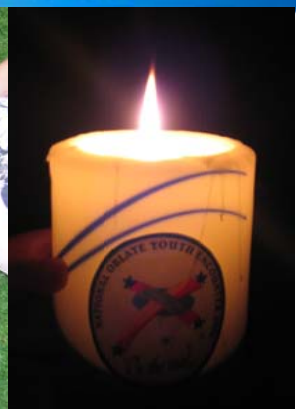


Oblate Youth Creed

through the eyes of Christ

...we see the world



Contents

Introduction

Welcome

Community

Leadership

Scripture

Eucharist

Charism

Shared Experience

Introduction

What is Youth Ministry?

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

Goals of this resource

- To explore the seven creeds that help create Oblate Youth Community (regular gatherings of young people involved in Oblate works)
- To call youth to discipleship and Christian leadership
- To provide a spiritually challenging vision for life
- To call young people to develop a personal relationship with Jesus Christ
- To integrate Youth Ministry into the life of Oblate works

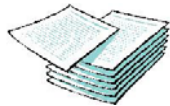
Integrated Youth Ministry

Integrated Youth Ministry is all about creating doors for youth to enter. Integrated Youth Ministry is distinctly different to a youth group, although the youth group is still an important part of Youth Ministry. Youth Ministry provides a variety of ways for youth with different interests to be involved:

- Social and community building
- Faith formation
- Leadership and ministry roles
- Youth groups
- Youth Masses
- Camps and Retreats

Key

Background Resources



Hand-outs

Activities



National Vision For Youth
Ministry in Australia



National Vision For Youth Ministry in Australia



OYA recognises that it is a part of the Australian Catholic Church and celebrates the diversity of the gifts and challenges faced by all young people in the Church. We therefore adopt the *National Vision For Youth Ministry in Australia*, which in spirit, is already inherent in the vision, practices and policies of OYA.

Throughout this document, we highlight the areas in which OYA supports the National Vision developed for Youth Ministry in Australia. OYA recognises that this Vision is in draft form and currently under development.

Summary

The National Vision is designed with the intention of being endorsed by the bishops of Australia—a tool that we can all use, no matter "how" we carry out our ministry on a day-to-day basis. The consultation process under which the document is being developed, has been inspired by the Scriptures as well as many publicly available Church documents.

Goals

1. To empower young people to live as disciples of Jesus Christ in our world today
2. To draw young people to responsible participation in the life, mission, and work of the Catholic faith community
3. To foster the total personal and spiritual growth of each person

Focus Areas

1. Advocacy
2. Catechesis
3. Community Life
4. Evangelisation
5. Justice and Service
6. Leadership Development
7. Pastoral Care
8. Prayer and Worship

Based on Canon Law...

The Code of Canon Law (cf. Canons 528- 529):

- ensuring that the word of God is proclaimed in its entirety to those living in the parish
- instruction in the truths of faith, especially by means of the homily and by catechetical formation
- works that promote the spirit of the Gospel, including its relevance to social justice
- Catholic education of children and youth
- bringing the gospel message to those who have given up religious practice or who do not profess the true faith (outreach to inactive Catholics)
- promotion of Eucharist as the centre of the parish assembly
- celebration of the sacraments, especially Eucharist and penance (including programs of sacramental life and preparation)
- nourishment of the prayer life of parishioners, especially within families
- active participation of parishioners in the liturgy
- methods of acquaintance with parishioners, the welcoming of newcomers, home visiting, efforts at building community
- care for the sick and especially the dying
- concern and care for the poor, the suffering, the lonely, those who are exiled from their homeland, and those burdened with special difficulties
- foster the growth of Christian life in the family
- recognise and promote the specific role that the lay members of the parish have in the mission of the Church
- foster in parishioners concern and works that promote the community of the parish and that help them feel themselves to be members of diocese and the universal Church

Welcome



Welcome

Introduction

To walk into a room of strangers is a difficult task. More often than not, young people first enter an established youth community when accompanied by a friend or upon personal invitation.

Creating the right atmosphere and being welcoming are essential and cannot be the responsibility of only one person. It requires a team.

Scripture

Luke 24:13-35 - The Walk to Emmaus

Matthew 22:1-14 - The Parable of the Wedding Banquet

Mark 10:13-16 - Jesus Blesses Little Children

Main Points

Although activities are important and 'ice breakers' will do exactly that- break the ice; the period while people are arriving for the gathering, requires attention. Some people are more natural and comfortable than others in approaching new people, but everyone should be attentive.

Our best model is Jesus Christ, who welcomed everyone but was particularly sensitive and welcoming to those whom the majority of society considered outsiders. Jesus was also aware of people's comfort zones and never forcefully encroached on their territory.

Asking each person to share their names and a little about themselves is often a good start. It may be appropriate to acknowledge that the new members at the gathering are brave in taking this first step. Name tags could also be an option.



National Vision For Youth Ministry in Australia

3. Community Life: "The ministry of community life builds an environment of love, support, appreciation for diversity, and judicious acceptance that models Catholic principles; *develops* meaningful relationships; and *nurtures* Catholic faith."

7. Pastoral Care: "The ministry of pastoral care is a compassionate presence in imitation of Jesus' care for people, especially those who were hurting and in need."



Welcome



'Ice breakers' or community-builders are important. Remember that the person leading the session might not be the best person to run them. Below are a few tips that might help:

Preparation

- Review the instructions for the ice breaker or community builder. Be sure you understand the process of the activity.
- Practice leading the activity with a small group. Make adjustments as necessary.
- Use activities that involve everyone, at least in the beginning of the activity. Pay attention to the needs of the group. Do not use activities that might exclude someone because of physical limitations.
- Gather any props and supplies needed for the activities.
- Order the activities to allow for the development of a natural trust as the different activities progress.

Method

- Face the group and smile - it helps you to relax
- Be enthusiastic
- Give clear and precise instructions
- Monitor the activity, comment on humorous activity and stop it earlier if the group is getting bored or if the activity just isn't working

Evaluation

- Was everyone involved?
- Were there periods of waiting to participate?
- How did they respond to the activity?
- How was the timing of the activity?
- Did the activity do what you intended it to do? Did it lead into the next talk or activity?
- How might you improve the activity?



Activities

Role Plays

Break the group into 2. Ask one group to be the welcoming group and those in the other group to be newcomers. Give each of these people a different role to act out.

New Person Types:

- A shy person keeping to themselves, who would like to fade into the wall
- A person forced by parents to attend
- A person looking for a friend they are supposed to meet
- A person waiting outside
- A loud person

After both groups have had their turn acting, review some of the techniques used by the welcoming group and some of the key words.

Welcome

Sample Ice breakers

Name Game

The leader directs participants to think of an exciting sound-effect that begins with the same letter as their first names. Example might be: Pow!– Pam, Kaboom!– Katie

The first person in the circle gives his or her sound- effect and name. The person on their right repeats the first name and adds his or her sound effect name. The process continues with each successive person and the list lengthens until the circle is completed.

Stand up

Split the group into pairs. Have the partners sit back-to-back on the floor. Ask each pair to link arms and try to stand while keeping their arms interlocked. After one pair is successfully standing, ask them to join another pair, link arms and stand.

Continue combining pairs into groups until all the participants are linked and can stand as a group.



A Little About Yourself

Choose one of the following questions or statements, and then ask the participants to introduce themselves by name and then respond to the questions or statements. Select a new question or statement each time you meet with the group.

- What is the loudest noise you've ever heard?
- Name all the places you've lived
- What is the funniest movie scene you've watched?
- Describe the most extreme weather condition you've experienced
- Where is your favourite place in nature?
- What is your favourite song?
(To add some risk, ask the participant to sing a few bars)
- Describe the most unusual thing that's happened to you
- What is the best thing a friend ever told you?
- What is the worst chore you've ever had to do?

Lead in Activity

1) Write the words "agree," "disagree," "strongly agree" and "strongly disagree" on separate pieces of paper and post them on four different walls of the room. Then make a statement such as "our youth community can change the world" and ask the participants to move to the wall that matches their opinion. Encourage participants to discuss the reasons for their response.

2) With everyone in a circle, invite someone to come up with a short story and whisper it to the person next to them, and so on. Have the last person recount the story out loud.

Community



Community

Introduction

The real reason for gathering and welcoming young people is to create a community. Relationships are the starting point for Youth Ministry. The challenge is to become a Christian Community – the Body of Christ. Therefore we must be attentive to the acceptance and invitation to participation that each person receives.

What is Christian Community?

Christian Community is created when a group of people love each other and the world, because they love and experience God as Father, Son and Holy Spirit. Community is not simply a social group or a gathering of friends - it is a response to Jesus' command to "Love your neighbour as yourself." Mark 12:28-34

Scripture

Matthew 5:38-48 - Concerning Retaliation



National Vision For Youth Ministry in Australia

1. Advocacy: "The ministry of advocacy engages the Church to examine its priorities and practices to determine how well young people are integrated into the life, mission, and work of the Catholic community."
3. Community Life: "The ministry of community life builds an environment of love, support, appreciation for diversity, and judicious acceptance that models Catholic principles; *develops* meaningful relationships; and *nurtures* Catholic faith."
7. Pastoral Care: "The ministry of pastoral care is a compassionate presence in imitation of Jesus' care for people, especially those who were hurting and in need."



Community



Introduction

Living with our families is often the first experience of community that we have, and can be very challenging. We often hear people say, “you can choose your friends, but you can’t choose your family.” In some ways, Christian Community is very similar to our families. We don’t necessarily choose the people we might be praying, working, or in some cases, living with.

After our initial experience of community- our family, we normally experience a different type of community at school, which is in some cases a Christian Community.

In our parish, we are welcomed into a Christian Community through the gift of our Baptism. Christians, as their name suggests, follow Christ. Their goal in life is to become more like Christ. Jesus Christ, both human and divine, is a model of the fullness of humanity which Christians seek to obtain. To be more Christ-like is to be more like God.

Theological Understanding of Community

We often speak of our “relationship” with God. God proved his willingness to be part of our lives by sending his son, Jesus Christ, to live among us. God’s relationship with us is not exclusively, nor even primarily, individual or personal.

God is not a formula, a dogma, a creedal statement, or a metaphysics that demands our assent. God is a flow of living relationships, a trinity, a family of life that we can enter, taste, breathe within, and let flow through us. This flow of relationships can be experienced in community, family, parish, friendship, and hospitality. Scripture assures us that we abide in God whenever we stay inside of family, community, Parish and friendships, exhibit hospitality and yes, even when we fall in love.

This has huge consequences on how we should understand religious experience. Among other things, it means that God is more domestic than monastic (monks will be the first to tell you that). It means too, that in coming to know God, the dinner table is more important than the theology classroom, the practice of generous hospitality is more important than the practice of right dogma, and meeting with others to pray as a community can give us something that long hours in private meditation (or, indeed, long years spent absent from church-life) cannot. Such a concept also blurs all simple distinctions between "religious" and "purely secular" experience.



Community

Community and Youth Ministry

Building community is not the end-goal of Integrated Youth Ministry, but it is integral to the accomplishment of our goals in Integrated Youth Ministry.

We come to know God through other people and we are challenged to grow in faith through involvement in community. As Christians, we recognise the importance of community. Throughout the Scriptures, God reveals the importance of each individual in the community, and the importance of the community as a whole. In the Scripture passage mentioned earlier, St Paul uses the image of the Body of Christ to help the early Christian community recognise their interdependence as they preach the Gospel.

Five Steps to Building Community

1. Getting Started

The first step in community-building is the process of breaking down the barriers that exist among participants. This step always comes first, enabling bonds to be built. This is best done by conducting ice-breakers or community-builders which are designed to do exactly that. Other shared experiences might be an outing, or working together to prepare a youth mass or camp. When young people feel welcomed and have had the opportunity to contribute to a group task, they begin to feel they are a part of the group. That feeling of 'belonging' is essential.

2. Opening up

This step is all about participants sharing non-threatening information about themselves. When simple information is welcomed, shared and accepted, trust begins to develop.

3. Affirming

After someone shares and reveals something of their inner selves they need to be affirmed and know that their contribution is valued.

4. Stretching

These are planned experiences or natural ones (illness, death or even fights between individuals) which challenge the group to express their trust in, and commitment to one another in a real way. This may happen naturally over time.

5. Deeper Sharing

This final step in community-building comes when individuals in the group share deeply with one another and set goals. It is important to develop the ability to assess the level of trust in the group and then to choose community-building activities appropriately to match that level.

Environment

The environment and atmosphere helps to develop community.

The space you use might not always be youth-friendly, but it is possible to improve it.

- Pay attention to room setup
- Decorate with sight and sound
- Use music and video resources
- Provide a social area for activities
- Be attentive to attitude
- Beware of leaders giving off the wrong message



Activities

Knots

Ask the participants to form into groups of approximately eight.

Provide the following directions:

1. Raise your right hand. Now grab the right hand of someone who is across the circle from you.
1. Raise your left hand. Grab the left hand of someone who is across the circle—but not the person whose right hand you are holding.
2. As a group, and without letting go of the hands that you are holding, untangle yourself from the knot.

Group Juggling

Ask the participants to form into groups of approximately eight. Give each group one object {eg: a ball, a bean bag, or a plastic toy). Going around the circle, ask each group member to say his or her name, so that each small-group member knows the names of the others in their group.

Provide the following directions:

- Whoever has the object will be the lead person for this activity. Your job is to throw the object to someone, calling out his/her name.
- The person who catches the object will then throw it to someone else, calling out that person's name.
- This continues until the object has been thrown to everyone.
- When the last person has the object, call out the name of the lead person, and throw the object to him/her. You are now back at the beginning.
- As a group, follow this same pattern so that you will always be receiving the object from the same person and throwing it to the same person.
- If anyone drops the object, or passes it to the wrong person, begin again with the lead person.

Clarify any questions, and begin the activity. After each group has been around the circle at least once, give the lead person an additional object so that he or she has two objects going at the same time.



Community

What do we do alone?

Divide participants into groups of approximately eight. Give each group a sheet of butcher paper and a texta and provide the following directions:

- Working as a team, brainstorm a list of activities that you do alone—in other words, things you do not need anyone else's help to accomplish.

Give the groups about 3 minutes to work.

Collect the butcher papers from each group, and then redistribute them so that each group gets another group's sheet. Give each group a new sheet of paper.

Then give the participants the following directions:

- Figure out all of the other group's activities which match with those you believed you do alone.
- Choose one the of the other group's activities.
- At the top of the new sheet of butcher paper, write the name of the activity you have chosen and then make a list of all the people or companies who are connected to the activity you chose. For instance, if sleeping is on your list, you might want to consider the following questions: Who made the bed? Who paid for the bed? Who made the sheets? From where did the bed, sheets and blanket come? Who picked the cotton? Who cut the lumber? Try to create a list of all the people, places, and companies that play a role in the activity you chose. You will have to work fast, because you have only 3 minutes to accomplish your task.

Ask the groups to come back together and discuss in the large group.



Human Tug-of-War

*Works best with no more than 10 participants

Place two pipes of different lengths in the middle of the room. (Other non-sharp, non-dangerous objects could also be used). All participants stand in a circle and grip their neighbour's forearm so that a strong circle is formed. The aim of the game is to pull people into the pipes so that they touch them or knock them over. If a participant touches one or both of the pipes, he/she is out. Also, if the grip is broken between two participants, they are both out. Continue the game until only one or two participants remain. NOTE: the pipes do not always need to remain in the centre of the group. Participants can use whatever space they have to dodge and avoid the pipes.

Cinderella Relay

All participants form teams and take off their left shoes. Leaders of the game randomly divide the shoes between four large boxes. In a relay-style, team members need to find their own shoe, put it on, then return to their group and tag the next person. The first group to find all their shoes and complete the relay wins. VARIATION: Instead of each participant finding their own shoe, they must find the shoe of the person after them.

Hand Slaps

All participants find a partner and line up in two evenly-spaced lines facing their partners standing 0.5 metres away. All participants hold their hands up level with their partners' hands. The aim is to push your partner off balance using only your hands. If one partner takes a step forward or backwards, or touches any other part of your body, they're out. With each elimination, the winners change partners and continue playing until there is an overall winner.

Skipping Rope Challenge

Take a large skipping rope and try to get the entire group through to the other side in 7 seconds without touching the rope. It can be done! A group of thirty Year 7 students did it in 6 seconds!

Balloon Relay

In relay-style, a member of each team runs to their team's chair, blows up a balloon, ties it, sits on it to pop it, then runs back to tag the next team member. The first team to pop all their balloons and complete the relay, wins.

'Hubba Bubba' Sculpting

One participant from each team stands up the front. They receive four pieces of 'Hubba Bubba' chewing gum. They must chew it and sculpt it in their mouths into an assigned object. Their remaining team-mates then must guess what the object is. The first team to guess correctly, wins.

Community

Balancing Act

One participant stands in the middle of the group and balances a can on top of their head. Using only one index finger, the participants surrounding him/her must touch the can. The person in the middle then slowly bobs down, moving away from the can and leaving the rest of the group to hold up the can.

Star Rope

Get a long rope and join the two ends together. All participants pick up a section of the rope and work together to shape the rope into a five-point star.

Finger Grab

All participants stand in a circle. Pointing toward their neighbour to the left, participants hold out their left hands flat with their palms facing up. Then the participants place their right pointer fingers on top of the flat palm of the neighbour to their right. On 'GO!', everyone needs to grab their neighbour's finger on the left while pulling away their own finger on the right. If your finger gets caught, you're out. The remaining participants take a step forward and play again.

Near the end of the game, to make it tricky, bring in the flinch rule- if anyone flinches before 'GO!' is shouted, they're immediately out of the game.





Scripture Reflection Activity

John 15:1-17

Jesus the True Vine

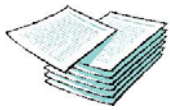
"I am the true vine, and my Father is the vine grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples. As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete.

"This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.

- What are the main images of community used in the Gospel passage?
- What image does Christ use to talk about his relationship with each of us? How might this be challenging?
- How does this Gospel passage challenge your understanding of Christian Community?
- Draw the image of community used in the passage that appeals most to you. Present and explain this to the group.



Community



1 John 4:7-21

God Is Love

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

- Describe the type of 'Love' this scripture passage is referring to?
- What is the difference between 'loving' and 'liking' someone?
- What effect does fear have on the experience of Community?
- In what ways does this Scripture passage challenge your experience of Community?
- On a sheet of paper write a large 'L' which fills the page. Around the 'L' write down ways of being 'loving' in a community.

Community



1 Cor 12:31-13:13

One Body with Many Members

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are

indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

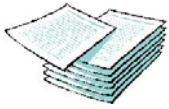
Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? 31 But strive for the greater gifts. And I will show you a still more excellent way.

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

Community



- How does this image help you to understand community?
- Why do humans have such a strong need for one another?
- Why are love and forgiveness tied together in this teaching?
- On a piece of paper, make a large 'I'. In and around the 'I', write down some ways that a community is interdependent.
- On a piece of paper, make a large 'F'. In and around the 'F', write down some reasons why forgiveness within communities is so important.



Leadership



Leadership

Introduction

As Christians we are called to follow the example of Jesus in the ways that we live. That call includes the way we use our gifts and talents in leadership roles. Leadership in the Catholic Church today is exciting and extremely challenging. A leader is not only the person “up-front”, but is anyone who uses their gifts, talents, skills and abilities for the good of others.

Scripture

Matthew 25:14-30 - The Parable of the Talents

Matthew 5:1-12 - The Beatitudes

Matthew 5:13-16 - Salt and Light

1 Samuel 3:3-10.19 - Samuel's Calling

Luke 4:16-21 - The Rejection of Jesus at Nazareth



National Vision For Youth Ministry in Australia

2. Catechesis: “The ministry of catechesis most effectively promotes the faith development of young and older adolescents when the curriculum is focused on important faith themes of the Church *and* on the developmental needs and life experiences of adolescents.”

4. Evangelisation: “The ministry of evangelization shares the good news of the reign of God and invites young people to hear about the Word Made Flesh.”

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

6. Leadership Development: “The ministry of leadership development *calls forth*, *affirms*, and *empowers* the diverse gifts, talents, and abilities of adults and young people in our faith communities for comprehensive ministry with adolescents.”



Leadership



Introduction

Youth Ministry flourishes when adults and young people assume leadership. Without leaders who are willing to plan the calendar, recruit the participants, lead the sessions, send out the e-mails, create the mailing lists, and do all the other necessary leadership tasks, Youth Ministry is impossible to establish and sustain.

Parishes that have effective ministry with youth do not necessarily have a paid co-ordinator, but they always have one person, or a group of people, who willingly assume responsibility for leadership.

Youth have a way of engaging their peers through personal stories and real-life connections. Encourage leadership as something which all young people are called to participate in. Train new leaders by assigning roles of leadership to new people.

What is leadership?

"To lead people, walk beside them ... As for the best leaders, the people do not notice their existence. The next best, the people honor and praise. The next, the people fear; and the next, the people hate ... When the best leader's work is done the people say, 'We did it ourselves!'"

— Lao-Tsu

"The task of leadership is not to put greatness into people, but to elicit it, for the greatness is there already."

— John Buchan

"The leader is one who mobilises others toward a goal shared by leaders and followers. ... Leaders, followers and goals make up the three equally necessary supports for leadership."

— Gary Wills

Certain Trumpets: The Call of Leaders

"Leadership is the ability to establish standards and manage a creative climate where people are self-motivated toward the mastery of long term constructive goals, in a participatory environment of mutual respect, compatible with personal values."

— Mike Vance

Leadership

What are some characteristics of a good leader?

"All of the great leaders have had one characteristic in common: it was the willingness to confront unequivocally the major anxiety of their people in their time. This, and not much else, is the essence of leadership."

— John Kenneth Galbraith

"The task of the leader is to get his people from where they are to where they have not been."

— Henry Kissinger

"Great leaders are almost always great simplifiers, who can cut through argument, debate, and doubt to offer a solution everybody can understand."

— General Colin Powell

"Your position never gives you the right to command. It only imposes on you the duty of so living your life that others may receive your orders without being humiliated."

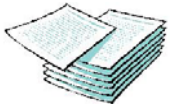
— Dag Hammarskjöld

"Leadership is not magnetic personality, that can just as well be a glib tongue. It is not "making friends and influencing people", that is flattery. Leadership is lifting a person's vision to higher sights, the raising of a person's performance to a higher standard, the building of a personality beyond its normal limitations."

— Peter F. Drucker



Leadership



-CHRISTIAN LEADERSHIP-

What is different about Christian Leadership?

Christian Leadership is not necessarily different to some of the earlier quotes. A good Christian leader will have the same skills as a good leader. However, a Christian leader is a person who uses his or her skill of leadership in the light of the Kingdom of God, proclaimed by Christ. Therefore, Christ's own life, death and resurrection is seen as the model for Christian leadership. The distinct Christian mode of leadership is driven by service.

Jesus said:

"You know that those who are recognised as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not [to be the case] among you, but whoever wishes to be great among you shall be your servant, and whoever wishes to be first among you shall be slaves of all." (Mark 10:42-44)

"Who is greater, the one who reclines at the table, or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves." (Luke 22:27)

"You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many." (Mat 20:26-28)

With those brief words, Jesus made a clear distinction between the self-centred leadership of His day and the 'others-centred' leadership that was to characterise His disciples.

Jesus taught that true spiritual leaders are servants; first of God, then of God's people. That's a paradoxical and revolutionary concept because normally servants don't lead and leaders don't serve. Therefore they must forsake the world's model of leadership and embrace Christ's, which places character above function, motives above activities, humility above promotions, faithfulness above success, and others above self.

How is Christ the model of leadership?

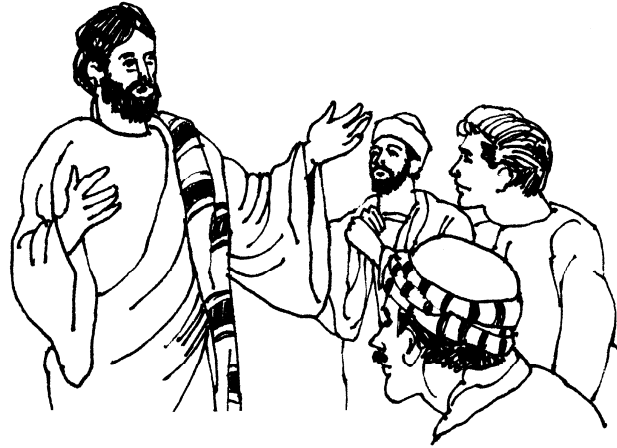
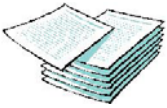
What was Jesus like as a leader?

What did Jesus say as a leader?

What did Jesus do as a leader?

Jesus was the supreme example of his own philosophy of ministry. In the Incarnation, he voluntarily set aside the independent exercise of some of his divine abilities, took the form of a servant, and humbled himself through obedience—even to the point of dying on the cross (Phil. 2:7-9). His whole life was dedicated to fulfilling his Father's will on behalf of others. That's the heart and soul of a true spiritual leader.

Leadership



Jesus repeatedly used the slave/master metaphor to teach servant-leadership to his disciples. In John 13:12-17 he dramatises humility, which is its primary characteristic:

When [Jesus] had washed [the disciples'] feet, and taken his garments, and reclined at the table again, he said to them, "Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them."

In Matthew 23:1-12 Jesus condemns the proud and self-seeking Jewish religious leaders, then uses the opportunity to stress the nature of true leadership:

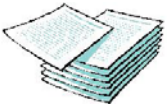
The scribes and the Pharisees have seated themselves in the chair of Moses; therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things, and do not do them. . . . They do all their deeds to be noticed by men. They love the place of honour . . . and being called by men, Rabbi. But do not be called Rabbi; for One is your Teacher, and you are all brothers. And do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called leaders; for One is your Leader, that is, Christ. But the greatest among you shall be your servant. And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

William Hendriksen gives this helpful commentary on that passage:

Over and against the vice of pomposity, so characteristic of many a Pharisee or scribe, Jesus commends the virtue of humility [and condemns] the yearning for rank, for special recognition above one's fellow members. . . . The warning was necessary. Many a Jew must have envied the man who was called "rabbi" (loosely translated, "teacher"); or, if a member of the Sanhedrin was addressed as "father" (Acts 7:2)

. . . So Jesus is saying that the attention of his followers must not be fixed on human titles and distinctions but on God in Christ, worthy of all reverence, praise, and honour. . . . To yearn for distinctions and honours above one's fellowmen, and unrelated to the glory that is due to Christ . . . is (what) Jesus condemns. 33
(New Testament Commentary, The Gospel of Matthew, p. 824).

