



DAMASCUS POLICY MANUAL



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ABOUT DAMASCUS

Vision and Mission
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VISION AND MISSION

VISION: Bringing revival to the Catholic Church

MISSION: To awaken, empower, and equip a generation to live the adventure of the Catholic faith through world-class programs and an environment of encounter

CORE VALUES AND MISSIONARY MINDSETS

The Missionary Mindsets are a summary of what the life of a Damascus missionary should reflect. The following are a good examination of what it means to embrace these core values.

Missionary Mindset

How To Embrace	Mindset	How Not to Embrace
Identify as sons and daughters of the Father Find Jesus in all things Faithful to daily personal prayer & sacraments There is more - bold and expectant in prayer	JESUS-CENTERED "It is no longer I who live, but Christ who lives in me." Gal 2:20	Duplicity of heart/double life Ministering out of woundedness Self-reliance/orphan spirit What I get out vs Why I pour in
Love is our motivation Radically consumed for the salvation of souls Do the works of Jesus and greater works Excellence in the ordinary	MISSION-FOCUSED "Without cost you have received. Without cost you are to give." Mt 10:8	Division. Making silos Allow relationships to negatively impact mission Lazy/comfort-seeking/Imprudent in decisions Fail to be on time and on schedule
Confident, warm, welcoming, energetic, charismatic Thermostat > thermometer Affirmation and honor Praise and thanksgiving	JOY-FILLED "Rejoice in the Lord always; again I say: Rejoice!" Phil 4:4	Complaining, negativity, gossip, sarcasm Allowing emotions to dominate you Placing yourself or others in a box Failure to take care of yourself
Faithfully listen to God's voice and church teaching Committed to policy and house rules Docile, coachable, welcome correction and feedback Embrace your place	OBEDIENT "As a prisoner of the Lord, I urge you to live a life worthy of the call that you have received." Eph 4:1	Give excuses instead of accountability Inconsistency, failure to thrive Maintain dissenting opinion publicly Violate safety protocol - no strikes
Seek what needs done and finish it Now is the time. You are the one If you have to walk away, communicate Fill your pockets (with trash)	TOILET PLUNGER "Do nothing out of selfish ambition, rather, humbly regard others as more important than yourself." Phil 2:3	Incomplete cleanup of tasks/activities/dishes/etc Let work / conflict / diving deep fall to someone else Victim mentality Fail to maintain kingdom environment

MINISTRY PHILOSOPHY

What is the key to renewal within the Church? Authentic encounter with Jesus that leads to a life of mission.

89% of Catholics who have remained faithful to the Church after college identify a particular event or experience that triggered their faith commitment. Damascus provides these events and experiences by creating an environment of encounter with Jesus and His Church. A primary way that Damascus challenges young people to live the adventure of their Catholic faith is through *high adventure activities that lead to a high adventure faith*.

High Adventure Activities:

For some participants, their experience at camp or a retreat is the most positive experience they have ever had with the Catholic Church.

From paint-balling to high ropes courses, zip lines to rock climbing, a day at Damascus is packed with adventure. These activities allow the youth to bond with one another, move outside of their comfort zones, face fears courageously, overcome difficulties with the help of peers, and experience the joy that comes with life in Christ.

Many of our activities challenge youth to grow in leadership, communication, and teamwork. Other activities help youth overcome their fears while their friends encourage them to do their best.

With a staff of missionaries leading every activity and small group, activities often become opportunities to invite God into what could be an unexpected setting, activating prayer and taking another step in relationship with God.

High Adventure Faith:

Our focus and intentionality on faith formation stands at the foundation of the ministry of Damascus. Holy Mass is always a high point (at every day of CYSC and at minimum Sundays for other retreats), where campers consecrate their lives to Christ and receive Him in the Holy Eucharist. Included in the rotation of high-adventure activities at CYSC is Sacred Art, where campers learn and engage in a classical form of art in the Church's tradition such as iconography or mosaics. At every retreat, participants spend time each day at Prayer Lab where they learn *lectio divina* and how to develop a daily prayer life that can be maintained after returning home.

Every Damascus program includes an evening program where individuals gather for catechesis, skits or dramas, and a time of music and prayer, followed by a time for small



faith sharing groups. The time of prayer typically includes an opportunity for Eucharistic Adoration.

Whether watching a comedic skit, or listening to a monologue or the portrayal of a saint or biblical figure, everything seeks to open hearts to the Gospel and allow individuals to come to know and love Jesus Christ more fully. Our programs take individuals on a journey throughout their event: a journey of faith awakening, faith deepening, and faith sending.

At the conclusion of Damascus programs, participants are encouraged to take what they've learned back into their schools, parishes, youth groups, and families. They are invited to live the adventure of the life and mission of the Catholic Church.



SAFE ENVIRONMENT & YOUTH PROTECTION

Safe Environment Guidelines

Application, Interviewing, Training, and Hiring of Summer and Full-Time Missionaries

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SAFE ENVIRONMENT GUIDELINES

An adult is defined as any person who is at least 18 years of age. The following guidelines for “adults” apply to any person serving in an official missionary or volunteer capacity in a Damascus program even if that person is under the age of 18, and the guidelines for “minors” apply to any person who is a participant in a youth program even if that person is over the age of 18. Similar strategies, especially the two-deep strategy, must be maintained between adult missionaries and minor missionaries when both are serving in leadership, but can be catered to specific situations in consultation with the acting department director. Missionaries under the age of 18 should be identified with a different color nametag.

Two-Deep Strategy

Damascus follows a strategy of “two-deep” ministry with minor participants, where no single adult is ever alone with a minor, whether in person or online. One-on-one or private communication between a staff member or volunteer and a non-related minor is prohibited. All communication must be open, public, transparent, and appropriate.

Where a one-to-one activity is required (i.e. pastoral care), such activities should take place in an open environment. Special attention should be given to provide a safe and confidential forum while following standards of prudence. Sensitive conversations can happen between two individuals in a public place or with a third-party observer. (See section on One-on-One Meetings below).

Care should be taken that this practice be maintained as far as possible in public restrooms.

If at any time a violation of this two-deep policy is reported or observed, except in the case of recognized exceptions such as healthcare or confession/spiritual direction, it should be treated as a cause for immediate disciplinary corrective action according to appropriate disciplinary protocol, and any possible video or testimony evidence should be collected and attached to the disciplinary report.

In-Person Ratios and Requirements

Damascus shall maintain at all programs and events and in all small groups a maximum ratio of one (1) adult per ten (10) minors.

Adults must never share a bed or a private room with a minor. (Except where a parent is serving as an adult volunteer and there are no other persons sharing the room.)

No adult volunteer should ever enter a minor’s private room unless it is absolutely necessary. If circumstances require it, the adult volunteer must be accompanied by



another adult and the door must remain open the entire time the adults are present. Both adults should be of the same sex as the minors in the room. If this is not possible, one male and one female adult is acceptable.

A minor must never be invited or instructed to enter the private room of an adult.

In the above contexts, a cabin or retreat center space bunk-room/bunk-house is not considered a private room unless it is only occupied by a single individual.

Counselors serving high school participants (entering grades 9-12) should have graduated from high school (generally 18 years of age or older). Counselors serving middle school participants (entering grades 6-8) should have completed their junior year of high school (generally 17 years of age or older).

Seminarians serving as missionaries will be housed in adult-only lodging and should use the designated priest and religious bathroom when possible.

One-on-One Meetings

One-on-one meetings provide students a place to address personal questions and to receive individualized coaching in living as a Catholic young person. These meetings do not take place merely to “hang out” together, but for the sake of accompanying an individual along a defined path toward growth in Christian maturity. Missionary leaders are instructed to enter each conversation with defined goals and strategies to accomplish this. In this environment, a student’s safety remains a top priority.

In the context of Damascus programs, whether on- or off-site, two-deep protocols will continue to be maintained, while providing privacy out of respect for the nature of the discipleship relationship, in the following ways:

1. If meeting in a public place (ex: coffee shop, fast food restaurant, public park, etc) they must be in earshot/sight of other people.
2. If meeting in a church building or similar, there must be an open door to having other adults see and hear the meeting. (ex: an adult is in the gym, with open doors to the hallway. An adult can have a one-on-one conversation with a student in the hallway, as long as another adult can see them and hear them).
3. Video Call: An adult can have a one on one conversation with a student via Zoom or similar video call platform if:
 - a. There is another adult in the room with the adult on the call, within sight and earshot, and
 - b. The student is aware that there is another adult in the room.

In programs for which discipleship meetings are a regular component (such as the Youth Leadership Institute), parents/guardians should be informed and sign a permission form indicating their awareness and agreement.



Medical Care

Adults assisting with a minor's medical concerns should use care to provide privacy related to the medical concern while remaining in open spaces where possible.

Adults in the medical clinic addressing a medical concern should attempt to have another adult present when possible. If that is not possible, or the privacy of the minor is a concern, the medical clinic door or garage window should be open if possible.

An adult addressing a medical concern should never accompany a minor into the clinic bathroom one-on-one. If a minor needs medical assistance at the bathroom sink, an adult may help them as long as the bathroom door remains open.

When the medical concern is addressed the adult handling the concern may use an open air vehicle to return the minor to activities provided they go directly from the clinic to the activity.

If a minor must be transported to urgent care or hospital, an adult handling the medical concern may take the minor in a vehicle one-on-one, however, when possible it is best to have another adult accompany them. While at the urgent care or hospital, it is understood that this adult may be in a closed exam room waiting for treatment. The adult should not sit on an exam bed in that space. If possible, request the door remain open.

Transportation

Transportation to or from the airport may be arranged with parent/guardian permission. A driving service may be used with dash cam recording capability. If not available, Damascus personnel may be utilized with at least 2 adults for one minor or 1 adult with multiple minors. If a need arises where maintaining a two-deep strategy in person is not possible (e.g. flight delay for one minor and another minor needs to be picked up right away), the parent/guardian will be contacted and asked permission, and another adult should be called on a video call for the duration of the transportation. For the sake of necessary logistical communication, a group text will be created with (1) the driver, (2) the Damascus office phone, (3) any person(s) being picked up, and (4) the parent/guardian(s) of said person(s). Any phone calls that must be made or received must be audible on speaker phone.

Prayer Ministry

Application of two-deep procedures in the context of prayer ministry can be found in

 200.61 Ministry House Rules

Digital Communication

Interpersonal interaction among young people consists, in large part, of mobile and electronic communication and social media. In the midst of this contemporary reality, these



modes of communication methods require new methodology when considered for the work of evangelization. In the context of evangelization, Damascus remains committed to creating and maintaining safe and supportive environments for all missionaries, volunteers and participants, and is particularly committed to create environments where sexual abuse and bullying are not tolerated. Damascus' safe environment policies exist to build a culture around these goals. Failure to comply with the policies listed below may result in disciplinary action, including termination of employment and/or legal recourse.

Missionaries or volunteers must not initiate one-on-one private communication with a minor. This prohibition must be understood to include private messaging, the sharing of social media accounts, the exchange of cell phone numbers, e-mail addresses, as well as physical mailing addresses. If a minor initiates said communication, the adult must move the conversation to a public platform and retain a record of the communication.

Any means or platform of communication must allow for accountability and the ability to retain records of interaction. Therefore, no "anonymous" apps, platforms, or anything with automatic delete function, can be used for private adult to minor interactions.

Within Programs

Damascus Missionaries, Missionary Staff, and Volunteers should utilize an application called "Remind" when communicating with minors in the context of a program. This application, used regularly in school environments, is a completely closed system, where students need a code to register for a "classroom." Messages are sent from a Remind username or number to the app installed on the recipient's personal phone or computer. The adult can send an announcement to the whole group, or choose to message smaller groups individually.

Any adult messaging a minor on Remind must include another adult in that communication, normally the pastoral director of the given program.

If a student messages an adult directly, one-on-one, the adult must make a group message with another adult in response to that student and communicate to the student that they are adding another adult. Normally, this is logistical communication and answering questions. If the content is of a more personal nature, an in-person meeting could be set up to discuss the proposed concern (see "One-on-One Meetings" above).

Official Channels

It is appropriate to allow minors to engage with Damascus media accounts across official platforms.

Communication with minors should only be initiated from official Damascus accounts, emails, or phones.



Specific exceptions to public communication at Damascus may include instances such as official communication regarding hiring/recruiting missionaries or employees and organization of pre-arranged transportation for minors. Both examples should include parent permission and approval.

Other Channels of Communication

Private interactions between an adult and a minor on personal social media platforms, including but not limited to “Friend Requests,” “Follows”, or direct messages, are prohibited.

Allowable channels of communication include:

- Email is an acceptable form of electronic communication between Damascus employees and volunteers and minors, provided that all communication cc’s discipleship@damascus.net to allow for third-party monitoring and record keeping. The person monitoring this email address should be attentive to patterns of communication.
- Any public platform with a third-party present. One example could be a “Private” chatroom on a platform that is also viewable by a Damascus Admin.

Occasionally, missionaries may form a relationship with a particular family or minor that may result in the family’s expressed desire for continued communication and relationship that goes beyond the missionary’s role at Damascus. Such occasions are governed by [Policy 200.41 Discipleship and Relationship Disclosure](#).

Photos

Taking unauthorized photographs/videos of missionaries or participants, guests, volunteers, or children is prohibited, regardless of whether or not missionaries choose to share those photos/videos to personal social media platforms. If pictures are needed for Damascus’s website, flyers, social media etc., they are to be taken by designated/approved staff members or volunteers only, and must be used in accordance with the photo release agreement made by all Damascus program participants.

APPLICATION, INTERVIEW, TRAINING, AND HIRING OF SUMMER AND FULL-TIME MISSIONARIES

Damascus depends on the work of many talented individuals to accomplish our mission. In order to maintain an ongoing commitment to our organizational Mission and Values, individuals interested in serving in the summer or full-time missionary program should be guided through a standard process in order to serve with the organization.

The process of screening applicants for the full-time or summer missionary program typically includes, but may not be limited to:

- Prior to application, role expectations are clearly outlined in an available description.
- Individuals should complete an application and interview process including the following components:
 - Complete the provided online application form
 - References:
 - First-time applicants should request and secure three (3) personal references and invite them to fill out an online reference form. The following are suggested:
 - Parish Priest or Parish Youth Minister
 - School Teacher, Coach, Employer or other School Activity/Club Advisor/Leader (Not applicable to adults age 21 or over who are not college students.)
 - Adult (age 21+) who is not a relative (Adults age 21 or over who are not college students are requested to obtain 2 references in this category.)
 - Applicants who have previously served must submit one (1) reference.
 - Interviews:
 - All applicants participate in a personal interview with member(s) of the Damascus staff.
 - Applicants to the full-time program will participate in a second interview.
- If accepted, individuals are informed as to expectations and requirements for background check and Protecting God's Children, to be completed before first day of service (see [200.11 Safe Environment Requirements for Missionaries](#))



- All missionaries are required to participate in pre-summer training at the EQUIP Conference prior to service at CYSC. Full-time missionaries are required to participate in an additional training in the fall.

Individuals employed by Damascus and CYSC will be hired in accordance with appropriate Federal and State guidelines including:

- Collection of form I-9
- Maintaining a copy of Personal ID
- Collection of Direct Deposit information for electronic payment
- Filing of form W-4
- Filing of Ohio Tax Withholding form
- Filing of appropriate Payroll Information
- Distribution of Staff Manual
- Verification of receipt of current job description

SAFE ENVIRONMENT REQUIREMENTS FOR MISSIONARIES

All Damascus missionaries aged 18 and over are required to complete a civilian criminal background check and participate in a Protecting God's Children training session. For those selective missionaries who are younger 18 and are serving with Damascus, they will need to wear a green name tag (vs white) so that others who are serving alongside them know they are underage. This is important because while most staff can operate fluidly (i.e., clean bathrooms together, do tasks in twos) those who are 18 need to be mindful if they are in room or onsite doing a task if they are only paired with a minor. Additionally, thought should be given if a two-year missionary is not yet 17 in regards to sleeping arrangements in households.

Background Checks

Civilian criminal background checks are completed through the Ohio Bureau of Criminal Identification and Investigation (BCII) and must be completed by the first day of one's service with Damascus. Anyone who has not been a legal resident of Ohio for the past consecutive 5 years is required to complete a Federal Bureau of Investigation (FBI) civilian criminal background check. An FBI civilian criminal background check must at least be in process by the first day of one's service with Damascus.

A new background check must be conducted if a Damascus staff person has a significant (more than 1.5 years) gap in their connection and service with Damascus. For staff in continuing service with Damascus, background checks should be completed every 5 years.

