

St. Frances Cabrini Parish



Parent/Student Policy Handbook

School Year 2020-2021

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Youth Ministry Office is open
Monday and Wednesday 9 a.m.—04:00 p.m.
and by appointment

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Parochial Vicar
Rev. Jose George

Youth and Family Minister
Carol Opalka

Youth Ministry Office Hours
Monday and Wednesday 9:00 a.m.—04:00 p.m.

**The Youth Minister is also available before and
after all Youth nights and by appointment.**

Policy for the Protection of Children and Vulnerable Adults

(Revised and Approved February 2018)

INTRODUCTION

The Diocese of St. Petersburg is committed to the well-being of those served by the Church. The People of God have a right to be able to trust those who minister to them in God's name. The violation of this trust through Sexual Abuse by any Church Personnel is a source of great physical, mental and emotional pain for those involved and for the entire Church community. The Diocese published its first policy for the protection of Children and Youth on June 10, 1991, which required both Employees and Volunteers who work with Children and Youth in any parish or Catholic School program to complete written employment or Covered Volunteer applications respectively for service with accompanying references. Beginning April 15, 1992, the diocese required background screening and fingerprinting of all Employees who have the care, responsibility, and/or supervision of Children and Youth.

In July 1997, the Province of Miami required all dioceses to add Vulnerable Adults to the protected classes of Children and Young People. Background screening, reference checking, fingerprinting, and written employment and Covered Volunteer applications were now required of those desiring to work or volunteer with Children, Youth, and Vulnerable Adults. In November of 2001, contractors and vendors were added to the list of those requiring background screening. In June 2002, the United States Conference of Catholic Bishops (USCCB) adopted the *Charter for the Protection of Children and Young People (Charter)*, which required background screening and Safe Environment Program training for all who may have the care, responsibility, and/or supervision of Children and young people. The USCCB obtained confirmation by the Holy See for the *Essential Norms for Diocesan/Eparchial Policies* dealing with Allegations of Sexual Abuse of Minors by priests or deacons in November 2002. The Diocese of St. Petersburg revised its policy to comply with the *Charter* and the *Essential Norms* in December 2002 and again in May 2006 in response to the first revision of the *Charter* in 2005. The diocese publishes this revision as a response to the second revision of the *Charter* in 2011 and of its current policy as part of a continuing commitment to its pastoral responsibilities and to the gospel. This revised policy in combination with procedures and guidelines provides for the implementation and enforcement of a safe environment for our Children, Youth, and Vulnerable Adults.

POLICY AND SCOPE

Policy to Protect. The Bishop of the Diocese of St. Petersburg will make every reasonable effort to prevent Sexual Abuse of Minors and Vulnerable Adults, and to respond promptly to all credible Allegations of abuse. As such, the Diocese of St. Petersburg will comply with all obligations of civil and canon law and will promote healing where it is needed, provide education, training and guidance when it is appropriate, and endeavor to prevent any Sexual Abuse of Minors and Vulnerable Adults with firm justice and mercy towards all. No person, including Clergy, who has been determined to have engaged in Sexual Abuse of a Minor or Vulnerable Adult, will be allowed to remain in active ministry. Such actions violate Christian principles and are outside the scope of duties and employment of all Church Personnel. The diocese will not tolerate such behavior. This policy applies to all diocesan entities and their Contractors and Vendors to include parishes, schools, early childhood centers, and associated activities within the diocese. Care will always be taken to protect the rights of all parties involved, particularly those of the person claiming to have been sexually abused and the person against whom the charge has been made. When the accusation has been proved to be unfounded, every reasonable step will be taken to restore the good name of the person falsely accused.

