



Schoenstatt Boys



Leaders' Manual

First Edition

"I now place myself entirely at your disposal with all that I am and have – my knowledge and ignorance, my ability and inability, but above all, my heart. (....)

"We want to create this organization. We – not I. For in this regard I will do nothing, absolutely nothing without your full consent. Here it is not a matter of momentary work, but of a foundation which can be useful for all future generations."

– Fr. Joseph Kentenich, October 27, 1912

Schoenstatt Boys *Leaders' Manual*

Companion manual to the four handbooks of the Schoenstatt Boys in the USA, including background information and aids for group leaders.

Cover art by Mark Rockers.

Compiled as manuscript by Fr. Jonathan Niehaus. For the private use of the Schoenstatt Boys youth and leaders. All original material © 2005 by Schoenstatt Boys Youth USA, Waukesha, Wisconsin, USA.

First edition: June 2005.

CONTENTS

Introduction	2
Part One: Organization	3
1. What is Schoenstatt?	4
2. What is the Schoenstatt Boys Youth?	5
3. Starting a Boys Group	10
4. The First Three Meetings	15
The First Meeting	15
The Second Meeting	18
The Third Meeting	20
5. Groups Far from the Shrine	22
6. Groups that Start in High School	24
7. The Dynamic of the Tilma	26
8. Questions and Answers	32
9. Leadership Development	35
10. Youth Protection	41
Introduction	41
Context	42
Part 1: Declaration of Fundamental Policy	52
Part 2: Specific Safeguards	56
Part Two: Handbook Helps	59
1. Handbook One: A Tilma and Five Stars	59
2. Handbook Two: Covenant and Group	61
3. Handbook Three: P.E. and P.I.	72
4. Handbook Four: Covenant with God the Father	76
Part Three: Elections	79
1. Agenda for Regional Elections	79
2. Election Rules	81
Resources	84

INTRODUCTION

As Jesus died on the Cross he gave us His Mother: “Woman, behold your son. Behold your Mother!” (Jn 19,26f). This gift is very alive today and reverberates in the Church’s love for Mary. She is an unquenchable fountain of genuine Gospel life. When we find the way to Mary, we not only find greater riches for our personal life, but also a sure, straight path to the new evangelization that will reignite love of God in our modern times.

The new evangelization was vigorously proclaimed by Pope John Paul II (1978-2005). Its success greatly depends on lay leadership. This *Leaders’ Manual* is a help for such lay leaders, both young and old, as they work with the “Schoenstatt Boys” program for ages 10-18. This program takes themes and traditions long used by the Schoenstatt Boys Youth around the world and adapts it to the current pastoral situation in the U.S. Two symbols– the **Schoenstatt Boys Flag** and the **Tilma of the MTA** – make visible a world of spiritual life and growth. In these pages you will find out about these symbols and how they can encourage spiritual life and growth. The *Leaders’ Manual* is used in tandem with the **four handbooks**, which the boys use at the group meetings. In these pages you will find answers to frequently asked questions, insights on developing leadership and Schoenstatt’s Youth Protection Policy, and helpful hints that go with the handbooks.

I have intended to write this manual for some years now. The delay turned out to be a blessing, for with the years have come more wisdom that can be shared with you as leaders. Let me thank you on behalf of the Schoenstatt Boys Youth for accepting the challenge to lead. By doing so, you help make the new evangelization possible. May Mary, our Mother Thrice Admirable, implore for you the gifts of the Holy Spirit to be great leaders after the heart of our heroes!

Fr. Jonathan Niehaus
May 31, 2005

Contact Address for the Schoenstatt Boys Youth:
Schoenstatt Fathers
W284 N746 Cherry Lane
Waukesha, WI 53188
Tel: (262) 548-9061

PART ONE: ORGANIZATION

Part One presents an overview of the Schoenstatt Boys Youth, how to start a group, leader development and the youth protection.

The following prayer sets the tone for our work as leaders. Ours is not a secular youth group, but one built on a personal relationship with our heavenly partners: God – Father, Son, and Holy Spirit; Mary and the Saints; our Schoenstatt heroes. May the Mother of God give us a great love for Jesus and for youth. We turn with great confidence to her and pray:

Leadership Prayer of the Schoenstatt Boys Youth

Mother Thrice Admirable, Schoenstatt Victress in the Shrine, we renew our leader-promise to be new fathers for our time.

We ask you: Make us leaders by our deeds and by our prayer, and let our being form the life of those entrusted to our care.

We ask you: Forge community in the Cenacle, our home, that our mutual Marian loyalty be the sign by which we're known.

We ask you: Let us glow with love for the Shrine, your chosen place and set our hearts on fire for the capital of grace.

MTA, we your leaders ask: **TODAY what can I do?** to build your Schoenstatt kingdom and live the covenant with YOU. Amen.

Mary, to you do I entrust the reading of this manual and the forming of my heart as a leader!

1. WHAT IS SCHOENSTATT?

Schoenstatt is a **movement** within the Catholic Church. It began in 1914 and is now in over 80 countries around the world. It is named “Schoenstatt” after its place of origin near Koblenz, Germany; the word means “beautiful place.”



Its most distinctive feature is the **Schoenstatt Shrine**, a small chapel which holds about 30 people. The founding of the Shrine as a place of grace (October 18, 1914) is considered the founding of the movement. Today there are over 180 replicas of the original shrine around the world. They are the powerhouse of the movement.

The Shrine is dedicated to Mary as **Mother Thrice Admirable**, or “MTA.” The founding generation of youth chose this picture and title in 1915. It reminds us that we look to Mary in our everyday lives. She leads us (1) to God, (2) to Christ, and (3) is our Mother. Hence the use of “thrice” (= “three times”) admirable.



Schoenstatt's founder was **Fr. Joseph Kentenich** (1885-1968).



In 1914 he was a young priest working with high school boys in Schoenstatt, Germany. The movement grew out of his work with youth and soon expanded to all walks of life. He led a long and fruitful life serving the Church.

The central part of our spirituality is the **covenant of love with the MTA**. This is the “Schoenstatt consecration” to Mary. In its spirit it is very similar to the DeMontfort consecration (“all in, with, through, and for Mary”), but with the additional unique features that it creates a local attachment to the Shrine, and the sense of belonging to a spiritual family, the Schoenstatt movement.

The **Schoenstatt family** (as the movement is often called) has many branches, including branches for families, priests, men, women, etc. The **Schoenstatt Boys Youth** is one such branch.

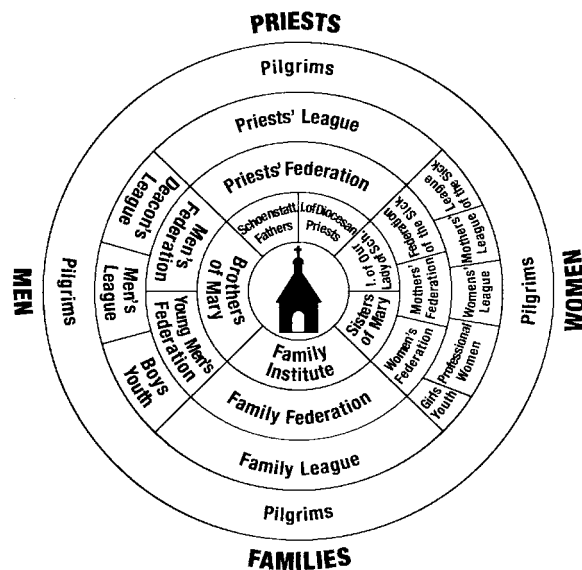
2. WHAT IS THE SCHOENSTATT BOYS YOUTH?

The Schoenstatt Boys Youth is a branch of the international Schoenstatt movement. It is the founding branch and dates back to October 18, 1914. It has grown from a single-school organization into an international network of Catholic youth.

Its identity is defined by a special love of Mary as the MTA and by the Schoenstatt Shrine as our special place of grace. Around this center has grown a whole family of Schoenstatt communities. The chart on this page shows where the Boys Youth fits into the picture.

The Boys Youth is part of the *League*, in which community structures are very free-form and flexible. The most common form is the *boys group*. It is usually made up of boys of the about the same age. Here young men can take the initiative in learning about and growing in their faith. *Special events* like camps and other faith-building or apostolic activities also play a role in the growth experience of a Schoenstatt Boy.

As is typical of ecclesial movements, Schoenstatt and the Boys Youth place a high value on freedom. Those who belong can experience the Catholic faith as something “I want (to do)” and not just something “I must.” No one is required to belong, and those who do tend to have a high degree of motivation. The same can be said of the leaders, who are volunteers. They see the advantages of love of Mary as an impetus for faith that is not just about fulfilling outward duties. Certainly duty is important to our faith, but the accent here is on



helping the boys grow from an outward identification with their faith toward a whole-hearted interior attachment that can carry them through the challenges of our modern times.

Four Factors

The Boys Youth is not just a “cookie-cutter” program with one look for all ages and places. It is a mobile and flexible movement with different expressions for the same spirit. As a leader, it is helpful for you to know four main factors that affect the “look” of the Schoenstatt Boys Youth:

1. **Age.** Boys of different ages relate to themselves, to each other, and to their faith in different ways. Hence, the structures and goals of groups and camps vary according to age.

2. **Leadership.** Although there is a certain standardization to the program-offering, the precise look of a group will reflect the gifts and talents of its leaders. Your contribution will flavor the experience of the boys you lead.

3. **Proximity to a Shrine.** Schoenstatt’s heart is the Shrine, so the “look” of the Boys Youth group or branch will be affected by how close or far it is from a Schoenstatt Shrine, and (if it is far away) by its creativity in creating alternate ways of being close to the Shrine.

4. **Context.** Finally, the cultural context will affect the look of the Boys Youth.

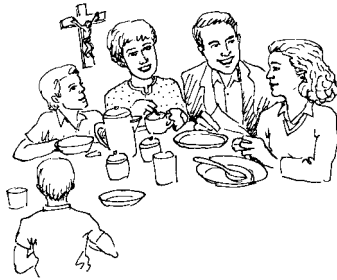


The Importance of Context

Because this last factor is so important, it is good to be reminded that the success or failure of your group can depend on the context from which the boys come. In every society the most important context is the family. But in our U.S. setting it is even more important because of the high degree of secularization in our culture. There is very little chance for children and young people to absorb the foundations for faith and religious attachment if they do not receive it from their family. For instance, the single most important factor determining whether a young Catholic will develop a lasting faith-

connection is whether he or she attends Sunday Mass every week *with his or her parents*. To just drop of a child at Mass and/or religion class without backing it up with personally witnessing that **this is important to me**, goes practically nowhere. Add to this the importance of not only learning prayers, but practicing prayer at home as a child *with one's family*, and we see how crucial the family context is.

Because of the importance of the family, Schoenstatt in the United States is especially a movement of family renewal. It is therefore not surprising that the most fruitful context of our Schoenstatt Boys work in the USA has been boys from families who belong to Schoenstatt, are friends of Schoenstatt, or have a strong commitment to transmitting the Catholic faith to their children.



Dads as Leaders, Youth as Leaders

A group will have the best chance to succeed if there is *strong parental support and involvement*. As a result, here in the USA, the Schoenstatt Boys program (especially for boys under age 15) places a strong accent on the presence and leadership of dads. Even if not every dad can be involved, having 2 or 3 or more dads involved in the group raises the value of the experience for the boys – not only for practical reasons (like discipline) but also because they see grown men, committed to boys they know, willing to make faith important in their lives.

As a group matures into high school age, the opportunity can arise for greater *leadership among the boys themselves*. There will often be leadership personalities who enjoy the challenge of doing specific leadership tasks within the group, or even of leading their own group. Such leadership is to be welcomed and encouraged.



INFORMATION: For more on adult and Junior leaders, see Chapter 9, p. 38-40.

