

Journeying Together

Hikoī Tahī



Standards *for*
Catholic Youth & Young Adult Ministry
in Aotearoa New Zealand



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Danny Karatea-Goddard
Stacey Gasson
Mike Stopforth
Rebekah Prescott
David Mullin



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BISHOPS' STATEMENT

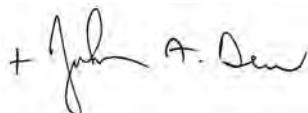
Those who do ministry, administrative and voluntary work for the Church are in fact seen as officially representing the Church. All 'workers' whether paid or unpaid – minister, volunteer, or employee - need to understand that their words and actions will always be seen as being done by people who work in the name of the Church.

It is important therefore, that all Church workers know what the Church's mission and way of life is; as a community of love, committed to the praise of God and to the healing of division of any kind. Equally important, is the understanding that any serious breach of these Standards would do harm to the people they work with, to themselves and to the Church community.

It is readily acknowledged that volunteers, ministers, and employees give their time, expertise, and skills, freely and willingly. These services are very much appreciated and vital to the life of the Church. However, because they represent the Church, there is a need to have guidelines for the way in which they perform their services. These Standards therefore are seen as being in place for the protection of the "worker", the Church and those for whom they are providing their services.

This document sets out in writing what is expected of those who work in youth and young adult ministry settings. It is based on and builds on the National Code of Ethics for Church Volunteers promulgated by the New Zealand Catholic Bishops Conference in 2003. Work which is substandard and inconsistent, unacceptable behaviour and unreliability all reflect badly on the Church and the Ministry. It is necessary therefore that youth and young adult ministers attempt to the best of their ability to live and work by these principles and guidelines for the good of all, especially young people.

Yours Faithfully



Most Reverend John A Dew DD
Archbishop of Wellington
Conference Deputy for National Council for Young Catholics (NCYC)
New Zealand Catholic Bishops' Conference



INTRODUCTION

This document is the drawing together of the accumulated knowledge of many youth and young adult workers, ministers, church professionals, secular youth workers, internet websites and the many excellent resources available in this field.

At times, we read familiar words, phrases and resources, other times the language and information is new. We, the National Council for Young Catholics (NCYC) (*see Appendix L*), believe that this document outlines the basic standards of good practice in Catholic Youth and Young Adult Ministry in Aotearoa New Zealand.

The Appendices provide some examples and practical tools for implementing the Standards. We have not attempted to answer every pastoral question or even list all possibilities; each parish, school, youth group, tertiary chaplaincy, group or ministry must take responsibility to build upon and place these principles in context.

The Code of Ethics, on the following page, is based on the Volunteer Code promulgated by the Catholic Bishops of New Zealand in 2003.

In this Standards document we have attempted to write in the collective sense. We write this as peers and colleagues working to, with, by and for young people and young adults in Aotearoa. This acknowledges that we, by adhering with the Standards, are walking alongside our peers and colleagues in this work.

The basis of all our programming is the Gospel and the living tradition (*cf. Paragraph 29 Novo Millennio Ineunte - see Appendix K*). For us, our calling is always into relationship with God - Father, Son and Spirit - and with our neighbour. These relationships infer responsibility for the promotion of human dignity and for the pursuit of a Church that draws all humankind into the continuing work of God amongst us.

It is our hope that this document, *Hikoi Tahi, Journeying Together*, is another step along the road towards highlighting and informing our profession.

The National Council for Young Catholics (NCYC)
November 2006



CODE OF ETHICS

Those who work in a Youth and Young Adult Ministry:

“are called into relationship with Father, Son and Holy Spirit and with our Neighbour”

1. should avoid activity, whether connected with their position or otherwise, which would compromise their integrity, and/or bring their message, the people they work with, their colleagues, or the wider Church community into disrepute;
2. are to be personally and professionally accountable for their decisions and actions;
3. will create a safe and supportive environment in working for the Church;
4. will at all times conduct themselves in a manner, which ensures that all people are supported and empowered through the services they provide;
5. are expected to ensure that all people understand the services they offer and the nature of any proposed involvement;
6. will only share confidential information with others with the informed consent of the person, unless there is clear danger to their life, to others, or to the public at large;
7. will treat all with whom they come in contact - regardless of race, gender, age, national origin, religion, political or other opinion, sexual orientation, status, health, intelligence or any other differentiating character - with respect and courtesy;
8. are accountable to the New Zealand judicial system;
9. shall avoid all behaviour that could reasonably be interpreted as harassment;
10. shall not engage in any inappropriate sexual activity with any person with whom they currently work or make any sexual advances verbally, physically or by innuendo;
11. will honour the principles of Te Tiriti o Waitangi in their work and endeavour to be culturally sensitive to all people they engage with and avoid imposing mono-cultural values;
12. should seek regular supervision, which will provide them with an avenue to talk through issues and seek advice;
13. have a responsibility to recognise their strengths and limitations. This ensures that they know how their decisions and actions affect the people they work with; and
14. will offer only services that come within their competence, qualifications and mandate. They will refer matters outside of these areas to the appropriate body.



1. Integrity

Youth and Young Adult Ministers should avoid activity, whether connected with their position or otherwise, which would compromise their integrity, and/or bring their message, the people they work with, their colleagues, or the wider Church community into disrepute

Integrity

1. The state or quality of being entire or complete; wholeness; entireness; unbroken state; as, the integrity of an empire or territory. --Sir T. More.

2. Moral soundness; honesty; freedom from corrupting influence or motive; -- used especially with reference to the fulfilment of contracts, the discharge of agencies, trusts, and the like; uprightness; rectitude.

Webster's Revised Unabridged Dictionary, MICRA, Inc., 1996, 1998

The pastoral letters of St Paul to Timothy and Titus show that from earliest times, ministry was expected to be marked by love that overflows into service, stewardship, trust and exemplary personal conduct.

Standards in this document recall all these expectations and they flow from our personal and collective integrity.

The call and commitment to serve God and the People of God involves accepting certain responsibilities as individuals and as members of our communities. We express this commitment to those to whom we minister, to our colleagues, to our dioceses, to the wider community and to ourselves by responding to all situations with integrity (*cf Responsibility in Ministry CCCB, 1996, p.11*).

Our profession is one fraught with danger to personal and professional credibility by the actions or inaction of one member. It is important to recognise and walk alongside our peers and supervisors in taking responsibility for the good of our ministry and profession as a whole.

Our organisations may have entrusted us with a variety of physical resources for use. We must never use these resources inappropriately or to seek and obtain financial or personal advantage.

Resources may include:

- Vehicles
- Buildings/Facilities (*see Appendix A*)
- Computers and IT Facilities (*see Appendix B*)
- Books, Journals, Periodicals or Magazines
- Petty Cash or Credit Cards
- Bank Accounts
- Mobile Phones
- Media Resources
- General Resources



2. Accountability**Youth and Young Adult Ministers are to be personally and professionally accountable for their decisions and actions**Accountable

1. required or expected to justify actions or decisions.
2. understandable.

