



Episcopal Youth Community
DIOCESE OF ATLANTA

BEST PRACTICES FOR YOUTH MINISTRY

2nd edition

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eycdioatl.org

TABLE OF CONTENTS

Connect	2
Purpose of Youth Ministry	3-4
About Diocesan Youth Ministry	5-7
New to Youth Ministry	8-9
Glossary	10-19
New Words of Inclusion	20-21
How do we "do" Youth Ministry?	22-23
Contact Work	24
Welcome and Hospitality	25
Lead a Small Group	26
Best Practices	27
Adults Working with Youth	27
• View	
• Safeguarding God's Children	
• Insurance	
• Adult Volunteers	
Supervision	27-29
• Two or More Rule	
• Adult Ratios	
• Open Door Policy	
• Overnight	
Communication	29-32
• Email	
• Social media	
• Other Platforms	
Medical Supervision	33
• Medical Forms	
• First Aid Kits	
• Injury/Incident Report	
Transportation	33
• Drivers	
• 15 Passenger Vans/Church Busses	
Travel	34
• Best Practices	
• Insurance	
• International Considerations	
Personal Space	35
Appropriate Dress	35
• Offensive Clothing	
• More about Clothing	
• Individuals, Shaming, and Dignity	
Inclusiveness	35
• Best Practices	
Games	36
• Personal Space	
• Safe Environment	
• Inclusive vs. Exclusive	
• Purpose and Goals	
• Inappropriate Games	
Resources	36
Creating a Community Covenant	37
Diocesan Youth Community Covenant	38
Confidentiality and Reporting	39
Notice of Concern	40-41
Job Descriptions	42-43
Compensation Guide	44
Contributors	45

CONNECT

WHO

The Offices of Youth Ministries is overseen by Easton Davis, Director of Youth and Young Adult Ministries. Easton is available however able to assist in parish youth ministry development. The Offices of Youth Ministries are here to serve you.

The Offices of Youth Ministries also includes Sally Benton, Youth Missioner. Sally serves as the Diocesan Youth Ministry Registrar, works closely with retreat leadership, and is available to assist in parish youth ministry development.

The Offices of Youth Ministries also includes Abel Betances, Intern for Hispanic Youth. Abel is available to assist development of programs for Hispanic youth and is responsible for visiting Hispanic Congregations, planning Hispanic Youth Events, and serving as the connector to Diocesan Youth Ministry.

RESOURCES

The Offices of Youth Ministries assist parishes in the following ways:

- Diocesan Youth Ministry – around 18 events per calendar year for all parishes
- Parish visits
- Youth group visits
- Produces Diocesan Youth Curriculum – currently over 3 years of curriculum for Sunday mornings or evenings
- Provides monthly Youth Worker Meetings
- Provides mentorship opportunities through the Youth Worker Focus Team
- Provides a Diocesan membership to Forma
- Provides a Diocesan membership to Teen Sunday School
- Produces Episcopal Youth Ministry ATL, a Podcast for Youth Workers

CONTACT

You can contact Easton and Abel below:

- Easton Davis: edavis@episcopalatlanta.org or direct at 404.343.9870
- Sally Benton: sbenton@episcopalatlanta.org
- Abel Betances: hispanicyouth@eycdioatl.org

VISIT EYCDIOATL

The Episcopal Youth Community of the Diocese of Atlanta website is eycdioatl.org. The website includes information on all events, and access to all resources mentioned above. You can find these resources for youth workers at eycdioatl.org/resources-all-in-one. You can request access to password protected curriculums by contacting Easton Davis directly. Visit eycdioatl.org/calendar for all events, registrations, and applications.

PURPOSE OF YOUTH MINISTRY

Provided for the Diocese of Atlanta and written by Sally C. Ulrey

WHY DO YOUTH MINISTRY?

Christianity is always only ever one generation away from being extinct. That means whatever else we do as a Church is all for naught if we don't pass it on to the next generation.

WHAT DO WE DO?

"If you aim at nothing, you'll hit it" the old adage goes, which is why we need to have some idea of what our purpose is. Our purpose for youth ministry is already given to us in Scripture and our Baptismal Covenant.

"Go, therefore, and make disciples, baptizing them in the name of the Father, of the Son, and of the Holy Spirit, and teaching them to obey everything I have commanded you." ~Matthew 28:19

MAKE DISCIPLES

That's our purpose. What is a disciple?

- 1) Disciplined Followers
 - a. Disciplined Followers of Christ have a personal relationship with Jesus expressed through a rule of life.
 - b. "Baptizing them"—In our tradition, a rule of life specifically includes our Baptismal Vows (breaking of the bread, prayers, apostles' teaching, serving, etc.)
 - c. "Teaching them"—understanding the Bible's relevance to life, and applying it in such a way that impacts values and behavior
- 2) Disciple-Makers
 - a. We want youth to not only BE disciples, but to be able to MAKE disciples. Therefore, they need to be equipped for ministry and leadership.
- 3) Fully Incorporated into the Body of Christ
 - a. Youth should be participating in the congregational life of the local parish, not just the youth ministries at that parish. However, youth ministry is still necessary for getting youth through the doors of a church; it just needs to serve as a pipeline to the main congregation, a means not an end, not an end itself.

HOW?

The vehicle for making disciples is always through relationships with mature Christian adults.

STRATEGY FOR MAKING DISCIPLES

Looking at Jesus' model for building a ministry, we must be intentional, strategic, and relational. Jesus' plan (approx. 3.5 yrs of public ministry) to prepare the disciples to be the founding apostles of the church included growth level activities ("let me teach you the basics of the Kingdom of God"), ministry level activities ("go two by two and try this out"), leadership level activities ("YOU feed them") and evangelism activities ("free miracles!"...He knew how to draw a crowd). Our ministry must also include different levels of ministry in order to truly be effective at making disciples who can carry on the apostolic work when we are gone.

- Growth
- Ministry
- Leadership
- Evangelism

METHODS FOR MAKING DISCIPLES

Our methodology should be flexible, changing with the culture and the needs of the youth in each individual parish. There are a host of resources to try available through the Offices of Youth Ministries, but this area is the one that needs to be tailored to each youth community. We have several experienced Youth Ministers in the Diocese who are willing to offer their expertise to your congregation in order to maximize your effectiveness.

ABOUT DIOCESAN YOUTH MINISTRY

Written by Easton Davis with collaboration from the Diocesan Youth Ministry Task Force

We believe in forming disciples by sharing the all-inclusive and unconditional love of Jesus Christ. – **Diocesan Youth Purpose Statement**

DIOCESAN YOUTH MINISTRY is a ministry of the Offices of Youth Ministries and a subsidy of the Offices of the Bishop. Diocesan Youth Ministry lives into its purpose through joyful worship, compassionate service, and spiritual growth. This purpose and vision is met through Diocesan Youth Events, Youth Worker Gatherings, and shared resources.

WHY BE A PART OF DIOCESAN YOUTH MINISTRY?

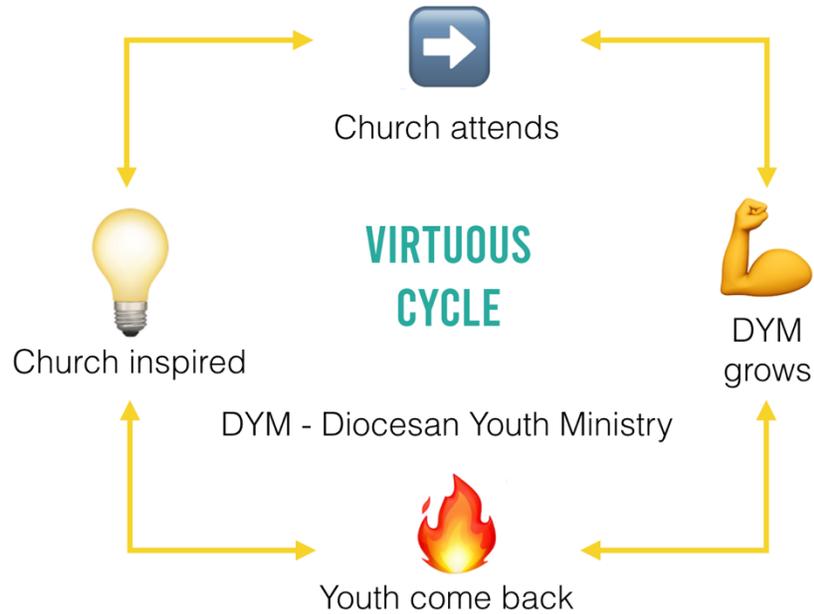
Diocesan Youth Ministry and Parish Youth Ministry augment each other. When things are working well, they supplement, balance, provide resources and offer the big picture for Christian inspiration. Diocesan Youth Ministry doesn't exist without Parish Youth Ministry support. Plain and simple. There are things done in the parish that cannot be duplicated on a diocesan level given it is the place we interact with youth weekly. There are also things done on a diocesan level that cannot be duplicated on a parish level. When we bring 100's of youth and youth leaders together for a diocesan wide event, the relationships that are formed and the leadership opportunities that are created show Diocesan Youth Ministry is unique. Diocesan Youth Ministry and Parish Ministry both thrive! The healthiest Parish Youth Ministries are those that make both Parish Youth Ministry and Diocesan Youth Ministry a priority. Please refer to the Virtuous cycle on page 7.

WHAT DIOCESAN YOUTH MINISTRY ISN'T.

Diocesan Youth Ministry is not meant to replace parish youth ministry. It isn't a competition. If Diocesan Youth Ministry starts to look and feel like a diocesan youth group, it is an indication that the needs of the young people are not being met at the parish level. We work hard to set expectations on a diocesan level that youth serve in their local parishes in order to participate in Diocesan Youth Ministry.

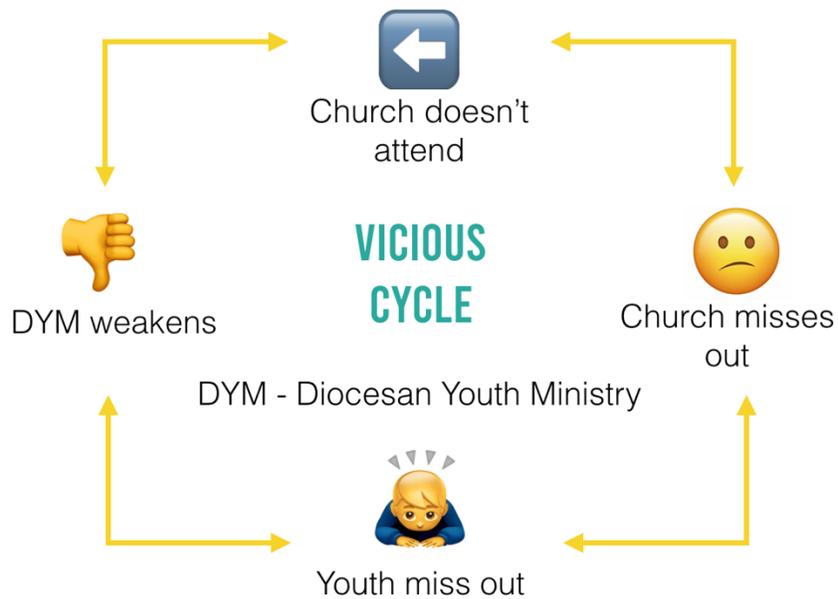
VIRTUOUS CYCLE

Church attends Diocesan Youth Events > Diocesan Youth Ministry grows stronger > youth come back on fire ready to be engaged and church and discipleship > the church is inspired



VICIOUS CYCLE

Church doesn't attend Diocesan Youth Event > Diocesan Youth Ministry weakens > youth don't get the experience of being a part of the wider church > the church misses out



HOW TO USE IT

The best Diocesan Youth Ministry experiences have excellent follow-up on the parish level.