Philosophy of Education

Schoenstatt's philosophy of education also goes along these lines. In Handbook 3 the boys study the very beginning of Fr. Kentenich's boys work in Schoenstatt in 1912. His proposal to the boys was this: "*Under the protection of Mary, we want to learn to educate ourselves to become firm, free, priestly personalities.*"

In other words, Schoenstatt is interested in forming Catholics who are able to think and live their faith for themselves, are able to stand up to the challenges of our times with a high degree of inner freedom, and whose faith forms their daily life. Tools toward this end include self-education, work with ideals, apostolate, and (especially) a heartfelt love of our Blessed Mother.

At the beginning of Handbook 1, the boys are introduced to a simple summary of this philosophy. It is presented as the *five keys to being a Schoenstatt Boy*. As your boys learn the five keys – community, apostolate, prayer, study, and becoming a father – pay close attention and learn them yourself. If you remember to keep working on these five areas in practical ways (such as the ways required for earning the various awards), your boys can gradually take more and more command of their spiritual life.

The Value of Community

Worthy of special mention is the first key: community. A central goal of the Boys Youth is to provide boys with the experience of other boys and young men who are both "regular guys" and motivated to live high Catholic ideals. This helps them see their faith as less "in the wilderness" and more "relevant for our times." It also gives them the motivation of seeing other boys who do things in perhaps a slightly different way, or with a greater enthusiasm. This community experience is transmitted by the boys group and by the community symbols of the Boys Flag and the Tilma.


In addition, other events like summer camps, boys weekends, workshops, and pilgrimages, help transmit the Catholic faith as something youthful and exciting, and give boys a chance to grow more deeply in the faith and to know other boys from other groups and areas with the same ideals.

The leaders are a crucial part of this community, and make the life of the local boys' branch possible. They can be dads or other committed adults, college men, and older boys (Junior leaders). They are assisted by an overall coordinator called the **moderator**. He is usually a member of the Schoenstatt Fathers and serves as shepherd and resource person for the Boys Youth in a particular area or region.

Organization of the Schoenstatt Boys Youth in the USA

The Boys Youth in the United States is subdivided into three main age groups (age 6-9; age 10-18; university), as described below:

Age	Name	Special Accents
6-9	Knights of Jesus and Mary	Motivation to follow Jesus and Mary Simple group activities Day camps
10-14	Schoenstatt Boys	Introduction to the Tilma Group Name and Covenant of Love More extensive group interaction Camps and Father-Son Weekends
14-18	Schoenstatt Boys (High School)	Self-education (P.E. and P.I.) Relationship fatherhood and God the Father Group activities and leadership growth High School camp Leaders' Circle
18-25	University Men	Topics relating faith and life Deeper group fellowship Growing in the covenant of love Interaction of faith and future vocation Special activities as organized by the branch Cor Group

 **INFORMATION:** This *Leaders' Manual* is for groups of 10- to 18-year-olds ("Schoenstatt Boys"). Material for the other age groups is available from the central office of the Schoenstatt Boys Youth.

3. STARTING A BOYS GROUP



The most basic unit of organization in the Boys Youth is the group. Here is where boys experience community, grow in their faith, and meet the world of Schoenstatt. Reasons for starting a boys group can include: to offer boys you know a club that mixes faith and fun, to give them tools to grow in their Catholic faith, to help them meet like-minded Catholic boys, to share the riches of the Schoenstatt spirituality.

Resources

Know your main resources for starting a group:

1. Personal. Ask yourself two questions: "Who are the boys?" and "Who will be the leaders?" *1) Boys.* You will need to know who they are, how many, and how committed the parents are. *2) Leaders.* A group needs leaders and a support network. a) Leaders. Are you willing to be a leader? Do you know other adults who can help you? Leadership must be at least "two deep" (= at least two adult leaders, see p. 56). This should not be too hard, especially if you have a solid support network. Older boys (Junior leaders, see p. 39) can also form and lead groups if they have adult approval and supervision. b) Your support network begins with the boys and their parents; keep good communications with them. If the group is planned as a parish or school program, it must have the approval of the pastor and/or responsible head. A leader, especially a new leader, can be greatly helped by having and staying in touch with a *mentor*, that is, someone who knows the program and can answer my questions and give advice: in person, by phone, or by e-mail.

2. Organizational. "How do we get organized?" Most of the details on organization are found in this *Leaders' Manual*. The moderator (see p. 9) can provide material and tell you what camps or retreats are available on in your area, and whether there are other Schoenstatt Boys groups nearby.

3. Spiritual. "How do I get God involved?" As a Catholic youth organization, the Schoenstatt Boys Youth also relies on leaders who



build on prayer. We rely on leaders who are attuned to the world of the MTA and the Schoenstatt Shrine, and live the covenant of love with Mary. As you discern starting a group, you should also be ready to ask yourself: am I willing to grow spiritually along with my boys? Am I also willing to make the covenant of love with Mary the “secret of my sanctity”? In case you have not made your covenant of love with the

MTA, being a leader will challenge you to do so, in order to have the spiritual resources you need to take your group deeper.

Tips for Starting a New Schoenstatt Boys Group

The rest of this chapter is devoted to outlining practical tips on starting a group. Please read it carefully to understand what it takes to get started.

1. Get in touch with the moderator, or an experienced leader of the Schoenstatt Boys in your area. Have them explain the program to you and answer any questions you might have.

2. Understand that the Schoenstatt Boys is not a substitute for your parish’s catechetical program. The program does not focus on a systematic presentation of doctrine, but on providing motivation and tools for boys to become better Catholics. They still need their religion class.

3. Look at the handbooks and written material. Study this manual and see if this is something you can and want to do.

4. See if you have enough boys to make a viable group. A group usually does best if it can count on 6 to 12 boys of about the same age group. See if you have the support of the parents.

5. See which ages the boys are and decide how to organize the group: Just “Schoenstatt Boys” (starting age: 10-13), just “Knights of Jesus and Mary” (age 6-9), just high school boys (age 14-18), or multiple age groups. (Questions on working with the “Knights of Jesus and Mary” are clarified in the “Knights” workbooks.)



6. Set up an organizational meeting. Meet first with the parents. Explain the Schoenstatt Boys program, the way a group looks, how much it will cost (normally \$20 a year, plus travel and time), and the possibilities of camps and retreats. Answer any questions. Find out in more detail how many boys are interested, which ages you can expect, and see how the boys will break-down by age cluster. Clarify who is willing to help lead.

7. Set up a date for the first meeting with the boys.

Keys to Success

Next come some “keys to success.” They point out key areas for you to consider in the planning stages for a new group.

● *Who will lead the group?* A team of two or more dads works best. How will you distribute the leadership tasks among yourselves? Who is the main leader who will stay in touch with the others?

● *How will the age groups be broken down?* Will there be just one age group? Or multiple age groups meeting at the same time?

● *Regular meeting time and place.* Groups usually meet once a month (in some places: twice a

Typical “Start-up” Kit

(Scenario: some dads are interested from a group of families with 10 to 20 boys, ages 5-15. Ask for the following)

General information:

1. Schoenstatt Boys Youth brochure
2. *Leaders’ Manual*

Knights of Jesus and Mary (age 6-9):

3. Knights of Jesus and Mary, Book 1 (there are two more books if the group takes off)

Schoenstatt Boys (age 10-13):

4. Handbook 1: A Tilma and Five Stars (book for the first year’s work)

Schoenstatt Boys (age 14-18):

5. Handbook 3: P.E. and P.I.

(If there are enough high school boys to have their own group, they can work on Handbook 3 right away. Otherwise they can help lead the younger boys.)

Other:

6. Program Registration form (see p. 17)
(Boys are asked to register annually. Suggested donation noted on form.)
7. Samples of the *Schoenstatt Boys Magazine*

month). It helps if everyone knows the regular routine (such as: second Tuesday of the month at 7:00) and the place is not constantly changing. Usually, meetings right after school are less effective (boys are tired from school). Evening or weekend times are better.

- **Communication.** Who will keep in touch with the boys and parents? It helps to have a monthly reminder (e-mail, telephone, etc.). Who will be in charge of this?

- **Snack.** Who will be in charge of snacks (normally, families take turns)? Who organizes the list?

- **Right mix of community, apostolate, prayer, and study.** The group as a community experience helps boys make friends and treat others with respect. Strive for the right mix of seriousness (we take our faith seriously) and fun (we enjoy being at the Schoenstatt meeting!). This goes together with the right mix of apostolate, prayer, and study. In addition to the group meetings, occasional outside events can highlight the one or the other element: visiting a nursing home or pro-life event (apostolate), visiting a perpetual adoration chapel or being part of a parish prayer event (prayer), group campout (community).

Two secrets: 1. Don't just give a lecture; get the boys involved and switch the dynamic every 10 minutes or so (from reading to a learning activity and back again); 2. Turn part of the learning into a game or light-hearted competition.

Schoenstatt Specific

As a Schoenstatt group you can draw on the advantages of being part of an international movement. There are many special features of Schoenstatt which can help your group grow in identity and excitement for the faith.

- **The Schoenstatt Shrine.** The Shrine can awaken the interest of boys because of its small size, its many symbols, and its rich history. But most of all it can mean something special to them as a real place of grace (and one that was started by boys!). If you can foster a special bond between your group and the Shrine, it will



bring many blessings. In case you do not have a Shrine close by, help the boys know the Shrine through a photo album, a wayside Shrine dedicated to the MTA, or a pilgrim MTA image.

- **The Schoenstatt Family.** The Schoenstatt family is another point of enrichment. Many of the boys may see each other at other Schoenstatt events, which helps them get to know one another. The international aspect of Schoenstatt can also be appealing, and reports from the international Schoenstatt Movement can be found on the internet (www.schoenstatt.de).

- **The MTA picture.** One would expect a Fatima group to be enthusiastic for Our Lady of Fatima. Well, our Schoenstatt groups are enthusiastic for Mary as the MTA! Have a large-sized MTA picture at the meetings and give her a place of honor!

- **Fr. Kentenich and Schoenstatt heroes.** They bear witness to the fact that belonging to Schoenstatt gives us great examples of holiness and Catholic courage. They show how knowing the Shrine, the family, and the MTA can translate into practical daily living and the greatness of high ideals.

Three Scenarios

An important discernment to make before starting your group is: "Which of the following scenarios does my group fall into?"

Scenario 1: Main cluster of boys is age 10-13, we live within an hour of a Schoenstatt shrine and/or center. Go to Chapter 4.

Scenario 2: Main cluster of boys is age 10-13, we live far from a Schoenstatt shrine and/or center. Go to Chapter 5.

Scenario 3: Main cluster of boys is age 14-18. Go to Chapter 6.

Follow the next chapters of this manual according to the scenario that best fits your situation.



INFORMATION: In there are many boys under age 10, you may want to start a "Knights of Jesus and Mary" group. This will take either separate leaders or a separate meeting time.

4. THE FIRST THREE MEETINGS

Scenario 1: Main cluster of boys is age 10-13, we live within an hour of a Schoenstatt shrine and/or center.

Note: Much of what is in this chapter will apply to the other scenarios, but need to be adapted to being farther from a Schoenstatt shrine or center.

The Five Keys to Being a Schoenstatt Boy

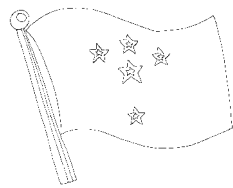
In the very first chapter of Handbook One (p. 3-6), your group will read about the “five keys” to being a Schoenstatt Boy:

- Community
- Apostolate
- Prayer
- Study
- Becoming a father¹

As group leader you yourself want to keep these five keys in mind. A healthy group experience will directly integrate the first four, and indirectly integrate the last one through my example of Christian manhood and fatherliness as leader.

The First Meeting

Usually the first meeting is also the organizational meeting for the boys. The organizational meeting for the parents (see p. 12) has taken place. The leaders should also have had a short organizational meeting to coordinate the first meeting with the boys.



¹ “Becoming a father in whatever my future vocation holds.” This key is closely related to the goals of Christian manhood and self-education. For younger boys it is enough to briefly explain it this way: as boys we grow up to be men, and as men we will have the vocation to be a transparency of God the Father in one of his vocations – marriage and family, priesthood, consecrated brotherhood, or the single life.

