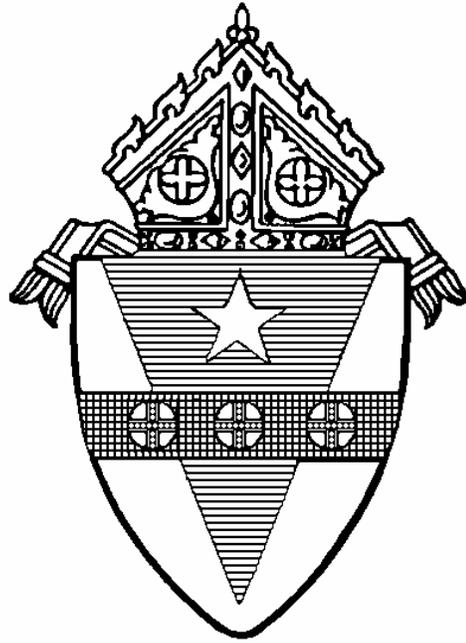


PRAISED BE JESUS CHRIST!



**GUIDELINES FOR CATHOLIC YOUTH RETREATS
ARCHDIOCESE OF PHILADELPHIA**



Archdiocese of Philadelphia
Office of the Cardinal
222 North 17th Street
Philadelphia, PA 19103-1299

PRAISED BE JESUS CHRIST!

June 19, 2009

Solemnity of the Most Sacred Heart of Jesus

With gratitude, the Archdiocese of Philadelphia recognizes those who have offered youth the opportunity to reflect on the words of Jesus: "Come away by yourselves to a deserted place and rest a while" (Mark 6:31).

"Praised be Jesus Christ" establishes guidelines for planning a Catholic youth retreat within the Archdiocese of Philadelphia. This is not a retreat manual, but guidelines intended to aid the planning of retreats for youth. Although this document was formed with adolescents in mind, much of the content is applicable to elementary-age young people by extension.

Retreats are held in diverse settings for a variety of groups. Retreats may be parish or school based. Retreatants may be active Catholics, non-practicing Catholics or non-Catholics. Retreats thus provide a special opportunity for evangelization and catechesis.

These guidelines not only help to set new directions for retreats but also provide criteria for evaluating existing retreat programs. The text offers theoretical foundations and practical considerations associated with developing a retreat. Retreat leaders will find the appendices particularly helpful in providing material and sample documents that supplement the main body of the text. These resources can be used in their current format or adapted to meet specific needs.

The guidelines are not intended to be restrictive. They should be utilized to develop retreats that promote the spiritual, psychological, physical and emotional well-being of the retreatants. Particular situations will vary. Reasonable adaptation is acceptable in certain areas. However, there should be no adaptation that is inconsistent with orthodox teaching of the Catholic Church. Further, no adaptation is acceptable that might jeopardize the faith, health or well-being of the retreatants or leaders. Lastly, certain types of retreats may be effective in themselves, but mixing components of different retreats has not proved beneficial.

The guidelines are the fruit of extensive consultation and collaboration with individuals who have vast experience in ministry to youth. It is hoped that those who are charged with developing retreats for youth will find the content of this document to be of assistance. The material contained in this document is also available under "Resources" on the Office for Catechetical Formation website:
<http://archdiocese-phl.org/catechetical>.

+ *Justin Card. Rigali*

Cardinal Justin Rigali
Archbishop of Philadelphia

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YOUTH RETREATS

A youth retreat is a time when young people withdraw from their normal activities. Under the guidance of the Holy Spirit, this time apart provides youth with an opportunity to encounter Jesus, reflect upon the movement of God in their lives, and formulate their personal response to the call of discipleship received in baptism. (See Appendix I)

I. Scriptural References

Moses withdrew to Mt. Sinai before receiving the Ten Commandments (Exodus 19). Elijah was led into the desert before beginning his prophetic mission and when he needed fortitude to continue (1 Kings 17:1-6; 19).

In the New Testament, Our Lord withdrew for prayer and solitude before beginning his public ministry (Luke 4: 1, 14), choosing his twelve apostles (Luke 6:12) and periodically to commune with His Father (Mark 1: 35). He also invited his disciples to come apart for a time of rest and renewal (Mark 6:31).

II. Purpose of a Retreat

A retreat is a unique opportunity for youth to encounter Christ, choose to follow him more closely, and so live more fully in communion with the Blessed Trinity. A retreat should provide the best environment for such an encounter to occur. The Holy Eucharist, most especially in the Mass, but also in adoration of the Blessed Sacrament, is the best way to encounter Christ. Therefore, retreats should be centered on the Eucharistic Presence of Christ.

“Every commitment to holiness, every activity aimed at carrying out the Church's mission, every work of pastoral planning, must draw the strength it needs from the Eucharistic mystery and in turn be directed to that mystery as its culmination.” (Pope John Paul II, *Ecclesia de Eucharistia* 60)

III. Conversion – Choosing to Follow Christ

Meeting Christ is a dynamic experience. A retreat should provide the opportunity for youth to accept the gift of faith and make a choice for Christ. After making the choice for Christ, one must then live this faith.

IV. Essential Components to Every Retreat

There are four essential components of a retreat, which should be incorporated into every youth retreat. These components correspond to the four pillars of the *Catechism of the Catholic Church*. It is suggested that particular retreats, while including all components, emphasize one. Successive retreats would build upon content from previous retreats. For example, Grade 12 Retreat, which emphasizes prayer, would build upon Grade 11 Retreat (Life in Christ), Grade 10 Retreat, (Dynamic Sacramental Experience), and Grade 9 Retreat (Profession of Faith).

A. Profession of Faith (Part One -- The Creed, Profession of the Faith)

An authentic encounter with Christ always occurs within the Church. The Church communicates the truth of who Christ is and nurtures a deeper relationship with him. Fidelity to her teachings assures an authentic experience of Christ.

B. Dynamic Sacramental Experience (Part Two -- Sacraments)

To encounter Christ we must encounter him in the way that he has chosen to come to us. It is in the Sacraments, especially the Eucharist and confession, by which he desires to communicate his very life and love to us. This is the primary place where one encounters Christ.

C. Life in Christ (Part Three -- Life in Christ)

The retreatant must be instructed on the way in which a disciple of Christ lives. He or she must be taught the ways to both combat sin and temptations and to increase in virtue. Daily conversion is necessary. Each day one must make the same commitment as on retreat -- to follow Christ.

D. Prayer (Part Four -- Prayer)

The Holy Spirit gives rise to a desire to converse with God. This conversation takes many forms: adoration, contrition, thanksgiving and supplication. Prayer can occur alone or with others. It can be formal or informal and involves both speaking and listening. Retreats provide an opportunity to teach and encourage youth to pray. While prayer can be expressed in many ways, priority should be given to the formal prayers and devotions found in the rich treasury of the Catholic Church. Familiarity with these traditional prayers fosters a fuller participation in the prayer life of the church. Such traditional prayer forms include but are not limited to: liturgy of the hours, the rosary, *lectio divina*, litanies, act of contrition, and the stations of the cross. Every retreat must include at least one of the traditional forms of prayer.

