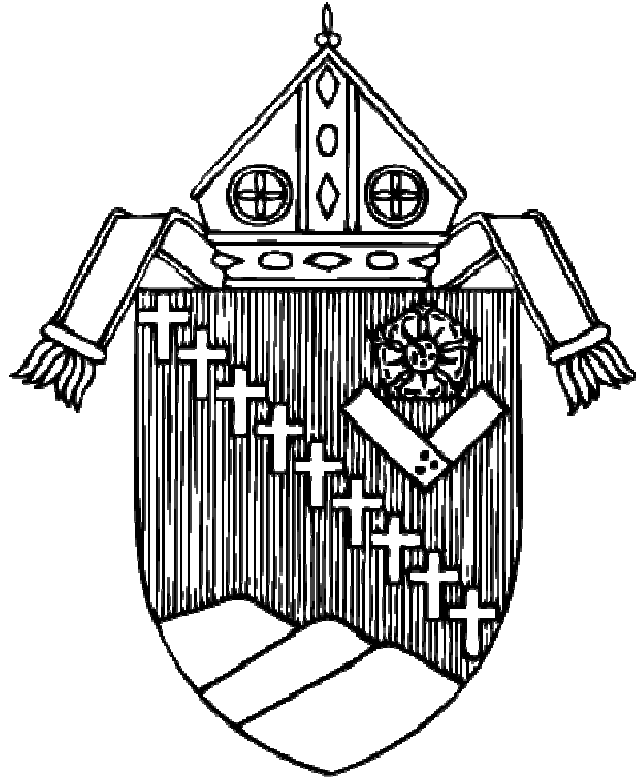


Diocese of San Jose

Handbook for Youth Ministry Leaders

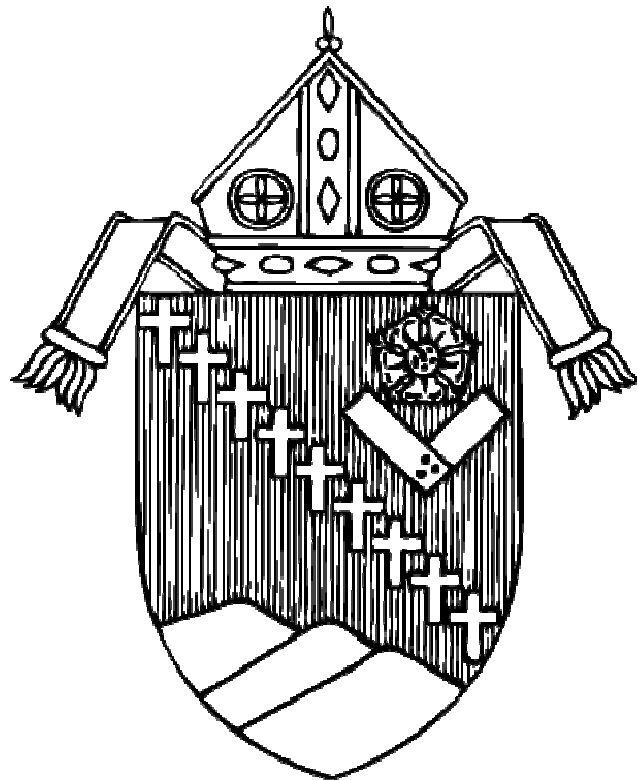


August 2010

General Observations Regarding Youth Ministry Handbook

1. This book is meant to be a resource for coordinators of Ministry with Young People in a parish/school setting. It is not a book with all answers for every parish situation, but gives a framework for establishing a positive ministry to young people.
2. This orientation/handbook does not take the place of an orientation at your individual parish/school. This is meant to enhance the orientation/guidelines that have been set up by the supervisor at your place of employment. Please make sure to review important issues with your pastor/administrator/supervisor. These guidelines are generic and should be reviewed and enhanced in light of parish guidelines.
3. Some of these forms within the handbook are specific to paid employees. This orientation/handbook does not imply that volunteers necessarily have the same responsibilities/benefits of employees. This resource will help all who are involved in ministry to young people.
4. While remembering that these parish positions are ministry, it is important to remember that coordinating a team and outreach to young people involves many skills in management, cooperation, communication, and much more. The role of coordinator **does** require much more than basic skills of relating to young people.
5. The “prudent principle” should always guide the coordinator in areas of liability. A coordinator should be aware of doing everything that is “prudently” possible to avoid problems. Common sense should be the guide in all circumstances.
6. Most forms in this handbook are suggested formats for creating parish forms. Each form should be adapted for the specific activity of the parish and should include the parish name/address on the form.
7. The goal of this handbook and orientation is to create awareness within coordinators about the important parts of their job as a minister. It is the responsibility of the parish to monitor the adherence to guidelines unless otherwise stated by the Diocese.

Diocesan Overview



Diocese of San Jose

Mission Statement

The mission of the Diocese of San Jose, the Catholic Community of Santa Clara County, is to be a local Church that will inspire the people of this Valley to live the values taught by Jesus Christ, inspiring them to integrity and action.

Vision Statement

Vision is first and most important as we fulfill our mission. Our vision is rooted in faith: Christ and Christ alone is at the center. That vision must rise out of faith and be different from any merely worldly vision. Christ guides all we do. His hope for the Kingdom is our vision.

We can be certain that if we live in faith, hope and true charity, the risen Lord will work in us, despite our many defects. The Lord will accomplish His purpose in the midst of our weaknesses, provided that we are truly humble and open.

We have designed a plan for putting our vision into action and fulfilling our mission. Our plan assesses our present situation and builds upon our many strengths. With the help of the Holy Spirit, we can be architects of our future. The challenges we confront may, at times, seem overwhelming and even insurmountable; but each challenge is a rich opportunity for the Church.

Our plan is a means for gathering together the whole Diocese to embrace the hope and vision of the Church's mission and to unleash the energies of new life into all aspects of our local Church.

As we strive more effectively to carry out our mission in the dynamic, ever-changing life of the Santa Clara Valley, let us do the following:

- Let us be a Church unafraid to dream. Our Diocese is a microcosm of the new world in which a new world Church is struggling to be born.

We find ourselves on the cutting edge of this struggle. We cannot be content with the ways of the past. We have new challenges; we must use our imaginations in meeting them and we must not be afraid to take risks.

- Let us be a Church that is in tune with the world around us, dealing with the real concerns of real people. We should not be answering questions that no one is asking.

- Let us strive for solutions to these concerns. Let us be a Church that matters, making a real difference in people's lives. We cannot be a Church concerned with trivia while the major issues of our lives and times go unaddressed.
- Let us be an inclusive Church in which no one feels unwelcome or unwanted.
- Let us be an evangelizing Church, reaching out to the young and to the old.
- Let us be a witnessing Church — witnessing not a cause, not an ideology or an agenda, but witnessing the person and life of Jesus Christ.
- Let us witness the poverty of Christ in a consumer society.
- Let us witness the charity of Christ; let us witness the hope of Christ.
- Let us show forth the face of Christ by being known for our compassion, forgiveness and love.
- Let us be a Church in which all are servants.
- Let us be a confident Church, a Church that is not gloomy and without joy. We should be able to laugh.
- Let us be a community of disciples who seek to know the Lord and follow Him ever more closely. We are not perfect. We make mistakes, we ask for forgiveness, and we forgive one another.
- Let us be a community of disciples that perseveres in the teaching of the apostles, in the breaking of the bread and in prayer.
- Finally, let us be a Church that has priorities, a Church in which there is a priority of persons over things and of truth over expediency, and a Church where there is a priority of love over all else. And so, a Church in which we say that the greatest of all, of everything, is love.

Office of Parish Services

Mission Statement

The Office for Parish Services ministers to the leaders of all the parishes of the Diocese of San Jose to help build a local Church that will inspire the people of this Valley to live the values taught by Jesus Christ, inspiring them to integrity and action.

Division of Youth Ministry

Mission Statement

To develop the leadership of youth ministry on the Diocese of San Jose.

Those that we serve (in rank order):

1. **Youth Ministry Coordinators** (full-time, part-time, volunteer)
2. **Pastors, Clergy, and Minister's of Parish Life** (parish staff)
3. **Youth Ministry Leadership Teams** (volunteer and staff)
4. **Youth** (junior high and high school age, 6th through 12th grade)

Ways of serving:

- A. **Advocacy** (understanding and promoting the importance of youth ministry in parishes)
- B. **Structure** (providing an avenue and structure to build good youth ministry so that their ministry not only survives, but thrives)
- C. **Training** (ongoing and continuous training and learning opportunities for parishes to move their youth ministry from good to great)
- D. **Support** (helping parishes sustain and expand youth ministry through community building, networking, sharing of best practices, and spiritual nourishment)

Office for Parish Services

The Chancery
Suite 100
1150 N. First St.
San Jose, CA 95112

Director of Hispanic Apostolate

Lupita Vital
lvital@dsj.org
(408) 983-0133

Associate
Sandra Torres
stores@dsj.org
(408) 983-0112

Assistant
Adriana Valenzuela
avalenzuela@dsj.org
(408) 983-0124

Director of Catechetics

Wendy Scherbart
wscherbart@dsj.org
(408) 983-0138

Assistant
Iracema Gubriel
igubriel@dsj.org
(408) 983-0127

Director of Youth/YA Ministry

John Rinaldo
jrinaldo@dsj.org
(408) 983-0135

Associate
Steve Do
sdo@dsj.org
(408) 983-0122

Assistant
Bernard Nemis
bnemis@dsj.org
(408) 983-0126

Director of Liturgy

Diana Macalintal
dmacalintal@dsj.org
(408) 983-0136

Assistant
Bernard Nemis
bnemis@dsj.org
(408) 983-0126

Director of Social Ministry

Linda Batton
lbattton@dsj.org
(408) 983-0158

Restorative Justice
Sr. Maryann Cantlon
mcantlon@dsj.org
(408) 983-0131

Assistant
Sylvia Blanch
sblanch@dsj.org
(408) 983-0128

Institute for Leadership in Ministry

Director
Linda Cunha-Ricchio
lcunharicchio@dsj.org
(408) 983-0111

Assistant
Anabella Estrada
aestrada@dsj.org
(408) 983-0110

Diocese of San Jose: (408) 983-0100
Personnel: (408) 983-0160



Mission Statement – National Federation for Catholic Youth Ministry

To serve those who serve the young Catholic Church.

Vision Statement

We, the National Federation for Catholic Youth Ministry, participate in the mission of the Catholic Church by advocating for and supporting Catholic youth ministry on the national, diocesan, and local level. As a professional organization of affiliated dioceses and collaborating members, we:

- advocate for the role and needs of young people in the Church and in society and promote the role of the Church and the Gospel in the lives of young people.
- promote a comprehensive approach to youth ministry as articulated in *Renewing the Vision*.
- provide leadership, resources, services, and conferences for the education and formation of diocesan leaders, youth ministers, and young people.
- support diocesan youth ministry leaders and collaborating members.
- dialogue and collaborate with the U.S. Catholic Bishops and national leadership organizations for the promotion of youth ministry and the professional development of church leaders.

Values

In response to the Gospel, and in pursuit of our mission and vision, we act in accord with these values:

- the dignity and giftedness of each person
- the baptismal call of each person to discipleship and ministry
- the gifts and charisms of young people
- the richness of diversity
- the challenge of justice and peace
- the wisdom of shared leadership

Strategic Goals

- To serve adult leaders of youth ministry by providing vision, leadership, professional standards, and educational, spiritual, and ministry formation.
- To be an advocate for youth in the Catholic Church and in society, ensuring that the voice of young people is heard and that the gifts of young people are valued. To promote and encourage ministry to youth within all cultures, settings, and environments within the Catholic Church.
- To ensure that the structures, programs, and services of the Federation reflect the multicultural and diverse church.
- To exercise responsible stewardship of human and material resources.
- To collaborate with the organizational structures of the Catholic Church and with other ministry and youth-serving organizations that affect the field of youth ministry.

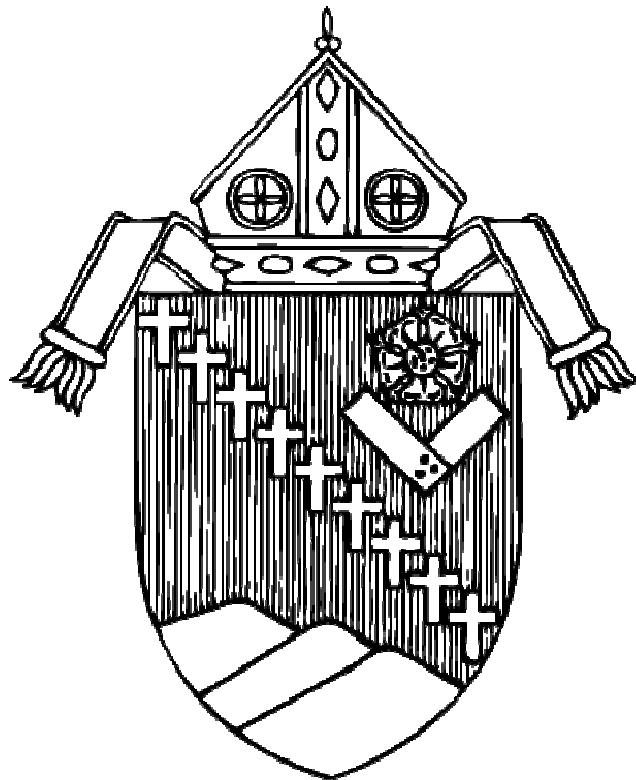
NFCYM Affiliate Dioceses

| | | | |
|-------------------|------------------------|--|----------------------|
| Agana-Guam | Erie | Metropolitan Archeparchy of Philadelphia | Salt Lake City |
| Albany | Fairbanks | Metuchen | San Angelo |
| Alexandria | Fall River | Miami | San Antonio |
| Allentown | Fargo | Military Services (sp. \$150) | San Bernardino |
| Altoona-Johnstown | Fort Worth | Milwaukee | San Diego |
| Amarillo | Fresno | Mobile | San Francisco |
| Anchorage | Gallup | Monterey | San Jose |
| Atlanta | Gary | Nashville | Santa Fe |
| Austin | Gaylord | New Orleans | Santa Rosa |
| Baker | Grand Island | New Ulm | Savannah |
| Baltimore | Grand Rapids | New York | Scranton |
| Baton Rouge | Great Falls-Billings | Newark | Seattle |
| Beaumont | Green Bay | Norwich | Shreveport |
| Belleville | Greensburg | Ogdensburg | Sioux City |
| Biloxi | Harrisburg | Oklahoma City | Sioux Falls |
| Birmingham | Hartford | Omaha | Spokane |
| Bismarck | Helena | Orange | Springfield IL |
| Boise | Honolulu | Orlando | Springfield MA |
| Brooklyn | Houma-Thibodaux | Owensboro | St. Augustine |
| Buffalo | Indianapolis | Parma Eparchy (Byzantine Ruthenian) | St. Cloud |
| Burlington | Jefferson City | Paterson | St. Louis |
| Camden | Joliet | Pensacola-Tallahassee | St. Paul-Minneapolis |
| Charleston | Kalamazoo | Peoria | St. Petersburg |
| Charlotte | Kansas City-Kansas | Philadelphia (Ukrainian Archeparchy) | Steubenville |
| Cheyenne | Kansas City-St. Joseph | Philadelphia | Stockton |
| Chicago | Knoxville | Phoenix | Superior |
| Cincinnati | La Crosse | Pittsburgh | Syracuse |
| Cleveland | Lafayette IN | Portland ME | Toledo |
| Colorado Springs | Lafayette LA | Portland OR | Trenton |
| Columbus | Lake Charles | Providence | Tucson |
| Corpus Christi | Lansing | Pueblo | Tulsa |
| Covington | Las Cruces | Raleigh | Venice |
| Crookston | Las Vegas | Rapid City | Victoria |
| Dallas | Lexington | Reno | Washington DC |
| Davenport | Little Rock | Richmond | Wheeling-Charleston |
| Denver | Los Angeles | Rochester | Wichita |
| Des Moines | Louisville | Rockford | Wilmington |
| Detroit | Manchester | Sacramento | Winona |
| Dodge City | Marquette | Saginaw | Yakima |
| Dubuque | Memphis | Salina | Youngstown |
| Duluth | | | |

NFCYM Collaborating Members

| | |
|---|--|
| ACTS Evangelism & Worship | National Apostolate for Inclusion Ministry |
| Australian Network of Diocesan YM Coordinators | National Association for Lay Ministry |
| Catholic Relief Services | National Association of Pastoral Musicians |
| Center for Ministry Development | National Catholic College Admissions Association |
| Center of Concern *NEW* | National Catholic Committee on Scouting |
| Christian Foundation for Children & Aging *NEW* | National Catholic Young Adult Ministry Association |
| Columbian Squires *NEW* | National Conference of Catechetical Leadership |
| Cornerstone Media | National Council for Young Catholics (New Zealand) |
| Cultivation Ministries | National Religious Vocation Conference |
| Franciscan University of Steubenville | National Shrine of Our Lady of the Snows |
| GIA Publications, Inc. | Nat'l Cath Network de Pastoral Juvenil Hispana |
| Group Publishing | One Family Outreach |
| Harcourt Religion Publishers | Oregon Catholic Press |
| Heart Beat Records | RCL Benzinger Publishing |
| Institute for Church Life- ND Vision/University of Notre Dame | Sadlier Publishing, Inc. *NEW* |
| Instituto Fe y Vida | Saint Mary's Press |
| Life Teen | Saint Meinrad School of Theology |
| Loyola Institute for Ministry | Salesian OYM-Province of St. Philip |
| Loyola Marymount University | Salesian Sisters of Saint John Bosco |
| Marian College | Salesians of Saint Don Bosco-Western Province |
| Marist Brothers of the U.S.A. | Souper Bowl of Caring |
| Mexican American Catholic College (MACC) | TEC Conference |
| Military Community Youth Ministry | The Dead Theologians Society |
| Ministry Training Source | USCCB |
| National African American Catholic Youth Ministry Network (NAACYMN) | World Library Publications |

Employment Information



Some Important Issues for a New Coordinator:

[This list is intended mostly for paid employees. Some items may be important for volunteer staff to be aware of, but much deals specifically with paid employees. This list does not presume that all items noted pertain to every coordinator.]

1. What is the chain of command for the Youth Ministry/Confirmation Coordinator? Who does this position report to?
2. Has a job description been approved for this position? Does it include the following:
 - expectation of time in the office or out of the office (with evening and weekend activities in mind)
 - expectation of time allotted to different parts of ministry (confirmation, jr. high ministry, sr. high ministry, young adults, etc...)
 - expectation of coordinator's attendance at other parish activities (staff meetings, parish fair/fiesta, parish council meetings, etc...)
3. When will the annual (and, possibly, semi-annual) review for this position be happening?
 - how and when are raises considered?
 - what are the limitations for vacation days and is there an understanding of what it means to be an exempt employee
4. Have procedures for calendaring events and facilities been reviewed?
5. Is there a budget for this ministry and has it been reviewed?
 - what is the pre-approved budget?
 - what are the restrictions (if any) for fundraising?
 - what are the procedures for advancing money for youth events?
 - what are the procedures for reimbursements?
 - when are budgets submitted and approved?
6. Has this new coordinator been introduced to key people of the parish staff? (School Staff, Pastoral Associates, Custodians/Maintenance Staff, Parish Secretaries, etc...)
7. Have procedures been reviewed for the following:
 - in case of an accident (youth, youth ministry coordinator, volunteer)
 - in case of damage to property
 - in case of emergency pastoral care need
8. What are the guidelines for advertising youth events? (Bulletin, newsletters, bulletin boards, pulpit announcements, etc...)
9. On going training or staff development for new hire
 - what are the expectations or are there limits?
 - financial support for this training
10. Are there other expectations of this position that should be covered?

Developing a Role and Job Description

An important element in seeking appropriate catechetical/ministerial personnel is the development of a clear and realistic description of the roles and responsibilities of the position. Experience has adequately demonstrated that when there is no clear job description, the possibility of severely divergent expectations regarding a person's responsibilities increases. The process of drawing up a job description is a helpful experience for those who will be involved in the decision-making, screening, interviewing and hiring process to clarify their own vision and expectations. A clear job description enables possible applicants to get a realistic understanding of the position.

Once the position is filled, there exists the possibility that needs or circumstances may arise that will necessitate a revision of the job description. Adjustments can and should be made as required.

Checklist of responsibilities:

What should a job description contain? As an overall purpose, one should keep in mind that the job description is a reference for checking one's responsibilities in case of conflict or questions regarding job expectation. Additionally, it is a criterion for evaluating job effectiveness.

It would be important for several people to do the checklist and then share their results. The pastor, parish staff members, some education committee members and a few persons in the group to be served should be involved in an initial way in this process. However, the final job description should be approved by the pastor and any other person or group who will be involved in making the employment decision.