Offenses that would prevent someone from serving Damascus include, but are not limited to:

- Abduction
- Aggravated assault
- Aggravated burglary
- Aggravated menacing
- Aggravated murder; specific intent to cause death
- Aggravated robbery
- Assault
- Burglary
- Carrying concealed weapons
- Child enticement
- Child stealing
- Compelling prostitution



Contributing to the unruliness or delinquency of a child
Corrupting another with drugs
Corruption of a minor
Disseminating matter harmful to juveniles
Domestic violence
Endangering children
Failing to provide for functionally impaired person
Felonious assault
Felonious sexual penetration
Funding of drug or marijuana trafficking
Gross sexual imposition
Having a weapon while under a disability
Illegal administration or distribution of anabolic steroids
Illegal manufacture of drugs or cultivation of marijuana
Illegal use of a minor in nudity orientated material or performance
Impositioning (now importuning)
Improperly discharging a weapon at or near a school or dwelling
Interference with custody
Involuntary manslaughter
Kidnapping
Murder
Pandering obscenity
Pandering obscenity involving a minor
Pandering sexually oriented matter involving a minor
Patient abuse, neglect
Placing harmful objects in food or confection
Possession of drugs (that is not a minor drug possession offense)
Procuring
Promoting prostitution (children)
Prostitution: after positive HIV test
Public indecency
Rape
Robbery
Sexual battery
Sexual imposition
Trafficking in drugs
Unlawful abortion
Voluntary manslaughter
Voyeurism

Protecting God's Children Training

All Damascus missionaries must attend a Protecting God's Children training session prior to their time of service.



The Protecting God's Children program includes not only information on the scope of child sexual abuse, but also contains a plan for its prevention. Damascus missionaries who have attended child sexual abuse awareness programs from other institutions are still required to attend a Protecting God's Children training session in the Diocese of Columbus.

Persons that have participated in a Protecting God's Children program in another diocese can request that their former diocese transfer their training record to the Diocese of Columbus.

Due to the sensitive nature of the Protecting God's Children program, some victims of child sexual abuse may not feel comfortable attending a Protecting God's Children training session. Anyone in this particular situation may request to receive the materials needed for child protection training in an alternate way. These requests are made through the Diocese of Columbus Safe Environment Office. All requests for alternate child protection training for victims of child sexual abuse are kept confidential.

Records and Administration

Records of all background checks and Protecting God's Children certificates shall be electronically filed and maintained. The Operations Department should conduct an internal audit every summer and an annual Diocesan Safe Environment audit in the spring. Individual records shall be shared with parishes which have missionaries assigned to their youth groups during the school year.

In order to ensure both of these requirements are completed for every missionary, the Missionary Program Department shall gather information on the status of these requirements prior to camp, assist missionaries in scheduling trainings and/or transferring records where possible, and shall provide on-site opportunities during pre-summer training that shall be required for any incoming missionaries who have not yet fulfilled these requirements.

APPLICATION AND INTERVIEWING OF PRIESTS AND RELIGIOUS

Damascus programs are deeply rooted in the sacramental life of the Catholic Church through Mass, Reconciliation, and Eucharistic Adoration. Each aspect of our programs is designed to lead campers and staff into a deeper encounter with the person of Jesus Christ, and it is only in partnership with priests and religious that these encounters are made possible. We are grateful for the individual gifts and charisms that priests and religious bring to the experience of Damascus programs, and we highly value their witness as an encouragement both to personal holiness and to vocational discernment in the youth. It is the desire of Damascus to protect both the youth that attend and all involved priests and religious. It is for this reason that all priests and religious who have never served at a Damascus program before should be asked to participate in an interview process.

This process of interviewing a priest or religious newly involved with Damascus programs typically includes, but may not be limited to:

- Prior to interview, expectations are clearly outlined in an available role description.
- Individuals must participate in an in-person, or face-to-face video conference interview conversation (Skype, FaceTime, ZOOM, etc.) Audio only interviews are NOT permissible.
- Provide two (2) written references, along with phone numbers, with which Damascus personnel can follow up. These references should include:
 - A fellow priest or religious (someone in their diocese or community)
 - A ministry partner (someone who has seen them in active ministry)
- For priests and deacons: A letter of suitability from the Bishop of their diocese.

In continued service with Damascus, all priests who are not from the diocese where the program is being held must provide an annual letter of suitability.

REPORTING ABUSE AND NEGLECT

Child abuse is any non-accidental action that harms a child – whether physical, emotional, psychological, verbal, sexual or by neglect. That includes, but is not limited to:

- Engaging in sexual activity with a child;
- Denial of proper or necessary subsistence, education, medical care, or other care necessary for the child's health;
- Use of restraint procedures on a child that cause injury or pain;
- Administration of prescription drugs or medication without the ongoing supervision of a licensed physician;
- Providing alcoholic beverages or controlled substances;
- Exhibition or dissemination of any pornographic or otherwise inappropriate material;
- Commission of any act, other than by accident that threatens or results in any injury or in death to the child.

It is the responsibility of every Damascus missionary and employee to report immediately to the appropriate community agency any suspected case of child abuse and/or neglect.

Normally a director or appointed representative should make the referral.

Prior to calling CPS, the Damascus reporter should take note of all the participant's personal information that is found on file, including the parents' names, the participant's address, the parents' phone numbers, whether or not the participant has any siblings, etc. Additional questions vary by county, but commonly include:

- Does the participant feel safe at home?
- Who lives in the house with the participant?
- Has the participant's abuse ever left bruises or marks on his/her body?
- Is the participant the only person in the home who experiences abuse? Or is the abuse experienced by other minors or adults?
- What events did the participant report?
- When was the last time you saw the participant?
- Do you, as the reporter, believe that the participant is in danger in this moment?

Sometimes, these questions can be asked explicitly to participants. However, it is important that a participant is never pushed to share more than he/she desires to share. Damascus is required to report abuse even if very little information is able to be provided.

Damascus missionaries should always ensure that the CPS follow-up reporter letter be mailed to Damascus once the case has been reviewed and determined for investigation or



not. Upon receiving this letter, the Pastoral Retreat Manager should be given a scan or photo of the letter that he/she can keep for Damascus' records.



ALLEGATIONS OF SEXUAL ABUSE OF MINORS BY PRIESTS OR DEACONS

Damascus secures the services of seminarians, deacons, and priests from the Diocese of Columbus and other dioceses. The Diocese of Columbus has a written policy on the allegations of sexual abuse of minors by priests and deacons, as well as by other church personnel. This policy complies with and specifies in more detail, the steps taken in implementing the requirements of canon law, particularly CIC, canons 1717- 1719. A copy of this policy is filed with the United States Conference of Catholic Bishops. Copies of this policy are available from the Chancery Office.

DISCIPLESHIP AND RELATIONSHIP DISCLOSURE

By nature of their missionary commitment, Damascus employees regularly meet and form relationships with families and minors who attend Damascus events. These events include any event or service that is being hosted by or coordinated by Damascus, as well as any event or service that is provided as a requirement of the staff member's position at Damascus.

Occasionally, staff members may form a relationship with a particular family or minor that may result in the expressed desire for continued communication and relationship. In order for continued relationships outside of Damascus programs to occur, a relationship disclosure form must be completed and on file with Damascus.

The relationship disclosure form serves three primary purposes:

- 1) It ensures an individual's parents/guardians are partnering with the individual missionary in providing discipleship care.
- 2) It enables a Damascus staff member to maintain contact with campers/students outside of Damascus settings in a way that protects both Damascus and the individual staff member under safe environment guidelines.
- 3) It separates liability from Damascus when contact with minors is continued by a Damascus staff member outside of his/her work setting.

There are several criteria that would necessitate the use of a relationship disclosure form:

- If the staff member formed a relationship with this camper/student as a result of his/her service at Damascus.
- If a camper/student has expressed a desire to pursue ongoing communication with a Damascus missionary outside of Damascus settings, including but not limited to:
- Frequent communication (more than 1-2 simple questions seeking program updates or communicating prayer requests) with a camper/student, which should be directed to email.
- In-person contact with a camper/student outside of a Damascus event.
- Being a Confirmation sponsor for a camper/student.
- If the staff member has been asked by a camp parent to invest in his/her child intentionally.
- If the staff member is uncertain about details. In these circumstances, a form should always be signed for precautionary reasons.

Sometimes, a staff member's relationship to a camper and/or family preceded their service at Damascus. If the camper/student and his/her family does not associate their relationship



with the staff member as contingent upon his/her service at Damascus, then a relationship disclosure form is not necessary for further interaction. However, it is always good to establish healthy boundaries and expectations with these families.

If a Damascus staff member has interest in obtaining a relationship disclosure form, he/she should contact the respective persons for further information and guidance. For Summer Missions and Academy Missionaries, contact the Missionary Coordinators. For Mission Staff, contact the Staff Care Associate. These persons are responsible for keeping record of all relationship disclosure forms that have been submitted by Damascus missionaries and/or mission staff members.

Missionaries in the Academy/Summer Missionaries:

Missionaries in the Academy and Summer Missionaries are prohibited from engaging in discipleship relationships with any campers/students they have met through their missionary work at Damascus. This is due primarily to lack of consistent time in their schedules during their seasons of service.

Similarly, missionaries are prohibited from babysitting for any families they have met through their missionary work at Damascus.

However, missionaries are permitted to fill the role of a Confirmation sponsor for a student/camper.

Missionaries should not pursue communication with campers/students at the conclusion of a program. If campers/students have occasional prayer requests or questions about Damascus public event information, they may email a Damascus missionary. However, no more than 2 emails should be exchanged between the missionary and the camper/student. Regardless of context, when emailing a camper/student, the staff member is required to CC the email discipleship@damascus.net. The email may NOT be "forwarded," but rather, it should be CC'ed to ensure compliance with the two-deep policy of Damascus. Missionaries should draw attention to the inclusion of the discipleship email to ensure the minor's awareness of a third party.

If email communication sent to a missionary steps outside of the guidelines communicated above, either in content or quantity of messages, the missionary should report this to the Missionary Coordinator who will be responsible for providing appropriate followup, typically consisting of a conversation with the minor's parents.

Mission Staff

Damascus Mission Staff members should communicate with the Staff Care Associate before entering into a discipleship relationship with a camper/student outside of Damascus work requirements. If the relationship is pursued, a relationship disclosure form will be required.



If Mission Staff members want to continue to be in communication with campers/students after a Damascus event, this should take place primarily through email to establish the professional and intentional nature of the relationship. If the Mission Staff member intends for this communication to be ongoing, he/she must get a discipleship form signed by the camper/student's parent or guardian before depth of conversation is pursued. If not pursuing a discipleship relationship, then no more than two emails should be exchanged between missionary and minor. Additionally, these emails should only involve the topics of prayer requests and/or questions around Damascus public events. When emailing with a camper/student, the staff member is required to CC the email discipleship@damascus.net. The email may NOT be "forwarded," but rather, must be CC'ed to ensure compliance with two-deep policies. Missionaries should draw attention to the inclusion of the discipleship email to ensure the minor's awareness of a third party.

It is encouraged that mission staff both communicate their intentions and receive preferences from the parents of the minor before discipling their child. Additionally, it would be in the best interest of the missionary member to:

- Use texting or direct messaging for brief check-ins and for planning phone calls/meetings, rather than using it as a primary source of interaction.
- Meet in public spaces, rather than private locations.
- Meet during morning or daytime hours, rather than late evening hours/dark spaces.
- Avoid driving a minor in his/her vehicle.

For additional guidelines, it would also be wise to visit the local Diocesan website and read about their specific Virtus/Safe Environment policies.

Deployed Missionaries:

If a summer missionary, Academy missionary, or Mission Staff member knows that he/she has developed a strong relationship with a student throughout their time with Damascus, and they desire to pursue discipleship relationship with the student once they leave Damascus, he/she should have a relationship disclosure form signed by the parents of the student before they officially deploy from Damascus.

Deployed missionaries, who have departed from Damascus after a summer commitment, full-time commitment, or Mission Staff position, are encouraged to contact Damascus if they plan to disciple a student that they met through their missionary work. Damascus should encourage deployed missionaries to inform the family of the minor that they no longer are a missionary at Damascus. Therefore, Damascus is detached from the relationship between the minor and deployed missionary.

Deployed missionaries are encouraged to follow the same guidelines as mission staff above.



DIGITAL SAFEGUARDING POLICY

Damascus is committed to creating and maintaining a safe and secure digital environment for all individuals, particularly children and vulnerable adults. This policy outlines our commitment to digital safeguarding and provides a framework for responsible online behavior.

This policy applies to all Damascus employees, volunteers, contractors, and service users when using Damascus digital resources or representing the organization online. This policy covers all digital environments, including but not limited to, the Damascus App, social media, email, and website.

Risks, Responses and Expectations

Confidentiality and Data Privacy

Damascus takes steps to protect all the data it is entrusted with. All personal and sensitive data must be managed and stored securely, in accordance with our data protection policy. Users' access to data should be limited to only access that is necessary for their role, and should be regularly reviewed. Contractors and partners from outside the organization should be notified of this policy.

Limiting Exposure to Inappropriate Content

All content shared in Damascus digital environments by representatives of Damascus should be approved to meet appropriate standards. Any use of images or videos of individuals must be done with the subject's informed consent and in accordance with relevant guidelines. See [200.71 Use of Images](#) [Media Release Policy](#) [Social Media Brand Guide](#).

Further, Damascus will monitor comment-enabled digital environments (e.g. social media, YouTube) and report to the Head of Marketing & Communications any instances of inappropriate behavior connected to Damascus' online environments. Any user outside of the organization should also report inappropriate behavior by messaging the account owner or emailing marketing@damascus.net.

In the case that inappropriate behavior occurs on a Damascus platform:

- 1). The Head of Marketing & Communications will determine the severity of the behavior, based on the following guidelines:
 - A. Hate comments should be deleted if they are directed at a person or persons featured in Damascus content (Ex. towards a camper in a testimony).



- a. If hate comments persist after deletion, the comment section should be permanently disabled.
 - B. Hate comments directed towards “Damascus” as an entity can be deleted, but should be reviewed by the Head of Marketing & Communications.
 - a. Often, deleting the comments can encourage more comments, which is why the Head of Marketing & Communications must determine the severity.
 - C. Hate videos or posts directed towards a person or persons featured in Damascus content should 1) be reported to Instagram for “Bullying or unwanted contact” or “Violence, hate, or exploitation”, and 2) the Head of Marketing & Communications should message the account to request deletion.
 - a. This includes reposts of Damascus content that is used in a hate post on other accounts.
 - D. Hate videos or posts directed towards “Damascus” as an entity should be reviewed by the Head of Marketing & Communications. This content should be reported to Instagram for “Bullying or unwanted contact” or “Violence, hate, or exploitation.”
 - E. Any content taken from Damascus and reposted on another account and used as their own should be reported to Instagram for “Scam, fraud or spam.”
- 2). Based on the severity, the Head of Marketing & Communications will take action and report all steps taken to the Director of Mission Awareness.
- A. If the behavior persists, the Director of Mission Awareness will determine if the behavior should be brought to the Leadership level.

Staff and volunteers, as representatives of Damascus even in personal use of online platforms, must adhere to the organization's social media policy and use online platforms responsibly.  300.11 Use of Social Media

Reporting Concerns

All staff and volunteers are responsible for adhering to this policy and reporting any concerns. Any concerns regarding digital safeguarding (e.g. inappropriate content, cyberbullying, grooming, or other harmful incidents taking place on Damascus-affiliated platforms or with Damascus content) should be reported immediately to the Head of Marketing & Communications. This person is responsible for ensuring that Damascus responds promptly and appropriately to all reported incidents.

The current Digital Safeguarding Officer (Head of Marketing and Communications) is Hannah Cote and can be contacted at hannah@damascus.net or marketing@damascus.net.



Internal Reporting: Report concerns to the Head of Marketing & Communications.

External Reporting: In cases of suspected criminal activity or serious harm, reports should be made to the relevant authorities (e.g., law enforcement, child protection services).

Maintenance

Damascus will provide regular training and education to associated staff and volunteers on digital safeguarding best practices.

This policy will be reviewed annually and updated as needed to reflect changes in legislation, technology, and best practices.



SAFETY

Risk Management Summary
Inclement Weather During Programs
Inclement Weather Guidelines for Offsite Programs
Waterfront Safety
Incident Reporting
Safety Emergencies
Weapons
Maintaining a Nut-Free Environment

RISK MANAGEMENT SUMMARY

Damascus policies and procedures are developed and reviewed annually by Executive and Program staff in consultation with the organization's Board of Directors. Organizational policies and procedures have been crafted through careful consultation with four organizations:

1. The policies and procedures of our local diocese, the Catholic Diocese of Columbus Ohio.
2. The policies and procedures of the American Camping Association.
3. The policies and procedures of the Association or Challenge Course Technology (ACCT).
4. Church Mutual Insurance.