V. Developmental Principles

- A. Retreats should cultivate the growth of the whole person: spiritual, emotional, psychological, and physical.
- B. The psychological well being of participants is fostered by maintaining a balance of recreation, reflection, structured activity, rest and diet.
- C. Emotional manipulation must be avoided.
- D. Retreat activities, presentations and processes should be developmentally appropriate.
- E. The retreat is only one aspect of youth formation. Preparation before and follow-up after the retreat, are essential for the retreat experience to take root.

VI. Content and Process Principles

- A. Human experience is the starting point for catechesis of young people. The personal story of youth must be joined to or seen in light of the Christ story.
- B. Retreat designs and components are based upon the developmental stages of the participants in the areas of:
 - 1. Faith growth
 - 2. Moral growth
 - 3. Psychological growth
 - 4. Intellectual growth
 - 5. Social growth
- C. The content of youth retreats is suitable for the age group and reflects appropriate faith themes recommended by National Initiative on Adolescent Catechesis – “Source Book on Adolescent Catechesis: Volume I (Washington DC: NFCYM, NCEA, NCCL, 2008).”
- D. Interactive processes and total group activities, such as small group sharing, games, and nonverbal exercises use the group dynamics appropriate for the activity, group, content, and goals of the retreat.
- E. Storytelling, faith sharing, and personal witnessing are respected as valuable elements in communicating the Gospel message. However, expectations of the content of these presentations must be clearly defined and communicated. The content of all presentations must be approved by the retreat leader prior to the retreat. No deviations from the approved text are permitted.
- F. The process of catechetical proclamation involves a four-fold movement:
EXPERIENCE + MESSAGE + REFLECTION + ACTION
- G. Adherence to Archdiocesan Safe Environment Program and policies.

VII. Recommended Retreat Components

- A. Pre-Retreat
 - 1. Logistics
 - a. Select a facility
 - b. Become familiar with logistics at the site (which areas youth will be permitted to access, etc.)
 - c. Arrange transportation (e.g.: bus rental)
 - d. Prepare Permission Forms (See Appendix VII)

- e. Provide parents with adult leaders' contact information
- f. Ensure guest priests/presenters are approved by the Archdiocese. (See Appendix XI).

2. Preparation of Retreat Leaders

- a. Recruit and gather leaders for prayer, training and planning. (See Appendix V)
- b. Ensure all Safe Environment requirements are met.
- c. Instruct leaders on suitable content for presentations and maintaining proper boundaries with retreatants.
- d. Approve all texts for presentations.
- e. Develop a detailed schedule which accounts for *all* time during retreat and the movement of retreatants to and from each session.
- f. Emphasize that the goal of the retreat is not an emotional high, but spiritual growth.

3. Preparation of Retreatants

- a. Inform them of what the retreat will entail.
- b. Offer testimonies of those who have previously attended.
- c. Clearly define retreat rules and responsibilities of retreatants. (See Retreat Code of Conduct, Appendix VII)
- d. Explain the "retreat high" experience and that "good feelings" are neither the measure of an encounter with God, nor necessary for Christian discipleship.
- e. Obtain proper permission forms, etc.
- f. Inform retreatants that parents desiring to speak with retreatants must contact retreat leaders. (Retreatants will not have cell phones.)

4. Community

- a. Ask members of the parish or school community to intercede for the success of the retreat.
- b. Send a letter to parents/guardians encouraging family members to support the retreatant and invite him/her to share retreat experience upon return.

B. Retreat

1. Physical

- a. Adequate sleep
- b. Adequate recreation time
- c. Balanced diet
- d. Access to outdoors/nature, if possible

2. Spiritual

- a. Liturgical celebration
- b. All ecclesial norms and guidelines must be followed (no "creative liturgies")

- c. Priority on Mass
- d. Penance Service/times for Confession
- e. Eucharistic Adoration
- f. Music – sacred, not secular
- g. Prayer

- 1) Communal
- 2) At least one of the traditional prayer forms
- 3) Private
- 4) Reflection time
- 5) Sacred Scripture
- 6) Prayer/Reflection
- 7) Teaching
- 8) Sharing

3. Psychological/Social

- a. Balance of private and group time
- b. Opportunity for reflection
- c. Community building
- d. Opportunities for participation and involvement
- e. Creative activity/expression
- f. Input/presentation
- g. Discussion and sharing
- h. Opportunity for evaluation (See Appendix ?)

C. Post-Retreat

1. Pastors and/or youth ministry coordinators of represented parishes should be notified of participants from their community.
2. Follow-up letter should be sent to each individual
 - a. Reminding them of key retreat themes
 - b. Encouraging them to pray and participate in Sunday Mass
 - c. Directing them towards involvement in parish youth ministry/parish life and catechetical programs
 - e. Suggesting ways to witness their faith and share their retreat experience
3. Follow-up gatherings should be held to foster prayer, discussion and fellowship.
4. Involvement in parish life/parish youth ministry should be promoted.

Appendix I

The Importance of Retreats and Scriptural References

THE IMPORTANCE OF RETREATS

The importance of a “sacred time apart” is reflected in the Scriptures. The Old Testament prophets were often led to the desert solitude to prepare for their prophetic task. Jesus invited his disciples to come apart for a time, a time of both refreshment and renewal. Jesus himself gave the example of withdrawing for prayer and solitude before beginning his public ministry. The Gospels refer to his going apart for prayer and then returning to continue his ministry of teaching and healing. The scriptural model is clear in its portrayal of retreat as a time of preparation for renewed ministry. It was a time of rest and revitalization that energized the retreatant to return and continue the given mission. Today’s youth retreats are not solely for the rest and sense of community experienced by the participants. It is empowering for youth to live discipleship and to enable them to more own their identity in Christ. It is a time of strengthening for the continuing task of living as witnesses to Christ within their schools, parishes, and families, and retreats are most effective when participants freely choose to take part. [Num. 23:3-4, Ex. 19:17, 1 Sam 3:4, and Is 51:2]

Retreats are a vital part of any well rounded faith development program. They directly address the young persons’ need for reflection time, a sense of belonging, and communal bonding. These benefits can prove counterproductive, if they are not complemented by programs, which continue this process after the retreat experience ends. Youth who participate in programs which provide intense bonding and sharing, or present an idealized vision of Christian life can become disillusioned, if they return to their parishes and communities and fail to find faith-nurturing programs which continue such bonding and prayer in a less intense way. They feel disillusioned if the human realities and weaknesses of the parish faith community do not match the idealized vision presented. [Luke 4:14ff]

