CONSENT FOR RELEASE OF PERSONALLY IDENTIFIABLE INFORMATION**

The undersigned hereby consent to the release of photographs and name of the Participant to be used by the Diocese of Columbus and \_\_\_\_\_ (PARISH NAME) for future promotional programs of the Diocese and Parish. If you have any questions or concerns, please contact \_\_\_\_\_ (PARISH POINT OF CONTACT) at \_\_\_\_\_ (PHONE NUMBER).

\_\_\_\_ Please initial here if you DO NOT consent to the release of personally identifiable information.

**VII. CODE OF BEHAVIOR**

The Participant shall comply with the following:

1. The Participant must stay and participate in the entire event. The Participant may not leave the premises unless accompanied by an adult leader, parent, or legal guardian.
2. The possession or use of alcohol, tobacco, drugs, or weapons of any kind is not permitted.
3. Foul language is not tolerated.
4. The Participant must comply with any and all directions of activity staff.
5. The Participant must respect the rights and property of others. Damage to or defacing of property will be the financial responsibility of the Participant involved and the undersigned.
6. Failure to abide by this Code of Behavior may result in a request to the undersigned to transport the offending Participant from the premises, and the undersigned shall immediately comply with the request.

**VIII. SIGNATURES**

**THE UNDERSIGNED HAS READ, UNDERSTANDS AND HEREBY AGREES TO AND ACCEPTS ALL PROVISIONS IN THIS AGREEMENT**

Participant's Signature \_\_\_\_\_ Date \_\_\_\_\_

Parent Signature \_\_\_\_\_ Date \_\_\_\_\_

Parent Signature \_\_\_\_\_ Date \_\_\_\_\_

Legal Guardian Signature \_\_\_\_\_ Date \_\_\_\_\_



# 400.35

POLICY

GUIDELINE

## ADMINISTRATION

### **ADULT REGISTRATION/PERMISSION/RELEASE AND INDEMNIFICATION AGREEMENT**

The following registration/permission/release form must be signed and dated by the adult participant or chaperone for the specific event prior to the field trip or overnight activity as defined in Policy 400.31. No language in the registration/permission/release may be edited or removed.

Versions of this form in English and Spanish accessible for print can be found in Section 6 of the Parish Resource Manual for Youth Ministry.

### **DIOCESE OF COLUMBUS ADULT PARTICIPATION REGISTRATION/PERMISSION/RELEASE AND INDEMNIFICATION AGREEMENT**

PARISH NAME \_\_\_\_\_ PARISH CITY \_\_\_\_\_

*Please print clearly; return with appropriate payment to your adult leader. All incomplete forms will be returned.*

#### **I. REGISTRATION** (Each Adult Participant Must Complete a Separate Form)

**A.** \_\_\_\_\_ Name of Adult Participant: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip : \_\_\_\_\_

Cell Phone: \_\_\_\_\_ Email: \_\_\_\_\_

DOB: \_\_\_/\_\_\_/\_\_\_ Male:  Female:

Clergy/Religious:  Group Leader/Youth Minister:  HS Campus Minister:  Medical Personnel:

Name of Group Leader: \_\_\_\_\_

**B.** Name of Activity \_\_\_\_\_

Location \_\_\_\_\_

Dates of Activity \_\_\_\_\_



**400.35 (Cont'd)**

POLICY

GUIDELINE

**II. SPECIFIC MEDICAL INFORMATION AND MEDICATION**

**A. Specific Medical Information.**

The Parish will take reasonable care to see that the following information will be held in confidence.

Chronic Conditions (e.g. Epilepsy; Diabetes) \_\_\_\_\_

Allergic Reactions (e.g. Food, medications, plants, etc.) \_\_\_\_\_

Dietary Restrictions \_\_\_\_\_

Immunizations: Date of last tetanus/diphtheria immunization: \_\_\_\_\_

Any physical limitations? \_\_\_\_\_

Has the Participant recently been exposed to contagious disease or conditions, such as mumps, measles, chicken pox, etc.? If so, list date and disease or condition: \_\_\_\_\_

Any special medical conditions of the Participant: \_\_\_\_\_

**B. Medication:** The Participant is responsible for providing and taking all medication, prescription or non-prescription, required by the Participant.

**C. Emergency Contact and Information.**

Emergency Contact \_\_\_\_\_ Phone Number ( ) \_\_\_\_\_

Medical Insurance \_\_\_\_\_ Policy Number \_\_\_\_\_

Member's Name \_\_\_\_\_ Phone Number ( ) \_\_\_\_\_

Family Doctor \_\_\_\_\_ Phone Number ( ) \_\_\_\_\_

In the event of an emergency, the undersigned hereby give(s) permission to be transported to a hospital.

**III. RELEASE AND INDEMNIFICATION**

**A. Release.** The undersigned on behalf of the undersigned and the heirs, successors and assigns of the undersigned hereby releases, holds harmless from any liability, and discharges from all direct or derivative claims, actions, causes of actions, medical expenses, costs, legal expenses, other expenses and all other damages at law or in equity, known or unknown, direct or indirect, choate or inchoate against the Diocese of Columbus, the Parish and all current and former employees, agents, clergy, officers and volunteers of the Diocese of Columbus or the Parish, arising from the Participant's participation in the Activity named in Section I.B., above.



**400.35 (Cont'd)**

POLICY

GUIDELINE

**B. Indemnification.** The undersigned shall indemnify and hold harmless the Diocese of Columbus, the Parish, and all current and former employees, agents, clergy, officers and volunteers of the Diocese of Columbus or the Parish from any claim, liability, suit, judgment, loss, damage, expense, fee or cost (including court costs and attorney fees) arising directly or indirectly from the participation of the undersigned in the Activity named in Section I.B., above, unless arising from the negligence of an indemnified party.

**IV. CODE OF BEHAVIOR**

**A. Adults.** Adults shall at all times conduct themselves in a lawful manner appropriate to the Activity. Adults shall act with respect for all other participants in the Activity. Adults shall act in accordance with the principles of the Roman Catholic Church.

**B. Student Activities.** Adult participants shall at all times be present and shall chaperone students assigned by group leader. Adult participants will supervise and monitor the movement of students throughout the activity. Adult participants will insure that no students enter areas specifically prohibited. Adult participants will insure that no students enter any rooms or areas that are not appropriately chaperoned by two adults. Adult participants will use safe environment practices such as not meeting with students in secluded areas; making sure enough adults are chaperoning all activities; observing other adults who are interacting with youth; and notifying OYYAM staff of any inappropriate activities throughout the duration of the activity. Adult participants will respect that the sessions are designed for the benefit of students and will refrain from excessive questions or participation in the sessions. The possession or use of alcohol, tobacco, drugs, or weapons of any kind by students or adult participants is not permitted. Failure to abide by this Code of Behavior may result in a request for the adult to leave the premises.