Implementation of all policies and procedures is made possible by thorough individual staff oversight and management, a strict adherence to proper training, certification and licensing, and the intentional establishment of an organizational culture of safety and accountability. Missionaries are trained in the observance and implementation of these policies from the day of their application through their interview weekend, 10 days of dedicated staff training prior to camp, and through ongoing supervision.

Third-Party Risk Management

Third Party risk management is provided in consultation with the following primary sources:

1. Church Mutual Insurance - Specializing in providing insurance for faith-based organizations and camps, Church Mutual analyzes, educates, provides risk prevention measures, and insures their camps from a partnership perspective. All waterfront policies and procedures have been created in collaboration with Church Mutual, and they provide an annual review and audit of safe environment policies and procedures through an annual onsite audit and risk assessment process by a credentialed Church Mutual consultant. Church Mutual is also available 24/7 to provide program, safety, and emergency consultative support.
2. Signature Research - Signature, headquartered in North Carolina, is a professional vendor for the Association for Challenge Course Technology, the world's leading and largest American National Standards Institute Accredited Standards Developer focused specifically and solely on the challenge course industry. Signature was responsible for the design and construction of all high adventure activities, and provides ongoing third party operational and emergency rescue training as well as annual facility recertification. All high



adventure activity policies and procedures have been created in collaboration with Signature.

3. Roman Catholic Diocese of Columbus Ohio - Damascus voluntarily opens itself to an annual Diocesan Safe Environment Audit for all programs and facilities to ensure an ongoing focus on child safety and Diocesan Safe Environment Standards compliance. Additionally, all safe environment policies and procedures in place at Damascus have been derived from the best practices and policies at use in the Diocese of Columbus Office of Youth and Young Adult Ministry. These policies and procedures ensure safe ratios of chaperones, that due diligence is used in the selection of staff and volunteers, and that procedures are in place to create the safest environment possible for campers and program participants.

4. American Camping Association - Additionally, Catholic Youth Summer Camp and Damascus maintains membership in the American Camping Association. The ACA provides its members with best practices in forming policies and procedures regarding camp activities and other aspects specific to outdoor ministries as well as ongoing support and consultation.

Insurance Coverage and Annual Review

Damascus is committed to maintaining appropriate limits of insurance coverage to support a high adventure ministry philosophy while at the same time preserving an atmosphere free of any risk to personal safety.

Insurance coverages are reviewed annually by Operations Subcommittee and presented to Board of Directors for approval.

Church Mutual Insurance

Damascus has chosen Church Mutual Insurance Company, S.I. as its insurance provider. More information about Church Mutual can be found on their website at <https://www.churchmutual.com/insurance/camps-sports-outdoor-recreation>

Asset Summary and Equipment Maintenance

Ongoing log of assets is maintained by Finance Subcommittee, and is reviewed annually to determine any necessary additions, deletions, or changes. Equipment maintenance logs are developed and maintained by Facilities Manager in coordination with Operations subcommittee, and are reviewed annually. Sample Equipment log is attached at the end of this policy.

Risk Reporting and Documentation

All Damascus staff and volunteers operate under the expectation that any risk to personal safety or equipment will be reported as quickly as possible to their supervisor. During



times of heavy activity on campus, especially during use of high adventure activity program elements, safety checks should be a regular part of all routine staff meetings. Records of potential risks reported must be documented and corrected by leadership staff, and are reviewed annually by Operations Subcommittee. Sample Risk reporting log is attached at the end of this policy.

If risky situation resulted in physical or emotional injury, an incident report should be filed. (400.61)

Personnel Training, Certification, and Assessment

All Damascus staff and volunteers operate under the expectation of excellent performance in activity and program leadership. All staff submit a full application, are interviewed, and undergo a basic missionary staff training/orientation. Certain activities require additional training and certification. Record of these certifications should be maintained in employee file and record be required before leading associated activities. Sample employee certification checklist is attached at the end of this policy.

Activities requiring advanced certification

- High Ropes Adventure Course
 - Activity Leader - Training and Rescue Certification by Director of Activities or Director of Operations
 - Activity Facilitator - Orientation by certified activity leader and/or Director of Activities
- Giant Swing
 - Activity Leader - Training and Rescue Certification by Director of Activities or Director of Operations
 - Activity Facilitator - Orientation by certified activity leader and/or Director of Activities
- Vertical Playpen
 - Activity Leader - Training and Rescue Certification by Director of Activities or Director of Operations
 - Activity Facilitator - Orientation by certified activity leader and/or Director of Activities
- Rock Climbing Wall
 - Activity Leader - Consistent operation and effective communication and leadership shown to Director of Activities or Director of Operations after a minimum of 3 hours of shadowing certified activity leader
 - Activity Facilitator - Orientation by certified activity leader in accord with Activity Policy
- Zip-line
 - Activity Leader - Training and Rescue Certification by Director of Activities or Director of Operations



- Activity Facilitator - Orientation by certified activity leader and/or Director of Activities
- Swimming (lifeguarding)
 - Lifeguard - Certification through recognized certifying body (American Red Cross, Boy Scouts of America, YMCA, Lifeguard-Pro etc.) and orientation by waterfront director
- Blobbing
 - Activity Leader - Consistent operation and effective communication and leadership shown to Director of Activities or Director of Operations after a minimum of 6 hours of shadowing certified activity Facilitator
 - Activity Facilitator - Orientation by certified activity leader in accord with Activity Policy
- Paintball
 - Activity Leader - Consistent operation and effective communication and leadership shown to Director of Activities or Director of Operations after a minimum of 12 hours of shadowing certified activity facilitator
 - Activity Facilitator - Orientation by certified activity leader in accord with Activity Policy

Safe Environment Records

All Damascus staff age 18 and over are required to complete a civilian criminal background check and participate in a Protecting God's Children training session as outlined in policy 200.11.

INCLEMENT WEATHER DURING PROGRAMS

To ensure safety for participants and leaders in the midst of inclement weather, the following guidelines should be observed. These guidelines vary based on the danger of lightning strike, as well as the difficulty of performing effective and efficient activity evacuation.

Wind

All activities operated off of the ground (Air activities and Blob) should be postponed if sustained winds reach 20 mph or gusts reach 30 mph.

Lightning/Storm

- **Lightning 15 Miles Away:** All air activities should be grounded (including High Ropes, Vertical Play Pen, Giant Swing, Zip Line, and Rock Wall). Additionally, participants and staff should exit the water if no one is monitoring the lightning tracker. Lastly, if the storm is heading toward campus, canoes should begin to make their way to shore.
- **Lightning 10 Miles Away:** All participants and staff should exit the water with someone monitoring the lightning tracker.
- **Lightning 5 Miles Away:** All participants and staff need to be “under cover.” Options include being indoors, on the porches of cabins, in the center of the quads, at the gazebo, under the Red Tent, etc.
- When 15 mins have passed since the last lightning strike in that range, participants and staff may resume activity outdoors.
- If conditions are uncertain, all staff personnel should defer to the Program/Activity Leadership staff for further direction.

In the case that inclement weather is anticipated, one staff member should be identified as the individual responsible for storm progress tracking and for lightning proximity notification. The Activities Director/Lead is the primary lead in these situations with the support of the Camp Director to make final decisions. This tracking should be performed using a lightning tracker that is capable of alerting the user to lightning strikes in real time and at a specified distance. This individual is the one responsible for making the call to evacuate, and communicating that information to all affected activity leaders via radio, mobile phone, or “runner.”

If at any point an activity leader suspects impending danger of a storm, and has not prepared adequately, or a responsible party has not been assigned, the responsibility for action falls on that particular activity leader.



In most cases, at water activities, the head lifeguard will serve as the responsible party who will determine lightning and storm direction and proximity, as well as any necessary plan for evacuation.

Snow/Ice

Care must be taken not to expose leaders or participants to risk of injury due to ice/snow. All steps and walking paths should be appropriately cleared prior to use, and if ice is present, individuals should walk through snow rather than on icy walkways. If ice/snow prevents safe driving conditions, driving should be restricted, even if this means the event must be delayed/canceled.

If a winter weather emergency is issued at the time of arrival or departure for a program, that may be delayed and every effort made to communicate changes to parents quickly and effectively.

Tornado

In the case of a Tornado Watch, Damascus Leadership will be attentive to a storm and make decisions based on their best discretion.

In case of a Tornado Warning, the following steps should be taken:

- 1) All staff and participants report to the lodge and enter the auditorium.
 - a) If there is not sufficient time or ability to travel to the main lodge, staff and participants should take shelter in/under the closest covering or enclosed building. The following steps remain the same regardless of where the participants and staff take shelter.
- 2) Line as many participants and staff along the walls of the auditorium as possible. Remainder of staff and participants may fill in the center areas of the room.
 - a) The removable wall and front of the stage are included as "wall" options in the auditorium.
- 3) Have staff and participants assume the protection position.
 - a) Crouch as low as possible on knees, put head down, and cover the back of the head/neck with both arms.
- 4) Remain here until the Tornado Warning has ceased and Damascus Leadership have given permission.

If a Tornado Warning takes place in the middle of the night, Damascus missionaries would wake up participants and depending on the proximity of the storm, staff and participants would report to the lodge and follow the above protocol. If it was unsafe to move to the lodge, the above steps would be taken in their place of lodging.



Loss of Electricity

If any of these weather emergencies were to result in loss of electricity, participants and staff will be moved to the main lodge. The lodge has a powerful backup generator to provide a temporary solution until details of the length of the power outage are known. If power is likely to be lost for an extended period of time, participants will likely be sent home.

Plans have been developed in consultation with American Red Cross, The National Lightning Safety Institute, and Phoenix Experiential Design.

INCLEMENT WEATHER GUIDELINES FOR OFFSITE PROGRAMS

In the event of inclement weather affecting our ability to execute off-site ministry commitments, guidelines have been created to help guide the process for determining whether to proceed or cancel any off-site ministry commitment. Damascus' decision to cancel or proceed is always with the consideration of both the safety of our missionaries and the attendees commuting to the ministry event.

- Off-site ministry commitments should always be canceled if there is a Storm Warning (either in Morrow County or the county of the off-site ministry commitment) in place during the time that the commitment would take place.
- Off-site ministry commitments should be discerned being canceled by the Youth Outreach Manager overseeing the commitment if a Storm Advisory or Watch is in place. This discernment should take place using the decision-making factors listed in the next section below.
 - If it is determined that the off-site ministry commitment will still be happening, missionaries should be given at least 50% more travel time based on their destination.
 - The director overseeing the commitment should have a plan in place in the case that missionaries need to stay in the local area after the commitment that night.

Decision-Making Factors:

- Amount of snow and ice on the roads
- Projected amount of snow to fall in the window of the off-site ministry commitment will start/end, including travel time.
- Visibility when driving
- Conversation with the local contact at the location of the commitment
- Local conditions and conditions at the location of the commitment

Stipulations

- A decision should be made by the Youth Outreach Manager of the off-site ministry commitment three hours prior on the day of to ensure enough notice before missionaries would need to leave, and to inform the parish.
 - Level 1's: noon the day of
 - Travel Teams: noon the day of
 - Level 3's: 3pm the day of



- Damascus can consult with the local contact prior to making a decision, but will have the final say in whether or not to cancel or move forward with the commitment.
- Damascus should then communicate this decision to all necessary contacts. The person who handles communication to parents should share the update once a decision has been made.
- If weather conditions do not permit missionaries to drive to the commitment, all missionaries must remain on-site for the duration of the winter-weather notice.
- Damascus is not responsible for scheduling a “make-up date” if a commitment is canceled due to weather. It is up to the decision of the youth minister which night to pick up on the next week so as to best serve their parish. The following week should then continue on track with the scheduled calendar year.
- If missionaries feel unsafe driving, they should reach out to the direct supervisor overseeing the commitment individually to discuss their options, including asking another member of their team to drive or allocating additional drive time.
- If an Advisory or Watch is in place, missionaries should assume that the commitment is still happening, unless communicated otherwise.
 - Resource for definitions of watch, warning, and advisory: weathersafety.ohio.gov

WATERFRONT SAFETY

Waterfront Guidelines

- The beach supervisor should maintain the “buddy system” making sure each swimmer is matched up with 1 or 2 buddies.
- The beach supervisor should ensure all swimmers are aware of the waterfront safety rules.
- Each group leader should make sure his/her group stays together at one waterfront activity (moving as a group from one activity to another.)
- Each group leader should ensure his/her group is correctly outfitted with proper life jackets for the designated waterfront activities.
- Each group leader should complete continuous visual checks making sure all participants are safe.
- Each group leader should know the location of each of his/her participants at all times.
- The head lifeguard should conduct a group check every 15 minutes.

Lifeguard Guidelines

- The Head Lifeguard should set guard rotation schedules and provide regular practices.
- Following their lifeguard training, all lifeguards should be vigilant in their constant attentiveness to their assigned duties, thus preventing accidents and emergencies.
- All lifeguards should carry the rescue tube or other designated life saving equipment, along with their whistle and pack containing their rescue breathing mask.
- All lifeguards should consistently utilize the following designated signals: 1 short whistle to gain attention of campers or staff; 1 long megaphone siren for group check; 3 long whistles to activate the EAP and clearing of the water. 4 Long whistles to clear the swim zone to begin a search and rescue.

Waterfront Safety Rules for Participants

- Always stay as a group at each activity.
- Always wear a life jacket at designated activities and have your group leader make sure it is the right size and is secured properly.
- Always stay with your buddy, when not with your group at the beach or an activity.
- If you ever lose sight of your buddy, IMMEDIATELY TELL YOUR LEADER OR LIFEGUARD



- Wherever you are when the Group Check Siren blows, you have 5 seconds to find your group leader and remain silent.

Waterfront Emergency Action Plan (No additional Resuscitative Care is Needed)

Rescuer Action:

1. Signal (3 long whistles)
2. Rescue
3. Victim okay – No additional care needed
 - a. Report (incident report), advise, release
 - b. Equipment check and corrective action
4. Return to duty
5. Other Lifeguard(s) assist with back-up surveillance coverage
6. Additional leadership assist with clearing the zone area if no additional lifeguards are available for surveillance

EAP (Additional Resuscitative Care is Needed)

Rescuer Action :

1. Signal (3 long whistles)
2. Rescue
3. Victim needs emergency care
 - a. Provide emergency care
 - b. Report, advise, release
 - c. Equipment check and corrective action
4. Head Lifeguard should delegate:
 - a. One lifeguard to call EMS.
 - b. One lifeguard to retrieve the AED
 - c. One Lifeguard to notify the Nurse on site
5. Other Lifeguard(s) assist with back-up surveillance coverage, the water or land rescue and providing emergency care, back-up zone coverage or clearing the area
6. Additional leadership assist with meeting and directing EMS, bringing additional equipment, clearing the area, controlling the crowd

If the victim was treated for serious injuries or illness one of the camp directors or next in command should be notified and direct the following:

1. Deciding to close the waterfront
2. Contacting family members
3. Contacting Board of Directors and Insurance representative
4. Handling the informing of other participants
5. Reviewing and reporting the incident details



6. Operational debriefings

Missing Swimmer Plan for Waterfront

If it is suspected that a swimmer is missing, the head lifeguard should take the following steps immediately.

1. Signal (4 long whistles.) All leaders help clear the water.
2. Group leaders gather their participants to verify if anyone is missing

If the missing swimmer is accounted for, waterfront activities can begin.

If the missing swimmer is not accounted for, the head lifeguard takes the following actions immediately:

1. Instruct 4 lifeguards to quickly put on fins and goggles and begin Deep-water line search.
2. Instruct two lifeguards to check under water recreation floats.
3. Instruct other lifeguards and other staff to perform shallow-water search.
4. Instruct other staff to check bathrooms, cabins and other possible areas the swimmer may have wandered.
5. Instruct group leaders to take participants away from the water and sit quietly.
6. Instruct staff person to call one of Directors or designee.
7. Instruct staff person to call the camp nurse.
8. If the missing person is not found quickly, instruct leader to call EMS and this person meets EMS at the campus entrance, keeping in touch with waterfront by cell phone or walkie talkie so that if there is any change in status, they can immediately notify EMS.
9. If missing person is found and resuscitative care is needed the closest lifeguard should provide emergency care until EMS arrives and takes over.

If the individual is treated for serious injuries or if injuries result in death at the waterfront, a Director or designee should direct the following:

1. Closing of the waterfront
2. Contacting family members
3. Contacting the Board of Directors and Insurance representative
4. Handling the informing of other leaders and participants
5. Reviewing and reporting the incident details
6. Operational debriefings

INCIDENT REPORTING

In the event of any incident resulting in injury, potential injury, damage or potential damage to personal or Damascus property, or for behavior requiring supervisor intervention, the leader or volunteer present when the incident occurred should complete an incident report form as soon after the incident as possible and submit it to a Director.