It is important that retreats be recognized as tools in the faith nurturing process. They are effective tools of evangelization and catechesis. Many young Catholics have been prompted to conversion of heart through the retreat experience. It must also be recognized, however, that a retreat cannot bear the weight of being the only tool used by a parish or movement. Retreats are most effective when they are part of an integrated program that addresses the multiple needs of youth. [1Tim 4:12-13], [Renewing the Vision: A Framework for Catholic Youth Ministry, USCC 1997]

SCRIPTURAL REFERENCES

- Numbers 23:3-4 Perhaps the LORD will meet me, and then I will tell you whatever he lets me see. He went out on the barren height, and God met him.
- Exodus 19:17 Moses led the people out of the camp to meet God, and they stationed themselves at the foot of the mountain.
- 1 Samuel 4:4 The LORD called to Samuel, who answered "Here I am."
- Isaiah 51:2 Look to Abraham, your father, and to Sarah, who gave you birth; When he was but one I called him, I blessed him and made him many.
- Luke 4:14ff Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region...
- 1 Tim 4:12-13 Let no one have contempt for your youth, but set an example for those who believe, in speech, conduct, love, faith and purity. Until I arrive, attend to the reading, exhortation, and teaching.

Appendix II

Liturgy Preparation Forms (Samples)

Liturgy of the Word Preparation Form

Name of Person Preparing Form: _____

Occasion/Date: _____

Liturgical Day of the Week: _____

<u>Entrance Hymn</u>			
Name of Celebrant's or Prayer Leader's			
Sign of the Cross Greeting Introduction		Celebrant/Prayer Leader	
<u>Opening Prayer</u>		Celebrant/Prayer Leader (Please type and attach)	
<input type="checkbox"/> <u>Reading I</u>	Scripture Citation and #:	<input type="checkbox"/> Lectionary Or <input type="checkbox"/> Children's Lectionary	Name of Lector:
<input type="checkbox"/> <u>Responsorial Psalm</u>	Scripture Citation and #:	<input type="checkbox"/> Lectionary Or <input type="checkbox"/> Children's Lectionary	Name of Psalmist:
<input type="checkbox"/> <u>Reading II</u> (optional)	Scripture Citation:	Lectionary No.	Name of Lector:
<i>N.B. If there are no Readings and only a Gospel, there is no responsorial psalm.</i>			
<u>Acclamation Before the Gospel:</u>	Always sung.	If there is no music ministry, omit.	<i>Alleluia is not used in Lent. Use Lenten Acclamation.</i>
<u>Gospel:</u>	Scripture Citation:	<input type="checkbox"/> Book of the Gospels # _____ or <input type="checkbox"/> Lectionary # _____	
<u>Homily</u> (or Reflection)—Celebrant/Prayer Leader			
<u>Prayer of the Faithful</u>	Please attach copy.	Name of Deacon or Lector:	
<u>Lord's Prayer</u>	<input type="checkbox"/> recited <input type="checkbox"/> sung		
<u>Concluding Prayer/Blessing</u> (Please type and attach.)			
<u>Ending Song</u>			
Additional Information			

Liturgy Preparation Form

Name of Person Preparing Form: _____

Occasion/Date: _____

Liturgical Day of the Week: _____

Mass Setting/Composer: _____

Celebration of Mass (Please refer to *Ordo, Lectionary and Sacramentary.) (Fill in information.)

Introductory Rites

<u>Entrance Hymn</u>	Title/Composer _____ Name of Cantor: _____
<u>Act of Penitence</u>	<input type="checkbox"/> Form A: Confiteor and Kyrie <input type="checkbox"/> recited <input type="checkbox"/> sung
	<input type="checkbox"/> Form B: _____
	<input type="checkbox"/> Form C: <input type="checkbox"/> no. <input type="checkbox"/> recited <input type="checkbox"/> sung
<u>Gloria</u>	<input type="checkbox"/> sung <input type="checkbox"/> recited (Sunday only & not during Lent)
<u>Opening Collect</u>	Sacramentary page # _____

Liturgy of the Word

<u>Reading I</u>	Scripture Citation: _____	<input type="checkbox"/> Lectionary # _____	Name of Lector: _____
<u>Responsorial Psalm</u>	Scripture Citation: _____	<input type="checkbox"/> Lectionary # _____	Name of Psalmist: _____
<input type="checkbox"/> <u>Reading II</u>	Scripture Citation: _____	Lectionary # _____	Name of Lector: _____
<u>Acclamation Before the Gospel:</u>	Always sung.	If there is no music ministry, omit.	<i>Alleluia is not used in Lent. Use Lenten Acclamation. Most Mass settings include a Lenten Acclamation.</i>
<u>Gospel:</u>	Scripture Citation: _____	<input type="checkbox"/> Book of the Gospels Number _____ or <input type="checkbox"/> Lectionary Number _____	

Profession of Faith <input type="checkbox"/> recited <input type="checkbox"/> sung (Sunday)			
Prayer of the Faithful	Please attach copy.	Name of Deacon or Lector:	
<i>Liturgy of the Eucharist</i>			
Presentation Hymn	Presenters: Wine_____	<input type="checkbox"/> Congregational <input type="checkbox"/> Instrumental <input type="checkbox"/> Choral	
	Bread		
Eucharistic Acclamations:	Holy: <input type="checkbox"/> recited <input type="checkbox"/> sung		
	Memorial: <input type="checkbox"/> recited <input type="checkbox"/> sung		
	Amen: <input type="checkbox"/> recited <input type="checkbox"/> sung		
Communion Rite			
Lord's Prayer	<input type="checkbox"/> recited <input type="checkbox"/> sung		
Fraction	<input type="checkbox"/> recited <input type="checkbox"/> sung		
Communion Hymns			
Hymn of Praise			
Concluding Rites			
Recessional Hymn			
Additional Information			
Names of Servers:			

Other:

Appendix III

Prayer Resources

PRAYER RESOURCES

www.americancatholic.org- Traditional Catholic prayers and devotions.

www.churchresources.info/pray- A collection of Catholic prayers and prayer methods from all around the world

www.creighton.edu/CollaborativeMinistry/online - The Collaborative Ministry Office at Creighton University, a Catholic, Jesuit university in Omaha, offers online resources for a 34- week retreat and a guide for daily prayers.

www.contemplativeprayer.net- The art of meditation from the Trappist Monks of Spencer, MA

www.disciplesnow.com - For Catholic teens

<http://landru.i-link-2.net/shnyves/prayer.html> - Awaken to prayer as a Catholic!

www.pray-as-you-go.org - British Jesuits' website offers ten minute daily prayer sessions and can be downloaded in a variety of formats. A guide to daily scripture reading is accompanied by prayerful music and commentary.

www.prayingeachday.org- Daily prayers by ordinary Catholics

www.sacredspace.ie - Irish Jesuits invite viewers to make a 'Sacred Space' each day through ten-minute scripture meditations.