- **Preparation:** The best follow-up is built on solid preparation. Youth ministers or caring adults in the parish can help prepare youth for the experience by helping them set expectations through one-on-one conversations about what youth are hoping to work on, what they want to get out of the experience, and exploring their reservations.
- **Share experiences:** Create a space (perhaps during Sunday Morning Formation, youth group, a blog post, or even a parish-wide gathering) for youth to share a testimony about their experiences, how they witnessed God's love, and how they are different because of it. The Offices of Youth Ministries would love to be able to share that testimony widely as well.
- **Teach a lesson** in Sunday Morning Formation or Youth Group about practices for deepening faith, and the role of the local parish in faith development (contact our office for teaching resources).
- **Resources for Piety:** Connect youth with resources to deepen the practice of their personal piety (prayer, scripture reading, fellowship with believers, worship in community, etc.).
- **Leadership opportunities:** Harness the enthusiasm youth feel when returning from diocesan retreats by helping them explore and get plugged into leadership and service opportunities in your parish. Helping them explore their spiritual gifts and passions might help them find a new ministry in their local parish.
- **Parish adults:** Connect youth to adults in the parish who can be sure to follow up with them and personally ask them about their experience, asking questions around what got ignited, what questions they have, and what they've been thinking about now that the weekend is over. Adults in the parish can also connect them to ways to serve in their parish community. This doesn't have to be the youth minister, just an interested, trusted adult. We know that relationships with mature Christian adults in a youth's faith community have a major impact on youth's lifelong faith.
- **Include Parents:** Good follow-up mobilizes the parents' role in discipleship. Contact the parents to let them know what youth might experience after the weekend (that they may need time to process), and ask for feedback on what they've noticed. Give parents resources for continued piety and leadership as well.

NEW TO YOUTH MINISTRY – NOW WHAT?

1. PUT TOGETHER A TEAM. Who in your community is interested in this ministry also? Be specific with people you approach to be on your team. The people on the committee who hired you have shown an interest. You may start with them. Consider looking for two parents, two youth, and two non-parents to start. Meet together, pray, and ask the question, "What should we do and why should we do it?" Explore the purpose!

2. ADVERTISE AND HOLD A KICKOFF MEETING FOR PARENTS. Let the parents meet your youth team so they know there is a plan for the school year that is going to be great and that parents and their youth will want to be involved with this. Give them your answer to the question above: What should we do and why? In addition, create a list of dates for the full year. A year-long or semester calendar will go a long way in making you feel and appear organized. Be sure to include diocesan events and consult your team for "traditions" to include.

3. MEET WITH YOUTH REGULARLY. Youth group meetings should be at least one hour and occur regularly (ie: weekly or monthly) in the same location. For each meeting, make sure you have both some intentional fun and formation planned.

Here is a possible schedule of a typical 1 hour night

- 10 minutes- Welcome and check-in with something active going on
- 20 minutes- Games and music (it is highly recommended to consider recruiting someone from the church to lead songs or learn how to play guitar – it goes a long way in developing a program)
- 20 minutes- Discussion, lesson, or educational activity centered around Jesus whether it is a news article, world topic, or straight out of the Bible
- 10 minutes- Close with prayer or Compline

Make sure to create a space for you to offer up their own prayer requests. One way to do this is to introduce them to the office of Compline.

In addition to these regular meeting times, regularly schedule a time devoted to fun or service into your calendar. Your group may want to meet longer or include a meal. If so adjust accordingly. Be sure to advertise in advance (within the week of the event) when your gatherings don't take place at your regular meeting time or place. As you are establishing your programming, be sure not to cancel events unless absolutely necessary. Not every week will be well-attended, but creating a rhythm is important as you cultivate your group.

4. FIND PROGRAMMING AND CONTENT FOR YOUR MEETINGS. It is common to use pre-written curriculum, write your own, or do a combination of both. Here are some resources that are used within our Diocese to get you started.

- Diocesan Youth Curriculum - written in and for the Diocese of Atlanta available by contacting Easton Davis at edavis@episcopalatlanta.org
- Lesson Plans that Work - lectionary based curriculum created by the Episcopal Church available at lessonplansthatwork.org
- Forma's Faith@Home - weekly email with lectionary based reflections available at dofaithathome.org
- More ideas and resources are available at eycadioatl.org/links

*Be sure to review any pre-written curriculum to make sure it aligns with the doctrines of the Episcopal Church. Be prepared to modify pre-written curriculum.

5. FIND A NETWORK OF YOUTH MINISTERS TO SHARE IDEAS WITH. Are there youth ministers close to you who would like to meet for coffee? The Office of Youth Ministries is happy to help you make these connections. Other ways to meet new peers:

- Monthly Youth Worker Gatherings - Diocesan youth workers meet at the cathedral on the second Tuesday of each month from 12:00pm to 2:00pm for lunch and conversations.
- Join an organization like Forma - there you can be connected with over 400 Christian Formation people who are eager to learn from each other and support each other through email listservs, a Facebook group, and annual conference. Our Office of Youth Ministries is a sponsor of Forma and part of that sponsorship includes membership for every youth minister in our diocese. Contact us for more info.
- Attend Conferences - Forma and many other organizations plan conferences throughout the year. Consider looking into those if you're looking for continuing ed. opportunities.

6. TAKE PHOTOS AND COMMUNICATE WHAT YOU ARE DOING. Regular emails are a great way to reach your families. Check out MailChimp for an easy, free solution for an email newsletter where photos and announcements can be added. An Instagram account is the best way to connect with youth via social media, and GroupMe is an effective way for the group to connect informally. Starting a Facebook Page for your youth group is a great way to let both parents and congregation members know what is going on. Be sure to let parents know what you're doing. You can find more communication tips on page 30 of this document, or contact us for one-on-one strategy on how to communicate an effective message.

7. KEEP MEETING WITH YOUR YOUTH TEAM. Use these meetings to celebrate what is happening as well as evaluate the program. Use them as a guide-post for what is around the corner in the life of the parish so that you are aware. For the first year, it is helpful to meet monthly. The longer your tenure, the less you may feel the need to meet with them, but it is always important to keep meetings on the calendar with some regularity. This is also the group that should have your back when you announce new things. It's easy to blame things changing on one person making a decision. It's harder to look at a ministry team and react the same way. It is important for them to be involved in your program on a regular basis so that they can help you reflect on how things are going.

8. ALWAYS ASK THE QUESTIONS:

- How are things going?
- How can we do this better?
- What do we need to do to make that happen?

GLOSSARY

The purpose of this glossary is to provide common language and terms used in the Episcopal Church and includes 4 categories. We envision this document being used to assist Youth Ministers with professional development as well as provide common language we may all use and share with the young people we serve. These categories are meant to make it easier for the reader to find a particular word. The categories include **Episcopal Basics, Words to Rediscover, Words We Love, and Youth Ministry Jargon.**

EPISCOPAL BASICS

- **Anglican Communion** - Churches in communion with the See of Canterbury throughout the world. Member churches exercise jurisdictional independence but share a common heritage concerning Anglican identity and commitment to scripture, tradition, and reason as sources of authority. Churches in the Anglican Communion continue to reflect the balance of Protestant and Catholic principles that characterized the via media of the Elizabethan settlement.
- **Baptism** - This is full initiation by water and the Holy Spirit into Christ's Body, the church. God establishes an indissoluble bond with each person in baptism. God adopts us, making us members of the church and inheritors of the Kingdom of God (BCP, pp. 298, 858). In baptism we are made sharers in the new life of the Holy Spirit and the forgiveness of sins. Baptism is the foundation for all future church participation and ministry. Each candidate for baptism in the Episcopal Church is to be sponsored by one or more baptized persons. Sponsors (godparents) speak on behalf of candidates for baptism who are infants or younger children and cannot speak for themselves at the Presentation and Examination of the Candidates. The water of baptism may be administered by immersion or affusion (pouring) (BCP, p. 307). Candidates are baptized "in the Name of the Father, and of the Son, and of the Holy Spirit," and then marked on the forehead with the sign of the cross with chrism with the words "sealed by the Holy Spirit in Baptism and marked as Christ's own for ever."
- **Baptismal Covenant** - The rite of Christian initiation contains a series of vows, made by all present, called the "baptismal covenant" (BCP, pp. 304-305). Responding to a series of questions, the people affirm belief in the triune God (through the Apostles' Creed) and promise to continue in the Christian fellowship, resist evil and repent, proclaim the gospel, serve Christ in all persons, and strive for justice and peace. In the Episcopal Church the baptismal covenant is widely regarded as the normative statement of what it means to follow Christ.
- **Bishop** - A chief pastor and priest, consecrated to oversee a diocese (region) or designated jurisdiction of the church. Symbols of office include the crozier (shepherd's crook), mitre (hat), and the color purple.
- **Book of Common Prayer (BCP)** - Official book of worship of the Episcopal Church. The BCP provides liturgical forms, prayers, and instructions so that all members and orders of the Episcopal Church may appropriately share in common worship.

Anglican liturgical piety has been rooted in the Prayer Book tradition since the publication of the first English Prayer Book in 1549.