Policy to Respond to Allegations. The Diocese of St. Petersburg will respond promptly to any Allegation where there is reason to believe that Sexual Abuse of a Minor has occurred. The diocese will utilize an objective outside investigator to investigate any such Allegations. The diocese will maintain a Victim Assistance Minister to coordinate assistance for the immediate pastoral care of persons who report Sexual Abuse incidents that occurred when they were Minors by Clergy or other Church Personnel. The procedures for those making a complaint are readily available on the Internet via the Diocese of St. Petersburg website at <http://www.dosp.org/safe-environment/how-to-file-an-abuse-complaint/>

Toll Free Contact Number for the Diocesan Victim Assistance Minister: 1-866-407-4505

Policy to Report. The Diocese of St. Petersburg will report an Allegation of Sexual Abuse of a person who is a Minor or Vulnerable Adult to the appropriate civil authorities. The diocese will comply with all applicable civil laws with respect to the reporting of Allegations of Sexual Abuse of Minors and Vulnerable Adults and will cooperate in the civil authorities' investigation in accord with Florida state law^[i]. The diocese will cooperate with civil authorities about reporting cases even when the alleged victim is no longer a Minor. In every instance, the diocese will advise those who allege abuse of their right to make a report to civil authorities and support this right.

Call in all reports of actual or suspected abuse to the local law enforcement agency (911) or to the state Department of Children and Families (DCF) Abuse Hotline Registry: 1-800-96ABUSE ([1-800-962-2873](tel:1-800-962-2873)).

Any person who knows or suspects child abuse, abandonment, or neglect and who knowingly and willfully fails to do so, or who knowingly and willfully prevents another person from doing so, commits a felony of the third degree, punishable by one year in jail and a \$5,000 fine.

Policy on the Diocesan Review Board. The Diocese of St. Petersburg Diocesan Review Board functions as a confidential consultative body to the bishop. The majority of its members will be lay persons not in the employ of the diocese in accordance with *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons, 2006*. This board will assist the Diocesan Bishop in assessing Allegations and fitness for ministry, and will regularly review Diocesan Policies and Procedures for dealing with Sexual Abuse of Minors and Vulnerable Adults. Also, the Board can act both retrospectively and prospectively on these matters and give advice on all aspects of responses required in connection with these cases.

Policy on Removal of a Priest or Deacon from Ministry. Sexual Abuse of a Minor by a cleric is a crime in the universal law of the Church (*CIC*, c. 1395 §2; *CCEO*, c. 1453 §1). Those who habitually lack the use of reason, regardless of age, are to be equated with Minors (*CIC*, c.99). The Congregation for the Doctrine of the Faith (Motu proprio, *Sancramentorum sanctitatis tutela*, 2001, revised 2010) has reserved this jurisdiction because of the seriousness of this matter. Even after a single act of Sexual Abuse of a Minor— whenever it occurred—which is admitted or established after an appropriate process in accord with canon law and the *Essential Norms*, the offending priest or deacon is to be permanently removed from ministry and, if warranted, dismissed from the clerical state. If an Allegation of Sexual Abuse of a Minor is made against the bishop, the Apostolic Nuncio shall be notified and the investigation shall proceed according to his direction. The Diocese of St. Petersburg will follow the requirements of the universal law of the Church and the *Essential Norms* approved by the USCCB, along with all state and federal laws concerning the protection of Children, Youth and Vulnerable Adults.

Policy on the Standards of Ministerial Behavior. The Diocese of St. Petersburg will maintain standards of ministerial behavior and appropriate boundaries for Clergy and for any other paid personnel and Volunteers of the church in positions of trust who have the care, responsibility, and or supervision of Children, Youth or Vulnerable Adults. This policy can be viewed on the diocesan website at <http://www.dosp.org/safe-environment/wp-content/uploads/sites/22/Practical-Standards-of-Professional-Responsibility-for-Priests-.pdf>

Policy on Communications. The Diocese of St. Petersburg will be open and transparent in communicating with parish, other church communities, and the public about Sexual Abuse of Minors and Vulnerable Adults within the confines of respect for the privacy and the reputation of the individuals involved.

Policy on Distribution. A copy of this policy will be distributed to all diocesan entities in printed form for posting to the general public. This policy will also be posted on the diocesan website at

<http://www.dosp.org/safe-environment/policy-for-the-protection-of-children-and-vulnerable-adults/>

Policy on Background Screening. The Diocese of St. Petersburg require that all Church Personnel, candidates for ordination, Contractors, and Vendors who may have the care, responsibility, and or supervision of

Children undergo a Level 2 FDLE/FBI Criminal History Background Screening, currently using the Volunteer, Employee Criminal History System (VECHS) and must meet the Diocese of St. Petersburg Minimum Standards of Moral Conduct. Employees must also receive a Level 2 background check as a condition of employment. The Safe Environment Program Office is responsible for administering the background screening function for the diocese.