DERIVATIVES accountability noun, accountably adverb

Compact Oxford Dictionary, Oxford University Press, 2006

We acknowledge that we are one amongst many. We have a responsibility to ourselves and to others to make good, informed and life-giving decisions. We recognise that many gifts are present in our Catholic community and that effective ministry calls for a collaborative style, so we will:

- Follow all aspects of our Employment/Volunteer agreements in 'good faith' (*see Appendix G*);
- Share leadership and work cooperatively with our colleagues and superiors, respecting different charisms, spiritualities, qualifications and ministries;
- Participate in and collaborate with associations of our peers and profession;
- Follow all policies, protocols, norms and pastoral practices of our organisations;
- Minister in communion with our diocesan bishop;
- Participate in supervision and formation programmes;
- Keep informed about the major social and ethical issues of our time;
- Contribute to public debate and process to the extent we are able and mandated in our roles; bearing in mind our responsibility to promote unity and community;
- Manage our time effectively; according to the priorities of our vocation and ministry; and
- Acknowledge the need for adequate personal reflection and evaluation.

Adapted from various sections of Responsibility in Ministry,
Canadian Conference of Catholic Bishops, 1996



3. Safety**Youth and Young Adult Ministers will create a safe and supportive environment in working for the Church**

We will ensure a safe and supportive environment, both for young people and ourselves by:

- Enlisting the help of volunteers and care-givers who are known and trusted.
 - Although police checks are not mandatory good practice would include regular police vetts for all staff and volunteers (*see Appendix H*).
- Planning on the basis that more than one responsible adult will be present for the duration of any activity.
 - An appropriate ratio (*see Appendix E*) must be determined beforehand as part of planning. All activities should be conducted in an open manner, where the adult can be observed by others.
- Ensuring that the buildings/facilities used for activities with young people are suitable, safe and secure (*see Appendix A*).
- Ensuring relevant Risk Analysis and Management Systems (RAMS) are in place (*see Appendix D*).
 - A RAMS form should be used:
 - For high-risk activities and events, or events and activities (even of a low-risk nature) that last longer than 3 hours; and
 - Any activity which takes young people from the designated meeting area or uses transport.
- Keeping a record or having access to a record of the names, medical information, addresses and contact numbers of the parents/guardians of the young people in our care (*see Appendix F*).
- Ensuring that the necessary parental/guardian consent has been obtained prior to the start of the activities (*see Appendix C*).
- Ensuring the privacy of young people is respected; especially in places such as, sleeping rooms, swimming pools, showers, toilets and changing rooms. Separate provision must be made for males and females.
- Ensuring adequate supervision for males and females. Arrangements and procedures must be put in place to ensure that supervision is provided and that rules and boundaries are made known to all involved. Those who have special needs should be accommodated where possible.
- Leaders ensuring that they are not alone in dormitories or bedrooms in which young people are sleeping. If by extraordinary circumstance a leader considers it necessary to be in a dormitory or bedroom without accompaniment, a written record should be maintained.
- Ensuring that casual visits by children and young people to the homes of volunteers and youth and young adult ministers are avoided.
- Following an agreed code of discipline when dealing with disruptive behaviour; young people benefit from appropriate correction and a clearly understood and upheld code of discipline; however, corporal punishment is not permitted in any circumstance.



4. Empowerment

Youth and Young Adult Ministers will at all times conduct themselves in a manner, which ensures that all people are supported and empowered through the services they provide

Empower

1. give authority or power to; authorise.
2. give strength and confidence to.

DERIVATIVES empowerment noun.

Compact Oxford Dictionary, © Oxford University Press, 2006

'The Church strictly forbids that anyone should be forced to accept the faith, or be induced or enticed by unworthy devices; as it likewise strongly defends the right that no one should be frightened away from the faith by unjust persecutions.'

Decree on the Church's Missionary Activity, Ad Gentes Divinitus, Vatican II, 1965
Documents of Vatican II, Flannery, 1984

One of the scriptural images that guides Youth and Young Adult Ministry is the Emmaus story (*Luke 24: 13-35 – see Appendix K*). The Emmaus story sets the scene for our understanding of empowerment.

We will empower others by:

- Understanding our ministry in terms of empowerment not coercion;
- Respecting the nature of the relationship between a leader and young person (*see Appendix I*);
- Giving others the chance to see, judge and act on their own deliberation freely and without coercion; even if in the end the person involved decides to let someone else guide them or to take action that we may not agree with;
- Respecting the well-being of every person.

Everyone, in some way is affected by issues of self-esteem, integrity or wholeness. Empowerment respects and protects the personal integrity of a young person by affirming their right to determine what is done on their behalf; and

- Explaining any matters of exclusion from an event or activity, in consultation with family/whānau, so they do not feel disempowered.



5. Informed Consent

Youth and Young Adult Ministers are expected to ensure that all people understand the services they offer and the nature of any proposed involvement

Young people and their families/whānau must understand the purpose and nature of participating in any activity, group or event. They must be informed and know that they do not have to participate if they do not want to. We must have good reasons for why we decide to exclude any participants. So we will:

- Ensure that we have obtained informed consent to take part from all participants (*see Appendix C*).

There are conflicting understandings of the legal age at which you must get consent for a young person to participate. However, it is good practice that you always get consent from a young person's parents/guardians if the young person is under 18.

- Provide information that helps participants decide whether they want to participate; including the fact that the participation in this activity has some spiritual or religious focus.
- Ensure that consent is not a single act; this includes obtaining consent and explaining adequately upcoming risks during an activity. It is a process involving the individual (*incl* their parents/guardians) and the group we are working with, being appropriately informed and willing and able to agree to what is being suggested without coercion.
- Respect the individual and the group as a whole.
- Respect culture and ethnicity.

The value of individual dignity has different meanings in different cultures. Within Anglo-European culture individual independence is highly valued. Maori, Pacific and some other cultures understand the value of dignity as something more completely expressed communally.

- Obtain consent to record young people's names in any report, website or publication, to quote their words or to show their images in photos, video or other records.



6. Confidentiality

Youth and Young Adult Ministers will only share confidential information with others with the informed consent of the person, unless there is clear danger to their life, to others, or to the public at large

'No one may unlawfully harm the good reputation which a person enjoys, or violate the right of every person to protect his or her privacy.'

Canon 220, The Code of Canon Law; Canon Law Society Trust, 1983

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Confidentiality

Those with whom we minister have the right to a relationship of mutual trust, to privacy and to confidentiality. Respecting this we will:

- Be absolutely clear about rights and responsibilities of confidentiality and anonymity.

Privacy Act 1993

Sets out 12 Information Privacy Principles to promote and protect individual privacy. Personal information belongs to the person to whom it refers and they have a right to access that information and to ask for it to be corrected. Personal information must only be used for the purposes stated when gathered. All of this has implications for collection, storage, security, accuracy, use and disclosure of personal information (including verbal, paper, computer, video and photographic); this includes both information shared during ministry, and the collection of e-mail and home addresses, phone numbers and more personal details.

- Recognise the confidentiality of all parties and handle information on a need-to-know basis.
- Ensure best attempts have been made to seek and obtain informed consent from individuals concerned before passing on any of their information to another person or organisation.
- Ensure that any information collected is carefully recorded and safely stored (including verbal, paper, computer, video and photographic records).
- Explain clearly the possible implications and risks if participation in an event will not be confidential or anonymous (e.g. taking photos, media present etc...).
- Be honest about the limitations of confidentiality:
 - Where there is a clear danger to the health and safety of a person under our care, to others or to the public at large, then the constraints of confidentiality may be lifted. The appropriate local authority may be contacted and the case reported to them (preferably after consultation with colleagues, supervisor, superior and/or Diocesan Youth Office). When this occurs, we will where possible, inform the individual concerned.