**V. SAFE ENVIRONMENT COMPLIANCE**

Date of Criminal Background Investigation Report: \_\_\_\_/\_\_\_\_/\_\_\_\_

Protecting God's Children: \_\_\_\_/\_\_\_\_/\_\_\_\_  
Date

\_\_\_\_\_  
Location

**I HAVE READ, AND UNDERSTAND AND AGREE TO ALL CONTAINED IN THIS AGREEMENT.**

**I HAVE READ AND UNDERSTAND THE ABOVE CODE OF BEHAVIOR AND COMMIT TO UPHOLD THIS CODE OF BEHAVIOR.**

**I AFFIRM THAT THE SAFE ENVIRONMENT COMPLIANCE INFORMATION I HAVE PROVIDED IS COMPLETE AND TRUTHFUL.**

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date



## **400.40**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

#### **ACCOUNTS AND FINANCIAL PROCEDURES**

All accounts and financial procedures must be in full compliance with the policies set forth in the *Diocesan Financial Policy Manual*.



## 400.41

■ POLICY

□ GUIDELINE

### ADMINISTRATION

#### **PARISH YOUTH MINISTRY FACILITIES**

The parish's youth ministry facilities shall support the diocesan philosophy and goals of youth ministry, and promote a healthy formation of Catholic youth. All youth ministry programs shall be held in suitable locations appropriate for parish activities.

All facilities in full compliance with the policies set forth in the *Diocesan Financial Policy Manual*.





## **400.50**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

#### **DRUG PREVENTION**

For the purpose of this policy, “drugs” shall mean:

1. Any drug of abuse as defined in Ohio Revised Code §3719.011 (which includes any controlled substance, any harmful intoxicant and any dangerous drug as those terms are further defined in the Ohio Revised Code);
2. All alcoholic beverages;
3. All tobacco products;
4. Any prescription or patent drug, except those for which permission to use in program has been granted;
5. Anabolic steroids;
6. Cocaine, crack cocaine, LSD, hashish, opiates, narcotic drugs and marihuana;
7. Any substance that is a “look-alike” to any of the above, or is a counterfeit controlled substance as defined in Ohio Revised Code §2925.01(O).

(See policy 5141.0 regarding prescribed medication)

The term “drug paraphernalia” shall have the meaning set forth in Ohio Revised Code §2925.14(A).

Parishes are encouraged to develop drug prevention programs that:

- a. Emphasize the prevention of drug use;
- b. Provide for a comprehensive, age appropriate, developmentally-based alcohol and other drugs education and prevention program;
- c. Include a clear statement that disciplinary sanctions as determined by the parish, will be imposed on program participants who violate the program standards of conduct and a description of those standards;
- d. Provide information about alcohol and other drug counseling and rehabilitation programs available to youth and their parent(s) and or guardian(s).

The use, possession, concealment, manufacture, administering, dispensing or distribution of any drug or drug paraphernalia, or committing any “drug abuse offense” as defined in Ohio Code §2925.01, or appearance while under the influence of any drug, on parish premises, in vehicles used to transport to a youth ministry event, or at any youth ministry sponsored event is prohibited.



## **400.50 (Cont'd)**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

Anyone who is committing any act prohibited by this policy shall be brought to the attention of the pastor or the pastor's designated representative.

The pastor or representative shall place student safety as a priority in each situation. The pastor or representative shall notify this youth's parent(s) or guardian(s) immediately.

The youth ministry program policy shall address prevention, intervention, and treatment. Youth ministry programs shall develop local policies regarding the consequences of the use, concealment, or distribution any drug or drug related paraphernalia. These policies shall include the consequences for first time and repeat offenders. The first time offender is required to meet with his/her parent(s) or guardian(s) and parish officials.

Any reference to an Ohio Revised Code section in this policy shall also refer to any subsequent Ohio statute of like tenor and effect.



## **400.51**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

#### **ADMINISTERING MEDICATIONS TO YOUTH**

A youth using prescribed medication during a youth ministry activity must have on file a signed medical authorization form from the parent or guardian, and a properly completed physician's statement. The authorization must include the following:

1. Written permission from the parent (s) or guardian (s).
2. A physician's verification of the necessity for the medication; name of medication; dosage; times or intervals at which it is to be taken; duration; and possible side effects.
3. Medication must be in original containers and have affixed label including youth's name.
4. Accurate records of the medication given must be kept filed.
5. A statement releasing and holding parish personnel harmless from any and all liability for damages or injury resulting directly or indirectly from the presence of the medication during the activity or its use by the youth.

The possession or use of non-prescription, over-the-counter medication during activities is discouraged. Administration of these medications (i.e. throat lozenges, acetaminophen drugs...such as Tylenol and Datriil) should be determined on the local level, if the parish determines that adequate team members are available, and as long as appropriate permission forms are on file. The parish will not administer aspirin to youth because of its connection to Reye's Syndrome.

Coordinators of youth ministry are permitted to administer prescribed medication to a youth when conditions exist, which in the judgment of the coordinator, merit giving assistance to the youth (e.g., immaturity of the youth, nature of the medication). Coordinators of youth ministry are not required to administer medication to students.

At the discretion of the pastor, the coordinator of youth ministry may require that medication be kept by youth ministry team members until the youth needs to use it.



## **400.52**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

#### **TEEN PREGNANCY**

Given our current circumstances, it is possible that a participant in a parish youth ministry program may face the challenges related to teen pregnancy.

Any determination concerning the continuing participation in youth ministry activities by a pregnant youth shall be made by the youth and their parents in consultation with the youth minister and pastor. Written notice of a doctor's determination concerning participation shall be provided upon request to the coordinator of youth ministry.

The religious instruction given in a youth ministry program should make clear that any act involving procreation is the exclusive right of those who are married. Likewise, catechesis on the Church's consistent stand in defense of human life must also be incorporated.

If, in the case of an unmarried youth, the youth ministry team has an attitude of compassion rather than approval, and if the youth ministry program offers appropriate religious instruction, there is every reasonable hope that the attitude of the youth participants will, likewise, be a rational and Christian one.

At this time in their lives, youth involved in a pregnancy need Christian acceptance, compassion and counsel. It is the Christian community's responsibility to give support and aid to those involved. Professional counseling for the expectant parents is strongly recommended.



## **400.53**

■ POLICY

□ GUIDELINE

### **ADMINISTRATION**

#### **AIDS**

The Diocese of Columbus recognizes that AIDS (Acquired Immune Deficiency Syndrome) and/or symptomatic or asymptomatic infection with the human immunodeficiency virus (HIV) is a life-threatening disease and a major health issue. The epidemic proportions of this disease prompted the diocese to adopt a policy which seeks protection of the rights and welfare of all students and staff.

#### **Attendance**

In keeping with the recommendations of the Surgeon General's Report each case of a youth with HIV/or AIDS shall be dealt with individually. Youth who are diagnosed as having HIV/or AIDS remain in the normal youth ministry program as their illness allows.

#### **Confidentiality**

The Diocese recognizes the dignity and rights of all persons and is sensitive and responsive to the concerns of those who have HIV/or AIDS. Information concerning the health of any youth with HIV/or AIDS shall be treated as confidential.

#### **Procedure**

Because adolescents with HIV/or AIDS are highly susceptible to infections from other youth, the Surgeon General's report recommends that the program involve an AIDS evaluation team in the medical evaluation of infected students. The report further recommends that the youth's physician, a public health official (or physician specializing in factious diseases) and the youth's parent (s) or guardian (s) collaborate with the designated program officials (pastor, coordinator of youth ministry, and appropriate youth ministry team members) in conducting the evaluation. Based upon the recommendations of the evaluation team, the program's administration shall permit the student to remain active in youth ministry events under restricted conditions.