Leadership



Jesus also confronted His own disciples for their sinful ambitions. In fact, much of his teaching on servant-leadership was prompted by their disputes over which of them would be greatest in God's Kingdom.

Examples of their attitude:

- * The mother of the sons of Zebedee came to [Jesus] with her sons, bowing down, and making a request of him. And he said to her, "What do you wish?" She said to him, "Command that in your kingdom these two sons of mine may sit, one on your right and one on your left." . . . And hearing this, the ten became indignant with the two brothers (Matt. 20:20-21, 24).

Christ's response:

Whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many (Matt. 20:26-28; see also Mark 10:43-45).

- * The disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" (Matt. 18:1).

Christ's response:

Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven (Matt. 18:3-4).

- * [Jesus and the disciples] came to Capernaum; and when [Jesus] was in the house, he began to question them, "What were you discussing on the way?" But they kept silent, for on the way they had discussed with one another which of them was the greatest (Mark 9:33-34).

Christ's response:

If anyone wants to be first, he shall be last of all, and servant of all (Mark 9:35).

- * An argument arose among [the disciples] as to which of them might be the greatest. . . . There arose also a dispute among them as to which one of them was regarded to be greatest (Luke 9:46; 22:24).

Christ's response:

He who is least among you, this is the one who is great (Luke 9:48).



Leadership



Jesus was a shepherd

Jesus saw himself as the shepherd of his people. In John 10 he says:

I am the good shepherd; the good shepherd lays down his life for the sheep. . . . I know my own, and my own know me. . . . I lay down my life for the sheep. . . . my sheep hear my voice . . . and they follow me; and I give eternal life to them, and they shall never perish (vv. 11, 14-15, 27-28).

Jesus is the Chief Shepherd, who purchased His flock with his own precious blood, then appointed undershepherds to protect and care for it (Acts 20:28; 1 Pet. 5:2). Theirs is the sacred task of a caretaker, not an owner. And they are accountable to God for faithfully carrying out that task (Heb. 13:17).

Another metaphor for spiritual leaders is steward:

Let a man regard us in this manner, as servants of Christ, and stewards of the mysteries of God. In this case, moreover, it is required of stewards that one be found trustworthy (1 Cor. 4:1-2).

The overseer must be above reproach as God's steward (Titus 1:7).

In Luke 12:42-48 Jesus emphasises the importance of being a faithful steward: *Who then is the faithful and sensible steward, whom his master will put in charge of his servants, and give them their rations at the proper time? Blessed is that slave whom his master finds so doing when he comes. Truly I say to you, that he will put him in charge of all his possessions.*

But if that slave says in his heart, "My master will be a long time in coming," and begins to beat the slaves, both men and women, and to eat and drink and get drunk; the master of that slave will come on a day when he does not expect him, and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers.

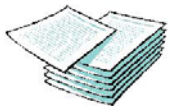
And that slave who knew his master's will and did not get ready or act in accord with his will, shall receive many lashes, but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more.

True spiritual leaders are stewards of the mysteries of God (1 Cor. 4:1). In Colossians 1:26 Paul defines a mystery as a theological truth that "was hidden from past ages and generations; but has now been manifested to [God's] saints." He gives an example:

In a broad sense, every Christian is a steward of what God has entrusted to him or her: people, possessions, spiritual gifts, and so forth. But in a specific sense, spiritual leaders are to be faithful stewards of God's Word (with particular emphasis on the New Testament, in which God has revealed his mysteries [cf. 1 Cor. 10:6]).

Therefore, there is no better example of Christian leadership than that of Jesus Christ. He declared, "I am the Good Shepherd. The good shepherd gives His life for the sheep." John 10:11-14.

Leadership



All called to leadership

All people are called to be leaders in different ways:

Leadership is not for an elite group. Leadership is intrinsic to the vocational call that we receive through our baptism. Each of us has gifts and talents which give us the potential to be leaders. In a particular way, each of us are called to be leaders, yet not all of us will be dynamic speakers or have charismatic personalities.

It is important to recognise our own skills and our own style of leadership.



-BASIC MODEL OF LEADERSHIP-

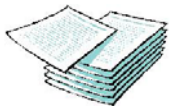
Successful leaders are able to remain flexible when working with people in structures. For the sake of simplicity, let us concentrate on the three most common styles of leader:

- * Prophet Leader
- * Planner Leader
- * People Leader

Every person has the potential to exercise all three styles, but most people become proficient at only one. This is self-limiting, resulting in less effective leadership. It is important to understand that these three styles are how leaders perform in terms of a general philosophy, not in carrying out a specific task or function. They reflect the general attitude of the leader and can be applied to specific situations with specific teams.

The most flexible leaders select which style is the most appropriate for the particular situation they are in. If a person has only developed one style, you can see the limitations in their ability to provide the best leadership.

Leadership



The Prophet Leader

Leaders performing the role of the Prophet Leader offer visionary ideas or concepts.

The Prophet Leader:

- speaks of the way the community could be, of the issues which the community should be addressing, and the goals it should be attaining
- speaks in a futuristic language, 'story-tells' the dream, sparks the imagination to what could be
- ignites enthusiasm, inspires, generates ideas and illustrates how to respond to the critical needs of today's world to make it richer tomorrow for those who follow
- relates by continually ensuring that people and the community stay with "current issues" they can affect to build a more robust, celebrating community of believers.
- safeguards people from resting on former laurels or past achievements by stressing the current needs to be addressed
- views their leadership role as one of challenging the community to constantly look ahead and dream

The role of the Prophet Leader is to ensure the community abounds with creative ideas - to dare to dream the dream of Christian communities.

The Prophet Leader is the dreamer, the visionary, and the purveyor of 'what if'. The Prophet Leader builds the dream and draws out the dreamer in those they touch. This leader ignites the fire in the belly, the desire to feel the faith, to see the face of God, to want to walk with saints, to experience the gospel in the deepest way possible.

The Prophet is the light to show the way, but is not necessarily present for the implementation of the idea and the journey to its fulfilment. The Prophet works the hearts and minds of believers, but assumes little or no responsibility for ensuring the dream happens. This role belongs to another style of leader.

The Planner Leader

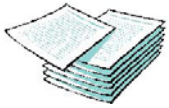
The Planner Leader makes things happen. They take the vision of the Prophet Leader and put flesh on the skeletal frame. These leaders are action-driven and well Organised. They set the course, plan the trip and make sure it happens. The Planner Leader recruits the followers, delegates the tasks, supports the efforts of those trying to make a difference, and promotes a sense of value and gratitude for the work of others.

The Planner Leader:

- is time-conscious, making sure the ministries are well organised, well funded and meet definitive needs
- insists that work is done within the framework of the community structure with appropriate endorsements with the proper finesse
- is known as "the establishment leader," is well informed about the politics of the community, and ensures all protocols are kept
- sets the accountabilities and the procedures to measure achievement. They also define the consequences of not achieving the desired outcomes in the services, programs and ministries
- will have agreements in writing of what is expected, to enhance accountability
- musters resources to advance the quality of services and ministries
- delivers on his/her promises

Planner Leaders execute the "ideas" developed by Prophet Leaders.

Leadership



The People Leader

People Leaders are people-centred. Their main drive is to ensure that the work done within communities actually meets human needs. The People Leader is the protector of fairness and justice.

The People Leader:

- always serves as the advocate of the people
- works as the devil's advocate in how money is spent and accounted for in serving the gospel
- is "human need" oriented
- often takes the opposing perspective when discussing the response of the community to social services and social justice
- is very astute in reading the true pulse of the community, in what they want and what they need
- ensures that the group authentically meets needs beyond just those of the immediate community, and expects the members of the community to authentically affect world and global strife
- walks the talk of the gospel more effectively than any other type of leader. They make the Word live in a current-day community
- challenges agendas that have little or no relation to Christian works, particularly if they are for personal gain
- champions those who cannot speak for themselves or who are not be heard

People Leaders are realists, they keep us legitimate Christians. The People Leader keeps us honest in all our actions. We are a living witness to the Word under their leadership.

In Summary

The Prophet Leader enjoys dreaming up new ideas

The Planner Leader shows how the idea can be achieved

The People Leader questions whether the ideas are really what the people want or need

Conclusion

Too often youth are described as the future leaders of the Church. This is simply wrong. By saying this, people are asking young people to wait until they are old before they exercise their gifts and talents as leaders. Young people have a specific role of leadership to play in the Church today.

Whatever type of leader we might be, it is important that we use Christ, who came not to be served but to serve, as a model of leadership. A healthy community is one where every person uses his or her own gifts and talents creatively and one where designated leadership is primarily seen as a structure which enables every person to offer their own form of leadership within the group.

Leadership



-PRACTICAL LEADING HINTS-

Leading a Discussion Group

- Familiarise yourself with the session so that you will be prepared to give Directions
- Participate in the activity, prayer or game
- Lead, encourage, affirm, support, and befriend the participants
- Help the participants to feel welcome in the discussion
- Be aware of shy people (who need more encouragement) and the rowdy (who need calming down)
- Help participants keep to a given topic, and guide discussion
- Contribute to, but do not dominate, the discussion. Do not feel as though you have to fill in any quiet gaps.
- If you have trouble getting a discussion started, vary how you decide who will begin the sharing. For example, start with the person who has the most letters on his or her shirt, has the next birthday, has the longest name, has the highest house number in his/her street address.
- Ask open-ended questions:
 - ⇒ How do you feel?
 - ⇒ What is your reaction?
 - ⇒ What do you think?
 - ⇒ What would you do in this situation?
 - ⇒ What would Jesus do?

As leader, your role is to focus on the group's interactions more than it is to give your perspectives on the topic being discussed.

As leader, you have tremendous influence over the group. Modelling appropriate behaviour will help set the tone for participants.

As leader, your role is to ensure that everyone has the opportunity to share their thoughts during the discussion. Everyone should be given the opportunity to participate, even those who may wish to pass.



Leadership



Activity

Form small groups of six to eight participants. Give each group an envelope containing a role play scenario.

Explain the activity:

Each group has received a role-play scenario. Each person in the group will have a role to play in the scenario. Inside the envelope are slips of paper describing each role. One person will take the role of leader, and that person's job will be to lead a good group discussion. All the other group members are to play their roles as described on the slips that they receive. Once we begin, it is important that everyone play their parts.

After ten minutes, stop the role-play and invite the group to reflect on the experience.

Discussion Role-Plays

Scenario 1

Discussion topic: Should high school uniforms be mandatory?

Leader. Let the group know you are the leader. Guide the group through the discussion, incorporating the facilitating tips we just discussed.

Observer. Participate in the discussion, but focus on how the leader is facilitating it. You will be asked to give the leader and the group feedback at the end of the role-play. Do not disclose your role until the end of the role-play.

Yourself. Participate in the discussion as you would normally.

Yourself. Participate in the discussion as you would normally.

Yourself. Participate in the discussion as you would normally.

Yourself. Participate in the discussion as you would normally.

Very quiet participant. Do not speak unless you are invited to do so by the leader.

Very passionate participant. Speak as frequently as you can, to try to convince others to agree with your point of view. Follow any directions the leader gives you.

Leadership

Scenario 2

Discussion topic: Should dances sponsored by Catholic schools or parishes ban music that does not promote Catholic values?

Leader. Let the group know you are the leader. Guide the group through the discussion, incorporating the facilitating tips we just discussed.

Observer. Participate in the discussion, but focus on how the leader is facilitating it. You will be asked to give the leader and the group feedback at the end of the role-play. Do not disclose your role until the end of the role-play.

Yourself. Participate in the discussion as you would normally..

Yourself. Participate in the discussion as you would normally.

Yourself. Participate in the discussion as you would normally.

Angry participant. Express your point of view with anger. Follow any directions the leader gives you.

Uninterested participant. Show your lack of interest in the topic through your body language. Follow any directions the leader gives you.

Scenario 3

Discussion topic: What can the Church do to attract young people to Mass?

Leader. Let the group know you are the leader. Guide the group through the discussion, incorporating the facilitating tips we just discussed.

Observer. Participate in the discussion, but focus on how the leader is facilitating it. You will be asked to give the leader and the group feedback at the end of the role-play. Do not disclose your role until the end of the role-play.

Yourself. Participate in the discussion as you would normally.

Yourself. Participate in the discussion as you would normally.

Yourself. Participate in the discussion as you would normally.

Very quiet participant. Do not speak unless you are invited to do so by the leader.

Uninterested participant. Show your lack of interest in the topic through your body language. Follow any directions the leader gives you.

Scripture



Scripture

Introduction

An important part of Oblate Youth Australia is clearly expressed in our prayer, “that we might live lives shaped by the values of the Gospel.” The Sacred Scriptures play an important role in shaping our lives as Oblate Youth Australia.

The Word of God is a metaphor that calls to mind God’s breath. God’s breath gave life to all creation. The Word of God, the Scriptures, brings us to the fullness of life.

Scripture

Heb 4:11-13 - The Rest that God Promised



National Vision For Youth Ministry in Australia

2. Catechesis: “The ministry of catechesis most effectively promotes the faith development of young and older adolescents when the curriculum is focused on important faith themes of the Church *and* on the developmental needs and life experiences of adolescents.”

4. Evangelisation: “The ministry of evangelization shares the good news of the reign of God and invites young people to hear about the Word Made Flesh.”

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

8. Prayer and Worship: “The ministry of prayer and worship *celebrates* and *deepens* young people’s relationship with Jesus Christ through the bestowal of grace, communal prayer, and liturgical experiences; it *awakens* their awareness of the spirit at work in their lives, and prayer.”



Scripture



The Scriptures are for us a sacred or holy text. The Scriptures are holy because they were inspired by God, and they reveal to us something about God. As Catholics, all our teaching (Dogma) is based on Scripture and Tradition, both handed down.

The Bible is not really one book at all, but rather a small library of books. A Catholic Bible comprises 73 books, 46 of which make up the Old Testament, and 27 the New Testament.

The oldest parts of the Old Testament were written about 1000 years before Christ, and the last of the New Testament books was written about 100 AD. So the books of the Bible were written over a period of about eleven hundred years. The bible is therefore a collection of books by many different authors and from different periods of history.

The bible is a collection of writings which the Church has declared to be inspired by God, and to contain the truth which God has revealed to us to guide us on the way to salvation. This is a doctrine of faith which Catholics must believe: that the Bible is not only the words of people, but also the Word of God. The Bible has God or the Holy Spirit as its main author. The different books of the Bible, written by different human authors, become chapters of one great written record of God's self revelation to the human race, of the whole history of salvation, of one single plan to save humankind. Both Old and New Testaments are thus seen to be closely linked.

For Christians, the decisive event or series of events in human history are the birth, life, death and resurrection of Jesus of Nazareth, whom Christians believe to be not only the Messiah long awaited by the Jewish people, but also the son of God. It is on his life and ministry and teaching that the New Testament is based.

The New Testament or New Covenant is called so, because of our belief that Jesus made possible a new relationship between God and humankind- a new way to God.

Of the 27 books in the New Testament, we give pride of place to the four Gospels. This is the name we give to the writings of Matthew, Mark, Luke and John. These books speak specifically about Christ's journey on earth, his life, death and resurrection.

Other important New Testament writings are the letters of St Paul. Paul was the greatest missionary in the early church.



Development of the Gospels

First Stage - The life of Jesus Christ

- Throughout his life Jesus preached his message through words, such as stories and sayings, and through actions, such as miracles. These occurred in the last three years of his life, from about 30 AD.
- Jesus' apostles and all his followers were touched by his message, confused and frustrated at times with him, but most importantly they were witnesses of Christ's extraordinary life, death and resurrection.

Second Stage – Oral Preaching

- 30-50 AD: during this period nothing was written.
- People's memories were a lot better than ours today. Fewer people were able to read and write, therefore a person's memory and word were very important. The ease in which we can find information in books and other sources, has led us to become lazy.
- During this period, people came together and passed things on through stories and oral traditions.
- Indigenous Australians have passed on their creation stories and all their traditions for thousands of years before a word was ever written. The first people to develop a written Aboriginal language were Missionaries.
- In the case of the early Christians it was more than just passing on the story, they had Good News they wanted to spread. Kerygma is the preaching of the core message of the Good News. (E.g. Act 4:8-12).
- The early community celebrated the story and message of Christ through liturgy.
- Once they told people the core message, people wanted to know more, therefore they needed to recall more details.



Third Stage – The Gospels are written

- By 50 AD when the original witnesses were beginning to die, people decided to write these stories down before they were lost.
- A number of different communities began writing down their oral traditions. None of these originals survived.
- Mark was the first to compose a collection of these early writings in his Gospel about 35 years after Christ's death.

Scripture



The importance of Context

The inspired author and the original audience shared knowledge, presumptions, expressions, and concerns that may not be part of our awareness, but may nevertheless influence the meaning of the passage.

The inspired author may have applied the revealed message contained in a particular book to be shared in a cultural setting in order to make the message clearer. People sometimes mistake such applications for the heart of the revealed message.

In expressing the truth, a biblical author may show cultural bias and presumptions that later generations know are inaccurate. This kind of misunderstanding resulted in Galileo's excommunication. The bible does not claim to teach astronomy. Rather, the bible addresses questions about the relationship between God and God's people, about what we should be doing to build up God's Kingdom rather than tear it down.

Principles for Breaking Open the Word

Focus on making the Scriptures come alive

The Scriptures are dynamic texts which come alive by our personal prayer and living out of the values and message.

Treat the Bible as a sacred story

It is not simply another book. It should always be present when we meet and used as a symbol of faith.

Find Personal meaning in the Scripture

Be open to allowing the Scripture to shape your life.



Scripture and Prayer

When we prayerfully read the Scriptures, there are two stories actively involved. There is the story and its messages on the page and our own personal story.

The presenting story may have a powerful message to offer our own personal story, yet a simple word or phrase in the Scripture passage might stand out and highlight something in our own personal story. The aim of reading and praying the Scriptures is to hear God's call clearly in our daily lives. The Word of God might be lived out through our actions.

Scripture

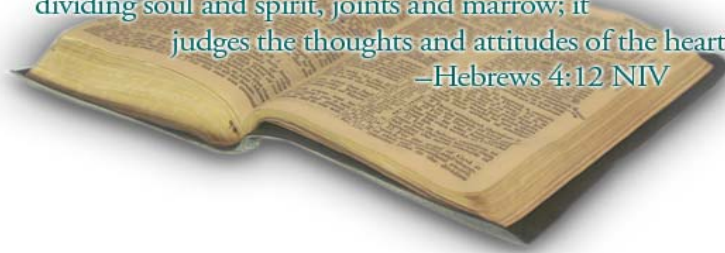


Spiritual Reading

Step 1. Read

Read the Scripture passage. Try reading it aloud. Try reading it several times. Let the words sink in deeply. Open your mind and heart to the meaning of the words.

For the word of God is **living** and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.
—Hebrews 4:12 NIV



Step 2. Meditate

Reflect on the Scripture passage. Ask yourself questions such as:

- What does this passage say to me?
- Who am I in this passage?
- What do I see? What do I hear?
- What do I think?
- Which character do I most relate to?
- What do I most need to learn from this?

Try taking notes on your answers to the questions. Try journaling about the insights gained with meditation.

Step 3. Prayer

Move into the heart of the matter. Feel deep feelings. Consider the following questions as you respond to God:

- What do I want to communicate to God?
- What am I longing for in my relationship with God?
- What do I desire in my prayer life?
- What secrets of my heart are ready to be expressed? Is there joy? grief? fear? gratitude? Express your intimate self to God in your own personal way.

Step 4. Contemplation

Simply rest in the presence of God. Be passive and just enjoy God. Settle into the tenderness of God's love.

Alternative Step 4 or Additional Step 5. Action

Ask yourself the following questions in utter honesty:

- How is God challenging me?
- Is there a good thing God is calling me to do?
- Is there a harmful thing God wants me to stop doing?
- What is the next step I need to take?

Decide on a course of action (large or small). Make the commitment and follow through with your plan.



Scripture Passages

Matthew 13:24-30, Luke 6:27-36, Luke 19:1-10, John 13:12-17, Mark 3:22-30, Mark 9:33-37

Matthew 13:24-30

He put before them another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’

He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”



Luke 6:27-36

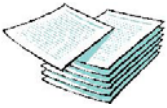
“But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

“If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful.

Luke 19:1-10

He entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down; for I must stay at your house today.” So he hurried down and was happy to welcome him. All who saw it began to grumble and said, “He has gone to be the guest of one who is a sinner.” Zacchaeus stood there and said to the Lord, “Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.” Then Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.”

Scripture



John 13:1-17

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread has lifted his heel against me.' I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me."



Mark 3:22-30

And the scribes who came down from Jerusalem said, "He has Beelzebul, and by the ruler of the demons he casts out demons." And he called them to him, and spoke to them in parables, "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

"Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin"—for they had said, "He has an unclean spirit."

Eucharist



Eucharist

Introduction

Prayer is more than just putting aside a few minutes to rattle off the 'Our Father' or 'Hail Mary' for an opening or closing prayer. An Oblate Youth group should not be a program full of prayer. Rather, everything we do at youth group should be brought to prayer. It takes time to develop a correct openness to prayer.

Teaching youth to pray occurs each time they participate in communal prayer. Youth Ministry can involve teaching youth the prayer traditions of the faith and providing them with a way to pray, a time to pray, and a place to pray. Faith formation efforts with young people should teach them about prayer and introduce them to a variety of prayer practices.

The ultimate form of prayer as Catholic Community is the Eucharist. The Eucharist brings together all forms of prayer. As described by Vatican II, the Eucharist is the "source and summit" of our Christian faith, communion, and practice.

Scripture

1 Corinthians 11:23-27 - The Institution of the Lord's Supper



National Vision For Youth Ministry in Australia

3. Community Life: "The ministry of community life builds an environment of love, support, appreciation for diversity, and judicious acceptance that models Catholic principles; *develops* meaningful relationships; and *nurtures* Catholic faith."

8. Prayer and Worship: "The ministry of prayer and worship *celebrates* and *deepens* young people's relationship with Jesus Christ through the bestowal of grace, communal prayer, and liturgical experiences; it *awakens* their awareness of the spirit at work in their lives, and prayer."



Eucharist

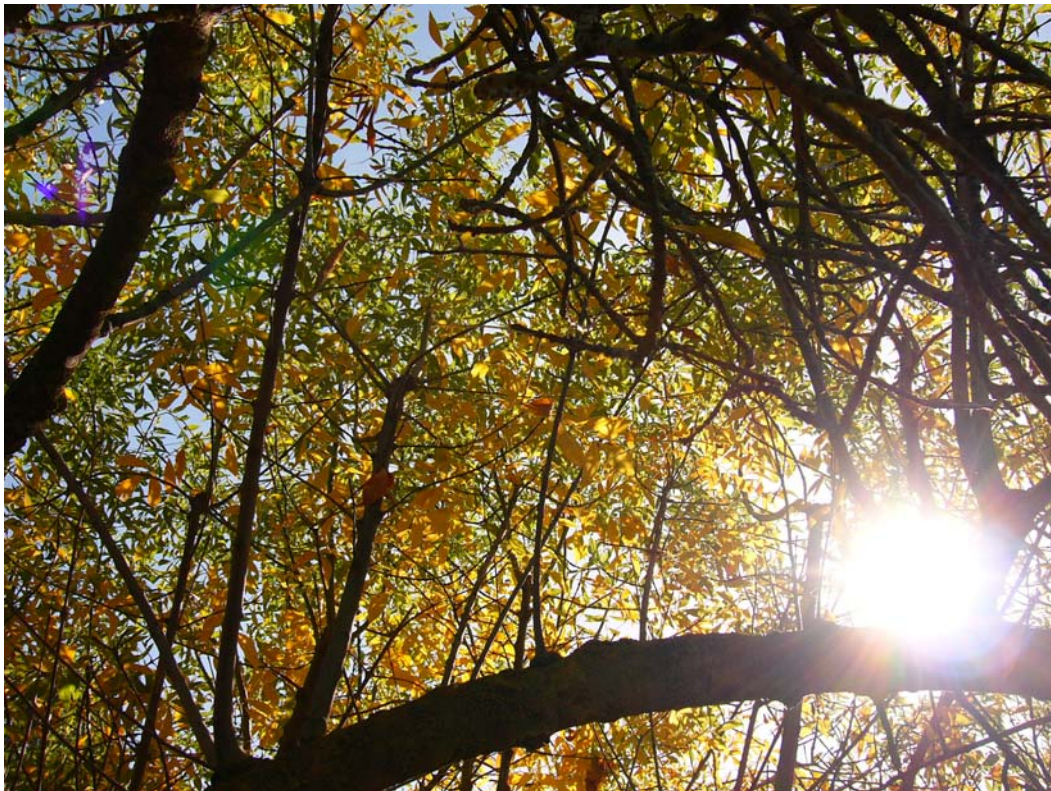


What is Prayer?

If you made a list of ways to develop a good friendship what would be included?: make time for each other, talk about things that are important, such as hopes and dreams, do things together, just hang out, listen to each other, forgive each other, give each other space when needed but still stay in touch...

Prayer is very similar to making and keeping a strong friendship. Prayer can become alive when you experience it as a deep, personal relationship with God.

When you are true to yourself in a relationship, you learn about the other person and experience the joy of self-discovery at the same time. Similarly, in prayer God reveals himself to you, and you learn about yourself. This reciprocal call between God and humanity has been going on throughout the whole of history. Prayer is the central way that God reveals himself to humanity and shows us who we are.



Jesus a Model of Prayer

Through prayer we enter into and develop a relationship with God. Throughout the Scriptures we hear stories of Jesus going to a quiet place to pray, giving examples of ways to pray and teaching his disciples to pray.