The following checklist may help to develop a job description:

As one who **DIRECTS**, the Coordinator/DRE/Youth Minister:

1. Provides opportunities for the spiritual growth of the staff of the catechetical/youth program.
2. Conducts regular meetings.
3. Offers team-building events as necessary.
4. Evaluates effectiveness of staff and program and guides them.
5. Plans staff commissioning.
6. Develops and/or operates the parish Religious Education Resource Center.
7. Takes the lead role in determining goals and prioritizing objectives.
8. Establishes long-range plans. (i.e. 3-5 years).

As one who **ORGANIZES**, the Coordinator/DRE/Youth Minister:

1. Determines various departments and programs and coordinates them.
2. Clarifies/defines roles and job descriptions:

- a. responsibilities of each position.
 - b. authority of position.
 - c. qualifications desired for this position.
 - d. performance standards.
3. Establishes and conducts recruiting program for volunteers.
 4. Selects volunteers.
 5. Sees that volunteers attend formation courses, congresses, in-services, etc.
 6. Controls expenditures.
 7. Establishes policies.
 8. Determines the content of the program (methodology, texts, liturgies, etc.) in accord with the Diocesan Office for Parish Services.
 9. Plans the sacramental programs.
 10. Designs the annual program (calendar, schedules, etc.).
 11. Provides parent education programs.
 12. Prepares the budget and has it approved.
 13. Acquires, organizes and provides resources (media, supplies, etc.).
 14. Keeps lists, records, etc. of each student.
 15. Maintains current sacrament records for the parish files
 16. Makes arrangements for the Faith Formation Conference attendance.
 17. Handles registration of learners.

As one who **COMMUNICATES**, the Coordinator/DRE/Youth Minister:

1. Informs and reports the progress of programs as appropriate to:
 - a. the pastor.
 - b. the parish team/staff.
 - c. the parish.
 - d. principal of the parish school and teachers.
 - e. the parish council.
2. Attends the parish staff meetings.
3. Participates in parish activities.
4. Maintains contact with the Diocesan Office for Parish Services and other related offices of the Diocese.
5. Distributes pertinent information.

DIOCESE OF SAN JOSE
Sample Position Description

POSITION TITLE: Coordinator of Youth Ministry

| | |
|---|--|
| LOCATION: Parish Name | FLSA STATUS: Exempt |
| DEPARTMENT: Youth Ministry | SALARY GRADE: VI, VIII, or IX |
| REPORTS TO: Pastor | EMPLOYEE: Employee Name |
| DATE UPDATED: Last date reviewed | FULL TIME OR PART TIME: Full time |

POSITION SUMMARY:

The coordinator of youth ministry (CYM) provides vision and coordination for the parish's efforts in ministry to young people from 6th through 12th grades. This includes high school and middle school sessions (weekly or bi-weekly gatherings), monthly activities, catechesis and sacramental preparation (confirmation).

**ESSENTIAL DUTIES AND RESPONSIBILITIES INCLUDE THE FOLLOWING:
(other duties may be assigned)**

Parish staff member--the CYM will be responsible to:

- Attend regular staff meetings
- Participate in staff planning
- Communicate to staff about youth ministry activities
- Seek staff input in planning youth ministry activities
- Be a resource person to parish staff on issues related to youth and youth ministry
- Serve as the liaison with the pastor, parish staff and the parish council

Parish Youth Ministry--the parish youth ministry program integrates adolescent catechesis into a comprehensive ministry to, with, by and for young people. The CYM's responsibilities include:

- Facilitating the Youth Leadership Team, which is responsible for planning, implementing, and evaluating a comprehensive youth ministry program
- Serving on the Youth Ministry Commission, which is an oversight group providing vision, direction, support, and advocacy for the parish ministry with youth
- Coordinating the recruitment, training, supporting, and evaluating of volunteers in the youth ministry program
- Developing a systematic and intentional plan for adolescent catechesis that utilizes a creative variety of formats, settings, and timeframes
- Providing resources (print, video, web, diocesan events) for effective programming
- Providing appropriate training for the adults and young people in leadership positions
- Coordinating the confirmation program
- Fostering the involvement of young people in the life of the parish, including serving on various parish committees and being involved in parish activities
- Coordinating the outreach to and evangelization of all young people in the parish
- Providing appropriate services and programs for parents of adolescents
- Advocating for a comprehensive vision of youth ministry, based on the 1997 USCCB document, *Renewing The Vision: A Framework for Catholic Youth Ministry*
- Serving as the liaison with the diocesan office of youth ministry and their programs, services and resources

OTHER OR SHARED RESPONSIBILITIES:

- Collaborate with the Liturgy Committee in the implementation and development of the youth liturgy (contemporary liturgy)
- Collaborates with other staff in planning common projects

THIS POSITION SUPERVISES:

The Administrative Assistant for Youth Ministry

QUALIFICATIONS TO PERFORM THE JOB SUCCESSFULLY: To perform this job successfully, an individual must be able to perform each essential duty satisfactorily. The requirements listed below are representative of the knowledge, skill, ability or physical demands required. Reasonable accommodations may be made to enable individuals with disabilities to perform the essential functions of the position.

Education and/or Experience:

B.A. in Theology, Pastoral Ministry, or related field, knowledge of Catholic teachings, catechesis and documents on youth ministry.

Language Skills:

Strong verbal and written communication skills; proficiency in composing reports, correspondence and letters and in publishing e-newsletters and flyers in English, ability to develop and facilitate youth programs and confirmation sessions; ability to read and understand church documents and guidelines.

Computational Skills:

Ability to read, prepare, and manage budgets for major events and programs; prepare annual budget for youth ministry.

Reasoning Ability:

Ability to solve problems, make sound decisions, and deal with a variety of concrete variables.

Technical Skills:

Proficiency in Word, Excel, and Microsoft Office

Certificates, Licenses, Registrations:

Not required.

Physical Demands:

While performing the duties of this job, the employee must be able to transport materials and equipment (up to 30 pounds) to and from various locations. The employee is regularly required to sit for extended periods of time, use hands in repetitive motion tasks, handle objects, talk and hear. Specific vision abilities required include close vision, depth perception and ability to adjust focus.

Physical Environment:

The employee will work in an individual office with a door. The offices are situated next to one another. The noise level is usually quiet. The space is wheelchair accessible. The employee will also work at off-site locations for various ministry events, like retreat centers, supervising and directing those events.

Working Conditions:

The employee is required to be physically present in the office in order to complete office task, be available to work outside of regular business hours as required and check in with and provide calendar to administrative assistant. The employee must be able to work cooperatively with other members of the staff and with youth leaders and volunteers. The employee must be able to multi-task.

Other Requirements:

The employee must have knowledge of Church structure and culture. The employee must have knowledge of current youth culture and current trends and issues within those cultures. Requires the ability to maintain confidentiality.

Supervisors and employees should review this position description at the time of hire and at each evaluation conference. Employees should sign and date below. Please give copy to employee and return original to Personnel Office.

Employee

Date

Supervisor

Date

Code of Ethics for Youth Ministry Leaders

Revised February 2008

The National Federation for Catholic Youth Ministry has developed the following code of ethics for youth ministry leaders. The National Federation for Catholic Youth Ministry recommends that youth ministry leaders adopt this code by signing, dating, and placing it in their personnel file. This code of ethics is intended for youth ministry leaders regardless of employment status within the church. While this code may be used in conjunction with existing diocesan policies, protocols or codes, it is not intended to supersede them.

Professional Ethical Obligations

1. Ministerial Role

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

2. Inclusion

- a. Youth ministry leaders recognize the dignity of each person and refrain from behaviors or words that are disrespectful of anyone or any group.
- b. Youth ministry leaders serve all people without regard to gender, creed, national origin, race, ethnicity, age, sexual orientation, marital status, socioeconomic status, immigration status, or political beliefs.
- c. Youth ministry leaders ensure that 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. Youth ministry leaders are accountable to the pastor or other duly appointed representative, under the authority of the (arch)diocesan (arch)bishop.
- b. Youth ministry leaders are called to serve the faith community, carrying out their ministerial functions “...conscientiously, zealously, and diligently” (§ 231, Code of Canon Law).
- c. Youth ministry leaders exercise responsible stewardship of resources while holding themselves to the highest standards of integrity regarding the fiscal matters placed in their trust.
- d. Youth ministry leaders, upon suspecting or learning of abuse of a minor, must notify the civil authorities, as well as church leadership responsible for this topic, in accordance with civil and ecclesial law.

4. Confidentiality

- a. Youth ministry leaders respect confidentiality, yet are not held to confidentiality in the same way as ordained ministers and licensed, certified counselors.
- b. Youth ministry leaders 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. Youth ministry leaders support the rights and roles of parents while ministering to the needs and concerns of their children.

5. Conduct

- a. Youth ministry leaders know that 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. Youth ministry leaders maintain appropriate professional boundaries (e.g., physical, sexual, spiritual, relational, and emotional). Romantic, dating, or sexual relationships between a youth ministry leader and any youth is inappropriate and unethical.
- c. Youth ministry leaders shall exhibit the highest ethical standards and personal integrity reflective of the Gospel and will avoid even the appearance of impropriety.
- d. Youth ministry leaders may not use alcohol while supervising youth; may never use illicit substances; and, may never provide alcohol or illicit substances to youth.

6. Referrals and Intervention

- a. Youth ministry leaders know the signs of neglect and physical, sexual, and psychological abuse. Youth ministry leaders know their limitations with respect to paraprofessional counseling and make appropriate referrals.

7. Parish/Diocesan Policies

- a. Youth ministry leaders know of and comply with all applicable parish, organizational and/or diocesan policies with special attention to sexual misconduct, safe Environment, risk management, 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: _____

PERFORMANCE APPRAISAL GUIDELINES

PHILOSOPHY AND OVERVIEW OF PERFORMANCE REVIEW

The Diocese of San Jose believes in both the accountability and the affirmation that occurs in the context of performance review. This serves both the needs of the Diocese to evaluate our effectiveness and is an aid in the development of the individual's contribution.

Written performance review of each employee shall be completed 1) at the end of the first three months of employment and 2) each subsequent year of employment. (Please see *Process and Timeline* below.) The review is the responsibility of the supervisor and is based on the job description and the specific goals and objectives set for/with the employee. Each employee's active participation in the process of review is critical to the success and purpose of the review. Past accomplishments, affirmations, recommendations, new job requirements and action plans and goals are all essential ingredients of the performance review.

The performance review shall be discussed with the employee and become part of the personnel file. An employee's signature does not necessarily indicate agreement with the review, but only that he/she has read same. Each employee shall have an opportunity to respond in writing to his/her review, and this response shall become part of the review.

THE INSTRUMENT

- A. *Performance Expectation Ratings*** -- The four rating categories (Far Exceeds, Exceeds, New/Achieves, Does Not Meet) are explained in some detail in order to assist the supervisor in identifying the level of performance the employee has achieved in a particular performance area. Most competent employees' performance is described by the "Achieves/New" category. Only clearly outstanding employees rank in the "Exceeds" category, and only in those performance areas where they truly are outstanding. Finally, the "Far Exceeds" category should be reserved for those areas of performance in which the employee far outshines every other employee.
- B. *Performance Areas*** -- The performance areas (Knowledge of Job, Quality of Work, etc.) are designed to cover the full range of employee responsibilities. Each performance area heading is followed by a description of the specific behaviors that describe performance expectations in that area. These descriptors serve as reminders to the supervisor of the behaviors to be considered as the performance area is evaluated and should be used in conjunction with the job description to evaluate the specific responsibilities of the employee. The performance area should be rated on the continuum provided. Specific behaviors, performance achievements and/or deficits in the performance area should be addressed in the *Comments* section.
- C. *Rating Continuum*** -- The rating continuum (4 to 1) is designed to allow flexibility and choice in the performance appraisal ratings. The supervisor may circle or X a particular number or may choose to rate the employee somewhere between two numbers. NOTE:

Since this instrument is used from year to year, specific placement of the rating mark on the continuum is important. Adjustment of the rating mark on the line from year to year will indicate improvement or lack of improvement in that category.

- D. *Comments*** – This instrument is designed to rely heavily on the supervisor's written comments. Since each performance area is rated holistically, comments should be used to indicate specific areas of strength or needed improvement. The descriptors listed below the performance area heading may be used to prompt supervisor comments. If the employee merits a ranking of 1 (Does Not Meet) or 4 (Far Exceeds), the supervisor must provide anecdotal comments to support the rating.
- E. *Professional Goals for Current Year*** – These goals are the professional improvement goals that should have emerged from the previous year's performance appraisal. Areas in need of improvement or enhancement discussed at the time should have been the basis for the goals selected for the current year. (In the case of new employees, goals should have been chosen at the beginning of employment.) These goals should be filled in and evaluated on the continuum provided.
- F. *Goals for Next Year*** – These goals are the professional improvement goals that should emerge from this performance appraisal. Areas in need of improvement or enhancement highlighted on this instrument should be the basis for the goals selected for the following year. Goals should be discussed and mutually agreed upon at the time of the performance appraisal meeting between the employee and supervisor in the spring. Objectives for these goals should be selected by the employee, filled in on the form following this page and submitted to the supervisor in the fall. These goals and objectives serve as the professional improvement goals for the year and are evaluated at the end of the year. (See *Professional Goals for Current Year* above.)

PROCESS AND TIMELINE

- A. *Fall*** – Employees should receive a copy of the evaluation instrument and instructions in a meeting with their supervisors. Employees should submit the goals and objectives for the current year.
- B. *Fall-Winter-Spring*** – Supervisors should monitor (through formal and informal observation, dialogue and written feedback, if necessary) the employee's performance and progress toward goals. If performance and/or progress are not satisfactory, employee should be notified and, in some cases, goals and/or objectives may be modified. Changes in goals and objectives should be made in writing. Employee's accomplishments and improvements should also be noted.
- C. *Early Spring*** – Employee should be given a copy of the performance appraisal instrument and instructions for the purpose of self-evaluation. Employee should fill out instrument and comment on the rationale for self-evaluation ratings. Meanwhile, supervisor should gather notes, observation documents and other data and complete a draft of the performance appraisal instrument. This draft should be reviewed by the

pastor and, if appropriate, the parish administrator or the next level of supervision prior to presentation to the employee. The final draft of the performance appraisal document may be completed before or after the appraisal conference.

- D. *Late Spring*** – Supervisor and employee should meet to discuss performance appraisal document. Both parties should collaborate on setting goals for following year based on areas in need of improvement or enhancement. Goal document should be completed (with objectives added later) and employee should sign performance appraisal document.
- E. *Special Situations*** – When an employee is promoted to a position outside his/her present job family, e.g. from clerical to an exempt/management position, or transfers to a new area within the parish or diocese, the individual should be evaluated immediately prior to the promotion or transfer. Subsequent evaluations would be conducted during the performance review period. Similarly, when a supervisor transfers to another area within the parish or diocese, he/she should conduct a final evaluation on all of his/her employees prior to the transfer's effective date.

PERFORMANCE EXPECTATION RATINGS

- A. *Does Not Meet Expectations*** -- Performance is below reasonable expectations for competent fulfillment of responsibilities and objectives. Efforts have met only minimal levels of efficacy. Performance is erratic and quality variable. Few objectives have been reached. Unacceptable performance may be reason for disciplinary action up to and including termination. (Previous discussions and/or documentation should have taken place during the monitoring period if performance warrants this rating.)
- B. *New/Achieves Expectations*** -- Employee is new to the job and is on an acceptable learning curve or basic requirements have consistently been met and occasionally exceeded. Performance has been consistent and objectives have been completed satisfactorily. (Approximately 70% of total performance ratings fall into this category.)
- C. *Exceeds Expectations*** -- Performance clearly and consistently meets requirements and exceeds the basic level of expectation. All objectives have been reached and some surpassed. The Employee's performance exceeds that of others in the area for the period. (Approximately 20 - 25% of total performance ratings fall into this category.)
- D. *Far Exceeds Expectations*** -- Performance for this period has consistently exceeded all requirements for the item being rated. Employee's accomplishments have maintained an exceptional level of quality and outshine others in this position. Objectives have been consistently exceeded, and performance shows a rare level of attainment and initiative. (This rating should account for no more than 10% of total performance ratings.)

**PERFORMANCE REVIEW FOR DIOCESE OF SAN JOSE
ADMINISTRATIVE/MINISTERIAL STAFF**

The process used in the Performance Review is threefold: 1) the employee is given the review instrument to fill out from their perception; 2) the supervisor reviews the employee's input and fills out the review instrument as well; 3) the supervisor and employee meet and discuss the performance. When finished, the final document is signed by both and becomes a part of the employee personnel file.

Employee Name

Date of Annual Review

Position/Department

4 = Far Exceeds; 3 = Exceeds; 2 = New/Achieves; 1 = Does Not Meet

Knowledge of job - Consider how well the employee understands the scope and responsibilities of the job).

4 3 2 1

COMMENTS:

Technical/Professional Job Skills - Consider how well the employee demonstrates job-related know-how, skills and abilities in achieving objectives

4 3 2 1

COMMENTS:

Initiative - Consider how well the employee demonstrates a willingness to take on or expand job related functions, responsibilities or knowledge

4 3 2 1

COMMENTS:

Planning and Organizing - Consider how well the employee sets precise, measurable goals; sets priorities, organizes and coordinates work projects effectively, anticipates events and has contingency plans, organizes and uses own/others time effectively.

4 3 2 1

COMMENTS:

Problem Solving and Decision Making - Consider how well the employee analyzes and evaluates circumstances; arrives at sound and logical conclusions, develops effective solutions and makes timely, fact-based decisions.

4 3 2 1

COMMENTS:

4 = Far Exceeds; 3 = Exceeds; 2 = New/Achieves; 1 = Does Not Meet

Use and Control of Resources - Consider how well the employee establishes sound controls; follows up on projects and uses resources for maximum effect.

4 3 2 1

COMMENTS:

Interpersonal Relations/Leadership - Consider how well the employee develops/contributes to supportive work environment and morale; develops new methods; assumes leadership role; is flexible to change; maintains objectivity and confidentiality; presents professional image and displays patience and tact.

4 3 2 1

COMMENTS:

Supervisory Skills - Consider how well the employee has the ability to motivate, set goals and obtain results; monitors subordinates' performance, providing motivation and feedback as appropriate; promotes the Church and its' goals to employees.

4 3 2 1

COMMENTS:

Other specific requirement applicable for this particular job _____

4 3 2 1

COMMENTS:

Improvement Needs - Consider what significant gaps in knowledge or experience, in skill development or behavior are affecting employee's ability to perform well? What steps or aids need to be available for any improvement?

Employee's signature _____ Date _____

Supervisor's signature _____ Date _____

GOALS AND OBJECTIVES FOR CURRENT YEAR:

GOAL: _____

LEVEL OF ACCOMPLISHMENT: _____

GOALS AND OBJECTIVES FOR NEXT YEAR: (The following should emerge from the needs of the office, areas designated on the performance review as needing improvement and/or the employee's growth in the position. Additional goals and objectives can be listed on the back of this sheet.)

1. GOAL _____

Objective _____

Objective _____

Objective _____

2. GOAL _____

Objective _____

Objective _____

Objective _____

3. GOAL _____

Objective _____

Objective _____

Objective _____ Rev.4/25/01

VACATION REQUEST FORM

EMPLOYEE NAME: _____

DEPARTMENT: _____

AMOUNT OF ACCRUED VACATION: _____

I request to take the following dates of vacation:

LIST EACH DAY:

TOTAL NUMBER OF DAYS REQUESTED:

I understand that my accrued vacation time will be debited for the amount of time indicated above.

Employee Signature

Date

Supervisor Signature

Date

COMPENSATORY TIME FORM

Employee Name: _____

- All overtime, including compensatory (comp) time, must be approved in advance by the supervisor.
- Only those who are classified as non-exempt are eligible for comp time.
- Authorized overtime is compensated at one hour of comp time off for each hour worked between 7.5 and 8 hours in a day or from the 38th through the 40th hour in a workweek. Any overtime over 8 hours in a day or 40 hours in a workweek is compensated at one and one half hours of comp time off for each hour worked.
- Compensatory time should be taken within the pay period in which it was earned.

| DAY | DATE | OVERTIME HOURS WORKED | COMP HOURS EARNED |
|-------|------|-----------------------|-------------------|
| Sun | | | |
| Mon | | | |
| Tues | | | |
| Wed | | | |
| Thurs | | | |
| Fri | | | |
| Sat | | | |

Compensatory time will be worked on the following date with the following hours worked:

Date: _____ Hours: _____

Date: _____ Hours: _____

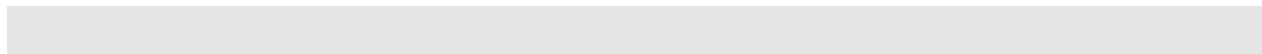
Date: _____ Hours: _____

I agree to accept compensatory time at the rate indicated above in lieu of monetary compensation for overtime worked and recorded on this page.

Employee Signature and Date: _____

Supervisor Signature and Date: _____

Please submit completed form to the Personnel Office by the 15th or the last day of the month.