Object: to organize the group; to introduce the boys to the world of the Schoenstatt Boys through the introduction to the Boys Flag.

What you need:

Handbook One (enough for all the boys and leaders)

Note: in some cases it is better to make copies of p. 3-6 and use the copies at this first meeting. Then, when the boys have committed to joining the group, they can be presented with their handbook.

Attendance sheet (to record names and ages of boys)

Program Registration Forms

Boys Flag

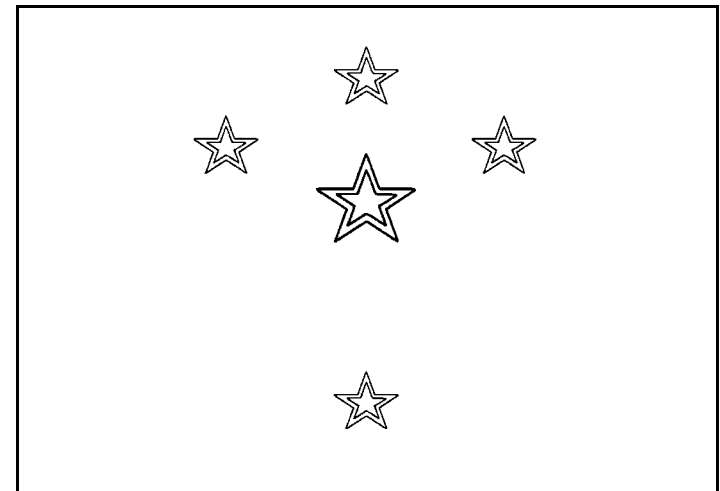
Note: if you don't have a Boys Flag, a Flag Patch or a large drawing (preferably in color) of the Boys Flag will do.

Sample Tilma

Calendar to plan next meeting

A game or two (for beginning and/or end of meeting)

An opening and closing prayer



Running the Meeting:

a. Format: Have the meeting place ready – chairs in place, material ready, MTA picture in a prominent place. Gather the boys. Optional game or challenge. When it is time, call the boys to order. Take attendance (at the first meeting write down the names and ages of the boys – this will help you learn their names and know their ages). Opening prayer. Work on the topic (see below). Make sure everyone knows

what to do for the next meeting. Announce next meeting date and other points to be clarified. Remind everyone to bring their books to every meeting. Closing prayer. Snack and/or game.

b. Topic. Have the boys turn to Handbook 1, page 3. Take turns reading out loud. Point out the picture of the Schoenstatt Shrine. Turn to page 4 and read about the Schoenstatt Boys Flag. This gives a first understanding of Schoenstatt and the goals of their new group. Help them pronounce the names of the heroes (Joseph Engling [ENG - ling], Gilbert Schimmel [SHIM - el], Blessed Karl Leisner [LYE - zner], Mario Hiriart [(H)EE-ree-art], Fr. Kentenich [KEN-ten-ick]) and know these are great men who grew in faith through Schoenstatt. Turn the learning of their names into a game... which hero goes with which star?... which key?... (Toward the end of the meeting you can show the boys the Tilma with MTA picture for the first time, briefly explaining the purpose of this place of honor and that they can earn it for their room. While this gives them a first

strong motivation, be sure to save the full explanation for next time.)

Before the meeting is over, give each boy a copy of the *program registration form*. Explain that they must take them home and fill them out with their parents. The forms can be mailed in to you or brought to the next meeting; they must be signed by a parent or guardian. Point out the suggested donation used to cover the cost of the books and awards. **When you receive the registrations, the original is for your files. Mail the money and a photocopy of the forms to the moderator. Also, direct any requests for books and awards to the moderator.**

- Meeting format**
1. Gather the boys
 2. Game or challenge (optional)
 3. Take attendance
 4. Opening prayer
 5. Topic
 6. Assignment for next time
 7. Announcements
 8. Closing prayer
 9. Snack (optional)
 10. Game (optional)

**Program Registration for Schoenstatt Boys Youth
2005-2006**

Dear Boys and Parents,
To ensure the quality of the program offered in our boys groups, please fill out and send in this registration form with name, address, telephone number, and parent permission. Please include a donation of \$20 dollars (\$5 per additional boy in the same family) to help defray program expenses. Your donation helps cover the following:

- The Schoenstatt Boys Handbooks of Knights of Jesus and Mary workbook used during the group meetings
- The awards earned by the boys (such as the Tilma, Flag Patch, Gold Star, etc.)
- The Schoenstatt Boys Magazine
- Other pertinent materials for camps, weekends, etc.

Thank you for all your interest and involvement in the Schoenstatt Boys! In our MTA,
your Schoenstatt Father

----- 2005-2006 Registration Form -----

Boys name _____
Parents' name(s) _____
Address _____
City _____ State _____ Zip _____
Telephone _____ Boy's Date of Birth _____
E-mail (optional) _____

Herewith I give permission for my son(s) to participate in the Schoenstatt Boys Youth activities, if so doing rapidly someone group meetings (a signature of parent or guardian, please).

Return to: Make checks payable to:
Schoenstatt Fathers
W284 N 748 Cherry Lane
Waukesha, WI 53188
Tel: (262) 546-9061 Fax: (262) 546-0503

Program Registration form

Followup: Review with your fellow leaders how it went. Did you get the names of all the boys and their parents? Did you have all the material you needed? Make a note of boys with special needs. Make a note of any changes you might need to make in the meeting place or format to help things run more smoothly. Make sure the leaders all know what they need to do for next time. *Make note to yourself: To what did the boys commit? What do I need to have ready for next time?*



The Second Meeting

The meeting now begins to develop a tradition or routine.

Object: To grow another step into the world of the Schoenstatt Boys – growing familiarity with the meaning of the Boys Flag, introduction of the boys to the Tilma of the MTA, start to earn the Tilma.

What you need:

- Handbooks (*in case they were not handed out already*)
- Boys Flag or picture of Boys Flag
- Sample Tilma, including MTA picture, Flag Patch, etc. to show the boys how it grows with each award they earn
- Calendar
- Attendance Sheet
- Advancement Chart and marking pen



Running the meeting:

a. Format: See box on p. 17.

b. Topic: Review the Boys Flag and make it a game to see how much the boys remember about it from the first meeting. Now turn to Handbook 1, p. 9-10 and introduce them to the Tilma of the MTA. Show them the sample Tilma and the different things that a Schoenstatt Boy can earn over the years. (*Optional: explain to them how the word "Tilma" is borrowed from the story of*



Check-list for New Boys Group

Leader _____ (Tel.) _____

Co-leader _____ (Tel.) _____

Co-leader _____ (Tel.) _____

Junior Leader _____ (Tel.) _____

Mentor _____ (Tel.) _____

Boys _____ (age ___) (Tel.) _____

_____ (age ___) (Tel.) _____

_____ (age ___) (Tel.) _____

_____ (age ___) (Tel.) _____

_____ (age ___) (Tel.) _____

_____ (age ___) (Tel.) _____

_____ (age ___) (Tel.) _____

_____ (age ___) (Tel.) _____

- _____ Organizational meeting/parents' permission and support
- _____ Read and understand youth protection program (see Ch.10)
- _____ Application filled out and sent in to serve as a leader
- _____ Handbook One (enough for all the boys and leaders)
- _____ Boys Flag (Or: Flag Patch)
- _____ Sample of Tilma with sample awards
- _____ Advancement chart
- _____ Attendance sheet
- _____ Program Registration Forms (see p. 17)

Note: you must have a signed registration form (with parent permission) on file for all boys. Have the boys/parents return the signed forms to you. Please make a photocopy of the form. Keep the original for your files; send the photocopy (along with program donation), to the moderator (Schoenstatt Father) so that the names and addresses are on the larger mailing list.

5. GROUPS FAR FROM THE SHRINE

Scenario 2: Main cluster of boys is age 10-13, we live far from a Schoenstatt shrine and/or center.

If you live at a farther distance from the Shrine or a Schoenstatt center, you will have certain additional challenges to face.

Challenges

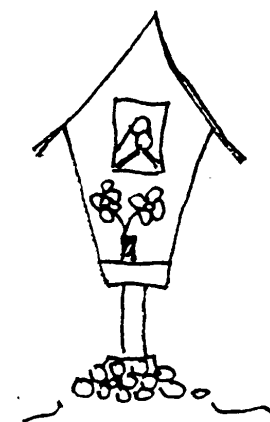
One challenge is simply the lack of the normal life-contact that comes from knowing the Shrine and being able to visit it. In general, the graces of the Shrine flow more easily after someone has visited the Shrine. But there are alternatives to tapping into the graces of the Schoenstatt Shrine that can help you: the wayside shrine of the local Schoenstatt movement (if there is one), a home shrine, a pilgrim MTA image (from the Schoenstatt Rosary Campaign).



Another challenge is that it is more likely that parents will not be familiar

with Schoenstatt or a program that is not primarily catechetical, but formational (motivational, self-educational). It may take a little more clarification so that they understand Schoenstatt and its unique way of deepening the faith. At the organizational meeting one could even present them with an MTA picture (for instance, a nice 6x8 inch [15 x 20 cm] image) and invite them to give it a special place in their home, using the opportunity to tell about the special graces of Schoenstatt and its Shrine.

If you are a Schoenstatt member but there are no other potential leaders who are, you



need to work with the potential leaders (usually dads) and encourage them to learn along with the boys. It is a great Catholic spirituality and has a lot to offer! Remember, the success of a boys group depends so much on the good Catholic witness of two or more adult leaders, and their openness to discover this “new world” called Schoenstatt.

When Organizing the Group

When organizing your group, you will *use the same steps we discussed for Scenario 1 (see Chapter 4)*. If the boys are high school age (14-18 yrs) and new to Schoenstatt, then turn to **Chapter 6**.

There will be no difference in how you work with the handbooks. One simply pays more attention to the need to build the attachment to the MTA and the Shrine.

Perhaps at some special point in the future, the group can make a big pilgrimage to the Shrine, or at least the parents can be encouraged to consider using a family vacation to include a stop at a Shrine for the benefit of their boys – and spiritual blessings for the whole family!

Schoenstatt Shrines in North America

USA

Madison, Wisconsin
Milwaukee, Wisconsin
Rockport-Lamar, Texas
Sleepy Eye, Minnesota
Staten Island, New York
Waukesha, Wisconsin

Mexico

Chilapa, Guerrero
Jiménez, Chihuahua
Monterrey, Nuevo León
Querétaro, Quer.
San Luis Potosí, S.L.P.

Puerto Rico

Cabo Rojo
Hatillo
Ponce

Dominican Republic

La Victoria
San Francisco de Macoris

6. GROUPS THAT START IN HIGH SCHOOL

Scenario 3: Main cluster of boys is age 14-18.



Here are a few tips for starting a new group with high school boys.

Where to begin. If the boys are strongly motivated to earn the Tilma, have the group start with Handbook 1. But if the tendency is not clear, Handbook 3 is the better place to start. Self-education is a great topic for high schoolers! Just use the P.E. and P.I. as worthwhile goals in their own right, without worrying about the connection to the symbols or the Tilma.

Where to head. The long-term goal for the group is the *covenant of love* with the MTA. It is the “secret of Schoenstatt” and a great power source for living the faith as high schoolers and beyond. After working on the P.E. (or both the P.E. and P.I.), use Handbook 2 to learn about and prepare for the covenant of love. Boys who are ready (it should be a free choice) make the covenant of love at the end of the preparation time. (Note: there is a covenant ceremony for groups making the covenant without the Gold Star.)

How to lead. If the group is formed in a school, it functions along the lines of other school organizations – with a faculty advisor and student leaders. If based at home or a Schoenstatt center, there should be two adult leaders and, if possible, a Junior leader. The adult leaders can stay more in the background if there is strong Junior leadership.

How to meet. Group leaders take turns preparing the meeting. Have an opening prayer before reviewing the resolution from the last meeting. Then work on the topic and choose a group resolution to work on until the next meeting. If there are other items to discuss (like planning other activities), leave some time to take care of this. Then close with a prayer.

