Acknowledgements

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October 17, 2009

Feast of St. Ignatius of Antioch

Dear Friends in Christ:

May the Lord’s peace be with you. How appropriate I write to you on this feast of St. Ignatius of Antioch. St. Ignatius was a bishop and martyr who died around the year 107. He was a convert to Christianity, and eventually became the Bishop of Antioch. On his way from Antioch to Rome he wrote a series of letters which have become famous. In these letters he urges the Churches in Asia Minor to remain faithful to God and provides solid explanations of the faith. He was killed by lions in the Coliseum in Rome because he would not deny Christ. Ignatius was a holy man who was deeply loved by the Christian faithful. He made it his mission to defend “orthodoxy” (right teaching) and “orthopraxy” (right practice) among the early Christians.

This Catechist Handbook is provided to you in profound gratitude for the service of catechesis you give to the Church of southern Missouri. It is my sincere hope that you will find it useful for your essential work in passing on our Catholic faith.

I urge you to study this handbook carefully. Reflect on the nature and tasks of catechesis and the vital role you play in this process. Take the time necessary to adequately prepare yourself for this ministry, and keep growing in your own faith and the skills necessary to catechize others.

I entrust the implementation of this Catechist Handbook to the leadership of Mrs. Karen Pesek, Diocesan Director of Religious Education, and ask each pastor, principal and director/coordinator of religious education to make its content a reality in each parish.

May God bless you and all whose lives you will touch.

Sincerely yours in Christ,

Most Reverend James V. Johnston, Jr., D.D., J.C.L.
Bishop of Springfield-Cape Girardeau

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- Lesson Plan
- Class List
- Student Progress Report
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- Incident Report
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- Catechist Evaluation
- Diocesan Sexual Misconduct Policy and Forms
- Driver and Vehicle Safety Policy and Forms
- Guidelines for Education in Human Sexuality
- *Parish Catechetical Calendar for the Year
- *PSR Staff/Catechist Roster
- *List of PSR Resource Materials & How to Request Resources

*Specific to each Parish
### ABBREVIATIONS

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<tr>
<th>Abbreviation</th>
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<tr>
<td>CCC</td>
<td><em>Catechism of the Catholic Church</em></td>
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<td>CGTM</td>
<td><em>Called and Gifted for the Third Millennium: Reflections of the U.S. Catholic Bishops on the Thirtieth Anniversary of the &quot;Decree on the Apostolate of the Laity&quot; and the Fifteenth Anniversary of &quot;Called and Gifted&quot;</em></td>
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<td>CIC</td>
<td><em>Code of Canon Law</em></td>
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<td>CT</td>
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<td>DV</td>
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<td>EN</td>
<td><em>Evangelii Nuntiandi: On Evangelization in the Modern World</em></td>
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<td>GDC</td>
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<td>GIRM</td>
<td><em>General Instruction of the Roman Missal</em></td>
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<td><em>Gaudium et Spes: Pastoral Constitution on the Church in the Modern World</em></td>
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<td>NDC</td>
<td><em>National Directory for Catechesis (2005)</em></td>
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<td>OHWB</td>
<td><em>Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the USA</em></td>
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<td>RCIA</td>
<td><em>Rite of Christian Initiation of Adults</em></td>
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<td>RM</td>
<td><em>Redemptoris Missio: On the Permanent Validity of the Church's Missionary Mandate</em></td>
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<tr>
<td>SC</td>
<td><em>Sacrosanctum Concilium: Constitution on the Sacred Liturgy</em></td>
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Welcome! We are pleased you have responded to the call by your parish to serve as a catechist. Persons who volunteer to be catechists in parish catechetical programs are assuming great responsibilities. You are called to echo God’s Word to those whom you teach, through your lessons and the way in which you live out your Catholic Christianity in everyday life.

Parents are trusting that catechists will responsibly assist them in nurturing the growth of faith in their children. Catechists are responsible for providing an environment which nurtures the faith life of the learner, and which provides a safe environment. This handbook provides information that will enable catechists to understand their role, perform their duties, and minister effectively.
WHAT IS CATECHESIS?

Go, therefore make disciples of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age. (Mt 28:19-20).

The Catholic Church has issued many documents that describe the ministry of catechesis. The following documents provide a framework for the ministry of catechesis for dioceses and parishes in our country and around the world:

- The General Directory for Catechesis (GDC)
- The National Directory for Catechesis (NDC)
- The Catechism of the Catholic Church (CCC)
- Catechesi Tradendae: On Catechesis in Our Time (CT), an encyclical letter of Pope JP II
- Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States (OHWB).

The ministry of catechesis must first be seen in the light of the mission that Jesus gave to the Apostles after His Resurrection.

There is a link between evangelization and catechesis. Catechesis is an essential moment in the process of evangelization. (GDC 63 citing CT 18) Evangelization is: The proclamation of Christ and his Gospel (Greek: evangelion) by word and the testimony of life, in fulfillment of Christ’s command. (glossary, CCC) Catechesis is an indispensable action of the Church. Every means that the Church employs in her overall mission to go and make disciples has a catechetical aspect.

The word catechesis comes from a Greek word meaning to echo. The United States Catholic Catechism for Adults gives the following definition:

The act of handing on the Word of God intended to inform the faith community and candidates for initiation into the Church about the teachings of Christ, transmitted by the Apostles to the Church. It also involves the lifelong effort of forming people into witnesses to Christ and opening their hearts to the spiritual transformation given by the Holy Spirit.

The Catechism of the Catholic Church describes catechesis in the following way:

Catechesis aims at putting ‘people … in communion… with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity. (CCC 426 citing CT 5)

In catechesis ‘Christ, the Incarnate Word and Son of God, …is taught – everything else
is taught with reference to Him – and it is Christ alone who teaches . . . Every catechist: “My teaching is not mine, but His who sent me.”(CCC 427 citing CT 6; Jn 7:16)

In 1999 the Bishops of the United States issued a plan for catechesis of adults in a document titled *Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States*. In it, the Bishops explain the importance of faith formation for adults:

In addition, adult faith formation should serve as the point of reference for catechesis for other age groups . . . Maturity of faith is the intent of all catechesis from the earliest years. Thus, all catechesis is geared to a lifelong deepening of faith in Christ . . .” (OHWB 41)

Bishops have specific instructions about catechesis:

Bishops should take pains that catechetical instruction—which is intended to make the faith, as illumined by teaching, a vital, explicit and effective force in the lives of men—be given with sedulous care to both children and adolescents, youths and adults. In this instruction a suitable arrangement should be observed as well as a method suited to the matter that is being treated and to the character, ability, age, and circumstances of the life of the students. Finally, they should see to it that this instruction is based on Sacred Scripture, tradition, the liturgy, magisterium, and life of the Church.

Moreover, they should take care that catechists be properly trained for their function so that they will be thoroughly acquainted with the doctrine of the Church and will have both a theoretical and a practical knowledge of the laws of psychology and of pedagogical methods. (CD 14)

**Therefore, the primary purpose of catechesis is to help the person fall in love with Christ and His message, continue growing in knowledge and understanding of the faith, and willingly be a committed disciple of Christ.**

**Does this discussion of catechesis change my understanding of what I do and how I am prepared as a catechist?**

If so, how?
TASKS OF CATECHESIS

Do not be afraid! Be proud of your faith!
Know your faith. Live your faith. Love your faith.
-Pope John Paul II

Jesus formed his disciples by making known to them the various dimensions of the Kingdom of God. He instructed his disciples, He prayed with them, He showed them how to live, and He gave them His mission. His example is the most fruitful inspiration for effective catechesis today because it is integral to formation in the Christian faith.

Faith must be known, celebrated, lived, and expressed in prayer. Catechesis comprises six fundamental tasks, each of which is related to an aspect of faith in Christ. All efforts in evangelization and catechesis should incorporate these tasks:

1. Catechesis promotes knowledge of the faith.

2. Catechesis promotes knowledge of the meaning of the Liturgy and the Sacraments.

3. Catechesis promotes moral formation in Jesus Christ.

4. Catechesis teaches the Christian how to pray with Christ.

5. Catechesis prepares the Christian to live in community and to participate actively in the life and mission of the Church.

6. Catechesis promotes a missionary spirit that prepares the faithful to be present as Christians in society.

All these tasks are necessary in order to attain the full development of the Christian faith. Each task, from its own perspective, realizes the object of catechesis, and all the tasks are interdependent. To accomplish these tasks, catechesis depends on the transmission of the Gospel message and experience of the Christian life.” (NDC 20)

How does our parish religious education program accomplish these tasks? List specific examples of each task. Do any changes need to be made in our parish catechetical program? Discuss what and how.
PARISH CATECHETICAL PROGRAM GOALS

*But how can they call on Him in whom they have not believed? And how can they believe in Him of whom they have not heard? And how can they hear without someone to preach? And how can people preach unless they are sent? As it is written, "How beautiful are the feet of those who bring (the) good news!"*  
*(Rom 10:14-15)*

Catechetical programs operate out of a clear set of goals that help everyone involved know what the program is striving to accomplish in a more specific way. The goals flow from the parish mission statement, make it more concrete, and demonstrate how the mission statement is being implemented. **The following goals are expected of each parish catechetical program in the diocese:**

**Goal 1.** To provide a program of formal religious instruction for all members of the parish.

**Goal 2.** To support parents in their role as primary catechists of their children.

**Goal 3.** To offer sacramental preparation for adults, youth and children as they become ready to celebrate the sacraments of Baptism, Reconciliation, Eucharist and Confirmation.

**Goal 4.** To help parishioners discover the truths of Scripture and Tradition as handed on through Catholic Church.

**Goal 5.** To build a strong Catholic identity among all the members of the parish.

**Goal 6.** To give parishioners an experience of the Church as community rooted in Communion.

**Goal 7.** To deepen the prayer life of the learner.

**Goal 8.** To motivate all the parishioners to live lives rooted in charity and justice based on the moral teachings of the church.

**Goal 9.** To expose the learner to the liturgical and sacramental richness that is part of Catholic Tradition.
VOCATION OF THE CATECHIST

Faith is the result of the initiative of God’s grace and the cooperation of human freedom. Catechists should humbly acknowledge, with St. Paul, “I planted, Apollos watered, but God caused the growth.” (1 Cor 3:6) (NDC 54 B8)

Catechists are responding to a call, not just volunteering – a call to help others grow more in communion and intimacy with Jesus Christ.