OVERTIME FORM

Employee Name: _____

- All overtime must be approved in advance by the supervisor.
- Only those who are classified as non-exempt are eligible for overtime.
- Authorized overtime is compensated at the regular rate of pay between 7.5 and 8 hours in a day or from the 38th through the 40th hour in a workweek. Any overtime over 8 hours in a day or 40 hours in a workweek is compensated at one and one half times the regular salary rate.

| DAY | DATE | HOURS WORKED | REGULAR HRS | OVERTIME HRS |
|-------|------|--------------|-------------|--------------|
| Sun | | | | |
| Mon | | | | |
| Tues | | | | |
| Wed | | | | |
| Thurs | | | | |
| Fri | | | | |
| Sat | | | | |

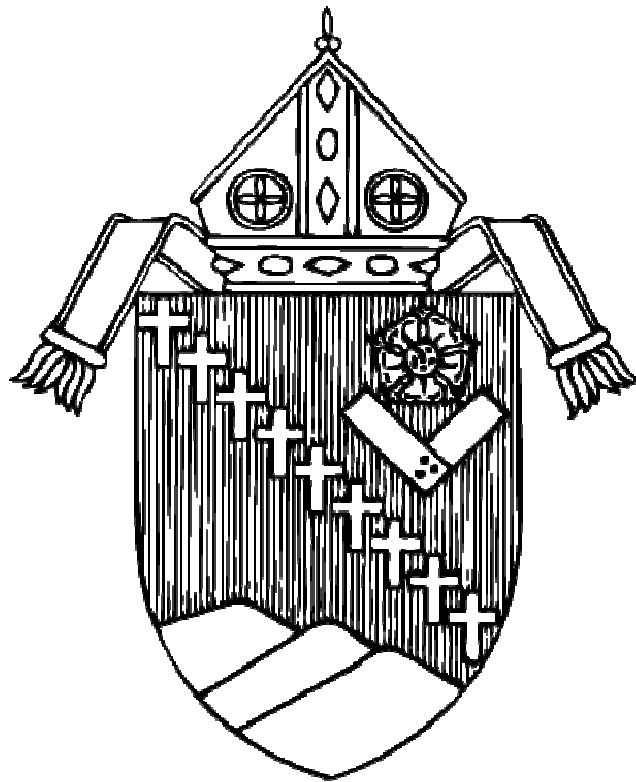
| DAY | DATE | HOURS WORKED | REGULAR HRS | OVERTIME HRS |
|-------|------|--------------|-------------|--------------|
| Sun | | | | |
| Mon | | | | |
| Tues | | | | |
| Wed | | | | |
| Thurs | | | | |
| Fri | | | | |
| Sat | | | | |

REGULAR HOURS TO BE PAID: _____ **OVERTIME HOURS TO BE PAID:** _____

Employee Signature and Date: _____

Supervisor Signature and Date: _____

Risk Management Procedures and Forms



Youth Ministry Activities and Off-Site Trips

As Church, we have a special opportunity to serve the young people of our parish to help build community and to experience God in their lives. Youth ministry activities are a tool to be used. Ultimately, the safety of our young people is the most important thing.

The following recommendations are intended to, along with your good sense, help prevent losses in parish or school youth activities.

I. Supervision

Guidelines for appropriate and inappropriate conduct should be clearly explained and distributed in written form prior to the start of an event.

If you are anticipating any type of youth activity including overnight stays, be sure to plan ahead for proper supervision and accommodations.

A. Volunteer Fingerprinting and Safe Environment Training:

- a. In compliance with the *Charter for the Protection of Children and Young People* (Art. 13) promulgated by the United States Conference of Catholic Bishops on June 14, 2002, the Diocese of San Jose requires that all volunteers of parishes, schools or diocesan agencies or institutions who have supervisory or disciplinary oversight over children or vulnerable adults submit their fingerprints for a criminal record check as a condition of working in volunteer status.
- b. All volunteers must take the diocesan online safe environment training every three years by logging onto www.shieldthevulnerable.org and participating in the training in the comfort of their own home. Once they register, they have up to thirty days to complete their training. Upon completion, they will be able to print out their certificate of completion. This certificate is necessary if they plan to minister to children and youth. (*Charter*, Art. 12)

B. Chaperons:

- a. Chaperons should be at least 25 years old. Chaperons from age 21-24 can be used if there are an adequate amount of older chaperons. Adults ages 18-20 should not be put in a supervisory role with young people. However, these individuals should work with older chaperons to be trained as leaders.
- b. Generally, for on-site events, one chaperon should be provided for every 10 high school participants and every 8 middle school participants.
- c. Generally, for off-site events, such as overnight retreats and day trips, one chaperon should be provided for every 7 high school participants and every 5 middle school participants.

- d. A minimum of 2 chaperons should attend any parish or school sponsored event.
- e. Both male and female chaperons should supervise co-ed events and field trips.
- f. No chaperon should be alone with a young person at any time (other than a parent with his or her own child).
- g. All interactions between chaperons and a youth should be in an area that can be observed by other chaperons.
- h. If the pre-determined number of qualified chaperons do not show up, the event should be cancelled.
- i. No alcoholic beverages may be consumed by any chaperon during an off-site event.
- j. Adult chaperon participants should fill out and submit a "Waiver and Release" form for any off-site event.

C. Informed Consent:

Parish must have in its possession the "Youth Registration and Promise, Parental Agreement/Consent and Release and Waiver of Liability Form" as well as the "Emergency Health/Medical Information and Consent Form." The appropriate form must be fully completed and signed for each participant.

All Forms must include specific details regarding the destination, activities, time frames and method of transportation for all youth activities

a.) Annual Program Registration

- i. "Youth Registration and Promise, Parental Agreement/Consent and Release and Waiver of Liability Form" must be filled out, signed by parent/guardian, signed by participant and submitted for all youth that participate on a regular basis in parish sponsored on-site weekly youth ministry programs for all participants under the age of 18, NO EXCEPTIONS
- ii. "Emergency Health/Medical Information and Consent Form" must be filled out, signed by parent/guardian and submitted for all youth that participate on a regular basis in parish sponsored on-site weekly youth ministry programs for all participants under the age of 18, NO EXCEPTIONS

b.) Off-Site Single Day Events

- i. Student Activity Waiver Form and a Medical Release Form must be filled out, signed by parent/guardian, signed by participant and submitted for all off-site youth activities for all participants under the age of 18, NO EXCEPTIONS

c.) **Overnight Events**

- i. Student Activity Waiver Form and a Medical Release Form must be filled out, signed by parent/guardian, signed by participant and submitted for all **overnight** youth activities and field trips for all participants under the age of 18, NO EXCEPTIONS

If a youth participant has already reached the age of 18 and is still in high school, they, too, must fill out the above forms signed by the parent/guardian.

- d.) **Adult Participants** - Participants age 18 and above must fill out and sign an "Adult Release and Waiver" form.
- e.) **Electronic Signatures** - In the State of California, electronic signatures are not valid. All forms should be signed in person by the participant and the parent/guardian.
- f.) **Retention of Forms** - All the above-mentioned signed forms should be saved, in either hard- or soft-copy form, for 3 years. If the participant was involved in an incident, that persons' form should be saved for longer.

D. Sleeping Arrangements for Overnight Events:

- a.) **Hotel Style Rooms** - Adult chaperons may not sleep in the same room with youth.
- b.) **Dorm Style Rooms** - Two adults (never one adult) must stay in the same dorm as the youth. Adults and youth must be of the same gender in dorm sleeping arrangements.

II. Transportation

A. Chartered Transportation

1. Use of chartered transportation, with drivers provided, is preferable.
2. Certificates of Insurance must be provided by the charter company. Liability limits of \$5,000,000 will be required depending on the size of the group transported. Please alert the Insurance Administrators 60 days prior to using chartered transportation to insure fulfillment of diocesan requirements.
3. Our insurance broker has a list of pre-approved charter companies that have been used for the Diocese in the past. However, other charter companies can be approved by our broker.

B. Use of Employee or Volunteer Owned Vehicles

1. Drivers must be at least 25 years old.

2. Drivers must have a valid, unrestricted California driver's license with a good driving history.
3. The vehicle must have a valid and current registration and license plates.
4. The vehicle must be insured for the minimum of \$100,000/\$300,000/\$50,000.
5. 15 passenger vans cannot be used for transporting people.
6. No driver may drive alone with any one youth (unless it is the youths parent/guardian).
7. When renting vehicles, it is necessary to purchase the vehicle insurance through the rental agency.
8. One seat belt must be provided for and used by each vehicle occupant.
9. No one should ride in the bed of pick-up trucks.
10. Do not allow volunteers to drive diocesan vehicles.
11. Only designated employees should be allowed to drive diocesan vehicles.

Note: This policy applies only in cases where the parish or school organizes transportation. If participants are responsible for their own transportation, the above does not apply.

III. High Risk Activities to be Avoided

Before planning parish functions, we encourage you to balance the benefits anticipated with the unavoidable liabilities. Some activities create such a great liability that they cannot be justified. Sponsorship or involvement in the following activities should be avoided:

- Raft, kayak, canoe or similar trips not operated by a professional organization
- Water and snow skiing
- Wind and water surfing
- Parachute sailing or jumping
- Hang gliding
- Boxing or wrestling matches, martial arts, etc
- Dunk tanks
- Fireworks sales and displays
- Any event involving motorcycles or all terrain vehicles
- Any event involving livestock
- Trampolines
- Mountaineering and rock climbing
- Hayrides
- Bungee jumping
- Ice and roller skating
- Skate boarding
- Any event involving air craft, including hot air balloon rides
- Boogie boarding
- Use of watercraft in general
- Inflatable games

If you are considering participation in any of the above activities, or other unusual activities, permission should be given by the Chancery Office Insurance Department as soon as possible. In some cases, additional insurance coverage may be required.

IV. Plan for the Unexpected:

A. Develop Written Plans For:

- Emergency reporting and evacuation
- Emergency medical aid
- First aid
- What to do in case an individual (participant or team member) is missing.
- Post or circulate emergency plans and telephone numbers.
- Make sure your team is qualified to administer first aid.
- Make sure you have diocesan accident reporting forms.



Diocese of San Jose

RISK & INSURANCE MANAGEMENT

Student Activity Waiver Form

General Liability

Parish/School Information

Location Name:

Location #:

Location Address:

Telephone:

Contact Name:

Facsimile:

NOTICE TO ADMINISTRATORS/SUPERVISORS: THIS FORM MUST BE COMPLETED AND COPY FILED WHEN A STUDENT PARTICIPATES IN AN ACTIVITY SPONSORED BY THE SCHOOL OR PARISH.

REFER ANY QUESTIONS TO RISK & INSURANCE MANAGEMENT TELEPHONE: 408-983-0250 / FACSIMILE: 408-983-0271.

Student Personal Information

Student Name:

Telephone:

Home Address:

Supervisor Name:

Telephone:

Medical Plan Name:

Policy Number:

Medical Plan Address:

Telephone:

Emergency Contact Name:

Telephone:

Emergency Contact Name:

Telephone:

Activity Information

Date of Activity:

Name of Activity:

Description of Activity:

Waiver Authorization

FORM MUST BE COMPLETED IN ALL RESPECTS, SIGNED AND DATED TO AUTHORIZE THE WAIVER.

I HOLD THE PARISH AND DIOCESE OF SAN JOSE HARMLESS FROM ANY CLAIM OF INJURY, SICKNESS, ILLNESS OR DAMAGE THAT MY CHILD MAY SUFFER OR SUSTAIN DURING THE ACTIVITY LISTED ABOVE, WITH EXCEPTION TO INJURY OF DAMAGES ARISING OUT OF THE SOLE NEGLIGENCE OF THE PARISH OR DIOCESE OF SAN JOSE.

I ATTEST THAT MY CHILD IS PHYSICALLY FIT TO PARTICIPATE IN THIS EVENT.

IN THE EVENT MY CHILD BECOMES ILL OR INJURED, I DO HEREBY CONSENT TO WHATEVER X-RAY, EXAMINATION, MEDICAL OR TREATMENT AND HOSPITAL CARE ARE CONSIDERED NECESSARY IN THE BEST JUDGEMENT OF THE ATTENDING PHYSICIAN AND PERFORMED BY OR UNDER THE SUPERVISOR OF A MEMBER OF THE MEDICAL STAFF OF THE HOSPITAL FACILITY PROVIDING THE TREATMENT.

I AM NOT AWARE OF ANY MEDICAL CONDITION WHICH WOULD RENDER IT INAPPROPRIATE FOR MY CHILD TO PARTICIPATE IN ANY SUCH ACTIVITY.

Parent Signature:

Date Signed:

Internal Use Only

Waiver Received By:

Date Received:

HEALTH AND MEDICAL RELEASE FORM FOR YOUTH

Name: _____ Date of Birth: _____
Address: _____ Female: _____ Male: _____
City _____ Zip: _____
Parish: _____ City: _____

Is this participant in general good health and able to participate in all activities involved in this event? YES _____ NO _____ (If no, please submit a statement indicating limitations or serious medical conditions.)

Date of most recent physical exam: _____ Physician: _____
Address: _____ Phone: _____

Are there any known allergies to food or medications that those who work with your young person this week should be aware of? Yes No

If Yes, please explain: _____

Are there any known physical, psychological or emotional limitations that would affect this young person's participation in this event? Yes No

If Yes, please explain: _____

Medicines: _____

If any of the above is yes, please submit a statement of how the child has been treated and with what medication. Any medication not able to be self-administered must be listed.

Does the participant have any special dietary needs? If yes please list on reverse side of form.

AUTHORIZATION TO CONSENT TO TREATMENT OF MINOR

I/We, the undersigned, parent(s) of _____ a minor, do hereby authorize as agent(s) **[event staff]** for the undersigned to consent to any X-Ray examination, anesthetic, medical or surgical diagnosis or treatment and hospital care which is deemed advisable by and is to be rendered under the general or special supervision of any physician and surgeon licensed under the provisions of the Medicine Practice Act of the medical staff of any licensed hospital whether such diagnosis or treatment is rendered at the office of said physician or at said hospital.

It is understood that this authorization is given in advance of any specific diagnosis, treatment or hospital care being required, but is given to provide authority and power on the part of our for said agent(s) to give specific consent to any and all such diagnosis, treatment or hospital care which the aforementioned physician in the exercise of his/her best judgment may deem advisable.

I agree that in the event my child is injured as a result of his/her participation in this event, including transportation to and from such activity through the negligence (active or passive) of the **[Parish name]**, or any of any of its agents or employees, recourse for the payment of any resulting hospital, medical or related costs and expenses will first be had against any accident, hospital, medical insurance, or any available benefit plan of mine or my spouse.

I also, give my child permission to self-medicate except for medications which are listed on the back of this form. I understand that any medications so listed will be dispensed by the Director of First Aid for the **[event]**.

This authorization shall remain effective from **[time/days of event]**.

Signature of parent(s)/Guardian: _____

Date: _____

Emergency Telephone Number During Event_ _____

Alternate Telephone_ _____

Family Health Insurance Co: _____

Policy No.: _____

(If possible please provide a copy of the insurance card)

SUGGESTED FORMAT FOR A YOUTH BEHAVIOR CONTRACT

To be read and signed by youth and parents or guardian. Parish/School contact person should retain these upon completion.

Everyone who attends [event] is encouraged to participate actively and to behave appropriately so that all will have the chance to safely enjoy this special day of ministry!

1. **There will be respect for property** - Property of the [facility to be used] and surrounding areas should not be damaged, marked or vandalized in any way. Personal property should not be damaged or borrowed without permission.
2. **There will be respect for the law** - There will be no non-prescription drugs or alcohol consumed or in any student's possession. There will be no physical abuse of others or inappropriate language. Fighting of any kind will not be permitted.
3. **There will be cooperation and participation** - Attending [event] is a special privilege. We expect that all participants will take advantage of the opportunities of the day and participate fully in the activities. We also expect that all participants cooperate with the directions of the adult chaperones/leaders to promote a safe and enjoyable day.

Please remember that you are representing your parish and school by participating in this event. You are encouraged to take this responsibility seriously - your actions reflect the adults who sponsored you for this event and upon all of the participants of your parish or school.

If these guidelines are not adhered to, appropriate action will be taken. One possible action will be that the student(s) involved will have his/her parents or guardian called and will make arrangements for transportation home as soon as possible. In addition, there may be further consequences (for example: destruction of property would require repayment of damages.)

I have read and understand these guidelines.

| | |
|---------------------------------|-------|
| Participant's Signature: | Date: |
| Parent or Guardian's Signature: | Date: |

HEALTH AND MEDICAL RELEASE FORM FOR ADULTS

Name: _____ Date of Birth: _____
Address: _____ Female: _____ Male: _____
City _____ Zip: _____
Parish: _____ City: _____

Is this participant in general good health and able to participate in all activities involved in this event? YES _____ NO _____ (If no, please submit a statement indicating limitations or serious medical conditions.)

Date of most recent physical exam: _____ Physician: _____
Address: _____ Phone: _____

Are there any known allergies to food or medications that those who work with your young person this week should be aware of? Yes No
If Yes, please explain: _____

Are there any known physical, psychological or emotional limitations that would affect this young person's participation in this event? Yes No
If Yes, please explain: _____

Medicines: _____
If any of the above is yes, please submit a statement of how the child has been treated and with what medication. Any medication not able to be self-administered must be listed.

Does the participant have any special dietary needs? If yes please list on reverse side of form.

AUTHORIZATION TO CONSENT TO TREATMENT OF MINOR

I/We, the undersigned, do hereby authorize as agent(s) [event staff] for the undersigned to consent to any X-Ray examination, anesthetic, medical or surgical diagnosis or treatment and hospital care which is deemed advisable by and is to be rendered under the general or special supervision of any physician and surgeon licensed under the provisions of the Medicine Practice Act of the medical staff of any licensed hospital whether such diagnosis of treatment is rendered at the office of said physician or at said hospital.

It is understood that this authorization is given in advance of any specific diagnosis, treatment or hospital care being required, but is given to provide authority and power on the part of our for said agent(s) to give specific consent to any and all such diagnosis, treatment or hospital care which the aforementioned physician in the exercise of his/her best judgment may deem advisable.

I agree that in the event I am injured as a result of my participation in this event, including transportation to and from such activity through the negligence (active or passive) of the **[Parish name]**, or any of any of its agents or employees, recourse for the payment of any resulting hospital, medical or related costs and expenses will first be had against any accident, hospital, medical insurance, or any available benefit plan of mine or my spouse.

I understand that any medications so listed will be dispensed by the Director of First Aid for the **[event]**.

This authorization shall remain effective from **[time/days of event]**.

Signature of participant: _____

Date: _____

Emergency Contact Name During Event _____

Telephone: _____

Family Health Insurance Co: _____

Policy No.: _____

(If possible please provide a copy of the insurance card)

SUGGESTED FORMAT FOR AN ADULT BEHAVIOR CONTRACT

To be read and signed by the adult leader/chaperon. Parish/School contact person should retain these upon completion.

All adult leaders should be persons of maturity possessing sensitivity to adolescents. Adult leaders are expected to demonstrate a consistent behavior which respects his/her own dignity as well as the dignity of the youth. Respect for the individual, for the premises and for the law are integral to adult leaders.

1. I agree to be responsible and provide adult supervision for the children.
2. I agree to follow the requirements of the Roman Catholic Bishop of San Jose ***Safe Environment Program***, a copy of which has been provided to me.
3. I agree to be a good role model in my interactions with children and adults on this trip by:
 - a. Dressing appropriately
 - b. Not consuming alcohol
 - c. Not smoking
 - d. Not using illegal drugs
 - e. Not possessing a weapon
 - f. Being respectful to all children, adults and others and their property that I may encounter on this trip.
 - g. Cell phones and other electronic equipment should be used at appropriate times and places
 - h. Refrain from any sexual, sexist, racist, or obscene language.
 - i. Avoid situations which place you in a position to be alone with a minor.