- **Canon** - The word is derived from the Greek *kanon*, a "measuring rod or rule." It has several different meanings in the church. 1) [Scripture] The canon of scripture is the list of inspired books recognized by the church to constitute the Holy Scriptures. 2) [Church Law] Canons are the written rules that provide a code of laws for the governance of the church. The canons of the Episcopal Church are organized by titles or sections concerning Organization and Administration, Worship, Ministry, Ecclesiastical Discipline, and General Provisions. 3) [Ecclesiastical Title] A canon may be a member of the clergy on the staff of a cathedral or diocese. A canon on a cathedral staff assists the dean, and a canon on a diocesan staff assists the bishop.
- **Catechism** - Outline for instruction in the Christian faith presented in a question and answer format. The Catechism appears in the BCP as "An Outline of the Faith" (pp. 845-862). Although the Catechism serves as a commentary on the creeds, it is not intended to be a complete statement of belief and practice. It provides a brief summary of the church's teaching. The Catechism is intended to serve as a point of departure for discussion by the catechist (lay or ordained) with those who seek to understand the beliefs and practices of the Episcopal Church.
- **Communion** - The sacrament of Christ's body and blood, and the principal act of Christian worship. The term is from the Greek, "thanksgiving." Jesus instituted the eucharist "on the night when he was betrayed." At the Last Supper he shared the bread and cup of wine at a sacred meal with his disciples. He identified the bread with his body and the wine with his blood of the new covenant.
- **Compline** - From the Latin word for "Complete," Compline is the final prayer service in the daily monastic cycle of prayer. Compline has become a treasured liturgy in the Episcopal Book of Common Prayer, providing an excellent resource for youth groups to end the day together. Compline weaves together psalms, scripture, and ancient prayers, always concluding with the Song of Simeon (*Nunc Dimittis*), which describes the fulfillment and contentment of knowing Christ and resting in God's peace and presence.
- **Convocation/Deanery** - A meeting of clergy and lay representatives from a section or area of a diocese. The term may also indicate the section or area of the diocese that is represented by the assembly. The name may be used by other church gatherings or assemblies.
- **Confession** - An acknowledgment of sin, as in Ps 51: "Against you only have I sinned and done what is evil in your sight." Confessions of sin during the liturgy are general, made by all the people. The church also provides for confessions of sin by individual penitents, and for their absolution, pronounced by a bishop or priest. A declaration of forgiveness may be stated by a deacon or lay person who hears a confession.
- **Deacon** - Deacons are members of one of three distinct orders of ordained ministry (with bishops and presbyters). In the Episcopal Church a deacon exercises "a special ministry of servanthood" directly under the deacon's bishop, serving all people and especially those in need (BCP, p. 543).

- **Dean** - At a cathedral, the dean is the member of the clergy in charge, although the cathedral is the official headquarters of the bishop. At a seminary, the dean's function is like that of the president of a college or university. The dean is responsible for spiritual, academic, and fiscal aspects of the seminary's mission. The title is sometimes "Dean and President." The dean of a college is responsible for curriculum as well as securing and supervising faculty. The dean of a deanery is a priest, usually rector of one of the deanery parishes, who is elected or appointed to oversee the work of the deanery. The dean is responsible for convening the clergy and at times the lay representatives of the congregations of the deanery.
- **Diocese (die-oh-sis)- The** territorial jurisdiction of a diocesan bishop. The term also refers to the congregations and church members of the diocese. It was originally used in the Roman Empire for an administrative subdivision. The plural form is **dioceses (die-o-sees).**
- **Ecumenical** - representing a number of different Christian Churches.
- **Eucharist** - In the BCP, the whole service is entitled the Holy Eucharist. The first part of the service is designated the Word of God. It usually includes the entrance rite, the lessons and gradual psalm, the gospel, the sermon, the Nicene Creed, the prayers of the people, the confession of sin and absolution, and the peace. The second portion of the service is designated the Holy Communion. It includes the offertory, the consecration of the bread and wine in the Great Thanksgiving, the communion of the people, and the concluding prayers of thanksgiving and dismissal. A blessing may be given prior to the dismissal.
- **Formation** - The act of giving form or shape to something or of taking form; in terms of the church, it is how we form people into disciples of Jesus. Formation is Life wide, life long, life deep, and for all people at all life stages.
- **Jesus Movement** - The Jesus Movement is the ongoing community of people who center their lives on Jesus and following him into loving, liberating and life-giving relationship with God, each other and creation. Together, we follow Jesus as we love God with our whole heart, soul and mind and love our neighbors as ourselves (Matthew 22:36-40), and restore each other and all of creation to unity with God in Christ (BCP, p. 855).
- **Laitiy** - The people of God. The term is from the Greek laos, "the people." The laity has been defined negatively to indicate Christians who have not been ordained. However, all baptized Christians are the people of God, the church, a royal priesthood, a holy nation (1 Pt 2:9-10). All baptized persons are members of the Body of Christ, the church, but with different functions and ministries (Rom 12:4-8; 1 Cor 12:12). All Christian ministries and vocations represent specific ways of living out the baptismal covenant (see BCP, pp. 304-305). The ministers of the church are lay persons, bishops, priests, and deacons (BCP, p. 855). The ministry of the laity is "to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church" (BCP, p. 855).

- **Lectionary** - The rotation of readings to be read at the Eucharist and in daily prayer. Sunday readings are taken from the ecumenical Revised Common Lectionary, a three-year cycle which includes Old Testament (Hebrew Bible), Psalm, Epistle, and Gospel readings for each week.
- **Missioner** - From the Latin "to send." Christian mission is the sending forth to proclaim the gospel of Jesus Christ. The authority for Christian mission is based in Christ and known through the power of the Holy Spirit. Christian mission is understood to be a response to Jesus' command for his disciples to "go and make disciples of all nations."
- **Pastoral Care** - The ministry of caring at the heart of the church's life. It may include hospital visitation, counseling, and ministries of shared presence, listening, and support. Pastoral care can refer to the ministries of hospital chaplains, pastoral counselors and therapists, social workers, and other professionals who serve in the name of the church. It also includes parish ministries of clergy and laity who respond to human need.
- **Presiding Bishop** - Chief Pastor and Primate of the Episcopal Church. The office evolved originally from a rule of the House of Bishops in 1789 making its presiding officer the senior member in terms of date of consecration. As a result of increased duties, the office was incorporated into the Constitution of the Church in 1901 and styled Presiding Bishop of the Church. In 1919 the office was made elective and invested with executive responsibility for all departments of the church's work. The first election of a Presiding Bishop by General Convention took place in 1925.
- **Province** - An internal division of an autonomous national (or multi-national) church of the Anglican Communion. The churches of England and Ireland, the Anglican Church of Canada, the Anglican Church of Australia, and the Episcopal Church are all divided into internal provinces. There are two each in England and Ireland, four in Canada, five in Australia, and nine in the Episcopal Church, including overseas jurisdictions. Article VII of the Episcopal Church Constitution provides for internal provinces.
- **Rector** - The priest in charge of a parish. Typically, a rector is the priest in charge of a self-supporting parish, and a vicar is the priest in charge of a supported mission. The rector is the ecclesiastical authority of the parish. The term is derived from the Latin for "rule." The rector has authority and responsibility for worship and the spiritual jurisdiction of the parish, subject to the rubrics of the BCP, the constitution and canons of the church, and the pastoral direction of the bishop. The rector is responsible for selection of all assistant clergy, and they serve at the discretion of the rector. The church and parish buildings and furnishings are under the rector's control.
- **Sacrament** - The Prayer Book Catechism notes that the sacramental rites of Confirmation, Ordination, Holy Matrimony, Reconciliation of a Penitent, and Unction evolved in the church under the guidance of the Holy Spirit (BCP, pp. 860-861). These other sacramental rites, or sacramentals, are distinguished from Baptism and the Eucharist, the two great sacraments of the gospel. Baptism and Eucharist are

known as "dominical" sacraments because they were commanded by the Lord Jesus Christ. The five other sacramental rites are means of grace. However, unlike Baptism and Eucharist, they are not necessary for all persons.

- **Stewardship** - Our personal response to God's generosity in the way we share our resources of time, talent, and money. Stewardship reflects our commitment to making God's love known through the realities of human life and our use of all that God has given us. It is also our service to God's world and our care of creation. Parish members are encouraged to make an annual stewardship pledge. This pledge represents their specific Christian commitment to "work, pray, and give for the spread of the kingdom of God" (BCP, p. 856).
- **Theology** - The term is derived from two Greek words meaning, respectively, "God" and "the study of" or "the knowledge of." It was used prior to the Christian era in Greek philosophy to mean the study of the gods.
 - **Theology proper** – The study of the character of God.
 - **Biblical theology** – The study of the Bible.
 - **Christology** – The study of Christ.
 - **Ecclesiology** – The study of the church.
 - **Eschatology** – The study of the end times.
 - **Pneumatology** – The study of the Holy Spirit.
 - **Soteriology** – The study of salvation.
 - **Atonement theology** – takes a particular interest in how humanity is reconciled to God through Christ
 - **Liberation theology** – concerned with God's preferential option for the poor and the liberation of communities from oppression
- **Three Legged Stool** - The Anglican balance of authority has been characterized as a "three-legged stool" which falls if any one of the legs is not upright. It may be distinguished from a tendency in Roman Catholicism to overemphasize tradition relative to scripture and reason, and in certain Protestant churches to overemphasize scripture relative to tradition and reason. The Anglican balancing of the sources of authority has been criticized as clumsy or "muddy." It has been associated with the Anglican affinity for seeking the mean between extremes and living the via media. It has also been associated with the Anglican willingness to tolerate and comprehend opposing viewpoints instead of imposing tests of orthodoxy or resorting to heresy trials.
- **Vicar** - In the Episcopal Church, the title generally applies to the priest in charge of a mission congregation. The diocesan bishop is the rector, and the priest representing the bishop is the vicar. The term is derived from the Latin vicarius, "substitute." Historically, as early as the twelfth century in England, clergy known as vicars were appointed to act as substitutes or vicarious representatives of the bishop to serve congregations. The use of terms such as vicar, priest in charge, and rector is not consistent in the dioceses of the Episcopal Church.
- **Way of Love** - The Way of Love: Practices for Jesus-Centered Life – outlines a Rule for the Episcopal branch of the Jesus Movement. It is designed to be spare and spacious, so that individuals, ministry groups, congregations, and networks can flesh it out in unique ways and build a church-wide treasure trove of stories and resources.

There is no specific order you need to follow. If you already keep a Rule or spiritual disciplines, you might reflect and discover how that path intersects with this one. By entering into reflection, discernment and commitment around the practices of Turn - Learn - Pray - Worship - Bless - Go - Rest, I pray we will grow as communities following the loving, liberating, life-giving way of Jesus. His way has the power to change each of our lives and to change this world.

WORDS TO REDISCOVER

- **Conversion** - An experience or process whereby an individual comes to belief in Christ as Savior and Lord. In Protestant Christianity, conversion usually emphasizes an adult experience of sudden or dramatic change. Nevertheless, many Christians are brought to belief in Christ as Lord through a gradual process of growth in the Christian life.
- **Discipleship** - A follower or pupil of a great master. A disciple is a learner who follows a movement or teacher and helps to spread the master's teaching. The term is used in various senses and contexts in the NT to indicate the followers of Jesus. Although it is used at times relative to the Twelve, it is more frequently used as a general term for the first followers of Jesus. Lk 14:27 (NRSV) records Jesus' statement that "Whoever does not carry the cross and follow me cannot be my disciple." The term is also used in Acts to describe those who were Christian believers after Jesus' death and resurrection.
- **Evangelism** - From the Greek euangelion, "good news." An evangelist is one who tells the story of Jesus. The epistle to the Ephesians (4:11) names evangelists after apostles and prophets in the list of ministers in the NT church. Little else is said about evangelists or evangelism except that Philip was an evangelist (Acts 21:8), and Paul urged Timothy to "do the work of an evangelist" (2 Tm 4:5). Later, in the early church, the word "evangelist" was used to describe the writer of a gospel and eventually considered an office. An evangelist is primarily someone who presents God's message to make known the good news of the life, suffering, and death of Jesus. The evangelist presents the importance and significance of the good news for the people of the evangelist's own time and cultural situation. Therefore, the message of specific evangelists can differ from what others have said, even though they are all presenting the good news. The term "evangelist" is now often used to refer to someone who is dedicated to evangelism or missionary work. The 1988 Lambeth Conference summarized evangelism simply as "the making of new Christians."
- **Revival** - Christian worship characterized by intense and personal emotional experiences, fervent preaching, and extemporaneous prayer. It has served as a primary technique for evangelism in much of American Protestant Christianity. Several periods of revivalism swept through the American churches, beginning with the Great Awakening in the eighteenth century. Revival spread through the denominations under the leadership of Theodore Frelinghuysen, a Dutch Reformed pastor; William and Gilbert Tennent, Presbyterian pastors; and Jonathan Edwards, a Congregationalist.
- **Repentance** - Prayer in which we confess our sins and make restitution where possible, with the intention to amend our lives (BCP, p. 857). The Prayer Book

Catechism identifies penitence as one of the seven principal kinds of prayer (p. 856). In the sacramental rite of Reconciliation of a Penitent, those who repent of their sins may confess them to God in the presence of a priest and receive the assurance of pardon and the grace of absolution (p. 861).