Should you have a case where you suspect someone is in a potentially unsafe situation, it is important to keep careful records of all evidence, communications and actions.
 - On occasion legislation or the Courts may compel us to disclose information.
 - We may need to discuss persons in our care in our own professional supervision. The supervisory relationship remains completely confidential between the supervisor and the supervisee.



7. Diversity

Youth and Young Adult Ministers will treat all with whom they come in contact - regardless of race, gender, age, national origin, religion, political or other opinion, sexual orientation, status, health, intelligence or any other differentiating character - with respect and courtesy

'There is no basis therefore, either in theory or practice for any discrimination between individual and individual, or between people and people arising either from human dignity or the rights which flow from it.'

The Relation of the Church to Non-Christian Religions, Nostra Aetate; Vatican II, 1965

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Diversity

Recognising diversity, we will take care to treat all people with respect and dignity. We work and live in diverse communities and this must be recognised. We must be aware at all times that we have a responsibility to promote fairness and justice in all situations and recognise diversity such as:

- Gender;
- Marital status, which means being—
 - single; or
 - married, in a civil union, or in a de facto relationship; or
 - the surviving spouse of a marriage or the surviving partner of a civil union or de facto relationship; or
 - separated from a spouse or civil union partner; or
 - a party to a marriage or civil union that is now dissolved, or to a de facto relationship that is now ended;
- Religious belief;
- Ethical belief, which means the lack of a religious belief, whether in respect of a particular religion or religions or all religions;
- Colour;
- Race;
- Ethnic or national origins, which includes nationality or citizenship;
- Disability, which means—
 - Physical disability or impairment.
 - Physical illness.
 - Psychiatric illness.
 - Intellectual or psychological disability or impairment.
 - Any other loss or abnormality of psychological, physiological, or anatomical structure or function.
 - Reliance on a guide dog, wheelchair, or other remedial means.
 - The presence in the body of organisms capable of causing illness;
- Age, which means— **any age commencing with the age of 16 years;**
- Political opinion;
- Employment status, which includes—
 - Being unemployed.
 - Being a recipient of a benefit;
- Family status; and
- Sexual orientation, which means—
 - Heterosexual;
 - Homosexual;
 - Lesbian; or
 - Bisexual orientation.

Adapted from the Human Rights Act 1993



8. New Zealand Law

Youth and Young Adult Ministers are accountable to the New Zealand judicial system

A good deal of legislation surrounding the safety and well-being of young people involved in educational, social, outdoor, adventure and service activities, has been revised. By and large the immediate effect has been to place more responsibility and accountability on organisations and their representatives for compliance. Much of this new and revised legislation is untested. It is important to note that no agency, person or organisation is exempt from litigation.

- Legal principles to note:

- Duty of Care
The Duty is the standard of care required when measured against a 'reasonable and prudent person'. This infers skill levels that are contemporary and expert. It also infers adequate supervision, quality equipment, and activities that take into account the physical and mental capabilities of participants.
- The Duty Of Care Owed Minors ('In Loco Parentis')
Leaders with minors in their care are considered to be acting in place of a parent. This doctrine of 'in loco parentis' requires these leaders to ensure that participants receive at least the degree of care to be expected from a reasonably careful and prudent parent. It is useful to use this legal term to determine *how* leaders should act but does not imply the same legal standing that a parent/guardian has with their child or even that the individual young person has no rights themselves.

*Adapted from 'Safe As Outside'
www.safeoutside.org*

- Some relevant legislation is found in the following Acts:

- *Injury Prevention, Rehabilitation, and Compensation Act 2001*
Defines the scope of compensation for injury and accident. If an accident occurs and the leader/participant/visitor is injured then this person can claim for personal injury through A.C.C.
- *Crimes Act 1961 and Children, Young Persons, and their Families Act 1989*
Imposes a duty on those with responsibility for others to provide the necessities for life, including food, clothing, and medical treatment. Further duty is imposed on those in charge of dangerous things, to use all reasonable care to avoid danger to human life. Anyone who is negligent in this may be criminally liable.
- *Health and Safety in Employment Act 1992*
The object is to promote the prevention of harm to all people at work, and others in, or in the vicinity of, places of work. The Act applies to all New Zealand workplaces and places duties on employers, the self-employed, employees, principals, volunteers, contractors and others who are in a position to manage or control hazards.
- *Official Information Act 1982*
The object is to increase public access to official information (i.e. held by Crown). This enables more effective participation in the making of laws and policies and to promote the accountability of Government Ministers and officials; to give persons access to official information about them; and to also protect the public interest and safeguard personal privacy.

- Other relevant legislation may be the:

- Employment Relations Act 2000
- Health Act 1956
- Industry Training Act 1992
- Land Transport Act 1998
- Occupiers' Liability Act 1962
- New Zealand Bill of Rights Act 1990



9. Harassment

Youth and Young Adult Ministers shall avoid all behaviour that could reasonably be interpreted as harassment

Harassment encompasses a broad range of physical or verbal behaviour, including but not limited to physical or psychological abuse, racial & ethnic insults, unwelcome touching or sexual advance, and sexual jokes or comments. Harassment can occur as a result of a single incident or a pattern of behaviour where the purpose or effect is to create a hostile, offensive or intimidating environment.

Avoiding the following situations will lessen the vulnerability of young people, those with whom we work and ourselves.

We will not:

- Enter rooms where young people are changing;
- Invade a young person's personal space, e.g. by leaning over them closely;
- Touch young people in any way able to be construed as sexual;
- Use eye contact or gaze in a direction that may be misconstrued;
- Comment on any piece of literature or art or on a comment made by a young person in a way that twists the subject matter so that it has a sexual meaning;
- Refer to a person or group of people in a negatively racial, ethnic, sexual or sexist way;
- Comment on a person's physical development, either to them or to other persons;
- Allow people to comment on other people's physical development;
- Spend a lot of time privately with an individual young person;
- Body search for missing property;
- Allow people, verbally or in written form, to use racial, ethnic, sexual or sexist language to put down another person or group;
- Allow people to physically harass other participants in an activity;
- Turn "a blind eye" to any person harassing another; or
- Be alone in a room with a young person with the door closed, unless we can be observed.



10. Sexual Boundaries

Youth and Young Adult Ministers shall not engage in any inappropriate sexual activity with any person with whom they currently work or make any sexual advances verbally, physically or by innuendo

Youth and young adult ministers, as a group, are in a high risk occupation. The safety and well-being of young people are paramount. It is *our* responsibility to maintain appropriate boundaries (see Appendix I).

Any physical contact with those in our care presents a risk. Restricting physical contact to situations where common sense says that the safety and well-being of the young person clearly requires contact will lessen the risk. When formulating policies it is also important to recognise the differences in cultural traditions and values regarding appropriate touching and to consult and discuss widely among all cultural groups.

The Catholic Church, and its agencies, has a responsibility to take all allegations of sexual abuse seriously.