<http://www.usccb.org/nab/> - Daily Mass readings from the U.S. Bishops

<http://wau.org/meditations/current>- The Word Among Us - Online Daily Devotion Magazine

ADDITIONAL RESOURCES

<http://archdiocese-phl.org/catechetical/resources/resources.htm> - Office for Catechetical Formation

www.silk.net - Resources for Catholic Educators - Links, lesson plans, clip art, and more

www.simpletruths.com - Short inspirational videos

www.universalis.com (Universalis Publishing) and www.ebreviary.com (subscription required for printable, reproducible booklets) - Liturgy of the Hours

www.vatican.org - The Vatican Web Site

http://woodstock.georgetown.edu/links/links_jesuit.htm -- Collection of resources about Jesuits and Ignatian Spirituality

Publishers of religion texts also have resources on the web!

Appendix IV

Developmental Assets

Key Characteristics of Today's Adolescents

DEVELOPMENTAL ASSETS

The SEARCH Institute has developmental assets which have a positive influence on young people. It would be beneficial in planning any retreat to incorporate these assets.

1. Support – Young people need to experience support, care, and love from their families and others. They need organizations and institutions that provide positive, supportive environments.
2. Empowerment – Young people need to be valued by their community and have opportunities to contribute to others. For this to occur, they must be safe and feel secure.
3. Boundaries and expectations – Young people need to know what is expected of them and whether activities and behaviors are “in bounds” or “out of bounds.”
4. Constructive use of time – Young people need constructive, enriching opportunities for growth through creative activities, youth programs, parish involvement, and quality time at home.
5. Commitment to learning – Young people need to develop a lifelong commitment to education and learning.
6. Positive values – Young people need to develop strong values that guide their choices.
7. Social competencies – Young people need skills and competencies that equip them to make positive choices, to build relationships, and to succeed in life.
8. Positive identity – Young people need a strong sense of their own power, purpose, worth, and promise.

*Source: The Asset Approach: Giving Kids What They Need To Succeed. Copyright 1997 by SEARCH Institute, 700 S. Third Street, Suite 210, Minneapolis, MN 55415.

KEY CHARACTERISTICS OF TODAY'S ADOLESCENTS:
THE MILLENNIAL GENERATION (1980/83 – PRESENT)
(From the Center for Ministry Development)

Who is this emerging generation? What do they believe? Where do they want to go? Sociologists, researchers, the media and youth workers use a variety of names to identify this generation: Mosaics, Millennials, Net Generation (N-Gen), Navigators, the Y Generation.

Using these years, the Net Generation adds up to over 81 million young people, which is approximately 30 percent of our current population. In case you haven't picked up on this yet, this group is larger than the Baby Boomers. This is not just a few kids coming along with some new trends. These Millennials are bringing a force into our American culture for which we need to be prepared.

They are growing up in a world that is remarkably different from the one older adults have lived in. They are still pretty young. In fact, they are so young that (assuming they were born in 1980):

- They have no meaningful recollection of the Reagan era and do not know he was ever shot.
- They were 11 when the Soviet Union broke apart and do not remember the Cold War.
- They have never feared a nuclear war.
- They have only known one Germany.
- They are too young to remember the space shuttle blowing up, and Tiananmen Square means nothing to them.
- Their lifetime has always included AIDS.
- Soda bottle caps have not only always been screw-off, but have always been plastic.
- They have no idea what a pull-top can looks like.
- Atari predates them, as do vinyl record albums.
- Star Wars* looks very fake and the special effects are pathetic.
- They may have heard of an eight-track tape, but they probably have never actually seen or heard one.
- The compact disc (CD) was introduced when they were one year old.
- They have always had an answering machine.
- There have always been VCRs, but they have no idea what beta is.
- They cannot fathom life without a remote control (neither can I).
- They were born the year the Walkman was introduced by Sony.
- The Tonight Show has always been hosted by Jay Leno.
- Popcorn has always been cooked in a microwave.
- They have never seen Larry Bird play basketball, and Kareem Abdul-Jabbar is a football player.
- The Vietnam War is as ancient history to them as World War I, World War II, or even the Civil War.
- They have no idea that Americans were ever held hostage in Iran.
- Most have never seen or used a rotary dial phone.

GENERAL TRENDS

Given that the oldest Millennials are just into college, the research on their generation traits continues to be done. The results of the currently available research are pointing towards several significant trends:

Self-reliance – They believe that becoming successful is up to them, and they are not depending on others for help. Finding a good job is a priority. They are the young navigators. They must chart their own course and captain their own ship: “It’s up to me to create my own well-being.” They value personal experience and are prone to seek out critical thinkers. They are independent and emotionally and intellectually open. They strongly value individual rights: the right to be left alone, the right to privacy, the right to have and express their own views. They want to be treated fairly.

Empowered adventurers – Research shows that this generation has a confidence that comes from a strong sense of their ability to accomplish things that have been entrusted to them. They think and learn in interactive, nonlinear ways. They are willing to explore, search and navigate.

Love of family – In light of all the troubles in the world in which they live, there seems to be a surprising trend toward relying more on their family as a sanctuary against the difficulties of life. They view their parents as the most important source of guidance and emotional support.

Relationships are paramount – They rely strongly on close personal networks of friends and family. They also have a desire to be connected with others: friends in school, interest groups, and online virtual communities. Peers are important and are not always a “pressure.” There seems to be a significant shift in how this generation responds to peer pressure. When asked, “How pressured do you feel to do the following?” these figures show how many indicated “Not at all” for the listed activities: drink alcohol – 77%; smoke – 77%; take illegal drugs – 84%; have sex – 72%. This is far different from some of the images of adolescent life that we see portrayed in the media today.

Global icons – Brand identification in the consumer market seems to be at an all-time high. It’s important to wear the right jeans, wear the right athletic shoes, and drink the right kind of beverage. The generation is returning to the tried and true dream of all marketers – brand loyalty.

Educational achievement – Their main priority in life is to get a good education, and their core value is personal competence. This generation identifies a good education as the gateway to success.

Diversity is important – This generation values diversity unlike any before them. They have a high tolerance for differently held beliefs. They believe strongly in equal rights. Discrimination against minorities is in the top five issues about which they are very concerned. They know they are growing up in an increasingly multicultural world.

Consumerism – These kids know how to shop. They are not going to be fooled into buying products that don't meet their needs. They are skeptical of slick marketing promotions. They are working in order to be able to purchase. Eighty percent of the teenagers in the U.S. are working 15 or more hours a week.

Mobility equals freedom – This generation promises to be one of the most mobile ever. They don't intend to stay at home. They have aspirations to travel, not only around this country, but also around the world. They already travel on the Internet to many places, and now they want to go there in person.