“It is important for the catechist to recognize the supernatural and ecclesial significance of this call, so as to be able to respond, like the Son of God, “Behold, I come to do your will” (Heb 10:7), or, like the prophet, “Here I am, send me” (Is 6:8).” (GC 2)

“The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church. It is strengthened by the Sacrament of Confirmation. The call to the ministry of catechist is a vocation, an interior call, and the voice of the Holy Spirit.

Catechists must be practicing Catholics who participate fully in the communal worship and life of the Church and who have been prepared for their apostolate by appropriate catechetical training.

Like all the faithful, catechists are called to holiness. The spiritual life of a catechist should be characterized by:

- A love of God – Father, Son, and Holy Spirit – and of Christ’s Church, our Holy Father, and God’s holy people
- A coherence and authenticity of life (a life of prayer, experience of God and fidelity to the action of the Holy Spirit) that is characterized by their faithful practice of the faith in a spirit of faith, charity, hope, courage, and joy
- Personal prayer and dedication to the evangelizing mission of the Church
- A missionary zeal by which they are fully convinced of the truth of the Catholic faith and enthusiastically proclaim it
- Active participation in their local parish community, especially by attendance at Sunday Eucharist
- A devotion to Mary, the first disciple and the model of catechists, and to the Most Holy Eucharist, the source of nourishment for catechists (Cf. GC 7-10)

Christ invites all catechists to follow Him as a teacher of the faith and a witness to the truth of the faith.” (NDC 54 B8)
The work of catechists involves their whole being. Before they preach the word, they must make it their own and live by it. What catechists teach should not be a purely human science or the sum of their personal opinions but the Church’s faith, which is the same throughout the world, which they themselves live and whose witnesses they are. (GC 8)

Am I called by God to the ministry of catechesis?
ROLE AND DUTIES OF THE CATECHIST

The catechist is essentially a mediator . . . [who] facilitates communication between the people and the mystery of God . . . (GDC 156)

Catechists seek to acquire the knowledge, skills, and abilities necessary to communicate the Gospel message effectively (i.e. a solid grasp of Catholic doctrine and worship, familiarity with Scripture, communication skills). The following should not discourage catechists, but should be looked upon as an ideal toward which they should strive in their ministry.

Role of the Catechist:

A catechist is called to . . .

► Be a witness to the Catholic faith and a model of the attitudes and actions of a disciple of Christ.

► Be willing to share his/her faith story, when appropriate, with others.

► Be a practicing Catholic who accepts the teachings of the Church and follows its laws.

► Be a person of prayer.

► Share the love of Christ with the students through openness, listening, respect and forgiveness. Catechesis is not just the catechist giving, but also receiving – catechesis is a two-way exchange.

► Be a witness to the Good News of Christ in his/her actions.

► Help others respond in faith to God’s grace.
► Continue to grow in his/her own understanding of Christ’s call and Church teachings.

► Continually evaluate his/her performance as a catechist and try to improve.

► Follow the policies and procedures set forth in this handbook.

► Communicate the authentic teachings of the Catholic Church.

► Pray and celebrate liturgy with those being catechized.

► Challenge the students to live lives of justice and love based on Scripture and the moral teachings of the Catholic Church.

► Foster community among the students in the classroom.

► Maintain appropriate professional confidentiality regarding students and families.

*Catechists must be able to be, at one and the same time, teachers, educators and witnesses of the faith. (GDC 237)*

Catechesis involves instruction on the teachings and traditions of the Church. However, catechesis is much more than merely a transfer of information. Each catechist must understand that in order to fulfill their role they will have to pay attention to the way they teach as much as what they teach.
Duties of the Catechist:

- When a person accepts the role of catechist in the parish program of religious education, it is assumed that the person is willing to complete the following tasks and accept the following responsibilities. Catechists who have questions about any of the following duties should discuss them with the director/coordinator/pastor.

Each catechist will...

- Attend meetings and training sessions scheduled by the director/coordinator/pastor.
- Be present for each catechetical session at least 15 minutes in advance of the scheduled starting time and remain at least 15 minutes after the session is finished.
- Spend an appropriate amount of time planning before each class.
- Follow the format provided in the textbook or by the Director/Coordinator for each session, and use catechetical resources approved by the pastor and/or diocese.
- Supervise those in the class he/she is teaching, making sure to provide for a safe catechetical environment.
- Use the time during class to form and inform the faith of those in his/her care.
- Work toward completing the requirements for catechist certification and maintain current certification.
- Maintain discipline in the classroom following the policies outlined in this handbook.
- Provide a variety of prayer experiences for the students in the class. Teach the power of prayer by praying with them and for them.
- Follow diocesan and parish policies regarding catechesis and safe environments.
- Create classroom environment that is positive, Christian, and conducive to learning.

_Catechists will only be effective to the degree that they entrust themselves to the Holy Spirit, enter into communion with Him, and allow themselves to become His instruments._ (NDC 73)
Benefits that may be provided by the Parish:

Orientation and Training
Catechetical texts and supplies
Support of the catechist regarding classroom management and discipline
Reimbursement for approved expenses
Babysitting for catechist’s children as necessary
Fees for approved workshops and in-services

Because of the importance of the ministry and the responsibilities inherent in it, the parish will only use catechists who are 21 years of age or older and fully initiated into the Church. Responsible youth under the age of 21 may function as classroom aides.

How does it make me feel to read these roles and duties of the catechist? Am I prepared for the responsibility?
ROLE OF THE PARENTS

Believing families are of primary importance as centers of living, radiant faith. The Second Vatican Council calls the family the domestic Church (LG 11). Parents are the primary catechists; they have the first responsibility for the education of their children in the faith. They catechize primarily by the witness of their Christian lives and by their love for the faith. It is the role of the parish to assist the parents in nurturing the faith of their children.

A parent who would like their child to attend the program . . .

1. Should be a registered member of the parish, or if from another parish, have permission from both pastors to participate in the religious education program.
2. Is responsible for providing the parish with information regarding the child’s baptism and other sacraments, if applicable.
3. Attends Sunday Eucharist with his/her child every week.
4. Takes responsibility for his/her role as primary catechist.
5. Collaborates with the catechists in the program by sharing faith with the child at home and by making sure the child does any required follow up to the lessons taught in class.
6. Teaches their child the traditional prayers of the Church at home.
7. Maintains an open line of communication with their child’s catechist.
8. Ensures their child will arrive at class on time and be picked up on time.
9. When the child is dropped off for class, makes sure that their child enters the building where classes are held and goes to the classroom.
10. Brings his/her child to class dressed appropriately, ready to participate with enough rest and nourishment and makes sure the child has gone to the bathroom, if needed, before class.
11. Attends parent meetings when requested.
12. Is supportive of the catechist especially in the area of discipline.
13. Informs the program coordinator of any special needs of the child, and works with the parish to make appropriate accommodations. For example, the parent should provide snacks for a child who has allergies or diabetes. If a child has learning problems or a disability, it is essential that the parent and catechist work together to provide the best possible learning environment for the student.
CATECHIST CERTIFICATION

... [Catechesis] needs to consider as its primary task the preparation and formation of catechists in the deep riches of the faith. (GDC 33)

“The purpose of formation is to make the catechist capable of communicating the Gospel message in the name of the Church.” (GDC 235, 236) In order to carry out this call for trained catechists, the diocese provides a catechist certification program. It is the responsibility of each catechist to commit him/herself to this training offered by the diocese. Catechists who wish to continue the ministry of catechesis must work toward certification by the diocese.

A program of catechist certification is provided for all catechists in the diocese through the Office of Religious Education and the Superintendent of Schools. In accredited schools, these standards are the requirements to fulfill the religion teacher certification.

This program is set forth as a means of enabling all catechists in the Diocese of Springfield-Cape Girardeau to attain qualifications for catechetical ministry. Catechist certification assures the Catholic community that a person has participated in a minimum amount of approved education/formation experiences. By following this program, the teacher in the Catholic school is fulfilling the tasks designated in the Catholic School Manual.

Parish Catechists and Catholic schoolteachers are to complete at least the basic level of preparation within five years of beginning their volunteer ministry or employment, and renew certification as required. Go to diocese website for application forms and procedures: www.dioscg.org.

Have I begun the diocesan certification program?
What do I need to do to become certified or continue my formation process?

Lifelong catechesis is absolutely necessary
for the Christian formation of the faithful. (NDC 3)
PARISH RELIGIOUS EDUCATION POLICIES AND PROCEDURES

LITURGY

In order to provide the students with a well-formed catechetical experience, they are offered an opportunity to participate as a group in a Eucharistic liturgy at least once a year. Catechists may be asked to assist in the process of planning the liturgy. Some students may be involved in the planning as well. Guidelines for planning liturgies with children are available from the pastor/pastoral administrator or the director/coordinator of the catechetical program.

It is essential for all catechists to take the opportunity to deepen the young peoples’ experience of liturgy. Discussing the Sunday readings, the seasons of the Church year, holy days and saint’s feast days, rituals, liturgical practices and symbols can go a long way toward helping the children understand their Catholic heritage.

PLANNING

Because of the importance of planning and organization in order to teach effectively, each catechist is expected to spend sufficient time each week planning his/her class. A lesson plan is to be written for each class (see Appendix). The director/coordinator of religious education may check the lesson plan sheet periodically.

No doubt you will have to adjust every lesson plan during the course of the lesson. But having a plan gives you a sense of the overall flow of things, helps you to budget your time, and keeps you focused on your objectives. There are predesigned plans in your text, but having your own lesson plan helps you to make the lesson your own, since the publishers do not know your students or the culture in which you live.

A teacher cannot cause learning to take place, but they can set up the conditions under which learning is more likely to happen. Understanding what motivates your students is an essential ingredient in faith-filled, active learning. Each catechist must be motivated by love of God and love for the learners.

Planning is important not only for the individual class session but also for the entire year. A calendar for planning the catechetical year can be found in the Appendix.
CANCELLATION OF CLASSES

Because of inclement weather or other conditions, classes may be cancelled from time to time. Please follow the instructions given by the director/coordinator and pastor.

SUBSTITUTE CATECHISTS

Catechists who have to miss a class session are to call the director/coordinator as far in advance as possible so that a substitute may be contacted. It is the responsibility of the catechist to have a lesson plan available for the substitute to use. An emergency lesson plan for each catechist, which could be used at any time, should be on file with the parish coordinator.