What occasions warrant an incident report?

- If an ambulance is called
- If someone goes to Urgent Care
- If any other “severe injury” occurs: resulting in crutches, sling, etc.
- If mental/psychological state is greatly affected: if we have to call a parent or need EMS to help calm students down
- If there is a notable malfunction/error at any activity that impacts the continued facilitation of the activity, even if for a short period of time
- If any Damascus property breaks, resulting in the injury of a person (i.e. a bunk bed)
- If a fight takes place
- If any “Protect the Faith situations” (trespassing/safety concerns) take place

Incident reports should be filled out no more than 24 hours after an incident, assuming the mental and emotional state of the witness is capable. Ideally, the incident report would be filled out right after an event happens.

Steps for Incident Reporting

1. Evaluate situation
2. Stabilize individual/environment
3. Assess
4. Document on incident report form as close to “realtime” as possible
5. Implement necessary interventions
6. Notify Directors
7. Notify appropriate people as necessary i.e parents, group leader
8. Complete follow-up evaluation

Tips for Documenting Incident

1. Describe in detail when/where
2. Document objective information, chronologically.
3. Use quotes when writing witness statements, participant’s report of incident etc.
4. Be accurate, concise, and clear
5. Avoid opinions



6. Physically sign documents
7. Document medication name, dose, route, date/time as applicable
8. Document all communication with staff, parents, participant

On retreats

As the primary leaders on any Damascus retreat, the Pastoral and Program Retreat Directors are the main facilitators of any incident reporting. Depending on who witnesses the incident determines whether the Pastoral or Program Director will be the point person for the form (i.e. if the incident occurred in the context of a small group with the missionary counselor as the primary witness, the Pastoral Director would assist the missionary in filling out the form. If the incident occurred at an activity with the program missionary as the primary witness, the Program Director would assist the missionary in filling out the form).

SAFETY EMERGENCIES

Damascus staff members are trained by Protect the Faith, a Christian security ministry. All CYSC missionaries receive basic training on how to respond to safety emergencies, and select leaders receive further training.

Trespassers:

- 1) If a missionary sees a suspected trespasser, he/she should contact their Lead/Director. If using walkies, a Code Yellow should be called. The missionary should do whatever is necessary to stay away from the trespasser and keep any participants safe while minimizing fear.
- 2) The Director will find another trained Damascus Staff member to approach the situation with him/her. A Director should never approach a situation without another trained Staff member with him/her.
 - a) When possible, it is ideal for at least one male staff member to be present.
- 3) If the trespasser has a weapon, 9-1-1 should be called immediately and a lock down should be called.
- 4) If the participant does not have a weapon, the first goal is to de-escalate the situation, and invite the trespasser to willingly remove himself/herself from site.
 - a) Take these steps during the interaction, if possible:
 - i) Take photos of license plates if a vehicle is present.
 - ii) Discreetly film the interaction on your phone.
 - iii) Keep a 15 foot distance between yourself and the trespasser.
 - b) In cases where a trespasser appears to be intoxicated, authorities should be called immediately so as not to have the person operate a vehicle.
- 5) If the situation were to escalate (e.g. refusal to leave, persistent agitation, verbal or physical threats), the Director or trained staff member should call 911 and any nearby staff members should try to contain the situation to the best of their ability until authorities arrive.
 - a) If staff members are ever being approached or physically threatened by the trespasser, they should run, grab anything they can to protect themselves, and try to contain the situation from a distance. Staff members are not trained in hand-to-hand combat, and should not operate as such.
 - b) If the trespasser were to run, Damascus would call for a "lock down," and all attendees and missionaries would move to one of the specified locations.
 - c) Lock down:
 - i) A lock down is called when a trespasser becomes a critical threat; i.e. is determined to be life-threatening to a camper or missionary.



- ii) Campers/missionaries are to report to the closest of the following locations:
 - (1) The Lodge
 - (2) Cabins
 - (3) Paintball Course
 - (4) Hidden Trails South of Zip Line
 - (5) Vertical PlayPen and Giant Swing
- iii) The song "How Great is Our God" will be played around the entire camp audio system to signal a lockdown is happening.
 - (1) In addition, communications will happen via direct phone calls to every Staff Director/Lead to notify all missionaries to report to locations. During these phone calls the Staff Director/Lead will identify a group leader of each location to maintain contact with via ongoing phone call or texts.
- iv) Once the situation has been appropriately brought to resolution, all missionaries and campers will be able to report back to their camp schedule as normal. Follow up care for campers and missionaries should be pursued through an address from the Camp Director and/or small group processing.

Participant Weapons:

If a weapon is found in a participant's possession (other than an accidental pocket knife):

- 1) If the weapon is active, 9-1-1 should be called immediately, and all participants and missionaries will move forward with a "lock down" in one or multiple of the locations listed above.
- 2) If the weapon is inactive, the Camp Director will be called by the Program or Counseling Director to inform him of the situation.
 - a) The Camp Director will call and connect with the appropriate Protect the Faith contact to jointly make a decision on next steps.

If a weapon is successfully confiscated from a participant, see the Code of Conduct section pertaining to Weapons in the [Damascus Pastoral Manual for On & Off-Site Programs](#) for next steps.

Participant Intoxication:

If a youth participant is found to be intoxicated or under the influence of any substances, the following steps should be taken:



- 1) Adequate care should be given to the individual, and the minor's parents/guardians should be called to come and retrieve the participant.
- 2) If the parents/guardians refuse to come, or if the minor is posing a safety threat to missionaries and/or other participants, authorities should be called.

If an adult or young adult participant is found to be intoxicated or under the influence of other substances, the following steps should be taken:

- 1) If compliant, Damascus can either:
 - a) Take care of the participant until sober, and then ask him/her to leave the program/premises.
 - b) Call the participant's emergency contact and ask him/her to come retrieve the participant.
- 2) If belligerent and noncompliant, depending on severity, Damascus can either:
 - a) Call the participant's emergency contact and ask him/her to come retrieve the participant.
 - b) Call the authorities to come and manage the situation.

Missing Person (Non-Waterfront)

Most missing persons turn up from a simple routine search. The Counseling Director should initially send Counseling Leads to search typical areas including cabins/lodging areas, restrooms, activity locations, etc. These individuals should remain in touch with the Director as to what areas they have searched. If the missing person is found, the Directors involved should be notified immediately.

If after a routine search a person is still determined to be unaccounted for, the Activities Director should contact a more senior administrator present on campus. This "person in charge" should establish a headquarters in the office or another building and mobilize a search and rescue procedure as follows:

- 1) Interview those who last saw the missing person. Any details regarding the circumstances before the person's disappearance should be reported to the person in charge.
- 2) Send searchers to search the area where he/she was last seen.
 - a) Searches should be conducted by leaders not having direct responsibility for supervision of participants. Group leaders should remain with assigned groups and engage in normal activities unless the person in charge requests their help and arranges for alternate supervision of their group.
- 3) Searchers should cover the search area while calling the person's name, with periodic pauses to listen for a response.
- 4) If the missing person is not located within 30 minutes, searchers should return to the office/gathering space.



- 5) If determined that all areas have been sufficiently searched and the person has not been located, 911 should be called.
- 6) The person in charge will assume primary contact with the authorities, while also notifying the parents/guardians, Board of Directors, and insurance representative.

For the missing swimmer plan, See [Waterfront Safety Policy 400.12](#)

Fire

1. If an uncontrolled fire is spotted, the spotter should immediately notify the most senior administrator currently on campus via phone call. If not reached, a runner may be sent. That staff member will be considered the person in charge.
 - a. The Program Director and Pastoral Director should also be called.
2. The person in charge should then:
 - a. Call 911
 - b. Instruct leaders to gather and account for participants. If anyone is missing, the person in charge should be notified immediately.
 - c. Designate an area away from the fire and direct participants and missionaries to move there.
 - i. Assign a leader for that environment. This person may organize some quiet programming as possible/appropriate.
 - ii. Everyone should remain in the designated area until the person in charge gives further instructions.
 - d. Send a runner to the campus entrance to direct the emergency personnel
3. If a person is missing, this should be communicated in the call to 911, and the person in charge should assign any available leaders to search for the missing person.

After the situation is resolved, it may be appropriate to send emergency updates to parents/guardians via email or social media.



WEAPONS POLICY

No missionary, volunteer, visitor or participant may use, possess, handle, transmit or conceal any object which is or can be considered a weapon or instrument of violence. Objects which are explosive or incendiary in nature, or any object reasonably determined to be a threat to the safety or security of any person, are prohibited at Damascus.

MAINTAINING A NUT-FREE ENVIRONMENT

For the safety of all our guests and staff, Damascus adheres to the following processes to reduce the risk of an allergic reaction to nuts.

1. All food prepared in the kitchen is nut free.
2. No food items that contain nut ingredients, may contain nut traces, or were processed on shared equipment with nuts are permitted to be consumed in program areas, including the main lodge and lodging areas.
 - a. All program participants should be informed of this in advance
 - b. Participant snacks may be screened at check-in and any items that contain nuts or nut traces should be confiscated.
 - i. In cases of severe allergy and/or concern expressed by parents, additional precautions may apply by small group and/or cabin.
 - c. Nut consumption for medical reasons is permitted when in the medical clinic and supervised by medical personnel; care should be taken to ensure cross-contamination does not occur

Items with nuts may be consumed in the Office and in Missionary Households.



MEDICAL

Medical Emergency Protocol
Communication in Medical Emergency
Administering Medications to Minors

MEDICAL EMERGENCY PROTOCOL

Medical emergencies refer to any urgent situations regarding medical incidents or episodes that need immediate care and response. These emergencies include, but are not limited to: broken bones, seizures, abrasions in the skin, torn ligaments, dislocations, asthma attacks, etc. If a person is severely injured, is bleeding badly, feels numb or paralyzed, or is unconscious, this is considered a medical emergency. The following steps should be taken:

- 1) Do not move the individual. If possible, a leader should keep the victim calm and lying down and should administer basic first aid or if necessary, CPR. However, any missionary who is equipped to do so may provide basic, first response treatment as needed.
 - a) Any staff member may call 9-1-1 if deemed appropriate prior to the arrival of medical staff.
- 2) A call should be made to the “on-call” medical line (740-480-1288 ext. 711).
 - a) The Counseling Director should be called by phone, and other leaders notified as soon as possible. These the most senior administrator currently on campus, and, if the medical incident/emergency occurs at an activity, the Activity Lead/Director.
- 3) On arrival the medical personnel, nurse, or most senior administrator should assume control and take any steps felt necessary to care for the injured.
 - a) If the medical personnel determine that the need is beyond the care able to be provided on site, a 9-1-1 call should be made if it has not already.
- 4) Medical Services Manager or Counseling Director should attempt to make contact with the parents/emergency contact of the injured individual.
 - a) If a 9-1-1 call is being made, the Counseling Director or medical personnel should make a call to inform the parents of the situation and of the location their child is being transferred to. If the participant is not a minor, the primary contact listed on the roster should be contacted.

While the injured person is being cared for, the traffic and activity surrounding the incident should cease, and any participants should be removed from the area. Program staff personnel are charged with redirecting the group away from the scene in a concise, calm manner.

Counseling Leads will assist counselors in processing with their participants and encouraging them in intercession. The Counseling Director and Camp Director will later determine if any further follow-up needs to happen with the witnesses of the event or with their families.



The leader present when the injury occurred should complete an incident report form as soon after the incident as possible and notify their direct report. See [400.32 Incident Reporting](#)

For communication guidance, see [400.31 Communication in Medical Emergency](#) and [Crisis Response Guide](#) .

The full Damascus Medical Policies and Standing Orders can be found here:

[Damascus Medical Policies](#)

Other Emergencies

Safety Emergencies (Trespassers, Weapons, Missing Person):

[400.15 Safety Emergencies DRAFT](#)

Weather: See [Inclement Weather Policy 400.11](#)

COMMUNICATION IN MEDICAL EMERGENCY

Preserving the personal health and safety of every camper, missionary, and visitor to Damascus is a sacred responsibility, and one that is deeply rooted in the heart of this organization. In times when injury or illness might require medical attention, it is absolutely critical that an environment of care, attention, accountability, and transparency be fostered. Communicating quickly, consistently, and accurately to all parties involved allows members within this organization to learn from their mistakes, the organization itself to develop stronger operating principles, and for affected parties to receive the utmost level of care and customer service.

The following protocol should be observed in any injury resulting in the need for emergency care:

1. Immediate emergency first response should be provided at the scene of injury or accident. If there is any indication that the emergency will require care beyond what might be adequately provided by on-site medical staff, first responder should call 911.
2. If determined appropriate, individual may be moved to health clinic to receive care.
3. If advanced medical attention is required, immediate effort to contact parent/guardian of the individual should be made to determine an appropriate course of action.
4. In the case that contact is unable to be established, a message should be left calmly describing the details of the situation, and describing the course of action that has been pursued to provide care.
5. Within 30 minutes of initial call, if appropriate, a member of the Damascus leadership staff should be identified and established as the primary parent contact for the remainder of the incident. This person should initiate a second call to the parent/guardian updating on any additional known information and attempt to reassure and provide personal encouragement and support.
6. Whenever possible, especially when the individual must be transported by ambulance to the hospital, a member of the Damascus medical/leadership staff should accompany the individual to the hospital to make a personal handoff to the parent/guardian upon arrival.
7. Within 24 hours of the injury, the primary parent contact should reach out to the parent/guardian of the individual for additional followup, sharing any additional information as appropriate, and to provide encouragement to the family.
8. Within 48 hours of the injury, the primary parent contact should arrange for the assigned lead of the Damascus counseling staff to either reach out personally to the parent/guardian or to establish contact with the individual's small group counselor



to provide personal encouragement and consolation as it relates to the relationship established with this leader while at Damascus.

9. If the individual is unable to return to the scheduled event at Damascus, the assigned lead of the Damascus counseling staff should take responsibility to pack up the belongings of the individual and reach out to the parent/guardian to arrange for their collection.
10. If it is appropriate, the primary parent contact should work to see whether program participation might be encouraged in the future by transferring the individual to a future session or even providing a full or partial refund of registration fees.
11. Within two weeks of the injury, the primary parent contact should establish at least one final outreach effort to the parent/guardian of the individual.

Determining Primary Parent Contact

The site **Camp Director** should contact parents via phone call in follow-up for the following:

- An injury at camp that required an ambulance to transport the child to the hospital.
- An injury at camp that resulted in a broken bone.
- An injury at camp that required stitches.
- An injury at camp as a result of an equipment/activity malfunction requiring an urgent care or ER visit.
- Any injury at camp in which the Medical Staff communicates that a phone call from the Camp Director would be appropriate.

The site **Camp Director, Executive Director and/or Local Board Member/Board Chair** should meet the family at the hospital for the following:

- An injury at camp that results in the need for surgical intervention.
- An injury at camp that results in a child's loss of limb.
- An injury at camp that required a life-safety flight transportation.
- An injury at camp that results in death.

Any incidents requiring follow-up from the Camp Director should be recorded here: [Camp Director Medical Follow-Up](#)

A more detailed guide for crisis communications may be found here:

[Crisis Response Guide](#)

ADMINISTERING MEDICATIONS TO MINORS

All minor participants must have on file a medical form completed in the course of online registration or application, or an equivalent paper replacement. If medications are to be administered, the following requirements must have been met:

1. Permission from parent(s) or legal guardian(s).
2. Verification of the necessity for the medication; name of medication; dosage; times or intervals at which it is to be taken; duration.
3. Medication must be in the original container and have affixed labels including the minor's name.
4. Accurate records of the medication given must be kept on file by the medical personnel.
5. A statement releasing and holding Damascus personnel harmless from any and all liability for damages or injury resulting directly or indirectly from the presence of the medication during camp or its use by the minor.
6. The possession of or use of non-prescription, over-the-counter medication during camp is discouraged. Administration of these medications (i.e. throat lozenges, acetaminophen drugs) should be determined by the medical personnel, or in the absence of medical personnel, delegated leader, provided the appropriate permission from parents or legal guardians is on file. Damascus and Catholic Youth Summer Camp leadership should not administer aspirin to minors because of its connection to Reye's Syndrome, unless deemed appropriate by the minor's physician or parent/guardian.

Only licensed nursing personnel or, in the absence of a nurse, delegated staff member, are permitted to administer prescribed medication to minors when conditions exist which, in the judgment of the assigned individual, merit giving assistance to the minor (i.e. immaturity of the minor, nature of the medication).