The FBI requires that background checks only be used for the purpose intended. Therefore, the diocese does not accept FBI background checks or background checks run by other entities for other purposes. The diocese does not accept proof of Level 2 background checks or letters from other entities certifying a Level 2 background check.

All Church Personnel, candidates for ordination, Contractors and Vendors who may have the care, responsibility, and or supervision of Children will be required to undergo a Criminal History Background Screening conducted by the Florida Department of Law Enforcement (FDLE) and the FBI Volunteer & Employee Criminal History System (VECHS) every five years.

Church Personnel who move from one entity to another within the Diocese of St. Petersburg with no break in service must submit a personal request in writing to the Safe Environment Program Office asking that proof of his or her background check be transferred from the losing entity to the gaining entity or entities. If there is a break in service, a re-screening must take place.

Background Screening Reports and Clearance Letters for employees and covered volunteers will be secured in locked containers at the respective parishes, schools, or other diocesan entities. Only the parish pastor, the school principal, diocesan entity head or their specifically-authorized delegates will have access to these records.

Copies of Contractor Criminal History Records and Background Screening Reports will be kept on file and secured at the Diocesan Safe Environment Program Office. Contractor/vendor employers will only receive clearance or non-clearance letters for their employees.

Policy on the Diocesan Safe Environment Program (SEP) Training. Under Article 12 of the *Charter*, the Safe Environment Program Office is responsible for the administration of Safe Environment Program Training. The Diocese of St. Petersburg will require SEP training of all Church Personnel, Contractors, Vendors, and candidates for ordination who may have the care, responsibility, and or supervision of Children, Youth or Vulnerable Adults. These individuals must complete the required SEP training, which is offered online. This training expires five years from the initial date of training and also qualifies the recipient for employment or volunteer ministries which involve the care, responsibility, or supervision of Vulnerable Adults. SEP training re-certification is required every 5 years thereafter.

Extraordinary Ministers of Holy Communion to the Sick and Homebound and Pastoral Care Providers who wish to have the care, responsibility, and or supervision of Vulnerable Adults must complete the online Safe Environment Program, in addition to the training required for those who exercise this ministry. This training expires 5 years from the initial date of training and also qualifies the recipient for employment or volunteer ministries which involve the care, responsibility, or supervision of Children. SEP re-certification is required every 5 years thereafter.

The diocese does not accept safe environment program training from other archdioceses, dioceses or eparchies because state laws, policies, procedures, and program jargon differ. Individuals coming into the Diocese of St. Petersburg must complete the online Safe Environment Program training.

The Safe Environment Program Office will oversee training and education in cooperation with parents, civil authorities, educators, and community organizations. It will require education and training for Children, Youth, parents, ministers, educators, Volunteers, Contractors and Vendors to make and maintain a safe environment for Children, Youth and Vulnerable Adults.

The Diocesan Safe Environment Program Office is also responsible for maintaining a central database that will track the training and background screening status on all program participants. Appropriate staff members of parishes, schools and other diocesan entities are to inform those persons requiring 5-year recertification training prior to the expiration of their 5-year certification period.

Clergy and religious who will be engaging in ministry within the Diocese of St. Petersburg for a period of 30 days or less, including those charged with the care, responsibility and supervision of Children, Youth or Vulnerable Adults, must comply with this Policy, unless a statement of suitability from the individual's diocese or religious institute, with verification of his/her completion of that diocese's or institute's Safe Environment Program training and background screening with no criminal history is submitted to the Diocese of St. Petersburg prior to engagement in ministry.

Lay presenters who will be engaging in ministry for 30 days or less by providing seminars, workshops or retreats in the Diocese of St. Petersburg and will be charged with the care, responsibility or supervision of Children, Youth or Vulnerable Adults, must comply with the requirements of this Policy, unless a statement of suitability from their diocese with verification of his/her completion of that diocese's Safe Environment Program training and background screening with no criminal history is submitted to the Diocese of St. Petersburg prior to engagement in ministry; or the lay presenter submits to the Diocese prior to engagement in ministry a copy of a Criminal History Background Screening acceptable to the Diocese, showing no criminal history and is current within 5 years.