ATTENDANCE

Each catechist must take attendance at the beginning of each class and send a report to the director/coordinator. See form in the Appendix.

PROGRESS REPORTS

In order to give the students formal feedback on their behavior in class and their participation and cooperation in the catechetical process, it is recommended that each catechist send the students and parents a progress report two times a year. A copy should be given to the director/coordinator before being sent out. A sample copy of a progress report may be found in the Appendix.

The comments that the catechist writes on the progress report must be specific, behavior oriented and verifiable. In other words, they must describe student behavior that the catechist has witnessed. An example might be, “Kevin has been late for class 10 times.” Catechists must avoid judgmental comments and hearsay, such as, “Sean is lazy.” Positive comments are much more constructive, such as, “Bernadette is attentive and participates well.”

EMERGENCY PROCEDURES

These procedures should be posted in each classroom and at least one practice should be scheduled during class.

FIRE EVACUATION: Catechists are responsible for evacuating the children in their class to safety in case of fire. Catechists’ primary duty is the evacuation and safety of the children, not extinguishing the fire. In case of a fire the following steps are to be followed:

If a fire is discovered, catechists should set off the fire alarm in the building, if that is possible, without endangering the children.
Each class is to follow their designated evacuation route and gather at their designated gathering point outside.
Catechists are to lead their class in a calm and orderly manner, taking their class roster with them. (It should always be easily available during class)
Catechists are to take role when they arrive at their gathering point.
Students must remain at the gathering point until dismissed by the catechist.

STORMS/EARTHQUAKES: In case of impending severe weather, the director/coordinator will advise the classes if there is a need to take cover. Catechists will direct the class to go to the area designated for shelter during storms and take cover or, if that is not possible, to take cover away from windows, under desks or tables (duck and cover). If possible, catechists will draw drapes or blinds on all windows. Again, the catechist should take the class roster and take attendance at the gathering point and upon returning to class. In earthquake areas, be prepared for emergencies and know how to respond.

It is recommended that parishes establish clear procedures to be used in emergencies, and that catechists are aware of these procedures. Periodic drills are recommended.

INJURY: If one of the students is injured, the catechist is to inform the director/coordinator and apply first aid as appropriate. First aid kits are available in each building. Gloves are provided in the first aid kits so that the catechist can avoid contact with blood. The director/coordinator will send a first aid provider to help, if there is one available, and inform the student’s parent. If the injury is serious, the director/coordinator will contact the appropriate emergency services or transport the child to the hospital or doctor. In case of injury, care should be taken to avoid contact with bodily fluids or blood. Rubber gloves and disinfectant are provided in the first aid kits.

Each catechist should either have a cell phone or parish phone readily available for emergencies. The number of the director/coordinator should be preprogrammed and the director/coordinator should be immediately accessible in case of emergency. A “code” word or phrase should be established at the beginning of the year in case of emergency. For example, if an intruder or adult who does not have custody of a child in your care enters the building; you may call director/coordinator and say the code word or phrase, such as “Is Sr. Rita in the building?” Call 911 or your local emergency number for medical emergencies.

Accidents and injuries must be reported to the director/coordinator of the program and documented using form in the Appendix.
CATECHIST EVALUATION

The director/coordinator of the program is responsible for supervision of each catechist. During the year each catechist will be observed by the director/coordinator and given feedback on their progress. The Catechist Evaluation Form will be used to report to the catechist the results of the evaluation.

DIOCESAN POLICIES AND PROCEDURES

SAFE ENVIRONMENT

Everyone who works with children in the parish catechetical program will be screened through the diocesan background screening process, receive proper training, and abide by the diocesan code of conduct. See diocesan sexual misconduct policy for more information in the Appendix.

SUPERVISION

Catechists are responsible for the supervision and safety of the students in their care. Catechists must be present at all times when the class is in session. A catechist may leave his/her classroom only in a case of emergency, when teaching children. Catechists must take care to keep all equipment in working order, keep the classroom free of hazards, and monitor all student activities. Students are not allowed to wander the halls or to be left unattended. Catechists who discover an adult in the building, who is not supposed to be there, are to ask the person to report to the director/coordinator’s office immediately. Depending upon the size of the parish, name badges for catechists may be useful for identification and security.
DISCIPLINE

As mentioned above, catechists are responsible for the safety and welfare of the students in their class. Also, they are responsible for creating an environment in the room which is positive, Christian and conducive to learning. In order for that to happen the catechist must establish him or herself as leader in the classroom and set behavior expectations. Post classroom rules and give a copy to the director/coordinator. It may be helpful to have the students help create the class rules. The following policies will provide guidance in this crucial area.

Everyone involved in the program is challenged by the words and example of Jesus to respect each person’s right to be treated not only with dignity and respect but also with love. In order to provide for a safe and well-ordered program, in which students and catechists can learn and follow Jesus’ call to love, some rules for behavior are necessary. Each catechist will compose some specific rules, which the students in their classroom are expected to follow. Catechists who work with adult learners should be trained in small group facilitation techniques and adult learning methods. The following rules apply to everyone:

1. Respect is to be shown for all catechists and other adults in leadership roles.
2. Students are expected to display Christian values in the way they dress, speak and behave.
3. Students are to avoid behavior that disturbs the learning environment or that is disrespectful or dangerous to others.
4. If there is no adult in the room for whatever reason, students are to stay in their seats.
5. Behavior that might be interpreted as sexual harassment is to be avoided by catechists and students.

Yes, discipline is essential, but it does not mean absolute quiet, order, and control. The goal of the catechist is to have the students learn self-control so that they may be open to know, love, and serve God and to practice the virtues of faith, hope, and charity.

A simple way to think about discipline is to have F-A-I-T-H.
  F – Be Fortified (be prepared)
  A – Be Attentive
  I – Be Interesting
  T – Be Trustworthy
  H – Be Human (laugh, love, try to identify with the learners and be understanding)

(cf. The New Catechist Handbook, D Riley & P Rau)

Process for dealing with inappropriate behavior:

- Catechists will handle discipline problems in a positive manner.
- Initially, catechists will handle any discipline problems in his/her own classroom.
Students whose behavior becomes a continual problem in the classroom may be sent out of class to the coordinator or other adult in charge of supervision beyond the classroom.

Anytime a student is sent from class for discipline reasons, his/her parents will be contacted either by phone, in person or in writing.

If the student’s behavior continues to be a problem the student will be removed from class and the parent will be contacted again. In order to return to the classroom, the student and parent will meet with the catechist and director/coordinator (and pastor, in some cases) to resolve the issues.

Any form of abusive treatment or corporal punishment of a student by catechists is strictly forbidden. Catechists must never abuse a child verbally or touch a child in a way that could be construed as punitive.

If a catechist strikes or injures a child or if there is a serious altercation between the catechist and a student or between students, it must be reported to the director/coordinator/pastor. (See Appendix)

RESPECT FOR PRIVACY

Catechists must respect the students’ right to privacy and refrain from casually sharing personal or evaluative information about the students. Special care must be taken not to inform other catechists about student behavior problems unless it is important for the growth of the child and the effectiveness of the catechist. Any information shared should be objective in nature, constructive and relevant to the program. No information about students should be shared with anyone outside the program except for those who are responsible for the student’s care.

KEEPING STUDENT CONFIDENCES

Often students will share their personal problems with catechists. This can be very beneficial. Catechists must make the students aware, however, that there is a point at which the catechist must share information with the student’s parent or with the director/coordinator/pastor. A brief statement such as, “I will keep your confidence unless the life, health or safety of yourself or others is involved,” can help students understand that catechists are responsible to pass on such information.

If, in the course of class work or a retreat program, a catechist requires the students to write journals and hand them in, the catechist is responsible to read them in a confidential manner. And again, if there is any information that involves the life, health or safety of one of the students, the catechist must report that information to the director/coordinator, the pastor/pastoral administrator or to the parent.
FIELD TRIPS

Catechists who wish to take their class on a field trip or any other activity that is out of the ordinary routine are to request permission for the activity at least two weeks in advance in writing. If the pastor/pastoral administrator or the director/coordinator of the program grants permission, the activity may be arranged under the following conditions:

- The activity or field trip must have an educational or catechetical purpose.
- The event must involve reasonable activities and distance.
- The catechist is responsible for informing parents and getting permission slips from all the students IN ADVANCE, IN WRITING.
- The field trip or special event must be limited to the prearranged plan.
- At least one adult chaperone for every ten children above fourth grade, and one adult for every five children fourth grade or younger must accompany the group. There must be a minimum of two adults on the trip.
- All chaperones and drivers should be screened according to diocesan policies.
- Any drivers must be over 21 years old. A copy of their driver’s license must be obtained. They must fill out the Form for Adult Drivers. They must show proof of insurance, and they must be informed that their insurance is primary. They must also be informed regarding the route to be taken. Drivers may not use cell phones while the car is in motion.

No field trips or special events are considered sponsored by the parish unless the permission of the director/coordinator or pastor/pastoral administrator is granted in advance. (See Appendix)

SUSPENSION

The parish reserves the right to suspend and/or not renew the volunteer ministry position of any catechist who is not successfully performing their duties or who is not fulfilling the responsibilities outlined in this handbook. Any catechist who is accused of a serious crime or who is discovered to have committed a serious crime will be put on leave until the matter has been investigated. Conduct inside or outside of the program that is detrimental to the reputation of the program, or detrimental to the safety of others, or not in accord with the moral teachings of the Church, may be grounds for suspension/expulsion.
INSURANCE

The diocese provides limited liability insurance for all paid and volunteer catechists.

DIOCESAN CATECHETICAL CURRICULUM GUIDE AND TEXTS

Catechesis will always draw its content from the living source of the Word of God transmitted in Tradition and the Scriptures, for “Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God, which is entrusted to the Church.” (DV 10) (NDC 18 citing CT 27)

Catechists must make the words of Christ their own: “My teaching is not my own, but is from the one who sent me,” (Jn 7:16) and they confess with St. Paul, “I handed on to you . . . what I also received.” (1 Cor 15:3) (NDC 29E)

The catechetical curriculum must communicate clearly and completely, according to the age level of the person being catechized, the Scripture and Tradition of the Catholic Church. Each catechist should have a copy of the New American Bible and the CCC.

Emphasize the importance of God’s work by teaching students how to use the Bible to look up chapters and verses. Memorizing Scripture verses helps catechize them for life. You can make a contest of “memory verses”.