Building community. Get to know one another. Do things as a group outside the regular meeting times – social activities, prayer, apostolate, etc. Learn some Schoenstatt prayers (“My Queen, My Mother,” “I trust your might,” etc.) by heart or have a prayer sheet. Have a group picture to remind you to pray for each other. Find a group name and symbol. Be in touch with other Schoenstatt boys groups in your area and take part in camps and the leaders’ circle (if active in your area).

Building apostolate. Promote love of Mary in your school or among your friends. Be ambassadors of the MTA in special apostolates (pro-life, parish, service to the poor, helping the elderly, etc.). Uplift your surroundings through good example and positive attitude (counteracting crude language, apathy, negativity, godless hedonism, etc.). Devote yourselves to prayer and sacrifice for special causes and current events. Edit a local Schoenstatt youth newspaper or web site.

Building a personal relationship with the MTA. At the core of every Schoenstatt group is the effort to develop an active relationship with Mary. We want to know her more personally, bringing our prayers and needs, and listening to what she has to say. We let ourselves be enthused by her mission to transform the world into Christ. Things you can do:

- Group members can establish a *personal place of honor for the MTA at home*, placing her picture in their rooms in some fitting manner, next to a crucifix.
- The group can establish a *special place of honor for the MTA in their meeting place*.
- The group can organize a *pilgrimage to a Schoenstatt Shrine*, or (if the local Schoenstatt movement is doing this) get involved in the local effort to build a new shrine.
- Work toward the *covenant of love with the MTA*.

Groups with special accents. High school groups can have special accents. For instance, a group may want to especially focus on apostolate. If so, devote about half your time on the topic (for instance, the P.E.) and use the other half to unfold your plans to be apostolic. If the accent is on prayer, then use more time to pray or learn about prayer. Etc.

Further material. If your group likes to read and discuss, you can find good material in: *Handbook 4* (discussing Divine Providence), *Joseph Engling* (the biography by Fr. Menningen), *Omne Regnum: History of the Boys Youth in the USA*. Other resources can be found at your local Schoenstatt Center.

Registration. Be sure to sign up at the beginning of each school year with the local moderator of the Schoenstatt Boys Youth, using the program registration form. This will help you stay in touch with the larger Boys Youth and give you access to helpful resources.



7. THE DYNAMIC OF THE TILMA

The handbooks have been developed to provide both the boys and the leaders a clear series of concrete goals. Over time, these goals help form an age-appropriate spirituality and give the boys a sense of accomplishment in the faith.

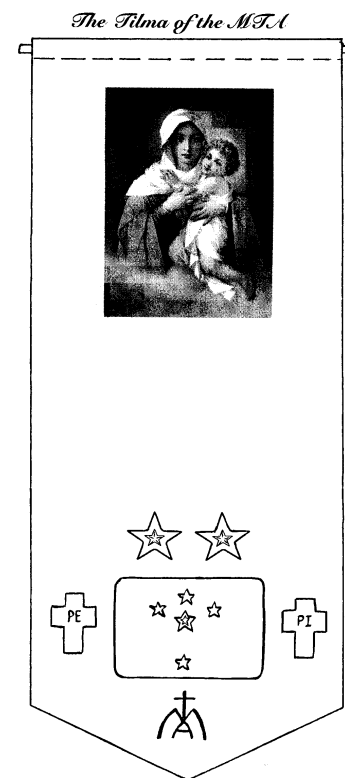
At the heart of the handbooks is an *inner dynamic* which is made visible by the Tilma and the other awards. At the beginning of each new year, the boys are reminded of the new goal for the year. In fact, once the boys understand the dynamic, they will be eager to know at the start of each new year what award they will be working on. The entire year receives a focus, and the boys are aware of a long-term project that keeps their attention over the course of many years.

The Tilma

The centerpiece of the dynamic is the *Tilma of the MTA*, which the boys usually earn after just a few meetings in the boys group.

It is a blue cloth, 22 inches (56 cm) long by 8½ inches (22 cm) wide, shaped as in the diagram at right. At the bottom is a stylized “MTA” in white; at the top is a rod from which the Tilma can be hung on the wall. (Like all the awards, Tilmas are available from the office of the Boys Youth.)

The Tilma features an MTA picture, uniting the boys with the Schoenstatt Shrine, and with one another. Each boy keeps his Tilma in a place of honor in his room (as described in Handbook 1), and when he earns further awards, these each have a place on the Tilma.



The Standard Sequence

As a leader, it is helpful for you to know the standard sequence for earning the awards for the Tilma. There are variations (which this chapter will also discuss), but the most important is the main sequence.

In one of the first meetings you will also show the main sequence to your group. This gives them a visible image of what they are striving for, year by year. When you make this presentation, you do not need to elaborate on the variations or mention the Marian Cross Sword – simply the main sequence. Be sure to let them know that the ultimate goal and highest award is the Silver Star.

Here is the standard sequence, with the source book you will need when you get that far.



FLAG PATCH

Year 1: Tilma and Flag Patch. The material is found in Handbook One. They become familiar with the Boys Flag, the Tilma, and the five heroes.



GOLD STAR

Year 2: Gold Star (Covenant of Love). The material is found in Handbook Two, Part 1. If the boys seem too young for this, switch Years 2 and 3.



GROUP SYMBOL

Year 3: Group Name and Symbol. The material is found in Handbook Two, Part 2. Optional but recommended. Can be moved ahead of Year 2, and/or be the backdrop for adding new boys who must still earn Tilma and Flag Patch.



P.E. CROSS

Year 4: P.E. Cross. The material is found in Handbook 3, Part 1. Beginning of the self-education sequence. Order can be reversed with Year 5 if it helps the group.



P.I. CROSS

Year 5: P.I. Cross. The material is found in Handbook 3, Part 2. Continuation of the self-education sequence. Order can be reversed with Year 5 if it helps the group.



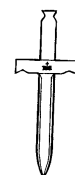
SILVER STAR

Year 6: Silver Star. The material is found in Handbook 4. The highest honor of the Boys Youth, requires Gold Star and at least one of the two self-education crosses. Often takes two years to complete.

Note: It is also possible for boys to add extra pins to the Tilma for attending national or international events, such as a World Youth Day pilgrimage.

The Marian Cross Sword

Another award is also available: the **Marian Cross Sword**. This 11-inch (28-cm) wooden sword (with a special MTA brand) is an optional, supplemental project especially suited for 11- to 14-year-olds. The object is all-around growth in natural and supernatural attachments, and takes a year to complete. In the strategy of the Tilma, it can help focus a group if many boys have left or been added, or it can give a group another year to mature if the leader feels they are not ready for the Gold Star or self-education. A special presentation ceremony goes with this award.





Marian Cross Sword

Typical Patterns

The chart below shows some typical patterns for groups:

Grade	A	B	C	D	E	My group
4	FLAG PATCH					
5	GROUP SYMBOL	FLAG PATCH				
6	MARIAN Cross Sword	GOLD STAR	FLAG PATCH			
7	GOLD STAR	GROUP SYMBOL	GROUP SYMBOL			
8	P.E. CROSS	MARIAN Cross Sword	GOLD STAR			
9	P.I. CROSS	P.E. CROSS	P.E. CROSS	P.E. CROSS		
10	SILVER STAR	P.I. CROSS	P.I. CROSS	P.I. CROSS	P.E. CROSS	
11	SILVER STAR	SILVER STAR	SILVER STAR	Covenant of love	Covenant of love	

12	Other Topics	 SILVER STAR	Joseph Engling	Handbook 4 (Div. Prov.)	 P.E. CROSS	
----	--------------	--	----------------	----------------------------	---	--

Notice the different itineraries in the chart. They reflect the starting point of the group and how it develops. (Judge the grade level in the chart according to the average age of the boys. One often has boys from different grades in the same group.)

A – this group started in fourth grade (age 9-10). Some new boys joined in fifth grade, so they looked for their group name while the new boys caught up with their Tilma and Flag Patch. The group leader felt they needed another year before the covenant of love and had them work on the Marian Cross Sword. But they kept on track and completed the Silver Star as high school juniors. The remaining year was devoted to leadership and special topics of their interest.

B – This group began in fifth grade and pretty much marched through the handbooks. But in eighth grade they wanted to earn the Marian Cross Sword, so they devoted a year to this award. Otherwise they might have ended as “A” did, with the Silver Star as juniors.

C – This particularly eager group didn’t start until sixth grade, but they didn’t lose any time and stayed right on track. They were even so motivated that they earned the Silver Star in just one year (a rare accomplishment!), and spent their senior year working on the life of Joseph Engling.

D – This group started as high school freshmen. They worked their way through Handbook 3. After learning about and practicing self-education for two years, they were ready to work on their covenant of love. In their senior year they studied Handbook 4, especially learning about Divine Providence. (Remember: groups that only start in high school use the handbooks, but usually without the awards.)

E – The group started as high school sophomores. They took a year to learn about self-education (Handbook 3: P.E.) and became familiar with what Schoenstatt was. After that they wanted to make the covenant of love, so they used their junior year to prepare for it well. Then, as seniors, they went back to Handbook 3 and worked on their Personal Ideals.

My group – The last column is left free so that you can record your progress year-by-year. This can help you remember where your group has been – and which goals still lie ahead as the boys work their way through the dynamic of the Tilma.

Momentum

If the group has steady leadership, the Tilma dynamic will usually hold the boys' attention over a span of many years. As a leader you can help keep this momentum by using the first group meeting of each new school year (or group cycle) to focus on the next award, giving a short reminder of how valuable the new year's topic is for their spiritual growth.

But at times a group will lose momentum. Key boys might move away or the group could lose interest through no fault of the leader. Scheduling problems may keep the group from meeting for a few months and then they find it hard to meet again. In such situations, be patient. If it seems that the group will not survive on its own, see if there is another nearby Schoenstatt Boys group with which you can merge. Or the boys might want to work on their awards more in private and just have you check on their progress at longer intervals.

There are times when a group "catches its second wind" after a break. In this case return to the point in the dynamic where they left off. If they really want to earn the Silver Star, and all other awards except the P.I. Cross have been completed, skit the P.I. Cross and work with the boys so that they can complete the Silver Star before ending high school.

Stages of Development

Momentum is also related to age-appropriate leadership. The chart on the next page ("Stages of Development and the Four Handbooks") can help you appreciate how different boys are in the various stages of growth. Although the chart is only a generalization, it can remind you that what motivates boys at one stage may not motivate them at another later stage in their development.

The Handbooks are adapted to fit these stages of growth. The Tilma (and earning awards) is a motivation that most fits the stage of development of 10- to 14-year-olds. The self-education topics (in Handbook 3) are especially suited for 13- to 16-year-olds. And in mid- to late-high-school, boys are often interested in leadership challenges, such as camp planning or a leaders' circle. If possible, this too should be offered as part of the overall experience.

Stages of Development and the Four Handbooks

The following is a general overview of the different stages of development of boys. Because boys and groups are different, the ages and descriptions are only approximate.

Age	Character- istic feature (focus)	Short description	Typical activities	Handbook
6-9	Ability ("I can")	boys discover they can do things, they like to learn handy skills	learning basic facts and skills, coloring, other crafts	Knights of Jesus and Mary
10-12	Conquest (the world)	boys discover the world around them and want to conquer it	learning more complex facts, learning about great persons, working on concrete goals	Handbooks 1 and 2
13-15	Introspec- tion (self)	teenage boys feel themselves changing, turn inward to find the true self	self-education, topics on self-knowledge, more chances to make decisions and be leaders	Handbooks 2 and 3
16-18	Leadership (ideals and relation- ships)	later teens gain self-confidence, seek ideals, seek peer interaction	leadership, coming closer to God and his Providence, interaction with boys from other groups	Handbooks 3 and 4
18-25	Integration (all of the above)	the many areas of life begin to join together in full maturity	deeper group experience, ownership of Schoenstatt as a branch	University Men's program

8. QUESTIONS AND ANSWERS

When using the dynamic of the Schoenstatt Boys program, you may find yourself asking yourself one of the following questions. Here are some possible answers to typical challenges:

Q1. What do I do if new boys want to join my boys group?