- **Salvation** - Eternal life in the fullness of God's love. Salvation is deliverance from anything that threatens to prevent fulfillment and enjoyment of our relationship with God. In the OT, God was experienced as the savior who delivered Israel from bondage in Egypt (Ex 14-15; See Canticle 8, The Song of Moses, BCP, p. 85; Dt 6:21-23). Salvation history is the ongoing story of God's activity and initiative for salvation. The OT records how God reached out to save the people of Israel through the law and the prophets. God's saving deeds in OT history are celebrated in the liturgy of the word at the Easter Vigil
- **Witness** – One who bears testimony and evidence of God's power and presence, working in their life and in the world. The word "witness" appears many times in scripture, including Acts 1:8, when Jesus' followers are charged as witnesses to share the Good News of God in all the earth. At baptism, every Christian is commissioned as a witness.

WORDS WE LOVE

- **Beloved Community** - Dr. King's Beloved Community is a global vision in which all people can share in the wealth of the earth. In the Beloved Community, poverty, hunger and homelessness will not be tolerated because international standards of human decency will not allow it. Racism and all forms of discrimination, bigotry and prejudice will be replaced by an all-inclusive spirit of sisterhood and brotherhood.
- **Beloved Community TEC** - As the Episcopal branch of the Jesus Movement, we dream and work to foster Beloved Communities where all people may experience dignity and abundant life and see themselves and others as beloved children of God. The Becoming Beloved Community Vision Document and accompanying resources help us to understand and take up the long-term commitments necessary to form loving, liberating and life-giving relationships with each other. Together, we are growing as reconcilers, justice-makers, and healers in the name of Christ.
- **Expansive Language for God** - Spoken and written language that intentionally avoids word use that is needlessly gender-specific or exclusive. Inclusive language also means the use of male and female imagery and metaphors in a balanced way to express the truths we know of God. Inclusive language may challenge the church to discover new depths of meaning and possibility in the words of faith that we use.
- **Inclusion** - Christian inclusion finds roots in the scriptures, for instance, Galatians 3:28, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus." This sentiment is well conveyed in the Episcopal Church's Baptismal Covenant, whereby we are called to "seek and serve Christ in all persons" and "respect the dignity of all persons." Through Baptism, our primary identity is in Christ, who calls us to welcome and include all in his name. We seek to model inclusion as we invite a diversity of youth and advisors to fully participate and lead in the ministry.

- **Liturgy** - Comes from a Greek word often translated as “the work of the people.” Episcopalians follow liturgical patterns of worship, which are highly participatory. Clergy and laity engage in responsive prayers, readings, and rituals that engage the whole person — body, heart, and mind.
- **Mission** - From the Latin “to send.” Christian mission is the sending forth to proclaim the gospel of Jesus Christ. The authority for Christian mission is based in Christ and known through the power of the Holy Spirit. Christian mission is understood to be a response to Jesus’ command for his disciples to “go and make disciples of all nations”.
- **Open and Affirming** - Common term indicating that a faith community or other organization is fully inclusive of LGBTQIA+ persons. In the context of the Episcopal Church, this would indicate an inclusive stance towards ordination and marriage for LGBTQ+ persons.
- **Power and Privilege** - In the Episcopal Church, referring to those have historically been given more authority and benefits based on skin color or status.
- **Social Justice** - In the Baptismal Covenant, we promise to “strive for justice and peace among all people, and respect the dignity of every human being,” as an expression of our faith. Biblically speaking, all justice is “social justice,” and it alludes to our call as followers of Jesus to promote equity in the church and in society, as we feed the hungry, welcome the stranger, clothe the naked, care for the neglected, and seek to engage loving relationships with all our neighbors (Mathew 25:31-46). We engage in justice ministry always with an eye towards transforming unjust systems and structures as we seek to build up the Beloved Community, the Kingdom of God.
- **Unconditional love** - At the heart of the Good News of God in Christ, we remember that “While we were still sinners, Christ died for us” (Romans 5:8), and that “We love because God first loved us” (1 John 4:19). As followers of Jesus we are called to love God and neighbor without exception, as an outpouring of the love God has demonstrated towards us. Sometimes referred to as *agape* love.

YOUTH MINISTRY JARGON

- **Brave Space/Safe Space** - Referring to creating communities where young people feel comfortable and are able to be who they are without the worries and anxieties of the world. In terms of Brave Space, upon this feeling of safety young people are then courageous enough to open up and share with other young people and youth leaders the challenges they see in their lives and the world.
- **Community Covenant** - This is essentially a more relational term for “Rules, policies, and procedures.” It is common at youth events for all participants (and sometimes parents) to sign off on a community covenant that will govern the event. Sample templates are available on pg 37 of this document. Other times such as in Sunday School or small groups it may be appropriate and desirable for youth to develop their own covenant of expectations of one another when they gather.

- **Confirmation** - The sacramental rite whereby teenagers and adults affirm the vows made on their behalf at baptism through a mature, adult profession of faith in Jesus Christ, as expressed in the Baptismal Covenant. This rite, always conferred by a Bishop in the Episcopal Church, includes the laying on of hands and a prayer for the Holy Spirit. Many churches run confirmation programs for youth in middle and high school, with confirmation sometimes taking place as early as 6th grade. Confirmation classes for adults are often called "Inquirer's Class." Preparation may include an overview of the Bible, prayer, sacraments, church history, theology, faith in action, and Episcopal traditions. Those who are confirmed (or make a mature profession of faith) in another Christian denomination are "received" into the Anglican Communion, rather than confirmed, in a similar rite.
- **Contact Work** - Building relationships with young people by winning the right to be trusted and heard by identifying with young people on where they are, understanding the culture, demonstrating Christ's love for people, and being an active listener. (remove bridge of friendship from best practices)
- **Diocesan Purpose Statement** - We challenge ourselves and the world to love like Jesus as we worship joyfully, serve compassionately, and grow spiritually.
- **Diocesan Youth Purpose Statement** - We believe in forming disciples by sharing the all-inclusive and unconditional love of Jesus Christ.
- **DYC** - This is an acronym for the Diocesan Youth Commission which is a group of youth and youth leaders that plan and facilitate many diocesan youth events throughout the year as well as serve as advocates for youth and youth ministry in their congregations.
- **EYC** - This is an acronym for Episcopal Youth Community which is sometimes used in place of "youth group" in a church
- **EYCDIOATL** - This is an acronym for the Episcopal Youth Community of the Diocese of Atlanta which is the Diocesan Community for youth and the umbrella for all retreats, events, and resources for youth ministry.
- **Energizer** - These are songs with dance moves used to "energize" a crowd.
- **EYE** - This is an acronym for EYE, Episcopal Youth Event, the triennial Gathering of youth from across the Episcopal Church.
- **FORMA** - This is an acronym for Formation and the name of the Network for Christian Formation of the Episcopal Church. A grassroots organization under the umbrella of the Episcopal Church Foundation that serves all vocational ministers of the church with a strong focus on the Laity.
- **Happening** - A renewal week for high school youth led by high schoolers for high schoolers.
- **J2A** - This is an acronym for Journey to Adulthood, a curriculum of the Episcopal used for Sunday mornings.

- **Mandatory Reporter** - A person that must report an incident with a young person. The most common being someone harming themselves or someone harming of another person.
- **New Beginnings** - A spiritual formation retreat for middle school youth led by high school youth in many dioceses of the Episcopal Church.
- **Pilgrimage** - A journey taken with a religious or devotional intention. Pilgrimages are typically made to shrines, holy places, or locations of religious significance. They may be made as prayers of thanksgiving, penitence, intercession, or petition. Pilgrimages have been practiced in many religious traditions, including Hinduism, Islam, Judaism, and Christianity. Lk 2:41 records that Jesus' parents went to Jerusalem every year at the feast of the Passover.
- **Praise and Worship** - A style of worship, or genre of music, they may or may not include Contemporary Christian music.
- **Safe Church** - The policies put in place to protect all people in the Episcopal Church from all types of harm and abuse.

NEW WORDS OF INCLUSION

The purpose of including these updated words of inclusion is to bring awareness to using open and affirming language when working with youth. Visit eycdioatl.org/resources-all-in-one under Policies for the full Safe Church Policy which includes all Safe Church definitions.

RELEVANT TERMS INCLUDE:

- **Minorities of Gender and Sexuality** - A phrase used with reference to individuals whose sexuality and/or gender identity/expression are different from the cisgender and heterosexual majority. Throughout this document, you will instead see substituted the following acronym referring to the same group: LGBTQIA+. This acronym stands for the terms Lesbian, Gay, Bisexual, Transgender, Queer/ Questioning, Intersex, and Asexual. It is important to understand that people's identities and their relationship to them can be complex, and this language is evolving. For more information, visit www.hrc.org/resources
- **Asexual** - Someone who experiences the lack of a sexual attraction or desire for other people.
- **Bisexual** - A person emotionally, romantically or sexually attracted to more than one sex, gender or gender identity though not necessarily simultaneously, in the same way or to the same degree.
- **Cisgender** - An adjective describing a person whose sense of personal identity and gender corresponds with their gender or sex assigned at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.
- **Gay** - A person who is emotionally, romantically or sexually attracted to members of the same gender.
- **Intersex** - An umbrella term used to describe a wide range of natural bodily variations affecting the sexual development of the human body. In some cases, these traits are visible at birth, and in others, they are not apparent until puberty. Some chromosomal variations of this type may not be physically apparent at all.
- **Lesbian** - A woman who is emotionally, romantically or sexually attracted to other women.
- **Non-binary** - With reference to gender identity, an umbrella term for people who identify as neither male nor female. These people might identify with two genders ("bigender"), no gender ("agender"), have a gender identity that is not static ("genderfluid"), or identify as having a relationship to gender identity and expression that is non-normative ("genderqueer"). These are evolving terms, as our understanding and language around gender identity and sexuality expands and matures.