Textbook series today are reviewed by the Ad Hoc Committee to Oversee the Use of the Catechism, United States Conference of Catholic Bishops. Because the Committee reviews textbooks from the standpoint of doctrinal content, parishes are to refer to the recommendations of the Diocesan Office of Religious Education for catechetical texts which are not only doctrinally sound, but which are also evaluated for pedagogy and ease of use by volunteer catechists and Catholic school teachers. See the Diocesan website for a list of these textbooks. Go to www.dioscg.org and click the Religious Education link, or call the Catholic Center for information. The approved series can be trusted to have a complete presentation of the teachings of the Church appropriate for the learners in the Diocese of Springfield-Cape Girardeau, and therefore are approved for use in parishes.

The textbook chosen by the parish must be used by the catechist as the primary resource for planning and teaching. Catechists are not to substitute other materials or disregard the text as a resource unless permission has been given by the director/coordinator of the program.

**HUMAN SEXUALITY GUIDELINES**

The 1991 diocesan Guidelines for Education in Human Sexuality are available from the Office of Religious Education or on the diocesan website.
# LESSON PLAN

Catechist ____________________ Grade_____ Date __________ Chapter ____________

Text Title ________________________________________________________________

Unit Theme _______________________________ Chapter Theme ____________________

Pages (Student Text) _______________ Pages (Teacher Manual)____________________

## Overview & Purpose

What will be learned and why it is useful.

## Learning Goals

(Expectations of students)

## Procedure | Materials Needed
---|---
**Human Experience Related to the Lesson**  
(Share) |  
**Teach**  
(Message or Doctrine) |  
**Life Connection**  
(Apply/Evaluate/Respond) |  

## Catechist’s Evaluation of Lesson

(What went well, what should be done differently next time?)
## Class List

Catechist: _______________________________ Grade: ___________

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STUDENT PROGRESS REPORT

Date:__________________________________________________________

Child Name: _______________________________________________________

Catechist: __________________________________ Grade: ________________

Catechist Phone Number: ____________________________________________

Grading Scale: + outstanding
√ good
N needs improvements

__________ Participates willingly and appropriately in prayer and discussion.

__________ Listens attentively to others.

__________ Demonstrates Christian values with classmates and teachers.

__________ Shows interest in learning about our faith

Attendance: Days attended _______ Days absent _______ Late _______

Catechist’s Comments______________________________________________

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

Catechist’s Signature______________________________________________
ATTENDANCE FORM

Catechist _________________________________________ Date __________________

Grade___________________

Number of students enrolled in class ________________________________

Number of students present ________________________________

Number of students absent ________________________________

Number of students tardy ________________________________

Names of students absent:

Names of students tardy:

Signed ___________________________________________
INCIDENT REPORT FORM  
(for injuries, disciplinary actions, or property damage)

Catechist Name_______________________________  Date___________________________

Name(s) of Students Involved in Incident__________________________________________

______________________________________________________________________________

Date and time of occurrence________________________________________________________

Location of Incident_____________________________________________________________

Description of the incident_________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

Response/Action taken by Director/Coordinator_______________________________________

______________________________________________________________________________

______________________________________________________________________________

Signed: ___________________________________(Director/Coordinator)

Forward a copy of this report to the pastor/pastoral administrator and keep a copy in the catechetical office.
Good News!!
To: ______________________
Just a quick note to let you know how happy I am that:
                                                                                          
                                                                                          
                                                                                          
                                                                                          
                                                                                          
                                                                                          
                                                                                          
Teacher________________________
Date ________________
CATECHIST EVALUATION FORM

Catechist’s Name:________________________________________________

Grade taught:______________________Observation date:________________

Does the Catechist consistently:

Follow the procedures in the Catechist Handbook:  Y    N

Communicate the authentic teachings of the Catholic Church:  Y    N

Maintain appropriate professional confidentiality regarding the students and families:    Y    N

Practice his/her faith and maintain good standing with the Church:   Y   N

Teach effectively, using a variety of methods according to the needs of the students:   Y     N

Arrive 15 minutes before class and stay until the last student is picked up:  Y   N

Have an emergency lesson plan on file with the director/coordinator:  Y   N

Display a positive attitude while working with the students, parents, other catechists and parish staff:  Y    N

Seek ways to grow in knowledge of Theology, Scripture and Catechetical Methods by actively working on or maintaining his/her catechist certification:

Y      N

Comments:

Supervisor____________________________________________Date____________

Catechist signature_____________________________________Date____________
SEXUAL MISCONDUCT POLICY

Diocese of Springfield-Cape Girardeau

The Diocese will reach out to victims and their families and demonstrate a sincere commitment to their spiritual and emotional well-being. The first obligation of the Church with regard to the victims is for healing and reconciliation.
Sexual Misconduct Policy
of the Diocese of Springfield-Cape Girardeau

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Appendix B. Missouri State Highway Patrol/Missouri Department of Social Services Background Check Form

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Appendix D. Administrative Checklist for Employees

Appendix E. Administrative Checklist for Volunteers

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Introduction

The Church proclaims God’s revelation as an essential guide to understanding human sexuality which concerns the inmost being of the human person and is part of God’s design for love. Pope John Paul II teaches that human sexuality “is realized in a truly human way only if it is an integral part of the love by which a man and woman commit themselves totally to one another until death” (On the Family, #11).

Such a view of human sexuality is not shared by everyone in our society. And some who accept that vision may sin against it. God’s revelation and the teachings of the Church help form a proper understanding of, and respect for, human sexuality.

In 1993, the Diocese of Springfield-Cape Girardeau adopted a Sexual Misconduct Policy for all personnel of the Diocese. The policies below represent a revision of that Policy, subsequent to the adoption in 2002 by U.S. bishops of a Charter for the Protection of Children and Young People.

These updated policies on sexual misconduct are based on Catholic beliefs. They provide clarity for diocesan personnel on behaviors which fail against prudence and the practice of chastity. These policies are at the service of one’s own, and others’, healthy human sexuality.

I. Definitions. For purposes of this policy:

A. "Diocese" or "diocesan" means the Diocese of Springfield-Cape Girardeau as a corporate entity, including its parishes, schools and other institutions.

B. “Diocesan personnel” means clergy, parish life coordinators, religious, seminarians, all diocesan employees and volunteers, who work or volunteer on a regular basis within any organization designated as a diocesan entity.

C. "Sexual Misconduct" means any sexual conduct of diocesan personnel which is:

1. contrary to the moral instructions, doctrines and canon law of the Catholic Church; and/or

2. unlawful as described by the laws of the State of Missouri (see subsection G below). (Note that “sexual misconduct” includes “sexual abuse” as defined in subsection D below, but is broader in that it includes conduct involving adults and minors.)

D. “Sexual Abuse” refers to any sexual conduct of diocesan personnel with a minor which is:

1. contrary to the moral instructions, doctrines and canon law of the Catholic Church. (cf. sexual abuse as defined in subsection F below); or

2. unlawful as described by the laws of the State of Missouri (see subsection G below).

E. “Minors” are defined as children and adolescents under the age of 18.
F. **Definition of Sexual Abuse by the United States Conference of Catholic Bishops.**

Sexual abuse of a minor includes sexual molestation or sexual exploitation of a minor and other behavior by which an adult uses a minor as an object of sexual gratification. The transgressions in question relate to obligations arising from divine commands regarding human sexual interaction as conveyed to us by the sixth commandment of the Decalogue. Thus, the norm to be considered in assessing an allegation of sexual abuse of a minor is whether conduct or interaction with a minor qualifies as an external, objectively grave violation of the sixth commandment. A canonical offence against the sixth commandment of the Decalogue need not be a complete act of intercourse. Nor, to be objectively grave, does an act need to involve force, physical contact, or a discernible harmful outcome. (See Canon 1395.2 and the Preamble to *Essential Norms for Diocesan Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons.*

If there is any doubt whether a specific act qualifies as an external, objectively grave violation, the writings of recognized moral theologians should be consulted and the opinions of recognized experts should be appropriately obtained (Canonical Delicts, p.6). Ultimately, it is the responsibility of the Bishop, with the advice of the Review Board, to determine the gravity of the alleged act. (See footnote two, *Essential Norms for Diocesan Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons*.)

G. **Definitions of Sexual Misconduct under State Law.** This policy is intended to include, but not be limited to, incidents of sexual misconduct that are violations of civil or criminal law. A violation of criminal law can subject the perpetrator to a prison sentence and/or a monetary fine. It can also be the basis for a civil suit for monetary damages.

The law changes from time to time by enactment of amendments to statutes and judicial interpretations. It is not possible to set out all of the laws in this document, but assistance will be given to all personnel having questions or seeking knowledge concerning the law.

The Missouri Criminal Code defines various types of conduct that violate this policy. Primary areas of concern are:

1. **Child Abuse.** Section 210.110, RSMo. 2000, defines "abuse" as any physical injury, sexual abuse or emotional abuse inflicted on any person under the age of 18 years of age (other than by accidental means) by those responsible for his care, custody and control.

2. **Other Sexual Offenses.** Chapter 566 RSMo. covers, among other criminal acts, the following:
"Deviant Sexual Intercourse," which includes any act involving the genitals of one person and the mouth, tongue, hand or anus of another person. A person who has Deviant Sexual Intercourse with a person who is 16 years old or less is guilty of a crime; the degree of the crime depends upon the age of the other person.

"Sexual Contact," which means any touching of the genitals or anus of any person or the breast of any female person for the purpose of arousing or gratifying sexual desire of any person. Any person who subjects another person to Sexual Contact by forcible compulsion is guilty of a crime, as is anyone who subjects a person to Sexual Contact who is incapacitated or 13 years of age or less. “Incapacitated" means that physical or mental condition, temporary or permanent, in which a person is unconscious, unable to appraise the nature of his conduct, or unable to communicate unwillingness to an act. A person is not “incapacitated” with respect to an act committed upon him if he became unconscious, unable to appraise the nature of his conduct or unable to communicate unwillingness to an act, after consenting to the act.

Chapter 566 RSMo. also covers other commonly understood crimes such as rape and sodomy; obviously, this policy also applies to such conduct.

II. Background and Reference Checks.

A. Background Questionnaires. A background questionnaire concerning sexual misconduct, a copy of which is attached to this policy as Appendix A, is to be completed by all diocesan personnel. Clergy and parish life coordinators are to forward completed forms to the Chancellor. All other personnel are to forward completed forms to their immediate supervisor, or to the head of their office/institution, or to the person hiring them.