I have read and understand these guidelines.

| | |
|------------------|-------|
| Adult Signature: | Date: |
| Event: | |



Diocese of San Jose

RISK & INSURANCE MANAGEMENT

Incident Report General Liability

| | |
|---|-------------|
| Parish/School Information | |
| Location Name: | Location #: |
| Location Address: | Telephone: |
| Contact Name | Facsimile: |
| <p><i>NOTICE TO ADMINISTRATORS/SUPERVISORS: THIS REPORT MUST BE COMPLETED AND SUBMITTED TO THE RISK & INSURANCE MANAGEMENT DEPARTMENT WITHIN 24 HOURS OF ANY INCIDENT. ALL INCIDENTS MUST BE REPORTED IN WRITING. MAIL TO: 1150 NORTH FIRST STREET, SUITE 100 SAN JOSE, CA 95112 TELEPHONE: 408-983-0250 / FACSIMILE: 408-983-0271. AND MAIL TO: MARY DEMAREST, ARTHUR J. GALLAGHER & CO., P.O. BOX 7443, SAN FRANCISCO, CA 94120. TELEPHONE: 415-536-8442 / FACSIMILE: 415-536-4036.</i></p> | |

| | | |
|--|-------------------|---|
| Incident Information | | |
| <input type="checkbox"/> Accident – Non-Employee <input type="checkbox"/> Vehicle Accident <input type="checkbox"/> Burglary/Theft/Robbery <input type="checkbox"/> Property Damage <input type="checkbox"/> Fire <input type="checkbox"/> Other | | |
| <input type="checkbox"/> Student | | |
| Date of Incident: | Time of Incident: | Approximate Value of Loss: \$ |
| Location of Incident: | | |
| Description of Incident: | | |
| Name of Person Involved in Incident: | | Telephone: |
| Address of Person Involved in Incident: | | |
| Description of Property Involved in Incident: 1999 Olds | | |
| Name of Witness to Incident: None | | Telephone: |
| Address of Witness to Incident: | | |
| Name of Witness to Incident: | | Telephone: |
| Address of Witness to Incident: | | |
| Attachments: <input type="checkbox"/> Police Report <input type="checkbox"/> List of Damaged/Lost Items | | Damaged/Lost Items Replaced? <input type="checkbox"/> Yes <input type="checkbox"/> No |

| | |
|--|-----------------|
| Report Authorization | |
| <i>REPORT MUST BE COMPLETED IN ALL RESPECTS, SIGNED AND DATED TO AUTHORIZE THE FINDINGS.</i> | |
| Report Completed By: | Date Completed: |
| Position/Title: | Telephone: |

| | |
|---|----------------|
| Risk & Insurance Management Use Only | |
| Report Received By: | Date Received: |

Diocese of San Jose Driver Information Sheet

I. **Driver:** Employee Volunteer

Name: _____ Date of Birth: _____

Address: _____

Drivers License #: _____ Date of Expiration: _____

Any Restrictions? Yes No Please

Explain: _____

II. **Vehicle that will be used:**

Name of Owner: _____

Address of Owner: _____

Make & Model of Vehicle: _____ Year of Vehicle: _____

License Plate #: _____ # of Seatbelts Available _____

III. **Insurance Information**

When volunteers or employees are using their privately-owned vehicle(s), the vehicle's insurance coverage will always be considered primary. Please attach a copy of the declaration page of your current policy or complete the following information:

Insurance Company: _____

Policy Number: _____

Date of Policy Expiration: _____

Liability limits of policy*: _____

*Please note: The Diocese requires that drivers maintain minimum automobile limits of \$100,000/ \$300,000/ \$50,000.

IV. **Certification**

I certify that the information given on this form is true and correct to the best of my knowledge. I understand that as a volunteer driver, I must be 25 years of age or older, possess a valid driver's license, have the proper and current license and vehicle registration and have the required insurance coverage in effect on any vehicle used on behalf of the (parish) _____. I further understand and authorize above mentioned parish to obtain my driving records as they deem necessary.

Signature

Date

Thank you for providing this information

Photograph and Video Consent

From time to time, we take pictures and video of youth ministry events and gatherings. We would like to be able to use these photographs and videos for flyers, parish and diocesan publications, and the ministry website. To do this, we need both the students' and the parents' consent. We will not use the last names of any individual whose photos or videos are posted. If there are concerns about pictures or videos posted on the website, please contact the youth ministry coordinator or webmaster, and they will promptly be removed.

I/We, that parent(s) of this youth (name) _____, authorize and give full consent, without limitation or reservation, to (parish name) _____, to publish any photographs or videos in which the above named student and/or pictures or videos of his/her parents or grandparent(s) appears while participating in any program with (parish name) _____ ministry. There will be no compensation for use of any photographs at the time of publication or in the future.

Student Signature: _____

Date: _____

Parent Signature: _____

Date: _____

Parent Signature: _____

Date: _____

Diocese of San Jose

Request for Approval: Offsite Youth Activities

This form must be submitted for approval as far in advance as possible to the appropriate person:
For parish youth ministry events/activities to the Pastor/Supervisor.

Name of sponsoring parish organization: _____

Name of contact person: _____ Phone: _____

Type of Activity(ies): _____

Dates: _____

Place: _____

What is the purpose of the event/activity? _____

What else is occurring at the event when the group will be there? _____

What type of sleeping accommodations will be used? (**Over night stays**) _____

What will be the adult child ratio? _____

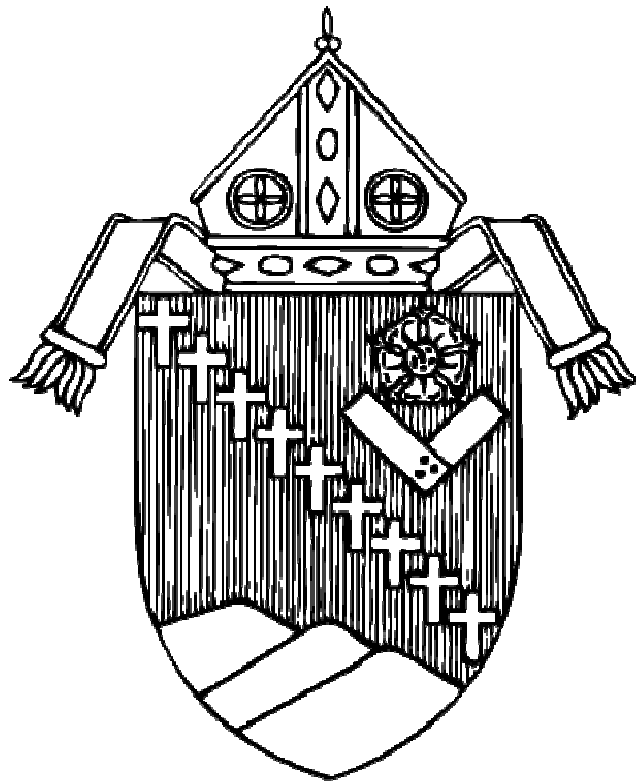
All adults screened, fingerprinted and trained according to the Safe Environment Program?

What type of transportation will be used? _____

What type of training/preparation/orientation will be done in advance?

Approved by: _____ Date: _____

Insurance Procedures and Forms



Procedures for Liability Certificates of Insurance

Attached is a copy of the "Certificate of Insurance Request Form." When your location (i.e. retreat center, etc...) needs a certificate of insurance, please use the attached form.

Complete this form in detail and send the original along with a copy of the contract directly to:

ARTHUR J. GALLAGHER & CO.
P.O. BOX 7443
SAN FRANCISCO, CA 94120
TELEPHONE: 415-536-8442
FACSIMILE: 415-536-8499.

The certificate process takes about 2 weeks.

Send a second copy, along with any documents, to:

THE CHANCERY
1150 N. FIRST ST., SUITE 100
SAN JOSE, CA 95112.
TELEPHONE: 408-983-0250
FACSIMILE: 408-983-0271

Please note the Requestor should always be a representative of the Diocese of San Jose (school or parish agent).

Please do not sign any contract releasing the property owner of liability from any negligence on their part.



Diocese of San Jose

RISK & INSURANCE MANAGEMENT

Certificate of Insurance Request Form

General Liability

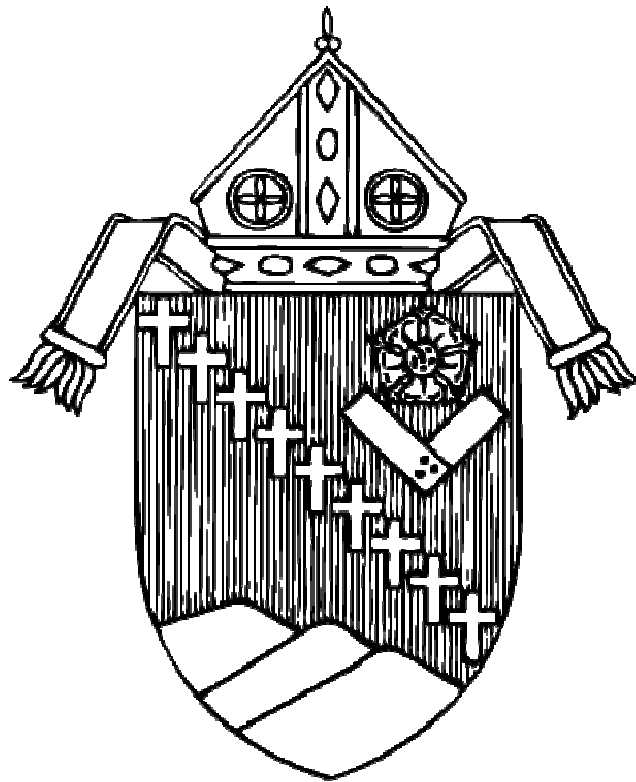
| | |
|---|-------------|
| Parish/School Information | |
| Location Name: | Location #: |
| Location Address: | Telephone: |
| Contact Name: | Facsimile: |
| <p><i>NOTICE TO ADMINISTRATORS/SUPERVISORS: THIS FORM MUST BE COMPLETED AND SUBMITTED TO THE RISK & INSURANCE MANAGEMENT DEPARTMENT WHENEVER ANOTHER PARTY REQUESTS THAT YOUR PARISH/SCHOOL PROVIDE PROOF OF INSURANCE AND AT LEAST TWO WEEKS BEFORE THE INTENDED USE OF THE OTHER PARTY'S FACILITIES. ALL REQUESTS MUST BE REPORTED IN WRITING.</i></p> <p><i>MAIL TO 1150 NORTH FIRST STREET, SUITE 100 SAN JOSE, CA 95112 TELEPHONE: 408-983-0250 / FACSIMILE: 408-983-0271. AND MAIL TO: ARTHUR J. GALLAGHER & CO., P.O. BOX 7443, SAN FRANCISCO, CA 94120. TELEPHONE: 415-536-8442 / FACSIMILE: 415-536-8499.</i></p> <p><i>THIS FORM MUST BE ACCOMPANIED BY YOUR CONTRACT, AGREEMENT, PERMIT, ETC. IN ORDER TO DETERMINE REQUIRING PARTY'S INSURANCE REQUIREMENTS.</i></p> | |

| | |
|---|---|
| Party Requesting Proof of Insurance Information | |
| Full Legal Name: | <input type="checkbox"/> And Officers, Agents & Employees |
| Other Organization: | Date of Request: |
| Address: | Telephone: |
| Attention: | Facsimile: |
| Date(s) Parish/School Will Use Party's Facilities: | Approximate Number of Participants: |
| Parish/School Contact Name: | Telephone: |
| Description of Activities/Events Parish/School Will Hold in Party's Facilities: | |
| Special Instructions: | |

| | |
|---|-----------------|
| Request Authorization | |
| <i>FORM MUST BE COMPLETED IN ALL RESPECTS, SIGNED AND DATED TO AUTHORIZE THE REQUEST.</i> | |
| Form Completed By: | Date Completed: |
| Position/Title: | Telephone: |

| | |
|---|----------------|
| Risk & Insurance Management Use Only | |
| Form Received By: | Date Received: |

Reporting Guidelines and Forms





1402 DIOCESAN POLICY STATEMENT ON SEXUAL MISCONDUCT

Principles

Incidents of sexual misconduct are a cause of grave personal tragedy. The Diocese of San Jose is deeply committed to addressing this problem, not only as an employer but also, and above all, as bearer of the Gospel message.

Sexual misconduct is contrary to the fundamental dignity of each person, to our faith in Jesus Christ and to the teachings of the Church. Therefore, beyond any provisions of civil law, sexual misconduct by personnel of the Diocese of San Jose is inappropriate and is never within the scope of their duties and employment.

For the prevention of sexual misconduct, the Diocese is committed to the careful selection and training of all personnel.

All personnel of the Diocese will comply with applicable provisions of civil and ecclesiastical law as well as the procedures of the Diocese regarding allegations of sexual misconduct.

The Diocese of San Jose deals with all reported allegations of sexual misconduct in a prompt, confidential and thorough manner. Every effort is made to show compassion and consideration for all involved. The prime concern of the Diocese is the survivor/victim and his/her family. The needs of others injured by sexual misconduct, viz., those who have placed their trust in diocesan personnel, as well as the many who have their service and reputation questioned because of the failures of a few, will be addressed.

The individuals who serve the Diocese - clergy, religious and lay - are expected to exercise their ministry in an exemplary manner. Recognizing the harm of sexual misconduct, as well as false accusation, each allegation of sexual misconduct will be investigated to establish the truth of the matter.

The Diocese will avoid exacerbating the hurts of all parties involved by respecting their confidentiality in the public forum. The Diocese will preserve the due process of civil and canon law in any statements made at the public level.

Cases involving allegations of sexual misconduct by clergy are treated in more detail in the companion policy, *Diocesan Policy on Sexual Misconduct by Clergy* (revised June 28, 2003).

I. Definitions

Sexual Misconduct means any sexual conduct on the part of diocesan personnel within a ministerial relationship which is:

- Unlawful as described by the laws of California, or
- Contrary to the moral instructions, doctrines and canon law of the Catholic Church.

Sexual misconduct may include certain behaviors described as sexual harassment, sexual exploitation and sexual abuse as defined in civil law and in the *The Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons*¹.

Administrative Leave – relieving the accused of assigned duties, pending further notice from the Vicar General or the Director of Personnel.

Credible Accusation – an allegation that, based upon the facts of the case, meets one or more of the following thresholds:

- Believable and plausible
- Natural, reasonable and probable
- Corroborated with other evidence or another source and/or
- Acknowledged/admitted to by the accused.

In making this determination, consideration should be given to the trustworthiness of the source.

Diocese or **diocesan** includes the parishes, missions, schools and agencies operating under the Roman Catholic Bishop of San Jose, a (California) corporation sole, and the Roman Catholic Welfare Corporation of San Jose.

¹ “Sexual abuse of a minor includes sexual molestation or sexual exploitation of a minor and other behavior by which an adult uses a minor as an object of sexual gratification. Sexual abuse has been defined by different civil authorities in various ways, and these norms do not adopt any particular definition provided in civil law. Rather, the transgressions in question relate to obligations arising from divine commands regarding human sexual interaction as conveyed to us by the sixth commandment of the Decalogue. Thus, the norm to be considered in assessing an allegation of sexual abuse of a minor is whether conduct or interaction with a minor qualifies as an external, objectively grave violation of the sixth commandment (USCCB, Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State, 1995, p.6). A canonical offence against the sixth commandment of the Decalogue (CIC, c. 1395 §2; CCEO, c. 1453 §1) need not be a complete act of intercourse. Nor, to be objectively grave, does an act need to involve force, physical contact, or a discernible harmful outcome. Moreover, “imputability [moral responsibility] for a canonical offense is presumed upon external violation ... unless it is otherwise apparent” (CIC, c. 1321 §3; CCEO, c. 1414 §2). Cf. CIC, canons 1322-27, and CCEO, canons 1413, 1415, and 1416. If there is any doubt whether a specific act qualifies as an external, objectively grave violation, the writings of recognized experts should be appropriately obtained (Canonical Delicts, p. 6). Ultimately, it is the responsibility of the diocesan bishop/eparch, with the advice of a qualified review board, to determine the gravity of the alleged act.”

Diocesan personnel means

- All clerics, seminarians and members of religious communities who are subject under civil and canon law to the administration, authority and/or governance of the Diocese;
- all lay persons directly employed by the Diocese, or by any parish, mission or other Catholic institution and organizations which are subject under civil law to the administration, authority and/or governance of the Diocese;
- all lay persons when in the capacity as a non-employed volunteer or lay minister which are subject under civil law to the administration, authority and/or governance of the Diocese.

Vulnerable persons are incompetent persons². Any person 18 years of age or older is considered “vulnerable” when that person, because of advanced age, impairment of mental or physical function or emotional status is unable or unlikely to report abuse or neglect without assistance. All persons under 18 years of age are “vulnerable persons”.

The Office for the Protection of Children and Vulnerable Adults oversees and coordinates the pastoral care and outreach offered to victims. The Office for the Protection of Children and Vulnerable Adults reaches out to every person who has been the victim of sexual abuse, whether the abuse was recent or occurred many years in the past. This outreach will include provision for services agreed upon by the victim and the Diocese, such as counseling, spiritual assistance, support groups, and other social services (i.e. Department of Social Services, Department of Mental Health, etc).

The Diocesan Review Board There are nine individuals on the Diocesan Review Board that functions as a confidential, consultative body to the Bishop. This board consists of eight persons, appointed by the Bishop, who are not employees of the Diocese of San Jose. In keeping with the *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons, 2002*, this Review Board also includes one pastor. The Diocesan Review Board assesses allegations of sexual abuse of children and vulnerable adults by priests, deacons, and other church personnel in order to advise the Bishop on whether or not the allegations appear to be credible. The Board also hears and assesses allegations of sexual misconduct brought by adults who believe that they, as adults, may be victims of sexual misconduct by members of the clergy or other Church personnel when the sexual misconduct is a violation of a pastoral relationship³.

² Advisory Task Force, October 9, 2002, p.2.

³ Op cit, p. 7.

The Pastoral Outreach Committee functions as a consultative, advisory body to the Director of the Office for the Protection of Children and Vulnerable Adults. This committee's primary purpose is to provide support and communication to the survivors/victims and their families with information and resources available, to plan and facilitate events within the Diocese or in collaboration with neighboring Dioceses and to be a resource for education and training for the parishes in the Diocese. The Director of the Office for the Protection of Children and Vulnerable Adults works in collaboration with the Pastoral Outreach Committee.

The Victims Assistance Coordinators are individuals on retainer who work most directly with the survivor/victim. VACs provide non-judgmental outreach throughout the investigation and focus on the emotional and spiritual well being and healing of the survivor/victim. The Victim Assistance Coordinator seeks to determine the type of care and counseling a person needs, and find appropriate help for the survivor/victim. The VAC may also accompany the alleged victim to meetings, to offer assistance throughout the inquiry process.

II. Applicability

This policy applies to all diocesan personnel. Receipt of this policy is to be acknowledged in writing by all paid diocesan personnel before engaging in any work or ministry on behalf of the Diocese. Receipt of this policy is to be acknowledged in writing by all diocesan volunteers who work with minors and vulnerable persons. Publication of this policy constitutes an official canonical warning (monitum) in accord with the general law of the Catholic Church to all to whom it applies. (Cf. Canon 1347, et. al.)

III. Prevention

Each adult must be responsible for his or her sexual growth and maturity. To support this responsibility the Diocese will, from time to time, arrange programs that include information and training applicable to the recognition and prevention of sexual misconduct. All paid diocesan personnel will be required to attend such programs as directed with follow up inservices every three years. Volunteers who work with children, youth and other vulnerable persons will also be required to attend these programs. All others are strongly encouraged to attend.

Background and Reference Checks

All persons seeking positions with the Diocese of San Jose are to execute a Declaration of Responsibility upon employment or volunteer work (Cf. Appendix 1). This declaration is to be filed in the Personnel Office. The Declaration of Responsibility for priests and deacons is to be retained in the files of the office of the Vicar for Clergy.

The Diocese utilizes the resources of law enforcement and other community agencies and will employ adequate screening and evaluative techniques. To this end, all priests, deacons, seminarians, school personnel and persons employed or volunteering in positions with supervising oversight over minors and vulnerable

adults are fingerprinted to assure measures of safety.

“Safe Environment” Programs

The Office for the Protection of Children and Vulnerable Adults and the Department of Education assists parishes and schools in implementing, maintaining and evaluating “Safe Environment” programs, which involve a Code of Conduct for adults and youth. All those involved with minors and vulnerable persons are required to acknowledge and abide by this Code of Conduct.

IV. Code of Conduct⁴

Conduct With Youth

Clergy, religious, staff and volunteers working with youth shall maintain an open and trustworthy relationship between youth and adult supervisors.

Clergy, religious, staff and volunteers must be aware of their own and others’ vulnerability when working alone with youth. Use a team approach to manage youth activities.

Physical contact with youth can be misconstrued and should occur (a) only when completely nonsexual and otherwise appropriate, and (b) never in private.

Clergy, religious, staff and volunteers should refrain from (a) the illegal possession and/or illegal use of drugs and/or alcohol at all times, and (b) the use of alcohol when working with youth.

Staff and volunteers should not provide shared, private, overnight accommodation for individual young people including, but not limited to, accommodations in any Church-owned facility, private residence, hotel room, or any other place where there is no other adult supervision present.

- In rare, emergency situations, when accommodation is necessary for the health and well-being of the youth, the clergy, staff, or volunteer should take extraordinary care to protect all parties from the appearance of impropriety and from all risk of harm.
- Use a team approach to managing emergency situations.

Sexual Conduct

Clergy, staff and volunteers must not, for sexual gain or intimacy, exploit the trust placed in them by the faith community.

Clergy and religious who are committed to a celibate lifestyle are called to be an example of celibate chastity in all relationships at all times.

Clergy, religious, staff and volunteers who provide pastoral counseling or spiritual direction services must avoid developing inappropriately intimate relationships with

minors, other staff, or parishioners. Staff and volunteers must behave in a professional manner at all times.

⁴ Adapted from the *Model Code of Conduct*, VIRTUS, The National Catholic Risk Retention Group, Inc., 2003.

No clergy, religious, staff, or volunteer may exploit another person for sexual purposes.

Allegations of sexual misconduct are taken seriously and must be reported to the Diocese of San Jose's Office for the Protection of Children and Vulnerable Adults, and to civil authorities. Policy procedures will be followed to protect the rights of all involved.