Eucharist



Activity

Ask the group to brainstorm a list of different scripture stories they remember which include prayer.

Jesus tells his disciples that when they pray in faith and “ask in my name” (Jn 14:13), whatever they need will be provided.



Forms of Prayer:

Blessing and Adoration: are closely related. When you adore God, you acknowledge that you are a creature before the one who created you. Adoration, which is reserved for God alone, can take the form of psalms and respectful silence.

Petition: is asking God for something you need. At some level, most of us know this, and commonly make petitions. Prayer of petition is the most common form of prayer because it is the most spontaneous. It arises naturally from the depths of our heart, where we are aware of our relationship with God and know we are dependent on our Creator.

Intercession: is a form of petition prayer in which you ask God’s help for another person.

Thanksgiving: We remember that we are creatures and God is our creator. The more we pray in thanksgiving, the more we grow in awareness that all we have comes to us as a gift from God’s abundant love. The word ‘Eucharist’ comes from a Greek word which means thanksgiving.

Praise: embraces all other forms of prayer and carries them to God, who is our source and goal. Praise is the form of prayer that expresses our love for God simply because God IS. Praise often finds its expression in music. The Gloria and Doxology at Mass are prayers of praise.

Formal prayers such as the Rosary and novenas use these types of prayer and the Eucharist embodies all five forms of prayer. Through Eucharist our whole life becomes a prayer because we offer our lives to God so that the Holy Spirit can work through us to affect the world. When we make ourselves instruments of God, our actions, our whole lives, are a prayer.

Reflection

- What is your favourite form of prayer?
- Why do you like this form of prayer the most?
- What do you express when you pray this way?



Eucharist



Eucharist - the two tables

In our tradition, the Eucharistic celebration has often been spoken about as two tables which help us to praise and worship God. Each Mass is made up of two main elements; the "table of the word" and the "table of the Eucharist". Through the Word of God and through the Eucharist we enter the presence of Christ.

Vatican II cemented this tradition, "The Church does not cease ... to take the bread of life from the table of the Word and from the table of the Body of Christ. Christians nourish themselves at the two tables of the Bible and Eucharist."

Throughout the Mass there are four modes of Christ's presence:

- in the Community
- in the Word
- in the Eucharist
- in the Presider

How does this all work?

The Church (the community) makes Eucharist and the Eucharist makes the Church. It is also possible to say that the Church 'creates' the Word, calling it to existence by its celebration (otherwise the Gospels remain only a library book); and inversely, that the Word creates the community. During the Mass these two different parts become a single act of worship.



Throughout the liturgy we use symbols and symbolic action, such as processions, the Book of the Gospels and bread and wine. That means that everything we do and say in the Mass is about something beyond the obvious. Nothing is merely what it appears to be. This becomes a special ritual with a rhythm to it which we all know.



Eucharist

One of the crucial dimensions of symbolism is the communication of the meaning of our lives. For Christians, this is especially true of the Eucharist. The Eucharist is the source and the summit of our whole Christian life. Throughout the Eucharist we are welcomed, invited to pray and to participate, which occurs through a dialogue.

| <u>Symbolic Action</u> | <u>Response</u> |
|--------------------------|--|
| Priest welcomes | People respond |
| First reading | Responsorial Psalm |
| Second Reading | Gospel Acclamation |
| Gospel & Homily | Creed and Prayer of the Faithful |
| Preparation of the Gifts | Prayers over the gifts |
| Eucharistic Prayer | Responses during the Prayer 'Holy Holy', Acclamations, 'Amen', standing, kneeling |
| Communion Rite- | Receiving the Eucharist |

The mass is no longer a private celebration by the priest which people observe as a passive audience. The various roles of participation for the congregation are essential to the celebration of the Mass.

Your involvement in these roles is not something which is purely based on dwindling numbers in the priesthood, although one might suggest that this factor has sped the process up a little; it is part of your call as a Christian. Second Vatican Council wrote: "Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as a 'chosen race, a royal priesthood, a holy nation, a redeemed people,' is their right and duty by reason of their baptism."

Conditions for Active Participation

Youth and adults alike participate more fully in formal liturgies when:

- they are comfortable in the gathered community
- they are willing to sing
- they are not anxious about what is going on – don't know the words of prayers, posture or gestures.
- they are comfortable with silence
- they are open to symbols and ritual
- they understand the Eucharist as the ultimate form of prayer



Eucharist

Ideas, Strategies, and Resources

Make sure that prayer during a gathering is prepared and time is sufficient to allow for silence, symbol, and ritual. The Oblate Youth Candle, Oblate Cross and Book of the Gospels have become significant symbols and should be present at all Oblate Youth Australia meetings where practical.

Include music and song to help youth participate in prayer liturgies.

Scripture and Tradition sheets, an Oblate Youth Australia resource, always focus on the coming Sunday's Gospel and can therefore help youth familiarise and clarify prepare for the upcoming Sunday.

Invite Youth to prepare Youth Masses. A youth mass is not simply music. Include training and preparation for the entire liturgy.

Music

Today, as in the past, young people define themselves by the music they listen to and the artists they like. Music also helps people to express themselves. They use lyrics of a favourite song to help put into words their emotions or their life experience. Many times music helps youth express their relationship with God.

Music has an important role to play in youth gatherings and youth Masses.

Musicians are not simply volunteers but people who share faith, serve the community and help others pray. Musicians are there to lead the people and to encourage them to sing, not to perform for them.

Individual preference is not a sufficient principle for the choice of music in the liturgy. Planning music should involve more than just musicians, it should involve others in the group. There are three guides to help choose appropriate music:

Liturgical Judgement: Do words, the form and the style of the song reflect who we are as the people of God and suit the relative liturgical season? Are there images or ideas in the readings that could help you choose the songs thereby making the reading more meaningful? What parts of the mass should be sung and what parts spoken?

Musical Judgment: Is the music technically, aesthetically and artistically good irrespective of the style of music? Can the musicians and singers do justice to this song?

Pastoral Judgement: Will it help the assembly pray? Will people be able to join in the singing or is the melody line too high or too hard to sing? Does the music suit their age and cultural background and enable them to express their faith?



Eucharist

Preparing Youth Masses

At a National Oblate Youth Encounter there was a suggestion that in order to assist each local community in their liturgical preparation it would be helpful to share some creative ideas. Below is a summary of the first ideas that were put forward. It is in no way a complete list... keep sharing your creative talents...

Environment

- Create colourful banners
- Project images or scripture quotes on the wall
- Ask everyone to sit close to the front

Introductory Rite

- Creative entrances - e.g. enter from back, clapping, with instruments, posters, ribbons etc or enter in darkness carrying candles in procession
- Ask the priest to give a good length of time for people to bring to mind their sins
- Bring in objects/symbols during the gathering procession that are relevant to the liturgy being celebrated

Liturgy of the Word

- Young people should offer the priest their view of Scripture readings so that he can consider them when preparing his homily
- Short summary to make Scripture readings more understandable for young people
- The gospel could be acted out or presented in mime
- Gospel group for younger youth - take them out during the gospel and make it more relevant for them - split up into small groups if numbers permit
- Priest could ask the assembly questions during the homily - perhaps youth group members could start the questions
- Prayer of the Faithful - place candles at the foot of the altar representing intentions

Liturgy of the Eucharist

- After the gifts have been processed in, all the young people could gather around the altar, possibly holding hands
- Before offering each other a sign of peace there could be a brief period of reflection to assist in creating peace within each individual
- Join hands during the 'Our Father'

Other liturgical suggestions...

- Liturgical movement can be incorporated into various parts of the liturgy
- A message, phrase or image could be projected onto the wall after communion

Community Building ideas...

- Shared meal for young people and their families after mass
- Notify schools in the area about upcoming youth masses
- Every couple of months, try to create a community gathering of different parishes
- Invite different youth groups to share in a youth mass every now and then
- Continue to share creative liturgical ideas, reflections, songs, etc



Activity

Try writing your own prayers. Write a prayer for each of the five prayer forms, blessing, petition, intercession, thanksgiving and praise.

<see [Liturgy Manual](#)>

Charism



Charism

Introduction

Each religious order has its own 'Charism' or 'family traditions'. The tradition or particular flavour of a religious order is centered around the founder's original vision and philosophies.

OYA is a youth group developed from the Oblates of Mary Immaculate, whose Charism is based on their founder, St Eugene de Mazenod. Like any family, OYA recognises that it is important to know its traditions. This chapter explores who the founder is, who the Australian Oblates are, and provides a brief history of OYA.

Scripture

Acts 2:42-47 - Life Among the Believers



National Vision For Youth Ministry in Australia

2. Catechesis: "The ministry of catechesis most effectively promotes the faith development of young and older adolescents when the curriculum is focused on important faith themes of the Church *and* on the developmental needs and life experiences of adolescents."

3. Community Life: "The ministry of community life builds an environment of love, support, appreciation for diversity, and judicious acceptance that models Catholic principles; *develops* meaningful relationships; and *nurtures* Catholic faith."





Oblates of Mary Immaculate

Beginnings: Eugene de Mazenod

Eugene de Mazenod was born in Aix-en-Provence in France in 1782, the son of wealthy aristocratic parents. His father Charles Antoine de Mazenod, a member of the French nobility, was the President of the Aix Parliament. His mother Marie-Rose Joannis, a member of the rapidly evolving bourgeois merchants, embodied the practical and shrewd realism of this group. This union of complementary social and cultural values assured young Eugene all the requisites for a successful and comfortable life.

This idyllic world was swept away by the French Revolution in 1789. After his father opposed the revolution, in 1790 the entire family was obliged to flee France. At the age of eight, a new painful period began for Eugene. These were years of family instability, material scarcity and danger. The family was forced to flee successively to Turin, Venice, Naples and Palermo.

Eugene's adolescence was impoverished. He was deprived of friends his own age and unable to continue an orderly academic program.

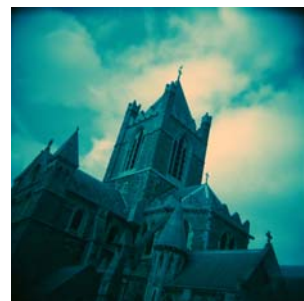
He was also separated from his mother who divorced her husband in order to return and reclaim family property in France after the Revolution. His often unsupervised youth and the eventual break up of his family led to his patronage of dysfunctional families and those in them.

Coming of age...

Eugene was 20 years old when he returned from exile. Upon arrival in France, his overriding desire was to live fully, to make up for lost time. Young and handsome with a well known family name, he also had the inherited wealth recovered by his mother. Among his head-strong ambitions and pretensions were: Marriage with a young rich heiress, a secure and prestigious position in society and access to the pleasures and amusements of the good life.

These dreams crumbled one by one starting with the unexpected death of the wealthy young woman. Eugene, now 25 years old, was forced to make a new balance of his life and person. He was not the extraordinary man that he had imagined himself to be. Certainly he had some good qualities, a strong character and a generous heart. Yet it was also obvious that he had yet to accomplish anything truly important. Superficial friendships and the easy pleasures of high society living were found empty and wanting.

Little by little, the social and moral havoc of the French Revolution had profoundly impacted on Eugene. He was moved by the distressing condition of the clergy and the tremendous religious ignorance of people everywhere. Endowed with a lively and imperious character and filled with noble intentions, Eugene resolved to play a part in meeting the urgent needs of the Church.



Initial steps of a Spiritual Journey

Eugene de Mazenod's spiritual journey and personality were profoundly influenced by his family's values and struggles amidst the insecurity and ambiguity of the Italian exile. During his time of exile in Venice (1794-1797), a holy priest, Fr Don Bartolo Zinelli, introduced him to the spirituality of the Company of Jesus. From Zinelli, as a young boy, Eugene learned how to pray and how to practice mortification. Fr Don Bartolo also initiated his devotion to the Virgin Mary: "It was there", Eugene would later write, "that my vocation to the priesthood was born".

In 1805, Eugene began teaching catechism and working with prisoners.

Two interior graces transformed Eugene in his twenties. The first was the grace of "conversion". During the adoration of the cross on Good Friday in 1807, Eugene had a special experience of the love and goodness of Christ which culminated in the shedding of his blood to obtain the forgiveness of all sins. Simultaneously, conscious of his own sins and filled with a sense of profound confidence in Divine Mercy, Eugene decided to make amends through the total gift of his life to Jesus his Savior. A second moment of grace, which he describes as "an impulse from without" from the Spirit, led him to a decision for the priesthood. In 1808, he entered the Seminary of Saint Sulpice in Paris.



Seminary Formation

From 1808 to 1812 as a member of the Seminary of Saint-Sulpice in Paris, Eugene de Mazenod was guided by Monsieur Emery and Monsieur Duclaux. These holy men encouraged Eugene to continue developing a spirit of fervour, regularity and industriousness. Eugene, notwithstanding personal risk, committed himself to faithful service of the Pope, who at this time was a prisoner of Napoleon at Fontainebleau.

His dream was to be "the servant and priest of the poor". Direct contact with impoverished youth and prisoners of war strengthened Eugene's desire to devote himself entirely to these forgotten people. Simultaneously, he continued to harbour a desire to make atonement, both for his own sins and all Christians who had abandoned the Church. Thus he participated in the activities of the Marian Congregation and a missionary group established by his friend and colleague Charles de Forbin-Janson.

Repeatedly, he expressed the desire to cooperate with Christ in the salvation of the world, so that the shedding of Christ's blood might be efficacious for others as it had been for him.

Eugene was ordained a priest at Amiens, on December 21, 1811 at age 29. Because of his noble birth, he was immediately offered the position of Vicar General to the bishop of Amiens. Instead, Eugene renounced his family's wealth, and became a parish priest in Aix-en-Provence. There he worked among the poor, preaching missions in their native Provençal dialect, not the French used by the upper classes. He worked among the sick, prisoners, the poor, and the overlooked young.

The beginning of an order

In 1815, Eugene felt the need to have companions who would live in community with him and share his apostolate and so gathered other workers around him, both clergy and laymen. He purchased a disused Carmelite convent, with its adjoining church, and his small band of priests began preaching missions throughout the French countryside, calling themselves the "Missionaries of Provence". They were successful, and their reputation spread, bringing requests for them outside the region. From village to village they went, instructing at the level of the people, spending amazingly long hours in the confessional. In between these parish missions the group joined in an intense community life of prayer, study and fellowship.

Eugene realised the need for formal organisation, and on 17 February 1826 he received full approval from Pope Leo XII to found a new congregation, called the *Oblates of Mary Immaculate*. Eugene said "*this name is a passport to Heaven*".

Eugene was elected Superior General, and continued to inspire and guide his men for 35 years, until his death. Together with their growing apostolic endeavours: preaching, youth work, care of shrines, prison chaplaincy, confessors, direction of seminaries, parishes - Eugene insisted on deep spiritual formation and a close community life. The "glory of God, the good of the Church and the sanctification of souls" were impelling forces for him.

Mission to youth

Eugene had a special relationship with young people as he considered them abandoned by both the church and world. Eugene considered his work with young people a most important form of ministry where young people could deepen their faith and live it without fear. Eugene challenged his young people and the poor with whom he worked, not only to recognise their own intrinsic value but to 'see the world through the eyes of Christ', to recognise God in their midst and mostly, in each other.

When Eugene bought the first home for the Oblates it also became a home for his Youth Group, the *Congrégation de la Jeunesse Chrétienne*.

Eugene was very aware of the dangers facing young people; defying Napoleon's outlawing of youth sodalities by establishing the group in the first place. Eugene rightly perceived that Napoleon was focusing on young people in order to achieve his corrupt plans. Eugene knew that he must direct his efforts on young people to counteract Napoleon's influence. In 1813 he wrote, "...it will also be upon the youth that I will work; I will strive, I will make the attempt to preserve them from the evils with which they are menaced, that they suffer already in part, inspiring in them early-on the love of truth, respect for religion, taste for piety, horror of vice."

Eugene had strict criteria for membership to the *Congrégation de la Jeunesse Chrétienne* and he had high expectations of young people once they were members.

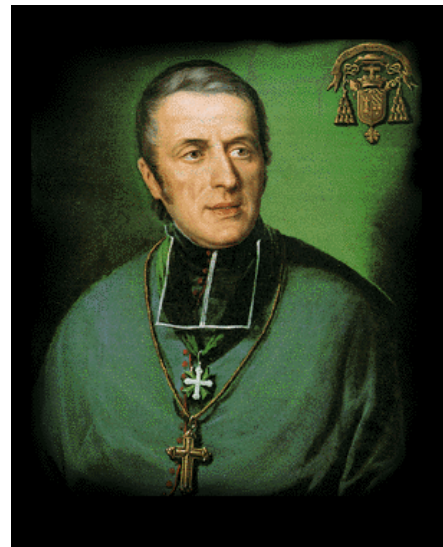
The *Congrégation* began in 1813 with seven members and within two years was to have a membership of more than a hundred. Eventually its membership was to include over three hundred members. This growth was to Eugene a definite sign that God was blessing the work of the *Congrégation*.

68 Eugene de Mazenod inspired young people in the *Congrégation de la Jeunesse Chrétienne* to be true disciples of Christ. He proudly recalled "...those who today still remain faithful to the principles that I had the happiness of instilling in their souls and who do honour to their faith in every rank of society or in the sanctuary, will uphold for a long time... the reputation that this congregation had rightly acquired for itself..."

Bishop of Marseille

The Diocese of Marseille had been re-established in 1823. After a period as Vicar-General of this Diocese, in 1837 Eugene was named Bishop of Marseille. As pastor of a Church undergoing a time of significant growth and simultaneously Superior of a struggling group of missionaries, Bishop Eugene de Mazenod truly had to be "all things to all people". As Bishop, Eugene greatly increased the number of parishes and religious associations in the diocese. He not only welcomed the return of Religious institutes such as the Jesuits, but also personally encouraged the founding of several new religious families.

Special programs were undertaken for youth, workers, immigrants and the needy in the rapidly developing port city of Marseille. The construction of a new cathedral, the Shrine of Notre Dame, was initiated. Simultaneously, he played a prominent role in the major political and religious questions of the day; such as religious education and the rights of the papacy. In 1854, he journeyed to Rome to participate enthusiastically in the proclamation of the Immaculate Conception on December 8.



Superior General and Missionary

While Bishop, Eugene continued to serve as Superior General of the Oblates. After accepting a mission in neighbouring Corsica in 1834, starting in 1841 the small Oblate order began a period of great expansion.

Eugene received many requests from abroad. In spite of limited personnel, he responded in faith. In 1841 the first Oblates arrived in Canada. Soon, they ventured into the vast plains of the West and within a few years had reached the Arctic Circle. Other countries followed; England in 1842, the United States and Ceylon (today Sri Lanka) in 1847, South Africa in 1851 and Ireland in 1855.

Always a prolific writer, Eugene corresponded unceasingly with his missionaries. In his voluminous correspondence, he reveals himself as a caring pastor, involved in all aspects of the life and mission of these men. An apostolic man, he was able to encourage, advise, correct and support. He had a profound sense of spiritual paternity and lived in intense union with his sons as they shouldered many heavy burdens in distant missions. Although he never traveled beyond the borders of Europe, with the exception of a short trip to Algeria, Saint Eugene nurtured in his heart a concern for all the communities. A visiting bishop remarked after meeting Saint Eugene: "I have met the apostle Paul."

Today the impulse of Eugene de Mazenod is alive in his men in 68 different countries.

Eugene's Spiritual Horizons

De Mazenod's most basic attitude before humanity was one of trust and faith. Two very solid convictions explain this attitude:

First, everything which occurs on earth, on the personal as well as civil and social levels, depends on Divine Providence. Second, God wants all to be saved, and all, both rich and poor, have been purchased by the blood of Christ.

In his pastoral letters, Eugene emphasised the following points:

- **All are called to salvation and holiness**
He proposes to the Oblates: "We must strive first of all to lead people to act like human beings, and then like Christians, and finally, we must help them to become saints."
- **To remain on the road to sanctity and make progress, Christians should look upon themselves with the eyes of faith**
No matter how poor or destitute they might be, in the eyes of faith all are "children of God" "brothers and sisters of Jesus Christ" and "heirs of His eternal kingdom."
- **Holiness consists in conversion of heart, fidelity to the law of God and to the inspiration of his grace, in the knowledge and love of Jesus Christ**
To love Jesus Christ is to love the Church.
- **The journey to holiness demands a constant ongoing conversion**

Oblate Constitutions and Rules

Saint Eugene's spiritual synthesis is found most clearly in the Rules and Constitutions of his Institute. These reflect both his own personal experience and the perception of the needs of the day. When writing the Oblate Constitutions, Saint Eugene borrowed copiously from Sulpician and Jesuit mentors as well as missionaries he admired such as Charles Borromeo, Vincent de Paul, and Alphonsus de Liguori.

The Constitutions reflect his unique personality and the living of Gospel values. "*The spirit of total devotion for the glory of God, the service of the Church and the salvation of souls is the spirit proper to our Congregation*", he wrote in 1817.

He further stated in 1830 that we must look upon ourselves "*as the servants of the Father of a family commanded to succor, to aid, to bring back his children by working to the utmost, in the midst of tribulations, of persecutions of every kind, without claiming any reward other than that which the Lord has promised to faithful servants who have worthily fulfilled their mission.*"

Final Words to the Missionary Oblates of Mary Immaculate

Towards the end of his life, Eugene had become very free. Faced with the prospect of the cardinalate which had been promised but slipped away from him because of political considerations, he said: "*After all, it is all the same whether one is buried in a red cassock or a purple one; the main thing is that the bishop gets to heaven*".

Shortly before his death, in keeping with his temperament, the elderly and seriously ill bishop said to those around him: "*Should I happen to doze off, or if I appear to be getting worse, please wake me up! I want to die knowing that I am dying*".

His last words to the Oblates were a testament that summed up his life: "*Practice well among yourselves charity, charity, charity, and outside, zeal for the salvation of souls.*" On 21 May 1861, Pentecost Sunday, Eugene returned to his God, aged 79. He died to the prayer of the *Salve Regina*; it was his final salute on earth to the one he considered as the "Mother of the Mission".

Legacy of a saint

In Eugene's lifetime, he founded 23 parishes, built or restored 50 churches, cared for aged and persecuted priests and developed catechetics for young people. He welcomed 33 congregations of religious brothers and sisters into his diocese, more than doubled the number of priests in his diocese, and celebrated all ordinations himself. For his religious family and for his diocese, he was a founding and life-giving source. For God and for the Church, he was a faithful and generous son. He was declared a saint on 3 December 1995.

World Mission

When Eugene De Mazenod was named Bishop of Marseilles in 1837, he was destined to minister to the broader church. This allowed his enormous missionary zeal to affect the whole French Church, and gave greater stability to the order.

The passage of many Bishops from the new world, through the port city of Marseille, saw Mazenod hearing and responding to many requests for missionaries.

He sent the first overseas missionaries to Canada in 1841, then England 1843, Ceylon 1847, Texas 1849 and Natal (South Africa) in 1850.

The first request for a mission in Australia came from the Bishop of Perth in 1845, but the Founder was then not able to respond. The beginning of that chapter of the Oblate story was to wait 50 more years.

At the time of Eugene's death in 1861 the congregation numbered 417 men. Today the Oblates number some 4000 men in 60 countries across the globe.



Australia

The Oblates arrived in Western Australia in 1894, assuming responsibility for Fremantle Parish and a reform school. The Oblates moved from the west coast to the east coast 32 years later, to Sorrento, which became a launching pad for a virtual explosion of missionary activity. Through parish missions and retreats, the Oblates became known throughout Australia.

Early Australian vocations were sent to Ireland, Rome and South Africa to complete their studies. In 1950, a minor seminary was established in Geelong, followed by the major seminary in 1963; St Mary's in Mulgrave. As well as Australian vocations, St Mary's has hosted many students from around the world.

From the beginning, education was always a part of the Australian Oblate Mission, as this was the most urgent need of the Australian church through the 1950s and 60s. The Oblates responded to this need by established three boy's colleges; Iona College, Brisbane and Mazenod Colleges in Perth and Melbourne.

The backbone of the Province has always been the parish base, for it is there that the ordinary lives of families are lived out. The Oblates have parishes in West Australia (Fremantle and Lesmurdie), in South Australia (Tea Tree Gully and Dernancourt), in Victoria (Springvale North, Sorrento, Sunshine and Moe), in New South Wales, (Sefton and Eagle Vale) and in Queensland (Burpengary).

Many Oblates have been involved in other special works, such as prison and hospital chaplaincies.

Rosie Oblate Youth Mission was established in 1975 and is a vehicle for young people to work with the homeless and street kids in Queensland and Victoria.

Charism



Reflection on Eugene's Life- Part 1

Eugene de Mazenod was born on August 1st, 1782 at Aix-en-Provence, France, on the eve of the French Revolution. Coming from a family of wealth and nobility, young Eugene was forced to flee his native France at the tender age of eight, under the threat of execution by revolutionaries who were intent on destroying the last remnants of the aristocracy in the New Republic.



For eleven years, De Mazenod lived as a political refugee, moving throughout Italy, trying to keep up his education and planning for the day when he might return to restore the family fortunes. It was during these turbulent times that Eugene received the powerful faith influence of a family in Venice, the Zinelli's, to whom he later ascribed his vocation to be a priest. It was also a time of great temptation, where in places like Palermo, Eugene, as a 20-year-old was distracted by the luxury and fast-lane lifestyle of the Nobles Court.

Like many young adults, De Mazenod had some profound choices put before him. When he finally decided it was safe to return to Provence, he had decided to marry back into money and revive the family fortunes. Thus, he could play out his proper role in society as a powerful aristocrat. But God had other plans!

It was apparent that a kind of yearning emptiness began to pervade his spirit. He felt alone and lonely in the midst of that glittering life which had held such attraction in the past. Years later in his memoirs he noted:

"I was far from taking part in these amusements; much to the contrary. It is a strange thing, but whenever I found myself in the midst of it, its noisy music and its completely worldly festivity, I would feel my heart contract and sadness would take hold of me; whereupon I would slip off to some quiet spot and there, away from all those who seemed foolish to me, I give myself over to serious and even melancholy thoughts, almost to the point of weeping. Several times acquaintances of mine came upon me unexpectedly while I was in that mood and, unable to understand, tried to draw me out of it. It was simply that I was out of my element."