**500**



POLICY



GUIDELINE

## **PREFACE**

This section contains policies and guidelines specifically relevant to the Diocesan Recreation Association.

In addition to these policies and guidelines, all athletic directors, commissioners and coaches should be familiar with and follow the policies and guidelines set forth in each of the following:

- The policies and guidelines of the Office of Youth and Young Adult Ministry
- The Administrative Information for All Levels of Play
- Diocesan Rules for each sport



■ POLICY

□ GUIDELINE

### **List of Sports**

The Diocesan Recreation Association sponsors programs for student athletes in grades 4 through 8 in the following sports: soccer, football, volleyball, basketball, track, baseball and softball. Volleyball and basketball are offered to high school student athletes.

The DRA does not sponsor co-ed teams at any age level.



POLICY



GUIDELINE

### Team Placement and Playing Time

As a Catholic, Christian league, every effort should be made to see that every child is placed on a team and that playing time is given adequately and fairly.

4<sup>th</sup> /5<sup>th</sup>/6<sup>th</sup> Grades: Guaranteed to be on a team with required playtime

7<sup>th</sup>/8<sup>th</sup> Grades: Guaranteed to be on a team required playtime

\*High School: No guarantees





■ POLICY

□ GUIDELINE

### **Player Eligibility**

All players must be members of the parish and/or attend the parish school in order to play on the parish team.

#### **Grade and Age Eligibility**

<b>League</b>	<b>Maximum Grade</b>	<b>Maximum Age as of August 1st of current school year</b>	<b>Eligible Grades</b>
Varsity	Eighth	Fourteen Years of Age	Eighth, Seventh and Sixth
Jr. Varsity	Seventh	Thirteen Years of Age	Seventh, Sixth and Fifth
Sr. Reserve	Sixth	Twelve Years of Age	Sixth, Fifth and Fourth
Reserve	Fifth	Eleven Years of Age	Fifth and Fourth
Jr. Reserve	Fourth	Eleven Years of Age	Fourth

If a parish fields a team(s) at a specific level, players from that parish must play for that team(s). Some team(s) may need layers to fill out their roster. These players may come from a different parish, as long as that parish does not field a team(s) at that level. These additions must be approved by the Diocesan Recreation Association director before they are made.

Parish mergers (between two or more parishes) **MUST** be approved by the Diocesan Recreation Association **BEFORE** the mergers are made. Requested to merge must be done in writing prior to roster/ parent consent form turn in.



POLICY



GUIDELINE

### Forfeit Policy

If a team is not able to field the league minimum number of players to play a game/match or failure of a team to show up for a game/match results in a forfeit. The forfeiting team must pay all officials for the forfeited game/match.

A balance of \$200 from each parish is kept in a separate fund for officials payments. This fee is paid at the beginning of football/volleyball seasons and carries over to the next year if not used.



■ POLICY

□ GUIDELINE

Ejection Policy

Any player, coach, or cheerleader ejected from a game/facility will automatically be suspended for at least the next game.

Spectators will be suspended for at least the next two games.

The suspension shall apply to players, coaches, spectators and cheerleaders guilty of misconduct **AFTER** a game has concluded that would have resulted in an ejection had the incident occurred during play. The suspended individual is **NOT** permitted to attend/view a game from which he or she is suspended.

In addition to the suspension, a letter will be sent to the pastor of the parish notifying him of the suspension of the parishioner.

Any adult fan ejected from a contest must register for a Play Like A Champion Training Session for Parents prior to attending another game. Failure to attend the session will result in additional penalties. Expenses for this training must be paid by the ejected fan. Sessions will be scheduled monthly at the Catholic Center, 197 E. Gay St., Columbus.

Additional penalties may be assessed following a review of the incident by the league commissioner.

Non-compliance will cause forfeiture of the game as well as possible additional penalties.

Ejection of a coach, player or spectator, must be reported by the coach of the offending team.

Any, player, coach or spectator who is ejected from a Diocesan Recreation sponsored game, match or meet cannot attend any other Diocesan Recreation games, matches, or meets until the suspensions for such ejection is served at the level in which the ejection occurred. (I.E. if spectator is ejected from their 5<sup>th</sup> grade son's basketball game, they may **NOT** attend their 7<sup>th</sup> grade daughter's games until the suspension is served at the 5<sup>th</sup> grade boys' level).

Penalty also applies to those who are ejected and also officiate in the Diocesan Recreation Association program. They may not officiate Diocesan Recreation Association contests until the suspension is served.

If the ejection occurs in the final contest of the season the Diocesan Recreation Association Director will determine the terms of the carry-over suspension.



■ POLICY

□ GUIDELINE

## **Coaching Requirements**

To be a coach in our program. All Coaches must:

1. Complete the Protecting God's Children (PGC) Workshop.
2. Have a qualifying BCI/ fingerprints report on file with the parish.

To be a head coach in the program, all head coaches must

1. Be 21 years of age
2. Attend a Play Like A Champion Today (PLC) workshop
3. Complete the Concussion Training Course found at [www.nfhs.com](http://www.nfhs.com) and have a certificate on file with the parish.
4. Sign the Coach Code of Conduct and have it on file with the parish.
5. Complete the Protecting God's Children (PGC) workshop
6. Have a qualifying BCI/fingerprints report on file with the parish



## **506.1**



POLICY



GUIDELINE

### **Coaching Suggestions**

It is strongly suggested that each coach complete a CPR/First Aid course for coaches.

It is strongly suggested that each coach carry with them a first aid kit, including ice packs, to all practices and games.



POLICY



GUIDELINE

## **Officials Requirements**

To be an official in the DRA program,

All officials must:

1. Complete the Protecting God's Children (PGC) Workshop
2. Have a qualifying BCI/ fingerprints report on file with the DRA office
3. Be a licensed member of the OHSAA
4. Have an W-9 form on file with the Diocesan Finance office



## **507.1**

■ POLICY

□ GUIDELINE

### **POLICY REGARDING CIVILIAN CRIMINAL BACKGROUND CHECKS AND CHILD PROTECTION TRAINING FOR EMPLOYEES AND VOLUNTEERS IN THE DIOCESE OF COLUMBUS**

#### **Clergy, Employees, and Applicants to Clerical Formation**

All clergy serving in the Diocese of Columbus; all parish, school, and diocesan employees; and all applicants to formation for the priesthood or permanent diaconate, regardless of their level of contact with children and youth, are required to complete a civilian criminal background check and participate in a *Protecting God's Children* training session. This policy is applicable to lay employees, professed religious, clergy, and clergy candidates.

#### **Catholic School Volunteers and Volunteers in Parish Programs/Ministries for Children and Youth**

Every volunteer in a program or ministry for children and youth, regardless of their level of contact with children and youth, is required to complete a civilian criminal background check and participate in a *Protecting God's Children* training session. Duration of service does not mitigate compliance with this policy.

*Examples: Catholic School volunteers, Parish School of Religion (PSR) volunteers, youth ministry volunteers, field-trip chaperones and drivers, Scout leaders, coaches and other recreation volunteers, Vacation Bible School volunteers, Children's Liturgy of the Word volunteers, pre-school volunteers, nursery volunteers*

#### **Visiting Athletic Coaches and Officials:**

##### **Catholic Teams from Another Catholic Diocese:**

Athletic teams from another Catholic diocese are required to submit a letter from their Safe Environment Coordinator, stating all adults accompanying the team are compliant with the policies of their home diocese. This letter will be sent to the Safe Environment Consultant for the Diocese of Columbus.