You will need to ask: is it better that the new boys form their own group, or to be integrated into the existing group? If there are enough boys to form their own group, this is normally the better option. But often there are only one or two new boys, or a larger number that really wants to join the existing group. Then you will need to work out a plan of integration.

The first step is to give the new boys an introduction to the Boys Flag and Tilma. After taking a time to introduce the boys to one another, either have a leader do the introduction (Handbook 1, p. 3-5) while the previous boys continue on their topic. Or: engage the previous boys in a common introduction that also serves as a review of the Boys Flag, Tilma, and prayers from Handbook 1.

Use the advancement chart to track the new boys' progress and integrate them into the main work of the group. Avoid devoting so much attention to the new boys that the other boys get frustrated at not moving ahead.

To assist integration of a group that has not yet found their Group Symbol, the year of finding the Group Symbol can be used to get everyone to the same level, since the Flag Patch and Group Symbol can be earned at the same time. To assist integration at a later time, the Marian Cross Sword can be used as a common project while the new boys earn their Tilma and Flag Patch.

Q2. What do I do if there are a large number of younger boys coming up (such as from the Knights of Jesus and Mary)? When is the best time to start?

The best time to start a new group is in the fall of the year. If possible (and enough boys are coming up), it is better to have the boys wait to start together as a new group rather than have them dribble one

at a time (such as at their tenth birthday) into the existing group.

In a setting with many boys from a cluster of families, a useful model is to start a new boys group every two years (start of a new 4th and 5th grade class), in order to make sure the group is large enough and has an orderly starting time. Of course, if there are enough boys to start a new group each year, then this can be done too. One must only make sure there is enough leadership.

The ideal size for a new group is in the range of 6 to 12 boys.

Q3. What do I do if more than one age group wants to meet at the same time?

It can happen that (for instance) the Knights of Jesus and Mary meet at the same time as a Schoenstatt Boys group working on the Tilma and still another older Schoenstatt Boys group working on a higher award.

Make sure you have enough leaders to work with the different groups. It is helpful for the overall identity of the cluster of groups to begin each meeting all together with attendance, a prayer together, and some kind of a small teaching moment together. The boys then break up into their different age groups.

At the end of the meeting have all the boys meet back together for final announcements, closing prayer, and snack. If the leaders think this is a good idea, the Schoenstatt Boys groups can take turns leading the opening and/or closing prayer, or preparing an opening minute of sharing.

Q4. Can a Schoenstatt Boys group be parish-based?

With permission of the pastor, a Schoenstatt Boys group can certainly be parish-based. One must see to it that the program is approved for use by the parish, and that sufficient adult leaders are willing to take charge. As the idea may originate with some of the mothers, it is imperative that *dads* be won over as leaders. Especially for boys age 10 and older, male and parent-based leadership is a crucial element of the program.

It is also important to be clear that this program is not a substitute for the parish's regular religious education or CCD. The Schoenstatt

Boys' program does not give a systematic presentation of doctrine, but motivation and tools to help one live one's faith in Marian spirit. Boys will still need their religion class to provide them with all-important framework of doctrinal and devotional understanding.

A final challenge for such a parish-based group is to make sure it has enough Schoenstatt identity, especially if the parish is far from a Schoenstatt Shrine or center. Be especially attentive to fostering an attachment to the MTA and to the Schoenstatt Shrine (using such things as the Pilgrim MTA, a Wayside Shrine of the MTA, or a Room Shrine).

Q5. Should I inform the moderator when my boys earn awards?

Yes, by all means! It is a great thing to let the moderator know your boys have earned awards. Let him know ahead of time so that he can provide you with the awards and any other helps. And let him know after, so that he can give proper recognition, such as in the *Schoenstatt Boys Magazine*. If it helps, make a photocopy of the sheet below and mail it in:

----- **Schoenstatt Boys Advancement Report** -----

Name of boy	Award	Date earned
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____
7. _____	_____	_____

9. LEADERSHIP DEVELOPMENT

Developing leadership is crucial to the long-term success of your boys group. In this chapter we will consider: 1) keys to leadership, 2) finding and forming adult leaders, and 3) forming Junior leaders.

1. Keys to Leadership

Leadership is rooted in an inner authority that respects the unique life of others and encourages that unique life to reach out for something still greater. To have this inner authority, we must be “educated educators,” that is, someone who is already “on the road” to forming his own life and knowing that this gives me the foundation for understanding others and leading them to great goals. In a word: if I am working on my own growth, I can help others grow. The foundation stones of this education are the core Christian values of *freedom* and *love*².

In this chapter we want to consider practical insights that can help you be a good leader. A **good leader in Christ** will, of course, be *anchored in God*. Let your leadership be inspired by prayer, frequent reception of the sacraments, and a personal relationship with Mary in the covenant of love.

A. Qualities of a Leader

1. Love and respect each young person as a unique child of God.
2. Encourage and try to bring out the best in each boy and group.
3. Be enthusiastic and have both feet on the ground.
4. Put the needs of the boys ahead of your own.
5. Be able to adapt.
6. Be a good listener, patient and understanding.
7. Practice what you preach.
8. Have sound values and a firm sense of right and wrong.
9. Radiate a positive outlook on life.
10. Be firm and fair and know how to set limits – clearly distinguishing between the boy and the misbehavior.
11. Have faith in God and faith in the goodness of youth.
12. Pray for the boys God has entrusted to you.

² For more on freedom and love as the foundation stones of Schoenstatt's pedagogy, see Fr. Jonathan Niehaus, *200 Questions about Schoenstatt* (Waukesha, 2002), No. 97-135.

B. Wisdom for Effective Leaders

Here is an assortment of insights that you might find helpful:

- Know your resources (books, games, crafts, but especially *people*).
- Know your strengths and talents. What wealth do *I* bring to this task?
 - Never stop learning. Keep honing your skills. Discover new resources. Rediscover the ones you already know.
 - Be trusting. God leads his leaders.
 - Earn trust. You can do this by being open, honest, fair, and consistent. Be respectful in word and deed, including to those not present.
 - Use good relationship skills. Good places to start: use the boys' names, say "please and thank you," and smile!
 - Accept each boy where he is right now.
 - Don't play favorites. Not all the boys will appeal to you equally, but each deserves your respect.
 - Believe in each boy even when he falls short of your expectations. And: Expect the best from your boys. They will rise – or fall – to meet your expectations!
 - It is easier to generate interest and enthusiasm if you are interested and enthusiastic. "You can't start a fire with an icicle."
 - Make learning enjoyable. Find ways to make it a game and an adventure rather than a chore.



7 Do's

- DO** remember names.
- DO** spend 20 minutes preparing each meeting (best done at least a day before the meeting).
- DO** send out a reminder (phone, e-mail, letter) about the meeting.
- DO** know and follow the example of our Schoenstatt heroes.
- DO** invest in your own spiritual growth.
- DO** build on the covenant of love with the MTA.
- DO** entrust each boy to God and the MTA in your personal prayer.

- Help the boys think things through for themselves.
- Encourage inner freedom. "Freedom as much as possible, rules only as necessary, foster good spiritual life every way you can."
- If a boy comes to you with a problem, listen thoroughly before giving advice. Many times the process of "talking it out" will help the boy find his own answer.
- Don't be afraid to admit a mistake or that you don't know everything.

- Delegate responsibilities. Get others involved.
- Promote team spirit among the leaders. Learn from each other rather than make everyone go it alone. The team is more important than the players. No one person is so important that he can replace the team. "We win when the team wins."
- Important as teamwork is, goals are even more important than the team. Our goal is to help the boys God has given us to learn to educate themselves to become firm, free, priestly personalities, and to help them develop deep attachments to God, Mary, self, and others.

C. Dealing with Disruptive Behavior

One of leadership's greatest challenges is when boys become disruptive. Here are some hints on what to do.

- *Causes.* Disruptive behavior doesn't just happen – it has a source. In dealing with discipline problems, try to look beyond the actions to the causes. A boy or boys may disrupt a group activity because:
 - They are having personal problems.
 - It may remind them of a previous experience, like school.
 - They may be easily distracted.
 - They may feel uncomfortable or not understand what they should do.
 - A leader's lack of control may be seen as an invitation to "test his limits."
 - They may need some attention and don't know how to ask.
- *Rules.* Let the boys clearly know what you expect of them. Rules are best if they are brief, to the point, and stated in a positive manner. They must be fair and consistently enforced.
- *Positive reinforcement.* Help maintain order with a positive attitude. Praise and encouragement helps prevent trouble before it starts.
- *Redirect the energy.* The right mix of activities helps keep the boys focused. When restlessness sets in, redirect the energy by changing their role from listeners to readers, from passive to active, from competitive to prayerful, etc.
- *Modify the environment.* Refocus a restless boy or group by changing the environment (seating order, arrangement of the chairs, light in the room, etc.). If an outside distraction is at work, try to eliminate it.
- *Reminder of limits.* A boy who is testing his limits can often be returned to order by a non-verbal signal such as looking him in the eye or moving closer to where he is seated. Next step: address him by his first name. Remind him of the rule or your expectation.

- *Correct communication of reprimands.* If a boy must be reprimanded, do so in a calm and mature manner. Remember that corporal punishment and abusive language are not options. Clearly state that you are responding to *action X* and not rejecting *him*. In more serious cases, you may have to take the boy aside, but in an open area and within sight of others. Give him a chance to tell his side of the story and hear him out. Then explain what he has done wrong, why you cannot let this slide, and what you now expect him to do. Parents should be informed of serious infractions and penalties.

- *Know when you're in over your head.* If you realize you're in over your head, refer the boy and the situation to a more competent authority. The parents are always the first authority and must also be informed.

- *Self-education.* Fr. Kantenich reminded parents and educators of a connection between our self-education and the discipline of our children. If a behavior problem persists and/or particularly bothers you, ask yourself: *Do I have this same problem?* And if not: *Do I have a similar problem that is just as hard to overcome?* I then work to overcome this problem in my own life before becoming too drastic in my response to the boy or group. This will help remind me of how hard it is to change, and give a greater realism and a more merciful heart in addressing the problem.

2. Adult Leadership Development

The second area of leadership development is finding and forming other adult leaders. Your main pool of fellow leaders is the dads of the other boys in the group, or, other dads that you know who might have boys interested in the group. Speak with them and let them know they would be welcome to come and see.

In the interests of youth protection, we want to take some time to get to know a new potential leader. This also helps spare new leaders from feeling they have to know everything at once. A dad who is willing to take on a leadership role starts as a co-leader. Let him get to know the boys and observe the group's routine in action. Start him off with small, manageable tasks. Take some time between meetings to share with him about the history of the group, the aims of the Schoenstatt Boys, and tangible benefits. Co-leaders are essential to the health and well-being of your boys group, so the time and interest that you invest in another leader will bear much fruit in the long run. This is especially important for times when you cannot attend a meeting or set of meetings, and when the time comes to pass on the main leadership of the group to one of your co-leaders.

Leadership formation starts with just taking seriously the material the boys are covering in the meetings. It can then progress to a more deliberate reading and sharing about the material in the handbooks and in the *Leaders' Manual*. If other issues or questions come up that you cannot resolve, ask your moderator or mentor (for the role of the mentor, see p. 10) for further insights or resources.

3. Junior Leaders

It is a real asset to a Schoenstatt Boys group if older boys help lead the group or activities. Younger boys look up to their next older peers, and junior leadership gives a chance to practice apostolate and being a leader.

A preliminary step to fostering Junior leaders can be the election of *group officers* (president, vice-president, secretary) within the group itself. This can be done once the group reaches a certain maturity (about seventh grade). In such a format, the president would oversee the distribution of some part(s) of the meeting to each of the boys in turn (for instance, Tom leads the opening prayer in October, Jim in November, George in December, etc.), the vice-president would keep a second copy of the list, and the secretary would be in charge of writing down the resolution at the end of each meeting and reading it at the beginning of the next meeting.