With regard to priests from other dioceses, religious priests, deacons, sisters and brothers working in the Diocese, the Diocese of Springfield-Cape Girardeau is to be informed of any allegation of physical or sexual misconduct by such individuals that the religious order or diocese is or may become aware of. On its part the Diocese of Springfield-Cape Girardeau shall, in writing, inform the superior of such personnel of any allegation of physical or sexual misconduct.

B. Paid Employees. In evaluating the background of all paid employees, the Catholic Center, parishes and all other institutions of the Diocese will utilize the resources of law enforcement and other community agencies. Each background and reference check must include at least contact with the Missouri Division of Family Services and the Missouri State Highway Patrol. The State of Missouri form that may be used for this purpose is attached to this policy as Appendix B.

C. Volunteers. Regarding background and reference checks of volunteers who have regular contact with minors, see Section X.B below.

D. Candidates for Ordination. In addition, the Diocese will employ adequate screening and evaluative techniques in deciding the fitness of candidates for ordination.
III. Making a Complaint or an Allegation of Sexual Misconduct to the Diocese.

The Diocese supports and encourages the reporting of all incidents of sexual misconduct, regardless of the identity of the alleged offender.

The Diocese recognizes that bringing an allegation of sexual misconduct to the attention of church officials can be a difficult decision. To make this process as safe and comfortable as possible, the Diocese has provided a variety of methods for bringing such a complaint.

Any person who alleges sexual misconduct on the part of diocesan personnel may bring a complaint by contacting any one of the following individuals in writing, or by telephone, or in person. Please mark all correspondence “Personal and Confidential.”

A. The Bishop of the Diocese of Springfield - Cape Girardeau, 601 S. Jefferson Avenue, Springfield, MO 65806, (417) 866-0841;


C. Any pastor or parish life coordinator of a parish within the Diocese; (Upon receipt of a complaint, the Chancellor must be notified.)

D. The Assistance Coordinators who are laypersons not in the employ of the Diocese. (The names of the Assistance Coordinators are available through the Catholic Center, (417) 866-0841, and are also listed on the diocesan web site, www.dioscg.org, and in the Official Catholic Directory and the diocesan directory.)

The Diocese shall make its procedures for reporting allegations of sexual misconduct available in printed form and through periodic public announcements so that those affected can readily make complaints and receive the assistance which this policy provides.

Nothing within this section shall be interpreted to preclude or prohibit the reporting of any incidents of sexual abuse to appropriate civil authorities and the reporting to civil authorities is encouraged and may also be required as set forth in Section X.C of this policy.

IV. To Promote Healing and Reconciliation.

The Diocese will reach out to victims and their families and demonstrate a sincere commitment to their spiritual and emotional well-being. The first obligation of the Church with regard to the victims is for healing and reconciliation.

V. Sexual Misconduct Review Board.

A. Authorization of Board. The Charter for the Protection of Children and Young People, adopted by the U.S. Bishops in 2002, calls for a Review Board in every diocese to function “as a confidential consultative body to the bishop” (Art.2). In this Diocese, the Review Board will advise the bishop and diocesan administrators
regarding alleged offenses against the Sexual Misconduct Policy of the Diocese which applies to all diocesan personnel including clergy.

B. **Composition of Board.** The Diocesan Sexual Misconduct Review Board shall be composed of at least five persons appointed by the Bishop, the majority of whom shall be lay persons not in the employ of the Diocese. At least one member shall be a priest, and at least one member shall have particular expertise in the treatment of the sexual abuse of minors. The members shall be appointed for a term of five years, which term can be renewed.

C. **Responsibilities of Board.** The functions of the Review Board shall include the following:

1. Advise the Bishop and diocesan administrators in assessing allegations of sexual misconduct concerning minors and appropriate disciplining action;

2. Advise the Bishop, when an allegation of sexual misconduct by a member of the clergy against a minor is made, regarding the appropriateness of forwarding the allegation to the Congregation for the Doctrine of the Faith. Such an action automatically places the allegation in an ecclesial tribunal for adjudication of innocence or guilt;

3. Advise diocesan administrators, when an allegation of sexual misconduct has been made against diocesan personnel (e.g., teacher, youth director, catechist, etc.) regarding innocence or guilt and appropriate disciplinary action in accord with the Diocese’s Sexual Misconduct Policy;


D. **Confidentiality.** In assisting the Bishop and diocesan administrators in arriving at the appropriate action following allegations of sexual misconduct by diocesan personnel, the work of the Review Board is confidential. When an allegation of sexual misconduct against a minor is judged credible, that allegation will be made public consistent with the diocese’s commitment to transparency and openness.

VI. **Investigation of Reported Incidents.**

Each reported incident will be immediately investigated, with care taken not to interfere with any civil or criminal investigation, and with a high level of Christian care, concern and confidentiality for the alleged victim, the family of the alleged victim, the person reporting the incident, and the accused.

A. No investigation should commence until local authorities have been notified and it is certain that the Bishop’s Review Board’s action would not interfere with law enforcement’s investigation.
B. When there is sufficient evidence that sexual abuse of a minor by clergy has occurred, the Congregation for the Doctrine of the Faith will be notified and the Bishop will relieve the alleged offender promptly of any ecclesiastical ministry or function pending the outcome of the process. The alleged offender may be requested to seek appropriate medical and psychological evaluation, so long as this does not interfere with the investigation by the appropriate ecclesial tribunal or civil authorities.

C. When there is sufficient evidence that sexual abuse of a minor by non-clergy personnel of the Diocese has occurred, the alleged offender will be relieved of all responsibilities in the Diocese, parish, office, or institution and placed on administrative leave pending the outcome of the internal and any outside investigation.

D. The alleged victim and the accused shall be encouraged to retain the assistance of civil and canonical counsel. When an accusation is made, the person accused should be interviewed. The accused should be informed that anything he or she says may be used against him or her in a criminal proceeding or in a civil lawsuit. The accused should be presented with a specific listing of allegations and be permitted to ask clarifying questions and respond to the allegations.

E. When investigations are appropriate, they should include interviews (which may be recorded or handwritten) with the alleged victim, the accused and any witnesses. Both the alleged victim and the accused shall be allowed to see and respond in writing to all evidence in the case.

F. Appropriate records will be kept by the Bishop’s Review Board and appropriate diocesan supervisor of each incident reported any investigation and the results thereof.

G. Notification of the incident shall be given to insurers in accordance with the terms of applicable insurance policies.

H. Any media contact or inquiries regarding an incident of sexual misconduct should be directed to the diocesan Director of Communications.

VII. Confidentiality Agreements.

The Diocese will not enter into confidentiality agreements except for grave and substantial reasons brought forward by the victim and noted in the text of the agreement.

VIII. False Accusations and Unsubstantiated Claims.

There is always the possibility of false accusations or unsubstantiated claims made for whatever reason. It is important for all diocesan personnel to know that both civil law and canon law provide penalties for the crime of falsehood in which individuals become victims of false denunciation, defamation or slander.

False allegations victimize the accused. When an accusation has proved to be unfounded, compassionate support should be extended to the accused acknowledging the suffering and
humiliation the accused has endured due to this injustice. Assistance should be given to the falsely accused person, both by the Diocese and by that person’s local faith community. Every step possible shall be taken to restore the good name of the person accused.

IX. **Policy Distribution.**

A. **To Diocesan Personnel.** This policy is to be distributed by the appropriate administrator (e.g., chancellor, pastor, parish life coordinator, principal, campus director) to all personnel listed in Section I.B. All such personnel shall sign an acknowledgment of receipt, understanding and acceptance of this policy. A copy of the required receipt accompanies this policy. (See Appendix A.)

Priests, deacons and parish life coordinators are to forward this form to the Chancellor. All other personnel are to forward this form to their immediate supervisor, or the head of their office/institution, or to the person hiring them.

B. **To the Public.** The content of this policy and the procedures for reporting allegations of sexual misconduct will be posted on the diocesan web site. Information regarding the procedures for reporting allegations will be periodically published in the diocesan newspaper, in the bulletins of all parishes of the Diocese, and in the publications of all schools of the Diocese.

X. **Policies that relate specifically to Sexual Abuse of Minors.**

A. **Education.** The Diocese will establish “safe environment” programs that address issues of sexual misconduct, reporting obligations and appropriate boundaries. The Diocese will cooperate with parents, civil authorities, educators and community organizations to provide education and training for children, youth, parents, ministers, educators and others about ways to make and maintain a safe environment for children. The Diocese will make clear to all members of the community the standards of conduct for all diocesan personnel in positions of trust with regard to sexual abuse. (See Section XI, *Standards of Conduct.*)

All Diocesan personnel are required to attend a Diocesan Safe Environment Training program. “Diocesan personnel” means clergy, parish life coordinators, religious, seminarians, and all diocesan employees. Additionally, all volunteers who have regular contact with minors are required to attend this Diocesan Safe Environment program one time.

Anyone is encouraged and welcome to attend the safe environment programs held in the Diocese.

B. **Background and Reference Checks for those who have Contact with Minors.**

Section I.B of this policy concerns background and reference checks for all paid employees of the Diocese whether or not such employees have regular contact with minors. Similar background and reference checks are required for all diocesan personnel (see definition, Section I.B. of this policy), including volunteers, who have regular contact with minors. Specifically, the Catholic Center, parishes and all other
institutions of the Diocese will utilize the resources of law enforcement and other community agencies in evaluating the background of diocesan personnel who have regular contact with minors. Each background and reference check must include at least contact with the Missouri Division of Family Services and the Missouri State Highway Patrol. The State of Missouri form that may be used for this purpose is attached to this policy as Appendix B.

C. Reporting to Civil Authorities. The Diocese will report allegations of sexual abuse of a person who is a minor to the civil authorities and will fully cooperate in their investigation in accord with the laws of the State of Missouri.

1. Who Must Report. In general, every person with responsibility for the care of minors is required to make a report. This includes but is not limited to teachers, principals, other school officials, youth ministers, day care center workers, childcare workers or social workers (in addition to health care personnel, mental health professionals and others). In addition, members of the clergy are required to report unless to do so would violate a privileged communication made to them in their professional capacity as spiritual advisors, confessors or comforters. In the interest of protecting our children, the Diocese also strongly encourages those individuals who are not mandated reporters under Missouri law to report instances of suspected child abuse as well.