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Sexual
Boundaries

We recognise:

- We are in a position of trust;
- We must respect a young person's right to personal privacy;
- We should guard against words and actions that could be misunderstood or cause offence. The use of offensive language and behaviour by young people should not be tolerated;
- Occasional physical contact may be unavoidable.

We should ask permission before engaging in physical activity that has the potential to be misconstrued and avoid unnecessary or inappropriate physical contact;

- Contact can be:
 - Misinterpreted by:
 - the young person in contact.
 - other young people.
 - adults (staff, parents).
 - Misinterpretation can lead to:
 - discomfort.
 - rumours.
 - formal complaint.
 - community action.
 - criminal charges.
 - ministry closure;
- We should not attempt to assess or investigate any allegations, but will document them and follow the appropriate diocesan procedures; and
- Youth and Young Adult Ministers should be aware of their rights and responsibilities in this area.



11. Te Tiriti o Waitangi

Youth and Young Adult Ministers will honour the principles of Te Tiriti o Waitangi in their work and endeavour to be culturally sensitive to all people they engage with and avoid imposing mono-cultural values

"The strengths of Māori culture are often the very values which modern society is in danger of losing: an acknowledgement of the spiritual dimension of every aspect of life; a profound reverence for nature and the environment; a sense of community assuring every individual that he or she belongs; loyalty to family and a great willingness to share; an acceptance of death as part of life and a capacity to grieve and mourn the dead in a human way...

...It is as Māori that the Lord calls you; it is as Māori that you belong to the Church, the one body of Christ."

Excerpts from Pope John Paul II in Aotearoa New Zealand, Message to the Māori People, Auckland, November 1986

Honouring the principles of the Te Tiriti o Waitangi in our work we will:

- Provide and/or access training on the Te Tiriti o Waitangi.
- Ensure Māori have access to all the resources and opportunities that we offer.
- Plan and revise strategies to increase Māori participation in all our work and mission.
- Through consultation, work towards a partnership framework that recognises and acknowledges Māori as the tangata whenua and as mana whenua.

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Te Tiriti o
Waitangi

Endeavouring to be culturally sensitive we will:

- Provide and/or access training on cultural safety.
- Provide and/or access training on Maori protocol and spirituality.
- Plan and revise strategies to ensure that we are culturally sensitive and open to Maori protocols and spirituality.
- Provide and/or access training on basic Māori language that comprises pronunciation and greetings.

Taking care to avoid mono-cultural values we will:

- Provide and/or access training on structural and power analysis.
- Provide an opportunity for and/or access training to learn about our own personal and organisational culture.



12. Self Care

Youth and Young Adult Ministers should seek regular supervision, which will provide them with an avenue to talk through issues and seek advice

Effective ministry calls for enthusiasm and fortitude. We will endeavour to care for our physical and emotional well being by:

- Developing and regularly using an appropriate process/model of supervision.

Supervision is a formal arrangement that enables individuals to discuss their work with an experienced professional supervisor. The supervision relationship aims to assist learning as well as enabling and empowering the supervisee through self-awareness as they explore their own work practices, personal beliefs and values and relationships. There are many different models of supervision and individuals should choose one that best suits.

- Being part of a support network of mentors/colleagues/ministry peers.
- Separating work and social pursuits.
- Ensuring coverage for personal indemnity and liability.
- Avoiding substance abuse.
- Modelling a healthy life balance:
 - Proper nutrition;
 - Adequate sleep;
 - Regular exercise; and
 - Leisure time.

Called to live and share our faith as fully as possible, we will strive to grow spiritually through:

- Daily prayer.
- Celebration of the Sacraments.
- Spiritual Direction.
- Ongoing spiritual, academic and human formation.



13. Care Of Those To Whom We Minister

Youth and Young Adult Ministers have a responsibility to recognise their strengths and limitations. This ensures that they know how their decisions and actions affect the people they work with

'Dissipation of forces must be avoided; this would happen if new associations and works were created without sufficient reason, if old ones now grown useless were held on to, if out-of-date methods continued to be employed. It will not always be a wise procedure, either, to transfer indiscriminately into some particular country forms that have arisen in another.'

Decree on the Apostolate of Lay People, Apostolicam actuositatem, Vatican II, 1965
Documents of Vatican II, Flannery, 1984

Desiring to minister as Jesus did and to exercise leadership that is about service, calling and enabling others to serve, we will:

- Strive to develop the communications and management skills that are needed;
- Welcome regular evaluation of our ministry by colleagues and the people we serve;
- Be sensitive to the diverse forms of spirituality within the Church and in culture generally;
- Maintain confidentiality and respect the privacy of people to whom we minister;
- Inform ourselves of developments in our ministry and work;
- Inform ourselves of, and comply with legal obligations;
- Never sexually, emotionally or physically abuse or harass anybody;
- Promote the human and spiritual growth of the young person and the physical and emotional boundaries of the relationship;
- Not foster dependency in the people we work with nor use them to satisfy our own needs nor take advantage of vulnerability;
- Not supply or serve alcohol or any controlled substance to a minor;
- Never administer corporal punishment; and
- Keep appropriate records:
 - Keep a diary of appointments;
 - Make confidential notes of any events in the course of ministry that provoke concern; and
 - Retain diaries and notes in a secure place for future reference.

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Care Of Those
To Whom We
Minister



14. Professional Care

Youth and Young Adult Ministers will offer only services that come within their competence, qualifications and mandate. They will refer matters outside of these areas to the appropriate body

If our mandate requires more expertise than we have, we have a duty to inform the appropriate person/s of our need for training or ask for a change in the tasks we are asked to perform. All involved in youth and young adult ministry should:

- Have or be working towards the *National Certificate in Catholic Youth Ministry*.
See www.ncyc.org.nz
- Have theological and ministry training, understanding and expertise relevant to the work we are doing.
- Be aware of *Tu Kahikatea Standing Tall – the Framework for Catholic Ministry with Young People*, and use this document as a basis for our understanding of Ministry.
See www.ncyc.org.nz

As Youth and Young Adult Ministers we:

- Are people of Christian faith who strive to live a life guided by the gospel, reflected in regular prayer, and lived out in the Catholic faith community;
- Have been formed in the Catholic theological tradition; are knowledgeable in Sacred Scripture, Christology, Ecclesiology, Catholic Doctrine, Sacramental and Moral Theology;
- Are effective leaders and administrators; skilled in communication, pastoral planning, budgeting, legal concerns and managing volunteers;
- Understand the needs, development, and culture of young people and are able to effectively respond to these in ministry and programming;
- Understand and can effectively apply principles, processes and methods of:
 - adolescent evangelisation and catechesis;
 - individual, communal and liturgical prayer in ministry with young people;
 - building community with young people;
 - pastoral care for young people;
 - youth formation in justice and service;
 - leadership development for adults and young; and
 - advocacy on behalf of young people and youth and young adult ministry;
- Understand the critical role that families play in the healthy formation of young people;
- Understand the importance that cultural heritage brings to the development of faith; and
- Are knowledgeable about, and able to effectively utilise a variety of resources.