No minors shall possess any medications on their person with the exception of asthma inhalers, Epipens, and diabetic medications. All medications – both prescription and over-the-counter – are to be given to and remain with the medical personnel or delegated staff member, for the duration of the program. All medications may be claimed by the minor (or designated chaperone for a school group) from the medical personnel or representative on the last day of programming.

Damascus medical personnel are unable to provide administration of non-emergent injections unless they are licensed to do so; if a participant is unable to self-inject, a plan



should be made with chaperones prior to arrival if no licensed medical personnel are present.

Damascus has acetaminophen, ibuprofen, and a number of other over-the-counter medications on hand for as needed use if a parental permission form is on file. If a student returns for a second dose of over-the-counter medications, a parent will be called to notify and confirm their approval for the additional dose.

In this policy the term “minor” applies to all persons under the age of 18, as well as all persons participating in a youth program as a “camper”.



CONDUCT

Code of Conduct for Personnel
Accountability of Staff and Volunteers
Adherence to Church Teaching
Harassment
Confidentiality
Ministry House Rules

CODE OF CONDUCT FOR PERSONNEL

In order to best protect and affirm the dignity of others the following activities are prohibited for any Damascus mission staff member, individual in the Academy, and those serving as a summer missionary:

- Any degree of physical, sexual, or romantic relationship or behavior between a missionary or volunteer and a minor.
- Smoking (which includes marijuana), smokeless tobacco, tobacco products, and possession or use of alcohol (for exceptions see 200.74 and 300.32) or illegal drugs. Given our role in forming the youth, the use of nicotine pouches (e.g., zyn) and vaping are additionally seen as substances that should not be in regular use and certainly not in the presence of those whom we serve.
- Gambling, beyond what might be considered communal and appropriate in the majority of social contexts (like fantasy football, march madness brackets, etc.). Anything that negatively interferes with the missionary culture or leads to a disordered mindset is not allowed.
- Possession (including concealed carry) or use of firearms (unless directly known and approved by the Executive Director of Operations) are not permitted on site. Knives over 3 inches in length. Knives should only be utilized by staff members or volunteers (not counselors) and only as necessary to aid in their work. Fireworks should not be brought to camp unless their use has been approved as a part of a sanctioned event run by Damascus mission staff (i.e., Fourth of July celebrations).
- Blasphemous or obscene language is not permitted for any missionary in the Academy or on mission staff. Sexual humor is not tolerated within the culture of Damascus.
- Public displays of intimate affection that might isolate an individual from community or mission, or become a cause for scandal or inordinate focus in the context of ministry to minors.
- Possession or use of pornographic materials or media.
- Use of or reference to inappropriate music, movies, videos, shows, lifestyles, habits, etc that are used to glorify or normalize sin. Avoid entertainment that stands contrary to Christian moral life.
- Acting in any way, or promoting, through language, dress, or materials, any message that contradicts the moral teachings of the Catholic Magisterium.
- Littering or defacing campus property.
- Taking any minor in a personal vehicle or away from a group alone.
- Procuring, providing, or using alcohol and/or controlled substances for or with minors.
- Unauthorized use of campus activities, facilities, and vehicles.



- Practical jokes or acts done to a person or a group of people for the sake of “one upping” or to make someone look foolish/stupid.
- Violation of Missionary Dress Code (refer to policy 300.02)

The following guidelines are to be observed by Damascus missionaries and volunteers:

- Work collaboratively with directors and other leadership staff.
- Faithfully represent and practice the teachings of the Catholic Church with integrity in word and action.
- Are competent and receive training commensurate with their role(s) and responsibilities.
- Respect the diversity of spiritualities among campers and do not make their own personal form of spirituality normative.
- Recognize the dignity of each person and refrain from behaviors or words that are disrespectful of anyone or any group.
- Serve all people without discrimination.
- Act to ensure all persons have access to the resources, services and opportunities they require particularly with regard to special needs or disabilities.
- Exercise responsible stewardship of resources while holding themselves to the highest standards of integrity regarding fiscal matters placed in their trust.
- Respect confidentiality.
- Adhere to civil and ecclesial law, policy and procedure concerning the reporting of neglect, suspected abuse or when physical harm could come to the person or to a third party.
- Support the rights and roles of parents while ministering to the needs and concerns of minors.
- Are aware they have considerable personal power because of their ministerial position. Therefore, they sustain respectful ministerial relationships, avoiding manipulation and other abuses of power.
- Model healthy and positive behaviors with minors.
- Are to be aware of the signs of physical, sexual, and psychological abuse and neglect.
- Are to be aware of their limitations with respect to paraprofessional counseling and make appropriate referrals to the appropriate personnel.
- Because participants share same-sex lodging and restroom facilities and regularly engage in intimate sharing with small group leaders, leaders who publicly identify with same-sex attraction, or who have recently publicly identified as such, are not permitted to lodge with minors, and should be subject to a personalized plan prior to any potential integration into small group leadership.
- Are aware of and comply with all applicable policies with special attention to sexual misconduct, safety, transportation, parental permission, and medical emergency policies.



While this code of conduct applies specifically to the period of service of a missionary or volunteer with Damascus, it can stand as an effective foundation for professional behavior following their time of service. Inappropriate and immoral conduct in any context not only diminishes the ministry of witness and introduces opportunity for scandal, but it could also result in forfeiture of opportunity for future involvement with Damascus. Special attention should be given to:

- Avoid procuring, providing, or using alcohol and/or controlled substances for or with minors, or as a minor.
- Avoid immoral public behavior.
- Avoid behavior on social media that would be considered inappropriate, contrary to the Missionary Mindsets, or contrary to Damascus's policy manual.
- Avoid acting in any way, or promoting, through language, dress, or materials, any message that contradicts the moral teachings of the Catholic Magisterium.
- Maintaining faithfulness to the sacramental life of the Catholic Church.
- Maintaining a committed prayer life.



ACCOUNTABILITY OF STAFF AND VOLUNTEERS

All Damascus missionaries and volunteers are accountable to the Executive Directors and to the Damascus Board of Directors in implementing the policies established in this manual.

In the case of violation of the policies established in this manual, directors have authority to take corrective action, with possible consequences up to and including termination of employment or dismissal from the volunteer position. Such conduct may also give rise to other actions, including civil lawsuits.

ADHERENCE TO CHURCH TEACHING

All individuals who serve as a missionary or volunteer with Damascus are expected to be examples of Catholic moral behavior and professionalism. All individuals, regardless of religious affiliation, are therefore required to abide by the moral values advanced by the teachings of Christ, the tenets of the Catholic Church, and the policies and regulations of Damascus. Individuals may be disciplined or terminated for violations of these standards, or any conduct which appears to reject or offend the teachings, doctrines, or principles of the Catholic Church. While there may be others not mentioned below, examples of conduct that may result in termination of employment include:

- Public support of activities or publicly espousing beliefs contrary to Catholic Church teaching;
- Public statements disparaging or causing contempt against religion in general or the Catholic Church in particular;
- Entry into a marriage which is not recognized by the Catholic Church;
- Having an abortion or publicly supporting abortion rights;
- Sexual relations (same or opposite sex) outside the institution of marriage as recognized by the Catholic Church;
- Pursuing or publicly supporting in vitro fertilization.

The teachings of the Catholic Church can be found in “The Catechism of the Catholic Church” which is available online at http://www.vatican.va/archive/ENG0015/_INDEX.HTM.

HARASSMENT

Harassment can take many forms. Harassment is verbal or physical conduct that embarrasses, denigrates, or shows hostility toward a person because of his/her race, color, religion, gender, sex, national origin, age or disability or other protected characteristics. It does not include compliments of a socially acceptable nature.

It is the policy of Damascus to maintain a spiritually enriching environment, in all programs and activities, free of all forms of harassment and intimidation. No program participant, leader, or volunteer should be subject to unlawful harassment in any form, and specifically not to unsolicited and/or unwelcome sexual overtures or conduct, either verbal or physical.

Conduct which constitutes sexual harassment is prohibited. Sexual harassment includes, but is not limited to, the following:

- Unwelcomed and/or offensive sexual flirtation, advances, propositions;
- Continued or repeated verbal abuse of a sexual or gender-based nature;
- Explicit or degrading sexual or gender-based comments about another individual or his/her appearance;
- The display or circulation of sexually explicit or suggestive writing, pictures or objects;
- Any offensive or physical conduct which shows hostility or aversion toward an individual because of gender or sex;
- Graffiti of sexual nature;
- Touching oneself sexually or talking about one's sexual activity in front of others;
- Spreading rumors about or categorizing others as to sexual activity.

Sexual harassment is not limited to conduct that is sexual in nature – it also includes harassment that is based on gender. Gender-based harassment, which is also prohibited, is conduct that would not occur except for the sex of the person involved. An example would be referring to an individual by or as a body part or a demeaning sex-based term, or treating people differently because of their gender. The same prohibitions apply with regard to inflammatory or offensive comments or conduct which is based upon other personal differences. In short, working relationships between all individuals must be based on mutual respect.

Sexual harassment also includes the taking of, or refusal to take, any personal or other action on the basis of a person's submission to or refusal of sexual overtures. No person should so much as imply that an individual's "cooperation" or submission to unwelcome sexual activity will have any effect on the individual's standing, service to or participation with Damascus.



A sexually hostile environment can be created by a participant, leader, volunteer or visitor. Peer-based sexual harassment is a form of prohibited conduct where the harassing conduct creates a hostile environment.

Not all physical conduct is necessarily considered sexual in nature. (For example, a leader hugging a participant after an accomplishment or consoling a person with an injury would not be considered sexual conduct.)

Any person who believes he/she has been subject to unlawful harassment or intimidation must contact the director of Staff Care. A complaint must be filed in writing. All complaints should be promptly investigated, and the person initiating the complaint advised of the outcome of the investigation.

Where it is determined that harassment has occurred, the appropriate authority should take immediate disciplinary action against any individual engaging in harassment. The response shall take into account the affected individuals and circumstances. Such action may include, depending on the circumstances, disciplinary measures up to and including termination of services.

No retaliation against anyone who reports harassment will be tolerated. Damascus prohibits such retaliation and should take appropriate responsive action if retaliation occurs.

Directors' Responsibilities

During training, all missionaries and volunteers should receive a copy of this Harassment Policy which is to be reviewed and agreed to in its entirety.

Directors shall follow established procedures for timely investigation and response to all complaints, shall annually, as a function of the camp personnel training session, provide training for all leaders and volunteers to ensure that they understand which types of behavior constitute harassment, the prevention of harassment, and how they should respond in the event of experiencing such behavior.

CONFIDENTIALITY

Damascus is committed to maintaining high standards of confidentiality that protect the integrity of our operations and safeguard our missionaries, volunteers, participants, and stakeholders.

Personal and Organizational Information

Some Damascus personnel, as a result of their role, may have access to personal information of participants and/or other missionaries, applicants, and volunteers, including but not limited to: contact information, health data, financial records, testimonies, and other personal circumstances; and/or to private information related to the finances, relationships, internal discussions, and other operations of the organization of Damascus.

By default, information of this kind should be kept confidential and not shared with anyone in an identifiable way without the consent of the individual or of Damascus.

Missionaries shall not use, or permit the use of, any confidential information for any purpose other than in the conduct of their responsibilities.

If necessary, this information should only be shared with individuals whose roles and responsibilities require it. All reasonable effort should be taken to avoid handling or discussing sensitive information where it can be easily overheard, seen, or otherwise accessed by others who should not be privy to it.

Intellectual Property

Missionaries may not improperly use or disclose to others outside Damascus any confidential information or trade secrets of Damascus, including but not limited to scripts, programming elements, missionary formation and other teachings, without express permission from Damascus leadership.

Missionaries are expected to abide by this policy at all times during and after their service with Damascus.

DAMASCUS MINISTRY HOUSE RULES

This document serves the purpose of clearly defining the expectations and behaviors of all individuals who represent or minister on behalf of Damascus. Damascus missionaries and guests are expected to adhere to the following “house rules” of Damascus. There are three sections of house rules stated below:

1. Prayer Ministry & Prophetic Ministry
2. Healing Ministry
3. Speaking Ministry (exhortation, preaching and teaching)

In no way are these house rules meant to “quench the Spirit” (1 Thessalonians 5:19), rather to set a higher standard in ministry that truly invites the young people and families we serve into a life changing encounter with Jesus. In His various commissions throughout the Gospels, Jesus makes it clear that Christians are meant to be “His hands and feet.” Jesus offers this expectation, not from a place of desperation or necessity, but as part of His divine strategy for evangelization. All believers are called to participate in the miraculous ministry of Jesus. John 14:12 calls us even higher: to do the works that Jesus did, and even greater works! As Christians we are called not only to operate in the power articulated in Jesus’ commissionings, but also with intentional respect to His consistent example of bearing fruit for the kingdom while also honoring and respecting the dignity and autonomy of individuals in entering into relationship with Him. This document outlines those norms while serving with Damascus.

Section I: PRAYER & PROPHETIC MINISTRY

Sub 1: Awareness of Situation and Context

- A. **Don’t be Weird.** Be aware of the experience, expectation, and receptivity of an individual regarding prayer.
 - a. Manage behavior, language, and expression in a way that normalizes an experience of encounter with Jesus and invites others closer to Him while maintaining faithfulness to your individual call to prayer/worship.
 - b. Be aware that specific cultural references might feel strange outside of the context of the Damascus community without explanation. (recording audio of a time of prayer, for example)



- B. **Keep your eyes open** to gain greater context for an individual's experience in prayer. Meet them where they are, not where you want them to be. If someone appears uncomfortable, stop and check in.
 - If an individual is ever at risk of injury, whether by likelihood of falling, or any other experience during prayer, pause and check in, and if possible, provide appropriate support.
 - If an individual is ever injured in the course of a time of prayer, stop, acknowledge the issue, and seek the help of a medical or pastoral team member.
- C. **Work within your assignment**, particularly in a parish/school, or outside of the context of a Damascus event on campus. As a Damascus missionary you represent Damascus and you should honor and respect the authority and "house rules" of the place where you minister. If you don't know what these expectations are, ask before proceeding.
- D. **Observe relationships prudently.** Do not offer individual ministry if you observe or suspect any environmental or relational limitation to freedom or purity of heart.
 - c. If either party is angry with the other, attracted to the other, or expresses an inappropriate infatuation/idolization, offer a more general prayer, or invite someone unencumbered by these specific dynamics to offer prayer.
 - d. Whenever possible, it is preferred that men take lead with men, and women with women, particularly in adult/minor interactions.
- E. **Maintain Personal Privacy.** Prayer can be a powerful moment of intimate encounter between an individual and the Lord. Often, you may have the privilege of seeing this yourself.
 - When you observe a moment of powerful prayer in another, don't assume that it should be shared publicly. Keep these moments private unless the individual initiates sharing publicly.
 - If you are engaged in an intimate moment of prayer and someone shares a manifestation of their conscience - be careful how you bring it up again or address it/use it in conversation. Maintain high reverence for that personal information. These moments are likely best not brought up again unless the individual initiates further sharing.
- F. **Always ask permission.**
 - Always ask permission prior to offering prayer, unless an individual has sought it directly.
 - Always ask permission prior to initiating touch toward another in prayer, whether as a sign of consolation or encouragement, or as a component of prayer itself, as outlined in Mark 16:18.

Sub 2: Safe Environment/Red Flags

- A. **Mandatory Reporting:** Recognize that in the context of prayer, it is critical that you respond consistently with red flag topics, arranging a proper redirection, and



potentially even engaging your role as a mandatory reporter as situationally necessary.

- B. **Two Deep:** For the sake of (1) power in intercession, (2) modeling for leadership growth, and (3) corroboration in the case of potential confusion, prayer ministry, denoted by laying on of hands and/or a designation of “prayer with, prayer over, prayer ministry,” or some variation of these, must maintain a two-deep principle as best practice, when praying with adults, minors, and fellow missionaries. When ministering to a minor, due to safe environment protocol, this practice must never be violated. Under no circumstance outside of the sacrament of reconciliation can prayer ministry with a minor be offered one-on-one without anyone else present. If an individual has requested prayer outside of a group context, the prayer leader should identify another leader to join before initiating.
- When meeting for private conversation in an open/public space with others present, be mindful of communicating clear boundaries. This could be done by sitting across the table from one another, for example. In the course of conversation, prayer is appropriate, for example, to open and close the meeting, and to intercede for the individual or the topic of discussion, but it should not be construed as “one-on-one ministry,” again, denoted most often by laying on of hands and/or a designation or request for “prayer with, prayer over, or prayer ministry.”
 - These points are especially appropriate to observe when ministering to an individual of the opposite sex, and in this case, a second individual of the opposite sex is preferred as a prayer ministry partner.
- C. **Appropriate Touch:** After permission has been offered, any touch toward another in the context of prayer should only be offered with abundant prudence.
- Whenever appropriate, utilize socially appropriate/common forms of touch, like a confident hand on the shoulder, or grasping hands as in a handshake.
 - Avoid any rubbing/caressing movements during physical touch.
 - It is never appropriate to touch an individual in an area that would generally be covered by a bathing suit.
 - If an individual would like prayer in intercession for a particular area of the body that is not commonly socially acceptable for another to touch (like the head, exposed arm, or lower leg) it is a good practice to invite the individual to place his or her own hand over this spot, and for the prayer minister to hold his or her hand separated from and above the hand of the individual, or appropriately touching the hand of the individual without making contact with the rest of his or her body.