- **Transgender** - An adjective describing a person whose sense of personal identity and gender does not correspond with the gender or sex assigned to them at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.
- **Queer** - A term people often use to express their own fluid identities and orientations.
- **Questioning** - A term used to describe people who are in the process of exploring their sexual orientation or gender identity.

HOW DO WE 'DO' YOUTH MINISTRY?

Adapted from the Episcopal Diocese of Kansas Youth Ministry Contact Work Guide

Suggestions for a successful experience:

- **BUILD RELATIONSHIPS**
 - Introduce yourself first!
 - Talk to the each other and the youth, get to know names, interests, activities; make sure everyone feels welcome,
 - Affirm, affirm, affirm: compliment their t-shirt, hairstyle, sense of humor, or friendliness. Tell them thank you after they share during discussion time. Tell them thank you for listening after you explain a game or activity. Anything positive!
 - Say, "I noticed that..." and fill in the blank with something affirming. For example, "I noticed that you like to draw."
 - Respect the views of youth.

- **SUPERVISE:** The safety of our youth is a top priority. Please ask youth to stop behavior that puts them or others at risk.
 - Sit among the youth at all activities
 - Help direct traffic. Check sleeping rooms or other meetings areas as we transition to a new location to make sure the group is staying together.
 - When you don't know the answer, ask!

- **LEAD BY EXAMPLE**
 - Help communicate what's going on.
 - Be an active participant in all activities.
 - Help get (and keep) youth quiet when someone is talking.
 - Be the first to clap and sing.
 - Practice and model ALL behaviors we expect to see from youth.
 - Recruit youth to lead in this way. It is their program!

- **BE A YOUTH LEADER, NOT A YOUTH**
 - Be prepared to be made fun of (and not do it back...and stop others from doing it).
 - Listen! Don't talk first and don't talk more than the youth (and don't "talk-back" when an adult is giving instructions).
 - Be honest, but appropriate (don't "overshare").
 - Be a servant.
 - Be last in line to get food.
 - Give up your seat or microphone or craft supplies or hand-of-cards to encourage youth to take your place and be more actively involved.
 - Do something out of your comfort zone because it encourages the youth to do it, too.

- **PRAY. A LOT.**
- **HAVE FUN AND HELP THE YOUTH DO THE SAME!**
- **ADULT BLUNDERS” (I.E. “WHAT NOT TO DO!”)**
 - Hands-off Adult: Think the youth will do all the work (or have all the fun) ... join in! Don't just stand at the back with the other adults!
 - Overbearing Adult: Think it's their job to "be the supervisor"...we want youth to have leadership opportunities (to make decisions and potentially fail).
 - Freak-out Adult: Go wild whenever there's a problem...instead, try to be a non-anxious presence.
 - Complainer Adult: Highly critical of facilities, food, organization, etc....instead, try to make it better or make the best of it.

CONTACT WORK

Adapted from the Episcopal Diocese of Kansas Youth Ministry Contact Work Guide, written by Chad Senuta

WHAT IS IT?

- winning the right to be trusted and heard
- building a bridge of trust and mutual respect
- identifying with people where they are
- understanding a culture
- demonstrating Christ's love for people
- active listening
- being the instrument God can use in another person's life

WHY DO WE DO CONTACT WORK?

For the same reason Christ came to people to reveal God to them with no strings attached.

GUIDING THOUGHTS

1. Keep clearly in mind our goal is that every young person should have the opportunity to see and hear God's love for him in Christ through what we do and say.
2. We must seek to be led by the Holy Spirit. We may find ourselves being led to youth we may not see as leaders or "key kids." Many times these will turn out to be the real disciples.
3. It is important to remember that we are representing Christ before kids; therefore, it is essential that you are not always with the socially "in crowd." To spend quality time with all sorts of kids and interest groups is good. The example is worth 1,000 words.

HOW DO YOU DO CONTACT WORK?

- Have a conversation with a young person.
- Enjoy activities with youth.
- Support a youth by attending their concerts, plays, sports competitions, etc.

GENERAL SUGGESTIONS AND PRINCIPLES FOR CONTACT

- 1) Practice the discipline of learning names
- 2) Look for ways to serve young people
- 3) Do not attempt to "be one of the youth." It is crucial for leaders to be positive, mature Christian models while showing genuine, loving interest in youth and their affairs.
- 4) Avoid making fun of young people (unless you are very sure of the situation and your relationship with the youth in question). This is a dangerous kind of humor and can often wound when we don't intend it to.
- 5) Avoid talking too much about your own accomplishments or experiences. Leave room for them to share.
- 6) Be yourself. Perhaps one of the best examples we can provide for teens is that of an adult who is comfortable in their own skin and knows who they are.
- 7) Ask God for a sincere interest in young people and an authentic presence.
- 8) Be casual, don't work too hard at being friendly.
- 9) Cheerfulness and enthusiasm are contagious.
- 10) Realize contact work is identification with people in a real way in the sense that Christ "the Word, became flesh and dwelt among them."

WELCOMING & HOSPITALITY

Adapted from the Peer Ministry Leadership Manual by Dr. Barbara Varenhorst

"Hello, it's so good to see you!"

FIVE EASY STEPS FOR MAKING STUDENTS FEEL WELCOME IN YOUR YOUTH MINISTRY:

Hang with students (not the other adults).

Engage teenagers (take another youth with you to meet a new person).

Look for opportunities...to pull someone on the outside of the group in, to talk to someone who is shy, to make a youth feel loved.

Listen for items of interest...and introduce them to other youth or adults with similar interests.

Open your hands to appropriate touch. Pat a student on the back, shake their hand, give them a hug. Let them know that you care for them and are really glad to see them.

DO'S AND DON'TS

- Introduce yourself, don't wait for the other person to do it.
- See topics of common interest, don't just talk about yourself.
- Make eye contact, don't let other things in the room distract you.
- Show that you're listening and ask follow-up questions; don't ask questions that abruptly change the topic.
- Volunteer information about yourself; don't turn the conversation into an interview.
- Ask questions that invite story telling; don't ask just yes/no questions.
- Be sincere, not mechanical.
- Let trust build naturally over time; don't probe for uninvited personal subjects.
- Give people time to consider answers or think of new topics; don't interrupt silences, they're normal.

STARTING A CONVERSATION

Begin with an observation:

That is a beautiful necklace, where did you get it?

It's getting cloudy, have you heard if it's supposed to rain?

You have a Bull's shirt on, did you see them play the other night?

Where (Where are you from? What school do you go to?)

Hobbies (What do you like to do? How'd you get into that? What do you like about it?)

Events (What did you do this summer? Weekend? Over break? How was that?)

Acquaintance (Do you know...? Have you met...?)

Travel (Have you been to...? What is the best vacation you've been on?)

LEADING A SMALL GROUP

Adapted "Help! I'm a small group leader!" by Laurie Polich and Episcopal Curriculum for Youth published by Virginia Theological Seminary

Your job is to keep the youth on task, not teach or lecture. You are the group facilitator. The staff-person leading the family group has power. It may not feel that way to you, but it does to the youth. You are the adult, you are the staff person, you have the power in the group. DO NOT ABUSE your power. If the powerful person speaks first, their version is so loud and so bright, the powerless (the youth) cannot be heard.

HERE ARE A FEW TIPS FOR LEADING A SMALL GROUP:

- Have your group sit in a circle on the ground, "knee to knee" (or around a table with chair. Couches are not recommended as they encourage lounging and laziness). Don't let people sit outside the circle, invite them into the circle. This helps with discussion and eye contact, it says 'everyone is expected to participate' but doesn't force them to.
- Get to know your group members by name.
- During introductions have everyone to share pronouns: he/him, she/her, they/them
 - For example: "My name is Taylor, I use _____ pronouns."
- Youth are MUCH more likely to remember what THEY say than what YOU say. If you find you are the one talking the most: STOP.
- Talk to your group members outside of the small group: during worship, meals, activities, on Facebook, etc.
- Use extra time to check-in and see how they are.
- Have fun and enjoy being together.
- Avoid sarcasm and ridicule.

STARTING A DISCUSSION ... AND KEEPING IT GOING.

- 1) Encourage your students to verbalize their views and feelings, however unorthodox they may be.
- 2) Be grateful for every answer. Literally. Say, "Thank you for sharing."
- 3) Listen with great respect.
- 4) Respect confidentiality.
- 5) Listen, understand, but do not fix.
- 6) Don't be satisfied with the first response to your question.
- 7) Keep the discussion moving (don't let 1-2 students monopolize the conversation). Give a gentle halt to one who dominates. Say "Let's hear what [another person's name] thinks about the question."
- 8) Be alert to the individuals in your group. Some lack confidence and need to be invited to speak, others are content to be left alone. Feel free to ask, "Are you comfortable answering that question?" This gives them permission that says their safety and space is important.
- 9) Don't be afraid of silence. Wait it out, the youth will speak if you are quiet.
- 10) Include everyone, including yourself, in the conversation. Be real, honest, use "I" statements, share feelings, talk about your own experiences.
- 11) Turn difficult questions back to the group and let your group self-correct its tangents. ("What do the rest of you think?")
- 12) Stay flexible to the group's needs. Sense the mood of the group (e.g. restless, tired, anxious, hopeful) and try to respond appropriately.
- 13) Allow the spirit, within and beyond, to work in the group.

GENERAL GUIDELINES

This is abridged from the Diocese of Atlanta's Policy for Protection of Children and Youth

Young people are one of the highest priorities of the Episcopal Diocese of Atlanta. Those who work with our children and young people have been entrusted to protect, nurture and guide our youth in a healthy and Christian atmosphere. This document offers guidelines to assist those working with children and youth in providing the safest environment for our children. These are not mandates from the diocese; each parish may need to adapt these policies to their own unique community.

The term Youth will refer to all persons from infancy to 18 years old. Young Adult will refer to all persons ages 18 (after graduating from high school) to 29 years old; young adults should have been out of high school at least one year to volunteer with any youth program. Adult will refer to all persons age 24 & older working with youth at parish & diocesan programs. The policies below apply to all adults and young adults who work with youth, except when stated otherwise.

I. ADULTS WORKING WITH YOUTH

- A. **VISIT:** eycdioatl.org/resources-all-in-one for the full policies and look under Policies for Protecting Children and Youth. The Best Practices Guide does not include the details of all the information needed to fully understand our Safe Church Policies.
- B. **SAFE GUARDING GOD'S CHILDREN:** Adult leaders (paid and volunteer) who work with youth on a regular basis must participate in the Safe Church Training.
- C. **INSURANCE:** Insurance policies in congregations vary and the youth ministry staff and/or volunteers need to be aware of the parameters of their church's policy (as well as their personal policies) and work within those parameters.
- D. **ADULT VOLUNTEERS:** Adults [those serving the youth (1) hour or more each week] should be active participants in their parish for at least six months prior to working with youth.