*Adapted from the 4 major sections of 'Competency-Based Standards for the Coordinator of Youth Ministry',
National Federation of Catholic Youth Ministry, 1990*



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APPENDIX A **Building/Facility Checklist**

Does the building/facility have adequate:

**Access**

- Ramps may be needed for wheel and push chair access.
- Some areas of the building may need warning of *restricted* access (Sanctuary area, cleaning materials, kitchen, etc...).

**Ventilation****Heating****Lighting****Security****Accommodation Facilities (overnight)**

- Male and Female separate.
- Everyone has own bed/space in tent.
- Showers and Toilets available, clean and usable.

**Emergency Plan**

- Emergency Plan must be clearly known and/or displayed for participants;
- Smoke Detectors;
- Fire extinguishers; and
- First aid kits must be approved, checked and available for ease of use.

**Space**

- Whole/large group activities
 - Inside
 - Outside
- Small group activities
 - Inside
 - Outside
- Wet weather options
- Prayer/Quiet/Sacred Space
- Dining Area

**Food Preparation**

- Site-catered; and/or
- Incoming Group-catered.
- Kitchen (heating facilities, utensils, plates, cups, etc...)



Adapted from Sample Cyber-safety Use Agreement for Staff,
Internet Safety Group, April 2003
See www.netsafe.org.nz for further information

Computer Safety Use Agreement

A General Policy

Use of the Internet and other communication technologies by staff and guests is limited to usage appropriate to the ministry environment; including educational, informational, communication, staff professional development, and personal usage.

- Any incident involving material which is deemed 'objectionable' under the Films, Videos and Publications Classification Act 1993 could constitute criminal misconduct necessitating the involvement of the Police.
- Any involvement with any material which, while not illegal under the Act, is nonetheless detrimental to the integrity and safety of the ministry environment, may constitute professional misconduct serious enough to require disciplinary action.

B Staff use

All staff wishing to access the Internet on ministry equipment will be provided with tools necessary and appropriate for their position.

- All staff wishing to access the Internet on ministry equipment will be provided with an individual login user name and password. This needs to be kept confidential and not shared with anyone else; any illegal and/or inappropriate use of the computer facilities can be traced to the perpetrator by means of this login information.
- Staff will be provided with individual e-mail accounts.
- Links to appropriate websites can be placed on the ministry web pages to provide quick access to particular sites.
- Staff members need to be aware of confidentiality and privacy issues when accessing participant information via a network or the web.
- If a staff member ever wishes their own child to make use of the Internet equipment, the parent must be present at all times and is fully responsible for the conduct of their child, who would use the parent's login.
- If the Internet and other communication technologies (e.g. mobile phone) are used to facilitate misconduct such as harassment or involvement with inappropriate or illegal material, this could result in disciplinary action. Illegal material or activities will also necessitate the involvement of law enforcement.

C Ministry Website

This should be an on-going project. A number of important reasons exist for having a website, including providing information about the ministry and publishing articles and other work. See your Diocesan Office for further information.



D Monitoring

- Current Internet systems allow a record to be kept of which sites are visited, how often, and from which computer and log-in.
- Filtering software will be deployed where appropriate to restrict access to certain sites.
- If deemed necessary, auditing of the computer system could include all aspects of its use e.g. personal network storage folders and e-mail accounts.

E “Cyber-safety” Use Agreement for Staff

Please fill in and sign the following form regarding Safety, Professional Development, and your agreement to the Organisation’s Policy.

This agreement should be copied and forwarded to your Board/Committee or Employer.

Guest Safety: (tick one)

- I have the appropriate knowledge to safely supervise Internet use.
- I need training in basic “Cyber-safety” issues before I supervise Internet use.

Staff Professional Development: (tick one)

- No professional development on Internet use is required at present.
- I would like additional training in Internet use.

I understand and agree to follow this Computer Safety Use Agreement as it applies to use of Internet and other communication technologies by staff, and by guests under the direction of staff.

Name:

Date:

Signature:



NOTE: The use of waivers

This is a method used by event organisers to protect against liability suits. These are based on the principle of 'volenti non fit injuria' which could be translated as 'no harm is done to one who consents'. These forms are an attempt to transfer the responsibility to the participant. However, it must be understood that these signed forms do not take away the rights of the individual. A person cannot agree to take responsibility for risks that they do not understand and appreciate. Nor can a participant accept responsibility for hidden or undisclosed risks.

Consent for:**Camp/One-off Event:**

Any event contains an element of risk. In registering _____ (Participant) for this event I acknowledge this and understand that all possible steps will be taken to reduce the risk to acceptable levels. I consent to medical treatment being administered as appropriate.
Signed _____ Date _____
Parent/Guardian

I am happy for _____ (Participant) to participate in this event. I understand that all possible steps have been made to reduce risks and accept that the leaders may make decisions in relation to their personal safety on my behalf including medical treatment.
Signed _____ Date _____
Parent/Guardian

High Risk Activity:

I give permission for _____ (Participant) to attend this event and agree to cover any costs incurred in a medical emergency. I expect to be advised immediately. I also agree that the leaders will be free from any liability in the event of any injury or loss sustained to person or property.
Signed _____ Date _____
Parent/Guardian

Youth Group Membership:

For the Participant
I understand the rules set down for **Name of Youth Group** and agree to behave in a way that respects them.
Signed _____ Date _____
Participant

For the Parents/Guardians
I/we understand the rules set down for **Name of Youth Group** and that all possible steps have been taken to ensure safety of all members. If _____ (Participant) steps outside the rules I understand that I/we may be required to remove them from this group.
Signed _____ Date _____
Parent/Guardian



APPENDICES

APPENDIX D

Risk Analysis and Management System (RAMS)
National Council for Young Catholics
FORM I

D

RAMS

Name/Group: Date(s) of Event:

Location: Start Time: End Time:

Activity: Fax/Send to:

LEADERSHIP TEAM: Employed Staff:

Volunteers:

First Aid:

RATIO USED:

		Analysis	Management
Defined Risks	1		
	2		
	3		
Emergency Procedures, Plan, Equipment, etc...			
Casual Risks			
People Skills, Attitudes, Age, Fitness, Ratios, Experience, Health, Disability, etc...	1		
	2		
	3		
	4		
	5		
Equipment Clothing, Shelter, Transport, Activity, Specific Gear, Safety Gear, etc...	1		
	2		
	3		
	4		
	5		
Environment Weather, Terrain, Season, Water, Facility, etc...	1		
	2		
	3		
	4		
	5		



Risk Analysis and Management System (RAMS)
National Council for Young Catholics
FORM I

D

RAMS

Name/Group:	Citywide Youth Group	Date(s) of Event:	January Fri 28- Sun 30
Location:	PN – Hamilton - PN	Start Time:	Fri 7 am
		End Time:	Sun 5pm
Activity:	Travel to-from Parachute Attend Parachute	Fax/Send to:	Coordinator Citywide info@dvc.net.nz or 06 357 3624

LEADERSHIP TEAM:	Employed Staff: Robert Dylan, Julie Roberts, Jonathon Cash, Norma Baker
	Volunteers: Paul Hewson, Marion Morrison, William Joel
	First Aid: At Venue + Jonathon Cash, Norma Baker
RATIO USED:	4:1