##### **One Time Visit:**

If a non-Catholic athletic team is visiting a Catholic parish for one athletic event (game, meet, scrimmage, etc), the visiting coaches and officials are not required to comply with Diocesan policies regarding background checks and attend a *Protecting God's Children* session. However, the host parish is required to inform the visiting teams about the Diocesan policy regarding "two deep ministry". The host parish is also required to advise the visitors of any and all off limits and adults only areas. The host parish should have sufficient compliant adults in attendance to assist in enforcing these policies.

##### **Frequent Visits:**

A non-Catholic athletic team that is a frequent visitor to a Catholic parish (three (3) or more visits per sports season) is expected to comply with all Diocesan Safe Environment policies.

##### **Non DRA Teams:**

Athletic teams sponsored by a parish, but not affiliated with the Diocesan Recreation Association (DRA) are required to be fully compliant with Diocesan Safe Environment policies.



POLICY



GUIDELINE

Coach Code of Conduct

All coaches must sign the coach code of conduct and have it on file with the parish.





## 508.1

■ POLICY

□ GUIDELINE

### **Code of Conduct for Coaches**

I hereby pledge as a Diocesan Recreation Association Coach to abide by the following DRA rules and regulations and the DRA Sportsmanship Code of Conduct for Coaches.

This code is considered supplemental to each parish's expectation for conduct of its volunteers and agents.

- Remember to do all for the glory of God.
- Interscholastic competition exists for students to foster sportsmanship, leadership and teamwork; coaches should set the example of good sportsmanship.
- Coaches must complete all requirements for coaching as set forth by their parish and the DRA
- Coaches are to comply with all parish and league rules and directives
- Every child is equally important. Coaches must make every effort to insure that players receive a fair amount of playing time.
- Coaches should always conduct themselves as an example of Christian behavior, both at the field/court and away from it.
- Coaches should be supportive and encouraging in everything they do and say; they should never assault others verbally or in writing. Coaches should promote children's competence through positive strategies and refrain from practices that belittle and humiliate children.
- Coaches should address concerns to officials in a calm manner during dead ball situations.
- Coaches should address their players in a manner consistent with how a reasonable person would expect their own children to be addressed. A coach is never to address a player from another team unless in a sincere congratulatory or helpful tone.
- Conduct which falls outside that listed at practice is subject to disciplinary measures from the parish
- Conduct which falls outside that listed at a game is subject to disciplinary measures from the DRA

At the conclusion of the scheduled contests all coaches, players and spectators must refrain from confronting the Game Officials about the outcome of the contest. Any person that refuses to follow this rule will be suspended for the season from coaches, playing or attending any DRA contests. Concerns regarding the game or officials must be directed to the league Director.

I understand that ultimately all of my team's players, coaches and spectators are my responsibility.

Name: \_\_\_\_\_ Parish: \_\_\_\_\_

Sport Coaching: \_\_\_\_\_ Grade: \_\_\_\_\_ Boys: \_\_\_\_\_ Girls: \_\_\_\_\_

Email: \_\_\_\_\_

I have attended a Diocesan required Protecting God's Children Training: \_\_\_\_\_ Date

I have a BCI (fingerprint) report on file with the parish: \_\_\_\_\_ Date

I have attended the required Play Like A Champion Today Training: \_\_\_\_\_ Date



## **508.2**



POLICY



GUIDELINE

### Parent Code of Conduct

All parents must sign the parent code of conduct and have it on file with the parish prior to their son/daughter's participation in the DRA program.

# SPORT PARENT CODE OF CONDUCT

## Preamble

The essential elements of character-building and ethics in sports are embodied in the concept of sportsmanship and six core principles: trustworthiness, respect, responsibility, fairness, caring, and good citizenship. The highest potential of sports is achieved when competition reflects these "six pillars of character."

I therefore agree:

1. I will not force my child to participate in sports.
2. I will remember that children participate to have fun and that the game is for youth, not adults.
3. I will inform the coach of any physical disability or ailment that may affect the safety of my child or the safety of others.
4. I will learn the rules of the game and the policies of the league.
5. I (and my guests) will be a positive role model for my child and encourage sportsmanship by showing respect and courtesy, and by demonstrating positive support for all players, coaches, officials and spectators at every game, practice or other sporting event.
6. I (and my guests) will not engage in any kind of unsportsmanlike conduct with any official, coach, player, or parent such as booing and taunting; refusing to shake hands; or using profane language or gestures.
7. I will not encourage any behaviors or practices that would endanger the health and wellbeing of the athletes.
8. I will teach my child to play by the rules and to resolve conflicts without resorting to hostility or violence.
9. I will demand that my child treat other players, coaches, officials and spectators with respect regardless of race, creed, color, sex or ability.
10. I will teach my child that doing one's best is more important than winning, so that my child will never feel defeated by the outcome of a game or his/her performance.
11. I will praise my child for competing fairly and trying hard, and make my child feel like a winner every time.
12. I will never ridicule or yell at my child or other participant for making a mistake or losing a competition.
13. I will emphasize skill development and practices and how they benefit my child over winning. I will also de-emphasize games and competition in the lower age groups.
14. I will promote the emotional and physical well-being of the athletes ahead of any personal desire I may have for my child to win.
15. I will respect the officials and their authority during games and will never question, discuss, or confront coaches at the game field, and will take time to speak with coaches at an agreed upon time and place.
16. I will demand a sports environment for my child that is free from drugs, tobacco, and alcohol and I will refrain from their use at all sports events.
17. I will refrain from coaching my child or other players during games and practices, unless I am one of the official coaches of the team.

I also agree that if I fail to abide by the aforementioned rules and guidelines, I will be subject to disciplinary action that could include, but is not limited to the following:

- Verbal warning by official, head coach, and/or head of league organization
- Written warning
- Parental game suspension with written documentation of incident kept on file by organizations involved
- Game forfeit through the official or coach
- Parental season suspension

Parent/Guardian Signature \_\_\_\_\_ Date \_\_\_\_\_



## **508.3**



POLICY



GUIDELINE

### Player Code of Conduct

All student athletes must sign the Sportsmanship Code for Players prior to his/her participation in the DRA program.

# Sportsmanship Code For Players

\*This code is to be considered supplemental to each school's expectation for conduct of its students.

- Remember to do all for the glory of God.
- Interscholastic competition exists for students to foster sportsmanship, leadership and teamwork; students should set the example of good sportsmanship as set forth by their parents, guardians, and coaches.
- Students should stay physically fit so as to do be able to do their best in all situations.
- Student should make every effort to attend all practices and give 100%.
- Students should maintain their eligibility by successfully completing all of their required coursework. Students must remember their priorities: (1) God, (2) family, (3) academics and (4) extra-curricular activities.
- Students are to comply with all school and league rules and directives as given by their coaches and teachers.
- Every player is equally important to a team. Players should positively encourage all teammates to do their best.
- Players should always conduct themselves as an example of Christian behavior, both at the field/court and away from it.
- Players should address concerns to their coaches in a calm manner during games.
- Players should respect officials and opponents at all times, for without them, there would be no game.
- Remember to do all for the glory of God.
- Conduct which falls outside that listed at practice is subject to disciplinary measures from the school.
- Conduct which falls outside that listed at a game is subject to disciplinary measures from the DRA.