II. SUPERVISION: Appropriate supervision must be provided at all times following these guidelines.

- A. **TWO OR MORE POLICY:** There should be two or more adults present with youth. Young Adult may be counted as one of the adults.
 - 1. If there is only one (1) adult available for an activity it is best for that adult to be of the same gender as the minors. If the minors are mixed gender than the gender of the adult is less of an issue.
 - 2. If an adult of the same gender is not available, the activity is really only possible in a public place and with more than one minor. (It is highly recommended that no one adult be allowed to be alone with one minor.)
- B. **RATIO:** There should be at least **1 adult to every 8-12 youth for on-site**, There Should there be at least 2 adults present. Young adults may count as one of the adults, provided there is at least one adult present, though they should not be put in a supervisory position.

- C. **OPEN DOOR POLICY:** Two people together should be observable at anytime, especially when it is a youth and adult. An example if not being observable would be two individuals behind a closed door with no window in the door for easy viewing inside.
- D. **OVERNIGHT SUPERVISION:** Overnight activities/trips are a normal part of any youth ministry calendar. In programming, particular attention will be given to historically excluded or unrecognized people, such as LGBTQIA+ and differently-abled individuals. In situations where these populations are particularly vulnerable, additional consideration, accommodation, and action are necessary. To provide the safest environment for overnight activities/trips:
1. Participant privacy;
 2. Maximization of social integration of all participants;
 3. Minimization of stigmatization of any participants;
 4. Equal opportunity to participate; and the Safety of all participants.
 5. The schedule of the event should allow for at least 7 hours of sleep.
 6. The safe use of restrooms and showers by all participants requires congregations and other organizations to consider numerous factors, including, but not limited to: age, sex, gender identity and expression, and privacy. Adults should have separate showers or separate times for showers.
 7. Overnight programs shall provide safe, supervised sleeping arrangements.
 8. No bed, cot, or sleeping bag shall have more than one person sleeping in it.
 9. It is acceptable for all participants to sleep in the same open area when dressing rooms and bathrooms provide appropriate privacy.
 10. Participants will remain fully clothed while in common areas at all times.
 11. There should be at least two adults present if they are in the same sleeping area as youth.
 12. Adults and youth should change clothes in a private area, such as the bathroom or toilet stall, even when in hotel rooms and cabins.
- E. **FOR HOTELS:** one child or youth per bed, including cots, pullouts or hideabeds, and rollaway beds; at least 3 children or youth in each room; adult supervisors or chaperones have rooms on the same floor, scattered among the rooms with children and youth, and at least 1 adult room by the stairs or elevators; adult leaders assign rooms and room occupants.
- F. **PASTORAL CARE:** When adults are engaged in one-on-one conversations dealing with pastoral issues with an individual youth, extreme care should be taken to do so in a public environment. For example, if a young person needs to speak with an adult, go to a corner of the large gathering space, not another separate room. Privacy can be maintained even though there are other people present in the room. If the youth leader is the only adult in the church, he or she should meet the youth at a public place rather than at the church or homes.

1. **PARENT NOTIFICATION:** When meeting with a youth outside of regular youth group activities, the adult leader should notify the parents of the youth as to when, where and how this meeting will take place.
2. **OPEN DOOR POLICY:** When meeting with a youth outside of regular youth group activities, the adult leader should follow the Open Door Policy (IIB) as long as other people are in the church. Otherwise, the meeting should take place in a public location, such as a coffee shop.
3. **PROFESSIONAL COUNSELING:** Adult leaders need to recognize the limits of their counseling expertise and the severity of any issue brought to them by the youth. The adult leader may need to consult his or her priest and/or the parents of the youth about the issue and make referrals to professional counseling agencies.
4. **EMERGENCY INTERVENTION:** If there is a concern of self-harm or harm to another individual, the youth leader should first contact their parish priest.

III. **DIGITAL COMMUNICATION:** Communicating digitally through email and social media is a tool of discipleship and evangelism for young people. Though a powerful tool, it is important to keep in mind that digital actions are never private. Posted content may be used out of context and out of the control of the originating individuals and organizations, putting them at risk. In addition, these powerfully connective tools are subject to the same dynamic of unequal power and potential for abuse that presents a risk in all ministry relationships. Churches face the challenge of identifying and proactively addressing areas of potential risk in social media use in the midst of rapidly evolving technology.

Any encounter with youth in the "virtual world" should follow the same code of conduct and ethics for interacting with youth in the "real world". Keep it as public as possible. Do everything possible to prevent interacting with a youth "alone" in the virtual world. The following recommended practices and guidelines are designed to be a flexible template for developing policies and covenants governing the safe use of social media and digital communication in ministry settings.

GENERAL INFORMATION ABOUT DIGITAL COMMUNICATIONS

- All communications sent digitally (email, social networking sites or platforms, notes, texts, or posts, etc.) are not confidential and can be shared or reposted.
- In the virtual world, "friend" or "follower" can mean anyone with whom you are willing to communicate through a digital medium. In the physical world, friend can mean much more in terms of intimacy, self-disclosure, mutuality, and expectations for the relationship.

BEST PRACTICES FOR DIGITAL INTERACTIONS WITH CHILDREN AND YOUTH

- Prudent judgment should be used in the time of day a child or youth is contacted through text or social media. Under normal circumstances, refrain from contact or exchanging texts, chats, or emails during school hours or after 9pm.
- Inform parents of children and youth of social networking sites and platforms used within the ministry.

- Do not submit connection requests (such as friend requests on Facebook or “Add Me” on Snapchat) from personal accounts to children or youth for interactions. Youth may not be able to decline such requests due to the disparity of power between youth and adults.
- Send communication to entire groups, on an individual’s “wall,” or in public areas, rather than in private messages. This includes photos, images and videos.
- When sending emails to an individual child or youth, send a copy to the parents or guardians as well.
- Any “Community Covenant” should include a line that states all electronic communications/gatherings within the congregational or organizational community are held to the same standards as all face to face gatherings.
- Obtain permission to post photos of youth on website and through social media platforms. Visit eycdioatl.org/resources-all-in-one for sample permission and liability downloadable forms under Forms section.

RECOMMENDED COMMUNICATION PLATFORMS BEST PRACTICES

Email/texting is an appropriate method for the youth ministry staff & adult volunteers to use as a means of communication. In doing so, the following is encouraged:

- As much as possible, send mass texts to communicate with youth.
- All transcripts of online text chats should be saved when possible.
- Use e-newsletter blasts to communicate with youth, parents, and the church. Services like MailChimp and Constant Contact are recommended.

Facebook is where you will find parents engaging digitally, and sometimes youth. Facebook is a great way to share what is going on with your youth program. The primary use of Facebook is to have a page for the youth group. This page will be where announcements are made, upcoming events are visible, and registration links are shared.

- Using the page:
 - Encourage all to “like” or “follow” the page.
 - Post information regularly and include links when possible
Use the story mode or live mode for updates
 - Use the messenger app to respond to inquiries - not for personal communications
 - Post Christ-centered formational content
 - Examples at @eycdioatl

Facebook Groups are a way to share information with a select group of people that share a common interest. In this case, it is the parents of youth. If you choose to create a Group, this Group should be for parents of youth.

- Using groups:
 - This should be a closed group and appropriately titled “Parents of Youth of _____”
 - It is the responsibility of the admin to remove parents that have “phased out” with their youth

Instagram is where you will find youth engaging digitally, and parents too. Instagram is the best avenue to share content digitally. The primary use of Instagram is to have a youth group account. This page will be where announcements are made, upcoming events are visible, and registration links are shared.

- Using the account:
 - Encourage all to “follow” the account
 - Post information regularly and include links when possible
 - Use the story mode or live mode for updates
 - Use the messenger app to respond to inquiries only - not for personal communication
 - Post Christ-centered formational content
 - Examples at @eycdioatl

GroupMe is a group messenger used by youth and adults. It is an effective tool for communicating with the youth group or adult leadership. This is an effective way to share documents, links, and conduct polls.

- Using the account:
 - Add all users - the recommendation is to have a GroupMe for high school youth group and a separate for Adult Leadership of youth group
 - There should be at least 1 other adult, not in high school, in the GroupMe other than the admin
 - Use the functions of messaging, sharing documents, sharing links, and conducting polls
 - Use the private messenger function to respond to inquiries only - not for personal communication

Remind is a group texting application used by youth and adults. It is an effective tool for mass communication to the entire community of youth, parents, and other adults. This is primarily used as a 1-way communication tool, though there is a feature that allows users to respond if turned on.

- Using the account:
 - Encourage all to “subscribe” using the unique code assigned to your Remind account
 - Use the functions of texting, sharing documents, sharing links, and Christ-centered formational content
 - Use the private message function to respond to inquiries only - not for personal communication

Facebook Messenger is a messenger application built into your Facebook account. Messenger is tied to our page (mentioned above) or to your personal account. There are situations that one may encounter where it is easier to message youth or parents through Facebook than by contacting them by email or phone.

- Using the application:
 - This is an instance where you will be using your personal account if you are “friends” with youth or parents

- Use the messenger function to make inquiries about the church or youth group only - not for personal communication
- You may also create group messages if you need to communicate with more than 1 person about a particular event or item related to youth group

Zoom is a mobile or desktop application used to conduct online video meetings.

- Using the application:
 - Use the same safe church standards one would use in person
 - Use the video function to conduct online meetings for youth or adults for church or youth group purposes only
 - Another adult should always be present in a Zoom Meeting

RECOMMENDED GUIDELINES FOR SOCIAL MEDIA COMMUNICATIONS

- Delete inappropriate material posted in digital groups, address the behavior and report it, if necessary, in accordance with legal and institutional requirements.
- Remove any content that shows or describes inappropriate behavior outside the bounds of the established community covenant.
- Comply with the following best practices regarding "groups" on social networking sites:
 - Have at least two unrelated adult administrators as well as at least two youth administrators for groups that are designed for youth;
 - Use closed groups, but not "hidden" or "secret" groups, for youth;
 - Have only youth administrators invite other youth to join the online group, unless a youth previously asked an adult administrator to invite them to join;
 - Open social networking groups for youth to parents of current members;
 - Remove adult leaders of youth groups and youth who are no longer members, due to departure, removal from position, or are ineligible because they "aged-out" of a program from social networking sites, list serves, etc;
 - Observe mandated reporting laws regarding suspected abuse, neglect, and exploitation.

PUBLICATION: Adults should obtain written permission from parents to print, publish and upload any photos or video of youth. Youth last names or images of youth in swimsuits should not be printed on the web.

1. Congregations must inform participants when they are being videoed because church buildings are not considered public space.
2. Any faith community that distributes video of its worship services or activities on the web or via other broadcast media **MUST** post signs that indicate the service will be broadcast.
3. All communities of faith should take care to secure signed Media Release forms from adults and guardians of minor children who will or may participate in activities that may be photographed or videoed for distribution.
4. Photos that are published on church sponsored sites should not include name or contact information for minor children or youth.