Sub 3: Our motivation is love

- A. **Don’t activate without teaching:** Confusion creates opportunity for doubt and unbelief. Unless specifically occurring in response to the context of group



instruction, time should be reserved for an articulation of teaching and/or testimony, even if brief.

B. Age/context appropriate language and style.

- Modify your presentation to remove every obstacle to the effective facilitation of an encounter with God.
- Don't utilize language/word choice/inflection to artificially communicate holiness or power.
- Pause to reassess when you find yourself imitating what you've seen done without a sense of real invitation to express yourself in that way.

C. What's the best way to love?

- Never attempt to provide something that an individual does not want for themselves. Prayer should affirm the freedom of the individual.
- Care should be taken that a word not be shared that presumes sensitive, embarrassing, or isolating knowledge of the individual.
- Whether a word is shared from Scripture itself or from revelation in prayer, it should not be accusatory or shaming.
- Prophetic words of knowledge should be presented in a way so as to affirm that they are not infallible. They should be given prudently, seek confirmation, and avoid details that cannot be verified.
- In general, spiritually directional words should be avoided that relate to personal vocation or relationships.
- Prophetic words should not speak or inspire something that is contradictory to Scripture or Tradition.

D. Affirm the direction that a teaching, time or worship, or time of prayer or conversation is headed.

- Do not attempt to redirect based on your personal priorities. Generally, trust that if a leader in authority is leading in a particular way that the Lord is at work within those directions.
- If an individual recipient of prayer communicates, directly or indirectly, a desire to address/avoid a particular topic, respect this invitation or boundary.

E. Respect authority, expectations, and instruction of parents, doctors, and group leaders.

- If a group has expressed a particular discomfort or preference to avoid a particular expression of prayer, readjust.
- Do not alter a prescribed or observed medical care without permission/understanding of the parent (and potentially doctor) and group leader. These can also be great opportunities for testimony and teaching.

F. Never exaggerate.

- Take care to share details/testimony specifically, avoiding theatrics and the potential of hype, and only with the permission of the individual. If you are not sure of details, check before sharing.
- Pray in such a way that does not create opportunity for doubt.



- i. Example 1: Do not look to social media or information that another has shared with you in order to appear prophetic.
- ii. Example 2: Do not offer a massage or stretching motion in the context of prayer for healing. This would create an invitation to doubt what could be an authentic move of God by confusing it with your action.

Section II: HEALING MINISTRY

** The above house rules in General Prayer Ministry apply also to Prayer for Healing – **additionally, the following house rules should be applied with prayer for healing:***

Sub 1: JESUS IS OUR HEALER

- A. **Give glory to God!** The Holy Spirit is the giver of all good gifts. Take the opportunity in every positive experience of prayer to lead another into a relationship with God. Join the recipient of prayer in a way that expresses hunger of and openness to the gift of wonder and awe.
- B. **Jesus-guided. Not you-guided.**
 - Maintain an openness to listening to what God may be speaking in prayer as you intercede for another. If you become distracted, it is appropriate to default to proclaiming scriptural and applicable truth.
 - If you find yourself in a place of broken relationship/disconnection with God, or if you find yourself in a habit of sin, ask someone else to lead and take a break to seek opportunity to re-engage.
 - If you find yourself in a place of particular spiritual brokenness or active woundedness, do not attempt to pray into these areas with another. Seek your own healing first so you can minister in authority later!
- C. **Call for backup.** In any scenario where you feel ill-equipped to effectively steward a situation you find in prayer, due to any of the scenarios outlined in this policy, or for something else that you encounter, it is always a good idea to let the individual know that you need to pause for a moment and that you'll return after you check-in about something. Don't risk entering into a situation that could be dangerous or uncomfortable for you or the individual receiving prayer in order to "stay the course."
- D. **Provide good followup/processing/handoff**
 - After prayer is concluded, feel free to offer any direct recommendation or counsel that you have by closing in the sign of the cross and then asking "can I offer you a personal thought/recommendation?"
 - In the case of a red flag/mandatory reporting scenario you must take appropriate action or hand off to another leader who can assist in this capacity.



- If you feel that additional followup might be helpful or necessary for the sake of medical or mental health care, please make the appropriate recommendation, or introduce the individual to another leader who can help handle this recommendation.
- In the case of a prayer for healing that does not produce the fruit of immediate relief, do not try to create a theory or theology for why they have not seen this fruit. Help to provide encouragement and support by offering to lead the individual in a concluding prayer like the following: "God I trust in your will to heal my heart, my mind, and my body. I will continue to seek your promise while I offer to you every moment of my suffering until the day I see it fulfilled. I believe that you can do more than I ever imagined, making wine from water, your very body from bread."
- E. **Respect Privacy:** Don't publicly share a specific fruit from prayer for healing until you have personally received, or ensured proper organizational followup securing:
 - Permission from the individual and, if a minor, the individual's parent/legal guardian.
 - Verification from a doctor, or clear evidence of medical verification from the individual/parent/guardian, as applicable.
 - Notification to the Columbus Diocesan Vicar of Evangelization.
 - These requirements are not applicable to the individual sharing personal testimony, but care should be taken that personal testimony is shared from a place of sound mind and in general according to these policies. If a minor is offering testimony, it would be appropriate for a prayer leader to help preview and offer direction as to the most appropriate way of communicating.
 - These requirements are not applicable to the private sharing of testimony by an observer, but care should be taken to share content prudently so as not to create opportunity for doubt or violation of personal privacy.
- **Communicate with Parents for Exceptional Experiences:** If a minor participant's experience of prayer is substantially outside of the norm, Counseling Director or medical personnel should reach out to their parent/guardian prior to departure to inform them of the impact of the experience. Examples of situations where this would be appropriate include:
 - Any situation requiring the intervention of medical staff
 - Any situation requiring the head counselor to call a senior staff member or clergy for specific intervention
 - Any experience of healing that might cause camper to desire to change any previously adopted treatment plan
 - More than 30 minutes of time needed to re-acclimate to normal schedule and routine
- **Maintain Appropriate Demeanor and Language:** It is a sacred honor to contend with someone for their healing. While our language and demeanor should not be stuffy or strict, we should approach prayer with deliberate intentionality and



reverence. (When leading high adventure activities, we communicate joy while maintaining adherence to every safety protocol).

- An appropriate demeanor will avoid situations of hype or fanaticism, and enable us not to be swayed by emotion into acting in any way that is unsafe or imprudent.
- Foster a sense of partnership in prayer by interrogative, rather than imperative phrasing:
 - Rather than using language like "test it out!" or "Put pressure on your injury" or "see if it worked" Encourage the recipient of prayer to be sensitive to the activity of God by asking something like:
 - "Are you experiencing any change while we're praying?" or
 - "What are you experiencing while we're praying?" or
 - "Is there any way for you to know, without causing further injury, how God is working?"
- Encourage an activity that an individual was already able to do with some restriction to see whether that restriction is still present "Does anything seem different when you try to stand... kneel... walk... run... reach your hand up... etc?"
- As always, do not alter a prescribed or observed medical care without permission/understanding of the parent (and potentially doctor) and group leader. If a child desires to remove a brace before consulting the appropriate parties, discourage this behavior and reaffirm the value of practicing obedience.

For more in-depth guidelines on the practice of various charisms and spiritual gifts:

 **APPROVED Guidelines On Charisms November 27 2019.pdf** (published under Bishop Robert Brennan, no longer authoritative, but the most recently offered Diocesan guidance)

Section III: SPEAKING MINISTRY (EXHORTATION, PREACHING, TEACHING)

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!" Romans 10:14-15. Damascus celebrates and encourages the proclamation of the Gospel, which is the power of God for the salvation of everyone who believes (Romans 1:16). In order to support and create an environment that fosters the power of the Gospel through the spoken word the following principles have been prepared to ensure the integrity of the Gospel.



- A. **Teach what the Church teaches, speak what Jesus speaks.** As Catholics we have the great gift of the *Deposit of Faith* (Scripture, Tradition and the Magisterium), beautifully seen as a three-legged stool – the removal of one leg causes the stool to fall. Ministry that engages the spoken word (exhortation, preaching and teaching), should include both preparation and docility. In the preparatory phase special care should be taken to ensure that the message being spoken is inline with the Deposit of Faith and does not contradict what the Church teaches or what Jesus speaks.

Prepare by asking yourself these questions:

- *If I lack theological formation/clarity in this area, have I sought feedback and counsel?*
- *Has my preparation been influenced by a diversity of theological thought including Catholic resources? Or if primarily non-Catholic in foundation or language, have I intentionally communicated so as to reconcile with clearly established Catholic teaching?*

- B. **Teach with Fear of the Lord** – Fear of the Lord is the beginning of wisdom (Proverbs 9:10). The Gospel we preach is not casual entertainment, but communicating the God who dwells in unapproachable light (1 Timothy 6:16).

Prepare by asking yourself the question:

- *Am I more worried about what people will think of my message or what God thinks?*
- *Am I placing my personal identity in the performance of this teaching?*

- C. **Teach with Love** – If we do not love, we are a clashing cymbal or clanging gong (1 Corinthians 13:1). An audience wants authenticity and the authentic love proclaimed in the Kerygma.

Prepare by asking yourself the questions:

- *Am I genuinely communicating love to this audience?*
- *Am I burdened by judgment toward this audience?*
- *Am I trying to use this message to passively correct or to target an individual or small subset?*
- *Am I pastorally mindful of the capacity of my audience to receive and embrace this message/style?*

- D. **Teach with Accuracy** – “I warn everyone who hears the prophetic words in this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words in this prophetic book, God will take away his share in the tree of life and in the holy city described in this book.” (Revelation 22:18-19). The word of God and the tradition of the Church is to accurately be represented.

Prepare by asking yourself the question:



- Am I accurately presenting this passage and theme?
- Am I creating an atmosphere of hype or exaggeration of testimony or personality?

E. Teach with Power – “When I came to you, brothers, proclaiming the mystery of God, I did not come with the sublimity of words or of wisdom. For I resolved to know nothing while I was with you except Jesus Christ, and him crucified. I came to you in weakness and fear and much trembling, and my message and my proclamation were not with persuasive words of wisdom but with a demonstration of spirit and power.” (1 Corinthians 2:1-5)

Prepare by asking yourself the question:

- Am I depending on the Holy Spirit's power or my own cleverness?

F. Teach with Integrity – “False scales are an abomination to the Lord, but an honest weight, his delight. When pride comes, disgrace comes; but with the humble is wisdom. The honesty of the upright one guides them; the faithless are ruined by their duplicity.” (Proverbs 11:1-3). The Lord honors integrity and proven character – preach what you live.

Prepare by asking yourself the question:

- Have I applied this to my own life?

G. Teach with Humility – “My son, when you come to serve the Lord prepare yourself for trial, be sincere of heart and steadfast in time of adversity and do not be impetuous in time of adversity. Cling to Him, forsake Him not, thus will your future be great. Accept whatever befalls you, in periods of humility be patient. For in fire gold is tested, and worthy men in the crucible of humility. Trust in God and He will help you, make straight your ways, and hope in Him.” (Sirach 2:1-7)

Prepare yourself by asking the questions:

- Will this message draw people to me or to God?
- Is the content and style of this message consistent with the direction of the house? Or am I deviating without authority?
- If I am proposing a change of content or style consistent with the direction of the house, have I clearly sought permission?

H. Teach with Urgency – “Go into the whole world and proclaim the Gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned.” (Mark 16:15-16). The Gospel is the saving power of God, the good news; by what other word will men be saved?

Prepare by asking yourself the question:

- Do people really need this message?



PARTICIPANT EXPECTATIONS

Participant Code of Conduct and Corrective Action

Participant Dress Code

Bullying

Cell Phones & Electronics

PARTICIPANT CODE OF CONDUCT AND CORRECTIVE ACTION

For Minors

In addition to the published code of conduct presented to Damascus missionaries, youth program participants are also expected to maintain a level of appropriate behavior. This code of conduct specifies expectations for youth behavior. It also indicates procedures and corrective measures that should be taken in the case of a violation of these expectations.

The participant code of conduct is presented and must be agreed to during the registration process. At summer camp, it is additionally presented to campers in an orientation skit or video. The content covered in this presentation includes but may not be limited to:

- Participants may not leave an event prior to conclusion unless Damascus has been given explicit permission from the parent/guardian or the participant is being accompanied by an adult leader or parent/guardian.
- The possession or use of alcohol, tobacco, drugs, or weapons of any kind is not permitted.
- Participants must heed directions of missionaries, volunteers, or other appointed leadership.
- Unless otherwise specified, no activity elements are to be used when not in session.
- Participants must respect the rights and property of others. Damage to or defacing of property may result in the financial responsibility of the participants involved and/or the participant's parents/legal guardians.
- Participants must uphold the dignity of others. Inappropriate jokes or language, dress, public display of intimate affection or attraction, and possession or use of pornographic materials or media is prohibited. See [Policy 200.52 Bullying](#)
- Participants shall not act in any way, or promote, through language, dress, or materials, any message that contradicts the moral teachings of the Catholic Magisterium.

Since the essence of Christian discipline is self discipline, youth must be free to choose one form of behavior over another. In choosing to behave or misbehave a youth takes upon him/herself the consequences of that chosen behavior.

Damascus missionaries, in order to preserve a truly safe environment within the scope of our programs, have a responsibility to take corrective action if participant behavior



contradicts the expectations listed above. In correcting participant behavior, be sure to observe the following:

- No physical punishment should be enforced (running, push ups, sit ups, etc...)
- Never lay a disciplinary hand on any individual, in any way, for any reason. Since the Church supports the dignity of persons of all ages, corporal punishment in any form is never an acceptable form of punishment.
- A situation requiring correction is an opportunity to witness to an individual and as such should begin with a personal conversation. Address the observed or reported behavior, establish a plan for change, and be positive and affirming. The goal of interior conversion should be maintained in any corrective action.
- Encourage reconciliation with an offended party if applicable.

In any situation requiring correction of a participant, a Director of Counselors or other director should be notified in order to determine whether further action is necessary. Possible further action may include a parent conference, and/or suspension from activities.

If there is reason to believe that a participant is in possession of a prohibited substance or item that could cause harm to themselves or others, their personal belongings may be searched.

Failure to abide by the Participant Code of Conduct may result in a request to parents/guardians to transport offending participants from the premises, and the parents/guardians shall immediately comply with the request.

A more detailed Behavior Management Policy is available from the Program Department to guide missionaries and leadership in addressing specific situations.

For Adults

The above policy applies to adult participants with the following amendments:

- Adults may choose to leave an event at their own discretion
- Alcohol may be consumed by adults over age 21 when offered as part of a program (e.g. wine at dinner on the women's retreat; cocktails at a special event or dinner, etc.). Personal possession of alcohol, and consumption outside of the designated times and spaces, is always prohibited regardless of age.
- Failure to abide by the Participant Code of Conduct may result in a request for the adult participant to leave the premises

PARTICIPANT MODESTY AND DRESS CODE

“Purity requires modesty, an integral part of temperance. Modesty protects the intimate center of the person. It means refusing to unveil what should remain hidden. It is ordered to chastity to whose sensitivity it bears witness. It guides how one looks at others and behaves toward them in conformity with the dignity of persons and their solidarity.” - CCC 2521

At Damascus, we have the honor of forming adolescents from diverse backgrounds as they grow to better understand and respect the human person (CCC 2524) as created in the image and likeness of God (Gen 1:27). One way this formation takes place is in modeling the virtue of modesty. As children of God, all are empowered in freedom to uphold and respect the dignity and purity of heart of ourselves and others through our behaviors and relationships, which includes choosing clothing that enables freedom and curbs curiosity, and that is appropriate to any specific environment. (See CCC 2521-2525; 1 Cor 10:31).

The following outline provides guidance on dignified and modest clothing choices that are appropriately suited to camp or program participation. If not in compliance with the points outlined above, participants should be asked to change, and if necessary, given something else to wear.