Personnel or contractors who perform services under Title I or the Individuals with Disabilities Education Act (IDEA) and who are employed or contracted by the public school district to perform those services for parentally-placed private school students are vetted and screened in compliance with § 1012.465 and 1012.467, Florida Statutes, the "Jessica Lunsford Act" (JLA), which requires Level II fingerprint and screening by the public district. This screening consists of a Florida Department of Law Enforcement (FDLE)/Federal Bureau of Investigations (FBI) search. All such individuals are required to have the statewide JLA badge and appropriate, visible identification while present at any Catholic school to which they are assigned. The Diocese of St. Petersburg will accept a written statement from the public school district verifying that any and all personnel employed by or contracted through the public school district to perform these educational services have successfully completed this screening.

Definitions

Adult: An individual who is 18 years or older and who is no longer in high school.

Allegation: A statement or accusation of abuse, especially Sexual Abuse

Care, Responsibility and or Supervision: Unsupervised access by members of the Clergy and/or Religious Institutes, Seminarians, Lay Persons, Employees, Covered Volunteers, Vendors or Contractors to any Child or Vulnerable Adult participating in any ministry or activity of the Diocese or any parish, school or other diocesan entity. This includes clergy, members of religious institutes, seminarians and lay persons.

Child, Youth, or Minor: A person less than eighteen (18) years of age unless emancipated by law. Minors and the combined term "Children and Youth" are used interchangeably.

Church Personnel shall mean all of the following:

Clergy: All priests and deacons who possess or desire faculties for ministry in the Diocese of St. Petersburg.

Contractors and Vendors: This class of persons shall be understood for purposes of this policy and in accordance with the VECHS User Agreement to include Contractors, Vendors, Licensees, Consultants, and

Memo of Understanding (MOU) personnel who have unsupervised access to Children, disabled or elderly persons for whom the diocese provides care, responsibility and/or supervision.

Covered Volunteer: Any unpaid person who is engaged or involved in any diocesan institution or parish activity, and who is entrusted with the care, responsibility, or supervision of Children or Vulnerable Adults. Covered Volunteers must be 18 years of age or older and are not in high school. Individuals younger than 18 years old are not permitted to assume the primary care, responsibility and/or supervision of Children, Youth or Vulnerable Adults, although they may be permitted to assist an adult who meets the criteria to do so.

Criminal History Background Screening: An investigation of an individual's background that may be contained in the public record to include municipal, county, state, federal law enforcement, Social Security and state driving records. The Diocese currently conducts its screening through VECHS but reserves the right to use other third-party professionals.

Employee: Any lay individual who is employed by or engaged in ministry with the Diocese, Parish, School or other entity affiliated with the Diocese of St. Petersburg, who receives compensation for services (regardless of form) rendered in which the obligation to withhold for payroll tax (FICA, Medicare, and withholding) exists, whether part-time or full-time. All Employees, even those under 18 years of age (14 – 17 years of age) are subject to background screening as a condition of employment. Parental consent is not required in the state of Florida to sign the FDLE VECHS Waiver/Agreement. "Personnel" as defined herein, has reference only to the applicability of this policy and is not indicative of any agency or employment relationship between the diocese and the party whose compliance with this policy is sought.

Pastoral Care Providers: Volunteers who are entrusted with the care, responsibility and supervision of any Child or Vulnerable Adult, who provide various types of service and assistance to the sick and shut-in as a form of ministry. Types of ministry-in-service may include but are not limited to Vehicle Drivers, Errand Runners, Bereavement Ministers, Care Givers, Pastoral Ministers, Health Ministers, Helping with Chores, etc.

Qualified Entity: The Diocese of St. Petersburg is a Qualified Entity within the FDLE Employee, Volunteer Criminal History System (VECHS).

Sexual Abuse: Any act as defined by Chapter 39 and Chapter 415 of the Florida Statutes.

Vulnerable Adult: A person as defined by Chapter 39 of the Florida Statutes.

End notes:

- [1] The statutory confidentiality of privileged communications established in Section 90.505, F.S., shall be observed when applicable to all reporting required under this paragraph. Section 90.505, F.S. establishes a privilege with respect to communications to Clergy, if made privately for the purposes of seeking spiritual counsel and advice from a member of the Clergy in the usual course of practice or discipline and not intended for further disclosure.