Mediavores – This generation is addicted to media. It is not uncommon for them to be doing their homework, listening to a CD, watching television, and communicating on-line at the same time. They are giving new definition to "multitasking."

Unabashed fun seekers – After all, this generation is still mostly made up of kids. Kids want to have fun, and this generation is no different. They will not be bored, because there are so many options open to them.

Service-oriented – They have a strong sense of the common good and of collective social and civic responsibility. They are more knowledgeable than any previous generation about social issues. They are very socially concerned about the environment, AIDS, drugs, homelessness, crime, and discrimination. They engage in service activities more than any previous generation.

Hungry for the transcendent – They are spiritually hungry. While more than 80% of young people today will identify themselves as believers, the question that should be raised is what do they believe in? They are hungry not just for answers, but more importantly the knowledge of how to find them for themselves. They are seeking a practical, pragmatic, everyday faith they can grasp that will help them to make sense of the world around them.

Hope – This is a significant change from the previous generation. These kids are growing up with hope. They are not pessimistic or cynical. Rather, they are optimistic and realistic and expect to be happy adults (adapted from *Young Life Magazine*, Spring 1998).

THEIR PREFERRED LIFESTYLE

Teenagers would like to have more structure provided,

BUT without having their independence or their freedom to experiment impeded.

Teenagers want to learn from the experiences and wisdom of their parents,

BUT they're not willing to allow their elders the latitude to impart those lessons in a manner that fits parents' needs and styles.

Teenagers struggle with the effects of stress,

BUT they continue to book busy schedules.

Teenagers appreciate more time in intimate experiences with their families,

BUT they will neither push nor create those opportunities.

Teenagers are frightened by the potential consequences of many risky behaviors,

BUT they flirt with those dangers regularly.

It seems like these kids are open to input and help from their parents, but on their own terms. It will take a creative, sensitive approach to make it happen effectively, but the possibilities look good.

HOW TO SPEAK TO THEM?

- They are the future—and they know it.
- Respect their intelligence, knowledge and ability
- It's about how and where you fit into their world, not how and where they fit into yours
- Part of a “push-button” society; in fact, leading it
- Choice over loyalty
- Highly-sensitive “B.S. Meters”
- Talk TO them, not LIKE them
- RELEVANCE Show how you offer VALUE
- Communicate message quickly and clearly
- Search/need for value will continue, and only intensify as more sources (TV and other) compete for their attention.

Information about the Millennials is taken from a variety of current research sources.

Appendix V

Professional Boundaries

Responding to Disclosures of Abuse

Reporting Suspected Child Abuse

PROFESSIONAL BOUNDARIES

Boundaries establish expectations for behavior and interaction that are consistent with the professional relationship. Professional boundaries require maturity, awareness and ongoing reflection on one's actions and intentions.

Because young people are vulnerable to boundary violations, such as psychological manipulation and abuse, adults involved in ministry and service to youth must adhere to professional boundaries. By observing these boundaries, adult leaders foster a safe environment for the young people and model for them respectful and appropriate adult-youth relationships.

Overview of Professional Boundaries for Adults Involved in Youth Ministry

Adults must first recognize the unequal distribution of power within the adult-youth relationship. In addition, one must maintain the following boundaries:

Physical: Respects personal space.

Emotional: Respects psychological integrity of the individual.

Electronic: Uses technology that is appropriate to the nature of the relationship.

Please note: Parental consent must be obtained before communicating with a youth electronically or via cell phone.

Competency: Does not go beyond one's expertise, training or experience.

Refers the young person to an expert who can best address his or particular concern.

Specific Application for Retreats

Retreats provide a time away from an individual's ordinary routine and surroundings in order for them to focus upon their relationship with God. This detachment from daily comforts and the invitation to discover a deeper spirituality increases the young person's vulnerability. Hence, it is of utmost importance for adult leaders to adhere to professional boundaries.

Respecting Physical Boundaries:

- All physical contact with retreatants must be appropriate.
- It is important to remember that touch means different things to each individual. An individual defines touch by his/her experience of being touched.
- Consider: “What will this touch communicate?”

Respecting Emotional Boundaries:

- All interactions with retreatants must be based on honesty and respect.
- Adults must not attempt to manipulate, confuse or intimidate a young person.
- Consider: “Are these feelings toward a retreatant appropriate? Is the retreatant developing an attachment that is not a part of the professional relationship?”

Respecting Technology Boundaries:

- All communication with retreatants must be appropriate to the situation.
- Cell phone calls and text messaging should take place only in case of emergency.

Respecting Competency Boundaries:

- One must not go beyond professional training or experience, even if the youth has placed his or her trust in the adult.
- Adults must refer the young person to a professional who can best address his or her needs.
- Adults can affirm and support the young person’s decision to address the issue.

RESPONDING TO DISCLOSURES OF ABUSE

Mandated Reporter The staff and volunteers of Church related institutions are required by state law to report the abuse of a child. The role of a **mandated reporter** can be challenging. Students may feel betrayed by the adult in whom they have confided.

Here are some ways to make students aware that you are a mandated reporter:

Before a disclosure: If a student asks, “Can I tell you something in confidence?”, inform the student that you have a legal obligation to report child abuse.

During a disclosure: If you hear words that indicate that a student is about to make a disclosure, remind the student that you are a mandated reporter and must make a report.

After a disclosure: If a student requests that you not report the abuse, **remind** the student that you must report the abuse. You have no discretion in this matter and must report child abuse.

Remember, students usually disclose abuse to a trusted adult. They want the adult to take action on their behalf.

✦ **You may be the trusted adult in whom a student confides.**

Be prepared to respond in a way that will both reassure and help the young person.

At the time of a disclosure, an individual needs the following:

Safety and Security: The student needs to feel physically and emotionally safe. You may need to assess the physical space. If the student begins the disclosure in a public place, suggest moving to a more private location which still respects professional boundaries.

Responses that promote safety and security:

“It is good that you told me.”

“With your permission, I would like to move to a place where we can talk privately.”

Ventilation and Validation: Provide ample time for survivors to share their experience. Convey belief in the student and validate the student’s reactions.

Some ways to ensure ventilation:

Allow the student to talk, and follow his/her lead.

Listen to the student.

Responses that communicate validation:

“I am sorry that this happened to you.”

“Your reaction is a normal response.”

Prediction and Preparation: Address the student’s concerns about the outcomes of the disclosure.

The student has a right to know what may happen. This often helps survivors of abuse to regain a sense of control. It is beneficial to inform the student of whom you have contacted and what will happen next.

In the time following a disclosure:

The student trusted you with a very personal matter and knew that you would assist them in ending an abusive situation.

Seeing the student on a daily basis may cause you to wonder: “How do I act? What do I say?”

It is best to follow the student’s lead. The student wants to relate to you as he/she did prior to the disclosure and does not want the abuse to define who he/she is.