Clergy, religious, staff and volunteers must review and know the contents of the child abuse regulations and reporting requirements for the state of California and should follow those mandates.

Harassment

Clergy, religious, staff and volunteers must not engage in physical, psychological, written or verbal harassment of staff, volunteers, or parishioners and must not tolerate such harassment by other clergy, religious, staff or volunteers.

Clergy, religious, staff and volunteers shall provide a professional work environment that is free from physical, psychological, written or verbal intimidation or harassment.

Harassment encompasses a broad range of physical, written or verbal behavior, including, but not limited to, the following:

- Physical or mental abuse.
- Racial insults.
- Derogatory ethnic slurs.
- Unwelcome sexual advances or touching.
- Sexual comments or sexual jokes.
- Requests for sexual favors used as:
 - o A condition of employment, or
 - o To affect other personnel decisions, such as promotion or compensation.
- Display of offensive materials.

Harassment can be a single severe incident or a persistent pattern of behavior where the purpose or the effect is to create a hostile, offensive, or intimidating work environment.

Allegations of harassment are taken seriously and reported immediately to the pastor of the parish, the diocesan Personnel Office or the Office for the Protection of Children and Vulnerable Adults. Policy procedures will be followed to protect the rights of all involved.

V. Reporting Requirements

California State Law, Article 2.5 of the Penal Code, provides reporting requirements for child abuse whether sexual abuse, physical non-accidental injury or neglect. Diocesan personnel will comply with those requirements promptly and exactly as required by law.

This policy provides for an additional diocesan reporting requirement covering all incidents of sexual abuse, whether the individual believed to be harmed is an adult or a child.

Whenever any person who is a mandated reporter has reasonable cause to believe that a child or an adult has been subject to sexual abuse by diocesan personnel, that person must make an immediate report to the civil authorities and to the Director of the Office for the Protection of Children and Vulnerable Adults (see Appendix 2 for report format).

The Diocesan Attorney will make other such reports as may be required by law.

No requirement of this policy is to be construed in such a way that it would violate the priest/penitent relationship of the Sacrament of Penance.

VI. Diocesan Response

Initial action involves receipt of a complaint of sexual misconduct. The Director verifies that a report has been filed with the police and other authorities. Where such a report has not been filed, the Diocese will contact civil authorities. The Bishop, the Chair of the Diocesan Review Board, the Vicar(s) General and the Diocesan Attorney are notified of the complaint.

The Director of the Office for the Protection of Children and Vulnerable Adults assigns a Victim Assistance Coordinator who aids in the immediate pastoral care of the survivor/victim. The Diocese offers the survivor/victim and, as appropriate, his or her family, therapeutic intervention, spiritual direction and assistance during the investigatory process.

Upon completion of any criminal investigation by civil authorities, the Diocesan Review Board assesses the allegations of sexual abuse/misconduct in order to advise the Bishop on whether or not the allegation(s) appears to be credible.

VII. Investigation

The Diocesan Review Board hears and assesses allegations of sexual misconduct by members of the clergy or other Church personnel.

The Diocesan Review Board may enlist the services of a qualified professional investigator/researcher when necessary.

The accused party may be placed on immediate administrative leave.

Each party mentioned in the initial report will be contacted as soon as possible to set up an appropriate time for an interview. The parties will be advised of their right to have an advocate of their choice present during the interview.

The accused will be advised of the right to decline to be interviewed.

This investigation, which is to be “conducted promptly and objectively” (*Essential Norms 6*), can be entrusted to an individual investigator or investigative body.

No diocesan personnel other than the Director of the Office for the Protection of Children and Vulnerable Adults, an appointed investigator/researcher and the Victim Assistance Coordinators are to interview the alleged survivor/victim or investigate the incident. The Diocesan Review Board may request the presence of the survivor/victim to obtain additional information. A Victim Assistance Coordinator may accompany the survivor/victim.

The individual or group to whom the investigation is entrusted has the responsibility of gathering proofs related not only to the incidents of abuse but also proofs which will address the guilt or imputability of the accused cleric, religious or other diocesan personnel. Interviews with the victim or with witnesses should not simply be summarized but taken under oath and transcribed.

The written record of the investigation is acknowledged in writing, and by a signature, by the person interviewed.

Within five working days after the investigation has been concluded, the Diocesan Review Board will meet to review the results of the investigation and to render a report to the Bishop.

This report to the Bishop will include a summary of the allegations reported, an assessment of the substance of the allegations and a recommendation for appropriate further administrative and/or judicial action.

Supplementary reviews may be called as necessary to consider new information or to request medical and/or psychological or psychiatric assessment.

The assessment of the Diocesan Review Board will be communicated to the Bishop and the accused.

The Bishop evaluates the recommendation of the Diocesan Review Board and will notify the Chair of the Board of the disposition of the recommendation(s).

VIII. Credible Allegation against a Priest or Deacon

In the case of a priest or deacon, if there is credible evidence that sexual misconduct/abuse of a minor has occurred, the Congregation of the Doctrine of the Faith shall be notified.

The Bishop shall then apply the precautionary measures outlined in canon 1722 (i.e., remove the accused from ministry or from any ecclesiastical office or function, including public participation in the celebration of the Mass, pending the outcome of the process).

When even a single act of sexual abuse of a minor by a priest or deacon is admitted or is established after an appropriate process in accord with canon law, the offending priest or deacon will be removed permanently from ecclesiastical ministry, not excluding dismissal from the clerical state, if the case so warrants (c.1395,2).

IX. Credible Allegation against a Lay Person

In the case of a lay employee or volunteer, if there is credible evidence that sexual misconduct/abuse of a minor has occurred, the employee or volunteer is immediately terminated, and is not eligible to work as an employee or volunteer in the Diocese in the future.

X. Confidentiality

Confidentiality and discretion during the investigation and, to the extent possible, protection of the privacy and good name of both the victim and the accused is to be maintained at all times.

The Diocese of San Jose will not enter into confidentiality agreements except for grave and substantial reasons brought forward by the survivor/victim and noted in the text of the agreement.

The Chair of the Diocesan Review Board is the point of contact for any information requested regarding the Diocesan Review Board and its proceedings. Any media contact or inquiries will be addressed only by the Diocesan Director of Media Relations, after consultation with the Diocesan Attorney.

XI. False Accusation

There is always the possibility of false accusations or unsubstantiated claims. Both civil and canon law provide penalties for the crime of falsehood in which individuals become victims of false denunciation and calumny. Care will always be taken to protect the rights of all parties involved. When an accusation has proved to be unfounded, every means possible will be taken to restore the good name of the person falsely accused.

XII. Financial Responsibility

It is the policy of the Diocese that no person who has been a victim of sexual misconduct as a minor, living within the diocese, will be denied treatment even if the alleged abuse took place outside the Diocese of San Jose.

There will be limits to the treatment that is offered, depending upon the diagnosis and prognosis that is put forth by the therapist, and the financial ability of the Diocese.

The Diocese will seek reimbursement from the responsible diocese or religious order for expenses related to treatment for victims who were abused outside the Diocese of San Jose.

Effective June 15, 1993
Revised January 15, 1999
Revised June 28, 2003

Date: _____

Dear Parents,

I would like to encourage all of you to come to a parent meeting on _____ in the _____ to introduce you to this years VIRTUS Safe Environment program that we will be using with our religious education program.

As you may know, Bishop Patrick J. McGrath, in accord with the United States Bishops' *Charter and Essential Norms for the Protection of Children and Young People*, has mandated that all parishes teach the VIRTUS Safe Environment lessons to all children who are registered in religious education.

For purposes of this program, "safe environment" refers to teach children how to keep themselves and others safe and free from harm at all times. The VIRTUS program focuses on three major aspects:

1. How and when to say NO!
2. When and how to GO!
3. Who and when to TELL!

VIRTUS is a 3-phase program, two lessons each year for three years. The VIRTUS program is broken down into specific age groups and offers age appropriate language and activities. Children in K-2, 3-5, 6-8, and 9-12 who participate in the VIRTUS program will receive information on appropriate touching, boundaries, private body parts, secrets, rules, safe and unsafe adults and friends, peer pressure, risky situations, personal space, and other safety related topics.

We are presenting the VIRTUS Safe Environment program with the help of Katy Meister, Safe Environment Coordinator for the Diocese of San Jose. Mrs. Meister has several years' experience as a VIRTUS trainer and is available to assist us with answering parent questions and presenting the lessons to the children.

At the parent meeting on _____ you will be given the opportunity to review a short video and receive explanation of the topics that will presented this year to the children. If you, as a parent (or guardian), decide that you do not want your child to participate in the VIRTUS Safe Environment program, you may at that time sign an "opt-out" form to that effect. Unless an opt-out form is signed prior to the lessons, we will assume that you are consenting for your child(ren) to take part in the lessons.

Alternately, if you prefer to present the materials to your child(ren) at home, we will be happy to provide you with the DVD, lessons, and handouts on a check-out basis.

I look forward to seeing all of you on _____ for the parent meeting. If you will be unable to attend the parent meeting or have any questions, please let me know as soon as possible.

Sincerely,

DIOCESE OF SAN JOSE

Office for the Protection of Children and Vulnerable Adults

“Protecting God’s Children” Safe Environment Program

Parent Option Form

Parish: _____

The Diocese of San Jose has implemented the “Protecting God’s Children” Safe Environment Program which deals with child abuse, including child sexual abuse, prevention and child safety. The Safe Environment Programs invite all children and their parents to participate. The Church recognizes that parents are the primary teachers of their children.

By signing this form I have acknowledged the above and elect NOT to have my child / children participate in this program. I also acknowledge that I was offered materials and resources to use to instruct my child on this topic.

Child’s Name(s) and Grade

Please verify by initialing the following statements:

_____ The Safe Environment Program was offered to my child.

_____ It is my choice that my child not participate in the program.

_____ I have been offered materials from the parish, school or program for me to use to instruct my child on this topic.

Name of Parent or Guardian (please print clearly)

Signature

Date

DIOCESE OF SAN JOSE

Office for the Protection of Children and Vulnerable Adults

VIRTUS/Touching Safety Program

Religious Education Year 2008 - 2009

Parish: _____

Director of Religious Education

Phone Number

PARISH DATA

1. Number of parents that attended the Parent Information Session:

___ English Session ___ Spanish Session ___ Other

Number of students enrolled in Religious Education:

| English | Spanish | Other |
|---------|---------|-------|
| K-2 | K-2 | K-2 |
| 3-5 | 3-5 | 3-5 |
| 6-8 | 6-8 | 6-8 |
| 9-12 | 9-12 | 9-12 |

Number of students trained:

| English | Spanish | Other |
|---------|---------|-------|
| K-2 | K-2 | K-2 |
| 3-5 | 3-5 | 3-5 |
| 6-8 | 6-8 | 6-8 |
| 9-12 | 9-12 | 9-12 |

Number of students whose parents opted out;

| English | Spanish | Other |
|---------|---------|-------|
| K-2 | K-2 | K-2 |
| 3-5 | 3-5 | 3-5 |
| 6-8 | 6-8 | 6-8 |
| 9-12 | 9-12 | 9-12 |

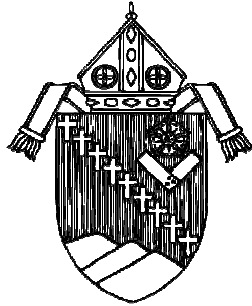
N.B. a) Report ONLY on enrolled children/youth.

b) All those not trained require a signed Parent Option Form

c) Parent Option Form needs to account for all children/youth in the family that have not been trained regardless of the reason.

Katy Meister, Safe Environment Coordinator, Diocese of San Jose 2008

DIOCESE OF SAN JOSE



FINGERPRINTING POLICIES AND GUIDELINES

- 1. POLICY ON FINGERPRINTING EMPLOYEES**
- 2. POLICY ON FINGERPRINTING VOLUNTEERS**
- 3. FINGERPRINTING GUIDELINES FOR VOLUNTEERS**
- 4. OVERVIEW OF FINGERPRINTING REQUIREMENTS**
- 5. FREQUENTLY ASKED QUESTIONS ABOUT FINGERPRINTING**

POLICY ON FINGERPRINTING EMPLOYEES

In compliance with the *Charter for the Protection of Children and Young People* promulgated by the United States Conference of Catholic Bishops on June 14, 2002, the Diocese of San Jose requires that the following categories of diocesan employees submit their fingerprints for a criminal record check as a condition of employment:

- ◆ All school employees (as required by the Bates Act effective July 1, 1985)
- ◆ All employees of parishes with schools (regardless of whether the school is on the same site as the parish)
- ◆ All other employees of parishes or diocesan agencies or institutions who have regular, unsupervised contact with children, youth or dependent adults.

No person in the above categories may be hired or begin work until fingerprint clearance has been returned by the Department of Justice. All current employees in the above categories must be fingerprinted as soon as practically possible.

Procedure: The Personnel Office or the designated parish or school representative provides all conditionally-hired candidates requiring fingerprints with the Live Scan fingerprint request form when the candidate reports to complete forms for the hiring process.

After the candidate completes the fingerprinting process, the Department of Justice furnishes a clearance or criminal record summary to the Personnel Office of the Diocese. Should the summary contain information regarding a criminal record, the pastor, principal or agency/institution director is informed of the summary (though not the details) by the Director or Associate of Personnel, and then the summary is destroyed. Candidates are not discriminated against solely on a prior record. Several factors are considered. Depending upon the type of offense, age at the time of the offense, and the candidate's honesty on the employment application, the Director or Associate for Personnel makes a determination and advises the pastor or principal regarding hire of a candidate or termination of a current employee. **Note: Under no circumstances is a person with a conviction record of sexual misconduct with a minor considered for employment.**

POLICY ON FINGERPRINTING VOLUNTEERS

In compliance with the *Charter for the Protection of Children and Young People* promulgated by the United States Conference of Catholic Bishops on June 14, 2002, the Diocese of San Jose requires that all volunteers of parishes, schools or diocesan agencies or institutions who have regular, unsupervised contact with children, youth or dependent adults submit their fingerprints for a criminal record check as a condition of working in volunteer status. (Please see *Fingerprinting Guidelines for Volunteers* for additional information.)

No person in the above category may begin his or her volunteer service with children, youth or dependent adults until fingerprint clearance has been returned by the Department of Justice.

Procedure: The Personnel Office or the designated parish or school representative provides all volunteers requiring fingerprints with the Live Scan fingerprint request form prior to the volunteer candidate beginning his/her service. School volunteers are fingerprinted under the Education Code. Parish volunteers are fingerprinted under the Penal Code.

After the volunteer completes the fingerprinting process, the Department of Justice furnishes a clearance or criminal record summary to the Personnel Office of the Diocese. Should the summary contain information regarding a criminal record, the pastor, principal or agency/institution director is informed of the summary (though not the details) by the Director or Associate of Personnel, and then the summary is destroyed. Candidates are not discriminated against solely on a prior record. Several factors are considered. Depending upon the type of offense, age at the time of the offense, and the candidate's honesty on the volunteer application, the Director or Associate for Personnel makes a determination and advises the pastor or principal regarding the service or commission of a volunteer candidate or the termination of a current volunteer. **However, under no circumstances is a person with a conviction record of sexual misconduct with a minor considered for volunteer service in any program serving children, youth or dependent adults.**

FINGERPRINTING GUIDELINES FOR VOLUNTEERS

The Diocese of San Jose requires fingerprint clearance for all volunteers who have regular, unsupervised contact with children, youth or dependent adults. The policy guidelines define these volunteers as anyone who meets any of the following conditions:

1. Is delegated by the principal or pastor to have supervisory or disciplinary oversight over a child, children, youth or dependent adults on a regular basis. E.g. an instructional aide, catechist or youth coordinator.
2. Supervises children, youth or dependent adults on a regular basis when a school or parish employee is not present. E.g. a yard duty helper.
3. Is alone with children, youth or dependent adults on a regular basis without staff member or teacher present or nearby. E.g. a library helper.
4. Has the potential to develop, over time, a relationship of trust with a child, youth or dependent adult which could make that child, youth or dependent adult vulnerable to abuse. E.g. a clinic helper or assistant coach.

Note: The above guidelines are minimal. A principal or pastor may determine, on an individual basis, that a volunteer must be fingerprinted because the position he/she holds could be defined as having regular, unsupervised contact with children, youth or dependent adults.

OVERVIEW OF FINGERPRINTING REQUIREMENTS

| <u>Employee/Volunteer Category</u> | <u>Fingerprints Required?</u> | <u>O.R.I Code Review Agencies</u> | <u>Rolling Fee Cost</u> | <u>Subsequent arrest info?</u> |
|---|---|--|--------------------------------|---------------------------------------|
| School Employees | Yes | Education Code A3251 DOJ & FBI | \$20.00 | Yes |
| School Volunteers | See Policy and Guidelines for Fingerprinting Volunteers | Education Code A3251 DOJ only | \$20.00 | Yes |
| Parish with School Employees | Yes | Education Code A3251 DOJ & FBI | \$20.00 | Yes |
| Parish with School Volunteers | See Policy and Guidelines for Fingerprinting Volunteers | Penal Code A4631 DOJ only | \$10.00 | No |
| Parish Without School Employees | Those with regular, unsupervised contact with children, youth or dependent adults | Penal Code A4631 DOJ only | \$10.00 | Yes |
| Parish without School Volunteers | See Policy and Guidelines for Fingerprinting Volunteers | Penal Code A4631 DOJ only | \$10.00 | No |

FREQUENTLY ASKED QUESTIONS ABOUT FINGERPRINTING

Question: *Why Do I Need A Background Check?*

Answer: The Diocese of San Jose requires certain employees and volunteers to undergo background checks, first and foremost, as a means of protecting the vulnerable among us.

In 2002, the United States Conference of Catholic Bishops produced the *Charter for the Protection of Children and Young People*. Article 13 of this document mandates that “Dioceses are to evaluate the background of all priests and deacons who are engaged in ecclesiastical ministry in the diocese and of all diocesan and parish/school or other paid personnel and volunteers whose duties include ongoing, unsupervised contact with minors. Specifically, they are to utilize the resources of law enforcement and other community agencies.”¹

In compliance with this mandate, the Diocese of San Jose instituted a policy that requires all employees in a school or a parish with a school, and all other employees and volunteers of parishes, schools and diocesan agencies or institutions who have regular, unsupervised contact with children, youth or dependent adults to submit their fingerprints for a criminal record check.

No person in the above category may begin his/her employment or volunteer service with children, youth or dependent adults until fingerprint results are returned by the Department of Justice and that person has been cleared to work/serve.

Question: Which volunteers must be fingerprinted?

Answer: All volunteers of schools, parishes and diocesan agencies or institutions who have regular, unsupervised contact with children, youth or dependent adults must be fingerprinted. (Please see *Fingerprinting Guidelines for Volunteers* for detailed information.)

Question: Which employees and volunteers do not have to be fingerprinted?

Answer: Please note that state law and diocesan policy require that all employees of schools and parishes with schools must be fingerprinted. Outside of those institutions, employees and volunteers who work in positions that do not require the supervision, disciplinary oversight or regular contact with children, youth or dependent adults are not required to be fingerprinted.

Question: I’ve been fingerprinted through another agency; do I have to be fingerprinted again?

Answer: Yes, since results may not be shared, we do not have access to your fingerprint result information from another agency.

¹ Please see the complete text of the *Charter* at <http://www.usccb.org/ocyp/charter.shtml>

Question: Will I have to pay to have this done?

Answer: 1) Employees and volunteers fingerprinted under the Education Code pay a \$20.00 “rolling” fee upon arrival at the Santa Clara County Sheriff’s Office. 2) Employees and volunteers fingerprinted under the Penal Code pay a \$10.00 “rolling” fee. The parish or school may or may not elect to reimburse you for these fees. We will inform you at the time you sign up for the fingerprints how much the Sheriff’s Office will charge.

Question: Can I schedule my own fingerprint appointments?

Answer: No, the Diocesan Personnel Office is the agent that has permission to set up fingerprint appointments for employees and volunteers. The Personnel Office has trained special representatives in the parishes and schools to set up fingerprint appointments. However, only the Personnel Office has permission to review the results.

Question: Which Sheriff’s Office can I go to have my fingerprints done?

Answer: When an employee schedules his/her appointment through the Diocesan Personnel Office or the designated parish or school representative, he/she has the option of choosing one of the Santa Clara County Sheriff’s Offices listed below (with whom the Diocese has a billing arrangement) at which they can have their fingerprints done. The Personnel Office or the designated parish or school representative sets up a fingerprinting appointment date and time for the employee or volunteer to go to the Sheriff’s Office. The employee or volunteer receives a form indicating the fingerprinting appointment date and time, and Live-Scan Forms, which the employee or volunteer must take with them to the Sheriff’s Office. The Sheriff’s Office does the actual fingerprinting and sends the prints to the Department of Justice for a criminal check.