Athlete's Signature \_\_\_\_\_ Date \_\_\_\_\_



■ POLICY

□ GUIDELINE

### **Sunday Games and Practice**

No athletic related activities are to begin before 1:00pm on Sunday. Under NO circumstances are games, scrimmages or practice to start before 1:00pm on Sunday. See the football rules for special exemption.

No DRA athletic contests are to be held on Holy Days of Obligation. Please check with your pastor regarding practices.

Teams should not arrive at the game site more than 30 minutes nor longer than 60 minutes prior to the game time.

Facilities should not be opened until 30 minutes prior to game time.

Coaches can be suspended if this rule is broken.

DRA athletic contests held on Holy Days of Obligation must be scheduled around Mass times. For example, if the Holy Day falls on a Saturday, games will not begin until 1:00pm. If the Holy Day falls during the week, weeknight games on the Holy Day will not be held. Please check with your pastor regarding practices.

See also OYYAM 100.42



## **509.1**



### **POLICY**



### **GUIDELINE**

#### **Warm Up Time**

Teams should not arrive at the game site more than 30 minutes prior to the game time and facilities should not be opened until 30 minutes prior to game time.

Due to the nature of football, teams may arrive no more than 60 minutes prior to the game to suit up and warm up.





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POLICY



GUIDELINE

### Sports Physicals

Each parish is expected to have a sports physical form on file for each athlete prior to the start of the season. Forms are available from the OHSAA



POLICY



GUIDELINE

## **Emergency Medical Form**

Coaches must carry Emergency Medical Forms for all athletes to all practices and athletic events.

# Emergency Medical Authorization

Grade \_\_\_\_\_

Player Name \_\_\_\_\_

Parish \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Zip \_\_\_\_\_

Date of Birth \_\_\_\_\_

Home Telephone \_\_\_\_\_

Cell Phone \_\_\_\_\_

Purpose: To enable parents and guardians to authorize the provisions of emergency treatment for children who become ill or injured while under the coaches authority, when parent or guardians cannot be reached.

## Parent or Guardian

Mother's Name \_\_\_\_\_ Daytime Phone \_\_\_\_\_ Cell \_\_\_\_\_

Father's Name \_\_\_\_\_ Daytime Phone \_\_\_\_\_ Cell \_\_\_\_\_

Other's Name \_\_\_\_\_ Daytime Phone \_\_\_\_\_ Cell \_\_\_\_\_

## Emergency Contact (other than parent)

Name \_\_\_\_\_ Relationship \_\_\_\_\_

Address \_\_\_\_\_ Telephone \_\_\_\_\_ Cell \_\_\_\_\_

### PART I OR II MUST BE COMPLETED

#### **PART I- REFUSAL TO CONSENT**

I do not give my consent for emergency medical treatment of my child. In the event of illness or injury requiring emergency treatment, I wish the coaching authorities to take the following action: \_\_\_\_\_

Signature of Custodial Parent \_\_\_\_\_

Address of Custodial Parent \_\_\_\_\_

Date \_\_\_\_\_

#### **PART II- TO GRANT CONSENT**

#### **(DO NOT COMPLETE PART II IF YOU COMPLETED PART I)**

I hereby give consent for the following medical care providers and local hospital to be called:

Doctor \_\_\_\_\_ Telephone \_\_\_\_\_

Dentist \_\_\_\_\_ Telephone \_\_\_\_\_

Medical Specialist \_\_\_\_\_ Telephone \_\_\_\_\_

Local Hospital \_\_\_\_\_ Emergency Room Phone \_\_\_\_\_

In the event reasonable attempts to contact me have been unsuccessful, I hereby give my consent for the (1) the administration of any treatment deemed necessary by above-named doctor, or, in the event the designated preferred practitioner is not available, by another licensed physician or dentist: and (2) the transfer of the child to any hospital reasonably accessible.

*This authorization does not cover major surgery unless the medical opinions of two other licensed physicians or dentists, concurring in the necessity for such surgery, are obtained prior to the performance of such surgery.*

Circle if your child has:      Heart Disease Tuberculosis      Epilepsy Asthma      Diabetes

Explain any allergy or disease causing difficulty:

Medications taken regularly: \_\_\_\_\_

Signature of Custodial Parent \_\_\_\_\_

Address of Custodial Parent \_\_\_\_\_

Date \_\_\_\_\_



**512**



POLICY



GUIDELINE

### **Parental Consent**

All participants in the Diocesan Recreation Association must have a signed parent consent form on file in the DRA office prior to student-athlete participation in any games.

Diocese of Columbus  
**DIOCESAN RECREATION ASSOCIATION**  
197 East Gay Street  
Columbus, Ohio 43215  
**PARENT CONSENT FORM**

PARISH: \_\_\_\_\_

CHECK ONE:

- |   |  |  |  |
|---|--|--|--|
| <input type="checkbox"/> Boy's Soccer   | <input type="checkbox"/> Boy's Volleyball  | <input type="checkbox"/> Boy's Basketball  | <input type="checkbox"/> Boy's Track     |
| <input type="checkbox"/> Girl's Soccer  | <input type="checkbox"/> Girl's Volleyball | <input type="checkbox"/> Girl's Basketball | <input type="checkbox"/> Girl's Softball |
| <input type="checkbox"/> Boy's Football | <input type="checkbox"/> Girl's Volleyball | <input type="checkbox"/> Boy's Baseball    | <input type="checkbox"/> Girl's Track    |

LAST NAME: \_\_\_\_\_ FIRSTNAME: \_\_\_\_\_ MIDDLE INITIAL: \_\_\_\_\_

ADDRESS: \_\_\_\_\_ ZIP CODE: \_\_\_\_\_ TELEPHONE: \_\_\_\_\_

SCHOOL: \_\_\_\_\_ GRADE: \_\_\_\_\_ AGE: \_\_\_\_\_

DATE OF BIRTH: \_\_\_\_\_ MONTH \_\_\_\_\_ DAY \_\_\_\_\_ YEAR – PLACE OF BIRTH: \_\_\_\_\_ (CITY) \_\_\_\_\_ (STATE)

PARENT'S EMAIL ADDRESS: \_\_\_\_\_

**PLEASE CHECK ONE:**     **NO RESTRICTIONS**         **RESTRICTIONS**

List on any physical handicaps which would prohibit this participant from taking part to the full extent of the activity listed above.

\_\_\_\_\_

**RELEASE**  
**(PLEASE READ CAREFULLY)**

I/We the parent(s) or legal guardian of the above named applicant who has applied for participation in the athletic activities of the Diocesan Recreation Association for the Diocese of Columbus, hereby give my/our consent and approval to his/her participation in any and all activities of the Diocesan Recreation Association and its affiliates for the activity specified. I/we assume all risks and hazards incident to the conduct of such activities including any transportation, and for any consideration of the educational instruction he/she will receive in connection therewith. I/we hereby agree to release and absolve, indemnify, and hold harmless, and do by this instrument release, absolve, indemnify and hold harmless, the Diocesan Recreation Association and its affiliates, the Diocese of Columbus, and any and all of the Catholic Churches and Parishes and any and all supervisors, organizers, coaches, sponsors, and officials of and from any and all liability for any injury to my/our aforementioned child. We waive all claims of any kind against any and all of the organizations or persons hereinabove enumerated, including any and all claims against any person or persons transporting my/our child to or from any such activities hereinabove names. I/we the undersigned hereby declare that I/we have insurance protection covering injuries that may occur (including contact sports) in these activities during the ensuing season. I/we further certify that all information contained in this form is correct.