Confidentiality and **respect** must be the foundation of your professional relationship with the student.

Ask general questions, such as, “How’s it going?” to respect the student’s privacy and communicate your concern. Offer the student your availability for further discussion.

REPORTING SUSPECTED CHILD ABUSE

A retreat experience offers a secure and safe place for retreats to share information about their lives. There are times when a young person may disclose an abusive relationship or situation. The adults present must be mindful of their responsibilities if a disclosure of abuse is made.

What is child abuse?

Child abuse is not limited to sexual abuse. It includes inflicting or creating an imminent risk of serious physical injury, serious mental injury, sexual abuse/exploitation or harmful physical neglect. A child is any individual under the age of 18.

What must be reported?

If you have “reasonable cause to suspect” that someone is a victim of child abuse, you must report it immediately. First hand observation of abuse is not required.

Who must make a report?

In Pennsylvania, any person who comes into contact with children in the course of his or her employment, occupation, or professional practice must report suspected child abuse. Pennsylvania law makes no distinction between paid and non-paid personnel. Paid staff and volunteers are mandated reporters.

How to make a report:

Staff and volunteers in any Church-related institution are obligated to immediately notify the person in charge of the institution. (e.g. pastor, principal, direction of religious education, administrator). The person in charge of the institution will make the report.

If the person in charge of the institution is the suspected abuser, the employee or volunteer must make the report directly to the Pennsylvania Child Abuse Hotline.

Where to report:

Pennsylvania Child Abuse Hotline 1-800-932-0313

For more information, please contact the Office for Child and Youth Protection: 215-587-2466.

Appendix VI

Retreat Leadership Team

Retreat Leadership Skills

RETREAT LEADERSHIP TEAM

1. It is recommended that a process for retreat team selection include:
 - a. Being called to ministry
 - b. Having the call confirmed by the community
2. Desirable qualities of a team member may include, but are not limited to: prior retreat experience, openness to work as a team member, ability to share faith, enthusiasm, sensitivity, creativity, listening skills, musical ability.
3. Retreat Team Training -- Successful retreats require good leadership training.
 - a. Setting the Stage (introduction to retreat ministry)
 - Use icebreakers to build community with the team.
 - Share personal retreat experiences.
 - How will this retreat connect to what is already happening in the youth ministry program?
 - Outline the principles and components of a retreat.
 - b. Getting the Skills Necessary (“How to’s”)
 - Small group facilitation
 - o Types of discussion questions to use–listening skills
 - o “trouble-shooting” skills
 - o role playing techniques
 - Writing talks/ the need for personal sharing
 - Planning prayer and worship experiences
 - Planning ice breakers and community building activities
 - o Icebreakers are to be spiritually appropriate and thematically related to the retreat experience.
 - o Be aware that icebreakers can cause unforeseen reactions.
 - c. Retreat Planning Process
 - Provide the team with the planning process outline.
 - Give the team the parameters of the retreat. What pieces are already determined?
(meal times, arrival and departure times, Eucharist, etc.)
 - Use newsprint to brainstorm ideas, propose a schedule or format, keep track of resources or suggestions, etc.

RETREAT LEADERSHIP SKILLS

LISTENING SKILLS

There are many ways of listening. Some listen just for the facts, others listen for the message behind the facts. There are two levels:

1. Literal listening
2. Inner/heart listening

When a person shares their story, they want to be valued. They want to be recognized as giving a part of themselves. Some simple skills help us to do this:

- a. Silence:
 - Leave time and space for the other person to speak or respond.
- b. Passive Affirmation:
 - A smile, nod of the head, a "yes", convey indirectly that you understand or agree.
- c. Active Listening:
 - Clarifying, repeating, paraphrasing convey directly that you understand or agree
- d. Focus Statements:
 - Summations of a presentation convey understanding or lack of understanding.

GROUP LISTENING STRUCTURES

1. Simple Sharing:

Each person gives their opinion without discussion. Clarification may be asked, but the thought stands without an evaluation.
2. Group Listening:

As people share their ideas, common themes and ideas evolve. At the conclusion of sharing attempt is made summarize the thought of the group about the topic?
3. Discussion:

Thoughts and ideas are shared in a give and take format. The focus should be on an issue, not on the personal feelings or opinion.

HOW TO WRITE A TALK

1. What is the topic or theme of the talk? How much time is allotted?
2. What three (3) objectives (think, feel, do) should be covered in this talk? (The key objectives should have been agreed upon by the team during the planning process.)

3. How does the talk relate to the person of Jesus and the Gospel message?
4. How does the talk lead the participants to live a more faithful Catholic life?
5. What ideas can support the objectives?
6. What is the age/maturity/knowledge level of the retreatants?
7. How can you relate a personal experience with the topic?
8. How do Scriptures and Church teaching relate to the topic?
9. How can you help the retreatants "internalize" the information?
10. How does Catholic faith enable participants to better understand their lives? Challenges?
11. How have I promoted the sacraments/prayer?
12. What resources are available to use in gathering facts, planning activities, developing discussion questions for your talk?
13. Practice your talk with members of the team and seek input

EVALUATING AN ICE BREAKER OR GAME

1. Were the directions clear? Loud enough?
2. Did the presenter address the entire group?
3. Was the presenter enthusiastic?
4. Did the presenter pick up on humorous situations?
5. Was everyone involved? Were there periods of waiting?
6. Were the materials prepared and ready-to-go?
7. Did the group respond by being involved? Bored? Out of control?
8. Was the length of the game too long? Too short?
9. Did it lead into the next activity or talk?
10. How could the activity have been improved?
11. Were safety measures maintained?

EVALUATING A TALK

1. Did the presenter use proper volume, pace, diction, inflection, eye contact, mannerisms?
2. Did the audience identify with the presenter? Talk?
3. Was the presenter prepared? Did the speaker use appropriate resources in developing his/her talk?
4. Did the presenter use personal examples? Relate in the first person?
5. Was the language understandable?
6. Did the presenter avoid excessive emotionalism?
7. Was the speaker genuine/honest?
8. Was the presenter too dependent on notes? Was there an outline?
9. Were the presentations too long?
10. Was there a conclusion?