The following is expected of both ladies and gentlemen:

- Clothes that reveal the full body shape should be avoided. Tight form-fitted athletic apparel should not be worn as a normal clothing option.
- Shorts should be at fingertip length or longer when arms are held at the side. Pants may feature holes/rips only below fingertip length.
- It may be appropriate to wear compression shorts under loose-fitting shorts given the activities involved at camp.
- While indoors, shirts should be worn to cover swimsuits.
- Articles of clothing that display profanity, products or slogans that promote alcohol, drugs, sexuality, or indecency, or that communicates matters which contradict Church teaching are prohibited.
- Footwear is required at all times

For Ladies:

- Shirts should provide good coverage of chest and midriff (both front and back) throughout normal daily postures. Shirts should not be longer than shorts so as to give the appearance of not wearing shorts.



- Shirts that are considered undergarments are prohibited when worn as an outer layer. Spaghetti straps and bra straps must be covered. If sleeveless shirts are worn, they must not reveal undergarments.
- Leggings and similarly tight pants may not be worn unless a dress or top provides coverage of waist and butt.
- One-piece or tankini style suits are required for swimming activities. Suits should fully cover the chest and butt. If a swimsuit does not adequately cover either, shorts or a shirt shall be required.

For Gentlemen:

- Shirts are to be worn by men at all times except when appropriate for activity participation
- Shirts should cover the full chest and should not be open at the sides, with arm-holes just below the collarbone or above.
- Trunks are required for swimming activities.

BULLYING

Damascus does not tolerate any bullying of participants, missionaries, or volunteers on campus grounds or at any other activity on or off site.

Bullying is a pattern of abuse over time that can include physical intimidation or assault; extortion; oral or written threats; teasing; putdowns; name-calling; threatening looks, gestures, or actions; cruel rumors; false accusations; and social isolation.

Damascus expects all missionaries and volunteers who observe or become aware of an act of bullying to take immediate, appropriate steps to intervene. If a missionary or volunteer believes that his/her intervention has not resolved the matter, or if the bullying persists, he/she shall report to a director for further investigation.

Damascus expects all persons who become aware of an act of bullying on camp grounds or at any other activity on or off site to report it to a director for further investigation. Directors may contact parents/legal guardians of the aggressor and the victim. This investigation may include interviews with participants or missionaries/volunteers and reviewing records.

Consequences for persons who bully others should include counselor intervention, parent conference, and/or suspension from activities depending on the results of the investigation.

CELL PHONES AND ELECTRONICS

All youth programs at Damascus operate in accordance with a strict “no cell phone/electronics” policy. The reason for this policy is primarily twofold:

1. It allows the youth to be more present to the retreat/camp and receive more of what the Lord has for them without distraction.
2. It allows for other Damascus policies to be held in place, such as requiring individual parent permission before photographing/social media exposure or communication with parents/guardians going through the care and assistance of adult personnel.

If youth are found to still have their cell phones/electronics while at Damascus, the missionary counselor and/or Counseling Lead has permission to confiscate the cell phone/electronic device until the conclusion of the retreat/camp. This protocol is outlined to parents prior to arrival.

Exceptions to this policy include, but are not limited to, medical needs (such as diabetes). However, even in these cases, it is preferable for the minor’s missionary counselor (and not the camper) to be the one carrying the device for the sake of monitoring its use.



PASTORAL CARE

Individuals with Special Needs

Pregnancy of Minor Participants

Communication Between Parents and Campers

INDIVIDUALS WITH SPECIAL NEEDS

Damascus, in alignment with its organizational mission and values, is committed to working to establish a faith-filled experience for all program participants, particularly those with special needs. Special Needs include, but are not limited to,

- Physical Disabilities (hearing impaired, leg brace, wheel chair, blindness, etc.)
- Mental Disabilities (down syndrome, autism spectrum disorder, aspergers, etc.)
- Learning Disabilities (use of an aide at school, attends a special needs school, etc.)

We believe individuals with special needs should, in the words of St. John Paul II, “be welcomed by society, and according to their abilities, integrated into it as full members.”⁽¹⁾ In order to facilitate this process, the following procedure should be followed to assist families in communicating their needs, desires, and concerns for their future camper or volunteer, as well as understanding their potential financial obligations. Even if a family has communicated a plan for service in past years, it is helpful to re-engage in this process annually to be sure that appropriate opportunity is provided.

1. Parents or caregivers inform Damascus of the individual's interest in participation and describe the individual's special need. We are best able to provide accommodations and services if we know about your child's special need prior to coming to camp. The sooner this communication begins, the better prepared we can be. This may be indicated on your registration or reach out to registration@cysc.com to initiate a conversation.

2. Connect with a Director of Counselors or Pastoral Associate. While Damascus works to meet the needs of all potential participants, our organization is limited with regard to the scope of supportive services we are able to provide. A meeting or phone call with the interested individual and a family member is needed to determine whether Damascus is able to provide an environment that is well suited for his/her participation. Accommodating for the physical, emotional, and spiritual wellbeing of this individual is our primary goal.

In preparation for this meeting, the parent should also provide an IEP and Behavioral Plan if one has been developed. After this preliminary meeting has taken place, Damascus reserves the right to refrain from accepting the individual's registration if the individual's needs are unable to be met in a way that is determined best serves both the ministry of Damascus and the individual.

3. The Director of Counselors will prepare an individualized camp plan. If the family and/or the organization believe an aide is needed to help facilitate the individual's experience at Damascus, the family will be responsible to arrange an aide to accompany the individual at the camp or program. Depending on the nature of the disability, Damascus may require that the aide be certified and may request a meeting with the aide prior to camp. All aides



will be required to have filed a BCI background check, and have record of having attended a Protecting God's Children class.

If information regarding special needs is withheld or a requested aide is not supplied, Damascus reserves the right to either deny a camper stay or request the family to pick up the camper early.

4. During the retreat or camp week, the Director of Counselors should have daily check-ins with the camper/volunteer and/or the camper's/volunteer's aide.

Financial considerations for special needs campers/volunteers

Participants/volunteers will be charged the standard participant fee. There is no additional fee for an aide. Damascus provides no formal compensation to aides, as they do not serve as Damascus employees. Any compensation to the aide must come from the family of the individual and/or any employing agency in coordination with the hiring family. For a camper or volunteer with special needs, in most cases, total cost to the family would be the standard participant fee plus any aide compensation arrangement.

Recognizing that the cost of participating in CYSC in combination with the services of an aide may be challenging to some families, we would like to offer the following suggestions for financial support:

First, families are encouraged to apply for financial assistance through our campership fund when registering for camp.

Additional funding may be available through your local children and families first council or through Arch, a national organization.

<https://archrespite.org/caregiver-resources/respitelocator/>

Often local parish or charitable organizations (e.g. Knights of Columbus, women's clubs, lions, Rotary, Kiwanis) may be willing to provide additional assistance.

(1) John Paul II. (1999, December 4). Address of the Holy Father to the congress on integration of dis-abled children. Retrieved December 12, 2005, from http://www.vatican.va/holy_father/john_paul_ii/speeches/1999/december/documents/hf_jp-ii_spe_04121999_cong-pc-family_en.html

PREGNANCY OF MINOR PARTICIPANTS

Any determination concerning the continuing participation in Damascus activities by a pregnant individual under the age of 18 shall be made by the individual and her parents in consultation with Directors.

The religious instruction given at Damascus programs should make clear that any act involving procreation is the exclusive right of those who are married. Likewise, catechesis on the Church's consistent stand in defense of human life should also be incorporated.

If, in the case of an unmarried individual, Damascus missionaries have an attitude of compassion rather than approval, and if appropriate religious instruction is offered, there is every reasonable hope that the attitude of participants will, likewise, be a rational and Christian one.

At this time in their lives, individuals involved in an unexpected pregnancy need Christian acceptance, compassion and counsel. It is the Christian community's responsibility to give support and aid to those involved. Professional counseling for the expectant parents is strongly recommended.

COMMUNICATION BETWEEN PARENTS AND CAMPERS

Damascus honors the role that parents have as the primary faith formators in their children's lives. The programs we offer do not replace this role, but can only be a supplement.

Parent to Camper Communication

During CYSC, parents may utilize a third party service to send notes to their campers to be delivered at lunch. This is a great way to stay in touch with campers and let them know you are thinking of them while they are gone. This service is not offered during 3 day retreats.

If there is an urgent need for the parent to contact a participant during a program, parents may call the Camper Care line at Damascus to connect with a staff member and request to speak to their child.

Camper to Parent Communication

Often when a child is having a difficult time at camp or on retreat, they may want to communicate with home. Damascus staff should work with parents in the mutual goal of helping campers to stay engaged through the completion of their time with Damascus. Staff members should facilitate requests in the following way:

- Encourage the camper to enter into the activities at hand
- If persistent, contact the parent to let them know of the request
- If determined necessary and helpful, establish a time for the camper to call the parent. Phone calls of this type should not be made after dinner.

The following are good pointers to communicate to parents prior to a phone call with their child:

- Remember that speaking to someone from home can be the best way to both encourage or discourage a child. As a parent, you have the unique opportunity to help soothe and reassure your child. Remain newsy, upbeat, and encouraging. Keep in mind that hearing your voice can be hard, so don't be caught off guard if your camper sounds a little teary.
- Campers should know that phone calls are 10 minutes long. Campers have timers next to their phones, and when their time is ending, they will give you verbal cues that they need to wrap up the conversation. Fighting the timer by starting new threads of conversation can make your camper stressed at the end of the phone



call. Instead, set up your own timer so that you can encourage your child to spend the time wisely.

- If you detect some homesickness, ask your child to talk about all the fun activities that camp offers, and encourage him/her to get out there and do them. ("I remember you were very excited about swimming at camp. When will you swim next?")
- Avoid mentioning sad things that your child can't do anything about. Save any bad news until you can talk to your child face to face.
- Always encourage your camper to share with a counselor or leader or whatever staff member or director they trust most what they seem to be saving for you. It's important to make your child's camp support system and home support system seamless. This mastery is an important part of camp; you can't—and shouldn't—try to manage your child's life from 100 miles away. Their sense of accomplishment for faring on their own will be enormous.
- Combine statements of missing your child with news about your life to prevent your camper from developing a sad mental picture of you at home, bored and lonely without him/her. Tell your camper that you miss him/her, and then tell him/her about pursuing your own projects during time apart. ("I miss you, and when you get home I can show you all of the flowers that I have been planting in the garden.")
- Understand that hearing a parent's voice while away brings all kinds of emotions bubbling to the surface. Your camper wants to tell you all of the highs and the lows and is counting on you to be a calm and fair sounding board on which to bounce his/her ideas. If you experience a tense or difficult (sometimes, yes, even hysterical-sounding) moment in a phone call, it is most likely the best way that your child knows to ask you for reassurance and advice. He/she wants to know that you are confident that he/she can handle being away (especially in those moments when he/she is not so sure of him/herself). Tell your child that you love him/her and that you are confident in his/her ability to cope.
- The most common mistake parents make is the "pick-up deal." It's normal for children to ask, "What if I want to come home?" Tell your child that some feelings of homesickness are normal. Try to brainstorm ideas together of what your camper can do to feel better. Never ever say, "If you want to come home, I'll come and get you." This conveys a message of doubt and pity that undermines children's confidence and independence. Pick-up deals become mental crutches and self-fulfilling prophecies.
- While talking, think of suggestions that might be helpful to our staff in working with your child, and let us know in a follow-up phone call to the office.
- At the end of your phone call, let your camper know the general time frame that you will be writing or speaking to him/her again. Try to avoid setting exact times or dates, to keep your child from becoming unnecessarily anxious over delayed mail or a rescheduled phone call.



GROUPS AND ADULT RETREATS

Use of Facilities

Group Code of Conduct

Alcohol and Tobacco Use in Programs



USE OF FACILITIES

Use of Damascus facilities is not permitted to persons or groups holding, advancing, or advocating beliefs or practices that conflict with the Catholic Church's faith or moral teachings, which are summarized in, among other places, the Catechism of the Catholic Church. Nor may Damascus facilities be used for activities or messages that contradict, or are deemed inconsistent with, the church's faith or moral teachings as described by the Magisterium of the Catholic Church. Damascus's Executive Directors, with the concurrence of its Board of Directors are the final decision-makers concerning use of Damascus facilities.

GROUP CODE OF CONDUCT

These expectations apply to all participants who are using Damascus facilities. Group leaders are expected to communicate these to all participants.

Parking and Transportation On Campus

See policy 100.72.

Activities and Safety

Guests must wear footwear at all times while on the grounds, inside and outside.

The High and Low Ropes Courses and Climbing Wall are for use only with certified instructors from Damascus. For safety reasons, unauthorized use may result in dismissal from the grounds.

Water Activity Rules and Regulations must be observed for all water activities, including the presence of certified life guards arranged through Damascus in advance.

Modest swimwear is required by anyone using water activities.

Adult Supervision of Youth for Non-Damascus-Sponsored Retreats

For non-Damascus sponsored retreats, Damascus is not required to provide supervision for any facilities, equipment, or recreational activities (except those requiring certified instructors), engaged in or used by the group leader or individuals under their care. Adequate adult leadership must accompany all youth groups at a ratio of at least one adult per 10 young people.

Adult leaders are expected to closely and actively supervise the behavior of their charges. Other groups have a right to expect peace and quiet late at night, a pleasant atmosphere in the dining hall, and a trash-free environment.

Adult leaders are responsible for ensuring that property is neither destroyed nor defaced.

Adult leaders are responsible for the safety of their youth groups. Adults are required to sleep in the cabin with their group, to supervise them in recreation, to make certain that they are not in areas where they should not be or roaming the grounds late at night.



Food and Drink

Cooking of meals is not permitted unless arranged in advance.

Because Damascus is a commercial facility, public health codes require that all snacks brought in by groups are to be commercially prepared, pre-packaged and ready-to-eat.

Food containing or processed with nuts is prohibited (see policy 400.14)

Damage to Facilities

Charges will be assessed for any damages incurred during a retreat. Proper care of equipment, rooms, and facilities is extremely important.

The use of tape, push pins, etc. is prohibited for affixing items to walls, doors, ceiling, etc. if you have items to post or hand out, please consult with Damascus.

Use of sports balls inside buildings will result in fines and/or damage fees.

Red, purple or orange beverages are not permitted in any of the buildings, due to the possibility of staining.

Damascus is a smoke and alcohol-free environment unless arranged in advance.

“Smoking In-Room” Infractions: A \$200 cleaning charge shall be assessed per room.

Due to the sensitivity of Damascus’ fire suppression system, no candles, pyrotechnics, smoke or fog machines are permitted unless arranged in advance.

Campfires are permitted in designated areas only. Please contact Damascus prior to your event to request a campfire. We will provide firewood and a “match-ready fire.”

Miscellaneous

The accompaniment of a guide dog may be requested in advance and determined on a case by case basis.

Any lost and found items will be held for pick up for 3 days. Most items can be shipped with a pre-paid fee.

ALCOHOL AND TOBACCO USE IN PROGRAMS

Alcoholic drinks may be offered during adult events where a majority of participants are of age.

Alcohol may not be served to persons under the age of 21. Proof of age should be requested at young adult events.

Participants may not bring their own alcoholic drinks. Alcoholic beverages may not be consumed in cabins or anywhere outside of the social area in which it is served.

Consumption is to be regulated through the use of drink cards. These cards designate the number of drinks that may be consumed in a given period and are punched or marked by the bartender when used. In general the number of drinks should be proportional to the duration of the event, as below, and also take into account if food is served.

- 30-45 min: 1 drink
- 45-90 min: 2 drinks
- 90 min+: 3 drinks

Missionaries at such events should abide by policy 300.32,

 300.32 Missionary Alcohol Use

Similarly, tobacco may be used by individuals over the age of 18 when cigars are offered in the context of a communal environment on retreat (i.e. men's retreat).



OTHER PROGRAM ELEMENTS

Lost and Found

Parking and Transportation on Campus

Use of Images

Use of Bible Translations

Visitors



LOST AND FOUND

On-site events should include a lost and found table near the main program space. Participants are encouraged to check before departure. Personal items should be labeled with participant name to assist with identification.

Items of value (i.e. phone, wallet) should be held and the owner contacted if possible. The owner will be responsible for pickup or the cost of shipping. Other items should be disposed of following the event.



PARKING AND TRANSPORTATION ON CAMPUS

Parking during programs at the Centerburg campus is only allowed in designated parking areas: the parking lot behind the Main Lodge, or the gravel in front of the Lakeside Retreat Centers. Parking in front of Hillcrest or Woodland cabins is not permitted other than loading and unloading. A fire lane must be left at all times in front of cabins and retreat centers.

Participants are typically discouraged from driving vehicles on site. ATVs, Golf Carts, and other forms of transportation are permitted only by special permission. Motorcycles are allowed only as primary transportation to and from the campus.