By signing this form, as the parent/guardian/care-giver of the student-athlete named below, I acknowledge receiving a copy of the concussion and head injury information sheet prepared by the Ohio Department of Health as required by section 3313.539 of the Revised Code. I understand concussions and other head injuries have serious and possibly long-lasting effects.

By reading the information sheet, I understand I have a responsibility to report any signs or symptoms of a concussion or head injury to coaches, administrators and my student-athlete's doctor. I also understand that coaches, referees and other officials have a responsibility to protect the health of the student-athletes and may prohibit my student-athlete from further participation in athletic programs until my student-athlete has been cleared to return by a physician or other appropriate health care professional.

**By signing below, my son/daughter has my approval to participate in the athletic activity checked above.  
I have also received and read the concussion information sheet and agree to the above release**

**(MUST BE SIGNED BY PARENT(S) OR LEGAL GUARDIAN(S))**

PARENT or GUARDIAN SIGNATURE: \_\_\_\_\_ DATE \_\_\_\_\_

PASTOR'S SIGNATURE: \_\_\_\_\_



POLICY



GUIDELINE

Personally Identifiable Information

Parents must sign the Personally Identifiable Information form prior to the their son/daughter's participation in the DRA Program. This file is kept at the parish level.

## Parent's Consent for Release of Personally Identifiable Information

The undersigned parents of \_\_\_\_\_, a  
(Child's name)

A member of \_\_\_\_\_ hereby consent to the  
(Parish name)

release of the following personally identifiable information.

**Photos without names of the athletes will be released.**

**Photos will be used to help promote the activities and acknowledge the achievements of the participants in the Diocesan Recreation Association.**

**Information will primarily be released through the Catholic Times and on the Diocesan Recreation Association website at [www.cdeducation.org/rec](http://www.cdeducation.org/rec)**

The undersigned consent to the transfer of the above information to a third or subsequent party.

\_\_\_\_\_  
(Parent's name) (Date)

\_\_\_\_\_  
(Parent's name) (Date)

A copy of the release is requested: Please check one.

\_\_\_\_\_ Yes      \_\_\_\_\_ No



■ POLICY

□ GUIDELINE

### **Concussion Policy**

All parishes must be in compliance with Ohio Law regarding concussions.

Coaches must take a concussion course and have the certificate on field at the parish.

Parents must receive and acknowledge the receipt of the following pages on concussions.



# Ohio Department of Health Concussion Information Sheet For Interscholastic Athletics

Dear Parent/Guardian and Athletes,

This information sheet is provided to assist you and your child in recognizing the signs and symptoms of a concussion. Every athlete is different and responds to a brain injury differently, so seek medical attention if you suspect your child has a concussion. Once a concussion occurs, it is very important your athlete return to normal activities slowly, so he/she does not do more damage to his/her brain.

## What is a Concussion?

A concussion is an injury to the brain that may be caused by a blow, bump, or jolt to the head. Concussions may also happen after a fall or hit that jars the brain. A blow elsewhere on the body can cause a concussion even if an athlete does not hit his/her head directly. Concussions can range from mild to severe, and athletes can get a concussion even if they are wearing a helmet.

## Signs and Symptoms of a Concussion

Athletes do not have to be “knocked out” to have a concussion. In fact, less than 1 out of 10 concussions result in loss of consciousness. Concussion symptoms can develop right away or up to 48 hours after the injury. Ignoring any signs or symptoms of a concussion puts your child’s health at risk!

### Signs Observed by Parents of Guardians

- Appears dazed or stunned.
- Is confused about assignment or position.
- Forgets plays.
- Is unsure of game, score or opponent.
- Moves clumsily.
- Answers questions slowly.
- Loses consciousness (even briefly).
- Shows behavior or personality changes (irritability, sadness, nervousness, feeling more emotional).
- Can’t recall events before or after hit or fall.

### Symptoms Reported by Athlete

- Any headache or “pressure” in head. (How badly it hurts does not matter.)
- Nausea or vomiting.
- Balance problems or dizziness.
- Double or blurry vision.
- Sensitivity to light and/or noise
- Feeling sluggish, hazy, foggy or groggy.
- Concentration or memory problems.
- Confusion.
- Does not “feel right.”
- Trouble falling asleep.
- Sleeping more or less than usual.

## Be Honest

Encourage your athlete to be honest with you, his/her coach and your health care provider about his/her symptoms. Many young athletes get caught up in the moment and/or feel pressured to return to sports before they are ready. It is better to miss one game than the entire season... or risk permanent damage!

## Seek Medical Attention Right Away

Seeking medical attention is an important first step if you suspect or are told your child has a concussion. A qualified health care professional will be able to determine how serious the concussion is and when it is safe for your child to return to sports and other daily activities.

- No athlete should return to activity on the same day he/she gets a concussion.
- Athletes should NEVER return to practices/games if they still have ANY symptoms.
- Parents and coaches should never pressure any athlete to return to play.

## The Dangers of Returning Too Soon

Returning to play too early may cause Second Impact Syndrome (SIS) or Post-Concussion Syndrome (PCS). SIS occurs when a second blow to the head happens before an athlete has completely recovered from a concussion. This second impact causes the brain to swell, possibly resulting in brain damage, paralysis, and even death. PCS can occur after a second impact. PCS can result in permanent, long-term concussion symptoms. The risk of SIS and PCS is the reason why no athlete should be allowed to participate in any physical activity before they are cleared by a qualified health care professional.

## Recovery

A concussion can affect school, work, and sports. Along with coaches and teachers, the school nurse, athletic trainer, employer, and other school administrators should be aware of the athlete’s injury and their roles in helping the child recover. During the recovery time after a concussion, physical and mental rest are required. A concussion upsets the way the brain normally works and causes it to work longer and harder to complete even simple tasks. Activities that require concentration and focus may make symptoms worse and cause the brain to heal slower. Studies show that children’s brains take several weeks to heal following a concussion.

[www.healthyohioprogram.org/concussion](http://www.healthyohioprogram.org/concussion)

Rev. 02.13

## Returning to Daily Activities

1. Be sure your child gets plenty of rest and enough sleep at night – no late nights. Keep the same bedtime weekdays and weekends.
2. Encourage daytime naps or rest breaks when your child feels tired or worn-out.
3. Limit your child's activities that require a lot of thinking or concentration (including social activities, homework, video games, texting, computer, driving, job-related activities, movies, parties). These activities can slow the brain's recovery.
4. Limit your child's physical activity, especially those activities where another injury or blow to the head may occur.
5. Have your qualified health care professional check your child's symptoms at different times to help guide recovery.