The last sentence is worth emphasizing: "I was out of my element." That feeling of emptiness was a grace of God. God allowed Eugene to feel out of his element in the social whirl of Palermo precisely because he was preparing him to discover his authentic vocation. God made him feel exiled.

Discussion Starters

St Eugene journeyed through his own personal desert experience to find new strength and he achieved incredible things. Have you ever received strength or new energy after experiencing a desert moment?



St Eugene faced temptations in his desert moments and used the experience to affirm the paths his journey would take. For him it was to be a life of service. As Christians we are also called to a life of service, how do you live this out?

Charism



Reflection on Eugene's Life- Part 2

By 1815, Eugene realised his overwhelming ambition to serve would not be accomplished unless he drew others to his cause, to share a common life and be united by religious vows. On January 26, 1816, Fr De Mazenod and four friends dedicated their lives to bringing the Good News to the poor in this way. Eugene De Mazenod was destined to minister to the broader Church when in 1837, he was named Bishop of Marseilles.

Eugene's commitment to society's most abandoned is clear in his first public pastoral action that we know of; his famous instruction in the Church of the Madeleine, Lent 1813:

"Servants! Farmhands! Peasants! Poor!

Come now, and learn from us what you are in the eyes of faith. You, the poor of Jesus Christ, the afflicted and the wretched, the sick and suffering, those covered with sores- all of you whom misery overwhelms, my friends, my dear friends, my respectable friends, listen to me.

You are the children of God, the brothers and sisters of Jesus Christ, the co-heirs of his eternal Kingdom, the cherished portion of his inheritance; you are, in the words of St Peter, the holy nation, you are kings, you are priests, you are, yes, in a certain way, gods...

So, lift up your heads! Let your dejected spirit rise! Stop grovelling on the ground and raise yourselves toward heaven where you were meant to attain what should be your most normal relationship...For once, let your eyes look inward and see through the rags you wear. There, within you, is an immortal soul, created to the image of God whom it is destined one day to possess - a soul redeemed at the cost of the blood of Jesus Christ, more precious before God than all the riches of the world, than all the kingdoms of the earth, a soul about which he is more concerned than about all the governments of the entire world...Therefore, O Christians, recognise your dignity...."

Discussion Starters

What was your reaction to Eugene's homily?

In Eugene's famous homily there is a sense of urgency to recognise the gift of faith and salvation and to act on them. How do you put your faith in action?



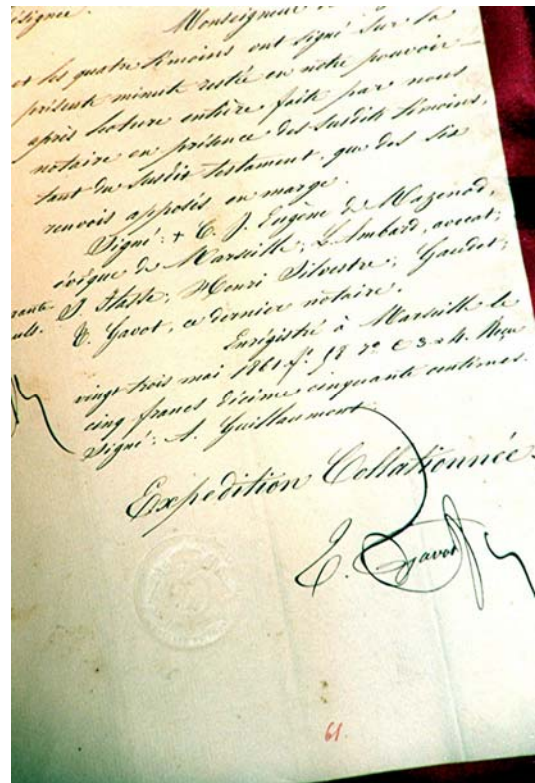
Charism



Reflection on Eugene's Life- Part 3

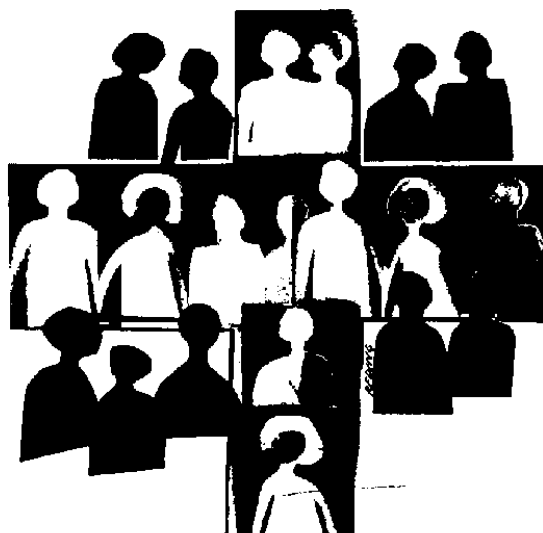
“Charity towards the neighbour forms another essential part of our spirit. We practise it first of all among ourselves by loving one another as brother, by considering our Society as the most united family found on this earth, in rejoicing as much over the virtues, talents and other qualities which our brothers possess as if we ourselves possessed them, in gently bearing up the little defects which some have not yet overcome and in covering them up with the mantle of the most sincere charity...”
(Letter from St Eugene to Fr Gaudet, 1858)

“There can be no growth if there is not continuous conversion, made possible by God's grace and fraternal help. We must learn to overlook the mistakes of others and therefore be ready to pardon as Jesus taught his first community to pardon, seventy times seven times. Love believes that the other person can renew himself; it is ready to see a brother in a new light, to give him a hand to climb the difficult path of holiness more easily. This must be done at a personal level, but the community must also find adequate expression for the process.”
(Oblate Community, Marcello Zargo omi)



Discussion Starters

Community is an important part of the Oblate charism. How do you contribute to your Oblate community?





Reflection on Eugene's Life- Part 4

We recall how, after his Good Friday experience in 1807, Eugene followed the Spirit in fidelity and how he constantly sought to grow in his attachment to the person of Jesus Christ. The following prayer was composed during the retreat before his ordination to the priesthood in 1811.

Prayer to Jesus to Grow in Love

O Jesus, look with compassion
upon your poor servant.
It seems to me that I do love you,
but I am afraid of deceiving myself.

I feel that, were you to question me
as you once questioned the Prince of the Apostles...
I would answer "Yes, Lord, I love you,"
but you would not have to ask me three times
to make me uneasy about the love I pledged to you.
I repeat, I am afraid of deceiving myself.

I do indeed believe that I love you,
but you, the uncreated Light,
you penetrate the hidden recesses of my heart,
you can read all its secrets;
you sound the depths of every human heart,
and perhaps you see that I do not really love you.

O, my Saviour, my Father, my love,
make me love you
- I do not ask for any other thing -
because to love you is everything.

Grant that I may love you.



Discussion Starters

What struck you most as you listened to Eugene De Mazenod's prayer?

St Eugene De Mazenod's prayer is one of honesty. In what ways might you be deceiving yourself?

Charism



Oblate Youth Australia History

It is hard to say exactly how Oblate Youth Australia (OYA) and all its facets have come to be. It seems that from small seeds of inspiration and hope, the elements which comprise OYA have all simply fallen into place and OYA has grown, thanks to God and the courage and faith of many young people throughout Australia.

Fr Christian Fini OMI, has worked since 2000 to establish OYA from its humble beginnings into what it is today– a flourishing community of faith which transcends Australia’s tyrannies of distance. Fr Christian’s devotion to Youth Ministry and his endeavours to establish youth communities and facilitate camps, were inspired by a momentous experience he had while he was in Italy working on a number of missions and youth camps. While on a train traveling from Calabria to Florence, Fr Christian reflected upon the successful Oblate Youth Ministry he had witnessed in Italy, and was inspired to establish a similar Oblate movement in Australia. On returning to Australia, Fr Christian’s ‘dream’ became reality.



In 2000, Fr Christian, then a student at St Mary’s Seminary in Victoria, was asked to work with the youth of St John Vianney’s Parish, Vic. He established a youth group which became known as ‘Youth Coming Together’. Fr Christian took a group of 12 young people from the parish away on a three day camp to Dromana, Vic.

The following year (2001), Fr Christian was ordained and sent to work in Mary Immaculate Parish in Eagle Vale, NSW, where he established another youth group also known as ‘Youth Coming Together’. It was in his time at Eaglevale that Fr Christian gained particular support from Loretta Brinkman, a member of the parish, and Daniel Kelly, who was involved with the initial ‘Youth Coming Together’ group at St. John Vianney’s, Vic. Both Loretta and Daniel have been instrumental in helping Fr Christian develop Oblate Youth Australia, both in its infancy and throughout its growth, from localised and isolated youth communities to a united, national community of faith. In 2001, together they decided to take on the challenge of organising a

second ‘Youth Coming Together’ end-of-year camp. After some discussion with St John Vianney’s Parish, the idea of a joint camp in Sydney was suggested and the Victorians made a great leap of faith, courage and financial commitment to attend the ‘Youth Coming Together Camp’ in Gerroa NSW. This 2001 camp hosted 26 young people in total from the two parishes.



The success of this camp meant that the ‘Youth Coming Together Camp’ in 2002 increased to 40 young attendees, with a further two Oblate parishes joining the experience– Immaculate Conception in Sunshine, Vic, and St David’s in Tea Tree Gully, SA.

From the incredible experience of Camp 2002, two instrumental developments occurred which were to shape our future; the name ‘Oblate Youth Australia’ was adopted and a website www.oblateyouth.com was developed as a place of meeting, sharing and continuing the spirit and community of the camp. The website was officially launched on 1 March 2003.



Charism

The site facilitated regular Thursday night online meetings and made it possible for the group to contend with the problem of distance between the Oblate Youth communities in different states and areas.

In 2003, the difficult and risky decision to change the camp's location to the mountainous area of Fitzroy Falls, NSW, proved to be the right one. With 70 young people and 4 Oblates attending, the advantage of the new site was clear, as more than 20 people would have missed out if the camp had remained at Gerroa. With the move, also came a change in the name of the experience, to the National Oblate Youth Encounter.



During each Encounter, groups of the young attendees write daily summaries of the events, which are posted on the internet. This means that we have an entertaining and accurate account of each day on Encounter, along with numerous photos to help share our experience. Over the years, the summaries have provided a forum through which the participants' families and others who support OYA through prayer, can journey with us in our Encounter experiences.

In October 2003 OYA developed its own server to host our website and support other youth groups and church groups, and the official OYA logo was adopted.

In 2004 the year began with the development of an Oblate Youth Australia Lenten program and a May Program to celebrate Oblate Week. The success of this program led to the continuation of these special occasions each year and the introduction of regular weekly material provided for local OYA communities called "Scripture and Tradition – Reflecting of the Foundations of our Faith".

The fifth Encounter, (Fitzroy Falls December 2004), became truly national. There were 97 attendees, including representatives from each of the five states where the Oblates of Mary Immaculate work. As well as participants from Victoria, NSW and SA, attendees included 5 from Western Australia, 1 from Rosies QLD and 10 from Iona College QLD. The success of the Iona group, mainly comprised of Year 11 students, has led to the inclusion of Year 11 students from other Oblate Colleges at subsequent camps, and in 2006, for the first time, students from all three Oblate Colleges.

By 2005, OYA communities were established in five states, with the newest additions being Fremantle WA and Iona College QLD.



On 1 February 2005, Fr Christian took up a new appointment at St Mary's Seminary as National Co-ordinator of Youth Ministries and Vocations for the province. On 14 May, 46 people from 3 states gathered for a Pentecost Mass and a meal at the Seminary to mark the official launch of Oblate Youth Central and the adoption of the OYA Framework and Structures document.

Oblate Youth Central, at St Mary's Seminary, is a home for the young people who identify with the Oblates of Mary Immaculate. It is a place of refuge, a centre of learning, a place of prayer, a centre of discernment, and a centre of spirituality. The Framework and Structures document contains the Leadership Structure, outlining the specific roles of service in OYA, and OYA's 77 Policy and Procedures which give the community adequate protection and support to sustain its growth.

Charism



2005 was also marked by the World Youth Day (WYD) Pilgrimage to Germany. The OYA group comprised 34 people, who journeyed together for more than 3 weeks on a pilgrimage which took in Italy, France and Germany, where WYD was held in Cologne. A highlight for the group was the international gathering of Oblate Youth in Hünfeld. Upon announcement that Sydney is to host WYD 2008, excitement only grew at the prospect of OYA taking part in the hosting of a similar pre-WYD oblate event on home soil.

Another significant undertaking for OYA in 2005 was the development of a youth group for the Resurrectionist Parish at Good Shepherd in Brandon Park, Vic. It's members are now affectionately known as OYA's cousins.



In 2006, participants numbered 110 at the NOYE which was held in Glenaladale, Vic in mid January. In May, the Pentecost gathering launched the Oblate pre-WYD event for 2008, the International Oblate Youth Encounter (IOYE) to be held at Mazenod College, Vic. The launch Mass showcased the official logo and song for IOYE.

The 2007 Encounter at Glenaladale hosted 120, including 2 international guests– Oblate priests from the US. Over the Pentecost weekend in May, OYA continued its preparations for the IOYE and its Membership document was launched.

The Membership document outlines the various opportunities which OYA has made available to its members and supporters, to officially cement their commitment to OYA. At the Pentecost dinner, Loretta Brinkman and Daniel Kelly were inducted as OYA's founding Life Members, in recognition of their long-standing and ongoing contributions to OYA.

Shortly after the Pentecost gathering, OYA's new and improved website was launched.

Another of OYA's activities is its involvement since 2005 in leading the Year 12 retreat for Mazenod College, WA and helping to run the Year 12 retreat for Mazenod College, Vic.

Preparations for the IOYE and WYD have certainly dominated the life of OYA from 2006-2008. Throughout this time, a leadership team was formed, comprising a Committee, 9 Heads of Portfolios, Sub-Committee Leaders and Team. The majority of these leaders were recruited from the ranks of OYA.



OYA Vision and Areas for Development, 2008-2011

Introduction

In December 2007, the Oblate Youth Australia (OYA) Coordinators and the Oblate Provincial, Fr Harry Dyer met in Melbourne to discuss the present state of OYA and start to develop a vision for the next four years. Outlined below are the key areas of the vision.

Scripture and Tradition Sheets:

OYA Coordinators are looking at ways to develop the sheets to ensure they are a useful resource for OYA groups. They believe it is important to ensure the sheets contain a combination of reflections, questions and activities. Suggested content for integration includes discussion of controversial/ethical issues, possibly in the form of hypotheticals; hard-hitting information about formation; case-studies of Oblates and their journeys; and more obvious links to the International Oblate Youth Encounter (IOYE) and World Youth Day (WYD). Furthermore, Coordinators are looking at ways to make the sheets more interactive, eg: providing links to podcasts.

Policy and Procedures:

OYA's policies and procedures require further development and updating. Some areas for development include Occupational Health and Safety (OH&S) and Emergency Programs, Grievance Procedures, and an Employee Handbook.

Internet and WEB2:

The OYA Coordinators are always looking for new web functions to create community in an online forum. The goals of the site are to facilitate the transfer of information and nurture communication, and the Coordinators are always seeking ways to ensure these goals serve each other. Some suggested means of achieving this is utilising *Facebook*, and continuing the footy tipping and arcade/games facilities. Furthermore, the availability of online resources for local communities is an area designated for development.

National Oblate Youth Encounters (NOYEs):

2009 is earmarked to build on the IOYE and WYD and utilise the energy resulting from these events. In particular, the Encounter will carry on the IOYE theme and aim to encourage participants to be witnesses of their faith in their daily lives. It will focus on the OYA Creed as a formation guide for future leadership.

Pentecost Weekend:

On the 2008 Pentecost Weekend, the OYA Membership framework will be officially launched and much focus will be placed on the upcoming IOYE. In particular, the Heads of Portfolios (HOPs) will be meeting to further plan for the Encounter. Another significant aspect of the weekend will be the unveiling and blessing of the OYA Marian Icon.

Pentecost 2009 is set to be a celebration of the 10th Anniversary of OYA, with attendance by past and present OYA members and friends, and Oblate priests. It will be an opportunity to build community and reflect upon the history and vision of OYA.

IOYE/WYD 2008:

The OYA Coordinators are looking at ways to use the experience of the IOYE and WYD to enhance and invigorate the existing spirit and practices of the OYA community so that the positive outcomes of these experiences have a flow-on effect. Future WYD Pilgrimages and Oblate gatherings are envisaged as part of this endeavour.

OYA Membership:

A more formal membership process is currently being developed for OYA, with various levels and forms of commitment. An online application/nomination process will soon be available, complete with guidelines for each level.

OMI International Exchange Programs:

Opportunities for OYA members to participate in a number of OMI international exchange programs are being discussed and developed. The hope is that these experiences will not only enrich the faith of individual participants, but of the whole OYA community, through a commitment to share their faith experience throughout the exchange and on return to Australia.

Lay Association:

The Australian Oblates are in the process of developing a lay association and as part of this; OYA is eager to further link with other Oblate initiatives. Some proposed events to continue OYA networks are married couple weekends, family weekends and regular social gatherings/meals. The aim is build and nurture friendships and facilitate support networks. OYA will explore ways in which the Oblate website can be utilised to build these communities.

Community Support Program:

OYA is looking to develop a Community Support Program, whereby OYA members are encouraged to contribute their skills and resources to Oblate works and their local parish communities. Leadership-training for school retreats is suggested. Furthermore, OYA is exploring the concept of OYA Missionary Teams which share the legacy of the OYA Cross and Icon with Oblate communities around Australia.

Apprenticeship Program:

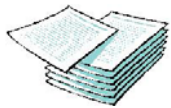
The development of a formal apprenticeship program is a goal for OYA. Participants will complete a theology subject and gain a qualification in youth ministry while committing to hands-on work at the Oblate Youth Ministries Office. OYA will seek Government Support Assistance for this position.

Music Weekend:

A Music Weekend may be held post-WYD to facilitate song-writing and recording workshops. The Weekend is proposed to be held in South Australia and will include representatives from each community, with a particular focus on the formation of younger OYA musicians.

Review Program:

- The **OYA Video** has been uploaded and the option of creating a second video post-2008 is being explored
- This, the **OYA Creed** is now complete, and will be available as an online resource, as well as in hard copy for each OYA community
- A **Formal Review of OYA** is proposed



Reflection on OYA Symbol

'Our Great Sunburnt Land' is a term which typifies our diverse and unique country. No other land holds the diversity of beaches, desert and forest. This was something I had to use. The reds of our Sunburnt land, the oranges of our rural heritage in which our country is built; a grounding in faith.

The Southern Cross, an Australian symbol, was chosen to emphasise, how we are linked by our faith in Christ. Being linked by our faith, we now form a union, a group. The circle symbolises this union. It's not a perfect circle or an even circle, it doesn't have to be, for as individuals we are not perfect, but as a whole, together in faith, we can be. Although we all fall under the cross of Jesus, as young Australians we are united under this great southern cross. Our faith now combines us, surrounds us and lives within us.

(Reflection by Damien Keady)



OYA Motto

"Our motto, "Through the eyes of Christ we see the world," reminds us that our challenge, like the community at Pentecost, is to look beyond ourselves. Our vision must be Christ's vision. The way we approach all things must be the way Christ would. Our challenge is to make this vision a reality beyond ourselves; in our families, our school and parish communities and the world beyond."

(Fr Christian Fini, Homily for the Feast of Pentecost, May 2005)

The motto draws inspiration from Luke's Gospel; *"Blessed are the eyes which see what you see!"*

(Luke 10:23)

St Eugene De Mazenod, founder of the Oblates of Mary Immaculate, encouraged his Oblate communities, and in turn those they served, to grow by first becoming more human, then becoming Christian and ultimately becoming saints. "Through the eyes of Christ...we see the world," taken from the Constitution and Rules of the Oblates, originally written by St Eugene, captures a similar challenge. Through our journey together on the National Encounters, through oblateyouth.com or at a local level, we seek to discover the richness of our humanity, our gifts and talents, to be conscious of "who we are in the eye of God." (St Eugene) This 'new consciousness,' renews and strengthens our understanding of Christ' relationship with us, allowing us to accept, that, moved through the Holy Spirit we are the living presence of Christ in our world today. In becoming more Christ-like we see the realities of our world, mother earth, other people, and challenges we face, as Christ would – with compassion, with love, with truthfulness, and with hope.

What would the world look like if we all saw it through the eyes of Christ?

Oblate Youth Australia cannot change the world, but by sharing in a common dream to become a living witness of God on earth, that is 'living saints,' we change both ourselves and the part of the world in which we live.

Christian Fini omi

Charism



OYA Prayer

Lord God, you are the source of our
life, faith, hope and love.
We the Oblate Youth of Australia,
touched by Christ,
gather together as a Christian community,
a community of welcome, respect and
support.

Allow your Holy Spirit to enter into our minds and hearts,
so that we might live lives shaped by the
values of the Gospel.

May we act justly and wisely,
both as individuals and
as a community of faith,
so that it is *through the eyes of Christ we see the world.*

OYA Prayer Reflection

*Lord God, you are the source of our
life, faith, hope and love.
We the Oblate Youth of Australia, touched by Christ,
gather together as a Christian community,
a community of welcome, respect and support.*

Oblate Youth Australia is a group of young people who recognise their radical dependence on God. That means everything we are as individuals: our life, faith, hope and love, we recognise as a gift from God. OYA members choose to accept this gift from God and through our knowledge and lived experience of Christ, are so moved to form a community that is a place of welcome, respect and support. In an individualistic world where we find ourselves increasingly isolated, Christian Community, enriched by the spirit of the Oblates of Mary Immaculate, is an important part of OYA.

In his own time, St Eugene de Mazenod, the founder of the Oblates recognised that alone his achievements were limited, so he gathered other like-minded priests to form a community. Christian community should never be mistaken for a friendship group yet it still must be welcoming to all young people, respectful of them and provide an atmosphere promoting healthy relationships with others, ourselves and ultimately with God. Through regular meetings, experience of prayer and social events, all culminating in the celebration of Eucharist, OYA communities develop as an integrated part of the local church community.

A Christian community is a community that looks beyond itself and seeks to serve others and share life, faith, hope and love with the world. This is realised through individuals participating in justice movements and other welfare organisations. OYA as a community has a particular charism of serving the local church community and should find practical ways of being actively involved in the local community.



Charism



*Allow your Holy Spirit to enter into our minds and hearts,
so that we might live lives shaped by the
values of the Gospel.*

God's freedom gives us the responsibility to be open - open to God's call through the gift of the Holy Spirit; the same spirit given to us at Baptism and sealed at confirmation. Members of OYA seek to have open minds and hearts to allow their lives to be shaped by the values of the Gospels.

The Good News, found in the life of Jesus Christ and lived through the tradition of the Church, contains the values that bring life, and allow us to live life more fully. For this reason each community gathers around three important symbols: the book of the Gospels, an Oblate Cross and a National Encounter candle. These symbols remind us of the journey that we freely take to model our lives on Christ.

St Eugene de Mazenod challenged his missionaries to help the people they served to become humans first, secondly Christians and finally saints. We take up this challenge as individuals and as a community.

*May we act justly and wisely,
both as individuals and as a community of faith,
so that it is through the eyes of Christ we see the world.*

The final part of the OYA prayer is a call to action, in the spirit of the OYA motto: "through the eyes of Christ we see the world." The final part of the OYA prayer is based on the third constitution of the Oblate way of life. At the very heart of it lies the challenge of each member of OYA and the community to become more Christ-like.

We live this reality in the light of the Incarnation; God who chose to become human like us to experience everything we experience in life. Through this action God has blessed humanity in an incredible way. As Christians we believe that God's greatest act of salvation and revelation occurred in the person of Jesus of Nazareth. God did not choose to send us a divine fax or some other form of communication, but came to us in the form of a person: *"and the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth."* (Jn 1:14) God chose to communicate with us in a person whose words and deeds reflect God and are therefore the fullest revelation possible. In light of the incarnation, our human journey takes on a new meaning.

The dream we share is simple. The world would be a better place if people saw everything with the same empathy, compassion, beauty, truth and love as Christ did, and made decisions based on this. What we seek is a new common vision - a vision to create a better place.



Shared Experience



Shared Experience

Introduction

Youth Ministry is often simply understood as youth groups meeting weekly or bimonthly. Regular youth meetings should be seen as part of a comprehensive approach to youth ministry which includes gatherings, special experiences or youth masses.

Offering different opportunities for young people to participate, where they feel comfortable, is essential to an integrated vision of youth ministry. To create a safe environment for young people while facilitating events, OYA has developed a number of policies and procedures (see Part C).

Scripture

Matthew 18:18-23



National Vision For Youth Ministry in Australia

2. Catechesis: “The ministry of catechesis most effectively promotes the faith development of young and older adolescents when the curriculum is focused on important faith themes of the Church *and* on the developmental needs and life experiences of adolescents.”

3. Community Life: “The ministry of community life builds an environment of love, support, appreciation for diversity, and judicious acceptance that models Catholic principles; *develops* meaningful relationships; and *nurtures* Catholic faith.”

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

8. Prayer and Worship: “The ministry of prayer and worship *celebrates* and *deepens* young people’s relationship with Jesus Christ through the bestowal of grace, communal prayer, and liturgical experiences; it *awakens* their awareness of the spirit at work in their lives, and prayer.”

7. Pastoral Care: “The ministry of pastoral care is a compassionate presence in imitation of Jesus’ care for people, especially those who were hurting and in need.”



Shared Experience



Youth Group Meetings

An Oblate Youth group should aim to bring together young people with a common faith to explore and develop their faith as a Christian community. The primary focus should always be faith. An Oblate youth group is not a social group or an activities group as it is simply impossible for the church to compete with the entertainment available in our world today. Oblate youth groups do not exclude having fun, participating in activities or the development of a natural social network, however leaders, adults supports, and the Chaplain must keep the vision clear and simple. Each time the leaders gather to prepare an activity or an event, this simple question should be asked:

How will this activity or event help young people to encounter Christ, explore the Gospel values and their faith as individuals and as a Christian community in the context of serving the wider church and world communities?