San Jose Sheriff’s Office
55 W. Younger Ave.
San Jose, Ca. 95110
(408) 808-4760

West Valley Sheriff’s Office
1601 S. DeAnza Blvd.
Cupertino, CA 95014
(408) 868-6614

San Martin Sheriff’s Office
12431 Monterey Rd.
San Martin, Ca. 95046
(408) 686-3651

Stanford Sheriff’s Office
711 Serra St.
Stanford, Ca. 94305
(650) 725-2499

Question: What form of identification will I need to present at the Sheriff’s Office when I arrive for my fingerprinting appointment?

Answer: *Each employee or volunteer is required to present valid photo identification upon arrival at the Sheriff’s Office for his/her fingerprinting appointment. Acceptable forms of photo identification:*

- *Driver's License or Identification Card of any state in the U. S.*
- Military Identification Card
- Passport (United States or foreign)
- Anything state or government issued within the United States. (e.g. alien registration card, etc.)
- Employees or volunteers under the age of 18 may be able to show their School Student I.D. Card.
- As a last resort a Mexican Consulate Card is accepted.

Question: How long will it take to get fingerprinted?

Answer: It has been our experience that the fingerprinting should take no longer than 20 minutes at the Sheriff's Office.

Question: How long does it take to get results of the fingerprint check?

Answer: The Diocesan Personnel Office receives results from the Department of Justice, usually between 24 and 72 hours after the fingerprints were submitted. However, if there is a delay for any reason, results can take approximately 30 days or longer to arrive.

Question: Where do the results go?

Answer: The Department of Justice furnishes a clearance or criminal record summary to the Diocesan Personnel Office. This information is strictly confidential and only the Director or Associate of Personnel have access to the clearance or criminal record summary. A criminal record summary provides a record of arrests resulting in conviction and arrests where results are pending. The Director or Associate of Personnel notifies the pastor or principal of the individual's clearance or lack of clearance to work/serve, and then the summary is destroyed. Information regarding a criminal record may not be shared with anyone other than the pastor or principal

Question: Is this information shared with the U.S. Citizenship and Immigration Services (USCIS) any other organization?

Answer: By law the Diocesan Personnel Office is strictly prohibited from sharing fingerprint or criminal record information with any organization, nor can any other agency share it with us. To our knowledge, this information is not currently shared with the USCIS or any other organization by the fingerprinting agency or the Department of Justice. However, we cannot guarantee what government agencies will share fingerprint results in the future.

Question: Who will find out if I have a record?

Answer: Should the summary information disclose data regarding a criminal record, the pastor or principal is informed of that fact (though not the details) by the Director or Associate of Personnel. Even the information that a criminal record exists may not be shared with anyone else and the criminal record information must be destroyed.

Question: Will I or can I find out the results?

Answer: The Diocesan Personnel Office contacts the parish or school when the results are returned. The parish or school then informs the individual of clearance or lack of clearance to serve. Should the fingerprint results indicate a record of any kind, the individual is given an opportunity to respond and explain.

Question: Can I get a copy of my fingerprint results?

Answer: Yes, an employee may obtain a copy of his/her fingerprint results by contacting the Department of Justice.

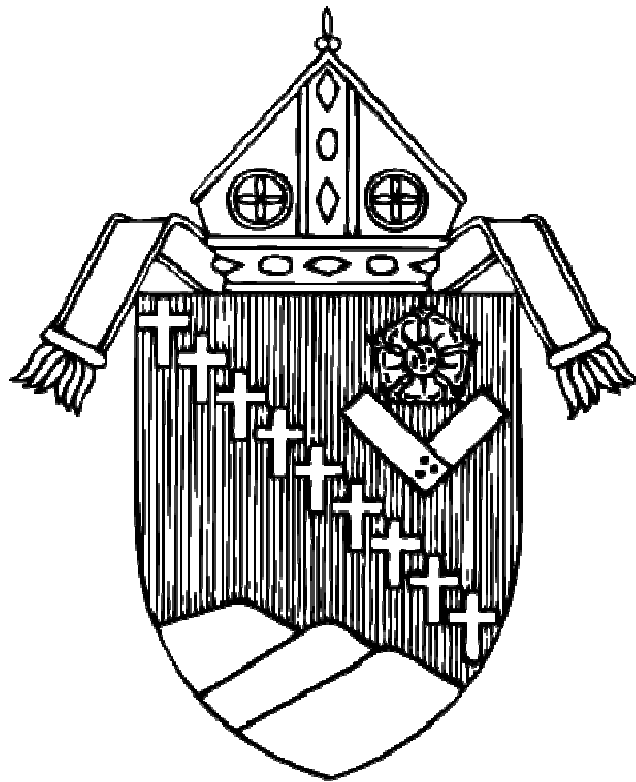
Question: Can I be fired from my job or asked not to volunteer?

Answer: Candidates are not discriminated against solely on a prior record. Several factors are considered. Depending upon the type of offense, age at the time of the offense, and the candidate's honesty on the employment or volunteer application, the Director or Associate for Personnel makes a determination and advises the pastor or principal regarding the hiring of a candidate or volunteer or the termination of a current employee or volunteer. However, under no circumstances is a person with a conviction record of sexual misconduct with a minor considered for employment or as a volunteer in any program serving children, youth or dependent adults.

Question: How often do I need to be fingerprinted?

Answer: The data verifying that you have been fingerprinted is kept on file in the Diocesan Personnel Office for employees or, in the case of volunteers, in the Chancellor's Office. When an employee or volunteer fingerprinted under the Education Code leaves employment or service with the Diocese, the Diocese submits a "No Longer Interested" form to the Department of Justice stating it is no longer interested in receiving subsequent notification service on the person previously fingerprinted for employment, licensing, or certification. The Diocese does not receive subsequent notification service on employees or volunteers fingerprinted under the Penal Code. However, in either case, an individual who leaves and subsequently returns at a later time must have fingerprints redone.

Comprehensive Youth Ministry



An Overview of Renewing the Vision (1997)

Youth Ministry is the response of the Christian community to the needs of young people, and the sharing of the unique gifts of youth with the larger community.

Renewing the Vision is a call to make ministry with adolescents a concern for the entire church community.

Three goals of Youth Ministry

1. Empowering young people to live as disciples of Jesus Christ in our world today
2. Drawing young people to responsible participation in the life, mission, and work of the faith community
3. Fostering the personal and spiritual growth of each young person

Seven Themes of Comprehensive Youth Ministry

- Developmentally Appropriate
- Family Friendly
- Intergenerational
- Multicultural
- Community-wide Collaboration
- Leadership
- Flexible and Adaptable Programming

Eight Components of Comprehensive Youth Ministry

- Advocacy
- Catechesis
- Community Life
- Evangelization
- Justice and Service
- Leadership Development
- Pastoral Care
- Prayer and Worship

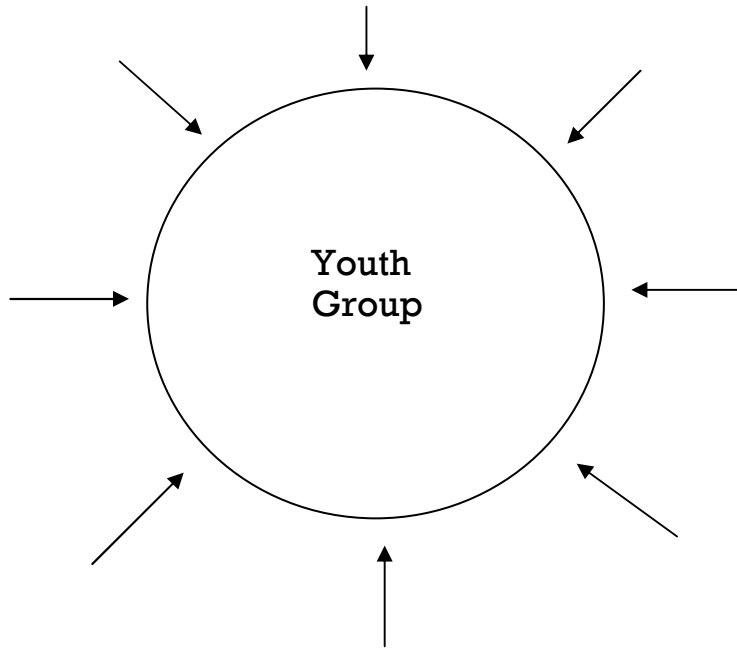
Ministry Settings

- Youth
- Family
- Parish
- Community

Programming Methods

- Gathered: organized assembled programs for youth, families, parish or civic communities
- Non-gathered: small group and individualized approaches that provide flexibility in addressing specific needs

Group Ministry



Group Ministry starts with a group and asks others to join

Assumes:

- That youth needs are similar
- That youth like to join groups
- That youth are available at the same times
- That one or a few adults can meet the needs of the group

Comprehensive Youth Ministry



Comprehensive Youth Ministry begins with a team of adults and youth formed for ministry

Assumes:

- That youth have different needs
- That youth like to choose how to be involved
- That youth have hectic schedules
- That many people doing a little can get a lot accomplished
- That young people benefit by having a variety of adults to relate to

Growing Your Youth Ministry: Ideas Across the Ministry Components

Advocacy

- Develop a youth newsletter, written and formulated by youth, for youth. Include an adult and parent insert to send to the entire parish. Provide information about the opportunities for ministry with youth and job descriptions for leadership needed in the programs and strategies.
- Develop a youth hearing to explore the needs, issues, and interests of youth in your community. Invite youth and adults to attend and reflect together on those issues.
- Begin a letter-writing campaign to government, media and other officials supporting specific legislative initiatives promoting the healthy development of young people and their families.
- Involve young people in parish pastoral councils and committees.
- Sponsor a forum of community leaders that reflects on the asset-building strategies developed by the Search Institute.
- Sponsor and involve youth in a voter registration drive.

Catechesis

- Sponsor educational programs on faith themes for adolescents as articulated in *Renewing the Vision*. Utilize a variety of settings and formats (weekly, monthly speaker series, weekend retreats, overnight lock-ins, summer and vacation programs).
- Develop catechetical programming on the same faith theme in three different formats to respond to the diversity of youth schedules: a gathered program sponsored on a fixed date (mini-course, monthly program, weekend), a small group program in homes sponsored on a variety of days and times, and an individualized one-on-one study program.
- Invite high school students to be catechists, sharing faith in the childhood and junior high religious education programs of the parish.
- Send an anniversary card to remember the baptism of each adolescent. Provide one or two reflection questions for parents to help them remember this significant moment as a family.
- Organize Bible study groups designed to help youth re-discover the importance and relevance of scripture in their lives.
- Provide self-directed learning for youth by using *Youth Updates* which are published by St. Anthony Messenger Press. Distribute the updates and develop a monthly “read-at-home” program with gathered discussions and follow-up.
- Create faith-sharing, interest-topic peer groups for youth involved in different activities or situations, such as: band, athletics, artists, college-bound students, or youth involved in theatre. Provide faith formation materials and adult guides for each group.

Community Life

- Build community by sponsoring a variety of social activities, sports and recreation programs, etc.
- Invite older adolescents to sponsor a Halloween party for younger parishioners.
- Prepare “study-snack” packs for youth during finals week. Involve parish organizations and adult leaders in organizing and delivering the packs.
- Sponsor a pot-luck for families of adolescents so that parents can meet other parents.
- Provide parish T-shirts to adults who regularly attend school youth programs (athletic and band events, plays, art shows, etc.).
- Sponsor fund-raisers for different youth activities. Involve as many youth and adults as possible. Consider fundraisers in which youth and adults will work together in groups, such as spaghetti dinners, car washes, or festivals.
- Send birthday cards to every young person in your parish.

Evangelization

- Sponsor retreats for teens on topics such as the challenge of discipleship, and the life and message of Jesus.
- Host a “homecoming” celebration for teens who have not been actively participating in your faith community.
- Plan a youth component for parish renewal programs such as a parish mission or the *Renew* program.
- Divide the teens in your parish into groups of eight. Assign each group two adult mentors. Instruct the adults to find ways to connect with those teens over the course of the year (phone calls, e-mail, personal notes, get-togethers, meeting at church, etc.)
- “Breakfast with Father:” Sponsor a pancake breakfast for small groups of youth at the rectory. Provide the young people with the opportunity to share their dreams and hopes.
- Develop a post-confirmation role in the parish and its ministries for each youth.
- Develop a parish home page on the internet with areas of special interest for young people.

Justice and Service

- Develop education programs for young people to explore important justice issues that affect their lives and their world.
- Sponsor a Thanksgiving scavenger hunt to collect food for food pantries or families in need in your community. Develop a youth-service group for young people interested in community service.
- Develop relationships with service organizations in your areas that involve youth and their families in service. Consider Habitat for Humanity, local food pantries, soup kitchens and homeless shelters.
- Develop an adopt-a-grandparent program. Invite and prepare teens to visit with an elderly person on a regular basis.

- Organize a group of young people to participate in a summer weeklong service program.
- Identify the adults in the parish who are already involved in justice and service work in the community and find ways to connect young people with these adults. Adults already engaged in justice and service work can serve as mentors for young people and involve young people in the work they are already doing.

Leadership Development

- Develop a peer ministry leadership group.
- Invite youth to serve on parish councils and committees. Prepare the adults on those committees to work with young people.
- Develop a link with the scouting units (Boy Scouts, Girl Scouts, Camp Fire By and Girls) in your area.
- Sponsor and give scholarships to the young people in your parish to attend leadership development programs.
- Have a special sign-up table at your parish ministry fair with listings of youth leadership positions that match with adolescents' gifts and energy.
- Sponsor a day of reflection for youth called to leadership in the community (student councils, leadership in clubs, scouting, etc.).
- For Martin Luther King, Jr. Day, plan a program of prayer and reflection for youth leaders on the issues of leadership and service.

Pastoral Care

- Develop programs designed to aid youth in the formation of planning, decision-making, communication and conflict resolution skills.
- Sponsor a self-esteem awareness workshop.
- Develop a list of recommended counselors in the community who would be helpful to youth and families in need of counseling.
- Sponsor a breakfast study club that brings young people together to study with peers and tutors.
- Sponsor a book club for youth, similar to Oprah's book club. Have young people write reviews of their favorite books. Provide incentives for reading for pleasure.
- Develop a network of adult mentors who will connect with, support, and be available to youth.
- Develop peer discussion groups to support adolescents experiencing divorce, separation, death of a parent, etc.

Prayer and Worship

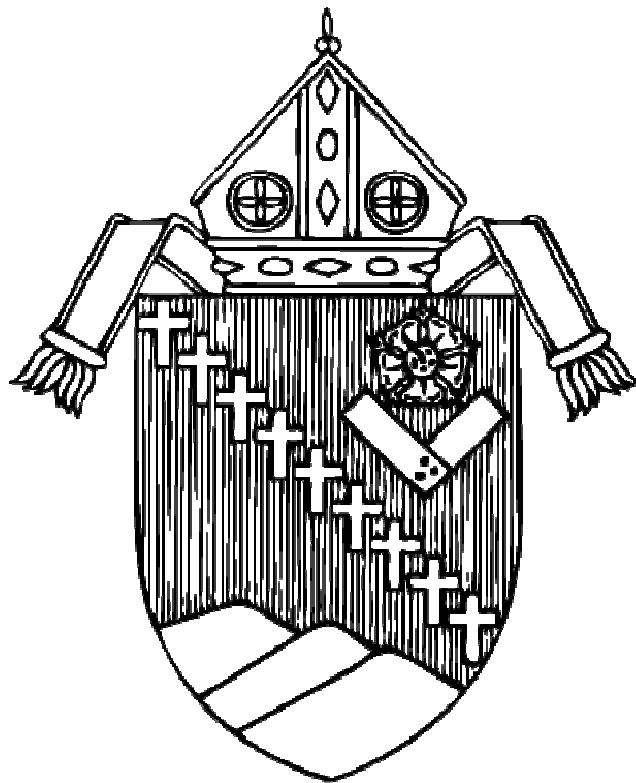
- Invite youth to participate as liturgical ministers (lectors, Eucharistic ministers, greeters).
- Develop a youth choir or invite youth to join the parish choir.
- Celebrate rituals and blessings at liturgy or other times that mark special moments in teen's lives such as getting your driver's license, homecoming, prom, graduation, etc.
- Invite adolescents to become prayer partners for young parishioners preparing for first communion.

- Invite youth to become involved in preparing the parish liturgy environment. Through this involvement, youth can be part of the planning for and decorating of the church for different liturgical seasons.
- Sponsor a retreat for adolescents on personal prayer. Provide a “How to Pray” guide for each youth.
- Develop a guide for celebrating Advent and Lent at home.
- Involve youth in preparing and leading prayer services and liturgical experiences such as a “Living Stations of the Cross”.

(From: “Tool 1” in Celebrate Youth. Section Eight, pages 7-11. Naugatuck, CT: Center for Ministry Development, 1998.)

Diocese of San Jose

Pastoral Guidelines For the Use of Technology



August 2010

(Adapted from *Technology Procedural Recommendations* written by D. Scott Miller and Kristin Witte, Division of Youth and Young Adult Ministry, Archdiocese of Baltimore)

Pastoral Guidelines For the Use of Technology

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About this Document

This document is to provide guidance to pastoral ministers on the use of technology. They are merely guidelines and are not meant to be policy. The Diocese of San Jose has not yet formulated clear policy on some of the tools that are discussed below. The creation of policy is in process. However, there was a need to provide immediate guidance to all pastoral ministers in the Diocese of San Jose.

In the mean time, we encourage you to refer to the “Computer Usage Policy” that the Diocese of San Jose has set forth and to use this document as a guideline.

The “prudent principle” should always guide a pastoral minister. A pastoral minister should be aware of doing everything that is “prudently” possible to avoid problems. Common sense should be the guide in all circumstances.

SECTION ONE – INTRODUCTION

The enclosed guidelines and recommendations are designed to aid pastoral ministers and parish personnel in determining appropriate boundaries in their use of technology within their professional relationships with others.

Jesus walked among us. He listened. He spoke. He told stories and spoke in parables. He shared meals. He touched and was touched. He healed others with forgiveness, a touch, and/or a vocal command.

Jesus is the fullest experience of God being in relationship with us. We who desire to communicate God's love for others and the invitation to be disciples of Jesus must recognize the value of real relationships.

“The bond between the Church's ministers and the people they serve is inviolable. It is a relationship that is rooted in trust...” –Bishop Patrick J. McGrath, Bishop of San Jose

Those who minister and work in pastoral settings have long understood that our efforts are to be relational. “Effective ministry with adolescents (has always been) built on relationships. The central place of the Emmaus story in *A Vision of Youth Ministry* demonstrated the primacy of relationships and of discovering God within those relationships” (*Renewing the Vision: A Framework for Catholic Youth Ministry*)

Yet, as we fully enter into this new millennium, ministry and relationships are changing. Technological tools are already used in positive and dynamic ways in many pastoral settings.

“Using the media correctly and competently can lead to a genuine inculturation of the Gospel.” (*The Church in America [Ecclesia in America]*, no. 72)

Our goal is to empower pastoral ministers in these changing times. This document provides clarity, guidance, and best practices in the use of technology.

SECTION TWO – BASIC TERMS

Since the ministry environment is ever changing, it is helpful to provide a definition of key terms.

- Pastoral Ministers: any person in ministry
- Young Adults: Any person between the age of 18-39
- Minors: Any person under the age of 18
- Vulnerable Adult: A dependant adult
- Mandated reporter: Anyone in the capacity of supervisory or disciplinary role over minors or vulnerable adults
- Ethical/Permissive Reporter: Anyone who works in a pastoral setting with minors and vulnerable adults
- Global Permission: parent/guardian authorization

SECTION THREE – BASIC PRINCIPLES

Advances in technology have increased the opportunities for the church to communicate her message. For those who work with minors and vulnerable adults, the Internet and other forms of technology should be considered tools for communication and information. Technology, however, should not become an expedient and convenient means to evade the complicated and messy work of building human relationships. Technology at times falls short in truly enhancing the connectedness of human-to-human, face-to-face social interaction.

True community and relationship building within faith-based relationships follows the example of Jesus Christ - walking, talking, sharing meals, and praying face-to-face with others. Those who work on behalf of the Church should demand a more authentic relationship with those whom they serve. While technology might provide an open door to connect with individuals, deeper connection will best occur face-to-face.

People may initiate online discussions that they are too embarrassed or timid to initiate in person. They may bare their souls on the Internet because there's no perceived consequence to what they say—there is assumed anonymity.

- It is entirely possible to form inauthentic relationships on-line—almost like acting, taking on a persona, or playing a role.
- It is difficult to judge peoples' emotional or spiritual states only on the basis of what they say online. The emotive blog entry, or the depressed You-Tube video may or may not accurately reflect what a person is going through.

Boundaries

Those who minister and work in pastoral settings should be ever vigilant regarding healthy boundaries with anyone, but especially minors and vulnerable adults. Minors and vulnerable adults are not the peers of an adult serving within a ministry capacity. It is inappropriate for pastoral ministers to include them within their own social circle, on-line or otherwise. Ministers should not be accessible to the minors and vulnerable adults they serve on a constant on-call or regular social basis.

Primacy of Parents/Guardians

Parents/Guardians are the primary educators in faith and the first heralds of the faith with regard to their children. Those who minister in pastoral settings must recognize the importance of the role of parents and guardians when dealing with all technological forms of communication with minors and vulnerable adults. As always, we seek a partnership with parents/guardians in the faith formation of their children.