## Returning to School

1. Your athlete may need to initially return to school on a limited basis, for example for only half-days, at first. This should be done under the supervision of a qualified health care professional.
2. Inform teacher(s), school counselor or administrator(s) about the injury and symptoms. School personnel should be instructed to watch for:
  - a. Increased problems paying attention.
  - b. Increased problems remembering or learning new information.
  - c. Longer time needed to complete tasks or assignments.
  - d. Greater irritability and decreased ability to cope with stress.
  - e. Symptoms worsen (headache, tiredness) when doing schoolwork.
3. Be sure your child takes multiple breaks during study time and watch for worsening of symptoms.
4. If your child is still having concussion symptoms, he/she may need extra help with school-related activities. As the symptoms decrease during recovery, the extra help or supports can be removed gradually.

## Returning to Play

1. Returning to play is specific for each person, depending on the sport. Starting 4/26/13, Ohio law requires written permission from a health care provider before an athlete can return to play. Follow instructions and guidance provided by a health care professional. It is important that you, your child and your child's coach follow these instructions carefully.
2. Your child should NEVER return to play if he/she still has ANY symptoms. (Be sure that your child does not have any symptoms at rest and while doing any physical activity and/or activities that require a lot of thinking or concentration).

3. Be sure that the athletic trainer, coach and physical education teacher are aware of your child's injury and symptoms.
4. Your athlete should complete a step-by-step exercise-based progression, under the direction of a qualified healthcare professional.
5. A sample activity progression is listed below. Generally, each step should take no less than 24 hours so that your child's full recovery would take about one week once they have no symptoms at rest and with moderate exercise.\*

### Sample Activity Progression\*

- Step 1: Low levels of non-contact physical activity, provided NO SYMPTOMS return during or after activity. (Examples: walking, light jogging, and easy stationary biking for 20-30 minutes).
- Step 2: Moderate, non-contact physical activity, provided NO SYMPTOMS return during or after activity. (Examples: moderate jogging, brief sprint running, moderate stationary biking, light calisthenics, and sport-specific drills without contact or collisions for 30-45 minutes).
- Step 3: Heavy, non-contact physical activity, provided NO SYMPTOMS return during or after activity. (Examples: extensive sprint running, high intensity stationary biking, resistance exercise with machines and free weights, more intense non-contact sports specific drills, agility training and jumping drills for 45-60 minutes).
- Step 4: Full contact in controlled practice or scrimmage.
- Step 5: Full contact in game play.
- \*If any symptoms occur, the athlete should drop back to the previous step and try to progress again after a 24 hour rest period.

### [www.healthyohioprogram.org/concussion](http://www.healthyohioprogram.org/concussion)

#### Resources

ODH Violence and Injury Prevention Program  
[www.healthyohioprogram.org/vipp/injury.aspx](http://www.healthyohioprogram.org/vipp/injury.aspx)  
Centers for Disease Control and Prevention  
[www.cdc.gov/Concussion](http://www.cdc.gov/Concussion)  
National Federation of State High School Associations  
[www.nfhs.org](http://www.nfhs.org)  
Brain Injury Association of America  
[www.biausa.org/](http://www.biausa.org/)  
**Ohio Department of Health**  
Violence and Injury Prevention Program  
246 North High Street, 8th Floor  
Columbus, OH 43215  
(614) 466-2144

# Ohio Department of Health Concussion Information Sheet

## For Interscholastic Athletics

### Acknowledgement of Having Received the “Ohio Department of Health’s Concussion and Head Injury Information Sheet”

By signing this form, as the parent/guardian/care-giver of the student-athlete named below, I acknowledge receiving a copy of the concussion and head injury information sheet prepared by the Ohio Department of Health as required by section 3313.539 of the Revised Code.

I understand concussions and other head injuries have serious and possibly long-lasting effects.

By reading the information sheet, I understand I have a responsibility to report any signs or symptoms of a concussion or head injury to coaches, administrators and my student-athlete’s doctor.

I also understand that coaches, referees and other officials have a responsibility to protect the health of the student-athletes and may prohibit my student-athlete from further participation in athletic programs until my student-athlete has been cleared to return by a physician or other appropriate health care professional.

Athlete

Parent/Guardian

Date

Date



**POLICY**

**GUIDELINE**

**GUIDELINES FOR ATHLETES WITH SPECIAL NEEDS**

Children love to play sports, be around other kids, be accepted by team members, and be part of the team. All children benefit from physical activity, social interaction and feeling accepted and accomplishing a task. Children with special needs are no different. The Diocesan Recreation Association believes that children with special needs are entitled to participate in organized sports and recreational programs unless their presence puts them or someone else in danger. Each case will be evaluated individually.

**GUIDELINES FOR ATHLETES WITH SPECIAL NEEDS**

1. Safety concerns always come first.
2. All children should be offered the opportunity to participate in the Diocesan Recreation Program as long as safety issues are not a concern. Parents of players and coaches need to work collaboratively in an effort to support and challenge children with special needs.
3. Children with special needs can request to participate on the parish athletic teams. The coach will review the request and present it to the parish athletic director. The coach and AD will work together to determine the feasibility of the child's participation.
4. If accommodations are necessary, the strengths of the child and challenges in playing the sport should be outlined along with possible accommodations. The parish should attempt to make all reasonable accommodations. This may include placement in the proper age group. If the athlete should play at a different level than the player's chronological age, permission must be asked of the parish athletic director. This plan must be developed as a team that consists of the parish coach and the parents. In cases with older, mature athletes, they could also be included in the discussion. The written plan must be presented to and approved by the parish athletic director prior to the beginning of the season.
5. The parish athletic director will present the plan of accommodations to the pastor for final approval.
6. All final decisions will take into account the National Federation of High School and Ohio High School Athletic Association procedures and guidelines pertaining to athletes with special needs.
7. In cases of denial of participation at the parish level, the appeal can be directed to the Diocesan Recreation Association Board of Directors.



■ POLICY

□ GUIDELINE

## **Diocese of Columbus**

### **Policy – Payments to Game Officials**

1. Each Official working Diocesan Recreation Association (DRA) games must submit a completed and signed W9 to the DRA office before being assigned to DRA games. These forms will be kept securely by the Diocesan Finance Office.
2. If an Official is working games not managed through the DRA, the individual location will request a completed W9 form for their files.
3. Each Official is required to bring two copies of the Game Official Payment Form to each contest they are to officiate. This form is used to document compensation paid to the Official. If you are officiating multiple games at a location on a single day, two forms should be completed for each game. The forms are signed by both the Official and the individual paying the Official. The Payment Form is a 2 part form so that both the Official and the individual paying the Official may keep a copy.
4. Each Diocesan entity will track the amount paid to an individual, based on the Payment Forms, for the calendar year, and if the amount paid exceeds \$600.00, the individual will be sent a 1099-MISC as required by the Internal Revenue Service. Where this occurs, the location will contact the Diocesan Finance Office to obtain a copy of the appropriate W9 if they have not collected a W9 separately.

The complete policy is found on the next pages.



## Catholic Diocese of Columbus

- Policy     Guideline  
 Diocesan     Parish     School     All

### **613.0 Athletic Event Payments**

The purpose of this policy is to define the acceptable methods of paying individuals who work at athletic events, in compliance with Internal Revenue Service and Department of Labor regulations. In addition, this policy ensures compliance with the policies of the Ohio High School Athletic Association.