All youth groups are susceptible to two common dangers:

- Regular youth gatherings can quickly slide into simple social and activity based groups. Slowly they fail to recognise why they are gathering and the social aspects simply do not compete with the many things our world has to offer young people. This type of group is normally a close social clique and quite exclusive.
- Youth groups can often become inward-looking and focus solely on their own needs. These groups tend to become therapeutic communities. While they may be inclusive they seem to attract those people who have a variety of unmet personal needs. This style of group eventually implodes.

Oblate youth groups must be inclusive and open to all, not just the elite, and their focus cannot be therapeutic or inward-looking. An Oblate youth group must be missionary, constantly looking to serve others in the community.

Ingredients for a Successful Oblate Youth Gathering

- Weekly or fortnightly youth-group meetings on a regular basis
- A pleasant and safe place to meet
- Friendly and inviting setting and atmosphere for group gatherings
- A welcoming spirit: welcome individuals as they arrive; and introduce them to one another
- Preparation: this shows you have put time and effort into planning the gathering
- Community-building activities: these offer participants an opportunity to meet one another, and provide a connection to the gathering's theme or focus
- Gospel Reflection (or another appropriate activity)
- Prayer
- Announcements
- Community Time and Refreshments



Shared Experience

Oblate Youth Groups normally use “Scripture and Tradition – Reflecting on the Foundation of Our Faith,” as the basis of the weekly meeting. These sheets also come with a leader’s sheet to assist with community activities, music and liturgical suggestions. Normally the reflection is on the Scripture passage for the coming Sunday to assist young people to participate more fully in the Sunday liturgy.

Another important aspect of running a successful Oblate youth group is to pay particular attention to the age of the group. There is always a danger that if the age bracket is too large one age group will dominate at the expense of another. For example if you set up the group with an age range from Year 7 to Year 12, and a large group of Year 7’s start to come, it is likely that the older members of the group will eventually stop coming.

It is important to develop a strong 18 to 25-year-old group, so that they can assist the development and running of the younger groups. This is also a wonderful opportunity for the younger group to see all the members of the community actively involved in the church.

The suggested break up of groups is Year 7-9, Year 10-12 and Post School. Depending on the community this may not be practical; however particular attention to the group break-up must be taken.



Youth Masses

Once the group is established, regular youth masses are an important opportunity for gathering the youth community, sharing their faith with the wider community and attracting new members.

As discussed in greater detail in the ‘Eucharist’ section, youth masses are not simply masses with youth-friendly music. Inviting members of the group to participate in sharing their gifts through singing, playing an instrument, reading, processions or acting out the gospel, is a way of attracting new members into the community and allowing young people to share their gifts where they feel comfortable. They might not end up attending the regular meetings, but simply participate each month by sharing their gifts at youth masses.

Youth masses offer a wonderful opportunity to bring all the youth groups together, no matter what age, to share their gifts and spend time together.

Shared Experience

Youth Retreats

The aim of a retreat is to remove young people from the normal experience of parish, of school, or of their ordinary lives, and to be open to an opportunity to reflect on the action of God in their own lives. Youth retreats can come in various formats: evening, half day, one-day, overnight or weekend.

They should include these components:

- Prayer - individual and communal
- Community building and music
- Discussion
- Presentation
- Group activity
- Recreation
- Reflection

There are a number of resources available at Oblate Youth Central to assist you in running a successful retreat.

For example: *Good Friday Retreats*, *Junior Camp programs* and an outline for a dramatic *Stations of the Cross*.

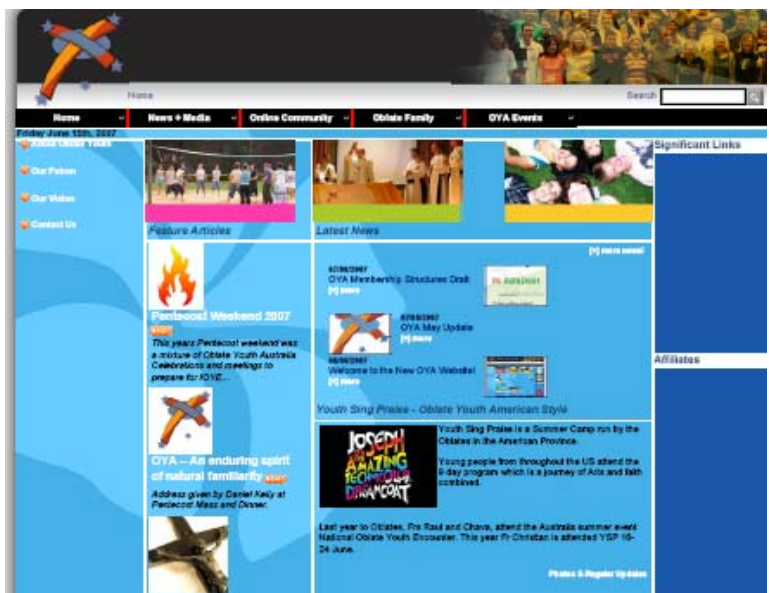


Youth retreats also offer the opportunity to bring all age groups together, however particular attention should be paid to breaking up discussion groups considering compatible levels of maturity and faith.

www.oblateyouth.com

Oblate Youth Australia is a national youth movement and through its investment in technology offers a unique opportunity for young people to encounter Christ, to explore the gospel values and build Christian community through the use of the Internet. In the past, the website hosted a chat room every Thursday evening. Groups from around the country logged on to discuss a faith topic and to build community. On most occasions there were two Oblates online who were available to the national community.

Today, the forums, regular articles, and specific community areas offer young people the opportunity to remain connected despite the extraordinary distances between them. OYA is always seeking creative ways to use emerging technology to build community.



Shared Experience



Example of Possible Oblate Youth Group Meeting Outline

Youth Group Timeline



1. Set up room for activities and allow group to socialise for 30 minutes
2. Invite the group to gather and settle in reflection area.
3. Welcome and Notices
4. Prayer Reflection Time
 - a. Bring forward Oblate Youth symbols
 - b. Read the Gospel
 - c. Reflection by one of the leaders
 - d. Break into groups
 - e. Open discussion in large group.
 - f. Intercessions - Pass Oblate Cross around group
 - g. Youth prayer
 - h. Song
5. Remind people of details of next week's meeting (It might be youth mass preparation!)

Symbols Ritual

As we begin our prayer we place the symbols of our groups before us:

- First, we light the candle, a reminder of Christ's light in our lives.
- We place the book of the Gospels before us, a symbol of the Gospel values that shape our lives.
- Lastly, we place the Oblate Cross before us, a symbol of Christ offering his life for us and a sign of the Oblate family we belong to.



Discussion Group Leaders' Sheet

Read the Gospel again in the smaller groups.

Reflect on the following questions:

- What is the presenting story? (What is the Gospel story or the moral)
- Which character can you relate to?
- How does the Gospel relate to your own life?
- Does the Gospel challenge you in some way?



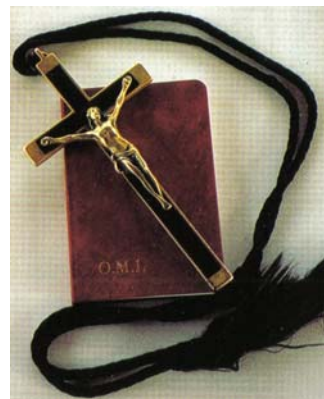


PART B: Liturgy Resources

Contents



| | |
|---|----|
| Contents | 2 |
| What is Liturgy? | 3 |
| How to use this manual... | 4 |
| Resources for Liturgy Preparation | |
| Environment- <i>Build a House Where God Will Dwell</i> | 6 |
| Music Ministry- <i>Tune into God</i> | 8 |
| Symbols and Ritual Actions- <i>Actions Speak Louder Than Words</i> | 10 |
| Eucharist (Gathering)- <i>One Body, One Spirit in Christ</i> | 12 |
| Eucharist (Liturgy of the Word)- <i>A Lamp to our Feet, A Light to our Path</i> | 14 |
| Eucharist (Liturgy of the Eucharist)- <i>We, the Body of Christ</i> | 16 |
| Eucharist (Commissioning)- <i>Witnesses to the World</i> | 18 |
| Appendix | |
| Liturgy Planning Form | 21 |
| Writing Prayers of Intercession | 23 |
| Oblate Prayers | 25 |
| Additional Resources List | 26 |



What is Liturgy?



Liturgy is first and foremost an action of the gathered community. It is a universal action of the “priestly people”- the Baptised- us! Liturgy builds community, because it allows us to celebrate our differences in a way that unites us as one people– the Church.

As Christian people, we acknowledge that the liturgy is the “source and summit” of our faith, that is, “the summit towards which the activity of the Church is directed and the source from which all its power flows” (*Constitution on the Sacred Liturgy, article 10*).

We believe that the liturgy is where we encounter Christ. For Christ told us that ‘where two or three are gathered together in my name, there I am in the midst of them’ (Mt 18:20). Specifically, we encounter Christ in the person of the presider who leads and directs us in the liturgy; we encounter Christ in his Word, the Scriptures; we encounter Christ in the Eucharist; and we encounter Christ in the gathered assembly, in each other.

The Second Vatican Council, in its reform of the liturgy, called us to *full, conscious and active* participation. This means that we can not, must not, be mere bystanders in liturgy. It is our right, our responsibility and our privilege to inform ourselves, to learn about liturgy, and as we learn to participate in it with open minds and hearts.

As members of Oblate Youth Australia, our own Creed challenges us to live the principles of Welcome, Community, Leadership, Scripture, Eucharist, Charism and Shared Experiences. Liturgy is the current which runs through these principles, binding them together. It is the sacramental expression of the reality we live.

St Eugene de Mazenod himself wrote many letters where he emphasised the importance of liturgy in uniting us with Christ. If we are to live our Oblate Youth Australia motto with conviction, truly seeing the world through the eyes of Christ, we must remember that liturgy is not only about what goes on inside the church building but also about what goes on in life. What we do sacramentally and symbolically in liturgy must translate into the reality of our lives through our mission to the poor and abandoned, through our commitment to community, through our daring and zeal and for the love we have for each other in Christ’s name.

How to use this manual...



This resource manual has been designed as a tool for the Oblate Youth Australia communities. It is a companion to the Oblate Youth Australia Creed and relevant to each of the seven key principles.

The suggestions contained within are just that— suggestions to assist Oblate Youth Australia communities in understanding and planning for liturgy. This manual is not meant to be all-encompassing, rather, it's aim is to provide a starting point in liturgy preparation, a way of “getting the ball rolling”.

The manual is designed in the following way:

Liturgy is broken down into seven sections...

- Environment
- Music
- Symbols and Ritual Actions
- Eucharist Part 1— Gathering
- Eucharist Part 2— Liturgy of the Word
- Eucharist Part 3— Liturgy of the Eucharist
- Eucharist Part 4— Commissioning

In each of the seven sections you will find...

- Some background information on that section
- A relevant prayer or reflection
- A set of “building blocks” which suggest ideas and strategies for getting started
- A set of questions and activities designed to get people “thinking about their ministry”

The ‘Link’ icon is a reminder to communicate with other groups during your planning...

Making effective use of the manual

Communities may choose to run a weekend training course on the manual; break into seven groups and rotate through each section in preparation for seven different liturgies; use the manual as a ‘go to’ book when in need of help; or to use it in an entirely different way. There are no rules or regulations— feel free to use this manual in the way it can best serve the needs of your community.

Resources for Liturgy Preparation



Build a house... ...where God will dwell



ENVIRONMENT

Background...

When we gather as a community, we gather in a particular place. This place, at that time, is sacred and unique to the community that gathers within it. As we have always been reminded at Oblate Youth gatherings, the dynamic of people present in that place, at that time, can never again be created.

And so it is with liturgy... each time we gather, be it for youth group, retreat, camp, Encounter or Sunday Eucharist, the dynamic that exists in that place and time, can never again be created so...

Make your liturgical space unique!

Some ideas to consider ...

Seating

Chairs? Floor?
Arrangement- traditional/
cross/square/in the round?

Setting

Inside?
Outside?

Lighting

Candles?
Bright or dim?
Is there enough to
read by?

Tables

What will you use to read from (ambo)?
What will you use as an altar?
Use a human ambo, ie. Someone hold the
book of Gospels?

Cross

Make one from outside materials?
Oblate Cross?
Use material and drape one?
Use objects? (eg. Shoes, paper, symbols)
Use a PowerPoint side?

Focus Space

What symbols will you use, eg. Made by
participants, Oblate cross, Book of
Gospels, Encounter candle?
Where will you place them?
Material?
PowerPoint Slides?

Other

Make a banner?
Photos around room?
PowerPoint with reflective
images?

??
Did you know?
The Early Christians
referred to their gathering
place as the "Domus
ecclesiae", literally, the
"House of the Church".
Sometimes we forget that
WE are the Church and
the building we gather in
is our 'house'.
??

Prayer and Reflection

Let us pray...

Lord, you told us that when two or three of us
gather in your name, you will be in our midst.
Help us to create environments of
welcome, respect and support
worthy of your presence.

We ask this through Christ, our Lord.



Build a house... ...where God will dwell



ENVIRONMENT

Thinking about our ministry...

The following are questions which will help you brainstorm and discuss ideas about liturgical spaces... You may use any or all of the following prior to thinking about preparing your own liturgical space...

1. What effect does your daily environment have on your feelings and attitudes towards that situation? For example, compare environments like a supermarket, library, friend's house, classroom etc... How does each environment make you feel?
2. Do the people in particular environments (like the ones listed above) contribute to its atmosphere? How?
3. At Vatican II there was a renewal of liturgical practices. One part of this renewal asked us to examine the places we gather to pray to ensure that we emphasise the presence of the gathered community (the people). How does your prayer space (be it in the youth group room, church, outdoors etc) include and emphasise the importance of the gathered assembly?
4. List all the actions that take place in the liturgy, eg. sitting, raising hands in blessing etc. How does your liturgical space assist these actions? Does it hinder any? How?
5. List all the people who could attend a liturgy in your space/environment. Is the space inclusive of ALL people? Who, if any, are we leaving out?
6. Think of your favourite room in your house... What makes it your favourite? Is it the colour? The shape? Or something else?
7. Think of the people you have shared your favourite room with... Has the room been made more special to you because they have been present in it? How does this concept apply to our thinking about liturgical spaces?



Tune... ..into God



MUSIC MINISTRY

Background...

In liturgy, we sing because we are alive. Playing music and singing allows us to express who we are and to embody our faith. At all times, the gathered community should be invited, encouraged and assisted to sing so that our individual voices may become one... in Christ!

Keep in mind...

There are three types of music we can use in prayer and liturgy:

Liturgical Music - written for EVERYONE to sing. It is sacred in nature, the text allows us to sing about what we are doing (eg. "Gather us In" allows us to sing about gathering as we actually gather) and the key is simple so that it is easy for people to play and sing (ie. 'C', 'G' or 'D' major).

Devotional Music - Usually 'addressed' to Jesus or God, singing about topics such as the power of God's love, sacrifice, kingdom etc. Most appropriately used in prayer gatherings or devotional-style liturgies such as Adoration.

Music to accompany a rite or action - Such as "Holy Spirit, Come" or "Baptised in Water" used in places like the 'laying on of hands' for Confirmation or during the Blessing and Sprinkling of Holy Water for the Penitential Rite.

But as a general rule, choose something that everyone can play and sing then lift up your voices!

Based in Scripture...

Our liturgical music should have a connection to the Scripture of the day. Before you go any further - read the readings, understand their themes and then choose some music that will help participants understand the themes.

Who will sing?

Are you including all people, including those who may have difficulty reading?
Do the majority of people know the song?
Be aware of "performers" as liturgical music should include everybody

Lyrics?

Booklet?
Songsheets?
PowerPoint slides?
Teach people beforehand?

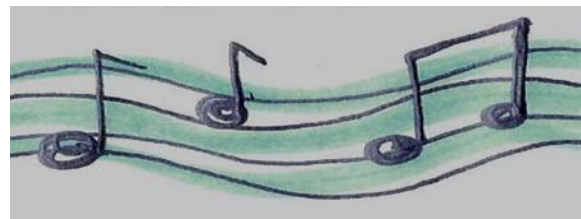
Who will play the music?

Do you have musicians who know the music?
Can people join in playing by clapping, walking in time (processing)?
Can you make some percussion instruments?
Do you have sheet music available?
Do you have songs on CD or iPod?

Prayer and Reflection

St Ignatius of Antioch, writing in the year 108, tells the Ephesians...

"Yes, one and all, you should form yourselves into a choir; so that in perfect harmony, and taking your pitch from God, you may sing in true unison and with one voice, as strings of a harp, to the Father, through Jesus Christ".



Tune... ..into God



MUSIC MINISTRY

Thinking about our ministry...

1. Choosing music for liturgy is about much more than creating a '4 hymn sandwich', ie. a hymn at beginning and end and two in the middle as filling... think of some other parts of the mass where you could incorporate music.

Hint: Think about music to accompany a rite or action...

2. Think of the scariest movie you've ever seen... What did the music sound like? What instruments were being used? How did you feel?

Keeping these insights in mind, what kinds of music/instrumentation could you use (or not use) in various parts of the liturgy to make your sound more dynamic?

3. See if you can recall the largest sporting event or concert you've ever been to... Did you have one of those experiences where the crowd were chanting something you couldn't quite make out? How did it make you feel when you couldn't participate?

What are some strategies you could use to ensure that EVERYONE can participate in the music of this liturgy?



Actions Speak Louder Than Words



SYMBOLS AND RITUAL ACTIONS

Background...

A symbol is an object to which various layers or depths of meaning can be attributed. For example, one of the most common symbols used in our own Catholic tradition is that of bread. Bread is an ordinary object but when used in ritual it can have many different layers of meaning, eg. The bread becomes Christ's own body or the breaking of the bread could symbolise our humanity or brokenness. A symbol should never need explaining, by explaining what a symbol is we deny people the opportunity to interpret the symbol in their own way and explore different depths/layers of meaning. There is no 'wrong' way to interpret a symbol.

Ritual actions are movements with a purpose. Ritual actions allow us to 'act out' a particular reality. For example, we understand that during the Sacrament of Reconciliation we cleanse ourselves of sin. We might ask people to wash their hands in water as a symbolic way of cleansing themselves. This act of washing is a ritual action as it allows us to put an action to the reality we know is taking place. And there are many more examples of this.

First...

What is the purpose of the celebration?

Establishing why you are celebrating will help you work out what symbols and/or ritual actions to include.

For example:

- a youth mass might incorporate the Oblate Youth symbols (Oblate Cross, Book of Gospels and Encounter candle)
- a Pentecost liturgy could make use of lots of red material and dove shapes
- an activity centred around forgiveness could involve burning pieces of paper where participants have written down sins or indiscretions

Then...

Be creative!

Think about:

- what materials can I use?
- where will the ritual action take place?
- what will people do?

It will also help to...

Know a bit about the occasion...

Do some reading on the occasion (whether it is a liturgical season, feast day, special youth event etc). Think about what 'reality' will be taking place in the celebration and then choose symbols which may help people to deepen their understanding of that reality or actions which will help people 'act out' the reality.

Prayer and Reflection

Eugene de Mazenod had a powerful experience while praying in front of a cross one Good Friday...

"Can I forget the bitter tears that the sight of the cross brought streaming from my eyes one Good Friday?...Never was my soul more satisfied, never did it feel such happiness; for in the midst of this flood of tears, despite my grief, or rather through my grief, my soul took wings for its last end, towards God... Just the memory of it fills my heart with a sweet satisfaction".

St Eugene de Mazenod

Symbols, through both their depth and simplicity, have the power to touch us in profound ways. Let us pray that the symbols and ritual actions we use in liturgy may allow us to understand and communicate with God in tangible ways.



One Body, One Spirit...

...in Christ



Eucharist- Part One Gathering

Thinking about our ministry...

1. Read through the 'Background' section together... Create a brainstorm on some large-scale paper about the various places we come to mass from. Then use a different coloured pen and add all the different things we bring with us.

Hint: Think laterally- not all places we come from are physical, nor are the things we might bring.

2. Think about our Oblate Youth prayer. Who does it say gathers? What does this mean? How can we make this a reality in our community?

3. The First Oblate Youth Australia Creed is 'Welcome'. When we gather for Eucharist, do we really make others feel welcome? Think back to your last youth mass or liturgical gathering: was EVERYONE made to feel welcome at that gathering? If the answer is no then you still have work to do- what can your group do to ensure that EVERY person who comes IS made to feel welcome?

The Oblate Youth Prayer

Lord God,
You are the source of our life, faith, hope and love. We, the Oblate Youth of Australia, touched by Christ, gather together as a Christian community, a community of welcome, respect and support. Allow your Holy Spirit to enter into our minds and hearts so that we might live lives shaped by the values of the Gospel. May we act justly and wisely, both as individuals and as a community of faith so that it is 'through the eyes of Christ we see the world'.
Amen.



A Lamp to our Feet... ...a Light to our Path



Eucharist- Part Two Liturgy of the Word

Background...

If we liken the mass to an everyday meal one might share amongst friends, the Liturgy of the Word is most similar to that part of the meal where friends sit back and tell stories about their shared experiences. They listen as one or several friends tell, or re-tell for possibly the hundredth time, the story of a particular event. The story could be sad and moving, it could be hilariously funny or it could be a reminder of a particular lesson people need reminding of.

In this way, the Liturgy of the Word also reminds us of OUR story. It is where we hear the story of the People of God through time. We hear about the highs and lows, the funny occurrences and even the lessons learned. What is most important about the Liturgy of the Word however, is that it is not simply an historical book but rather a living text which has as much relevance to us today as it had for any of God's people who came before.

Which part of the story?

Find out what the readings are for the particular liturgy you are working on. Spend some time becoming familiar with them: understand the words, themes and context.

Who will proclaim?

The Word of God is not simply 'read' in liturgy. It is 'proclaimed'. Give some thought to who you choose to proclaim each reading- ensure you help them to understand the importance of their task and assist them in their preparation.

Bringing the story ALIVE!

Consider the following:

DIALOGUE- utilising several readers as the different 'voices'

DRAMA- acting out sections of the readings

SLIDES- projecting images that correspond to the readings

SHARING- in a small community setting having participants share their thoughts after each of the readings

LECTIO DIVINA- 'Divine Reading'- proclaim the reading, a minute's reflection, proclaim it again, ask people to share a word or phrase that struck them, proclaim it a final time

The Psalm

Remember that the Psalm is OUR response to God's word. Think about how you can get all people to respond to the Word of God- sing a psalm, share some ideas...

Link together...



Ensure you communicate with the musicians if you would like the psalm to be sung- suggest a psalm you would like.

Prayer and Reflection

"The word of God is something alive and active: it cuts more incisively than any two-edged sword; it can seek out the place where soul is divided from spirit, or joints from marrow; it can pass judgement on secret emotions and thoughts".

104

Hebrews 4:12



A Lamp to our Feet... ...a Light to our Path



Eucharist- Part Two Liturgy of the Word

Thinking about our ministry...

1. The 7th Oblate Youth Australia Creed is 'Shared Experiences'. Think about some of the experiences you have shared together as a group. See if the group can think of a story that fits with each of the following:

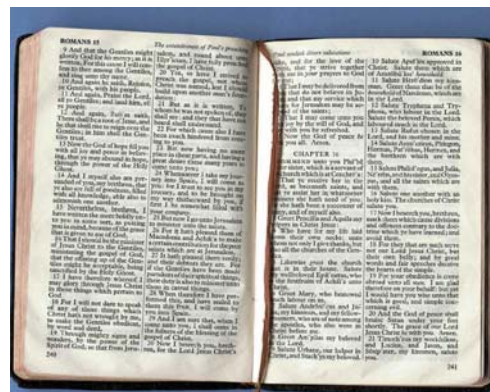
- the first ever gathering of the group
- the funniest experience
- an experience that really brought everyone together
- the saddest experience

Tell each of these stories and make sure whoever tells it includes all the details so as to include newer members of the group or members who might not have been there.

2. Ask the group- are these stories important? Have they become a vital part of our story? Why or why not? Is it important that these stories keep being told? Why or why not? How does this link in with our understanding of the importance of Scripture?

3. The Fourth Oblate Youth Australia Creed is 'Scripture'. Why are the Scriptures so important to us as individuals and communities in living out the Oblate charism?

Hint: Think about what we say in the Oblate Youth Australia Prayer.



We, the Body of Christ...



Eucharist- Part Three Liturgy of the Eucharist

Background...

In I Corinthians, St Paul writes at length about the mystery of the Body of Christ...

"For as with the human body which is a unity although it has many parts- all the parts of the body, though many, still making up one single body- so it is with Christ".

I Corinthians 12:12

Paul goes on to talk about how, as humans, we need each part of our body to function well. If we lose a part, we miss it. We can learn to adapt without it, modern technological advancements mean that we can even make use of prosthetic parts in some cases, but we still miss the original part.

And so it is with the Body of Christ. If one of our members is not present, we should feel their absence. If our liturgy is not inclusive of ALL people, we should feel it because the Body, our community, our Church, is incomplete.

In the Liturgy of the Eucharist we see Christ AND ourselves on the table. The bread becomes the Body of Christ blessed, broken and shared. It challenges us not only to receive Christ in the bread and wine, the Eucharist, but to BE Eucharistic people. To BE bread blessed, broken and shared for the world.

What do we bring?

Use the offertory to bring not only bread and wine but other offerings from your community: items/ money you have collected for the poor, signs or banners with members' gifts and talents, hopes and dreams or symbols of your community. Be creative in HOW you bring down the gifts- pass them from person to person, send baskets "crowd surfing" over the people...

Sign of Peace

Communion is a sign of union. Before we receive and become the Eucharist we must make peace with one another. Think of a creative way to 'make peace' with others. In smaller gatherings it might be an opportunity to apologise to someone, call a 'truce' on an argument, show slides of people in the world we need to make peace with...

Receiving the Eucharist

Think about how people will receive the Eucharist: where they will process, who will distribute it, what they will do after...