IMPORTANT CONTACT INFORMATION

Diocesan Victim Assistance Minister (toll-free): (866) 407-4505
Diocesan Safe Environment Program Office: (727) 344-1611, ext. 5377
Florida Department of Children & Families Abuse Hotline Registry (toll-free): (800) 962-2873
Local Law Enforcement Agency: 911

YOUTH MINISTRY GOALS

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

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

A Message to Youth:

As a baptized member of the Church, Jesus Christ calls you to follow in his footsteps and make a difference in the world today. You can make a difference! . . . In the words of the Holy Father: "Offer your youthful energies and your talents to building a civilization of Christian love . . . commit yourself to the struggle for justice, solidarity, and peace" (*Homily at World Youth Day, Denver, 1993*).

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

This is what is needed: a Church for young people, which will know how to speak to their heart and enkindle, comfort, and inspire enthusiasm in it with the joy of the Gospel and the strength of the Eucharist; a Church which will know how to invite and to welcome the person who seeks a purpose for which to commit his whole existence; a Church which is not afraid to require much, after having given much; which does not fear asking from young people the effort of a noble and authentic adventure, such as that of the following of the Gospel (John Paul II, 1995 *World Day of Prayer for Vocations*).

We are confident that young people will commit themselves totally to Jesus Christ, who will ask everything from them and give everything in return. We need to provide concrete ways by which the demands, excitement, and adventure of being a disciple of Jesus Christ can be personally experienced by adolescents—where they tax and test their resources and where they stretch their present capacities and skills to the limits. Young people need to have a true opportunity for exploring what discipleship ultimately involves. This should include a partnership between youth ministers and the Diocesan Offices of Vocations and Family Life, offering young people an understanding of vocation that includes Christian marriage, generous single life, priesthood, religious life, diaconate, and lay ministry. Young people need to know and be known by the Church's ministers if they are to better understand how God is calling them to live as disciples. Faith-filled ex-

ample by these ministers and active encouragement and invitations to consider a vocation to the priesthood and consecrated life will enable more to respond. Our young people will become truly convinced that "No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13). Growth in discipleship is not about offering a particular program; it is the *goal* of all our efforts.

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

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

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

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

The Church's ministry with adolescents seeks to

- guide young people in the call to holiness by developing a personal relationship with Jesus Christ by meeting him in the Scriptures, in the life and teachings of the Catholic Church, and in their own prayer lives;
- empower young people with the knowledge and skills for active participation in the life and ministries of the Church, including a comprehensive and substantive catechesis based on the catechism of the Catholic Church;
- nurture in young people positive, Catholic values of love, honesty, courage, peace and nonviolence, fidelity, chastity, generosity, tolerance, respect for life from conception to natural death, care and compassion, service to those in need, equality, social justice, integrity, responsibility, and community;
- help young people apply their Catholic faith to daily life experiences, nurture in young people a lifelong commitment to the Catholic faith, guiding them in developing a personal faith and skills for continuing their growth as Catholics;
- empower young people to live the moral and theological virtues and apply these virtues in making moral decisions;
- develop the biblical and doctrinal literacy of young people and a deeper appreciation for the importance of the Scriptures and the teachings of the Church in the Christian life;
- foster development of a personal spirituality and prayer life in young people;
- nurture in young people an understanding of and active participation in the sacramental life of the Church, especially the Eucharist;

- help young people recognize that the Catholic faith calls them to work for justice and to defend human dignity;
- empower young people to serve those in need, to develop skills that foster social changes to secure justice and equality for every human being, and to live a life of Christian service modeled on Jesus' life;
- empower young people to become healers and reconcilers when conflicts arise, to pursue peace, and to become peaceful persons;
- promote an understanding of and respect for people who are different from the young people—different cultures, different languages, different faiths, different ages—and develop the attitudes and skills for overcoming racial and ethnic prejudices as individuals and members of society;
- develop young people's critical thinking skills that empower them to analyze contemporary life and culture in light of the Good News of Jesus Christ and the teachings of the Church;
- promote Catholic sexual values and attitudes and the importance of valuing chastity and sexual restraint;
- promote positive self-image in young people, including an appreciation of one's ethnic culture, a sense of self-esteem, a sense of purpose in life, a positive view of one's personal future, and a humble acceptance of one's self as lovable and loved by God and others;
- develop the life skills of adolescents including the skills for entering into and maintaining meaningful friendships, planning and decision-making skills, life-planning skills, appreciation and understanding of a variety of cultures, and peaceful conflict resolution skills;
- help young people recognize the movement of the Holy Spirit in their lives and discern their particular Christian vocation in the world—in the workplace, in marriage or single life, in the priesthood or consecrated life, or in the permanent diaconate;
cultivate the gifts and talents of young people, and empower them to utilize these gifts and talents in leadership and ministry in the Church and community including peer ministry and intergenerational skills.