2. What Requires a Report. A person is required to report when he/she has reasonable cause to suspect that a minor has been or may be subjected to abuse or neglect or observes a minor being subjected to conditions or circumstances which would reasonably result in abuse or neglect. (Note that the obligation to report child abuse and neglect is broader than issues of sexual misconduct.)

3. To Whom the Report Must Be Made.

a. To Public Authorities. A staff member, such as a teacher, day care worker, or social worker must report to the person immediately in charge (e.g., the principal, pastor or agency director) when such staff member learns of abuse or neglect in his/her staff or professional position. The person in charge then becomes responsible for further internal reporting in accordance with these procedures with a report ultimately being required to be made to the Missouri Division of Family Services if indicated by the circumstances. Anyone else required to report (including a teacher, social worker, etc., learning of abuse or neglect outside of his/her staff or professional position) must report directly to the Missouri Division of Family Services. Reports to the Missouri Division of Family Services may be made by calling 1-800-392-3738.

b. To the Diocese. Any violation of this policy must also be reported by diocesan personnel to the Diocese for internal action and follow-up. A verbal report to the appropriate diocesan supervisor (e.g., the Diocesan Superintendent of Schools) shall be followed immediately by a written report with a copy to the Chancellor or his designate. The diocesan reporting form to be used is attached to this policy as Appendix C.
4. **When Report Must Be Made.** The report must be made to the Division of Family Services by the person legally responsible for making the report immediately upon receiving a report of child abuse or other information regarding child abuse which gives him/her reasonable cause to suspect that a child has been or may be subjected to abuse or neglect. Reports of sexual abuse must be made within twenty-four hours.

5. **Failure to Report.** Failure to report suspected child abuse by a person legally required to do so may subject the person to probation, a fine, and/or imprisonment.

D. **Action Where Guilt Determined.**

1. Any non-clergy personnel of the Diocese who admits to, does not contest, or is found guilty of an incident of sexual abuse shall be immediately terminated from employment and any position of responsibility within the Diocese.

2. Where sexual abuse by clergy is admitted or is established after an appropriate investigation in accord with canon law (see *Essential Norms for Diocesan Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons*), the following will pertain:

   a. The offending priest or deacon will be permanently removed from ministry for even a single act of sexual abuse of a minor. The offending priest or deacon will be offered professional assistance for his own healing and well-being, as well as for the purpose of prevention.

   b. In every case, the processes provided for in canon law must be observed, and the various provisions of canon law must be considered (cf. *Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State*, 1995; cf. Letter from the Congregation for the Doctrine of the Faith, May 18, 2001). These provisions may include a request by the priest or deacon for dispensation from the obligation of holy orders and the loss of the clerical state, or a request by the Bishop for dismissal from the clerical state even without the consent of the priest or deacon. For the sake of due process, the accused is to be encouraged to retain the assistance of civil and canonical counsel. When necessary, the Diocese will supply canonical counsel to a priest or deacon.

   c. If the penalty of dismissal from the clerical state has not been applied (e.g., for reasons of advanced age or infirmity), the offender is to lead a life of prayer and penance. He will not be permitted to celebrate Mass publicly, to administer the sacraments, to wear clerical garb, or to present himself publicly as a priest.
3. No priest or deacon who has had a credible allegation of sexual abuse made against him will be transferred to another diocese for residence.

E. **To Promote Healing and Reconciliation.** The Diocese will reach out to every person who has been the victim of sexual abuse as a minor by anyone acting in the name of the Church, whether the abuse was recent or occurred many years in the past. This outreach will include provision of counseling, spiritual assistance, support groups, and other social services agreed upon by the victim and the Diocese. In cooperation with social service agencies and other churches, support groups for victims/survivors and others affected by abuse will be fostered and encouraged by the Diocese and local parish communities.

The Diocese will respond promptly to any allegation where there is reason to believe that sexual abuse of a minor has occurred. The Assistance Coordinator will aid in the immediate pastoral care of persons who claim to have been sexually abused as minors by clergy or other diocesan personnel.

Through pastoral outreach to victims and their families, the bishop will offer to meet with them. This pastoral outreach by the bishop will also be directed to faith communities in which the sexual abuse occurred.

**XI. Standards of Conduct**

A. **Diocesan Personnel in General.** All diocesan personnel who work within the entities of the Diocese of Springfield-Cape Girardeau are called by God to build up the body of Christ in holiness and love. Their words, acts and demeanor toward each other and toward those for whom and with whom they work should reflect the gospel message of dignity, respect and obedience to the commandments of the Church.

B. **Prevention through Proper Behavior relating to Minors.** All diocesan personnel are to be prudent in relating to children and adolescents. All diocesan personnel are to be aware of behavior that could put a child or adolescent at risk, or be open to misinterpretation by others, or lead to sexual misconduct. Situations that could lend themselves to opportunities for sexual misconduct, or even the perception of the opportunity for sexual misconduct, should always be avoided. These situations include: spending a night with a child or adolescent in the same accommodation, having a minor as a sole companion on a trip, or continually seeking out the companionship of a particular child or adolescent.

Diocesan personnel working with, or in a supervisory position with minors, should include the following among their personal standards of conduct:

1. Never touch a child or adolescent in an inappropriate manner.

2. Always avoid sexually suggestive comments and language.

3. Being alone with minors other than in a professional situation should be avoided. When alone with minors, the area should be observable to others.
4. It is always a safe practice to have two adults in an area where youth are present.

5. Driving alone with a young person should be avoided except in emergencies.

6. Any behavior which may be construed as an indicator of potential sexual conduct (e.g., activities that involve physical contact, such as wrestling, tickling and other physical horseplay) should be avoided.

Sexual Misconduct Policy
of the Diocese of Springfield-Cape Girardeau

Acknowledgment of Receipt

I hereby acknowledge that I received a copy of the Sexual Misconduct Policy of the Diocese of Springfield-Cape Girardeau and that I have read it, understand its meaning, and agree to conduct myself in accordance with the Policy.

Date: ____________________________________________________________

Signed: __________________________________________________________

Background Questionnaire Concerning Sexual Misconduct

1. Have you ever sexually abused a minor?
   ○ Yes          ○ No

2. Have you ever been convicted of a crime of sexual abuse, physical abuse, sexual harassment or exploitation?
   ○ Yes          ○ No

3. Has any allegation or civil or criminal complaint ever been made against you relating to sexual misconduct, sexual abuse, sexual harassment or exploitation or physical abuse?
   ○ Yes          ○ No

4. Have you ever terminated your employment or had your employment terminated for reasons relating to allegations of sexual misconduct, sexual abuse or physical abuse by you, or relating to civil or criminal complaints for sexual misconduct or sexual or physical abuse against you?
   ○ Yes          ○ No

5. Have you ever received any medical treatment, physical or psychological, for reasons involving your physical or sexual abuse of others?
   ○ Yes          ○ No

“I certify that the facts contained in this Questionnaire are true and complete to the best of my knowledge and understand that falsified statements shall be grounds for dismissal. I authorize investigation of all statements contained herein and release all parties from all liability for any damage that may result from furnishing same to you.”

________________________________________ Dated this____ day of ____________, ______

Signature
Diocese of Springfield-Cape Girardeau
Background Disclosure and Authorization
For Employees and Volunteers

In connection with my employment/volunteerism or application for employment with the Roman Catholic Diocese of Springfield-Cape Girardeau (Diocese), I understand that a background check is required and certain records may be requested by AMERICANCHECKED, Inc. and a report of the investigation prepared. This report may include information gathered from an investigation of a nationwide criminal database that includes criminal court records, probation, prison, parole and release files, multi-state sex and violent offenders report, social security number trace, wanted person security screen, a local county court and arrest check and other screening reports.

I authorize AMERICANCHECKED, Inc. to conduct such investigation and prepare such a report about me and to disclose same to the Diocese for its use in determining my suitability as an employee/volunteer. If accepted as an employee/volunteer, this authorization shall remain on file and shall serve as an ongoing authorization for the procurement of such reports as may be deemed necessary. You may view AmericanChecked’s policy at www.americanchecked.com.

This release is valid for all federal, state, county and local agencies, authorities, previous employers, military services and educational institutions.

By signing below, I certify that I have read and fully understand this disclosure and authorization, that prior to signing I was given an opportunity to ask questions and to have those questions answered to my satisfaction, and that I executed this disclosure and authorization voluntarily and with the knowledge that the information being furnished could affect my suitability as an employee/volunteer.

Today’s Date ____________________________ Signature __________________________________________

Print your full name ________________________________________________________________

For purposes of gathering this information, I agree to supply the following information, which may be required by law enforcement agencies and other entities for positive identification purposes when checking records. It is confidential and will not be used for any other purpose.

Print other last names you have used within the last 7 years ________________________________________________________________

Current Address ___________________________________________________________ How long? ______________

City ____________________________ State ____________ Zip __________

Print all cities and states where you have lived during the last 7 years _______________________________________________________

Social Security No. ____________________________ Date of Birth ____________________________

Driver’s License No. ____________________________ State Issuing License ______________

☐ California, Minnesota and Oklahoma Applicants Only: I request a free copy of any consumer report ordered on me.

Notice To All Applicants

You have the right to receive, upon your written request within a reasonable period of time, (not to exceed 30 days) a complete and accurate disclosure of the nature and scope of the investigation requested. You have the right to make a request to AMERICANCHECKED, INC., upon proper identification, to request the nature and substance of all information in its files on you at the time of your request, including the sources of information, and the recipients of any reports on you that AMERICANCHECKED, INC. has previously furnished within the two-year period preceding your request. AMERICANCHECKED, INC. may be contacted by mail at 4870 S. Lewis Ave., Ste. 120, Tulsa, Oklahoma, 74105, or by phone at (800) 975-9876.

Revised 1/2013
APPENDIX C

DIOCESE OF SPRINGFIELD-CAPE GIRARDEAU
REPORT OF SUSPECTED SEXUAL MISCONDUCT
BY DIOCESAN PERSONNEL

Reported by:

(Name)

(Address)

(City/State/Zip)

(Telephone)

Date of Report: 

Person suspected of misconduct:

(Name)

(Parish/School/Diocesan Institution)

(Address)

(City/State/Zip)

(Telephone)

Other person(s) involved:

(Name)

(Age) (Gender)

(Address)

(City/State/Zip)

(Telephone)
Describe incident of suspected sexual misconduct, including date, time, and location:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Identify eyewitnesses to the incident, including names, addresses, telephone numbers, where available:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Other information which may be helpful to the investigation:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
ADMINISTRATIVE CHECKLIST FOR EMPLOYEES

SEXUAL MISCONDUCT POLICY and
SAFE ENVIRONMENT FOR CHILDREN AND YOUTH

WHEN NEW EMPLOYEES ARE HIRED:

Refer to the Sexual Misconduct Policy, which begins on page 83 in the Diocesan Policies, Guidelines and Procedures book.