		Analysis	Management
Defined Risks	1	Travel accident/Vehicle breakdown	Buddy System Credit Card for repairs
	2	Participant getting lost at venue	Find venue system upon arrival. Inform participants of meeting point and have central points for roll check at defined times
	3	Illness	Find and inform participants of First Aid facilities upon arrival. Have up-to-date First Aid Kit and two leaders with First Aid Certificates
Emergency Procedures, Plan, Equipment, etc...		A good plan in place	Plan includes – cell phone, emergency credit card, car equipment, Parents' names and numbers, Participants' names and cell phone numbers
Casual Risks			
People Skills, Attitudes, Age, Fitness, Ratios, Experience, Health, Disability, etc...	1	28 Teenagers	The social needs catered for
	2	Inexperienced Drivers	Pre-drive briefing regarding route and convey/buddy car system established
	3	Food and Drink	Based on three major meals per day per person. Some reserve cash for other items
	4	Medication needs	A medication checklist has been developed based on rego form info
	5	Supervision	A minimum ratio of 4:1 has been established; at times 5:1
Equipment Clothing, Shelter, Transport, Activity, Specific Gear, Safety Gear, etc...	1	Possible lack of shelter	8 tents; leaders experienced in setting up and taking down
	2	Cooking	Leaders responsible for providing three main meals. Gas cookers, two BBQs, gas bottles filled
	3	Transport	Four cars and one van. All rego'd & current WOF.
	4		
	5		
Environment Weather, Terrain, Season, Water, Facility, etc...	1	Weather	All tents to have channel dug and fly attached
	2	Heat	Sunscreen and water available at all times
	3		
	4		
	5		



Risk Analysis and Management System (RAMS)
National Council for Young Catholics
FORM II

D

RAMS

Name/Group:
Date(s) of Event:
Activity:

Person/s in Charge:
Employed Leaders:
Volunteer Leaders:
First Aid:
Ratio Used:

Fax/Send to:

1. What are some of the undesirable / unplanned situations that I / we may have to deal with? List here any undesired events where accident, injury, or loss could occur.

2. What are some of the causal factors in these situations? Consider the people, the equipment, and the environment.

3. What precautions have I/we taken to prevent the above?

4. What will I/we do if any of the above occur? (Emergency planning)



Risk Analysis and Management System (RAMS)
National Council for Young Catholics
FORM II

D

RAMS

Name/Group: Citywide Youth Group
Date(s) of Event: Friday 28-Sunday 30 January
Activity: Travel to-from Parachute & Attendance at Parachute
Person/s in Charge: Robert Dylan, Julie Roberts
Employed Leaders: Robert Dylan, Julie Roberts, Jonathon Cash, Norma Baker
Volunteer Leaders: Paul Hewson, Marion Morrison, William Joel
First Aid: At Venue + Jonathon Cash, Norma Baker
Ratio Used: 4:1
Fax/Send to: Co-ordinator Citywide: info@dyc.net.nz or 06 357 3624

1. What are some of the undesirable / unplanned situations that I / we may have to deal with? List here any undesired events where accident, injury, or loss could occur.

- Participant accident / injury / illness
- Leader accident / injury / illness
- Participants consuming alcohol
- Drivers assisting with transport without appropriate licence
- Participant involved in misdemeanours
- Participants leaving grounds of Mystery Creek
- Participants getting lost at venue
- Damage to property
- Thief of property
- Travel accident or Vehicle breakdown/accident/damage
- Natural disasters or fire

2. What are some of the causal factors in these situations? Consider the people, the equipment, and the environment.

- Poor instructions
- Unnecessary risk-taking
- Inexperienced drivers
- Drivers' licences/vehicles not checked
- Vehicles not up to scratch
- Poor supervision
- Unattended possessions
- 28 Participants & 7 Leaders
- Food and Drink
- Medication Needs
- Possible lack of shelter
- Weather (includes heat)

3. What precautions have I/we taken to prevent the above?

- Briefing of key leaders
- Briefing of small group leaders
- Current drivers licences/up-to-date WOF
- Up-to-date First Aid Kit & 2 leaders with First Aid Certificate present
- Team cell phones on at all times
- Clear run through of ground rules/expectations & safety/emergency procedures before leaving Palmerston North (reiterated when arrive at Mystery Creek & where necessary)
- Letter of expectations sent to participants & parents/whanau
- List of camp needs included (suggested/necessary equipment, items brought at own risk and disallowed items)
- Check with Parachute re emergency procedure/fire wardens/fire extinguishers
- Getting alongside and talking to individual concerned



APPENDICES

- Sign-in/out sheets (for students who may have to leave the grounds) taken care of by one leader.
- Consider cultural makeup and implications of group and discuss with leadership team
- Check weather forecast
- Talk to site hosts regarding safety of activities and safety expectations of camp site and whether any areas are currently tapu

D

RAMS

4. What will I/we do if any of the above occur? (Emergency planning)

- Assess damage, talk to individual(s) concerned; (possibly address issue with entire group & site host).
- Ensure that attend to individual concerned & that remainder of group is also attended to
- Contingency plans/possible alternatives in case of interruption
- Check lists of small groups to identify any absences
- If any participants do not show up, check out why
- Have medical requirements/emergency contact numbers noted (from rego forms) if needed in an emergency
- Be prepared to notify parents/send Participants home
- Follow emergency procedure
- Have Emergency Plan (Plan includes – cell phone, emergency credit card, car equipment, Parents' names and numbers, Participants' names and cell phone numbers)



APPENDICES

APPENDIX E **Ratio Checklist**

Suggested ratios: (*see Note 1*)

For events with Children 5 : 1

For events with Youth
(Less than 3 hours and a single site event) 8 : 1

For events with Youth
(Over 3 hours or multiple site event) 6 : 1

For overnight and outdoor activities with Youth 4 : 1 (*see Note 2*)

For events with Young Adults it is a lot about self determination. Young Adults are by law 'adults'. The Ratio of leaders to participants is about pastoral care, leadership, accountability and supervision. These needs are to be taken into account when nominating Young Adult Ministry leaders and planning.

NOTE 1

A leader should never operate solo. At least one other leader or adult should be present at all times. Ratios must also take into account leaders' competency, adequate planning, training and briefing.

NOTE 2

This is a useful guide. It was a Ministry of Education recommendation prior to 1990; post 1990 each school had to establish their own procedures. Some outdoor professionals will have their own code of conduct they require you to fulfil.

KEY

Children 0 – 11

Youth 12 - 18

Young Adult 18 +

Leader '*Designated*' Adult over 18

E

Ratio Checklist



Attendance Register

Held by _____

(One person should be responsible for signing in and out participants)

(Confidential – not to be posted publicly)



Attendance Register

Name	Contact	In	Out	Est. Return	In	Out	Parent/Guardian	Emergency Contact	Address	Medical Needs
(Full)	(Phone)	(Time)					(First Name)	(Phone)		(summary)
#										15

Pos. medical abbreviations to use	Ep = Epilepsy	As = Asthma	Pk = Pain Killers	Bu = Bulimia
	Dp = Depression	Bi = Bi-Polar	Px = Prescription	St = Stomach
	Mi = Migraines	Ad = ADHD	An = Anorexia	Ey = Eye Prob



APPENDICES

APPENDIX G **Volunteer Commitment**

Volunteer Leader/Minister Statement of Commitment

Job Description:

Statement of Main Purpose/Goal of Ministry

Style of Ministry:

i.e. Mentoring, Youth Group, Music Ministry, etc....