Be creative: in smaller gatherings you may be able to give communion to each other, each person receiving from the person before.

Thanksgiving

At the Eucharist we are given a great gift. When others give us gifts we say 'thank you'. Think of some creative ways your community could thank God for the gift of the Eucharist you receive: you could share thoughts, write in journals, sing, affirm others in their God-given gifts thanking God for their Eucharistic presence in our lives...

Prayer and Reflection

'One Bread, one body, one Lord of all
One cup of blessing which we bless
And we though many, throughout the earth
We are one body in this one Lord'

Link together...

Make sure that you communicate with music ministry to ensure the communion hymn reflects the importance of Eucharist.



One Bread, One Body



Witnesses to the World



Eucharist- Part Four Sending Forth

Background...

At the end of Luke's Gospel, Jesus commissions his disciples to go into the world, preaching the Good News to all people, and baptising them in the name of the Father, Son and Holy Spirit. At the conclusion of each mass, we too are commissioned as modern day disciples under the sign of the cross to "Go in peace to love and serve the Lord".

It is worth stopping to reflect on what it means to go in peace, loving and serving the Lord in this day and age. Does it mean that we race from the church as though the final school bell has rung, knocking down little old ladies as we head for the car park and off to more exciting things or does it, should it, mean the beginning of a week of missionary activity, loving and serving God by spreading the Good News in word and in action in our communities? We are not dismissed from mass as we are dismissed from school or work, we are *sent forth* and between the two there is a great deal of difference.

Where have we come from?



The concluding rites of the mass can not be understood in isolation. It is important to understand what will happen in the rest of the liturgy so you know what to conclude. Link with other groups here....

On a mission...

Discuss with your group what you will be commissioned to do at the end of the liturgy. Perhaps your group would like to commit itself to a particular project it will work on until the next time you gather.

Symbols

What could you give people to symbolise the Eucharist commitment they have made and the mission to which they have been entrusted?

Blessing

Have your group write the final blessing including your special mission or theme for the liturgy

Procession

How will the participants exit the liturgical space. Think of a creative way to symbolise the sending forth of your community.

Prayer and Reflection

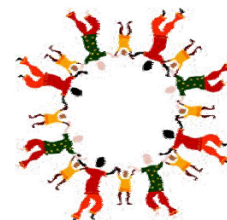
The community that celebrates the Eucharist in prospect of the kingdom must ask itself whether its table sharing in the Eucharist is reflected in a just sharing of the gifts of the earth or whether some are deprived of the means of life because others hoard the world's goods for their own advantage. Eucharistic participation must lead first of all to a new social vision, then to a critique of our existing society in light of that vision, and finally to advocacy for the poor and disadvantaged members of society and to social change. The community gathered around the table of the Lord must be prepared to have its entire common life in the world placed under both judgment and grace.

Link together...



Make sure that you communicate with:

- Gathering- to ensure the end links with the start
- Music- to ensure you have appropriate music for modern day disciples being sent on a mission
- Eucharist- knowing what it means to be Eucharistic people is important because it will define what our mission is



Witnesses to the World



Eucharist- Part Four Commissioning

Thinking about our ministry...

1. Read together the reflection by William Crockett... what is he challenging us to do?
2. Spend some time reflecting with your group on what mission or missions you are being sent forth for as Eucharistic people... these could be ideals, suggestions for a group project or issues you would like to discuss.
3. Find your parish's copy of the Book of Blessings. Photocopy some of the Blessings from the book and read them as a group. Using a similar (or appropriate) format, write the final blessing for the liturgy you are preparing for.
4. Read the Ascension passage from Matthew's Gospel (Mt 28: 16-20). This was a commissioning not only for the disciples present, but also for us as modern day disciples. List some practical ways we can live out this mission today.



Appendix



Oblate Youth Australia Liturgy Planning Form



Introductory Rites

| Part of Mass | Tasks/Actions/Music | People Involved |
|---|---------------------|-----------------|
| Gathering/Entrance Procession | Music: | |
| | Symbols: | |
| Greeting | | Presider: |
| Introduction (optional) | | |
| Penitential Rite [or Blessing and Sprinkling of Holy Water] | Sung/Said | |
| | Music: | |
| | Action: | |
| Gloria | Sung/Said | |
| Opening Prayer | | Presider: |

Liturgy of the Word

| | | |
|-----------------------------|----------------------------|----------------------|
| First Reading | Actions: | Lector: |
| Responsorial Psalm | Sung/Said | Reader/Cantor: |
| | Music: | |
| Second Reading | Actions: | Lector: |
| Gospel Acclamation | Music: | |
| | Actions: | |
| Gospel | Actions: | Presider (or other): |
| Homily | | |
| Profession of Faith (Creed) | | |
| General Intercessions | Readers: 1. 3. 5. | 2. 4. 6. |

Other notes: _____

Oblate Youth Australia Liturgy Planning Form



| Liturgy of the Eucharist | | |
|---|------------|-----------|
| <i>Preparation of the Gifts</i> | Music: | |
| | Gifts: | |
| <i>Prayer over the Gifts</i> | | Presider: |
| Eucharistic Prayer | | |
| <i>Preface</i> | | Presider: |
| <i>Acclamations (Holy, Holy/Memorial Acclamation/ Great Amen)</i> | Sung/Said | |
| | Music: | |
| Communion Rite | | |
| <i>The Lord's Prayer</i> | Sung/Said | |
| | Music: | |
| <i>Sign of Peace</i> | Action: | |
| <i>Breaking of the Bread</i> | Music: | |
| | Action: | |
| <i>Communion</i> | Ministers: | |
| | 1. | 2. |
| | 3. | 4. |
| | 5. | 6. |
| <i>Communion Procession</i> | Music: | |
| <i>Thanksgiving</i> | Music: | |
| | Action: | |
| <i>Prayer after Communion</i> | | Presider: |
| Concluding Rite | | |
| <i>Announcements (optional)</i> | | |
| <i>Greeting</i> | | Presider: |
| <i>Blessing</i> | | Presider: |
| <i>Commissioning (dismissal)</i> | | Presider: |

Other notes: _____

Writing Prayers of Intercession



There are many formats for prayers of intercession... some common ones are:

| | | |
|----------------------|----------------------|---------------------------|
| Let us pray for..... | Lord, hear us. | R. Lord, hear our prayer. |
| We pray that..... | Lord, hear us. | R. Lord, hear our prayer. |
| For..... That..... | We pray to the Lord. | R. Lord, hear our prayer. |

(or various combinations of the above)

Some creative ideas include responses such as:

| | |
|----------------------|------------------------------|
| Lord, hear us. | R. Lord, graciously hear us. |
| Lord, in your mercy. | R. Hear our prayer. |
| We come to you Lord. | R. Hear our prayer. |



For a particular occasion or for a liturgy outside of mass you could use a relevant theme:

We pray. R. Lord make us witnesses to the ends of the earth!

Write your own... be creative!

There is a generally accepted format for Prayers of Intercession however, this can be modified upon discussion with your liturgy team and presider...

1. For the needs of the Church...

(For example: Church leaders- on a global scale, Australian leaders, diocesan leaders, parish leaders, youth leaders; or for the wider Church community- unity, strength in faith, ecumenism etc)

2. For the world...

(For example: May be religious or secular, religious/public local/global leaders, peace, justice etc- Hint: Check the newspaper headlines)

3. For those burdened by difficulty

(For example: Those who are in trouble, afflicted, sad, grieved, living in poverty etc. or perhaps for specific families or members of your community)

4. For the local community

(For example: for the youth of your parish or community, for other Oblate communities, for your diocese or parish)

5. For those who are sick...

(Could be a general prayer for all those who are sick or specific to members of your community/other Oblate communities)

6. For those who have died...

(Could be a general prayer for all those who have died or specific to members of your community/other Oblate communities)



Oblate Prayers



Oblate Youth Australia Prayer

Lord God, you are the source of our life, faith, hope and love.
We, the Oblate Youth of Australia, touched by Christ,
gather together as a Christian community,
a community of welcome, respect and support.
Allow your Holy Spirit to enter into our minds and hearts,
so that we might live lives shaped by the values of the Gospel.
May we act justly and wisely, both as individuals
and as a community of faith,
so that it is *through the eyes of Christ we see the world.*



St Eugene de Mazenod~ Minister to Youth

Through his great love, St Eugene de Mazenod was able to see the poor and abandoned through the eyes of Christ. One group that he considered abandoned was the youth of the nation. Following the French Revolution, education was under the strict control of the state and did not allow for religion.

To help young people deepen their faith and live it, St Eugene decided to form an association which he named the Holy Association of Christian Youth. This action was dangerous, because St Eugene had to go against the law, a law he considered unjust. But he remained strong in his conviction, saying: *"I have no fear because I am putting my trust in God and am seeking his glory and the salvation of souls redeemed by his Son, our Lord Jesus Christ"*.

Prayers of St Eugene de Mazenod

O Jesus Living in Mary

"O Jesus living in Mary, come and live in your servants: in the spirit of your holiness, in the fullness of your power, in the reality of your virtues, in the perfection of your ways, in the communion of your mysteries: have dominion over every adverse power, in your own spirit, to the glory of God the Father. Amen"



Oblate Prayers



Prayer of Saint Eugene de Mazenod

O Lord, my God, double, triple, increase my strength a hundredfold that I may love you,

Not only to the utmost of my ability- which is a mere nothing- but that I may love you as fully as did the Saints, as fully as your Holy Mother did and still does.
And yet, my Lord, this is not enough.

Why should I not wish to love you to the extent that you love yourself?
It is an impossibility, I know, but I can certainly wish it,
and do so sincerely from the depths of my heart, with all my soul.

Yes, my Lord
I wish to love you as much as you love yourself.

(Ordination Retreat, 1811)

Intercessory Prayer to St Eugene de Mazenod

God Our Father

God our Father, we thank you for having called Saint Eugene de Mazenod to follow Christ the saviour and Evangeliser.
Impassioned with love for Jesus your Son, and participating in his compassion for his human brothers and sisters,
he gave himself without reserve to the service of your Church for the evangelisation of the poorest;
and he has raised up missionary vocations in all parts of the world.

We pray: grant us, through his intercession the experience of an ardent love for Christ; who beckons us to holiness and to our mission.
Teach us to form groups and communities that are signs of your love and are committed to the evangelisation of the poor.
May Mary immaculate, our mother,
guide us on towards an encounter with Christ and sustain our efforts to make him known to the world
of which he is the saviour. Amen

(Hervé Aubin)

Prayer for the Mission

God our Father, we give you thanks for calling Saint Eugene de Mazenod to follow Christ the saviour and evangeliser.

Impassioned for your Son Jesus and sharing in his compassion for humanity, he placed himself unconditionally at the service of your Church for the evangelisation of the poorest peoples.

Grant us by his intercession the same compassion of Christ, who calls us to sanctity and mission. May we build communities which will be signs of your presence; may we proclaim the good news of salvation to all peoples.
This we ask through Jesus Christ our Lord

Saint Eugene de Mazenod, teach us to love Jesus Christ.
Saint Eugene de Mazenod, help us to be compassionate
Saint Eugene de Mazenod, be our companion on the journey

PART C:

Structures & Framework

Oblate Youth Australia

National Co-ordination Team

Framework, Structures and Position Descriptions



OBLATE YOUTH AUSTRALIA - FRAMEWORK

Oblate Youth Australia Motto - "Through the eyes of Christ we see the world"

A personal invitation from St Eugene De Mazenod, a model for our times:

"To leave nothing undared for the Kingdom of God" (St Eugene de Mazenod)

The Oblates invite you:

- To accept the call of Jesus Christ, to follow him and share in his Mission.
- To recognising that you are precious and of great value in the eyes of Jesus Christ and to accept a living relationship with him through a life of prayer and lived gospel values.
- To announce, especially to those whom the Gospel touches least, the liberating message of Jesus Christ, a message that frees the world of its deepest anxieties and fears.
- To build a vibrant faith community where people have a sense of belonging and care for one another.
- To discern the urgent needs of the Church and the world from within this community.
- To entrust your life and work to Mary, our loving mother, and to St Eugene.

OBLATE YOUTH AUSTRALIA - STRUCTURE

National Director

Appointed by the Provincial of the Australian Province of the Oblates of Mary Immaculate.

National Co-ordinators

Appointed by the National Director after consultation with current National Co-ordinators for a negotiated term.

At all times there will be a minimum of 2 and a maximum of 4, dependant upon the needs of Oblate Youth Australia.

International Oblate Youth Encounter Committee Member

Appointed by Provincial of the Oblates of Mary Immaculate in consultation with the National Co-ordination team. The committee will consist of 5 volunteers.

Local Co-ordinators

Appointed by National Director after consultation with National Co-ordinators and local community for a negotiated term.

The number of local co-ordinators appointed will be appropriate to meet the needs and adequately represent each local community.

Local Member

All those who identify with the Oblate charism in the context of the Catholic church and who choose to live this out by participation through Oblate Youth Australia.

Oblates of Mary Immaculate

As living witnesses of the charism, Oblates are encouraged to participate and support all activities of Oblate Youth Australia and to encourage the awareness of faith and Oblate charism and spirituality in a formal or informal manner.

Oblates who are directly linked with a local community, are encouraged and welcome to participate in Oblate Youth activities at the Local Co-ordinator level.

Oblate Youth Australia Project Co-ordinator

Employed by Provincial of the Oblates of Mary Immaculate in consultation with the National Co-ordination team.

Any person employed in this position may not hold any other volunteer position in OYA.

OBLATE YOUTH AUSTRALIA - NATIONAL DIRECTOR

POSITION DESCRIPTION

CRITERIA FOR SELECTION

A National Director must be a person who:

- Is an active member of Oblate Youth Australia (OYA) through regular participation in the National Oblate Youth Encounter (NOYE) and other Oblate Youth activities.
- Displays and can drive an understanding of and commitment to the national vision of OYA.
- displays a clear desire to serve OYA.
- Is an active member of a Catholic faith community and living witness of the gospel values.
- Identifies with the Oblate charism.
- Demonstrates competencies in leadership, organisational management, communicate the values and vision, promote youth ministry and evangelisation.

RESPONSIBILITIES

- Ensure Appropriate Strategy, Vision and Direction of Oblate Youth Australia Against Oblate Vision and Value
- Oversee Co-ordination of Oblate Youth Australia
- Create and Ensure the Quality of National Oblate Youth Encounter Experience
- Provide the Quality Assurance of Oblateyouth.com

ACCOUNTABILITIES

ENSURE APPROPRIATE STRATEGY, VISION AND DIRECTION OF OBLATE YOUTH AUSTRALIA AGAINST OBLATE VISION AND VALUE.

- Drive the awareness of faith and Oblate charism and spirituality through chaplaincy.
- Evaluate the direction of Oblate Youth Australia (OYA) based on continual consultation with members in both a formal and informal way.
- To illustrate a visible presence of Oblate support to current youth programs in Oblate parishes and schools. To orchestrate the development of Oblate Youth groups in local communities where deemed appropriate.
- Liaise with Oblate Colleges and facilitate student involvement in OYA.
- Oversee all financial activity of OYA, including fundraising.
- Development, research, publishing and distribution of formation material for local communities, including Lenten and May Programs and "Scripture and Tradition" sheets.
- Asses, evaluate and re-development of National Oblate Youth Encounter (NOYE) program to suit junior parish and school groups.
- Direct and drive World Youth Day and other major youth events.
- Create resources including books, multimedia, equipment, past programs and historical records.

OVERSEE CO-ORDINATION OF OBLATE YOUTH AUSTRALIA

- Select, appoint, train and evaluate National and Local Co-ordinators.
- Maintain consultation and communication with National and Local Co-ordinators.
- Chair meetings of OYA Co-ordinators.

CREATE AND ENSURE THE QUALITY OF NATIONAL OBLATE YOUTH ENCOUNTER EXPERIENCE

- Develop program for NOYE .
- Select host state, dates and venue for the NOYE.
- Liaise with National and Local Co-ordinators and ad-hoc team members for the NOYE.
- Facilitate training of Encounter Leadership Team.
- Primary facilitator of NOYE.
- Ensure Oblate support of and participation in the NOYE.
- Oversee all aspects of finance, registration of participants and team members.

PROVIDE THE QUALITY ASSURANCE OF OBLATEYOUTH.COM

- Maintain development of oblateyouth.com.
- Monitor appropriate use and content of the online community.
- Maintain and distribute Oblate Youth Server facilities.

OBLATE YOUTH AUSTRALIA - NATIONAL CO-ORDINATOR

POSITION DESCRIPTION

CRITERIA FOR SELECTION

A National Co-ordinator must be a person who:

- Is an active member of Oblate Youth Australia (OYA) through regular participation in the National Oblate Youth Encounter (NOYE) and other Oblate Youth activities.
- Displays and can drive an understanding of and commitment to the national vision of OYA.
- displays a clear desire to serve OYA.
- Is an active member of a Catholic faith community and living witness of the gospel values.
- Identifies with the Oblate charism.
- Demonstrates competencies in leadership, organisational management, communicates the values and vision of OYA and promotes youth ministry and evangelisation.

RESPONSIBILITIES

- Build the Strategy, Vision and Direction of Oblate Youth Australia
- Co-ordinate Oblate Youth Australia
- Develop and Support National Oblate Youth Encounter
- Develop and Support Oblateyouth.com

ACCOUNTABILITIES

BUILD THE STRATEGY, VISION AND DIRECTION OF OBLATE YOUTH AUSTRALIA

- To promote the awareness of faith and Oblate charism and spirituality.
- To visit, liaise with and support current youth programs in Oblate parishes and works and assist with the development of Oblate Youth groups in local communities where deemed appropriate.
- To participate in the development, publishing and distribution of formation material for local communities, including Lenten and May Programs and "Scripture and Tradition" sheets.
- To assist in organisation and promoting participation in World Youth Day and other major youth events.
- To engage in all opportunities of training, formation and personal evaluation.
- To lead by example and insure that all members conduct themselves as living witnesses of the Gospel values at OYA activities.

CO-ORDINATE OBLATE YOUTH AUSTRALIA

- To identify, promote, support and drive leadership at all levels of the Oblate Youth structure.
- To participate effectively and promptly in all forms of communication within the Oblate Youth structure.
- To attend scheduled meetings of OYA.

DEVELOP AND SUPPORT NATIONAL OBLATE YOUTH ENCOUNTER

- To contribute and add value to the development of the program for the NOYE.
- To provide facilitation of the NOYE.

DEVELOP AND SUPPORT OBLATEYOUTH.COM

- To contribute compelling material to be published on website, by request.
- To actively participate in online community.

INTERNATIONAL OBLATE YOUTH ENCOUNTER COMMITTEE MEMBER

POSITION DESCRIPTION

CRITERIA FOR SELECTION

An IOYE Committee Member must be a person who:

- Has the ability to see and work towards the over-arching vision of the IOYE
- Has a willingness to be involved until the event has concluded
- Displays a clear desire to serve OYA.
- Demonstrates competencies in leadership, organisational management, communicate the values and vision, promote youth ministry and evangelisation
- Has experience of World Youth Day
- Is an active member of a Catholic faith community and living witness of the gospel values.
- Identifies with the Oblate charism.

RESPONSIBILITIES

- Build the Strategy, Vision and Direction of the International Oblate Youth Encounter
- Co-ordinate, Develop and Support the International Oblate Youth Encounter
- Co-ordinate and Liaise with other volunteers, affiliated agencies and other associated individuals

ACCOUNTABILITIES

BUILD THE STRATEGY, VISION AND DIRECTION OF THE INTERNATIONAL OBLATE YOUTH ENCOUNTER

- To promote the awareness of faith and Oblate charism and spirituality and ensure its prevalence in the Encounter program.
- To invite, liaise with and support young people in Oblate communities around the world.
- To engage in all opportunities of training, formation and personal evaluation.
- To lead by example and insure that all volunteers conduct themselves as living witnesses of the Gospel values

CO-ORDINATE, DEVELOP AND SUPPORT THE INTERNATIONAL OBLATE YOUTH ENCOUNTER

- To participate in the development, publishing and distribution of the IOYE program details.
- Develop and monitor registration procedures.
- To participate effectively and promptly in all forms of communication
- To attend scheduled meetings of IOYE Committee

CO-ORDINATE AND LIAISE WITH OTHER VOLUNTEERS, AFFILIATED AGENCIES AND OTHER ASSOCIATED INDIVIDUALS

- Ensure that effective lines of communication exist amongst all volunteers
- Identify agencies and individuals that need to be included in the process and maintain open communication
- Regularly contribute to and view the website

OBLATE YOUTH AUSTRALIA - LOCAL CO-ORDINATOR

POSITION DESCRIPTION

CRITERIA FOR SELECTION

A Local Co-ordinator must exhibit:

- active member of Oblate Youth Australia (OYA) through regular participation in their local community, National Oblate Youth Encounter (NOYE) and other Oblate Youth activities.
- a clear desire to serve OYA.
- active member of a Catholic faith community and living witness of the gospel values.
- identification with the Oblate charism.
- competencies in leadership, organisation, communication, youth ministry and evangelisation.
- has the respect and support of their local community.

RESPONSIBILITIES

- Implement the Vision Set Forth by Nation Co-ordination Team for Oblate Youth Australia
- Actively Support Oblate Youth Australia Co-ordination
- Contribute to Develop and Support National Oblate Youth Encounter
- Support and Contribute to Oblateyouth.com

ACCOUNTABILITIES

IMPLEMENT THE VISION SET FORTH BY NATION CO-ORDINATION TEAM FOR OBLATE YOUTH AUSTRALIA

- To encourage the awareness of faith and Oblate charism and spirituality.
- Visit, liaise with and support current youth programs in Oblate parishes and works and assist with the development of Oblate Youth groups in local communities where deemed appropriate.
- To encourage the use of formation material for local communities, including Lenten and May Programs and "Scripture and Tradition" sheets.
- To support participation in World Youth Day and other major youth events.
- To participate in the opportunities of training, formation and personal evaluation.
- To organise hospitality for members from other states.
- To make a financial contribution (the amount set by National Co-ordination team) to assist in OYA administration costs through fundraising in local community.
- To lead by example and insure that all members conduct themselves as living witnesses of the Gospel values at OYA activities.

ACTIVELY SUPPORT OBLATE YOUTH AUSTRALIA CO-ORDINATION

- To identify, promote, support and encourage leadership in the local community.
- To participate effectively and promptly in all forms of communication within the Oblate Youth structure.
- To attend scheduled meetings of OYA.

CONTRIBUTE TO DEVELOP AND SUPPORT NATIONAL OBLATE YOUTH ENCOUNTER

- To participate in the development of the program for the NOYE.
- Assist with leading the NOYE.

SUPPORT AND CONTRIBUTE TO OBLATEYOUTH.COM

- To contribute material to be published on website, by request.
- To participate in online community.
- Regularly update relevant local community webpage.

OBLATE YOUTH AUSTRALIA
NATIONAL OBLATE YOUTH ENCOUNTER DISCUSSION GROUP LEADER

POSITION DESCRIPTION

CRITERIA FOR SELECTION

A Discussion Group Leader must exhibit:

- active membership of Oblate Youth Australia (OYA) through regular participation in their local community, National Oblate Youth Encounter (NOYE) and other Oblate Youth activities.
- a clear desire to serve OYA.
- active member of a Catholic faith community and living witness of the gospel values.
- identification with the Oblate charism.
- competencies in leadership, organisation, communication, youth ministry and evangelisation.
- They must also have the respect and support of their local community.

RESPONSIBILITIES

- Support and Assist in Leading National Oblate Youth Encounter
- Leading a Discussion Group
- Evaluation & Review

ACCOUNTABILITIES

SUPPORT AND ASSIST IN LEADING NATIONAL OBLATE YOUTH ENCOUNTER

- To be available before NOYE (dates to be advised) to participate in training and formation.
- To be aware of OYA policy and procedure for implementation.
- Assist with leading the NOYE, participating in pre-brief and de-brief.

LEADING A DISCUSSION GROUP

- Participate in leading a discussion group.
- Participating in preparation of liturgies and other activities.

EVALUATION & REVIEW

- Be available for evaluation and review on final evening.

OBLATE YOUTH AUSTRALIA PROJECT CO-ORDINATOR

POSITION DESCRIPTION

CRITERIA FOR SELECTION

An OYA Project Co-ordinator must be a person who:

- Has the ability to see and work towards the over-arching vision of the IOYE
- Demonstrates competencies in leadership, organisational management, communicate the values and vision, promote youth ministry and evangelisation
- Has experience of World Youth Day
- Is an active member of a Catholic faith community and living witness of the gospel values.
- Identifies with the Oblate charism.

RESPONSIBILITIES

- Assist to Build the Strategy, Vision and Direction of the International Oblate Youth Encounter
- Assist to Co-ordinate, Develop and Support the International Oblate Youth Encounter
- Assist to Co-ordinate and Liaise with other volunteers, affiliated agencies and other associated individuals

ACCOUNTABILITIES

BUILD THE STRATEGY, VISION AND DIRECTION OF THE INTERNATIONAL OBLATE YOUTH ENCOUNTER

- To promote the awareness of faith and Oblate charism and spirituality and ensure its prevalence in the Encounter program.
- To liaise with and support young people in Oblate communities around the world.
- To engage in all opportunities of training, formation and personal evaluation.
- To lead by example and insure that all volunteers conduct themselves as living witnesses of the Gospel values

CO-ORDINATE, DEVELOP AND SUPPORT THE INTERNATIONAL OBLATE YOUTH ENCOUNTER

- To participate in the development, publishing and distribution of the IOYE program details.
- Develop and monitor registration procedures.
- To participate effectively and promptly in all forms of communication
- To attend scheduled meetings of IOYE Committee
- Attend to administrative tasks as required

CO-ORDINATE AND LIAISE WITH OTHER VOLUNTEERS, AFFILIATED AGENCIES AND OTHER ASSOCIATED INDIVIDUALS

- Ensure that effective lines of communication exist amongst all volunteers
- Liaise with Oblate parishes, Oblate Colleges, other Oblate works and other International Units
- Liaise with Mazenod College and Event Co-ordination firm
- Regularly contribute to and view the website

PART D: Policy & Procedures

Oblate Youth Australia

National Oblate Youth Encounter and Camps Policy and Procedures

October 2006



INTRODUCTION

This document, developed by the National and Local Co-ordinators of Oblate Youth Australia, has been developed to assist in creating a safe environment for all participating in our National Encounters. It is an imperative that all participants in the National Encounters, as well as the primary care-givers for those participants under eighteen, are confident that all possible steps to ensure their safety have been taken by Oblate Youth Australia.