The speed limit is 15 mph throughout the Centerburg campus. Special care should be taken around buildings near the paved road (Lodge, Hillcrest Cabins, etc.), areas with active pedestrian crossings, and gravel roads.

USE OF BIBLE TRANSLATIONS

Sacred Scripture is a gift of God's revelation. The Second Vatican Council affirmed that "easy access to Sacred Scripture should be provided for all the Christian faithful" (DV 22)¹, and for this reason many translations of the Bible have been made into other languages over the centuries. Today there are a number of translations available to English speakers, each of which varies from others in nuance and emphasis as it attempts to render the original texts in a way that is both readable and preserves the original meaning. This variety is to be expected and can indeed be an asset to interpretation and deeper understanding of a given passage. However, the reader should be also be prudent in researching the source of the translation when selecting a version of the Bible, whether for private devotion, study, or teaching; at all times seeking the guidance of the Holy Spirit; and recalling that "the task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised in the name of Jesus Christ. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed" (DV 10).

Scripture passages cited in teachings or written materials for Damascus programs should be by default from the NAB, NABRE, RSV-CE, or another translation that has received a nihil obstat and imprimatur. The NABRE is especially favored because it is the translation used at Mass and promotes continuity between the retreat experience and the experience of worship at the home parish. Citation of the exact version used is not required in these circumstances. However, it is a helpful practice to denote the translation used in talk outlines and other materials, and for slides to match the translation used in presentation.

Alternative translations or paraphrases may be used supplementally. Effort should be made to reconcile insights so derived with study of an approved source. If a speaker finds a compelling reason to use an alternative translation or paraphrase in teaching, it should be communicated as such to avoid the impression of endorsing versions which may contain errors due to having arisen outside of the commission of the Catholic Church. For the same reason, missionaries should check with their supervisor before introducing an alternate source in a small group or discipleship context.

¹Dei Verbum, Dogmatic Constitution on Divine Revelation (1965)



USE OF IMAGES

For events where Damascus captures photo or video footage, the following notice should be shared with participants either by being posted in the event location or incorporated into a release form that is signed by participants or their parent/guardians:

All individuals participating in this Damascus event grant Damascus and its assignees, the right to photograph them, record their voice, and to use their likeness, actions and voice in recordings. Whether these recordings be audio or video in nature, Damascus maintains the right to their distribution and use in advertising in all current and future media, which may also include the name, city, parish, or other personal information of the individual(s) recorded. Individuals will not receive any payment for such use and waive any right to bring any action in law or equity against Damascus, its successors, assignees or licensees, for such use.

VISITORS

Guests should email registration@damascus.net 24 hours prior to coming onsite for non-scheduled events. Gate codes are not given to guests. If the gate is closed, they should press the call button or call the posted phone number. If the gate is open, they may drive in and park at the office.

All visitors on site are required to sign in at the camp office, sign a liability release, wear a "visitor" nametag or other identifier, and be accompanied by an appointed staff member at all times.

Visitors should be welcomed, provided with a hospitable environment throughout the time of the visit or observation, and signed out at time of departure. If guests are visiting outside of office hours they must be accompanied by a Damascus Missionary. At the close of their visit guests will be expected to return to the office, sign-out, and leave their nametag on the front desk.

Any adult that is seen on premises without a visitor badge or lanyard or staff accompaniment should be approached and directed or escorted to the main office by an available staff member or volunteer.

Damascus is typically not able to provide on-site accommodations for visitors.

Touring and Observation

Parents, Pastors, Youth Ministry Coordinators, and other visitors are always welcomed to tour or observe an activity sponsored by Damascus. Although the right to observe programs should never be denied, effort should be made to create an environment where young people are safe and comfortable fully engaging in the program at hand.

In the case that a visitor intends to tour or observe during a program, advance notice should be given to the program director on site if a program is happening. At least 24 hours of advance notice will allow staff to coordinate schedules of any individual or group on site in such a way so as to minimize negative impact to investment in programming, to respect group dynamics, and to facilitate a positive experience for the visitor(s).

For school or parish representatives visiting their own students on retreat, see

Non-Disclosure



While on-site, visitors may have access to specific information related to the operation of Damascus and its programs, whether through observation, written documents, or verbal statements from staff, which may include, but is not limited to the following:

- Program content and schedule (skits, dramas, talks, themes, etc.)
- Names of programs or program elements
- Missionary formation structure and content
- Organizational structure

Visitors must understand that this information is shared in a spirit of cooperation and a desire for the advancement of the Great Commission across the Church, and in the same spirit must agree to treat such information as confidential, and to not disclose to others, nor appropriate to another context, any specific operational information that they have received without express permission from Damascus. Visitors may be asked to sign an agreement to this effect.

Visiting Summer Missionaries During Camp

Visitors for missionaries are normally welcome during the “Sabbath” period, after Formation on Fridays through Saturday, with the permission of the Missionary Department. Outside of this time, missionaries are not typically able to host visitors; in special circumstances permission can be sought from the Staff Director. Visitors are always welcome to attend Closing Mass, but may not be invited to staff meetings and formation on Fridays (see Policy 300.24 for specific direction on visitors at Formation).

Visiting Missionaries in the Academy During the Full-Time Year

If family members or friends wish to visit missionaries in the Academy outside of retreat times, the visitor must stop by the office to sign in and obtain a visitor pass. If a missionary would like to show the visitor their house, the missionary must ask the household leader for permission to do so at least 24 hours in advance. If at any time the visitor would be present during scheduled times of formation or programmed events for missionaries, permission must be sought from the Missionary Coordinator. The Missionary Coordinator will discern approval or denial of the request based on the impact it may have on programming, community dynamics, and if it would create a positive experience for the visitor.

Attending Formation

Visitors, either alumni or not, may seek to attend formational experiences at Damascus. This could include Friday formation in the summer season or Tuesday formation during the full time year. If an alumni desires to attend formation, they should seek permission from



the Alumni Coordinator. If not an alumni, they should seek permission from the Formation Coordinator. See [Policy 300.24](#) for specific direction on visitors at Formation.

Alumni

Alumni (of the summer missions, Academy, or mission staff) should reach out to the Alumni Missionary Coordinator at least 24 hours prior to coming on-site for a non-scheduled or scheduled event (Tuesday mass and prayer excepted). The Coordinator needs to approve onsite visits and has the authority to prohibit an individual from coming onsite.

Alumni should not be provided with a code and should proceed with the standard visitor process (i.e. use the call button at the gate, sign in, sign waiver, fill out a Visitor Name Tag). Alumni do not need a host but they should be with the rest of the group or with a missionary (whether in the two year program or on staff). The desire is for alumni to come and be present during events and moments in which they can incorporate into the overall rhythm and culture of the community. Alumni should always encourage current missionaries to stay mission-focused to their current assignments and should not be a distraction from the mission at hand. If one-on-ones are desired with a mission staff member, these should be scheduled in advance.

Chaperones and Adult Visitors During Retreats

Chaperones

1. A chaperone is any adult coming on retreat and spending the night. All chaperones must register in Ultracamp and pay the retreat fee.
 - a. Chaperones staying for only one night still need to pay the full cost of the retreat.
2. All chaperones must provide their PGC/Virtus and BCI/FBI dates utilizing the proper channels outlined in the Group Coordinator Manual. Any chaperone who has not provided this information at the time of the retreat will be asked to leave, without a refund.
3. Adult chaperones must attend the chaperone meeting at the beginning of the retreat.
 - a. If a chaperone is late to the retreat for any reason, this should be communicated to the local outreach coordinator (LOC).

Adult Visitors

1. Adult Visitors are adults who are coming for any part of a retreat, but not spending the night. All Adult Visitors must register through Ultracamp, and will pay a day pass fee of \$50.
 - a. The day pass fee is always waived for principals. Principals still need to register as Adult Visitors, but a sponsorship code will be made available to



cover the cost of the day pass. Principals attending as a chaperone should still register and pay as normal.

2. Adult Visitors do not need to submit PGC/Virtus and BCI/FBI information but, if they have not, must always be accompanied by another compliant adult during the entirety of their time on site. This could be a Damascus missionary or a chaperone with compliance documentation on file with Damascus.

Priests & Religious

1. All fees are waived for priests and religious, whether coming as chaperones or Adult Visitors.
2. Priests do not need to register, but will be communicated with separately regarding documentation and availability.
3. Religious brothers or sisters should still register on Ultracamp, and a sponsorship code will be made available to cover the cost of the registration or day pass.
4. Priests and religious attending the entirety of a retreat as chaperones should still attend the chaperone meeting and abide by expectations outlined for chaperones.



ADMINISTRATION & FINANCIAL

Cancellation of Individuals

Revenue Collection

Financial Aid

Document Retention and Destruction

CANCELLATION OF INDIVIDUAL RESERVATIONS

All cancellations of individual reservations must be submitted in writing via email or managed through an individual's Ultracamp account online. We are sorry, but this policy also applies to cancellations that may arise as a result of illness, injury or other unforeseen circumstances as our contracted expenses are also binding.

If possible, transfers to another session within the same season can be made without charge.

- **Cancellations up to 30 days prior to the first day of event:** Payments refundable except for non-refundable deposit
 - *The amount of the non-refundable deposit is determined by event and should be indicated at the time of reservation.*
- **Cancellations less than 30 days prior to the first day of event:** Entire payment non-refundable

Exceptions:

Parish sponsorships and Damascus campership funds are exempt from this policy and should always be refunded. If a camper's fee is covered only partially by sponsorship or campership, the usual refund terms apply to their payments as above.

Gift certificates may remain on the recipient's account for one additional season in the event of cancellation.

Special consideration may be given in circumstances of serious medical need or personal tragedy.

REVENUE COLLECTION

Damascus runs many programs both onsite and offsite with different levels of contractual agreements and payment models, but all invoices carry the same collection enforcement policy. All invoices sent are based on a Net 30 structure, except for hospitality retreat deposits, which are based on a Net 14 structure.

Damascus Sales Liaison or similar contact will submit a request for an invoice to be sent to a given party primarily by creating an invoice in Hubspot. Then, the liaison will transfer the deal stage to the pending approval stage of the invoicing pipeline, for the Finance Associates review and approval. If not on hubspot, the liaison or similar contact will email the finance department with a detailed breakdown of the invoice to be sent. Damascus will communicate on the following timeline to receive payment within each contract:

- 15 days prior to the due date - Finance Associate will initiate an email to confirm the customer received and is willing to initiate payment of the invoice.
- 15 days prior to due date - Hubspot automatic reminder email sent to pay invoice
- 7 days prior to the due date - Hubspot automatic reminder email sent to pay invoice
- 3 days prior to the due date - Hubspot automatic reminder email sent to pay invoice
- On due date - Hubspot automatic reminder email sent to pay invoice
- 3 days Overdue- Hubspot automatic reminder email sent to pay invoice
- 10 Days overdue - Phone call from Finance Associate inquiring about payment status.
- 30 days overdue - Phone call from Finance Associate inquiring about payment status.
- 60 days overdue - Finance department in conjunction with department director once again request payment and give written notification (email) regarding consequences if payment is not received by the 90 day overdue mark. The given party will not be able to book again if payment is not received by 90 days overdue.
- 90 days overdue - Revenue is deemed uncollectible and participants are unable to attend Damascus events until prior retreat is paid.

In the circumstance that a party is on the indefinite no-attendance list, they will have to pay the balance of the prior retreat plus 50% of the total anticipated retreat cost as a deposit for the next retreat.

In the case that the customer sends payment for an invoice that has not been created and emailed, the Finance Associate will contact the respective department and request an invoice to be made. The Finance team will receive that payment and apply it to that new invoice. In the case that the final invoice amount due changes after the retreat, a secondary invoice will be sent per normal protocol after the retreat for the difference.



If an invoice is being disputed with the overseeing Department Director, the Director must notify the Finance Associate immediately of the process via email. This will ensure the finance associate does not continue to notify the customer of the overdue amount.

Currently, all steps of the revenue collection policy will be handled by the Finance Associate, until the 30 day overdue mark. At this point Finance will notify the given Department Liaison via email of their respective phone calls that need to be made. They will complete the phone calls and return status updates to Finance via replied email.

FINANCIAL AID

Application and Distribution

When a registered party desires to receive financial aid for CYSC in any location, they apply within the registration software, Ultracamp. Different application forms are used for different camp locations. Financial aid is disbursed based on criteria set by federal poverty guidelines (chart below). Registrants are asked for number of individuals in household and gross household income. Extenuating circumstances are evaluated per case basis. Data is input into master campership spreadsheet, where financial aid amounts are determined and then applied to registrant's account. Income verification is requested from every 20th person applying for aid. After the aid is applied, registrants are asked permission to be put on a semi-monthly payment plan for any remainder. If a camper receives financial aid and cancels their reservation, those funds will be removed from their account and be able to be applied to another registrant.

Criteria for 2022-23 Fiscal Year

Household Income compared to Federal Poverty Guidelines	Amount
<100%	Full
100-200%	50%
200-300%	20%
300%+	0%
Extenuating circumstances	(+)10%

Internal Tracking

Every year, staff will create an account on Ultracamp for financial aid called "Camperships (fiscal year)". This singular account will hold financial aid for CYSC in all camp locations, with different codes used for each location. Donations will be received through DonorPerfect and will be credited to the Ultracamp account monthly by the Registration Manager based on verified reports received from Advancement, and reviewed by Finance. The monthly campership reconciliation spreadsheet accounts for the camperships allotted as well as camperships earned. At any point in time, Damascus will not give out in financial aid more than \$135,000 beyond the amount that has been raised for CYSC and other individual signup events. If more than \$135,000 has been allotted than received, we will cease distributing camperships until more funds are raised. At the end of the fiscal year, the account will be closed and we will balance out the financial aid by either attributing the remainder to next fiscal year's account (if the amount raised is greater than the amount



given) or applying unraised camperships as a discount, or internal organizational tithe (if the amount raised is less than the amount given). Internal tithe will never exceed \$150,000 for financial aid, including both individual registrations and group retreats.

For group registration retreats, Damascus will donate up \$15,000 a year to assist low-income schools, parishes, or other groups in paying for retreats. This would be an internal discount as opposed to an external payment.

All gifts are recorded as unrestricted. Any request for a specific camper to attend camp can be paid for as a sponsorship. Any gift with the intent for being used for a general population will be discussed with the donor by relationship manager to assure donor intent is captured under the designation of unrestricted.

Financial aid can be used for other individual registration events, such as adult retreats. Registrants for these events can receive financial aid through direct conversation with our registration team, with a default amount of \$50 of financial aid.

DOCUMENT RETENTION AND DESTRUCTION

The Document Retention and Destruction Policy identifies the record retention responsibilities of leaders and members of the board of directors, and outsiders for maintaining and documenting the storage and destruction of Damascus's documents and records.

Document Destruction

Missionaries, volunteers, members of the board of directors, committee members and outsiders (independent contractors via agreements with them) are required to honor the following rules:

Paper or electronic documents indicated under the terms for retention in the following section should be transferred and maintained by Directors.

All other paper documents should be destroyed after three years.

All other electronic documents should be deleted from all individual computers, databases, networks, and back-up storage after one year.

No paper or electronic documents should be destroyed or deleted if pertinent to any ongoing or anticipated government investigation or proceeding or private litigation (check with legal counsel for any current or foreseen litigation if employees have not been notified.)

No paper or electronic documents should be destroyed or deleted as required to comply with government auditing standards (Single Audit Act.)

Record Retention

Type of Document	Minimum Requirement
Accounts payable ledgers and schedules	7 years
Audit reports	Permanently
Bank reconciliations	2 years
Bank statements	3 years
Checks (for important payments and purchases)	Permanently
Contracts, mortgages, notes, and leases (expired)	7 years
Contracts (still in effect)	Contract period



Correspondence (general)	2 years
Correspondence (legal and important matters)	Permanently
Correspondence (with customers and vendors)	2 years
Deeds, mortgages, and bills of sale	Permanently
Depreciation schedules	Permanently
Duplicate deposit slips	2 years
Employment applications	3 years
Expense analyses/expense distribution schedules	7 years
Year-end financial statements	Permanently
Insurance records, current accident reports, claims, policies, and so on (active and expired)	Permanently
Internal audit reports	3 years
Inventory records for products, materials, and supplies	3 years
Invoices (to customers, from vendors)	7 years
Minute books, bylaws, and charter	Permanently
Patents and related papers	Permanently
Payroll records and summaries	7 years
Personnel files (terminated employees)	7 years
Retirement and pension records	Permanently
Tax returns and worksheets	Permanently
Timesheets	7 years
Trademark registrations and copyrights	Permanently
Withholding tax statements	7 years