Policy on Harassment in Non-Employment Situations in Schools, Early Childhood Centers, Parish Youth Ministry and Parish Religious Education Programs with Coverage for Our Lady Of Good Counsel Camp and for Boy Scout Programs

I. What Is Harassment

A. Harassment Defined

B. Harassment occurs in two situations. First, when unwelcome sexual advance(s) are linked with a job benefit or detriment. The threats or promises of benefits do not need to be communicated to the victim at the time the sexual advancement is made to constitute harassment. Later retaliation against a victim will make the harassment actionable. Second, harassment occurs when unwelcome conduct creates an offensive and hostile environment that intimidates, ridicules, or offends individuals or which makes the individual's work environment unbearable. This form of harassment does not necessarily involve any specific benefit or detriment and need not be directed at one individual. Rather, it is created by verbal and nonverbal behavior disparaging an individual because of a protected status (i.e., sex, race, religion, color, gender, sexual orientation, national origin, age, marital status, familial status, veteran status or disability).

B. When is Conduct Unwelcome?

Conduct is "unwelcome" if it is sexual in nature (or based on a protected classification) and the victim did not solicit or incite it and regards it as undesirable and offensive. Consequently, the victim must let the harasser know verbally or through his/her actions that the conduct is unwelcome. "Unwelcome" and "voluntary" sexual conduct are not the same. Thus, the fact that a harassment victim voluntarily entered into a sexual relationship is no defense where the victim considers some or all of the sexual conduct in the relationship to be unwelcome. Moreover, the fact that a victim welcomed sexual advances from others in the past does not prove that he or she welcomed subsequent sexual advances from a particular harasser.

C. When does conduct rise to the level that it is considered "hostile"?

To constitute a hostile environment, the offensive conduct must be pervasive and repeated. For example, a district court in Florida found that the posting of pornographic calendars and repeated sexual remarks and jokes over a period of months had created a hostile environment for a female. Isolated incidents, on the other hand, will not create a hostile environment unless they are outrageous or severe. For example, single or isolated off color jokes will not create a hostile environment but a single physical touching may create a hostile environment.

D. What are some examples of conduct which may create a harassing environment?

There are several categories delineated in the policy. These categories encompass, but are not limited to, the following behaviors:

- *Touching him/herself sexually
- *Leering
- *Whistling
- *Using terms of endearment (sweetheart, dear, honey, babe, darling, fox, etc.)
- *Undressing with eyes
- *Rubbing against
- *Making sexual comments about his/her body parts
- *Kissing
- *Patting
- *Grabbing
- *Embracing
- *Hugging
- *Making animal-type sounds
- *Pinching
- *Lip-smacking
- *Leaning over/on
- *Innuendos (turning comments into a meaning)
- *Brushing up against
- *Touching/tearing/pulling/yanking clothing
- *Exposing self
- *Writing suggestive or explicit sexual demands
- *Assault
- *Winking
- *Staring at breasts, groin, legs, buttocks,
- *Forcing a person to touch you looking person up and down, longing looks
- *Posters, calendars, photos, statues that are
- *Standing too close Sexually suggestive
- *"Dirty" jokes
- *Name calling that refers to a person's body ~Anything that puts someone down ("fatso", "fatty", "skinny", "big ears", "the nose")
- *Touching a person's clothing, body or hair
- *Improper, suggestive dress
- *Graffiti/words in bathrooms,
- *Cornering someone/blocking his/her normal lockers, textbooks movements
- *Peering/looking over bathroom stalls at
- *Requiring student to give a witness Individuals talk
- *Forcing personal reflection in or before a group *requiring student to lie prostrate in a liturgical service
- *requiring student to hold hands, give hugs, in a spiritual exercise

E. "Offensive" Conduct

The U.S. Supreme Court has endorsed a "reasonable person" standard to assess the offensiveness of the conduct in employment cases. In a case involving the claim of a woman who had received incoherent love letters and visits from a co-worker who was "smitten" with her, the court concluded that the co-worker's conduct could unreasonably interfere with work performance altering the condition of employment and creating an abusive working environment.