IV. MEDICAL SUPERVISION

- A. **MEDICAL FORMS:** A current (within the last year) medical form for all youth and adults should be completed and readily available for all youth programs, at the church and offsite. Samples found in Resources section.
- B. **FIRST AID KITS: A RED CROSS FIRST AID** should be readily available for all youth programs, at the church or offsite. Included in this should be a notebook to record all transactions involving administration of first aid, and/or disbursement of medications.
 1. Youth leaders should review the church insurance policy regarding distribution of medications. If the church's insurance allows for staff or volunteers to disburse medications, designate 1-2 adults to handle all medications.
 2. For overnight trips, a notebook with copies of all youth medical forms should be assembled and placed in every vehicle or with each adult.
 3. Youth and young adults should not distribute any medications!
- C. **INJURY/INCIDENT REPORT:** Should an injury or accident occur during a youth event, a report should be completed describing the incident and the actions taken. A copy should be given to the parents.
- D. **EMERGENCY PLAN:** Youth leaders should develop an emergency plan prior to any event, which will include location of the closest medical facility, what two adults will tend to the injured person, and which adult will contact the parents of the injured youth.

V. TRANSPORTATION

For the health and safety of all participants, the following practices shall be followed:

- For events that originate and/or terminate at the diocesan, congregational, or organization's facility,
- all drivers must be at least 21 years of age;
- provide proof of insurance and a current driver's license;
- a completed volunteer driver information form;
- have a satisfactory DMV records check.
- All passengers and the driver **MUST** wear a seatbelt at all times while the vehicle's engine is running.
- No drivers should use a cell phone for calls or texting while vehicle is in motion.
- For trips 8 hours or longer, it is recommended that there be at least two adult drivers who will rotate driving responsibilities. It is highly discouraged that one adult drives with one youth; should circumstances force this arrangement, the driver should call the parents of the youth and one other adult from the group at the time of departure and arrival.
- Youth leaders should check the insurance policy of their church for regulations about use of vans and buses. If either of these vehicles is to be used, it is recommended that the driver(s) receive special driving/safety training.
- It is also recommended that there are no more than 9 -15 people, with passengers seated towards the front.

VI. TRAVEL: The following policies will help groups prepare for a variety of potential scenarios relating to both domestic and international travel.

- 1 adult, minimum age 25, should serve as the travel administrator who is responsible for all aspects of the trip, including carrying all necessary documentation, contacts, and forms including: **medical releases, emergency contacts, community covenant, itineraries, and cash/credit card for emergencies.**
- It is a best practice that, 1 adult, minimum age 25, should hold a current medical certification to manage administration of necessary and permissible medications, administer immediate and necessary first aid, and triage medical situations to determine if care of an individual needs to be taken to a higher level of care. When this is not possible, one person should be designated to supervise the administration of medications as instructed on medical release forms, and a clinic near your destination should be identified ahead of time in order to respond to health emergencies as rapidly as possible. Acceptable medical certifications include: **Wilderness First Responder, Outdoor Emergency Care, Nurse, Medical Doctor, or Physician's Assistant.**
- A copy of all documents should be left with an accountable person at the diocesan, congregational, or organization's office. That person should also serve as the local emergency contact person for communications between the traveling group and families at home.

INSURANCE FOR TRAVEL

- Short-term trip or supplemental insurance, available through most church and organization's policies as an added rider, must be secured at least one month prior to travel.
- It is recommended that all travelers carry evidence of personal health insurance by virtue of a copy of the actual card provided to the insured person.
- Because not all individuals have access to affordable and adequate health insurance, it is recommended that health insurance be added to trip insurance.

INTERNATIONAL CONSIDERATIONS

- Check in with the U.S. Department of State on travel requirements, including visas.
- Make certain that every traveler's passport is valid for at least six months beyond your return date.
- Determine whether or not vaccinations are required and/or recommended for entry into specific countries.
- Arrange to have at least two cell phones with the group that will have active coverage in your destination(s).
- A more thorough list of international travel considerations with links to U.S. and global organizations can be found in the Youth Manual for Mission at episcopalchurch.org/episcopal-youth-mission-manual

VII. PERSONAL SPACE

- A. NO LAP SITTING
- B. NO WRESTLING
- C. NO HUGS FROM BEHIND
- D. NO BODY MESSAGES
- E. NO INTIMATE CONTACT
- F. NO UNWANTED AND/OR UNSOLICITED BODY CONTACT

VIII. DRESS

Adapted from the Episcopal Diocese of Western Louisiana's Camp Hardtner

- **OFFENSIVE CLOTHING:** No offensive clothing, slogans or messages should be worn. ie: hate speech or abusive images.
- **MORE ABOUT CLOTHING:** Clothes must be worn in a way such that genitals, buttocks, and nipples, and underwear are covered with opaque material at all times, including while running, jumping, playing, bending, swimming, and sleeping. Participants will remain fully clothed while in common areas at all times. Cleavage should not have coverage requirements.
- **INDIVIDUALS:** All people should understand that they are responsible for managing their own personal "distractions" without regulating individuals' clothing/self-expression.
- **COMMUNICATE:** id When communicating with youth about clothing, make sure the conversation is discrete and involves another unrelated adult when possible. Refrain from publicly drawing attention to youth who may be dressed inappropriately. Improper communication may be miscommunicated as shaming. See below.
- **SHAMING:** Youth should not be shamed or required to display their body in front of others. "Shaming" includes but is not limited to kneeling/bending over to check attire fit, measuring straps or skirt length, or asking youth to account for their attire.
- **DIGNITY:** Treat all people equitably regardless of gender/gender identification, sexual orientation, race, ethnicity, body type/size, religion, and personal style. Youth should not be shamed or required to display their body or asked to remove clothing for an activity like swimming in front of people. Always have alternative activities.

IX. INCLUSIVENESS

No one shall be denied equal access to any program or activity because of race, color, ethnic origin, national origin, religion, marital status, sex, sexual orientation, gender identity and/or expression, differing abilities, or socioeconomic class. To the extent possible, all spaces and settings for programs, activities, and ministry shall be accessible.

Transgender (including non-binary) children or youth who express the need or desire for increased privacy should be provided with reasonable alternative arrangements. Reasonable alternative arrangements may include the use of a private area, or a separate changing schedule, or use of a single stall restroom. Any alternative arrangement should be provided in a way that protects the child or youth's ability to keep their transgender status

X. GAMES

- A. **FOLLOW PERSONAL SPACE STANDARDS:** All games should be reviewed for appropriateness in terms of body contact, familiarity of the group, and physical and emotional safety.
- B. **SAFE ENVIRONMENT:**
 - 1. Youth leaders should assess the space for games concerning safety; are there rocks or holes in the field, is there adequate lighting and space, what are the limitations of the facility?
 - 2. Youth leaders should practice a game before introducing it to a group; this will help in understanding the instruction, in gathering all supplies needed and in anticipating possible pitfalls.
- C. **INCLUSIVE VERSUS EXCLUSIVE/FAMILIARITY OF THE GROUP:** Youth leaders should assess the game(s) how inclusive the game is for individuals in the group. What are the physical limitations of the members of your group, are participants eliminated and for how long, how well do the participants know each other?
- D. **PURPOSE AND GOALS:** Youth leaders should assess the games for their overall purpose. What are you trying to accomplish; getting the group to know each other, building community or perhaps just releasing energy? How can the game relate to the overall theme of the program? How can you process with the group to evaluate what they have learned from the experience?
- E. **INAPPROPRIATE GAMES TO BE AVOIDED:**
 - 1. **FOOD GAMES** (May be offensive to food insecure people)
 - 2. **SUCK AND BLOW** (Inappropriate Body Contact)
 - 3. **LIFESAVER/TOOTHPICK** (Inappropriate Body Contact)
 - 4. **SONGS YOU CAN SING** (May be offensive to a gender or race)
 - 5. **HONEY IF YOU LOVE ME** (May lead to inappropriate body contact)
 - 6. **RED ROVER, RED ROVER** (Concern of Breaking an Arm)
 - 7. **NAPOLEON SIT/LAP SIT** (Inappropriate Body Contact)
 - 8. **TWISTER** (May Lead to Inappropriate Body Contact)

XI. RESOURCES

- A. **SAMPLE FORMS**
 - 1. Permission and liability: Visit eycdioatl.org/resources-all-in-one for sample permission and liability downloadable forms under Forms section.
 - 2. Community Covenant
 - 3. Confidentiality and Reporting Form

CREATING A COMMUNITY COVENANT

Information taken from "Rules: Less is More" by Mark Marshall and from the Episcopal Church Office of Youth Ministries Mission Manual

It is important that you establish behavioral expectations early. We recommend that you create a covenant with your group early in the year. The Covenant not only creates boundaries within which each individual agrees to operate and the potential consequences, but it also helps you as a leader readily identify behavior that needs to be corrected and how to go about it. A Covenant also establishes a sense of "safety" and "predictability" for all group members. Remember that it is your job as the Leader to enforce this Covenant. Your Team is depending on YOU to ensure this happens.

To help with buy-in, make sure the youth get to help create the Community Covenant, and make sure each attendee has the opportunity to provide input. Write it on a large piece of poster board, display it prominently in your regular meeting space, and have everyone sign it. If everyone helps come up with the rules, they will be much more likely to also help each other follow the rules. It's best to word each rule positively (as in, here's what I will do vs. here's what I won't do.) Here are some suggestions for basic rules to start with:

1. Respect God.
2. Respect others, including the leaders.
3. Respect the property.

One idea: start with these three rules, then have the youth come up with additional ones they want to add. "When you have broad Biblical rules, you'll find less is more. They give students an opportunity to learn to think Biblically about their own conduct. It's much better for them to seek to conduct themselves in line with broad Biblical principles than to just stay within concrete rules."

Be sure your covenant addresses:

- Drug use
- Alcohol use
- Sleeping arrangements, curfew, and quiet time
- Participation
- Interpersonal treatment
- Behavior
- Appropriate displays of affection
- Appropriate attire
- Language
- Restrictions around leaving
- Use of technology

You may want to draft an initial covenant one meeting, and then review it the following meeting before making it final. This allows people to think about it and come up with new ideas or reconsider certain items. Distribute the final version of the Covenant to all participants and parents/guardians.

DIOCESAN YOUTH COMMUNITY COVENANT

Below is the code of conduct we expect all youth to abide in while participating in all Diocesan Youth Events.

It is the policy of the Episcopal Diocese of Atlanta (the "Diocese") that all events and activities conducted by the Diocese or on its property observe the following guidelines, which are to be interpreted in a manner consistent with the mission and doctrine of the Episcopal Church.