There are three categories of workers covered by this policy: game officials; sworn event site security; and all other event personnel.

#### Game Officials

Game Officials are to be classified as independent contractors and their compensation, if they exceed the IRS defined dollar limit (\$600 or more for a calendar year), is to be documented through issuance of a 1099-MISC. All amounts paid to an individual, whether from a parish, school or auxiliary association, within the same EIN, are to be accumulated to determine the total amount paid to that individual by the employer unit. Please remember that if you issue any 1099's you must file these with the Internal Revenue Service. 1099's must be issued by January 31 for the previous calendar year and filed with the IRS by February 28.

Effective January 1, 2013, each employer unit must implement a method for tracking payments to officials so that at the end of a calendar year, it can be determined if a 1099-MISC must be issued.

The preferred method of payment and tracking is that each individual is paid by check. The check issuer (i.e. bookkeeper, athletic association treasurer, etc.) should be given the names of game officials and the amount to be paid, at least 2 business days prior to the event so that checks may be created and signed. Notation must be made in the records of the issuer as to the purpose of the check. At the end of a calendar year, the amounts paid can then be accumulated by payee to determine whether a 1099-MISC is to be issued. Keep in mind that some officials participate in multiple sports throughout the year. If there is a substitution of officials that occurs after the checks are created, the unused check is to be returned to the check issuer to be voided, and a check will then be created and mailed to the substitute official. Please note that even given the substitution issue, it is never proper to provide blank checks for events. For those subject to the rules of the Ohio High School Athletic Association, payment by check is the only acceptable method for paying and tracking payments to game officials.

An alternative method is available for elementary school and parish athletic events. You may choose to continue paying game officials in cash. However, you still have responsibility for tracking all payments to determine if a 1099-MISC must be issued. To accomplish this, each game official who receives a payment must complete the Game Official Payment Form prior to receiving their payment, and submit the form to the individual paying them. These forms must then be turned over following the event, to the individual responsible for tracking payments. That individual must establish a

and submit the form to the individual paying them. These forms must then be turned over following the event, to the individual responsible for tracking payments. That individual must establish a tracking mechanism so that at the end of a calendar year, the total payments to an individual will be known. All Game Official Payment Forms must be retained for 7 years as substantiation. In addition, The Game Official Payment Forms are to be used to substantiate the cash funds given to the individual making payments to the game officials. The Game Official Payment Form will be made available on the Diocesan Recreation web-site.

The issuance of 1099's requires that W9's be collected from Game Officials. This form provides the name, address and social security number of the Game Official. We have implemented two approaches for gathering and controlling this information – Diocesan Recreation Association (DRA) events and non Diocesan Recreation Association events (which includes High Schools).

#### DRA Events

All Game Officials will be required to submit to the DRA a signed W9 before they will be assigned to DRA events. These forms will be retained by the Diocesan Finance Office. A list will be available to the DRA Assigners, so that at any point they will know who it is valid to assign to an event. At the end of a calendar year, if you have a Game Official that must be issued a 1099-MISC, you will then contact the Diocesan Finance Office.

#### Non-DRA Events

It is the responsibility of the Athletic Director and Parish/School Financial Staff to work together to assure that W9's are collected from Game Officials before they work their first event. Because these documents must be secure, the completed W9's should be kept in the Parish/School finance office in a secure cabinet. The Parish/School financial staff are to make a list of all W9's on file and provide this to the Athletic Director, who is then responsible to assure that W9's are received prior to the first event a Game Official works. No Game Official is to be permitted to work an event if a W9 has not been received.

#### Sworn Event Site Security

Sworn Event Site Security are to be classified as independent contractors and their compensation, if they exceed the IRS defined dollar limit (\$600 or more for a calendar year), is to be documented through issuance of a 1099-MISC. All amounts paid to an individual, whether from a parish, school or auxiliary association, within the same EIN, are to be accumulated to determine the total amount paid to that individual by the employer unit. Please remember that if you issue any 1099's you must file these with the Internal Revenue Service. 1099's must be issued by January 31 for the previous calendar year and filed with the IRS by February 28.

Effective January 1, 2013, each employer unit must implement a method for tracking payments to sworn event site security so that at the end of a calendar year, it can be determined if a 1099-MISC must be issued.

It is highly preferred that the hiring of sworn event site security be done through their employer (i.e. Sheriff's office, local law enforcement agency) and payment made to the employer. In this way, responsibility for tracking payments to the individual reside with the employer, not with the parish, school or auxiliary association.

If you must contract directly with the individual, then payment to that individual must be by check. The check issuer (i.e. bookkeeper, athletic association treasurer, etc.) should be given the names of the sworn event site security individuals and the amount to be paid, at least 2 business days prior to the event so that checks may be created and signed. Notation must be made in the records of the issuer as to the purpose of the check. At the end of a calendar year, the amounts paid can then be accumulated by payee to determine whether a 1099-MISC is to be issued. If there is a substitution of sworn event site security individuals that occurs after the checks are created, the unused check is to be returned to the check issuer to be voided, and a check will then be created and mailed to the substitute. Please note that even given the substitution issue, it is never proper to provide blank checks for events.

The issuance of 1099's requires that W9's be collected from Sworn Site Security. This form provides the name, address and social security number of the individual. We have implemented the following approach for gathering and controlling this information:

It is the responsibility of the Athletic Director and Parish/School Financial Staff to work together to assure that W9's are collected from each individual before they work their first event. Because these documents must be secure, the completed W9's should be kept in the Parish/School finance office in a secure cabinet. The Parish/School financial staff are to make a list of all W9's on file and provide this to the Athletic Director, who is then responsible to assure that W9's are received prior to the first event an individual works. No individual is to be permitted to work an event if a W9 has not been received.

#### All Other Event Personnel

The Internal Revenue Service has issued guidance that all other event personnel who receive compensation for their services at an event are to be classified as employees. Examples of event personnel include: ticket takers; ticket sellers; tournament and site managers; non-sworn site security;

and other personnel necessary to conduct an event, such as chain crew, clerks, announcers, scorers, etc. Event workers do not include sports officials who are officially registered with a generally recognized permitting authority, such as the OHSAA or sworn site security, such as municipal police, township constables or county sheriff personnel. The list of event workers is not an all inclusive list of personnel necessary to administer and run an event location and will likely vary by location.

Event personnel are to be added to the payroll system of the parish or school, and all appropriate taxes are to be withheld from the payments made to them. They are to be issued a W2 at the end of the year. This will mean that you will need to have them fill out the appropriate new hire forms (i.e. W-4, IT-4, I-9, etc.). Each parish/school should establish a communication mechanism with those who manage event personnel to assure the communication of amounts to be paid, and the associated timing of payments (i.e. each pay period, once per month, once per season, etc.). If payments to event personnel are to be funded by an auxiliary association, the parish/school should establish a reimbursement mechanism with the auxiliary.

It must be noted that the hiring of those under the age of 18 must follow the State of Ohio Minor Labor Laws. The hiring of these individuals, at a minimum requires a work permit and formal wage agreement. In addition there are limits on the types of work that individuals can perform, and the hours they can work, depending on age. Please refer to the Diocesan Web-site, Human Resources section, for a copy of the information on Minor Labor Laws.