A *Junior leader* is any boy under the age of 18 helping lead a Schoenstatt boys group. Junior leaders can work individually or as a team. For teenage leadership to be effective, adult support and mentoring are needed. Be helpful and encouraging. At the same time, apply the *law of subsidiarity*: If a youth leader can do it, let him. If he needs my help, try to help him in a way that builds his confidence to do it on his own.

The *Leaders' Manual* is also meant to help Junior leaders.

Leaders' Circles and District Leaders

A fundamental part of encouraging Junior leadership and local and regional initiatives from the boys themselves is the establishment of leaders' circles and district leaders. This takes place once a critical mass of high-school-age Schoenstatt Boys has been reached (usually about 10 boys and/or two groups to form a leaders' circle).

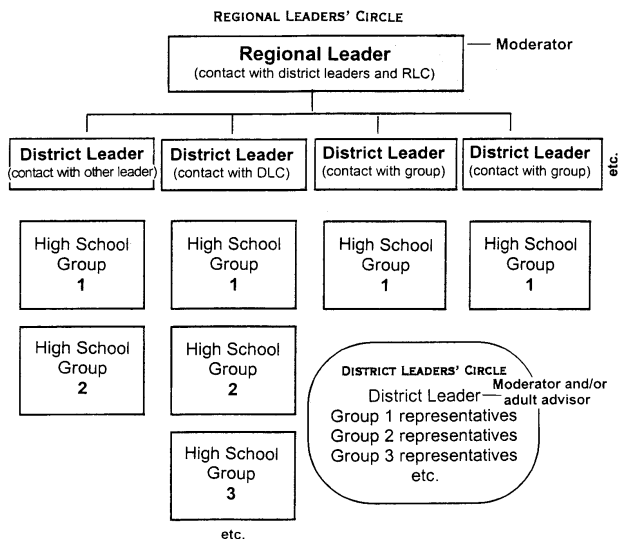


Since 2003, the Boys Youth in the northern United States has been using the following structure:

Regional leader and district leaders elected at the annual High School Camp. The *district*³ (or diocesan) *leader* is a boy who is at least 15, a regular participant in the Schoenstatt Boys Youth, and has made his covenant of love. He is elected by his peers to represent them on the diocesan committee of the local Schoenstatt movement and to lead the *District Leaders' Circle* (DLC). The DLC consists of the district leader and representatives from each of the groups with high school aged boys. If possible, it meets monthly to discuss issues affecting the boys youth in the district.

The *Regional Leader* has the same qualifications as a district leader and is elected from all the boys of the larger region (for instance, the Midwest). He leads the *Regional Leaders' Circle* (RLC), which consists of the regional leader and the district leaders in the region. It meets when possible (perhaps three times a year) to discuss issues affecting the boys youth in the region.

These leaders and leaders' circles are assisted by the moderator and/or a designated adult advisor.



i **INFORMATION:** Agenda and rules for elections of district and regional leaders are found in Part Three (p. 79-83) of this manual.

³ The term "district" is a flexible term that can mean a diocese, a state, part of a state, or more than one state, depending on the life of the Boys Youth.

10. YOUTH PROTECTION

The purpose of Catholic youth programs is to help young people grow in faith and maturity. To succeed in this, the safety of the youth must be assured, both in the physical sense (safety from accidents), but also in the emotional and psychological sense, including safety from abuse.

In response to cases of scandalous abuse of minors by priests, in 2002 the U.S. Conference of Catholic Bishops legislated the *Charter for the Protection of Children and Young People*. This *Charter* initiated a process of more rigorous training and background checks for adults leading Catholic youth activities. Dioceses have implemented the *Charter* with specific policies. The Schoenstatt Movement based out of the International Schoenstatt Center in Waukesha, Wisconsin has also established a policy. This *Youth Protection Policy* is presented here so that you as a leader can become familiar with it. In addition, commentary sections give you insights of a broader nature that not only help stop abuse, but create a pure and positive atmosphere which keeps it from happening in the first place.

SCHOENSTATT MOVEMENT YOUTH PROTECTION POLICY

POLICY STATEMENT
May 18, 2004⁴

1. Introduction

In the wake of the flood of sexual abuse cases involving clergy with minors, the United States Conference of Catholic Bishops passed the *Charter for the Protection of Children and Young People* (hereafter: *Charter*) in 2002, along with relevant norms. The individual dioceses are now in the process of implementing the charter and norms.

Because of Schoenstatt's presence in various dioceses, a clear policy on the relevant questions is a service to the Church in the different areas where we work, simplifying the overview of our compliance with the spirit of the *Charter* and the norms.

Hence, the Central Committee of the Schoenstatt Movement (Waukesha, Wisconsin) has approved the following policy statement:

⁴ Approved by the Central Committee of the Schoenstatt Movement, Waukesha, Wisconsin. This committee consists of the Schoenstatt Fathers and Sisters of Mary working full-time in the main leadership positions of the movement.

esha, Wisconsin) has elaborated the following policy. It has been done after consulting pertinent diocesan and other youth protection policies and programs⁵.

2. Context

The educational wisdom of our founder makes it clear that a healthy *Immaculata* spirit is the “mother soil” of our Movement. Love of Mary fosters the right sense of respect for the dignity of each person, especially children, and a way of doing things which is pure and uplifting on both the natural and supernatural level. As a Marian movement that lives in dialog of love and life with our Blessed Mother, we take special care to foster a genuinely Marian atmosphere.

Moreover, our founder taught certain basic safeguards (such as the *regula tactus*) which help maintain this atmosphere. Other safeguards have long been practiced in our work, especially with the youth, as an outgrowth of this wisdom and basic common sense. Because of the recent scandals, the most basic safeguards are elaborated here for the benefit of clarity and communication to those who work in our programs.

This policy begins with a declaration of fundamental policy, similar to diocesan policies. It then goes on to practical safeguards.

Commentary:

The goal in Schoenstatt is not merely to preserve from harm, but to offer our youth the kind of atmosphere that helps them grow in virtue. Our best answer to scandal is not the legal walls (even though they are necessary), but to form a climate that is conducive to purity and respect.

Our founder, Fr. Kentenich specifically spoke of the soil of Schoenstatt’s as “Immaculata soil.” In other words, he observed the effect on the founding generation of a heartfelt love of Mary, radiantly present to them as the Immaculate Conception. As a pastor he saw that this personal love of Mary strengthened in them the will to resist sin and to do God’s work.

One practical safeguard that he often spoke of was the *regula tactus* (“rule of touch”), a teaching common in seminaries until Vatican II. The rule as it is taught to priests and religious is simple: the affection I have for those entrusted to my care, and that they have for me, is safeguarded by physical untouchedness, that is, physical contact is only made if required

⁵ See especially the policies and programs of the Archdiocese of Milwaukee, the Diocese of Madison, the Diocese of New Ulm. Also, the Youth Protection Program of the Boys Scouts of America provided outstanding assistance as an example of a youth program that crosses diocesan lines.

by my profession (e.g. a doctor), societal conventions (e.g. a handshake), or the immediate dictates of charity (e.g. to pick up a fallen child). This boundary in the physical sphere helps make the soul freer to draw close to the “soul-needs” of others⁶.

As leaders of the Schoenstatt Boys Youth we want to reflect on three main areas where our contribution can make a great difference in keeping our youth safe and in promoting good virtues for sound living:

1. Fostering a Marian atmosphere.
2. Fostering a healthy masculine spirit.
3. Fostering a deep respect for the human person.

1. Fostering a Marian Atmosphere

The first main area is to foster a *Marian atmosphere*. We think of what Fr. Kentenich called the “Immaculata soil” of our family. As a Marian movement we have a huge asset in forming pure and noble youth: it is love of Mary! Her freedom from sin, her freedom to entirely do God’s will – these engender a climate of native innocence and joy 1) if we allow her to be present in our hearts and homes and meeting places, and 2) if we take certain simple measures to counteract the opposing atmosphere.

First, we allow her to be present in our hearts and homes and meeting places. As Fr. Kentenich said to couples in 1964:

There was once an old priest whom the children liked for his simplicity. One day he was praying his breviary in front of his house, pacing back and forth. Every time he passed a certain spot he tipped his biretta. The children saw this and came running up to him. “What are you doing?”

He told them simply, “Children, I greet the lilies.”

What did he mean – “I greet the lilies”? He rejoiced in the lilies like he rejoiced in the innocence of these children. (...)

We must speak about a subject that weighs heavily on us educators today, including us parents. We all know that today’s culture is so



⁶ The “rule of touch” is applied differently between parents and their own children, but the essential wisdom is the same: I maintain a deep reverence for the unique personhood of each child, no matter how small. See Fr. Joseph Kentenich, *The Family at the Service of Life* (Mumbai, 2001), p. 69f.

sexually saturated that it is extremely difficult for our children to preserve the purity of their state in life. When we know how important purity is *for our whole lifetime* for all of us, especially our children, we understand the helplessness we feel. Then that which we so simply believe and expect from Mary in the home shrine – in *my* home shrine – means a great deal. (...)

We want to entrust our children’s purity to her every day (...). In other words, we want to pray in some way every day for the purity of our children and the grace that their souls will always remain pure. We also want to offer for this intention our own sacrifices in the realm of purity and consciously place them into the capital of grace so that the lifestream of purity, the mother soil of purity will be planted and sown in our own family. This is doubly and triply important because we should normally not talk much about chastity. Quite the opposite. We must only see to it that we have the proper atmosphere at home. That is much more important than talking about these things a lot in the family. (February 3, 1964)

Fr. Kentenich placed great stock in the power of *atmosphere*. It has less to do with what we say and more to do with who we are. If I am a leader and take purity seriously in *my life*, this will radiate – without any words – to *the youth*. This shows in little things such as cleanliness and hygiene. If I treat my own body with respect and discipline, this will radiate to my boys as an unspoken lesson about the dignity of the body. If I treat women with respect and do not speak of them or look at them as objects of pleasure, this will radiate to my boys as an unspoken lesson on the dignity of women. If I choose my pastimes wisely (TV, movies, how do I use the internet?) and master my words of frustration (do swear words come out?), this will radiate to my boys as an unspoken lesson in self-control.



Signs of our love for Mary help form this atmosphere. This shows in having a place of honor for her in our meeting place, bringing our capital of grace, delighting in Marian prayers and songs, etc. If we are camping, we try to create for her a camp shrine or have some other way to remind us that she is with us. The orderliness, cleanliness, and decoration of our meeting place deserves special mention. The soul instinctively responds to the order or disorder of a place; a “Marian place” (clean, orderly, with a picture of her) helps the soul grasp its innate dignity, unselfishness, purity, and greatness, while unmarian places set the soul adrift in a kind of fog of mediocrity, selfishness, laziness, and self-gratification.)

Marian virtues also help, like *joy* and a *generous spirit*. These are virtues that start with the group leader. If you are joyful and see the positive in what your group is doing, it will help create a Marian spirit among the boys. If you show a generous spirit (magnanimity) and a willingness to sacrifice comfort for what you believe, this will also help shape a Marian atmosphere. To give one example, the effort to keep our meeting place orderly or to leave the Shrine as clean as when we found it, can just be a chore, or it can be motivated by a real desire to help make things *glow with love of Mary*. If we do this, our outer surroundings will help our inner spirit to intuitively grasp and live *Immaculata* spirit.

Vigilance is also required, for we need to take certain measures to counteract the toxins of our culture. Our times are oversaturated with sexual images and innuendo. To maintain a Marian atmosphere in a boys group or at a boys camp requires a certain amount of vigilance. One should

not over-react or become paranoid, but calmly draw boundaries that help all the boys. For instance: There is no room for swear words; when one slips I quietly but firmly call an offender to task. I dress modestly as a leader and expect a basic respect for modesty among the boys. I will not let suggestive pictures, songs, or language be a part of a boys group or camp. They can quickly poison the atmosphere. Even the fun of a campfire (spooky stories, tall tales, silly songs, etc.) should not be an occasion for elements of song or storytelling that offend our ideals. Pornography, a particularly toxic poison for the soul of boys, has no place in our youth activities, nor in our lives as leaders. If any is found at a camp, it should be immediately confiscated and destroyed, letting the offender know of the seriousness of playing with such “fire.”