We should be aware that many young people utilize technology, socially or otherwise, with the permission of their parents/guardian. Yet, parents/guardians remain wary regarding the safety of their children, particularly when using technology. It is essential that we work in partnership with parents/guardians to respect their authority while providing them with information regarding safe use of technology for their children.

Discretion

Those who minister and work in pastoral settings must take great care to be consistent in representing the worth of their character on-line. Clear communication and respect for boundaries is needed at any level of contact with minors and vulnerable adults.

E-mails, text messages, blog postings or comments, YouTube videos are all public forums from which a permanent record can be obtained. As a representative of the Church, those who minister to minors and vulnerable adults should be diligent in avoiding situations, which might be the source of scandal for themselves or others. Furthermore, those we minister to must be educated on the public nature of such communication.

Ownership

Any technological tools that we use as part of our ministry in the Diocese of San Jose, like websites, blogs, social network sites, and the like is the property of the Diocese of San Jose.

SECTION 4 MINISTRY WEB PAGES

Anyone who establishes a ministry web presence should make a commitment to this vehicle of communication. Web pages, especially the index or main page(s), should be regularly updated. As with any ministry effort, there should be an intentional plan and set of goals regarding establishing and maintaining a web presence. This should be clearly communicated to the pastoral staff, volunteers, and those we minister to.

Great care should be used to protect people on a web page that is publicly accessible:

- Peoples' personal phone numbers or e-mail addresses should not be available.
- Written permission is required from parents/guardian before posting photos or videos of minors or vulnerable adults.
- When posting pictures or videos, use only the minor or vulnerable adults' first name and only with parent/guardian prior written authorization.
- At no point should a picture or video be used that might be considered embarrassing or unflattering.
- We should always be mindful to protect the reputations of our church membership. If individuals are uncomfortable with a particular photo or video, it should be immediately removed from the website.
- Regarding appropriate boundaries for the minister, care should also be taken to protect contact information (home address or phone, cell number, home e-mail address, etc.) of adults and youth.

Best Practices

- Required text for global permission:

Photograph and Video Consent

From time to time, we take pictures and video of youth ministry events and gatherings. We would like to be able to use these photographs and videos for flyers, parish and diocesan publications, and the ministry website. To do this, we need both the students' and the parents' consent. We will not use the last names of any individual whose photos or videos are posted. If there are concerns about pictures or videos posted on the website, please contact the youth ministry coordinator or webmaster, and they will promptly be removed.

I/We, that parent(s) of this youth (name) _____, authorize and give full consent, without limitation or reservation, to (parish name) _____, to publish any photographs or videos in which the above named student and/or pictures or videos of his/her parents or grandparent(s) appears while participating in any program with (parish name) _____ ministry. There will be no compensation for use of any photographs at the time of publication or in the future.

Student Signature: _____

Date: _____

Parent Signature: _____

Date: _____

Parent Signature: _____

Date: _____

SECTION 5 EMAIL, INSTANT MESSAGING, AND VIDEO CHATTING

Email and instant messaging allow for increased flexibility and immediacy in ministry communication. When appropriately combined with face-to-face communication, email and instant messaging can significantly enhance how we minister to others. The same boundary issues that must be respected in oral communication must be respected in written ones.

Good judgment should always be used with text based communication tools. Parental consent needs to be obtained when communicating by email or instant messaging with minors and vulnerable adults.

- Maintain a separate e-mail account for your professional communication and only use this account when communicating with youth or vulnerable adults.
- Email, Instant Messaging, and Video Chatting communication should only be used with the matters that deal with one's professional relationship. Communicate only about matters that address the business at hand of your ministry.
- Care should be taken to maintain professionalism and appropriate boundaries in all communication.
- There should be absolutely no personal exchanges.

Written communication can be misinterpreted.

- Before sending an e-mail, ask yourself if someone reading it might "read something into it" that you didn't intend.
- Communicate in person whenever possible. If you think your e-mail might somehow be misunderstood, don't send it.
- If there is any potential for embarrassment or harm, reconsider sending the email or IM.
- Be cautious when sending an e-mail, especially either in haste and/or when emotions are involved.

Always avoid any communication that might be construed as having inappropriate sexual or romantic overtones. Do not reply to any such e-mail from a minor or vulnerable adult; make a copy of such inappropriate communication and notify your supervisor.

Remember that there is no such thing as a private e-mail. All e-mails and IM's can be logged, archived, and forwarded to other parties. Your communication can quickly become a public matter.

- Unlike verbal communication, any form of written communication has a form of permanence.
- There should be no expectation of privacy.

At no time is one-on-one video chatting appropriate with minors or vulnerable adults.

SECTION 6 PHONE CALLS AND TEXT MESSAGING

The same standards that apply to email and instant messaging must be maintained when communication occurs in phone calls or via text messages. Appropriate and healthy boundaries when using texting or speaking with a youth or vulnerable adult is always required of pastoral ministers in the church. Frequent and ongoing communication with a selected individual suggests an inappropriate relationship.

- A minister should exercise good judgment at all times when communicating with people.
 - Dinner time, even if families don't often respect dinner time as family time, should be respected.
 - While anyone we minister to might be on the phone or texting late into evening hours, ministers should set and communicate the timeframe when it is acceptable to make or receive non-emergency professional calls.
- Phone calls and text messages are for ministry purposes, so good judgment should be used when offering or publishing their home, personal cell phone numbers, or home address. Such a move, while might be intended to give the sense of pastoral availability, might not be best for maintaining the professional boundaries of the minister or the ministry.

Best Practices

- Set up a text message tree that is initiated by youth leaders so that your cell phone number remains unknown (see Twitter in section 7, or www.callingpost.com)

SECTION 7 SOCIAL NETWORKING

A social network service utilizes software to build online social networks for communities of people who share interests and activities. Most services are primarily web based and provide various ways for users to interact, such as chat, messaging, email, video or voice chat, file sharing, blogging, discussion groups, and so on.

A variety of social networking tools are being used by millions of people on a regular basis, making it seem that social networking has become a part of everyday life. The most popular sites for this activity have been www.facebook.com, www.myspace.com, and www.twitter.com.

Social networking has revolutionized the way we communicate and share information with one another. Therefore, it can also be a way to connect people with the church and the church's activities with people.

On any social network site, personal opinions and discussions are often conducted. It is essential for pastoral ministers to remember that even on the World Wide Web, others may recognize them as representing the values of the Catholic Church.

- If a professional staff minister wants to use social networking sites for ministry purposes, the Diocese of San Jose encourages that they create a professional social networking fan page that is separate from their personal profile. This fan page should be seen as an official extension of the ministry organizations web presence and administrated by an adult and should be approved by the parish pastor or supervisor in which the social networking site will be used. Volunteers should not set up a special ministry account without the permission of the professional staff minister and/or the pastor.
- There is a difference between initiating a 'friend request' and accepting one. Pastoral Ministers must not initiate and 'seek' friends on the professional social networking account. Those we minister to must request you as a friend first.

For ministers, using the Internet for accessing information about the people you minister to is a violation of their privacy, even if that information is publicly accessible.

Those working with minors under 18

- Please note the legal policies for Facebook, MySpace, and Twitter:
 - "You may not use the Facebook Service if you are under 13. If you are between the ages of 13 and 17, we strongly suggest that you seek parental consent to use the Facebook Service." <http://www.facebook.com/terms.php>
 - "By using the MySpace Services, you represent and warrant that (a) all registration information you submit is truthful and accurate; (b) you will maintain the accuracy of such information; (c) you are 13 years of age or older; and (d) your use of the MySpace Services does not violate any applicable law or regulation. Your profile may be deleted and your

Membership may be terminated without warning, if we believe that you are under 13 years of age, if we believe that you are under 18 years of age and you represent yourself as 18 or older, or if we believe you are over 18 and represent yourself as under 18.”

<http://www.myspace.com/index.cfm?fuseaction=misc.terms>

- “You must be 13 years or older to use this site.” <http://twitter.com/terms>
- One who ministers and works in pastoral settings with minors and vulnerable adults who has a “personal” social networking site, should not advertise that site to a minor or vulnerable adult.
- If you become aware of information that is in the public domain of such a site, you are responsible for information that must be reported if a minor or vulnerable adult has been abused or is under threat of harm.

On-line Gaming

Finally, those who minister and work in pastoral settings with minors and vulnerable adults should take care in their involvement with on-line gaming. While, for many, this is a recreational alternative, it is also an opportunity for social networking. Pastoral ministers should take care of not divulging their on-line game identities so that appropriate boundaries are maintained.

Best Practices

- The professional minister with permission from the pastor/supervisor should, if they choose to, create an online group on social networking sites that both young people and adult volunteers can join and interact without full access to one another’s profile.

SECTION 8 BLOGGING

The Web is no longer simply a repository of information—it has become a participatory platform for content creation and distribution. One method to develop and disseminate content is through a blog. The word “blog” is a shortening of the term Web log or Web-based log.

Those who minister and work in pastoral settings in the Diocese of San Jose may establish and publish through blogs for ministry-related purposes with the prior approval of their pastor or supervisor. As a representative of the Church, blogging should be conducted in a professional manner for ministry purposes.

As with any professional communication, ministry blogs should **not** be used:

- For any personal communication or agenda.
- To conduct or promote outside business activities.
- To defame or cause defamation of the character of any individual, organization or institution.
- To divulge any personal information about those being ministered to, or jeopardize their safety in any other way.

Personal blogs should not be advertised to minors or vulnerable adults.

Best Practices

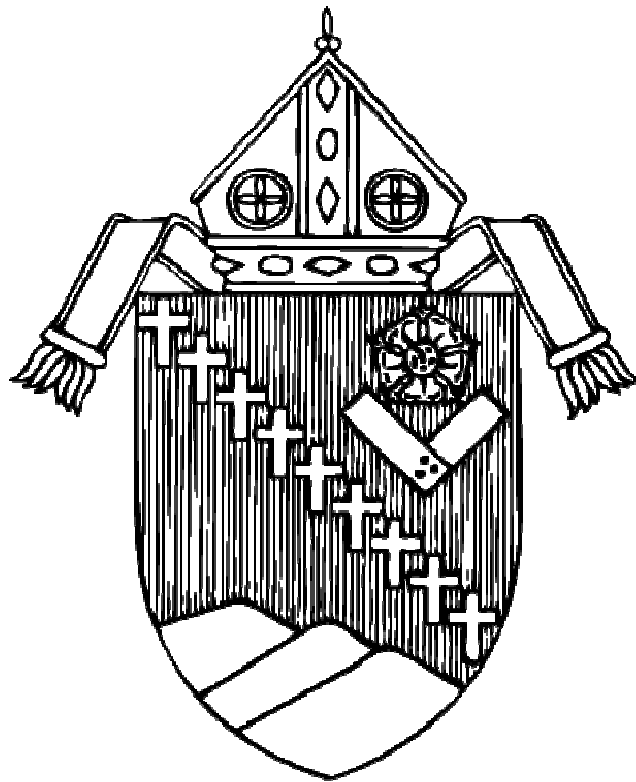
Those whose blogs support ministry are encouraged to publish information including, but not limited to:

- Fliers for upcoming activities, permission forms, calendar, and ministerial updates
- Additional links and references for faith formation
- Sacramental preparation information including: class times, checklists, sponsor resources, parent resources, etc.
- Descriptions of projects, including procedures, expectations, and suggested parent involvement
- Bible Studies and other spiritual links and prayer resources
- Achievements of parishioners

SECTION 9 APPENDIX

- Computer Usage Policy: The Diocese of San Jose has in effect a computer usage policy that should be referred to in collaboration with this document.
- NETSMARTZ411:
Parents' and guardians' premier, online resource for answering questions about Internet Safety, computers, and the Web.
www.netsmartz411.org
- NCMEC: National Center for Missing and Exploited Children
Charles B. Wang International Children's Building
699 Prince Street
Alexandria VA 22314-3175
1-800-843-5678
www.missingkids.com
The Nation's Resource Center for Child Protection
The National Center for Missing & Exploited Children's® (NCMEC) mission is to help prevent child abduction and sexual exploitation; help find missing children; and assist victims of child abduction and sexual exploitation, their families, and the professionals who serve them.
- CyberTipline:
The Congressionally mandated CyberTipline is a reporting mechanism for cases of child sexual exploitation including child pornography, online enticement of children for sex acts, molestation of children outside the family, sex tourism of children, child victims of prostitution, and unsolicited obscene material sent to a child. Reports may be made 24-hours per day, 7 days per week online at www.cybertipline.com or by calling 1-800-843-5678.
- Internet Crimes Against Children (ICAC)
The ICAC Task Force Program was created to help State and local law enforcement agencies enhance their investigative response to offenders who use the Internet, online communication systems, or other computer technology to sexually exploit children. The program is currently composed of 59 regional Task Force agencies and is funded by the United States Office Of Juvenile Justice and Delinquency Prevention. The Training & Technical Assistance Program was established to assist these agencies with training and technical assistance in support of their Internet Crimes Against Children initiatives.
San Jose Police Department
Jurisdiction: San Jose, CA area
Contact: Sgt. Randy Schriefer
(408)277-4102
Randall.Schriefer@sanjoseca.gov

Sacramental Guidelines and Catechetical Standards



Policy of the Diocese of San José
Preparation for the Sacraments of Initiation

CONFIRMATION

I. INTRODUCTION

- A. These guidelines apply to baptized adults and children who have reached the age of reason.
- B. All unbaptized children who have reached the age of reason and unbaptized adults are to be prepared and receive all three sacraments of initiation according to the *Rite of Christian Initiation of Adults*.² Pastors are not free to defer Confirmation “until the Bishop comes” or for other reasons.³ (See Section IX for further clarification on Catholics belonging to any of the Eastern Rites.)
- C. In order to insure orderly and progressive catechesis, every parish should establish a norm (age or grade level) for admission to the immediate preparation for Confirmation.⁴ Once a norm is established in a parish, permission must be granted by the Bishop to change the age or grade level. Parishes wishing to restore the sequence of the sacraments of initiation must request permission from the Bishop.
- D. It is imperative that high schools in the Diocese who offer Confirmation preparation seek permission of the students’ pastors to celebrate Confirmation.
- E. Realistic provision must be made for persons with disabilities to celebrate the sacrament of Confirmation and to participate in the preparation for the sacrament according to this policy, insofar as they are able (cf. *Reception of Sacraments for People with Disabilities*). For specific guidelines see: *For the Celebration of the Sacraments with Persons with Disabilities*, NCCB 1995.

² RCIA #305. “At the third step of their Christian initiation, the children will receive the sacrament of baptism, the bishop or priest who baptizes them will also confer confirmation, and the children will for the first time participate in the liturgy of the eucharist.”

³ *CCL # 866* – Unless a grave reason prevents it, an adult who is baptized is to be confirmed immediately after baptism and participate in the celebration of the Eucharist, also receiving Communion.

⁴ *Decree of Promulgation August 21, 2001*: The National Conference of Catholic Bishops, in accord with the prescriptions of canon 891, hereby decrees that the Sacrament of Confirmation in the Latin rite shall be conferred between the age of discretion and about sixteen years of age, within the limits determined by the diocesan bishop and with regard for the legitimate exceptions given in canon 891.

F. This policy is based on the official 1971 *Rite of Confirmation, Introduction and Notes*, the relevant sections of the *Sacramentary, Lectionary, Code of Canon Law 1983*, the *Rite of Christian Initiation of Adults*, the *General Directory for Catechesis, National Directory for Catechesis*, and *Catechism of the Catholic Church*. All norms in this policy are to be interpreted in light of these sources.

II. Prerequisites for Candidacy

Those who request the sacrament of Confirmation:

- A. Must provide a copy of their baptismal certificate. Baptismal certificates of adults must have been issued within the last six months.
- B. Must have attained the use of reason.⁵
- C. Must have heard the proclamation of God's love, mercy and forgiveness in the midst of the community and have the desire to respond to Christ through an on-going life conversion.
- D. Are expected to participate in the weekly Sunday liturgy.
- E. Must be participating in a program of systematic catechesis either in the parish, the Catholic school or the home.
- F. Must have a basic understanding of the Bible, the Creed, the sacraments, the Christian life and prayer.
- G. Must be able to renew their baptismal promises and have no impediments to participating in the Eucharist such as being in the state of mortal sin or not married in the Church.
- H. Must choose a sponsor who will accompany the candidate.

1. Sponsors must:

- be chosen by the candidate (or, if necessary, by parent, guardian or pastor);
- have completed the sixteenth year unless the pastor or minister has a just cause for an exception;

⁵ CCL #97.2. Before the completion of the seventh year a minor is called an infant and is to be held incompetent (non sui compos); with the completion of the seventh year one is presumed to have the use of reason.

- be a fully initiated (all three sacraments) practicing Catholic who participates in Sunday liturgy, leads a life in harmony with the faith and the role to be undertaken and is willing and able to participate in the Eucharist with their candidates;
 - not be bound by any canonical penalty legitimately imposed or declared;
 - not be the father nor mother of the one to be confirmed.⁶
2. It is recommended that the Confirmation sponsor be the baptismal sponsor so that the link between Baptism and Confirmation is expressed clearly.⁷ However, the Confirmation sponsor should not be so separated from the candidate by age or geography as to be unable to maintain appropriate contact with the candidate before and after Confirmation.
- I. It is inappropriate to require an examination as a pre-requisite for the celebration of the sacrament of Confirmation.

J. Adaptations for Children

1. Children should be enrolled in a parish program of preparation for the sacrament of Confirmation in which children from the Catholic school and the catechetical ministry program are united.
2. Children who are home schooled should be enrolled in the parish sacramental preparation program and participate in all its dimensions: catechesis, ritual, service, spiritual (retreats, etc.) and any other requirements determined by the parish.
3. Parents/guardians and sponsors, when appropriate, of all children should participate in adult faith formation parent sessions offered by the parish to help them grow in their own understanding and appreciation of the sacrament of Confirmation and to assist them in catechizing their children. These sessions should be sensitive to the cultural experiences of those involved.

III. Catechesis for Immediate Preparation

- A. Catechesis is to be based on:
1. the doctrinal and liturgical content of the *Rite of Confirmation*
 2. the Liturgy of the Word from the Lectionary
 3. the doctrine of the Holy Spirit and the gifts of the Spirit

⁶ CCL #874

RCIA #10- Sponsors are persons who have known and assisted the candidates and stand as witnesses to the candidates' moral character, faith, and intention.

⁷ *Canon 893.2:* It is desirable that the one who undertook the role of sponsor at the Baptism be sponsor for Confirmation.

4. the Liturgy of the Eucharist.

B. Catechesis for the sacrament of Confirmation should:

1. Lead candidates to a deeper understanding and appreciation of the Eucharist and enable them to participate actively.
2. Help the candidates become aware of the presence of Christ in the assembly, in the presider, in the Word and in a special way, in the Eucharistic elements.⁸
3. Acquaint candidates with the major symbols of the sacrament and lead them to reflect on their meaning.
4. Involve candidates in periods of reflection, prayer and retreat.
5. Provide opportunities for the celebration of the sacrament of Penance during the season of Lent.
6. Promote apostolic work as the mission of all the baptized by encouraging candidates to join other members of the parish community in living out this life of service both within and without the parish.

C. Adaptation must be made for persons with disabilities according to their ability.⁹

IV. Discernment of Readiness

- A. Pastoral practice presumes that persons requesting the sacrament are persons of goodwill and ask to celebrate Confirmation with a basic attitude of faith.
- B. The community represented by parish catechists, and, in the cases of children, by Catholic school religion teachers and parents should make recommendations to the pastor as to the readiness of their candidates.
- C. The parish priest or his delegate is to meet individually with each candidate during this time, since he must make the final discernment in the candidate's readiness to celebrate the sacrament.
- D. During the process the candidate's readiness is discerned from his/her attitude, values, practice and understanding of the sacraments, according to his or her age and ability.

⁸ GIRM #7. ...For at the celebration of Mass, which perpetuates the sacrifice of the cross, Christ is really present to the assembly gathered in his name; he is present in the person of the minister, in his own word, and indeed substantially and permanently under the eucharistic elements.

⁹ CCL # 777.4. ...catechetical formation is to be given to those handicapped in mind or body insofar as their conditions permits. Therefore, realistic provision must be made for persons with disabilities to be confirmed and to participate in the preparation for the sacrament according to this policy insofar as they are able.

- E. Recommendations regarding the celebration of the sacrament should not be based solely on the completion of service hours, as required by some schools, youth and catechetical programs.

V. MINISTRIES FOR THE CELEBRATION OF THE SACRAMENT

- A. The minister for the celebration of Confirmation is the Bishop or his delegate, unless the pastor of the parish has requested faculty or is celebrating the sacraments of initiation (Baptism, Confirmation, and Eucharist) with an adult or a child who has reached the use of reason.¹⁰
- B. Different persons should exercise the variety of ministries that are encouraged in the celebration of the rite of Confirmation.
- C. Regular trained parish ministers who are fully initiated into the Church through the sacraments of Baptism, Confirmation and Eucharist and properly prepared should be assigned. Ministers should be chosen for their qualifications and ability, not as means of recognition.
- D. Candidates for Confirmation may not exercise the following ministries: cantor, lector, server, or communion minister.