Role: i.e. Youth Group Assistant, Music Ministry Leader, etc....

Tasks: Include all expectations: i.e.

- Assist the Youth Minister/Coordinator in planning Youth Group.
- Lead the Music Ministry Team, etc....

Hours: Expected hours of volunteering, length of service, times of events, times of duty, etc....

Responsible to: i.e. Regional Youth Ministry Coordinator (RYMC)

Support: i.e. Regular Debrief, Supervision Available, regular Meeting with RYMC, etc....

Community Expectation: i.e.

- Person of Christian faith;
- Strives to live a life guided by the gospel;
- Regular prayer;
- Worships in Catholic faith community; etc....

Expense reimbursement:
i.e. All pre-approved expenses will be reimbursed upon filling out Reimbursement Form and provision of receipt/s; etc....

G

Volunteer
Commitment



**Volunteer Leader/Minister
Statement of Commitment**

NAME is called by the Catholic Community to be a leader in
Ministry with Youth & Young Adults.

Name: NAME
Position: VOLUNTEER Title
Contact Details: ADDRESS:
HOME PHONE:
WORK PHONE:
MOBILE:
EMAIL:



Volunteer
Commitment

I declare that:

I will work within the structures, guidelines, procedures and philosophies of the **GROUP NAME**.

The basis of all our work is *Tu Kahikatea Standing Tall* – the Framework for Catholic Ministry with Young People in Aotearoa New Zealand.

I will work within the principles of the National Council for Young Catholics (NCYC) Standards for Catholic Youth and Young Adult Ministry in Aotearoa New Zealand - *Hikoi Tahi Journeying Together*.

I have disclosed whether I have ever been accused or convicted of any offence involving physical or sexual abuse/harassment. I am willing to have and provide information to enable a Police Vetting Check to be completed.

I understand that if a complaint is forwarded against me, the diocesan procedures will be followed, which may lead to the Police and/or Human Rights Commission being involved.

I will work under the guidance and leadership of the **GROUP NAME**.

Signed:

Volunteer Title
NAME of Volunteer

_____/____/____
Date

Organisation Name
NAME of Chair/Coordinator

_____/____/____
Date

For the supervising organisation:

Once signed:

1. send a copy to your Diocesan Youth & Young Adult Ministry Office;
2. retain the original; and
3. present a copy to the Volunteer.



APPENDIX H Police Vetting

*The following information is adapted from the New Zealand Police website
www.police.govt.nz/service/vetting/guidelines.html*

Purpose of Police vetting:

Carried out for approved organisations, vetting is about protecting the more vulnerable members of society (children, older people and those with special needs). It aims to minimise the likelihood that they are put at risk by individuals who have displayed behaviour that could be detrimental to others' safety and wellbeing.

What is Police vetting?

Conducted by the Police Licensing & Vetting Service Centre, vetting uses two computer-based checks to search for information about an individual:

1. The Law Enforcement System (formerly called 'Wanganui Computer') provides a list of criminal and driving records. Minor traffic infringements are not included in results e.g. parking tickets; and
2. A search of other information held by police, including behaviour of a violent or sexual nature that might not, for whatever reason, have resulted in a conviction.

IMPORTANT: A Police vet is *not* a complete background check and should be used as part of an Organisation's own robust recruiting and screening process. It is a 'paper' check only and does not involve the Police visiting the person being vetted.

The vetting process:

Umbrella Organisations (e.g. dioceses, trusts, etc...) must:

1. Register as a user of the Police Vetting Service ('PVS') by writing to:

The Manager
Licensing & Vetting Service Centre
Office of the Police Commissioner
PO Box 3017
WELLINGTON

The letter should advise that the Organisation is involved in Youth and Young Adult Ministry and that registration with the PVS is required to allow them to undertake vetting of persons applying to lead and work in that ministry.

2. Use the official 'Consent to Disclosure' form to obtain Police vets:

- Once an organisation has been approved to receive vetting services, the PVS will send the appropriate documents along with clear instructions on using them.
- Applicants/potential leaders need to be made aware of the vetting process and **must** give their consent on the correct official form before vetting can occur.
- Completed consent forms should be sent to the Licensing & Vetting Service Centre for processing (see address above).

3. The PVS will process each request by:

- Marking it with a date stamp to indicate that both computer checks have been carried out, the date of processing (PVS are required to process within 20 working days), and the operator who completed the check;
- Attaching a print out of any criminal and/or driving records; and

H

Police
Vetting



APPENDICES

- Returning vetting applications to the designated person within the requesting Organisation for their decision regarding employment.

Possible vetting results:

1. No convictions or Police record of any kind are found - Police vet is clear; or
2. Convictions and/or a Police record of a non-sexual and non-violent nature exist - Police will supply a copy of the criminal history; or
3. Convictions and/or a Police record of a violent and/or sexual nature exist, particularly involving children or young people. The Police may mark the result with a red stamp with the comment: *'Police recommend this person does not have unsupervised access to children, young people, or more vulnerable members of society.'* No other information will be supplied unless specifically requested in writing.

H

Police
Vetting

Assessing Police vetting results:

An individual's suitability remains the decision of the employer. Employers may need to consider the following when assessing the results of vetting:

- The nature of the offence and relevance to employment.
- Length of time since the crime or behaviour took place.
- Age and maturity now as compared to when the crime was committed.
- Seriousness of the crime e.g. length of sentence, use of a weapon, the circumstances at the time of violent behaviour, etc....
- Pattern of crime e.g. a short spate may indicate a 'phase' but a regular pattern may indicate continuing inappropriate behaviour.
- The proximity of the person undergoing vetting to the vulnerable person/s, e.g. are they likely to have unsupervised access to these vulnerable people?

Recording and storing vetting information:

- Information supplied by Police **must** be destroyed once it is no longer useful for employment purposes. Burning or shredding the information ensures secure destruction.
- Details of police vetting are not to be disclosed to any staff, other than the individual tasked with handling this information and the subject of the vet.
- Applicants should be given the opportunity to view any criminal and/or driving records provided by Police and, in the interest of natural justice, have the opportunity to correct this if necessary. Corrections may be sought by writing to the PVS.
- Vetting is subject to the Privacy Act 1993 (*see Page 6*) and the Criminal Records (Clean Slate) Act 2004.



APPENDIX I **Boundaries**

How to Establish and Reinforce Healthy Boundaries:

The key way is to use a level of rational detachment.

Rational Detachment is the ability to:

- Stay Calm;
- Remain in control;
- Not take sides; and
- Not take things personally.

In order to remain rationally detached it is important to have an outlet for negative energy that a situation creates. Possible outlets:

- A non-judgemental and confidential friend;
- A balance of rest, recreation, sleep, exercise;
- Colleagues who look out for our needs; and
- A Supervisor/Mentor.

When you recognise a young person with unhealthy boundaries:

- Be firm.
- Refer to counselling services.
- Pass over to a colleague.