Appendix VII

Practical Considerations

Retreat House Options

PRACTICAL CONSIDERATIONS IN PLANNING A RETREAT

FACILITY

Name of Facility:
Address/Telephone:
Director/Caretaker:

1. Is there a basic rental fee? Deposit required? Refundable?
Is rate based on the number of participants, meals, nights?
2. Does a contract need to be signed? Who is authorized to sign?
3. Is a certificate of insurance needed prior to renting?
4. What is Check-in/Check-out time?
5. What is the policy for clean-up? Damage?
6. What is the procedure for fire safety? Are candles permitted?
7. Is smoking permitted inside any of the buildings?
8. What are safety/evacuation plans for disasters (tornadoes, high water, accident, etc)?
9. Is the facility handicapped accessible?
10. What types of buildings/rooms are available for use? Capacity? Chairs? Tables? Chapel?
11. Are there dormitories or private/semi-private rooms?
12. Are there any accessible areas of physical danger to youth?
13. Are linens (towels and sheets) provided?
14. Is there a different housing for clergy, religious, married, male, female?
What are the bathroom/shower facilities? Are paper towels & toilet paper provided?
Electrical outlets in the bathroom? Restriction on hot water use? Appropriate times for shower if shared by adults and youth
15. Kitchen facility? Capacity? Do your own cooking? Available equipment? (Pots/pans, coffee/tea pots, dishwasher, microwave, utensils)
16. What kind of refrigerator/freezer space is available?
17. Is there a recreation area? Recreation equipment?
18. Travel Map? Time? Roads conditions? Parking?

TRANSPORTATION

1. How will you get your group to the retreat location?
2. What are Archdiocesan guidelines for transportation?
3. Are drivers reimbursed for fuel?
4. How will transportation costs be absorbed by group?
5. Are adults designated to ride on buses with participants?
6. Do adults have mobile phones in case of an emergency?
7. Do drivers have a current driver's license? Adequate insurance? Seat belts for all passengers?
8. Do drivers have medical/consent to treat form for each passenger.

ARCHDIOCESE OF PHILADELPHIA
RETREAT HOUSE OPTIONS

- ◆ **Black Rock Retreat Center**, Quarryville, PA; (800)858-9299; www.brr.org
- ◆ **Camp Innabah**, Spring City, PA; (610) 469-6111; www.innabah.org
 - Facility options
 - Bethany Lodge - sleeps 52
 - Covenant Lodge - sleeps 24
 - Farm house - sleeps 24
 - Goodwin Lodge - sleeps 20
 - Webster Lodge - sleeps 30
 - Cabins
- ◆ **Camp Sankanac**, Spring City, PA; (610) 469-6320; www.campsankanac.org
 - Four retreat facility options.
 - Parker House - holds up to 22
 - Main Camp - holds up to 50
 - All camp - holds up to 200 people
 - Traber Center (adults only)
- ◆ **The Cornelia Connelly Spirituality Center**, Rosemont, PA; (610)-527-4813; www.shcj.org
 - Sleeps nine (9)
- ◆ **Daylesford Abbey**, Paoli, PA; (610)-647-2530; www.daylesford.org
 - For overnight for high school teens, call for more details.
- ◆ **Diamond Ridge Conference Center**, Jamison, PA; (215) 343-8849; www.diamondridgeconferencecenter.com
 - Overnight Accommodations for 250 people
 - Wireless internet access
 - Ropes Course, Hiking and Wilderness Trails, Athletic Fields & Courts, Swimming pool
- ◆ **Franciscan Spiritual Center**, Aston, PA; (610)-558-6152; www.osfphil.org
 - Sleeps thirty seven (37)
- ◆ **Gretna Glen Camp & Retreat Center**, Lebanon, PA; (717)273-6525 www.gretnaglen.org
- ◆ **IHM Conference Center**, Bryn Mawr, PA; (610)-581-0120
- ◆ **IHM Spirituality Center**, Malvern, PA; (610) 647-4136; www.ihmimmaculata.org -- click on IHM facilities for more information
- ◆ **Jesus House Center**, Wilmington, DE (302)-995-6859; www.jesushousecenter.org
 - Two ranch style buildings - each sleep 16
 - Conference building & chapel -seats 60
 - Main house with additional sleeping accommodations & dining facilities (meals can be provided by staff or groups can bring their own)

- ◆ **Malvern Retreat House**, Paoli, PA; (610)-644-0400; www.malvernretreat.com
- ◆ **Mary Immaculate Center**, Northampton, PA; (610)-262-7866
www.maryimmaculatecenter.org
- ◆ **Mother Boniface Spirituality Center**, Philadelphia, PA; (215)-335-7541 www.msbt.org
 - No overnight for high school teens
- ◆ **Our Lady of Czestochowa National Shrine (Ave Marie Retreat House)**, Doylestown, PA ; (215) 345-9146; www.avemariaretreat.com
- ◆ **Paradise Farm Camp**, Downingtown, PA; (610)-269-9111; www.paradisefarmcamps.org
 - Retreat facilities, cabins
- ◆ **Riverbend Environmental Education Center**, Gladwyne, PA; (610)-527-5234
www.gladwynepa.com/riverbend
- ◆ **Romero Center**, Camden, NJ; (856)-964-9777; <http://www.rc.net/camden/stjoseph>
- ◆ **St. Anthony in the Hills**, Avondale, PA; (610)-268-3591 stanthonyinthehills.com
 - No overnight facilities
- ◆ **St. Francis Retreat House**, Easton, PA; (610)-258-3053;
- ◆ www.catholic-church.org/stfran-retreat
- ◆ **St. Francis Center for Renewal**, Bethlehem, PA; (610)-867-8890;
- ◆ www.catholic-church.org/stfrancis-cfn
- ◆ **St. Mary of Providence Center**, Elverson, PA; (610)-942-4166
- ◆ **St. Peter Claver Center**, Philadelphia, PA; (215)-735-3164
- ◆ **St. Raphaela Center**, Haverford, PA; (610)-642-6788
 - Overnight with meals available
- ◆ **Tel Hai Camp and Retreat, Honey Brook**, PA; (610)-273-3969; www.telhaicamp.org

Appendix VIII

Permission Forms (Samples)

RETREAT CODE OF CONDUCT (SAMPLE)

NAME (print): _____
Last First

1. Participants will enter the retreat with openness to growing deeper in their relationship with The Lord. They will also be open to building new relationships with peers and adult leaders.
2. Participants will demonstrate Christian values in their language and behavior. They must respect the presenters, planners and peers. They must arrive on time for scheduled activities. They must not leave the retreat without permission.
3. Participants will respect the rights and property of others and will not vandalize or steal. They or their family members will be responsible for financial obligations that result from such behavior.
4. All socializing will be done in the public areas of the retreat center. No visiting is permitted in the sleeping rooms. Noise levels are to be kept down out of respect for the other guests.
5. Participants will not possess or use illegal items or items that endanger themselves or others including: drugs, alcohol, firearms, fireworks, matches, cigarette lighters, knives.
6. No smoking is permitted in any room or any public space.
7. Participants will refrain from inappropriate conduct. This includes but is not limited to:
 - Kissing
 - Inappropriate touching
 - Sexual Activity
 - Massages of any kind
 - Any form of unwanted affection.
 - Verbal sarcasm
 - Compliments that relate to another's body
8. Modest and appropriate dress is required. This prohibits short shorts or skirts, tank tops, or clothing bearing a message which is contrary to Christian values.
9. Room changes will not be permitted.
10. Participants must be in rooms by curfew each night and must not break the tape seal of their door.
11. Cell phones, Ipods/MP3 players, radios, CD players, or video games are not permitted unless otherwise noted.
12. Failure to comply with the above code will result in notification of parents and possibly authorities and immediate dismissal from the retreat/conference.