While this document was specifically written for the National Oblate Youth Encounter held annually, it also has provisions to assist in the procedures and safe conduct for other similar live-in experiences. This document may also be adopted by the local communities of Oblate Youth Australia who run local camps.

This document will be regularly reviewed and adapted to ensure that it remains relevant and adheres to duty-of-care expectations, whilst also ensuring that any newly arising safety issues are addressed adequately.

It is the commitment of the National Co-ordination Team that all leaders on the National Oblate Youth Encounter will be trained in these procedures.

This document was officially adopted by the National Co-ordination Team on 22nd October, 2005.

*Fr Christian Fini omi
National Director
Oblate Youth Australia*

BACKGROUND

Oblate Youth Australia is a community of young people who seek to live their lives in the light of the Gospels. These policies and procedures are designed to give clear guidelines of conduct to protect all members of Oblate Youth Australia.

National Encounters, or Parish camps, have been an integral part of the experience of Oblate Youth Australia since their inception in 2000. The National Encounters provide an opportunity for members of Oblate Youth Australia to develop a sense of national identity and the development of the personal faith of all members.

This document also applies to camp events held by local communities in Parishes under the direction of the Oblates of Mary Immaculate.

This policy should be read in conjunction with:

- Oblate Youth Australia National Frame Works and Structures
- Church Documents
- Integrity in Ministry, (*A Document of Principles and Standards for Catholic Clergy & Religious in Australia.*)
- Towards Healing, (Principles and procedures in responding to complaints of sexual abuse against personnel of the Catholic Church in Australia.)

The Following Documents are currently being developed:

- Child Protection Policy
- Harassment and Discrimination
- Managing Allegations of Abuse
- Privacy Policy
- Safe Practices and Conduct for Youth Groups

1. ABANDONMENT

If a participant aged under 18 is not collected at the conclusion of a camp, it is the responsibility of the Camp Facilitator or an appointee of that Camp Co-ordinator to ensure the safe return of the participant to the custody of the primary caregiver. Steps to be taken are as follows:

- Contact the participant's primary caregiver (as nominated in the participant's Application Form.)
- If contact cannot be made, notify the second emergency contact.
- If still unable to make contact, if there is no-one at home, the Police should be contacted and the participant transferred to their care.

2. ACCIDENTS/INCIDENTS

All accidents and incidents that involve first aid or personal injury, as well as those that don't, must be recorded. The person reporting the accident or incident must complete an Accident or Incident Notification form and this must be filed by a member of the Co-ordination Team in a Register of Accidents folder. This report must be kept securely. Accidents or Incidents to be reported include those where there was a potential risk of personal injury and where human safety was placed at risk.

3. ACCOMMODATION

3.1 Leaders [Co-ordination Team and Discussion Group Leaders]:

Leaders should be accommodated in as close proximity as possible, without sleeping in the same rooms as the participants. At no time should leaders sleep in the same room as participants. In the case where rooms are adjoining, the leader's room must be partitioned.

3.2 Participants:

Participants must be accommodated with other participants of the same gender. An exception may be made in the case of siblings and/or families where they will be accommodated together in a separate room/s.

3.3 Staff:

Paid staff and camp volunteers with specific tasks (e.g. Kitchen Staff) should have access to separate sleeping quarters. Spiritual Advisors and Religious must have separate quarters.

4. ACCOUNTABILITY

4.1 Facilitator/s:

The Facilitator, normally the Director of Oblate Youth Australia or in the case of Parish based camps appointed person/s, must be accountable for all issues and information relating to and arising from camps, including the Leader Training Program. They are responsible for all pre-camp preparations and follow-up.

See Also: OYA National Director Positions Description, *Framework and Structures Document*.

4.2 Leadership Team:

The Leaders, made up of National and Local Co-ordinators and temporarily appointed team members or in the case of Parish events, an appointed team, under the direction of the Facilitator/s, must be accountable for all activities whilst on camp and any directly relating outcomes.

See Also: OYA National & Local Co-ordinators Positions Description, *Framework and Structures Document*.

4.3 Discussion Group Leaders:

Discussion Group Leaders, under the direction of the Facilitator/s, must abide by the rules laid down whilst on Camp or NOYE. They must remain on site with the participants for the duration of the camp. At all times, the safety of the participants is paramount.

See Also: NOYE Discussion Group Leader position Description, *Framework and Structures Document*.

4.4 Participants:

Participants attending the camp must abide by the rules outlined at the beginning of the camp.

4.5 Primary Caregivers:

Caregivers of participants under 18 have an obligation to provide all the information requested on the Participant's Application Form. Withholding information may result in the participant being sent home early (e.g. if the participant is found to be suffering from an infectious disease). In the case of a Participant's Application Form being incomplete, the participant may be refused attendance.

5. ACTIVITIES/GAMES

NOYE or Camp Programs are to be set in advance by the Facilitator/s and leadership team. The Program should be as diverse as the campsite allows and activities should be appropriate to the age and preferences of the participants. The Program should also take into account environmental conditions (e.g. seasonal). Continual feedback on activities should be sought from the participants to ascertain enjoyment levels.

During an activity or game, all those present should be encouraged to participate. Full training on how to prepare and run games and activities safely must be provided during the Leaders Training Program.

Sunscreen and hats must be worn at all times during outdoor activities. Shoes must be worn when and where appropriate.

Please note: Sunburn that occurs as a result of neglect may be construed as abuse. Care should be taken at all times.

It is essential the Facilitator/s check the accreditation and insurance of the sites that we utilise to ensure the site meets industry standards. Facilitator/s must be aware which policy covers which activity.

6. ADVERTISING

Advertising for upcoming camps is done through the Australian Province of the Oblates of Mary Immaculate and oblateyouth.com. While open to all young people, Oblate Youth Australia camps will only actively encourage youth involved in Oblate works and identify with the Oblate charism.

7. ALCOHOL

Alcohol is strictly forbidden on NOYE or Parish Camps. It is illegal to be supervising minors (ie. under 18 year olds) with a blood alcohol concentration of or over 0.02%. It should be noted that one standard drink will exceed this limit. If anyone is found bringing alcohol on to the campsite, the following steps are to be taken by the Facilitator/s and Leadership Team.

- Isolate the offender. **See Also:** Section 52 - Ratio.
- Immediately confiscate the alcohol, in the presence of a witness.
- Store the alcohol in an undisclosed location, known only to the Facilitator/s and Leadership team. At the conclusion of camp, any alcohol confiscated from those under 18 years will be returned to the primary caregiver. Alcohol confiscated from those over 18 years will be returned at the end of camp.
- If the offender is under 18 years of age, their primary caregiver is to be contacted and advised that the participant was in possession of alcohol.
- In all cases the offender/s will be asked to leave the camp. Participants under the age of 18 will be returned to the custody of the primary caregiver and will incur the cost.
- If the offender is on the leadership team, they will be asked to leave the campsite immediately and if necessary.
- A Confiscation Report and an Incident Notification Form must be completed. These reports must be kept in a confidential location.

In the case of intoxication of anyone on camp, the above steps also apply. A witness is to be present during all of the above action steps.

In the event of anyone on camp having to be removed due to the above circumstances, it should be done with the least amount of disruption to the Camp. Anyone found in possession of, or under the influence of alcohol, will be suspended from future camps for a period of time at the discretion of the Director of Oblate Youth Australia.

- | | | | |
|----|--|---|--|
| 8. | <ul style="list-style-type: none">• Welcome• Registration• Introductions | <ul style="list-style-type: none">• Rules• Boundaries• Meal times | <ul style="list-style-type: none">• Cabin allocation• Medical procedures• Emergency Procedures |
|----|--|---|--|

ARRIVAL AT CAMP

Upon arrival at the campsite, Leaders should direct participants to a designated central meeting point, where a Leader must cover the following points that are relevant to everyone on camp:

9. ATTENDANCE

- On any camp, the following positions must be filled:
- Leaders (must be over 18 years of age)
- One Chief First Aid Officer (appointed by the Facilitator)
- At least one other First Aid Officer
- At least two people qualified for life saving, i.e. Bronze Medallion or equivalent where unpatrolled swimming will be involved.

Leaders must have attended the Leaders Training Program. They should also attend all relevant meetings that are organised prior to a camp. For the duration of the camp, all Leaders must remain on the campsite, with exceptions granted in the case of family emergencies. Other exceptions must be negotiated with the Camp Facilitator/s.

For the duration of the camp, all participants under the age of 18 must remain on the campsite. There will be no exceptions to this rule unless previously negotiated with the primary caregiver and prior written permission has been obtained or in the event of a family emergency.

10. AUTHORITY

The hierarchical structure regarding National Oblate Youth Encounter is as follows:

- National Oblate Youth Australia Director
- Oblate Youth Australia National Co-ordinators
- Oblate Youth Australia Local Co-ordinators
- National Oblate Youth Encounter Discussion Group leaders

If it becomes apparent, whilst on camp, that a co-ordinator or discussion group leader cannot or is not fulfilling their duties, another leader is to advise the NOYE Facilitator who will then advise appropriate action.

11. BEHAVIOUR MANAGEMENT

With regard to the discipline of participants, the Leadership team shall ensure that each person is:

- given positive guidance directed towards acceptable behaviour, leaders should suggest or model alternative behaviour;
- not subjected to, or threatened with, any form of corporal punishment or any humiliating or frightening techniques;
- not kept apart from other people for longer than ten minutes. If kept apart it must be in the company of two leaders;
- not subjected to having meals denied;
- not overly regimented with regard to choice of activities;
- not placed at risk with respect to their health and safety.

Individual disciplinary action is at the discretion of the Facilitator/s and should be specific to the offence. Disciplinary guidelines must be included and applied at any Leaders Training Program or camp.

12. BELONGINGS

Whilst all assistance and precautions will be undertaken, Oblate Youth Australia or Parish in the case of a Local Camp, and its Leadership team do not accept responsibility for lost, damaged or stolen property belonging to any individual.

13. BOUNDARIES

Out of bounds areas are set by the Facilitator/s in consultation with the campsite owners and must be explained to everyone at the beginning of each camp (e.g. swimming areas, beaches, kitchen, etc). It is the responsibility of Facilitator to ensure Leaders and participants are aware of these boundaries and do not cross them.

14. BREAKAGES

Costs incurred by accidental breakages or damage to the campsite or campsite equipment will be met by OYA or the Parish in the case of local camps. Costs incurred from negligent and/or willful damage will be recovered from the offender, unless they are a minor in which case, attempts will be made to recover the cost from the primary caregiver. No responsibility will be taken for breakages of or damage to personal property. Breakages should be recorded and the report will be kept on file.

- Income
- Accommodation
- Insurance
- Food
- Transport
- Training
- Equipment/Materials
- Miscellaneous (prizes, etc)
- Petty cash
- Stipend/gifts

15. BUDGET

Budgets for camps must be prepared as early as possible by the Facilitator/s, and should be submitted to National Co-ordination Team or appropriate Parish Authority. Basic budget items must include:

16. CHILD PROTECTION

16.1 Abuse:

All matters relating to Child Protection and Abuse should be dealt with following the procedures and policies as outlined in the Oblate Youth Australia Child Protection Policy and Procedures. Oblate Youth Australia will always follow guidelines established and procedures established by the Local Catholic Church.

Also See: Integrity in Ministry & Towards Healing.

16.2 Disclosure:

In the event of a child disclosing information to either a Co-ordinator or Discussion Group Leader that suggests they are being abused, in any of its forms, it is the moral and mandatory obligation of that person to take the action specified under "Notification".

16.3 Notification:

The procedure to be followed in any instance of suspected child abuse is as follows:

- The person to whom the disclosure was made is to, as soon as possible, contact the Facilitator/s and advise of all the circumstances pertinent to the matter.
- The person to whom the disclosure was made, under the direction of the Facilitator/s, will follow the steps as outlined in the OYA Child Protection Policies and Procedures.
- The person to whom the disclosure was made will then complete an "Initial Child Protection Information Details" form and present it to the Facilitator/s for further action. This report is to be filed in a Register of Notifications folder and kept securely in a confidential location.

16.4 On Camp:

Abuse is a criminal act, which will not be tolerated on camp. If such an action occurs, the offender/s will be sent home immediately and not allowed to participate in any future activities. The primary concern of any action taken is to ensure the safety of the alleged victim.

In all cases the Facilitator/s must notify those parties outlined in the Child Protection Policies and Procedures.

Please note that all offenders will be unable to remain on camp and arrangements must be made for their departure.

6. ADVERTISING

Advertising for upcoming camps is done through the Australian Province of the Oblates of Mary Immaculate and oblateyouth.com. While open to all young people, Oblate Youth Australia camps will only actively encourage youth involved in Oblate works and identify with the Oblate charism.

7. ALCOHOL

Alcohol is strictly forbidden on NOYE or Parish Camps. It is illegal to be supervising minors (ie. under 18 year olds) with a blood alcohol concentration of or over 0.02%. It should be noted that one standard drink will exceed this limit. If anyone is found bringing alcohol on to the campsite, the following steps are to be taken by the Facilitator/s and Leadership Team.

- Isolate the offender. **See Also:** Section 52 - Ratio.
- Immediately confiscate the alcohol, in the presence of a witness.
- Store the alcohol in an undisclosed location, known only to the Facilitator/s and Leadership team. At the conclusion of camp, any alcohol confiscated from those under 18 years will be returned to the primary caregiver. Alcohol confiscated from those over 18 years will be returned at the end of camp.
- If the offender is under 18 years of age, their primary caregiver is to be contacted and advised that the participant was in possession of alcohol.
- In all cases the offender/s will be asked to leave the camp. Participants under the age of 18 will be returned to the custody of the primary caregiver and will incur the cost.
- If the offender is on the leadership team, they will be asked to leave the campsite immediately and if necessary.
- A Confiscation Report and an Incident Notification Form must be completed. These reports must be kept in a confidential location.

In the case of intoxication of anyone on camp, the above steps also apply. A witness is to be present during all of the above action steps.

In the event of anyone on camp having to be removed due to the above circumstances, it should be done with the least amount of disruption to the Camp. Anyone found in possession of, or under the influence of alcohol, will be suspended from future camps for a period of time at the discretion of the Director of Oblate Youth Australia.

- | | | | |
|----|--|---|--|
| 8. | <ul style="list-style-type: none">• Welcome• Registration• Introductions | <ul style="list-style-type: none">• Rules• Boundaries• Meal times | <ul style="list-style-type: none">• Cabin allocation• Medical procedures• Emergency Procedures |
|----|--|---|--|

ARRIVAL AT CAMP

Upon arrival at the campsite, Leaders should direct participants to a designated central meeting point, where a Leader must cover the following points that are relevant to everyone on camp:

9. ATTENDANCE

- On any camp, the following positions must be filled:
- Leaders (must be over 18 years of age)
- One Chief First Aid Officer (appointed by the Facilitator)
- At least one other First Aid Officer
- At least two people qualified for life saving, i.e. Bronze Medallion or equivalent where unpatrolled swimming will be involved.

Leaders must have attended the Leaders Training Program. They should also attend all relevant meetings that are organised prior to a camp. For the duration of the camp, all Leaders must remain on the campsite, with exceptions granted in the case of family emergencies. Other exceptions must be negotiated with the Camp Facilitator/s.

For the duration of the camp, all participants under the age of 18 must remain on the campsite. There will be no exceptions to this rule unless previously negotiated with the primary caregiver and prior written permission has been obtained or in the event of a family emergency.

10. AUTHORITY

The hierarchical structure regarding National Oblate Youth Encounter is as follows:

- National Oblate Youth Australia Director
- Oblate Youth Australia National Co-ordinators
- Oblate Youth Australia Local Co-ordinators
- National Oblate Youth Encounter Discussion Group leaders

If it becomes apparent, whilst on camp, that a co-ordinator or discussion group leader cannot or is not fulfilling their duties, another leader is to advise the NOYE Facilitator who will then advise appropriate action.

17. CODE OF BEHAVIOUR

17.1 Participants:

Participants are to abide by the rules and regulations laid down by the Facilitator/s and Leadership Team and to be respectful of the campsite, equipment and everyone on camp.

17.2 Facilitator/s & Leadership Team:

Facilitators & Leadership Team must set positive behavioural examples and remain constantly aware of their responsibility as role models. Inconsistencies in Facilitator/s & Leadership Team behaviour must be avoided (e.g. disciplinary actions, favouritism, etc).

18. CONFIDENTIALITY

Facilitator/s & Leadership Team must avoid asking probing/leading questions relating to a participant's life. Any information disclosed to Facilitator/s and Leadership Team by participants on the camp shall be dealt with accordingly. Any information obtained regarding the participants is to remain confidential, except in the case of disclosure of abuse.

See Also: Section 25 - Disclosure.

19. CONFISCATIONS

Any items found to be in the possession of a Leader or participant that is contrary to the rules of the camp, will be confiscated by the Facilitator/s and Leadership Team, in the presence of a witness and kept in an undisclosed location known only to the Facilitator/s. Participants' under 18 years of age items will be returned to their primary caregiver. Those over 18 years of age items will be returned to them upon their departure from the campsite.

20. CURFEWS

Lights out for participants are set in the Camp program and are to be strictly enforced. Curfews for leaders are set at the discretion of the Facilitator/s.

21. CUSTODY

For the duration of the camp, the Facilitator/s and Leadership Team have a duty for all people attending the camp. At the end of the camp, only the primary caregiver may collect the participant under 18 years of age. If this is not possible, Facilitator/s & Leadership Team must be informed by the primary caregiver of any alternative. It is at the time of the participant's collection that the Facilitator/s & Leadership Team are absolved of responsibility.

22. DEATH

22.1 Participant or Leader:

In the event of death or a suspected death, the Chief First Aid Officer, with the assistance of a Facilitator/s, must undertake the following procedures:

- Instigate Emergency Procedure
- Isolate the area
- Contact Police and Ambulance
- Ensure participants are being adequately supervised and reassured

All those on camp must co-operate with Police in giving statements. Once the situation is in hand, arrangements must be made for all those attending the camp to be debriefed, whilst still on camp, by a qualified person.

Please note that the Police will arrange notification of death to the primary caregiver.

22.2 Relative of a Participant:

It is the duty of a Facilitator/s to inform a participant of a death in the family, only if an immediate family member is unable to do so. As with other participant confidentiality, this information should remain confidential between the parties involved.

23. DEPARTURE FROM CAMP

On the morning of the day of departure, participants and Leaders should pack up their belongings and ensure that the cabin is clean and tidy. Just prior to departure from camp, all Leaders, Facilitator/s and participants will meet in the designated central meeting point. A Facilitator/leader should:

- Attempt to have any lost property reclaimed
- Thank everyone for their attendance
- Point out any highlights of the camp
- Co-ordinate transport departure

24. DISABILITIES

Every effort should be made to cater for participants with a disability. Prior knowledge of any participant with a disability is required in order for the Camp Facilitator/s to arrange appropriate care and organisation of the camp program.

25. DISCLOSURE

In the event of a child disclosing information regarding abuse to any leader, it is the moral and mandatory obligation of that person as stated in the Oblate Youth Australia Child Protection Policies and Procedures to immediately inform the Facilitator/s or Leader who will take the action specified under "Notification".

See Also: Section 16 - Child Protection.

26. DISCRIMINATION

Discrimination, in any form, is not acceptable and will not be tolerated. Favouritism can be construed as a form of discrimination.

27. DRUGS

27.1 Illicit Drugs:

Illicit drugs are strictly forbidden on camp. If anyone is found in possession of or under the influence of illicit drugs, the following steps are to be taken by the Facilitator:

- Isolate the offender (remembering to adhere to the policy on ratios).
- Immediately confiscate the substance(s), in the presence of a witness.
- Store the substance(s) in an undisclosed location, known only to the Facilitators.
- If the offender is under 18 years of age, their primary caregiver is to be contacted and advised that the participant was in possession of the substance.
- The Facilitator/s is to seek advice from the primary caregiver as to what action they consider should be taken.
- If the offender is over 18 years of age, they will be asked to leave the campsite immediately and if necessary, transport arrangements provided.
- If the substance is found to be illegal, the above steps also apply, but the Police should be notified and witness details provided. Illicit drugs are handed over to the Police.
- A Confiscation Form and an Incident Notification Form must be completed. These reports must be kept in a confidential location.

A witness is to be present during all of the above action steps. In the event of anyone on camp having to be removed due to the above circumstances, it should be done with the least amount of disruption to the camp program.

Anyone found in the possession of, or under the influence of illicit drugs will be suspended from future camps for a period of time at the discretion of Director of OYA or other appropriate Parish Authority.

27.2 Prescribed and Over the Counter Drugs:

The primary caregiver of any participant taking prescribed or over the counter medication must inform the Facilitators (by completing the Participant's Application Form). No participant under 16 years of age can self administer medication unless written, signed consent has been received from the primary caregiver.

The Chief First Aid Officer will be responsible for the monitoring and administration of all prescribed and over the counter drugs to participants under 16 years of age and will keep a record of all dosages on the Daily Medication and First Aid Sheet. Any participant taking prescribed or over the counter drugs must ensure that the participant sees the Chief First Aid Officer each day at the correct time to receive their medication. The Chief First Aid Officer will keep the drugs in an undisclosed location known only to him/herself and the Facilitator/s. Leaders, and participants over the 16 years of age, should administer and maintain their own medication.

All prescribed or over the counter drugs should come to the camp in the original packet (where possible) with the doctor's name, participant's name and dosage/instructions clearly marked. Any administration of medication for participants under the age of 16 years must be documented by the Chief First Aid Officer as well as one other person.

28. DUTY OF CARE

Duty of Care is the legal obligation to take reasonable steps to avoid reasonably foreseeable harm to the person/s to whom you have a duty of care.

The definition of what constitutes a 'reasonable step' under any particular circumstance will generally be dictated by common sense.

Duty of care must be exercised at all times to ensure the safety of our participants and leaders.

29. EMERGENCY PROCEDURES

29.1 Disappearance:

In the event of a suspected disappearance, an initial search of the campsite and relevant areas should be conducted immediately by two Leaders. If the participant is still not recovered after the search and disappearance has been confirmed, the following steps are to be taken by the Facilitator/s and Leaders:

- A wider search comprising of only necessary Leaders should take place, keeping in mind that there should be enough Leaders to maintain supervision of the remaining participants.
- If the person has still not been recovered after this wider search, the Police should be notified by the Facilitator/s and the primary caregiver.
- The disappearance of the participant should not be made known to other participants, if possible, unless they are siblings.

29.2 Medical:

In the event of a medical emergency (not including minor injuries), the Chief First Aid Officer must assess the severity of the injury to determine whether an ambulance is required or if the patient is able to be transported by car to the nearest suitable hospital. If a hospital visit is required, by a participant under 18 years of age, then a Leader (appointed by the Facilitator/s) and a First Aid Officer must accompany the patient (with their Application Form). In the case of ambulance transport, two accompanying Leaders are required. In the case of a participant under the age of 18 years the primary caregiver must be notified immediately by the Facilitator/s. The patient must be accompanied throughout their hospital visit until they either return to the campsite or responsibility has been transferred to the primary caregiver.

29.3 Natural Disasters:

A plan of action must be in place, prior to the camp, to handle the situation of a natural disaster (e.g. flood, bushfires, etc). It is the responsibility of Facilitator/s to ensure Leaders are familiar with this plan. The plan must include:

- a warning signal or alarm
- a meeting point
- roll check
- evacuation procedures
- a hierarchy of authority
- return to campsite/home

At the beginning of each camp, Facilitator/s and Leadership Team must ensure that participants are aware of the warning signal and the procedure to follow. Most campsites should already have such a plan.

29.4 Rescue:

In the event of a rescue becoming necessary, the appropriate rescue services must be contacted by one of the Facilitator/s and Leadership Team. No-one should attempt the rescue of anyone if there is the possibility of danger to themselves. The safety of all other participants must be ensured by the Leaders. The primary caregiver(s) of the participant must be informed immediately by a Facilitator/s. Any medical emergencies following the rescue must be carried out as mentioned in "Emergency Procedures – Medical".

29.5 Evacuation:

All leaders must be made familiar with all the evacuation points on a camp. At all venues, exit points should be visible and a meeting area in the case of evacuation should be made aware to all leaders. The meeting area should be in a clear area away from immediate danger. Where appropriate, a practice evacuation may be carried out.

30. **EVALUATION**

A critical evaluation of the camp must be undertaken by the Facilitator/s, in consultation with Leaders, within fourteen days of the camp and must include input and general comments from a random selection of participants and all Leaders. This process is to ensure that camp programs continue to develop and improve in order to best cater to the needs of the participants. A copy of this evaluation must be kept on file and taken into account when programming the next camp.

31. **FACILITATOR/S**

The Facilitator, normally the Director of OYA, oversees the total running of the camp. The Facilitator/s, under the direction of the Oblates of Mary Immaculate, must be accountable for all issues and information relating to and arising from camps, including the Leader Training Program. They are responsible for all pre-camp preparations and follow-up. They are also responsible for ensuring that a campsite being used for Oblate Youth Australia purposes meet Safety and Care standards.

The director may delegate this authority. In the case of a parish the Facilitator/s will be appointed by appropriate Parish Authority.

32. **FIRST AID**

At least two Co-ordinators/Leaders must hold a current Senior First Aid Certificate. One of these will be appointed Chief First Aid Officer by the Camp Co-ordinator, based on experience and the Co-ordinators assessment of their abilities.