F. Victim Participation

The victim's participation in the creation of a hostile environment will negate a finding of sexual harassment. For example, in one case, an employee claimed she was a victim of a hostile sexual environment in her workplace. She alleged that a co-worker repeatedly harassed her by making verbal and physical advances toward her and engaged in other aggressive behavior. It was held that the employee failed to meet the claim for a hostile sexual environment, because there was strong evidence that she was among the most prevalent and graphic participants in the vulgar and sexually explicit banter.

Code of Conduct for Children

The first premise of this code is that children and youth function best when behaviors and expectations are clearly defined. It is accepted that parents are the first and foremost educators of their children in all aspects of their development. This experience aims at developing upright citizens and good Christians, following the new commandment Jesus gave His disciples, "A new commandment I give unto you that you love one another." (John 13:34-35)

In Timothy 4:12, we read "Let no one have contempt for your youth, but set an example for those who believe, in speech, conduct, love, faith and purity." Timothy is urged to rely on the gifts he has received from God. This code urges our children and youth to rely on God's gifts to them, especially charity, chastity and purity. This calls the young person to acknowledge and promote one's personal dignity and the rights that go with it.

It becomes important for children and youth to know the difference between "right" and "not right" relationships. "Right" relationships foster personal, spiritual, and emotional growth, e.g., the ability to communicate, to forgive, to show affection, to be honest, vulnerable, dependable, etc. "Not right" relationships become harmful and hurtful, and even abusive. Abuse occurs when someone does not respect another's boundaries, uses power, tricks, threats, or violence to cross or change another's boundaries, or inflicts hurtful or unwanted behavior (physical, verbal, emotional, or sexual) on another person.

This code is used in conjunction with existing local or diocesan policies, protocols or other codes and is not intended to supersede them.

When engaging in formal and informal activities, functions, and programs, children and youth are expected to behave appropriately at all times, respecting the rights of others.

1. Christian behavior is expected at all times.
2. Respect for individuals, the community and facilities being used is required.
3. Cooperation and self-control are necessary when participating in programs and activities.
4. Dress must be in accord with the activity and appropriate for a Christian environment.
5. Unacceptable behavior and lack of cooperation will not be tolerated, but will be addressed appropriately. Examples of unacceptable behavior are as follows, though not limited to:
 - a. disrespect for adults and peers
 - b. use of vulgar language or gesture, use of racial slurs
 - c. damaging of property
 - d. fighting or intent to injure others
 - e. Constant disturbance of others at work or in an activity
 - f. cheating

6. Possession of weapons, possession, sale or use of alcohol or drugs are forbidden.
7. No child or youth has the right to treat another in any manner that will cause physical or emotional pain. Therefore, harassment of any kind is unchristian and unacceptable.
8. Coercion or threats to do something physically hurtful or for the purpose of exposing someone or something about another is unacceptable behavior.
9. Chastity is a virtue to be held in high esteem and promoted in practice. Sexual abuse of any sort, coercing a person to engage in sexual acts against her or his will, physically touching the sexual parts of another's body, treating a person like a sexual object are unacceptable and abusive behaviors. Consensual sex between students or initiated by minors to adults must never occur.

References:

Diocese of Omaha, NE (2002). Sample Youth Code of Behavior.

Diocese of Orlando, FL (2002). Code of Conduct, Bishop Moore Catholic High School.
Code of Conduct, Annunciation Catholic Academy.
Diocese of Orlando, FL (2002).

McCarthy, Robert J. (2002). Protecting Young People, National Federation of Catholic Youth Ministers, Washington, D.C.

23rd General Chapter of the Salesians of Don Bosco (1990). Educating Young People to the Faith.