- **Employee** signs copy of Appendix A (the combined Acknowledgment of Receipt and Questionnaire Concerning Misconduct) indicating she/he has read the Sexual Misconduct Policy, understands its meaning and agrees to conduct herself/himself in accordance with the policy.

- **Employee** completes a copy of Appendix B (Request for Child Abuse or Neglect/Criminal Record); **employer** indicates Name Search (upper right-hand corner), and sends this form to Missouri Highway Patrol. The Missouri Highway Patrol sends a copy to the Division of Family Services. Each agency returns a report to the employer.

- **Employer** places copies of Appendix A and Appendix B in a file, kept permanently. As a guideline for filing:
  - For employees, file both forms in the personnel file.

- **Employer** informs employee that she/he must attend the next Safe Environment for Children in-service offered in their area. **Employer** must have a process in place to ensure that all employees attend an in-service session.

Checklist for employee: ____________________________________________________________

(To assist administrators in their responsibility for employee compliance with the Sexual Misconduct Policy.)
ADMINISTRATIVE CHECKLIST FOR VOLUNTEERS

SEXUAL MISCONDUCT POLICY and
SAFE ENVIRONMENT FOR CHILDREN AND YOUTH

FOR NEW VOLUNTEERS WHO REGULARLY WORK WITH CHILDREN:

Refer to the Sexual Misconduct Policy which begins on page 83 in the Diocesan Policies, Guidelines and Procedures book.

- **Volunteer** signs copy of Appendix A (the combined Acknowledgment of Receipt and Questionnaire Concerning Misconduct) indicating she/he has read the sexual Misconduct Policy, understands its meaning and agrees to conduct herself/himself in accordance with the policy.

- **Volunteer** completes a copy of Appendix B (Request for Child Abuse or Neglect/Criminal Record); **institution** indicates Name Search (upper right-hand corner), and sends this form to Missouri Highway Patrol. The Missouri Highway Patrol sends a copy to the Division of Family Services. Each agency returns a report to the institution.

- **Institution** places copies of Appendix A and Appendix B in a file, kept permanently. As a guideline for filing:
  
  For volunteers, both forms should be maintained in one file alphabetically by last name.

- **Institution** informs volunteer that she/he must attend the next Safe Environment for Children in-service offered in their area. **Institution** must have a process in place to ensure that all volunteers who work regularly with children attend an in-service session.

Checklist for volunteer:

(To assist administrators in their responsibility for volunteer compliance with the Sexual Misconduct Policy.)
Sexual Misconduct Allegation Complaint Receipt Form
Diocese of Springfield-Cape Girardeau

Date: ______________________

Beginning time: ______________ Ending time (if applicable): ______________________

Who received complaint: _______________________________________________________

How was complaint received (circle one): Telephone U.S. Mail E-Mail Other __________

Complainant: Name: ___________________________________________________________
Address: _____________________________________________________________
Telephone number: __________________________ Date of birth: ____________________
Maiden name or other names used (if applicable): _______________________________

Is complainant the victim (circle one): Yes No
If no, whom is complainant representing: _______________________________________

Name of victim: ______________________ Date of birth or current age __________________

Address of victim: ___________________________________________________________

Is victim willing to be contacted (circle one): Yes No

Where and when did complainant become aware of the alleged sexual misconduct: __________

Was the complaint previously made known to someone else (circle one): Yes No
If yes, to whom and when: ___________________________________________________

Nature of the alleged sexual misconduct – any helpful details: ____________________________

Against whom is allegation directed (circle one): Clergy Employee Regular Volunteer Other

Name of accused: __________________________________________
Position held: ____________________________________________

When did allegation allegedly take place (date or timeframe): ___________________________

Where did allegation allegedly take place: _________________________________________

Relationship between victim and accused at time of alleged sexual misconduct: __________

Was complainant advised of right to call law enforcement (circle one): Yes No

Was complainant advised of name of Victim Assistance Coordinator (circle one): Yes No

Was complainant advised of the church social services available to them (circle one): Yes No

What are the expectations of the complainant: _______________________________________


Definitions:  "Employees" as used in this policy means those persons paid by the parish, school, or diocese whose duties either primarily or regularly require the driving of parish or diocesan school buses, vans, and cars.

"School Bus" is any motor vehicle, whether publicly or privately owned, used to transport students to and from school or to transport pupils properly chaperoned to and from any place within the state for educational purposes.

1. Prospective employees shall complete a standard application prior to their employment. This form shall include a complete driving history on the applicant.

2. A motor vehicle record check shall be run on all prospective employees prior to employment. No one shall be hired as a driver who has any of the following citations or convictions in the last three years:
   a. driving under the influence of alcohol or drugs
   b. hit and run
   c. failure to report an accident
   d. negligent homicide arising out of the use of a motor vehicle
   e. operating a vehicle during a period of suspension or revocation
   f. using a motor vehicle for the commission of a felony
   g. operating a motor vehicle without owner's authority (grand theft)
   h. permitting an unlicensed person to drive
   i. reckless driving
   j. speed contest (drag race)
   k. any combination of at-fault accidents and moving violations which total three

3. Current employees who incur any of the above citations or convictions shall be immediately terminated as a driver.

4. Employees who cause an accident or who are involved in more than one at-fault accident in one year, or who are cited for two or more moving violations within a year shall be required to attend a defensive drivers course as a condition of continued employment as a driver. This course must be completed in 90 days from the date of the occurrence. Documentation of attendance must be provided to the employer.

5. Parishes and schools shall require that employees comply with all applicable state laws concerning drivers' licenses. A separate file shall be maintained on each bus, van, or parish/diocesan vehicle driver to evidence compliance with all state and federal requirements. Inspection of those files will become a standard part of each inspection made by the diocesan insurance company inspectors and of the self inspection reports.

2/05
6. In general, the parents or legal guardians of persons under the age of 21 have primary responsibility for arranging transportation to parish, diocesan, or school sponsored activities. Therefore, if the diocese, parish or school does not arrange transportation for a sponsored event, the church and the organization involved shall take no responsibility for arrangements made by parents or legal guardians.

When the diocese, parish or school does arrange for transportation for a sponsored event (whether by chartered vehicle, church owned vehicle, or volunteer private vehicle), the written consent of parents or legal guardians must be obtained by the church organization involved and kept on file.

7. School personnel do not have authority to permit anyone under the age of 21 to serve as drivers for any school sponsored activities either during or after school hours. School sponsored activities include, but are not limited to, field trips, sports games and practices, academic events, and other occasions where attendance or participation is mandatory.

8. Parishes and diocesan agencies or organizations shall not permit anyone under the age of 21 to serve as drivers for any sponsored activities where transportation is arranged by the agency or organization.

9. All volunteer drivers shall first sign an agreement setting forth the policies and procedures to be followed when driving on behalf of the parish, diocese, or school. These should be reviewed, action taken as necessary, and placed on file. If parish, diocesan, or school personnel (other than those defined as employees at the beginning of this policy) drive for a sponsored event, it shall be mutually understood that they are acting only as volunteer drivers.

10. The number of passengers a vehicle carries shall not exceed the number of seatbelts available. All passengers shall occupy a seat (no standing). Seatbelts shall be worn in all vehicles which are equipped with them.

11. The use of 10-15 passenger vans to transport children or adults on parish or school sponsored events is totally prohibited.

RECOMMENDATIONS

1. A preventive maintenance program should be employed for parish or diocesan owned vehicles.

2. Formal periodic inspections should be made on each vehicle and a record kept of each inspection.

3. Even though state law may not require a special license for volunteer drivers, it is strongly recommended that, before volunteers are allowed to operate a vehicle for sponsored events, their driving records be checked to eliminate any whose past history would make them a poor risk.
DIOCESE OF SPRINGFIELD-CAPE GIRARDEAU

VOLUNTEER DRIVER'S AGREEMENT

The following transportation agreement is made by and between ___________________________ and ___________________________ (the Transporter), of ___________________________ (city), Missouri.

By our signatures it is agreed that:

1. All vehicles used for transportation of individuals shall be designed for enclosed passenger transportation, shall be licensed according to Missouri law, and shall display a current state safety inspection sticker.

2. Transporter warrants that he or she has a valid Missouri Operator's License; that the driver's license number supplied in this Contract is for that license; that he or she has no other vehicle operator's license and has never had such a license canceled by Missouri or any other state of entity.

3. The use of 10-15 passenger vans to transport children or adults on parish or school sponsored events is totally prohibited. In all cases the number of occupants in passenger vehicles shall be no more than the number of seatbelts available.

4. No one under the age of 21 shall be permitted to operate the vehicle.

5. The Transporter agrees to abide by the Diocesan Driver and Vehicle Safety Policies and warrants that he or she is carrying at least the minimum vehicle liability insurance required by the State of Missouri.

6. Upon compliance with the above requirements and in consideration of the fact that the Transporter is volunteering his or her time without remuneration, the Diocese of Springfield-Cape Girardeau shall provide excess liability insurance coverage while the Transporter is operating vehicles in compliance with the purpose and terms of this Agreement.

7. By signing this contract, Transporter authorizes the diocese, parish, or school to check with all available state agencies regarding the validity of Transporter's license and Transporter's driving record. Transporter agrees to cooperate with such an investigation and provide any necessary information to enable a license check to be made.

IN WITNESS WHEREOF, the parties have executed and delivered this Agreement as of the day and year listed on the reverse side.

2/05
VOLUNTEER DRIVERS AGREEMENT (Cont'd)

(Please Print)

Name of Driver ___________________________ Birthdate __________

Address _______________________________________________________

Driver's License Number ________________ State Issued ________________

Vehicle Year/Make/Model ________________ License Plate ________________

Insurance Company's Name _________________________________________

Policy Number Expiration Date ______________________________________

Are you currently insured with at least the minimum liability insurance required by Missouri?

□ Yes □ No

Have you received any tickets for moving violations in the past five years? □ Yes □ No

If yes, how many __________

Please provide any information you think necessary.