Our Marian atmosphere is also *covenant reality*. In other words, it is not some kind of educational “trick.” It is a reality rooted in the covenant of love with the MTA. When we consecrate ourselves to her with our eyes, ears, mouth, heart, and entire self without reserve, we are laying the best foundation for youthful souls to breathe the air of divine grace. In

Practical hints for fostering a Marian atmosphere:

- Have MTA picture in meeting area
- Keep meeting area clean, orderly
- Be a leader who is clean, keeps hair combed, modest clothing
- Use clean language and cut off all swear words and dirty language
- Speak of and treat all women and girls with respect
- Be joyful and encourage clean fun
- Pray and sacrifice for the gift of purity for the boys in your care

Schoenstatt it is our habit to *invite the MTA to be a part of everything we do*. Marian atmosphere originates in her, the Immaculata. When we belong to her as her boys and leaders, she will help us to strengthen what is pure and good and holy, and to reject what is impure and evil and corrupt.

2. Fostering a Healthy Masculine Spirit

The second main area is to foster a *healthy masculine spirit*. One of the keys to being a Schoenstatt Boy is “becoming a father in whatever my future vocation holds.” As boys grow to manhood, they will be called to bear witness to and be a transparency of *God’s fatherhood*. As a result, we want to strike the right balance between good-natured fun and disciplined action. True masculine spirit is not a crude or vulgar masculinity or one that excuses everything as “boys will be boys.” Group meetings should have an energy and excitement befitting boys, but also respect for authority and the witness of a leader who knows when to call a meeting to order and when to have fun, when to laugh and when to call an errant boy to task.

Our goal is an atmosphere that is manly in a healthy way. Some of its main features are:

- **Challenges and the spirit of conquest.**
- **Games and good, clean fun.**
- **Respect for authority.**
- **The call to masculine ideals and greatness.**

Challenges and the spirit of conquest. Boys like a challenge. The requirements for the Tilma and other awards provide that in an age-appropriate way. There is even an ultimate challenge – the Silver Star – for those who dare to go so far. Camps and special activities are opportunities to test one’s strength, and to dare to meet other boys and do new things. As a leader, watch how *your* boys respond to a challenge, and which challenges they need at their present stage of development. What inspires one boy or one group may not inspire another, and over time the same group may need different kinds of challenges (for instance, in the mid-teen years, the conquest of self-education and self-knowledge becomes a goal that would have been uninteresting just two years earlier).

Games and good, clean fun. These are essential. At heart every man



is a boy, and boys love games. Most are attracted to sports and enjoy a good game. Others will be more attracted to puzzles or intellectual games. Either way, a game provides both a release of energy and a motivation. It gives the right flavor of testing one’s strength and teaches social skills.

Respect for authority. Without this, no boy can really grow up into a man. We do not have to be heavy-handed as leaders, but we must make sure that our authority is respected, and that I earn this respect.

Finally, healthy masculine spirit is formed by the *call to high ideals and greatness*. As a leader you have the possibility to awaken in these young hearts the realization that God has placed each one here on earth for a great purpose. *God has a plan for my life!* To fail to do this is to leave youth in the desert of mediocrity. But a call to great ideals must be backed up by the quiet witness of my own life. As a leader *I must embody the faith in God’s call for my life*. This especially shows in how seriously I take the little details of everyday life. One way to build this credibility is to personally learn the prayers and fulfill all the requirements asked of the boys. This shows that the way to greatness is along the paths of fulfilling our duties well out of love for God. Fr. Kentenich spoke about greatness in a talk for high school boys from Madison, Wisconsin in 1953:

What place shall Schoenstatt take in my life’s plan? Listen: the same place it held in the life of Joseph Engling, that is:

- 1) It embraces my whole life.
- 2) It completely shapes my whole life and lifestyle.
- 3) It opens to me a never-ending source of life.

Here you have the great goal, the great ideal. (...)

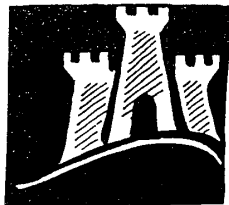
What do we mean by saying that great ideas are the sign of a great man, or that great ideas are the means to shaping great men? Something is aroused in us when we hear the word “great.” It may be something slumbering deep within us. It is the urge to be great, the desire for greatness. (...)

[Think of] Joseph Engling. If you have understood

Practical hints for fostering a healthy masculine spirit:

- Challenge your boys in ways that fit their stage of growth: games, strivings, going outside themselves
- Don’t be a “macho” who builds his manhood by tearing others down
- Build your moral authority by doing what you ask of the boys
- Prepare your meetings well (it shows the boys that our aims are worthy of a man’s full attention)
- Be a man of prayer, with a heartfelt love of Mary
- Make sacrifices for your boys

even a little of his inner structure, you will know how often his desire for greatness was aroused. We read over and over in his life about his increasing desire for greatness. What he did and accomplished always seemed too small for him. The longing for greatness increased. Does this only apply to Joseph Engling? Certainly not. I know for a fact that it is found in every young man in Europe. Is the same true for American youth? (...) I would be greatly surprised if it were not. A real young man who experiences no urge for infinite greatness ceases to be young – and we want to be *young men!*⁷



So much of what the world offers our boys, including in the media, is designed to arouse animal instincts. This makes it more difficult to discover the freedom of the children of God. Our goal is to create an atmosphere filled with the light of godly manhood. We do not need to be “over the top” in preaching this, just radiate it through our example.

Note on Separate Branches for Boys and Girls Youth

At times Schoenstatt is asked why it maintains separate youth branches for boys and for girls. As a movement which tries to form persons on a deeper level, our experience is that boys and girls need separate space to open up more naturally to discovering who they are and what it means to be a man or woman. As a result, formation activities such as groups and camps are separate, even though they might work together on other things such as special apostolic projects or outreach into the larger community.

In general, this separation fosters a more “gender-true” personal and spiritual growth. As Fr. Kentenich notes in *The Jewel of Purity*:

The more pronounced the character of each – the more masculine the man and the more feminine the woman – the stronger the mutual attraction⁸.

The guiding principle is this: formation and branches are separate; apostolate and special prayer and social activities can be together (coordinated by the leadership of the two branches).

⁷ Fr. Joseph Kentenich, *Seed of a New World*, day of recollection for Queen of Apostles Seminary, February 8, 1953 (Waukesha, c. 1983), p. 19, 21f.

⁸ Cited by B. Warth (ed.) in *The Jewel of Purity* (Waukesha, 1994), p. 63.

3. Fostering Deep Respect for Each Human Person

The third main area is to *foster respect for the human person*. The general breakdown of attachments tends to desensitize us to the dignity and needs of those around us. We are exposed to a world that treats people like objects, numbers, or parts in a machine. It is therefore extremely important that our youth activities radiate an atmosphere of mutual respect and personal interest. Our goal is *deep* respect, for Christian teaching reminds us that each person is a unique child of God and a special reflection of God’s love.

Some very simple steps can help us create an atmosphere of personal respect. One is to know the names of the boys and something about their family. We want to be interested in them and in the things they are doing. It may help to ask yourself what would interest Christ about these young people, or to think back on the things that you felt were important at that age. Another way is to include the boys and their needs in your prayers. If you feel that one or more of the boys is really “testing your limits” – consider it an invitation from God to offer up some special sacrifice for them.

The Tilma dynamic can also strengthen the atmosphere of personal respect. Each boy is striving to grow in *his* love for the MTA, *his* self-education, etc. You can respectfully invite them to share their experiences (with the Tilma, the P.E., etc.). In Handbook Three the boys are specifically introduced to the topic of the “mass man” and how to become a genuinely free personality. This can be an opportunity to encourage the creativity and individual thinking of the boys. It is also a reason for preferring lively games and thinking challenges to video games or “couch potato” activities. For this reason, just sitting around and watching a video (even if clean entertainment) will not generate as much of the desired atmosphere as, for instance, doing skits or playing a game of capture the flag.

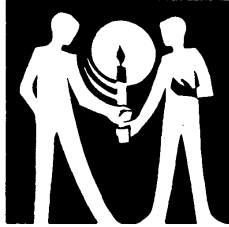
At heart, this atmosphere is built on healthy respect both of the power of grace to ennoble and of the power of sin to corrupt. As a result, boys

Practical hints for fostering deep respect for the human person:

- Know the names of the boys
- Be interested in each boy as a unique child of God
- See the positive in each boy
- Include them in your prayers
- Encourage the creativity and individual thinking of each boy
- Stop talk and actions that demean and tear down others
- Practice the art of uplifting understanding

should be praised when they show virtue and reprimanded when they exclude or tear down others. Showing respect for personal property, for authority, and for God and his holy places are also essential to an all-around spirit of personal respect.

Applied to our interaction with the youth, we would do well to practice something which Fr. Kentenich called *uplifting understanding*. In the following passage (a course on youth work given in 1926) we see insights gained from his own experience with young people:



The most important thing for youth in these years is [to know] someone who has *uplifting understanding* for them. What does this mean? Infinite kindness, optimism, and firmness. (....)

1. Kindness

1.1. Kindness demands that we correctly understand the process of adolescence. The young person does not understand himself, does not know what is going on inside of him. The educator must help him interpret. (....) If I tell him that he is bad, something like a compulsion will come over him, a fear, and he will believe what he has been told. (....) In contrast, how valuable to the education of youth to give as ideal an interpretation as possible. Here one cannot be ideal enough in what one says and does. The boy will live up (or down) to the expectations one has of him. Therefore, show him ideals! The young man is not as rough as he seems and often acts. In the depths of his soul he is receptive for values [and] has an experience of these values. (....)

1.2. Proper kindness also includes a proper attention to the young person with all his suffering and sorrow. Do not think he is calloused when you see him doing something cruel. Deep in his soul he is receptive to lofty values and seeks to experience them. Therefore he needs a little love, even when he has done something wrong. The awareness that someone loves me can work wonders!!!

1.3. At the same time, kindness includes a great reserve and reverence for the youthful soul. Do not pry needlessly in the souls of others. In the long run it will lead to aversion. Utmost reserve! When I was the spiritual director, how long it took for the boys to totally open up to me! For some it took years. But if I had forced matters, the soul would have lost that which was most delicate and precious. If I always tell a boy everything and he tells me everything, eventually a resistance will set in. The boy must be able to make mistakes. We must allow that, as long as it is not abjectly sinful. Nature wants to experiment, therefore be reserved. Leave

the decision to the boy himself, even if it will not be so perfect as what I could tell him. Only give general indications. (....)

2. Optimism

Uplifting understanding demands heartfelt kindness. But also optimism. Optimism even for the youth movement! Confidence in self, confidence in youth!

2.1. *Confidence in youth*. (....) We must have hope in the sound core of youth. We hope and must hope that youth, if we want to keep them reasonably pure, will prove themselves in the end. Have trust in

the youth! God is involved, too. We should not overestimate our work. What good does it do if we always protect them with a wall?

2.2. *Awaken the boy's confidence in self*. Even when boys act unruly, do not get upset. After all, [his actions] also make him suffer inside. He did not want others to think he was a sissy. Hence the unruliness is a kind of protection. Stay as calm as possible. When he makes trouble and is happy to have bested the priest or teacher, don't take it personally. His happiness

comes from discovering that his mind has gained a new talent. (....)

2.3. *A great confidence in God*. Here I would need to say much about grace. If it is true that an educator must know much, it is also true that he needs a great striving for sanctity. Hirscher once said, 'We need holy educators. If you give us this, then we have everything. If you take them away from us, then we have nothing.'

I sanctify myself for them. To them belongs my prayer, my life of sacrifice. I sanctify myself for them.