I, as a participant in the retreat/conference, will abide by this code.

Youth Signature

Date

I, the parent/guardian, agree to this code for my teen.

Parent/Guardian Signature

Date

ADULT VOLUNTEER APPLICATION FOR YOUTH RETREAT PROGRAM (SAMPLE)

DATE: _____

NAME: _____
Last First MI

ADDRESS: _____

CITY, STATE, ZIP: _____

HOME PHONE: _____ WORK/CELL PHONE: _____

E-MAIL: _____

AVAILABLE: SUN. MON. TUES. WED. THURS. FRI. SAT. PREFER: A.M. P.M.

PARISH: _____

SKILLS, GIFTS OR TALENTS WHICH YOU MAY OFFER TO RETREAT MINISTRY: _____

OCCUPATION: _____ FULL-TIME / PART-TIME

VEHICLE MODEL: _____

AUTO INSURANCE COMPANY/POLICY#: _____

Volunteers working with youth must attend a Safe Environment Training Session and complete the following:

- o Pennsylvania State Police Criminal Record Check
- o Pennsylvania Child Abuse History Clearance
- o Federal Bureau of Investigation Clearance (if required).

For Office Use Only:

- | | |
|---|-------------|
| <input type="checkbox"/> Save Environment Training | Date: _____ |
| <input type="checkbox"/> Pennsylvania State Police Crminial Record Check | Date: _____ |
| <input type="checkbox"/> Pennsylvania Child Abuse History Clearance | Date: _____ |
| <input type="checkbox"/> Federal Bureau of Investigation Clearance (if required). | Date: _____ |

YOUTH RETREAT PROGRAM
PARENTAL PERMISSION & RELEASE FORM (SAMPLE)

Deadline: _____ Date: _____

My child, _____ has my permission to participate in the retreat sponsored by:

Parish/School: _____

Retreat Location: _____ Date: _____

Retreat Coordinator & Phone #: _____

Transportation: _____

Arrival time _____ Pick up time _____ Cost \$ _____

Activity details: _____

MEDICAL /LIABILITY RELEASE

As a parent/guardian, I do herewith authorize the treatment by a qualified and licensed medical doctor for my child: _____ in the event of a medical emergency which, in the opinion of the attending physician, may endanger his or her life, cause disfigurement, physical impairment or undue discomfort if delayed. This authority is granted only after a reasonable effort has been made to reach me.

This release is intended for the date(s) of _____. This release form is completed and signed of my own free will with the sole purpose of authorizing medical treatment under emergency circumstances in my absence.

I hereby agree to indemnify and hold harmless: _____ (parish, school, facility, etc.), the Archdiocese of Philadelphia and its officers, employees, and volunteer staff from any liability. I accept responsibility for any medical expenses as a result of any such injury sustained.

Parent/Guardian Signature

Phone

Date

Appendix IX

Evaluations (Samples)

SAMPLE RETREAT TEAM EVALUATION

Instructions: The following is an evaluation form for this retreat. Your comments will be reviewed and used in the planning of future retreats.

- ◆ Overall, what positive comments can you make about this retreat?

- ◆ As a presenter, what did you like best about the retreat? Why?

- ◆ Was enough team planning and developing time given to this retreat?

- ◆ Other comments.

Name (optional): _____

SAMPLE RETREAT PARTICIPATION EVALUATION

Your responses below will be valuable in planning future retreats.

1. How was the retreat meaningful for you?
2. What aspect(s) of the retreat was (were) most meaningful?

building of community among participants
 small group discussions
 group recreation time
 prayer times
 reconciliation celebration
 Eucharistic celebration
 other (explain)

3. How relevant were the talks to you?
Rate them from 1 (somewhat relevant) to 5 (very relevant).

Friday night - (title) _____

1 2 3 4 5

Saturday morning - (title) _____

1 2 3 4 5

Saturday afternoon - (title) _____

1 2 3 4 5

Saturday evening - (title) _____

1 2 3 4 5

Sunday morning - (title) _____

1 2 3 4 5

Sunday afternoon - (title) _____

1 2 3 4 5

4. Additional comments:

Appendix X

Criteria for Review Process

CRITERIA FOR REVIEW PROCESS

This Criterion for Review becomes operative when an inquiry or complaint arises and is brought to the attention of the Archdiocese.

Retreat programs are considered in violation of Archdiocesan norms when they meet one or more of the following criteria:

- ◆ The theological content of the program/presentation demonstrates inconsistent or inappropriate theology.
- ◆ The retreat is not in compliance with Safe Environment standards.
- ◆ The spiritual, psychological or physical well-being of retreatants is neglected.
- ◆ The retreat promotes alienation from the parish or school community (e.g. promotes formation of an elite group, fosters activities which are not integrated with the parish or school community).
- ◆ The program emphasizes an emotional experience that neglects healthy psychological and spiritual growth.
- ◆ Legitimate personal freedom and privacy are compromised.

Complaint Procedure

The Office for Catechetical Formation investigates complaints and/or concerns regarding a particular retreat. A staff member works with the group/individual to achieve compliance.

Office for Catechetical Formation
222 N. 17th Street
Philadelphia, PA 19103
215-587-4544

If compliance is not met, the Archdiocesan Director notifies the person(s) in charge that they are in violation of Archdiocesan norms. They would then be prohibited from operation again within the Archdiocese.

Violations of the Archdiocesan Safe Environment Standards are referred to the Archdiocesan Office for Child and Youth Protection: 215-587-2466.

Appendix XI

Non-Parish Based Groups And Clergy from Outside the Archdiocese

NON-PARISH BASED GROUPS
AND
CLERGY FROM OUTSIDE OF THE ARCHDIOCESE

Non-parish based groups ministering to the young people of the Archdiocese of Philadelphia are required to register with the Office for Catechetical Formation. Before bringing in an outside group (and/or individual) to facilitate a youth retreat, please check to see that the group (or individual) has been cleared to work within the Archdiocese. Contact the Office for Catechetical Formation.

All clergy from outside the Archdiocese must be approved by the Secretariat for Clergy of the Archdiocese of Philadelphia before being allowed to minister within the Archdiocese. If the clergy, outside group or individual is not currently registered, the process can take up to six months, so please plan early.

ACKNOWLEDGEMENTS

The Diocese of Dallas Guidelines for Youth Retreats

The Diocese of Sacramento Youth Ministry Office, Sacramento, California for permission to use their 1998 Guidelines for Youth Retreats as the basis for the Dallas Guidelines for Youth Retreats

Renewing the Vision. United States Conference of Catholic Bishops: Washington, DC, 1997.