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

Please be aware that as a volunteer driver, your insurance provides the primary coverage in case of an accident. There is a policy that offers additional liability protection should a claim exceed the limits of your policy.

Thank you for helping us with our transportation needs.

Date ____________________________

Signature of Volunteer Driver __________________________________________

Signature of Diocesan/Parish/School Representative __________________________
**PARISH NAME**

**DRIVER'S LOG FOR**

(Vehicle) | Year | Make | Model | License Number
---|---|---|---|---

Return to _____________________________ at the end of trip.

Telephone Number: _____________________________

Issued to: _____________________________ Date: _____________________________

For Trip to: _____________________________ Time Out: ___________ Time In: ___________

Ending Mileage: _____________________________

Beginning Mileage: _____________________________

TOTAL MILEAGE _____________________________

**Items to Check Before Trip:**

<table>
<thead>
<tr>
<th>Item</th>
<th>□ OK</th>
<th>□ NO</th>
<th>Comments</th>
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<tbody>
<tr>
<td>Oil Level</td>
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<tr>
<td>Coolant Level</td>
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<td>Inspect Spare Tire and Jack</td>
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<tr>
<td>Turn Signals and Lights</td>
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<td>Tires (Pressure, Wear)</td>
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<tr>
<td>Condition of Interior</td>
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<tr>
<td>Condition of Belts and Hoses</td>
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</tbody>
</table>

Other Comments about Vehicle Before Trip: _____________________________

Comments about Vehicle After Trip: _____________________________

**Driver:** If your pre-trip check reveals a serious problem, please notify the person named at the top immediately. Thank you for your help!

In case of emergency call: at # _____________________________

2/05
GUIDELINES
FOR
EDUCATION
IN
HUMAN SEXUALITY

August, 1991
Diocese of Springfield-Cape Girardeau
601 South Jefferson Avenue
Springfield MO 65806-3107
POLICY

EACH PARISH AND MISSION WITHIN THE DIOCESE OF SPRINGFIELD-CAPE GIRARDEAU IS RESPONSIBLE FOR DEVELOPING AND MAINTAINING A COMPREHENSIVE CHRISTIAN FORMATION PROGRAM FOR ALL ITS MEMBERS. THE PROGRAM, REVIEWED ANNUALLY, SHOULD SEEK TO SERVE THE NEEDS OF ALL PARISHIONERS THROUGHOUT THE VARIOUS STAGES OF LIFE. WITHIN THE BROAD CHRISTIAN FORMATION PROGRAM, THE TOPIC OF HUMAN SEXUALITY IS TO BE ADDRESSED ACCORDING TO THE FOLLOWING GUIDELINES:

GUIDELINES

1. EDUCATION IN HUMAN SEXUALITY NEEDS TO BE AN INTEGRAL PART OF THE PARISH FORMATION PROGRAM. THIS EDUCATION SHOULD BE APPROPRIATE TO AGES AND STAGES OF LIFE.

   Sexuality is an integral part of being human. It is important that we recognize the impact this has on us as we mature and grow in a wholistic manner, attending to the needs of body, mind and spirit.

2. BY THEIR EXAMPLE AND WITNESS, ALL PARISHIONERS IMPACT THE CHRISTIAN FORMATION OF THE WHOLE COMMUNITY. THE PARISH NEEDS TO ASSIST PARENTS IN FULFILLING THEIR RESPONSIBILITIES AS PRIMARY EDUCATORS OF THEIR CHILDREN. THIS IS AS TRUE IN THE MATTER OF EDUCATION AND FORMATION IN HUMAN SEXUALITY AS IT IS IN THE MATTER OF SACRAMENTAL PREPARATION.

   Through baptism we are called to accept responsibility for one another. As our faith communities grow, we become more conscious of the educative impact we have on each other. As Christians we are called to monitor our words and actions that our witness may reflect a positive and Christian attitude toward human sexuality.
3. **WHILE PARENTS ARE THE PRIMARY EDUCATORS OF THEIR CHILDREN, CATHOLIC SCHOOLS AND PARISH SCHOOLS OF RELIGION PROVIDE AN ESSENTIAL AND SPECIFIC ASSISTANCE IN THOSE EDUCATIONAL RESPONSIBILITIES.**

Catholic schools and schools of religion provide for sequential and age-appropriate development within the context of peer groupings. These groupings provide a framework for sharing and discussion as well as modeling by adult leaders. Sexuality education includes not only the important biological and scientific information, but also incorporates corresponding religious values and moral formation. Continued parental involvement and support is essential if the goals of such programs are to be achieved.

4. **SEXUALITY EDUCATION AND FORMATION IS A LIFE-LONG PROCESS. THEREFORE IT NEEDS TO BE A PART OF EACH PARISH’S CONTINUING ADULT EDUCATION AND FORMATION PROGRAMS. ALL ACTIVITIES AND PUBLICATIONS OF A PARISH SHOULD REFLECT A CHRISTIAN ATTITUDE TOWARD HUMAN SEXUALITY.**

Our understanding and appreciation of human sexuality is impacted by our experiences at various ages and stages of life. It is imperative for the Church to influence positively this development by assisting those experiencing those ages and stages.

Young adults, those preparing for marriage, prospective parents, mature adults, those approaching mid-life, and elderly persons all have specific needs in sexuality education and formation. Programs should be designed to meet these needs. Our gatherings as Church, our printed communications, our conversations and humor need to reflect our belief that human sexuality is whole and holy.
SELECT OBJECTIVES

This is a representative, not complete, listing of objectives for different ages and stages of life. Parishes and institutions will adapt and expand as appropriate. An assumption is that each level builds on and expands the objectives of an earlier level. Resource materials may offer more detailed objectives.

A. OBJECTIVES FOR YOUNG CHILDREN FROM BIRTH TO FIVE YEARS

- to experience being special and of worth, through the direct warmth and acceptance experienced from adults, especially in the context of the family
- to experience the goodness of the human body, through a positive response of touch, language, naturalness of body functions and curiosity about sex organs
- to experience healthy male and female relationships among significant adults
- to experience adults giving correct information regarding pregnancy, birth and breast feeding as appropriate to age and interest
- to experience freedom from sex stereotyping
- to be provided information and a climate in which inappropriate sexual behavior, e.g. abuse, can be addressed
- to experience consistent availability of a significant adult

B. OBJECTIVES FOR AGES 6 TO 9 YEARS

- to experience family as persons who love and care for each other, who protect and care for children
- to experience each family as unique
- to learn that families at different times need support and healing
- to experience marriage as a special way of loving, that children are created out of that love
- to be given adequate information, with proper terminology and directness, regarding questions of a sexual nature which arise out of curiosity
- to experience direct warmth and closeness with adults of both sexes
C. **OBJECTIVES FOR AGES 10-12 YEARS**

- To experience trusted persons comfortable with their own sexuality and able to present biological information with corresponding Christian values and moral information.

- To be assured and affirmed about the normalcy of one’s body changes and sexual development and to appreciate the different rates of physical and sexual maturation of peers.

- To be given opportunities to critique the marketplace understanding of sexuality, to begin to apply Christian principles to this critique.

- To be provided opportunities for healthy relationships in group settings of both sexes, to be free from pressure to be attractive to the opposite sex.

- To experience the role and importance of commitment in relationships, to see the extension of that to commitment and fidelity in marriage, as it is understood by the Church.

- To have the bonding of same sex relationships affirmed and to be helped to make the distinction between this and homosexuality.

D. **OBJECTIVES FOR AGES 12-14 YEARS**

- To experience support and understanding in this period of emotional and physical change; to be given help in accepting sensitivity, mood changes, anger, boredom, enthusiasm.

- To be given increasingly direct information about human sexual development, including the male and female reproductive system, puberty, secondary sexual characteristics, chemical changes, menstruation, physical attraction and responses, wet dreams, sexual intercourse.

- To understand Catholic Christian principles for all human relationships, to apply these to dating and interaction between the sexes.

- To be given value-based information regarding respect for life, abortion, teen pregnancy, sexually transmitted diseases; to know causes and consequences of behavior.

- To understand and live out the Christian value that intercourse is the expression of a total permanent commitment and is appropriate only to persons who are married to one another.

- To be helped in their communication with parents, to internalize rules and values, to learn ways of decision-making and have experience in this.
E. **OBJECTIVES FOR AGES 15-17 YEARS**

- to exercise a greater range of decision-making with regard to self and relationships, with reflection on consequences and mature Christian ways of making decisions

- to appreciate marriage as a life long sacrament, as loving self-giving, commitment and responsibility

- to understand dating as an opportunity for personal growth and self-understanding as well as growth in relationship to others

- to understand the implications of exclusive dating and the intensity and development of sexual reactions and moral responsibility in such a situation

- to understand the consequences of inappropriate expressions of sexuality and be guided by this understanding in making choices

- understand that mature Christian sexuality, in whatever state of life, demands a commitment to one's own life and the lives of others

F. **OBJECTIVES FOR YOUNG ADULTS 18+**

- to continue the development of sexual identity and self-awareness.

- to study unique male/female characteristics

- to explore sexual stereotypes and ways we are impacted by them

- to foster sexual equality in the home, church and work place

- to continue formation in a Christian understanding of intimate loving relationships.

- to develop an appreciation for the role chastity plays in the life of every responsible, loving adult regardless of vocational choices

- to examine the relationship between sex and intimacy, especially the qualities of healthy intimacy

- to explore questions concerning living the single life

- to reflect upon reasons for choosing marriage as a life commitment

- to develop a deepening appreciation for marriage as a sacrament
- to explore the qualities of a successful marriage and the challenges common to the early years of marriage.
- to develop an understanding of the methods of family planning and the church's position in the area of responsible childbearing and childrearing
- to explore the personal, moral, social and ecclesial ramifications of cohabitation
- to explore the personal and social results of the irresponsible use of sex: sexual abuse, sexually transmitted diseases, unwanted pregnancies, abortion

G. OBJECTIVES FOR MATURE ADULTS

- to explore ways in which marital sexual intimacy can continue to grow and mature "after the honeymoon is over"
- to explore the impact of sexuality on the life of individual men and women throughout the life cycle by learning to: refocus sexual desires after the loss of a spouse; cope with menopause, etc.
- to explore the effects of sexual changes resulting from experiences such as mastectomy, hysterectomy, impotency.
- to explore the personal and cultural pain involved in infertility and the ways in which the parish community can respond to those affected.