VI. CELEBRATION OF THE SACRAMENT

- A. Candidates accepted for Confirmation preparation may begin with a simple but formal ritual of welcome into candidacy.¹¹ This ceremony should take place no more than six months prior to the actual celebration of the sacrament.
- B. The sacrament of Confirmation is to be celebrated according to the norms of the *Rite of Confirmation* and this policy.
 - 1. The sacrament of Confirmation ordinarily takes place within a Mass.¹²

¹⁰ *Rite of Confirmation # 7* – The original minister of confirmation is the bishop. Ordinarily the sacrament is administered by the bishop so that there will be a more evident relationship to the first pouring forth of the Holy Spirit on Pentecost...In addition to the bishop, the law gives the faculty to confirm to the following:...priests. It is required that these priests: be the pastors of the places where confirmation is conferred, pastors of the places where the candidates belong, or priests who have had a special part in the catechetical preparation of the candidates.

¹¹ *RCIA #411* – This optional rite welcomes baptized but previously uncatechized adults who are seeking to complete their Christian initiation through the sacraments of confirmation and eucharist or to be received into the full communion of the Catholic Church.
RCIA #417-433 for the Rite of Welcoming the Candidates

2. Sensitivity to the cultural experience of the community needs to be considered when preparing the liturgy.
 3. Those to be confirmed are to participate actively in the prayers, responses, and music of the celebration of Confirmation and participate in the Eucharist.
 4. The rite should be celebrated with bold symbols and ritual:
 - a. Introductory Rite
 - b. Liturgy of the Word
 - c. Sacrament of Confirmation: Presentation of the Candidates, Homily, Renewal of Baptismal Promises, The Laying on of Hands, Anointing with Chrism, Intercessions
 - d. Liturgy of the Eucharist
 - e. Concluding Rite
- C. Accommodations should be made for candidates with special needs. Interpreters of sign language for deaf and hearing-impaired candidates should be provided.
- D. Preparation for the celebration of the sacrament of Confirmation
1. Name: In order to express the intimate relationship of Confirmation to Baptism, all candidates are encouraged to use their baptismal name for Confirmation.¹³
 2. Role of Parents in the Ceremony: Parents may present their child to the Bishop for Confirmation in place of the sponsor.¹⁴
 3. Dress: The dress encouraged for the candidate should reflect the spirit of the ceremony. It should be simple and appropriate for church. Stoles are not to be worn by the candidates since they are symbols of ordained ministry. Confirmation gowns are strongly discouraged in order to avoid any suggestions of graduation.

¹² *Rite of Confirmation #13* – Ordinarily confirmation takes place within Mass in order to express more clearly the fundamental connection of this sacrament with the entirety of Christian initiation. The latter reaches its culmination in the communion of the body and blood of Christ the newly confirmed should therefore participate in the eucharist which completes their Christian initiation.

¹³ *RCIA # 33.4* – The National Conference of Catholic Bishops establishes as the norm in the dioceses of the United States that there is to be no giving of a new name. It also approves leaving to the discretion of the diocesan bishop the giving of a new name to persons from those cultures in which it is the practice of non-Christian religions to give a new name... # 200 ...The elect may choose a new name, which is either a traditional Christian name or a name of regional usage that is not incompatible with Christian beliefs...

¹⁴ *Rite of Confirmation #21* - ...If possible, each candidate is called by name and comes individually to the sanctuary. If the candidates are children, they are accompanied by one of their sponsors or parents and stand before the celebrant.

4. Photography and Video: During the liturgy, photography and videos may be used unobtrusively and at a distance without flash or special lighting so as not to distract the candidates and those participating.

VII. POST-CONFIRMATION MYSTAGOGY

- A. The newly confirmed should gather to reflect on their experience of Confirmation.
- B. Catechesis toward lifelong conversion should continue for all newly confirmed adults, children and youth.
 - Adults should be expected to participate in adult faith formation programs and processes.
 - Children should be enrolled in parish catechetical programs or Catholic schools or they should be receiving catechesis as part of their home-schooling program.
 - Youth should be participating in parish youth ministry programs or be enrolled in a Catholic high school.¹⁵

VIII. RECORDS

- A. The names of the newly confirmed, the minister, parents and sponsors, and the place and date of the ceremony are to be written in the parish Confirmation register. This information is to be sent to the place of Baptism to be recorded in the Church's baptismal register.¹⁶
- B. The parishes are encouraged to notify the Catholic high schools of any of their students who were prepared and confirmed in the parish. This encourages the high school to recognize the students who have completed the sacraments of initiation and support them in their on-going faith formation.
- C. High schools who prepared students for Confirmation and celebrated the sacrament of Confirmation are to follow these procedures:

¹⁵ *GDC #69*. Continuing or ongoing education in the faith follows upon basic education and presupposes it. Both fulfill two distinct but complementary functions of the ministry of the word while serving the process of continuing conversion. Initiatory catechesis lays the basis for the Christian life of the followers of Jesus. The process of continuing conversion goes beyond what is provided by basic catechesis.

Our Hearts Were Burning Within Us #13. Such lifelong formation is always needed and must be a priority in the Church's catechetical ministry; moreover, it must "be considered the chief form of catechesis. All the other forms, which are indeed always necessary, are in some way oriented to it.

¹⁶ *CCL # 895*- The names of the confirmed with mention of the minister, the parents and the sponsors, the place and the date of the conferral of confirmation are to be noted in the confirmation register in the diocesan curia, or, where the conference of bishops or the diocesan bishop has prescribed it, in a book kept in the parish archives; the pastor must advise the pastor the place of baptism about the conferral of confirmation so that notation be made in the baptismal register, in accord with the norm of Can. 535.2.

1. The celebration of Confirmation is recorded in the parish where the celebration takes place. If Confirmation is celebrated in a place other than a parish, the high school must notify the parish within whose boundaries it is located so that the sacramental information can be recorded in the Confirmation register. (See A above.)
2. The parish of record notifies the parish of Baptism. Therefore it is imperative that high schools verify baptismal information directly from a baptismal certificate.
3. After Confirmation, the high school is encouraged to notify the pastor of the student's parish with the names of students in his parish who were confirmed.¹⁷ This encourages the parishes to recognize the students who have completed the sacraments of initiation and support them in their on-going faith formation.

IX. SPECIAL CONSIDERATIONS

A. Reception of Baptized Christians into the Full Communion of the Catholic Church

Children and adults who are to be received into the Catholic Church are to be confirmed at the time of their reception into the Catholic Church. Confirmation should not be deferred "until the Bishop comes."¹⁸

1. See *RCIA #473-504* for guidelines and rite for *Reception of Baptized Christians into the Full Communion of the Catholic Church*.
2. See *National Statutes for The Catechumenate (RCIA: Appendix III)*
 - *Children of Catechetical Age #18-21*
 - *Reception in Full Communion #30-37: # 32-33* addresses the time of celebration: ordinarily takes place at the Sunday Eucharist (#32) and not at the Easter Vigil lest there be any confusion of such baptized Christians with candidates for Baptism...(#33)
 - *Sequence of Sacraments: Confirmation before Eucharist. (#35)*

¹⁷ *Rite of Confirmation # 15* – If the pastor of the newly-confirmed person is not present, the minister should promptly inform him of the confirmation, either personally or through a representative.

¹⁸ *CCL Minister of Confirmation #883.2* – The following have the faculty of administering confirmation by the law itself: with regard to the person in question, the presbyter who by reason of office or mandate of the diocesan bishop baptizes one who is no longer an infant or one already baptized whom he admits into the full communion of the Catholic Church.

B. Adults who have been validly baptized in the Catholic Church as children but who:

- were never fully catechized or instructed in the faith; or
- never celebrated the sacraments of Eucharist or Penance; or
- have suspended the active practice of the faith

may celebrate the sacrament of Confirmation and First Communion after having received proper catechesis.

1. The adult is ordinarily to be confirmed by the Bishop.
2. The Bishop may grant the faculty to administer confirmation to specified priests. This faculty will be granted in the Diocese of San José upon application in writing to the Bishop by the pastor or priests with the following stipulations:
 - a. the name of the adult to be confirmed be provided;
 - b. the pastoral case be described;
 - c. the catechetical preparation of the adult is affirmed; and
 - d. the date the sacrament will be celebrated is noted.

Confirmation of the adult would be unnecessarily delayed if it were to be deferred “until the Bishop comes.” [See *RCIA #400-472: Preparation of Uncatechized Adults for Confirmation and Eucharist* and *National Statutes for the Catechumenate #25-29: Uncatechized Adult Catholics #27* makes reference to the celebration of the sacrament of Reconciliation.]

C. Catholics belonging to any of the Eastern Rites (Byzantine, Melkite, Maronite, etc.) are not to celebrate Confirmation since Chrismation takes place at the time of Baptism (Confirmation is called Chrismation in the Eastern Rite.) Baptismal certificates should be checked to see if Chrismation has been celebrated. (See *CCC #1289-1292* for further information.)

Those who are members of any of the Eastern Orthodox Churches (Greek, Russian, etc.) are also not to celebrate Confirmation since Chrismation takes place at the time of Baptism.¹⁹

¹⁹ If a member of one of these communities wishes to become a Latin Rite Roman Catholic, the Latin Rite parish may only accept the Profession of Faith on behalf of the corresponding Eastern Rite Catholic Church. For example, if a Greek Orthodox wishes to become Catholic, the candidate becomes a member of the Greek-Melkite Catholic Church, not the Roman Catholic Church. If the candidate wishes to become a Roman Catholic, the Eastern Rite bishop needs to approve the transfer to the Roman Rite. Contact the Tribunal for more information. A Profession of Faith should be made.

D. The Relationship Between Confirmation and Marriage

The sacrament of Confirmation is not a requirement for celebrating the sacrament of Marriage since Canon Law #1065.1 states: "If they can do so without inconvenience, Catholics who have not yet received the sacrament of Confirmation are to receive it before being admitted to marriage."

E. Restored Sequence of the Sacraments of Initiation

1. Parishes wishing to restore the sequence of the sacraments of initiation, Confirmation and Eucharist must:
 - address the criteria with the parish staff before seeking permission from the Bishop (see Appendix I);
 - write a letter to the Bishop requesting permission;
 - and be in contact with the Restored Sequence committee or with parishes involved in the restored sequence.

2. Once a parish has received permission to restore the original sequence of the sacraments, it may not revert to its previous practice without permission from the Bishop.

APPENDIX I RESTORED SEQUENCE CRITERIA

The Parish Staff

The Pastor and entire staff (pastoral, administrative, support and school) must be committed and all must:

- Be supportive of the catechumenate process (RCIA)
- Be supportive of the Restored Sequence
- Have a collaborative model of working together

All staff members i.e. (catechetical director, youth minister, catechetical and religion coordinators, principal, vice principal, teachers, parochial vicar, deacon, pastoral associate, liturgist) must:

- Be willing to educate themselves, and be aware of the extra time involved
- Have a theological understanding of the Restored Sequence and Confirmation
- Be aware of all aspects and impact of the Restored Sequence

Adult Faith Formation

Adult faith formation as emphasized in the recent document “Our Hearts Burning Within Us” is a priority for the parish.

Catechumenate Process (RCIA)

An authentic catechumenate process (RCIA) is to be in place for adults and children:

- Rites are to be celebrated according to the Rite Book (Rite of Acceptance, Scrutinies, Election etc.)
- The aim of the catechumenate process is conversion and discipleship
- An adapted catechumenate process for children is to be in place
- Full initiation, Baptism, Confirmation and Eucharist, is to be celebrated at the Easter Vigil or during a Sunday liturgy, within the Easter Season
- Confirmation for adults and children is to be celebrated at the same time as Baptism and Eucharist

On-going Catechesis

There is on-going and intentional catechesis preceding and following initiation for children, youth and adults. A family faith formation process is encouraged.

On-going Formation on the Restored Sequence for the Parish/School Community

The community is to have on-going catechesis on the Restored Sequence

- Infant baptism teams are to have a clear understanding of the Restored Sequence
- All catechists/teachers are to have a clear understanding of the Restored Sequence

Youth Ministry

Youth Ministry must be in place and must include the four components of:

- Liturgy, catechesis, service and social
- Catechesis for Confirmation should be a separate process from on-going catechesis
- Confirmation is to be presented as a Sacrament of Initiation and not as adult faith commitment

Mentoring

The parish staff must be willing to be mentored by parishes with experience in the Restored Sequence

Cultural Sensitivity

Parish staff is to be aware of and willing to address the impact of cultural diversity on pre-catechesis and on-going catechesis

LITURGICAL COMMISSION

Policy for the Celebration of Quince Anos

The Bishops of the United States, in the *National Plan for Hispanic Ministry* and their pastoral letter *The Hispanic Presence: Challenge and Commitment*, invite us to respect the religious values and traditions of people of Hispanic origin.

The rites of initiating youth into the social life of adults date to the pre-colombian cultures of the American continent. Rites celebrated on reaching puberty also existed in Mosarabic worship ceremonies in Spain. The custom of presenting marriageable young ladies to society is found in the history of colonial Latin America as well as in several countries following independence.

The religious celebration of the "Quinceanera" (fifteenth birthday) is a well established custom in several communities of Latin origin in the United States. The celebration of the Quinceanera can serve both as a sign of inclusion and acceptance of Hispanic religious culture and as a catechetical opportunity for the young woman and her family. In addition, it can be a tool for evangelizing relatives and friends who might be inactive or alienated Catholics.

The celebration of the Quinceanera is an occasion to give thanks for the life of the young woman and for the blessings she brings to her family, and to ask God to continue to strengthen her as she lives out her mission in the world.

Criteria for parish celebration of the Quinceanera:

1. Only those young women who belong to the parish community may celebrate their Quinceanera in the parish. An exception can be made for those young women from parishes where Quinceaneras are not a part of parish life; however, they must communicate with their pastors regarding plans. '
2. The attitude of the parish staff should be one of hospitality and openness. When appropriate, the Quinceanera should be integrated into youth ministry and other parish programs.
3. Before a date is scheduled for the ceremony, the parish will determine the length of time needed to prepare the young woman for the celebration of this important occasion. The diocesan formation program for the Quinceanera, suggested by the "Agentes de Pastoral", is a guide for this preparation.
4. Parish policy will determine the form for celebrating the Quinceanera. It is recommended that Morning or Evening Prayer or Liturgy of the Word be the usual way to celebrate the Quinceanera although a Mass is certainly allowed. Parish policy will also dictate whether the ceremony will be an individual or group event.
5. When the Quinceanera takes place within the Eucharistic celebration, the participants in the Quinceanera must be able and willing to receive holy communion and be prepared to do so.
6. For Quinceanera celebrations outside of Mass, the parish Hispanic Pastoral Minister or the Youth Minister can preside in the absence of a priest or deacon.

6. The young woman should be accompanied by her parents and godparents and then by her brothers and sisters. It is neither necessary nor desirable for her to be accompanied by "damas y chambelanes."

Pastoral Suggestions:

1. Symbols. The Quinceanera is not a wedding; therefore, symbols equated with weddings are to be avoided. This includes a male partner accompanying the young woman, a ring, etc. Appropriate symbols for the young woman are a religious medal, a Bible, a crown (signifying an important and virtuous person).

2. Dress. It is suggested that the young woman wear a simple modest dress that can be worn on other occasions. It need not be white. Those who accompany her should also be simply dressed.

3. Devotion to the Blessed Mother is deeply rooted in Latin culture. Therefore it is appropriate that some Marian devotion be included in the celebration. This can be a blessing and the presentation of a rosary or a prayer of consecration to the Blessed Mother. If the Eucharist is to be celebrated, a votive Mass of the Blessed Virgin Mary is recommended.

4. Since the young woman is a minor, alcohol should not be served at the party following the ceremony.

5. The value of simplicity should guide the celebration of the Quinceanera; that is, ostentation and extravagance should be avoided so that the focus of the Quinceañera as a religious celebration is not lost.

6. While historically the Quinceanera has been only for young women, this should not exclude the possibility of a celebration for young men. The principles set forth in these guidelines, with appropriate modifications, would apply to young men as well as to young women.

LITURGICAL COMMISSION

Normas para Celebracion de la Quinceanera !

Los Obispos de los Estados Unidos en el "Plan Nacional para el Ministerio Hispano" y en la carta pastoral "La Presencia Hispana: Esperanza y Compromiso" nos invitan a respetar los valores y las tradiciones del pueblo de origen hispano.

Los ritos para la iniciacion de la juventud para entrar en la vida social de los adultos datan desde las culturas precolombinos. Los ritos que se celebran al llegar a la pubertad tambien existian en las ceremonias del culto de los mosarabes en Espana. La costumbre de presentar en la sociedad a las jovencitas a la edad de casarse se halla en la historia de la America Latina colonial, asi como tambien en la de varios paises despues de su independencia.

La celebracion religiosa de la quinceanera (de la que cumple quince anos) es una costumbre bien establecida en varias comunidades de origen latino en los Estados Unidos. La celebracion de la . quinceanera puede servir como senal de inclusion y aceptacibn de la cultura hispana religiosa y tambien puede ser una oportunidad para catequizar a la joven y a su familia. Ademias, la ocasibn se ofrece como tiempo para evangelizar a sus parientes y amistades que posiblemente puedan ser catblicos inactivos o alejados.

La celebracion de la Quinceanera es una oporiunidad para dar gracias por la vida de la joven y por las bendiciones que ella tra6 a su familia, y tambien para pedirle a Dios que continue fortaleciendola en el vivi; su mision en este mundo.

Criterios para la celebracion parroquial de la Quinceanera:

1. Solo esas jovenes que pertenecen a la comunidad de una parroquia pueden celebrar su Quinceanera en tal parroquia. Se puede hacer una excepcion para esas jovenes de parroquias en cuales la celebracion de la Quinceanera no es parte de la vida parroquial. De todos modos, la senorita debe discutir sus planes con su parroco.
2. La actitud del personal de la parroquia debe ser una de hospitalidad y de apertura. Cuando sea propio, la joven quinceanera debe ser integrada al ministerio de jovenes y con otros programas parroquiales.
3. Antes de que se fije la fecha para la ceremonia, la parroquia determinara el plazo que se necesita para preparar a la joven para la celebracion de esta ocasion significativa. El programa de formacion diocesano para la Quinceanera sugerido por los "Agentes de Pastoral" es la guia para esta preparacion.
4. Las practicas de la parroquia determinaran la forma para la celebracion de la Quinceanera. Se recomienda que el modo ordinario de celebrar esta ocasion sea durante la oracion matutina o de la noche, o durante la Liturgia de la Palabra. Tambien para esto se pernvte una.Misa. Las practicas de la parroquia tambien dictaran si la ceremonia sera para una ' sola o para un grupo de quinceaneras.

5. Cuando la Quinceanera se celebra durante la Misa, los participantes de la celebración deben ser capaces de, y estar dispuestos a, recibir la Sagrada Comunión, y deben llegar a la ceremonia preparados a hacerlo.
6. Para la Quinceanera celebrada fuera de la Misa, el Ministro de Pastoral Hispano de la parroquia, o el Ministro de Jóvenes puede presidir durante la celebración, en la ausencia del sacerdote o del diácono.
7. La joven quinceanera debe ser acompañada por sus padres o padrinos, y también por sus hermanos y hermanas. No es necesario, ni es deseable, que llegue acompañada por "damas y chambelanes".

Sugestiones pastorales:

1. Símbolos. La Quinceanera no es una boda. Por consiguiente, los símbolos relacionados con las bodas se deben evitar. Esto incluye un joven acompañante para la quinceanera, un anillo, etc. Los símbolos apropiados para la joven en esta ocasión son una medalla religiosa, una biblia, una corona (que significa una persona importante o virtuosa).
2. Vestido. Se sugiere que la joven lleve un modo de vestir sencillo, que se pueda usar para más ocasiones después. No necesita vestir de blanco. Los que la acompañen también deben llevar trajes sencillos.
3. La devoción a la Santísima Virgen María está bien radicada en la cultura latina. Por lo tanto, es apropiado que alguna devoción a la Virgen sea incluida en la celebración. Esto puede ser la bendición y presentación de un rosario, o una oración de consagración a la Virgen María. Si es que se va a celebrar la Eucaristía, se recomienda una Misa Votiva de la Santísima Virgen.
4. Siendo que la quinceanera es una persona menor, el alcohol no se debe servir durante la fiesta después de la ceremonia.
5. El valor de la sencillez debe guiar la celebración de la Quinceanera. Es decir, la ostentación o presunción y el gasto excesivo se deben evitar para que no se pierda el punto central de la Quinceanera que es una celebración religiosa.
6. Mientras que históricamente la Quinceanera ha sido solo para las jóvenes, esto no debe excluir la posibilidad de una celebración para los jóvenes. Los principios presentados en esta guía, con propias modificaciones, se podrían aplicar para los jóvenes.