Signs of Unhealthy Boundaries:

Young Person	Youth & Young Adult Minister
Talks at an intimate level at all times	Gives home number out and tells young person to call anytime
Falls in love regularly	Believes that only they can 'save' a young person or group
Believes others should always fulfil their needs	Believes that the 'system' does not understand, only they do, therefore they must intervene
Falls apart so someone will take care of them	Lends young people money
Abuses self	Becomes verbally abusive
Allows others to take advantage	Considers themselves 'part of the youth family'



APPENDIX J **References****Integrity in Ministry****New Zealand Catholic Bishops' Conference, May 2000**

A document of principles and standards approved by the NZCBC as official guidelines on professional standards for clergy and members of institutes of consecrated life in the dioceses of New Zealand.

A Statement of Policy for the Protection of Children and Youth**Archdiocese of Baltimore, USA, January 2003**

A short policy document of standards and procedures to alleviate harm to minors.

Responsibility in Ministry – A Statement of Commitment**Canadian Conference of Catholic Bishops, Canada, 1996**

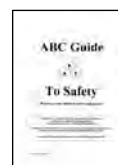
A reflective, non-prescriptive document that reflect ideals to inspire ministry.

Safe Not Sorry – A Handbook for Selecting Suitable People to Work with Children**Anthea Simcock, Hamilton, 2000**

Published to help organisations keep children in their care safe.

FACT SHEETS – A Guide for Committees**North Shore Community and Social Service Council Inc., Auckland 2002**

A series of small booklets that range in content from legal issues to planning and evaluation projects.

ABC Guide to Safety – Working with Children and Young People**Anglican Diocesan Youth Staff – Tikanga Pakeha, 2004**

Guidelines for people working with children and young people in the Anglican Church in New Zealand.

Keeping it legal, E Ai Ki Te Ture– Legal responsibilities of voluntary organisations in New Zealand**Crown Copyright & New Zealand Federation of Voluntary Welfare Organisations 2005**

Simple, accurate and easily-found information about legal responsibilities for voluntary organisations.



NOVO MILLENNIO INEUNTE *Entering the Third Millennium (para. 29)*

"I am with you always, to the close of the age" (*Mt 28:20*). This assurance, dear brothers and sisters, has accompanied the Church for two thousand years, and has now been renewed in our hearts by the celebration of the Jubilee. From it we must gain *new impetus in Christian living*, making it the force which inspires our journey of faith. Conscious of the Risen Lord's presence among us, we ask ourselves today the same question put to Peter in Jerusalem immediately after his Pentecost speech: "What must we do?" (*Acts 2:37*).

We put the question with trusting optimism, but without underestimating the problems we face. We are certainly not seduced by the naive expectation that, faced with the great challenges of our time, we shall find some magic formula. No, we shall not be saved by a formula but by a Person, and the assurance which he gives us: *I am with you!*

It is not therefore a matter of inventing a "new programme". The programme already exists: it is the plan found in the Gospel and in the living Tradition, it is the same as ever. Ultimately, it has its centre in Christ himself, who is to be known, loved and imitated, so that in him we may live the life of the Trinity, and with him transform history until its fulfilment in the heavenly Jerusalem. This is a programme which does not change with shifts of times and cultures, even though it takes account of time and culture for the sake of true dialogue and effective communication. This programme for all times is our programme for the Third Millennium.

But it must be translated into *pastoral initiatives adapted to the circumstances of each community*. The Jubilee has given us the extraordinary opportunity to travel together for a number of years on a journey common to the whole Church, a catechetical journey on the theme of the Trinity, accompanied by precise pastoral undertakings designed to ensure that the Jubilee would be a fruitful event. I am grateful for the sincere and widespread acceptance of what I proposed in my Apostolic Letter *Tertio Millennio Adveniente*. But now it is no longer an immediate goal that we face, but the larger and more demanding challenge of normal pastoral activity. With its universal and indispensable provisions, the programme of the Gospel must continue to take root, as it has always done, in the life of the Church everywhere. It is *in the local churches* that the specific features of a detailed pastoral plan can be identified — goals and methods, formation and enrichment of the people involved, the search for the necessary resources — which will enable the proclamation of Christ to reach people, mould communities, and have a deep and incisive influence in bringing Gospel values to bear in society and culture.

I therefore earnestly exhort the Pastors of the particular Churches, with the help of all sectors of God's People, confidently to plan the stages of the journey ahead, harmonising the choices of each diocesan community with those of neighbouring Churches and of the universal Church.

This harmonisation will certainly be facilitated by the collegial work which Bishops now regularly undertake in Episcopal Conferences and Synods. Was this not the point of the continental Assemblies of the Synod of Bishops which prepared for the Jubilee, and which forged important directives for the present-day proclamation of the Gospel in so many different settings and cultures? This rich legacy of reflection must not be allowed to disappear, but must be implemented in practical ways.

What awaits us therefore is an exciting work of pastoral revitalisation — a work involving all of us. As guidance and encouragement to everyone, I wish to indicate *certain pastoral priorities* which the experience of the Great Jubilee has, in my view, brought to light.



THE EMMAUS STORY

Luke 24:13-35 (NRSV)

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all the things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognising him. And he said to them, "What are you discussing with each other while you walk along?"

They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place in these days?"

He asked them, "What things?"

They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had seen a vision of angels who said he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him."

Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognised him, and he vanished from their sight.

They said to each other, "Were not our hearts burning within us, while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together.

They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

K

Background
Reading



APPENDIX L **National Council for Young Catholics - NCYC**



NCYC

The National Council for Young Catholics ('the Council') is an agency of the New Zealand Catholic Bishops' Conference ('the Conference') and is at its direction through the Conference Deputy for the National Council for Young Catholics.

The Council exists to coordinate the training and support of those in Youth and Young Adult Ministry.

The Council is funded by the Conference.

The Council consists of:

- the Conference Deputy;
- the Executive Officer of the Council; and
- a Representative from each Diocese (appointed by their Diocesan Bishop).

The Council is responsible for:

- Supporting communication with young Catholics in each Diocese;
- Discovering the concerns and issues pertinent to young Catholics;
- Communicating the concerns of young Catholics to the Conference and submitting regular reports;
- Compiling a directory of those employed in full or part time youth and young adult ministry in each diocese;
- Monitoring training opportunities for youth and young adults;
- Establishing a recognised Diploma in Youth and Young Adult Ministry;
- Speaking on issues of importance concerning young Catholics; and
- Liaising with relevant national bodies.

L

NCYC

Why a National Council for Young Catholics?

In 1989, the New Zealand Catholic Bishops' Conference responded to submissions about youth ministry by appointing Bishop Len Boyle our first Conference Deputy. After consultation with the diocesan youth ministry teams, he drafted a set of objectives, and called a meeting of diocesan representatives at the Redwood Centre in Paraparaumu, Wellington. On 17 May 1990, the National Council for Young Catholics - NCYC was born.

As a response to the growing interest in diocesan based youth ministry, the NCYC set out to provide much needed structural support for the annual 'Formation Event' that had for some years been held at the Redwood Centre. That particular project has now gone, but the NCYC is still strong, and actively serving those who serve the young church.

Today, the NCYC acts as an agency of the NZ Catholic Bishops Conference in the area of Catholic pastoral ministry with young people. The NCYC strives to develop the vision of Youth and Young Adult Ministry; listening, dreaming, critiquing, planning and coordinating, as well as forming and missioning both the young themselves and those who would minister with them.

NCYC is best contacted via its website at www.ncyc.org.nz