Third Draft 03.06.03



From the moment a child leaves the parish grounds and the parish grounds, the responsibility for the safety of the child.

leaves home until he or she reaches from the moment he or she leaves parent or guardian is responsible

If parents are divorced or separated, the Youth Ministry program presumes that both parents have access to the child(ren) unless one parent can provide evidence that he or she has the sole right and sole custody.

Please escort your child into Xavier Hall and ensure your child signs in for the evening. **DO NOT DROP OFF YOUR CHILD IN THE PARKING LOT.**

Please instruct your child not to accept rides from friends or other relatives without your written permission. We will only dismiss children to authorized contacts listed on the student's emergency contact form. **You or the authorized individual must come into Xavier Hall to pick up your child. If we do not recognize you, youth leaders will check identification before dismissing students.**

The youth minister and youth leaders are not permitted to dispense medication to any child. Parents may join us for youth group and administer medication to their child if it is essential that they receive it during the hours they are attending youth group. Exceptions can only be made in extraordinary circumstances.

Youth are not allowed to wear roller shoes to youth group. Unless your child is bringing a contribution to one of our service projects, it is wise not to permit them to carry large amounts of money.

Since dinner will be served at many of our youth meetings, please ensure you have listed food allergies on the appropriate forms. Be sure your child knows his/her food allergies and is able to ask if a dish contains that ingredient.

There is no smoking permitted in Xavier Hall or in the Faith Formation Office.



Inclement Weather Plan for Youth Group Cancellation

Should a tropical storm or hurricane be forecast for our area, it may be necessary for Youth Ministry to be canceled. The decision to cancel will be based on Hernando County's decision to cancel public events. Therefore, if Hernando County cancels after school events or initiates a stay off the roads policy, Youth Group will also be canceled. The Director of Youth Ministry will send a notice via the St. Frances Cabrini website, a text, the youth FaceBook page, and myParish App and Evangelus.

If you wish to confirm the decision to cancel youth group, you may call the Youth Minister's office at (352) **686-9954 ext. 204**. It is important to remember that the decision to cancel will stand firm regardless of improving weather conditions. It is better to be cautious than to be indecisive and create confusion.

General Information

Check the parish bulletin, website, and youth Facebook page for additional information. If you have any questions, feel free to call the Youth Ministry office at **686-9954, ext. 204**. Always use this number when calling for Youth Ministry information.

By allowing your child to attend the St. Frances Cabrini Youth Ministry program, you are agreeing to adhere to the policies as stated in this handbook.

The Director of Youth Ministry reserves the right to amend these guidelines at any time for any appropriate reason. Prompt notification of any changes made to this handbook or any guidelines will be made in writing to all who attend the Youth Ministry program.

St. Frances Cabrini Youth Mission Statement

Mission Statement

The mission of St. Frances Cabrini Middle School and High School Youth Ministries is to enable our middle and high school aged parishioners to cultivate a relationship with Jesus Christ, their loving Lord, and his Church. By offering Bible-based teaching, intergenerational activities, service opportunities, social events, and a retreat, the Youth Ministry seeks to provide a variety of avenues through which teens can personally encounter Jesus and grow in fellowship with one another.

The Youth Ministry relies on the talents and generosity of parishioners who feel called to walk with our youth on their journey of faith. Through this team effort, and in great respect for and cooperation with the parents of our youth, St. Frances Cabrini Middle and High School Youth Ministries seek to provide our youth with age-specific faith-building opportunities that meet the unique developmental needs of teenagers, while at the same time incorporating them as active and equal members of the entire Body of Christ—a body which spans the generations.

Youth Night

Middle School Youth will meet on the Wednesday evenings stated on the 2020-2021 calendar at 6:45 p.m. on the South side of Xavier Hall.

High School Youth will meet on the Sunday evenings indicated on the 2020-2021 calendar .

A typical youth night might look like:

- 6:45 p.m. Socialization and Announcements
- 7:00 p.m. Grace and Dinner
- 7:30 p.m. Bible-Based Teaching
- 8:00 p.m. Discussion
- 8:20 p.m. Game Time
- 8:55 p.m. Closing Prayer and Dismissal

Youth Group Gathering Nights

Suspended in-person due to covid 19