Prior to the camp, it is the responsibility of a delegate of the Facilitator/s to check that a fully equipped First Aid Kit is available and on-site. Upon the arrival of the Chief First Aid Officer at the campsite, it is their responsibility to check that the First Aid Kit is available and fully stocked. It is the Chief First Aid Officer's duty to ensure no-one on camp is exposed to an infectious or contagious disease and this should be achieved by taking all precautionary measures as outlined in senior first aid training. All First Aid Officers must be introduced to the participants during the welcoming address.

All first aid treatments (however minor) must be recorded in a Register of Injuries which should be located in the First Aid room.

It is essential that a room be set aside for the exclusive use of treatment on patients by First Aid Officers. First aid equipment must be sterile. Gloves must be worn when applying first aid.

The size of the First Aid Kits will depend on the number of people attending the camp and will contain only the basic recommended items. If it gets beyond the First Aid Kit – it is time to call a doctor. A portable First Aid Kit must be available and taken on all off-site activities.

Please Note: Another leader must be in attendance at all treatment of patients by a First Aid Officer.

33. **GRIEF**

If a participant is experiencing grief through loss, death, divorce, etc, Leaders must only comfort the participant to the best of their ability without taking on a counselling role. If the participant continually expresses extreme grief, this information should be passed on to the primary caregiver. The option to return home may offer to the participant.

See Also: Section 49 - Professional Indemnity.

34. **HARASSMENT**

Harassment includes and refers to any unwanted, unacceptable or offensive behaviour by an individual or group towards another individual or group within the organisation. This behaviour may be verbal, physical or take the form of written material. It may be related to a person's gender, race, colour, ethnic or ethno-religious background, descent or nationality, marital status, disability, homosexuality, age or gender identification.

35. HOMESICKNESS

One of the primary responsibilities of the Facilitator/s & Leaders is to provide the participants with a positive and supportive environment. Suggested steps to overcome homesickness are:

- Ensure the participant is included in all activities.
- Take time to reassure the participant that they are wanted and welcome (attempt to achieve this without displaying favouritism).

36. HYGIENE

It is the responsibility of the Camp Leaders to ensure proper hygiene is maintained. To ensure this, the following steps must be taken:

- Persons in food preparation areas must wear gloves and shoes whilst preparing food. Long hair must be tied back.
- All food must be covered and refrigerated where necessary.
- First aid equipment must be sterile.
- Gloves must be worn when applying first aid.
- Everyone must shower daily.
- Washing facilities must be available for the purpose of laundry.
- An adequate supply of spare clothes, towels, sheets, pillowcases and toiletries must be readily available. This should be organised by the Facilitator/s prior to the commencement of camp.

37. INSURANCE

All Oblate Youth Australia events are covered under the Insurance of Oblates of Mary Immaculate. Extra Excursion Insurance may be arranged through Catholic Church Insurance.

In the case of Parish Camp or events is covered under Diocesan Insurance.

It is desirable to see proof of public liability insurance of the premises that we are dealing with, as well as accreditation and other insurance of the sites that we utilise to ensure the site meets industry standards.

38. INTRUDERS

Anybody entering the campsite that is not known to the Leaders must be questioned on their intent and their visit negotiated and monitored. Any leaders expecting visitors must first negotiate this with the Facilitator/s. If permission is denied, the intruder must be asked to leave and to be seen leaving. If a person unlawfully enters the campsite and refuses to leave, the Police are to be called immediately. No-one should put themselves at risk by physically attempting to remove an intruder.

39. KITCHEN

39.1 Meals:

Everyone on camp must have three meals per day. For camps larger than 30 people (including all leaders and participants) outside catering must be brought in. If a participant is unable to eat a meal due to dietary needs, an alternative must be made available (e.g. sandwiches). Leaders must eat the same food as the participants. No outside food supply (not including catered meals for all people) is acceptable as a meal for leaders or participants. Meals must be nutritionally balanced and special dietary needs (e.g. vegetarians, vegans, diabetics, celiac) met.

39.2 Code of Conduct:

The kitchen must be kept clean at all times. Cooking utensils and dishes must be cleaned after each meal. When participants assist with kitchen duties, a Leader must inspect that the job was done properly and everything is clean and dry. Only rostered Leaders and kitchen staff should be in the kitchen.

40. LEADERS

40.1 Leaders Training Program:

All Leaders must complete the Leader's Training Program provided by the Facilitator/s.

40.2 Application Forms:

All Facilitators, leaders and participants are required to complete an application form.

40.3 Age

All leaders must be over 18 years of age.

The age of the participants may vary with regards to purpose of camp.

40.4 Responsibilities:

- Ensure and maintain the health, welfare and safety of the participants on the camp, i.e. sun exposure, warmth, personal hygiene, etc.
- Maintain strict adherence to camp rules and regulations, both personally and by those in care.
- Assume responsibility for the participants in care and encourage participation of all participants in designated activities.
- Maintain close communication with other Leaders, and campsite staff.

40.5 Camp Meetings:

Meetings for all Leaders to discuss the previous and forthcoming day's activities must be held nightly at a time specified by the Facilitator. Items to include for the discussion are:

- What worked well
- What didn't work so well
- Agenda for the next day
- Include a spirituality component
- On the first night (or prior to camp) participant specifics.

41. LEADERSHIP TEAM

The Leaders, at the NOYE made up of National and Local Co-ordinators and Discussion Group leaders under the direction of the Facilitator/s, must be accountable for all activities whilst on camp and any directly relating outcomes.

In the case of a parish event the camp leadership team is appointed by Chaplain and Support Adults or other appropriate Parish Authority.

42. MANAGEMENT

Management of camps and all matters pertaining, is the responsibility of the Facilitator/s, some tasks may be delegated to other Leaders.

43. MASS

Mass will be celebrated as the highlight of all Camps and Encounter. Daily Mass if a priest is available, is optional.

44. MATERIALS/EQUIPMENT/RESOURCES

These items should be appropriate to the campsite and Program activities. Purchase of such equipment should be within the approved budget and ongoing maintenance is the responsibility of the Facilitator/s. Any materials, resources or equipment belonging to the campsite must be treated with care and respect.

45. NOTIFICATIONS

Any information disclosed by camp participants under the age of 18 that relates to suspected abuse and results in a notification appropriate Government departments, must be treated with discretion and the relevant guidelines followed.

46. OCCUPATIONAL HEALTH AND SAFETY

Camp venues and facilities must comply with the Occupational Health and Safety Act and Regulations (2001). It is the responsibility of Facilitator/s to ensure that Occupational Health and Safety requirements are maintained according to the Act, for the duration of the camp.

47. PARTICIPANTS

47.1 Ages:

The age of the participants may vary with regards to purpose of camp.

47.2 Background:

Any information obtained regarding the participants, is to remain confidential. Dissemination to Leaders of this information is at the discretion of the Facilitator/s.

47.3 Responsibilities:

The participants attending the camp are responsible for their own belongings and must abide by the rules and regulations set down by the Facilitator/s and Leaders. It is their responsibility to participate as fully as possible and to allow others to do the same.

47.4 Registration:

Only those participants registered by the Facilitator/s or a delegate of the Facilitator/s, prior to the camp are able to attend.

48. PRECAUTIONS

All Leaders should ensure that all necessary precautions are taken to ensure the safety of everyone under their care. Areas where precautions are particularly important are:

- Leader Training Program
- Rules and regulations
- Kitchen
- Boundaries
- Equipment safety & maintenance
- Bathroom/shower/toilet facilities

49. PROFESSIONAL INDEMNITY

All leaders need to be aware that offering council to participants is not part of their role description.

50. PROGRAMMING

Programs are to be prepared well in advance and should be written by the National and Local Co-ordination team and the Facilitator/s. The Encounter program should include:

- Talks
- Leaders to Group Allocation
- Role Allocation
- Activities
- Menu

The Program should be made known to other Leaders prior to camp commencement. Participants attending the camps must be aware of camp activities in which they are likely to participate and this can be covered in the welcoming address by a Facilitator/s. The Program must take into account the possibility of climatic changes and must be flexible enough to alter without severe camp disruption.

51. PUBLICITY

No publicity should be sought for the personal or professional gain of any individual. Any publicity should take the form of community awareness rather than glorification.

52. RATIOS

The level of supervision provided on an activity must be adequate to ensure the safety of participants. At all times, there should not arise an occasion where a Leader and underage participant are left alone. Leaders should exercise care in supervision of participants. Leaders should act as a prudent parent would in the supervision of participants.

53. RELATIONSHIPS

Sexual relationships, whilst on camp, are not permitted. This is not to say that couples are unable to be Leaders or participants on camps, however any obvious demonstration of their relationship may adversely influence the community spirit.

Any Leader or participant breaking this rule, pending the severity of the incident, will be sent home and will be suspended from future camps for a period of time at the discretion of the Director of OYA.

54. RULES

Rules must be established within the guidelines of this policy document, by the Facilitator/s and Leaders. The rules apply to both Leaders and participants and must be made known at the commencement of each camp and enforced for the duration.

Basic rules that apply to all camps are:

- No sexual activity
- No illicit drugs
- No alcohol
- No violence
- Nobody is to leave the campsite without permission

55. SEX

Sexual activity between anyone on camp, anywhere at any time, will not be tolerated. If the offenders are over 16 years of age, they will be asked to leave and will be suspended from future camps for a period of time at the discretion of Director of OYA. If the offenders are under 16 years of age, they will be required to leave the camp and the primary caregivers will be contacted to arrange transport home.

56. SMOKING

Participants under 18 are not permitted to smoke cigarettes. Any cigarettes found to be in a participant's possession will be confiscated and returned to their primary caregiver at the conclusion of the camp. If Leaders or Participants over 18 wish to smoke cigarettes on camp, it must be done during their free time and not in the presence of participants under 18 years of age.

57. SWEARING

Swearing must not be encouraged. All leaders must constantly be aware of their own behaviour, as their personal actions will often set the behavioural standards of the participants.

58. TRAINING

No Leader can attend camp without having first undergone the Leader Training Program. It is at the discretion of the Facilitator/s as to how Training Programs are conducted (i.e. weekend, weekly, etc), however the following agenda items must be included:

Each Leader must receive a Training Manual and a copy of this Policy must be made available.

Based on each person's performance and participation in the Training Program, the Facilitator/s will make the decision as to who will qualify as Leaders. Points to consider should include:

- Willingness to participate
- Level of communication skills
- Motivation behind doing the Leaders Training Program
- Degree of initiative shown during the Program
- Ability to interact with others
- Ability to respond to direction, criticism and discipline
- Previous relevant experience

It is the responsibility of the Facilitator/s to prepare the Leaders Training Program and make all resources available, e.g. venue, manuals, c, equipment, etc.

59. TRANSPORT

To ensure the safety of all participants, clear guidelines for transportation will be included with the application forms and accompanying documents. In the information the following matters will be addressed:

- The designated driver/s of that car must be a fully licensed driver. Provisional licenses are not acceptable.
- Clear understanding of the Facilitator's role in supervision of the forward and return journeys.

60. VANDALISM

Vandalism, whilst on camp, will not be tolerated and offenders will be disciplined accordingly.

See Also: Section 14 – Breakages

61. VIOLENCE

Violent behaviour should be treated with extreme caution as the Facilitator/s first priority is the safety of everyone present. Violent behaviour will not be tolerated and in the case where other participants and Leaders are at risk of injury, the offending participant's primary caregiver must be contacted and advice sought on appropriate action and managed accordingly. Anyone over the 18 years of age displaying violent behaviour will be sent home. If assistance is required to restrain the offender, the Police should be called.

62. VISITORS

62.1 Invited Visitors:

Invited visitors are to inform the Facilitator/s, prior to camp, of the time and date they will be attending and must report to the Facilitator/s upon arrival. Attendance by all visitors is at the discretion of the Facilitator/s. Visitors must not disrupt the activities of the camp.

62.2 Uninvited Visitors:

Admission of uninvited visitors is at the discretion of the Facilitator/s. In the case of a parent or friend wishing to visit a participant, under 18 years of age, the Facilitator/s must first obtain permission from the primary caregiver. The visitor must not be left unattended. If permission for the visit is denied, the visitor must be asked to leave and must be seen leaving. If the visitor refuses to leave, the Police must then be called.

63. WATER ACTIVITIES

Water activities may be included in each camp program, where seasonally appropriate, for the benefit of the participants attending. Any activity involving a water location (e.g. beach, lake, etc) is to be treated as a potentially volatile situation and all precautions for the safety of participants and Leaders must be taken.

All equipment used for water activities must be thoroughly checked by the Leaders before the activity can begin and Leaders must ensure correct usage of the equipment for the duration of the activity.

It is the responsibility of the Facilitator/s to ensure that all equipment used for water activities is adequately maintained.

64. WET WEATHER

All camp programs must include a wet weather alternative.

Oblate Youth Australia

Policy and Procedures

November 2006

Child Protection » Duty of Care » Privacy » Website Privacy



» Child Protection Policy

Oblate Youth Australia (OYA), as an agency of the Missionary Oblates of Mary Immaculate Province of Australia, is committed to the safety and wellbeing of all children in our care. OYA adheres to statutory laws in Australia and foreign countries regarding child exploitation, and has policies in place to protect the rights of children in all aspects of its community and programs.

POLICY AIM

This Child Protection Policy aims to educate everyone on the risks and forms of child abuse, and provides guidance and the strategies on how staff, volunteers, parents and children will maintain a child safe and friendly environment.

This policy aims to provide guidance and direction to all OYA staff and volunteers so that:

- the rights of children in Australia and overseas are protected and enhanced through programs and projects
- volunteers and staff understand issues of child protection, and are aware of the problem of child abuse organisational risks and duty of care are covered through implementing procedures in recruitment, placement and management of volunteers designed to
- safeguard children through good practice.

RECRUITMENT, SELECTION AND SCREENING:

To ensure best practice in recruitment OYA will:

- Interview all staff and volunteers
- Conduct police and reference checks on all staff and volunteers
- Provide orientation sessions for all new staff and volunteers, which include information on Child Protection

STAFF/VOLUNTEER SUPPORT AND SUPERVISION:

OYA will:

- Hold regular staff/volunteer meetings
- Provide a designated supervisor for all new staff and volunteers
- Provide a copy of the policy and procedure manuals to all staff and volunteers

RISKS AND PROTECTION

OYA Staff/Volunteers in contact with children should:

- be aware of situations which may present risks and manage these
- plan and organise the work and the workplace so as to minimise risks to children
- be visible to others when working with children whenever possible
- create and maintain a non-defensive attitude and an open culture in which to discuss any issues or concerns
- foster a culture of mutual accountability so that any potentially abusive behaviour can be challenged respect each child's boundaries and help them to develop their own sense of their rights as well as helping them to know what they do if they feel there is a problem.

REQUIREMENTS

Whilst on placement, during camps or during travel overseas, all volunteers/staff must acknowledge and accept that it is inappropriate (unless they are a parent, family or guardian) to:

- spend excessive time alone with children away from others
- take children to their own home, especially where no-one else will be present
- smack or hit children, or use any form of excessive discipline
- have a child or children to stay at their home unsupervised
- sleep in the same room or bed as a child do things for children of a personal nature that they are able to do for themselves.

OYA Volunteers/staff must never develop sexual relationships with children; develop relationships with children that could in any way be deemed exploitative or abusive; or act in ways that may be abusive or may place a child at risk of abuse.

OYA Staff/Volunteers must avoid actions or behaviour that could be construed as poor practice or potentially abusive, which includes:

- using language, making suggestions or offering advice which is inappropriate, offensive or abusive
- behaving physically in a manner which is inappropriate or sexually provocative towards a child
- condoning, or participating in, behaviour of children which is illegal, unsafe or abusive
- acting in ways intended to shame, humiliate, belittle or degrade children
- showing unfair differential treatment, or favouring particular children to the exclusion of others in the same group.

COMPLAINTS MANAGEMENT

To ensure all concerns, suspicious and allegations of harm to a child raised OYA will:

- Appoint a Child Safety Officer whose role is to receive all complaints made by staff, volunteers, parents or children.

Complaints will be handled in line with Catholic Church policy, *Towards Healing*, (Principles and procedures in responding to complaints of sexual abuse against personnel of the Catholic Church in Australia.)

TRAINING

All staff/volunteers will be provided with induction training, and regular information sessions on issues of child protection and working effectively with children will be provided.

CHILDREN'S PARTICIPATION AND EMPOWERMENT

OYA will encourage all children to participate in the planning of activities and actively encourage leadership.

REVIEW

This Policy will be reviewed every 3 years. Feedback on the policy will be obtained from staff, volunteers, parents and children.

Oblate Youth Australia's Child Protection Policy is developed in accordance with the following sections of
*Towards Healing: Principles and procedures in responding to complaints of sexual abuse against
personnel of the Catholic Church in Australia :*
Policy for Dealing with Complaints of Abuse, 1-32
Responding to a Complaint, 1-8

» Duty of Care Policy

Oblate Youth Australia (OYA), as an agency of the Missionary Oblates of Mary Immaculate Province of Australia, owes a duty to take reasonable care for the safety and welfare of all participating in OYA activities. The duty is to take such measures as are reasonable in all the circumstances to protect participants from risks of harm that reasonably ought to be foreseen. This requires not only protection from known hazards, but also protection from harm that could foreseeably arise and against which preventative measures can be taken.

In discharging their duty of care responsibilities, OYA staff and volunteers must exercise their professional judgment to achieve a balance between ensuring that participants do not face an unreasonable risk of harm and encouraging participants independence and maximising growth opportunities.

INTRODUCTION

'Duty of care' is a legal concept that has its origins in the common law. The common law is a collection of legal principles that have been established over time by the courts. The duty of care principle not only underpins, but to a large extent drives, most OYA policies and practices. This policy attempts to explain, in plain English, what "duty of care" means, how OYA staff and volunteers may discharge their duty of care to participants.

DEFINITIONS

'Caring' or 'personally caring' for participants may assume different meanings depending on the context. However, examples include (but are by no means limited to): not putting participants at risk by doing something or failing to do something that could cause the participants to suffer injury or harm, taking precautions, intervening to prevent obvious hazards from causing injury or harm, following safety procedures and providing adequate instructions to Participants.

'Duty of care' means a duty imposed by the law to take care to minimise the risk of harm to another.

'External Provider' means a business/individual paid by OYA to provide a venue, service and/or expertise appropriate to a particular OYA activity;

'OYA Activity' means an activity that is organised or managed by a member of the staff or volunteer and is publicly announced or understood and hosted by OYA.

'Participant' means a person who is involved in an OYA activity but is not a staff or a volunteer taking up a role of leadership.

'Volunteer' means an adult or organisation who/which offers services for OYA Activities, but receives no remuneration from the OYA for the services provided.

PROCEDURES

REASONABLE CARE

What constitutes 'reasonable care' will vary according to the circumstances, but the following factors, although not necessarily exhaustive, must be taken into consideration in assessing the 'reasonableness' of the level of care required for a particular participant:

- The participant's age, experience and capabilities;
- Physical and intellectual impairment;
- Medical condition;
- Behavioural characteristics;
- The nature of the OYA Activity;
- The nature of the environment in which a OYA activity is to be undertaken;
- Any conflicting responsibilities that the staff/volunteer may have; and
- Normal practices within OYA policies and procedures.

When assessing the risk involved in an OYA activity, consideration must be given to the following factors:

- The probability of the risk occurring;
- The magnitude of the risk; and
- The expense, difficulty and inconvenience involved in alleviating the risk.

When deciding whether a member of an External Provider might personally care for Participants (without a member of the OYA Staff/Volunteer also being present), OYA staff/volunteers must satisfy themselves that the person is suitable for the task being assigned.

When making this assessment, OYA staff/volunteer must consider factors such as the:

- number of participants involved;
- age, experience, capabilities and behaviour of the Participants;
- nature of the environment, premises and of the activity to be undertaken; and
- age, ability, experience and general suitability of the proposed carer.

LIABILITY

GENERAL

Liability in negligence may arise if an injured participant can establish, on the balance of probabilities, that:

- (a) at the time his or her injury was sustained, the person who was responsible for his or her safety owed the participant a duty of care;
- (b) the person who was responsible for the participant's safety breached the duty of care by failing to exercise reasonable care for the safety and welfare of the participant; and
- (c) as a result of the breach, the participant suffered an injury which was reasonably foreseeable.

» Privacy Policy

Oblate Youth Australia (OYA), as an agency of the Missionary Oblates of Mary Immaculate Province of Australia (OMI), respect the privacy rights of all individuals and adheres to the Provincial Policy (Appendix 1 available at www.oblateyouth.com).

In accordance with the Federal Privacy Act and National Privacy Principles, OYA has adopted and is bound by the ten (10) national Privacy Principles established by the Federal Privacy Commission and is set out in the Act – see www.privacy.gov.au. (Appendix 2 available at www.oblateyouth.com)

It is our intention that all personal, sensitive and health information of clients, staff and prospective employees (considered “consumers” under the Act) is to be private and only to be used for those purposes the information was collected and recorded for so as to fulfill the mission and directions of OYA.

OYA intends to collect personal information in a fair and lawful manner. Prior to the collection of information, the purpose of the collection, access details and other information relating to the collection will be disclosed.

Sensitive information will not be collected unless the consumer has consented, it is required by law, or in other specified circumstances (e.g.: health and safety). Information held in relation to its consumers includes, but is not limited to details of children and their parents and/or guardians, personal background matters, contribution to fundraising and work history including references.

This information may be held for a number of reasons, including ensuring all parties meet their obligations under relevant legislation; the receipt of sacraments or pastoral care; and, work to be undertaken by staff or volunteers in a parish/agency.

OYA will only use or disclose information for the purpose it was collected and will not disclose or distribute to a third party any such information that is supplied, without our consumer’s specific consent or unless we are required to do so by law. Reasonable steps will be taken to protect personal, sensitive and health information from unauthorised access, loss, misuse, disclosure or alteration. We may distribute aggregated statistical information for reporting purposes, but personally identifying information will not be distributed to third parties.

OYA will only use or disclose information for the purpose it was collected and will not disclose or distribute to a third party any such information that is supplied, without our consumer’s specific consent or unless we are required to do so by law. Reasonable steps will be taken to protect personal, sensitive and health information from unauthorised access, loss, misuse, disclosure or alteration. We may distribute aggregated statistical information for reporting purposes, but personally identifying information will not be distributed to third parties.

Consumers may at any time request access to their personal, sensitive or health information. If a consumer believes that any of the personal, sensitive or health information held by us is incomplete or inaccurate, in accordance with the provisions of the Privacy legislation, they have the right to notify us and make any updates or corrections.

Individual privacy issues should be discussed with the Director of OYA. If an individual believes that their privacy has been breached and this matter is unable to be resolved with the Director of OYA, a complaint may be made in writing to the Provincial of the Oblates of Mary Immaculate. In order for such complaints to be properly investigated, they should identify the person whose privacy appears to have been breached. Anonymous complaints cannot be dealt with.

From time to time this statement may be reviewed to ensure that it remains relevant and appropriate.

» Website Privacy Policy

Oblate Youth Australia (OYA), as an agency of the Missionary Oblates of Mary Immaculate Province of Australia (OMI), is committed to protecting web users’ privacy and adheres to the Provincial Policy (see Appendix).

We understand that visitors and users of this website expect privacy in their transactions with us and for their information to be both secure and used only for the purposes for which it is provided as advised by us.

We do collect information in order to improve our site such as:

- the type of browser being used;
- how and when you travel through the site;
- the pages and documents accessed; and
- your Internet address; but we do not collect your name unless it is part of your email address, or you have given it as part of the application for membership.

DATA DISCLOSURE

Information provided to oblateyouth.com will be treated as per the standards of the OYA Privacy Policy.

No attempt will be made to disclose your personal details to any parties outside OYA unless permitted or required by law.

EMAIL

Email from you will be treated as a public record and will be retained as required by our Privacy Policy. We will not add any details from your email to a mailing list unless requested and we will not disclose these details to third parties unless permitted or required by law. Our Internet Service Provider monitors email traffic for system trouble shooting and maintenance purposes only.

SECURITY

This site does not provide open access facilities for securely transmitting information across the Internet. You are advised that there can be risks with transmitting information across the Internet. This site may contain links to other web sites over which we have no influence regarding either content or compliance with privacy principles.

CONTACT

If you have any queries about our privacy and security practices, please contact the administrator of the site or Director of Oblate Youth Australia.

Appendix:

MISSIONARY OBLATES OF MARY IMMACULATE- Province of Australia ***WEBSITE PRIVACY POLICY***

YOUR PERSONAL INFORMATION

The Missionary Oblate of Mary Immaculate will collect and maintain in our database certain personally identifiable information from you only when you provide it to us on a voluntary basis, for example, when you make an inquiry, contact us or subscribe to an occasional publication.

USE OF INFORMATION

The Missionary Oblate of Mary Immaculate may use your personally identifiable information to enable mailing, to improve our Website, for providing service to you and for systems administration.

We may also use your personally identifiable information for our own marketing or promotional purposes.

We will take reasonable steps to ensure that all information we collect or use is accurate, complete, up-to-date, stored in a secure environment and accessed only by authorised persons.

No data transmission over the Internet can be guaranteed to be 100% secure. While we strive to protect your personal information from misuse, loss or unauthorised access, we cannot guarantee the security of any information you transmit to use or receive from our online services. These activities are conducted at your own risk. As soon as we receive your transmission, we make our best effort to ensure its security.

We will not share any information about you with third parties, except as provided by civil Privacy Legislation.

YOUR RIGHTS

If you do not want your personally identifiable information to be used for marketing or promotional purposes, you may contact our privacy officer by email and ask that you do not receive promotional mail.

You may always review your personally identifiable information, and may change, update or correct it as needed. To do this you should email our Office.

If the Missionary Oblates of Mary Immaculate do not allow you to access your personal information, we will provide you with the reasons for our decision, and explain how to appeal that decision.

YOUR CONSENT

By using our site, you are consenting to this Privacy Policy. The Missionary Oblates of Mary Immaculate review this Privacy Policy periodically, and we shall post any changes on this page so that you are always kept informed of the information we collect, how we use it and the circumstances under which we disclose it, if at all.

If you have any questions or comments about our Privacy Policy, please email our Privacy Officer,

Privacy Officer: Fr Vincent Ryan OMI <vryan@oblates.com.au>