- 1) Responsible officials will model and promote behavior of and towards all Participants in keeping with the baptismal covenant of the Book of Common Prayer, including the covenant to respect the dignity of every human being.
- 2) Aggressive behavior towards Participants by any person are not to be tolerated.
- 3) Bullying, fighting, abusive or offensive language, and engaging in threats or coercion will not be tolerated.
- 4) Any activity that presents a serious risk of personal injury or emotional harm to any Participant or other person is prohibited.
- 5) Sexual advances towards or unwanted, inappropriate, or offensive touching of Participants is prohibited. (See Appendix A, Appropriate Displays of Affection in the "Diocesan Policies for the Protection of Children and Youth from Abuse".)
- 6) Weapons or items that appear to be or create the impression of dangerous weapons are prohibited. Props for plays and games, kitchen utensils, utilitarian equipment and tools, and other items with a benign purpose that do not threaten Participants or create realistic and actual fear of harm are permitted if otherwise appropriate. For example, a bow and arrow at an archery event or a cutting tool on a camping trip may be appropriate under all of the circumstances.
- 7) Dorms are to remain the gender youth identify as.
- 8) In organizing and directing events, Responsible Officials shall consider the personal privacy interests and desires of all Participants, consistent with the type of event involved, the nature of the facilities and activities, and the interests of others.
- 9) Tobacco products are not permitted and shall not be used.
- 10) Participants below the legal drinking age shall not use or have possession of alcoholic beverages. Of course, this guideline has no application to proper participation in communion.
- 11) Illegal drugs and other controlled substances for which the person in possession has no prescription are prohibited.
- 12) Age appropriate play or normal physical activities are permitted if they do not entail or threaten injury, offensive physical contact, or other offensive or improper conduct. (See Appendix A, Appropriate Displays of Affection in the "Diocesan Policies for the Protection of Children and Youth from Abuse".)
- 13) Discrimination on any basis prohibited by the Episcopal Church is not to be tolerated, consistent with other Diocesan policies.
- 14) Responsible Officials shall apply these rules using common sense and good judgment, and not in an arbitrary or unreasonable manner.

For purposes of this policy, the following terms have the stated meaning:

"Participants" means children or youth participating in Diocesan events.

"Responsible Officials" means persons who are acting for or in cooperation with the Diocese or have any responsibilities or authority in connection with an event.

CONFIDENTIALITY AND REPORTING

WHAT IS CONFIDENTIALITY? WHEN TO BREAK CONFIDENTIALITY

An important quality of a good adult volunteer is trustworthiness and the ability to keep boundaries. Confidentiality means that anything shared of a personal nature is a gift to the listener and not the listener's to give away through gossip or idle talk with others. Everything students share with us is "personal." It is not for listeners to decide whether something is personal, or whether the person will or won't mind if it's shared.

WHEN TO BREAK CONFIDENTIALITY

Confidentiality must be broken when serious help is required because a person:

- Intends to harm him or herself (including alcohol/drug use, cutting, or thoughts of suicide)
- Intends to harm another.
- Is being harmed or abused by someone (physically, sexually, or emotionally).

If a youth says, "Can I tell you something if you promise not to tell anyone?" We recommend that you say something like, "You can talk to me and I will keep it confidential as long as no one is getting hurt." Don't make promises you can't keep.

REPORTING CRISIS ISSUES

Adult volunteers must report any issues students reveal which merit breaking confidentiality. These issues should be reported directly to the Rector of your parish or the Diocese of Atlanta Intake Officer. These personnel will report to families and the proper authorities as necessary.

CONFIDENTIAL NOTICE OF CONCERN

Individual(s) of Concern:

Date of occurrence:

Time of occurrence:

Type of Concern:

Inappropriate behavior with a child or youth ;

Policy violation with a child or youth

Possible risk of abuse

Abuse must be reported to the Georgia Division of Family & Children's Services or the local police immediately, or no later than 24 hours after witnessing the action or hearing of the event.

Other concern

Describe the situation:

What happened?

Where it happened?

When it happened?

Who was involved?

Who was present?

Who was notified?

Has this situation ever occurred previously? Attach additional sheets if needed.

What action was taken? How was the situation handled, who was involved, who was questioned, were police called? Attach additional sheets if needed. What is the follow-up plan? Does anyone else need to be notified? **If suspected abuse, it needs to be reported to DFCS or police within 24 hours.**

Will the situation need monitoring? Would you like someone to call you to discuss this situation? Attach additional sheets if needed.

Submitted by: (Please print) _____

Telephone number: _____

Location and address of occurrence: _____

Signature (optional): _____

Date: _____

Reviewed by: _____

Report made to DFCS or Police Yes __ No __

By (print) _____ Date _____ Time _____

Signature _____

Inappropriate behaviors or possible policy violations that relate to interactions with children or youth should be reported in one of the following ways:

- a. A telephone call or meeting with the immediate supervisor of the person;
- b. A telephone call or meeting with the rector, if the person is not the rector;
- c. A telephone call or meeting with a church warden if the person is the rector; or d. A telephone call, meeting with the Intake Officer (see below)

Please give this form to the appropriate supervisor or clergy person or contact the diocesan Intake Officer, the Rev. Canon Alicia Schuster Weltner, 404-601-5320 or 800-537-6743 ext. 123; or email aschusterweltner@episcopatlanta.org.

SAMPLE JOB DESCRIPTIONS

Full-time: 40 hours per week

Benefits: Health, pension, continuing education funds

The Youth Minister helps the youth ministry by overseeing a ministry that seeks to help every 6th grade through 12th grade student in the church make steps toward a deeper maturity in Christ, by building a youth ministry that fulfills the mission and values.

Duties in Youth Ministry:

- 1) Build relationships with youth and their families.
- 2) Plan, develop, and implement all aspects of a balanced youth ministry in the areas of group building, worship, discipleship, mission, and outreach.
- 3) Evaluate vision and goals of the youth ministry.
- 4) Recruit and train volunteers who work with youth in all aspects of youth ministry.
- 5) Direct monthly planning sessions with volunteers.
- 6) Mentor youth in developing leadership skills.
- 7) Coordinate and teach confirmation classes and provide leadership for confirmands, mentors, and parents beyond the classroom.
- 8) Prepare, submit, and administer a youth budget and annual goals for the church fiscal year in consultation with the finance committee and submit to the vestry.
- 9) Develop and/or distribute control and compliance documents (youth directory, youth ministry calendar, event and trip registration forms, background checks, safeguarding certificates, etc.).
- 10) Personally follow up with all visitors within a week of their visit.
- 11) Keeps the parish updates on Youth Ministry through newsletters, announcements, bulletins, and photography regularly.

Duties in other ministry areas:

- 1) Attend Weekly staff meetings
- 2) Attend vestry meetings quarterly
- 3) Give regular updates to the youth ministry representative on the vestry

Qualifications and Accountability:

- 1) Complete safeguarding god's children training
- 2) Participate in continuing education.
- 3) Be aware of diocesan offerings.

Responsibilities of the Rector:

- 1) Create a positive environment where the youth minister and the youth ministry can flourish.
- 2) Meet regularly with the Director to ensure that adequate resources are available for the program and assist to resolve challenges toward meeting objectives.
- 3) Provide an annual review of the director's performance and concerns.
- 4) Advocate with the Wardens and Vestry on behalf of the program.
- 5) Pay an annual salary of _____ on a bi-monthly basis.
- 6) Provide two weeks' vacation and an additional 2 Sundays leave.

Part-time: 20 hours per week

Benefits: Health, pension, continuing education funds

The Youth Program Coordinator serves in a part-time capacity to handle the day-to-day operation of the youth ministry. This position is mainly administrative and deals with the behind-the-scenes tasks that support the youth ministry.

Duties in Youth Ministry:

- 1) Plan and publicize all the youth ministry events.
- 2) Recruit and train volunteers who work with youth in all aspects of youth ministry.
- 3) Direct monthly planning sessions with volunteers.
- 4) Coordinate with volunteers, mentors, and parents beyond the classroom. Keep track of schedules, attendance, and make sure curriculum and supplies are available.
- 5) Develop and/or distribute control and compliance documents (youth directory, youth ministry calendar, event and trip registration forms, background checks, safeguarding certificates, etc.).
- 6) Create and update event notebooks for each major event.
- 7) Know at least 75% of the parents on the rolls by name.
- 8) Personally follow up with all visitors within a week of their visit.
- 9) Keeps the parish updates on Youth Ministry through newsletters, announcements, bulletins, and photography regularly.

Duties in other ministry areas:

- 1) Attend weekly staff meetings
- 2) Give regular updates to the youth ministry representative on the vestry

Qualifications and Accountability:

- 1) Complete safeguarding god's children training
- 2) Participate in continuing education.
- 3) Be aware of diocesan offerings.

Responsibilities of the Rector:

- 1) Create a positive environment where the youth program coordinator and the youth ministry can flourish.
- 2) Meet regularly with the Coordinator to ensure that adequate resources are available for the program and assist to resolve challenges toward meeting objectives.
- 3) Provide an annual review of the coordinator's performance and concerns.
- 4) Advocate with the Wardens and Vestry on behalf of the program.
- 5) Pay an annual salary of _____ on a bi-monthly basis.
- 6) Provide two weeks' vacation and an additional 2 Sundays leave.

YOUTH MINISTRY COMPENSATION GUIDE

While the needs and resources of every parish are unique, the goal of any parish when hiring a youth ministry professional should be the same if they are seeking long term success in their ministry: to hire, support, and retain an individual with a calling to youth ministry and the requisite experience and/or professional training to succeed in that vocation. The salary that a parish chooses for a youth ministry professional will significantly influence his/her tenure in this position. In addition to feeling a calling to youth ministry, a youth ministry professional must also feel that they are appreciated and able to meet their financial obligations if a parish intends to keep them in their position and achieve long term ministry success. While determining the salary of a youth ministry professional is not an exact science and will vary between parishes, the information below is intended to serve as a frame of reference when making these decisions.

According to Dr. Jeremiah Gibbs, Director of the Lantz Center for Christian Vocation and Spiritual Formation at the University of Indianapolis, "it is generally considered good practice to pay a trained youth minister the rough equivalent to a public school teacher in your region." Dr. Gibbs further suggests that such a salary "with regular raises is usually what keeps a youth minister for a long tenure." From our office, we also recommend annual evaluations, goal setting, and professional development opportunities.

The tables below represent more recent data collected from Group Magazine's 2015 Youth Ministry Salary Survey and from Youth Cartel's 2019 Youth Ministry Salary Survey. This data represents professional youth worker salaries from across Christian denominations, rather than the Episcopal Church specifically. This data reflects the average salary package (excluding non-cash benefits) for full-time professional youth workers. According to this survey, the average salary for full-time professional youth workers in their first job is \$38,800. Data also reflects the **Episcopal Church average to be 32,500 with Southern Baptists being 42,894**. The tables below provide more detailed breakdowns of the survey results.

AVERAGE COMPENSATION FOR FULL-TIME YOUTH MINISTRY PROFESSIONALS BY YEARS OF PAID YOUTH MINISTRY	
Years of Paid Youth Ministry	Average Salary
1-5	\$37,885
6-10	\$45,370
11-15	\$44,239
16-20	\$51,250
Over 20 years	\$62,500

AVERAGE COMPENSATION FOR FULL-TIME YOUTH MINISTRY PROFESSIONALS BY LEVEL OF EDUCATION	
Level of Education	Average Salary
High School Graduate	\$21,500 (based on 2% of surveys)
Undergraduate Degree	\$33,151 (based on 37% of surveys)
Some Graduate Work	\$40,213 (based on 15% of surveys)
Masters Degree	\$44,427 (based on 31% of surveys)
Doctoral Degree	\$51,250 (based on 1% of surveys)

A final note: it is highly advisable to provide a continuing education budget that will enable a youth ministry professional to participate in at least one professional development per year.

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