3. Firmness

Uplifting understanding, however, also requires firmness. Not everything which is awakening in the youth is God-willed or healthy. Not everything develops on its own. The youth will not be offended, either individually or *en masse* if we firmly intervene now and then. But the boy must know that I am making sacrifices for him and that I understand him. Woe to me if I let some of his weaknesses go by uncorrected! I show him through such weaknesses that he must also

Encouraging Words

Acceptance:

"I like the way you handled that!"

"I'm glad you're pleased with it!"

"How do you feel about it?"

Confidence:

"Knowing you, I'm sure you'll do fine."

"You'll make it."

"You'll figure it out."

Appreciation:

"Thanks, that helped a lot!"

"It was thoughtful of you to..."

"I need your help with..."

accept the shortcomings which he has. (...)

Every young man needs someone who understands him. The longing to be understood and for someone to share is incredibly strong. Even in unruly boys. The desire is there, but the loneliness is twice as hard, because he is afraid that he is the only one experiencing it. (...) This is why it is necessary that the educator, through his talks, etc., helps the boy find his voice. One can let him know that he is not alone in his suffering, can show him how his soul lives and breathes. (...)

Uplifting understanding is the great means in the teenage years to help boys discover their identity. (...) For this to work, I must be entirely at home in the spiritual world of my youth and in the world of values that inspires them⁹.”



Part 1: Declaration of Fundamental Policy

3. Description of Terms

“Adult” denotes a person 18 years of age or older.

“Minor,” “child,” or “young person” all denote a person who is under 18 years of age.

“Youth facilitator” denotes any adult who is assigned by his or her secular institute¹⁰ to work with the Schoenstatt Boys or Girls Youth.

“Volunteer” denotes any adult who volunteers to help in any capacity with an activity for minors.

“Abuse of minors” includes any form of physical, mental, or sexual abuse of a minor.

“Sexual abuse of minors” includes any form of sexual molestation or sexual exploitation of a minor or any other behavior which uses a minor as an object of sexual gratification, and thus constitutes an external, objectively grave violation of the sixth commandment.

⁹ Fr. Joseph Kentenich, *Seelenführerkurs Jugendpsychologie 1926* (unpublished transcript), p. 39-45.

¹⁰ For instance, the Schoenstatt Fathers or the Schoenstatt Sisters of Mary.

4. Fundamental Policy Against Abuse of Minors

It is the policy of the Schoenstatt Movement that abuse of minors, including sexual abuse of minors, by any adult is not to be tolerated. Such abuse is contrary to basic Christian moral teaching rooted in the Ten Commandments and Christ’s commandment to love neighbor and do no harm to the little ones in the Kingdom. All youth facilitators, retreat center employees, and volunteers must comply with applicable state and local laws regarding incidents of abuse of a minor, and with the applicable procedures of the diocese where an event or activity takes place.



5. Compliance of the Schoenstatt Movement

The following norms apply in the compliance of the Schoenstatt Movement with the *Charter* and norms, and the policies of the respective local dioceses.

§ 1 The oversight of this policy rests with the Central Committee. It delegates the implementation of this policy

- 1) in the youth programs (Schoenstatt Boys and Girls Youth) – to the appointed youth facilitators,
- 2) in other events and programs – to the local movement coordinator,
- 3) in retreat and movement houses – to the local house superior or manager.

Commentary:

For the Boys Youth the “youth facilitator” is the moderator of the boys youth (Schoenstatt Father) for your area. If the event is not a function of the Boys Youth (for instance, a day for families), then the local movement coordinator is responsible, or, regarding use of a Schoenstatt retreat or movement house, it is the local house superior or manager.

§ 2 Background checks and awareness training shall follow diocesan policy.

Commentary:

A criminal background check is standard practice and one of the simplest ways to deter potential child abusers. Your information on the background check authorization form will be dealt with confidentially.

Different dioceses have different training programs (such as VIRTUS) to give youth leaders and volunteers a clear awareness of the danger signs of abuse and how to react to potential cases of abuse. When you apply to be a leader, the application form will ask if you have already completed such awareness training. Please indicate if you have done so, and how recently. This will help in the processing of your application.

- § 3 It is the responsibility of those entrusted with implementing this policy:
- to know the adults who participate in programs for youth and children, and to exercise due caution in selecting volunteers;
 - to know the causes and signs of abuse;
 - to take seriously any reports or allegations, especially those coming from children.

A file on regular volunteers (adults who work with youth more often than once a month) shall be kept, with a written application form signed by each volunteer. This application form shall include the entry of at least three references, including the most recent employer. Such volunteers are subject to a background check and take part in awareness training.

Volunteers (such as parents) who work less regularly with youth should also be carefully chosen and offered awareness training appropriate to their contact with young people.

Commentary:

The Schoenstatt youth programs operate on a volunteer basis and depend on the integrity and good standing of the volunteers working with the youth. If you are an adult leader overseeing a group or youth event, you should personally know the leaders who are helping you, or have someone trustworthy help you in this task. Prudence should be used in choosing leaders and volunteers who have contact with the young people.

The policy distinguishes between **regular volunteers** (adult leaders, volunteers, or chaperones who have contact with the youth more often than once a month) and **occasional volunteers** (adult leaders or volunteers, such as parents) who have contact once a month or less). Regular volunteers are subject to the formal application process and awareness training. Occasional volunteers are subject to a personal screening by the youth facilitator and may be asked to take awareness training. If the youth facilitator deems it necessary, a formal application can also be requested of occasional volunteers.

All adults working with children and youth must be able to recognize harmful behavior and be willing to report it.

- § 4 Every event for children or youth is under the direct responsibility of an adult in charge. This person oversees the good order of the event and the enforcement of this policy, and have the permission forms (duly signed by a parent/guardian of each minor participant) available for emergency reference during the event.

Commentary:

Youth events for children under 18, especially overnight camps or weekends, cannot take place without an adult in charge. Each participant

must be registered, including contact information in case of emergency, and a permission and emergency-health-care waiver, signed by a parent or legal guardian, must be on file for all participants under the age of 18.

- § 5 Any adult working with young people who observes another person behaving in a manner which may pose a potential risk to a minor ordinarily should bring this concern to the attention of that person. Then, when warranted, the matter is to be reported to the adult in charge of the event. Said adult in charge shall deal with any situation of potential risk without delay. If the serious potential risk is not resolved in a satisfactory manner, the adult in charge may take appropriate action in keeping with these policies.

Commentary:

There are many kinds of at-risk behavior. Many of these can simply and easily be dealt with by speaking directly to the person, asking him/her in a calm manner if he/she is aware that the behavior you observe poses a safety risk, health risk, bad example, etc. If this produces no change, bring it to the attention of the adult-in-charge, who can help you assess if the risk is as you see it, and address the person in question.

If you see something that appears to be abuse as defined in this policy, or risk of abuse, please contact the adult-in-charge immediately. Inform him what you have seen and why you think there is a danger. It will be up to the adult-in-charge to act, including to remove the person in question from contact with the youth.

- § 6 If at any time allegations are raised against a member of a Schoenstatt secular institute, the matter falls under the jurisdiction of the institute and its superiors. The response to the victim, diocese, or other affected parties is the responsibility of the institute and its superiors, in keeping with the institute's own policies.

Commentary:

If you would see a member of a Schoenstatt secular institute (such as a Schoenstatt Father) abusing a child, you would need to contact the civil authorities in keeping with applicable state law. All further actions will be taken care of between the civil authorities and the secular institute (that is, the alleged perpetrator's superiors).



INFORMATION: Application forms and training material (how to identify and reporting abuse, etc.) are available from your moderator or the central office of the Boys Youth. See address at front of book.

Part 2: Specific Safeguards

6. Specific safeguards in contact with minors

Certain specific rules safeguard the young people in our programs. While they are primarily for the protection of youth, they also serve to protect our adult leaders from false accusations of abuse.

- § 1 **Written permission**, from a parent or guardian, is required for any minor to participate in any Schoenstatt Youth weekend, camp or day event. The permission sheet includes emergency contact numbers and permission to seek emergency health care in the event the parents or guardian cannot be reached.



Except where civil law explicitly permits a person to counsel a minor without parental consent, and in the course of the Sacrament of Penance, a minor may receive regularly scheduled, individual instruction or counseling from a cleric or any other adult leader only with the consent of the minor's parent or guardian.

- § 2 **Two-deep leadership**. At least two adults must be present for any organized Schoenstatt Youth event. Group meetings require at least two adults to be present, or, one adult in a monitored classroom setting (i.e., during the school's normal operating hours where the meeting is part of a supervised calendar of events and other adults are in the building with ready access to the classroom). Whenever possible, one of the adults is a parent of one of the participants. During meetings held at private homes, one of the adults can be a parent or other adult member of the host family, but this adult must remain at home during the meeting for two-deep leadership to be maintained.

This policy is to be followed strictly for overnight events like weekends and camps, when sufficient adult supervision is required to monitor the safety and well-being of all the children.

- § 3 **Safe environment**. All youth meetings and activities take place in areas which allow other passing adults to easily monitor what is going on.

One-on-one situations between adults and youth is not the norm, and is only allowed in publicly accessible, open areas, preferably in view of other adults and youths. In obvious exceptions like the Sacrament of Penance, at least one other adult must know of the exact time and place of the exception.

The Seven Safeguards:

- Written permission
- Two-deep leadership
- Safe environment
- Appropriate attire and respect of privacy
- No secret organizations
- Constructive discipline
- Counselor training and supervision

- § 4 **Appropriate attire and respect of privacy**. Youth and adults must always wear appropriate and modest attire. Moreover, in situations such as changing clothes and taking showers, adult leaders' must respect the privacy of youth members and intrude only to the extent that health, safety, and urgent discipline problems require. Adults must protect their own privacy in similar situations.

- § 5 **No secret organizations**. The Schoenstatt Youth does not recognize any secret organizations as part of its program. All aspects of its program are open to observation by parents and leaders.

- § 6 **Constructive discipline**. Discipline should be constructive and reflect Schoenstatt's pedagogy and profound respect for each human person. No minor may be disciplined corporally or corrected with abusive or other inappropriate language.

- § 7 **Counselor training and supervision**. Adult leaders' must monitor and guide the leadership techniques used by minors acting as counselors or junior leaders to ensure that Schoenstatt policies are followed.

Commentary:

The part of the policy describes seven practical ways to help keep young people safe. The "seven safeguards" are based on common sense and the experience of such youth organizations as the Boy Scouts of America. The first two are especially important: to have parental permission forms and to always have at least two adults leading and/or monitoring a group or event.

For instance, if a camp is planned, but one adult can be found to lead and supervise it, either another adult must be found or the camp is cancelled. In such a situation the lone adult leader would not have anyone to share duties with in case of an emergency, and has no one to verify that his department was in keeping with the policy.

7. Reporting of specific cases of abuse

- § 1 **To civil authorities**. Reporting requirements vary from state to state. It is the responsibility of the local movement coordinator to know and have available the requirements that apply to reporting in the state in question.



- § 2 **To Schoenstatt**. If this suspicion of abuse involves the actions of a leader or volunteer at a Schoenstatt program for children or youth, this should be reported at once to the adult in charge of the event, or, the youth facilitator or movement coordinator with oversight for the activity (according to 5 § 1 above).

If this suspicion of abuse involves the actions of an employee or volunteer helping the operation of a Schoenstatt retreat center or movement house, this should be reported at once to the house superior or manager.

§ 3 **To the local diocese.** In a case of abuse, the appropriate superior shall communicate the fact (and the civil authority to whom it has been communicated) in confidence to the appointed delegate or assistance coordinator of the local bishop, especially if the matter involves a member of the clergy.

Commentary:

In case an allegation of abuse needs to be reported, the above portion of the policy clarifies the lines of communication. Proper procedure is important. For instance, you should not speak about alleged abuses that you have seen (or think you have seen) to anyone other than the Schoenstatt youth facilitator or the child protective services agency – if allegations prove to be unsubstantiated, such speaking could open you up to a lawsuit on defamation of character.

Application to Serve as an Adult Leader

The box on this page reminds you of the three main ways you can help facilitate our youth protection program. First, make sure that the boys are properly registered (see p. 17 for details). Second, make sure that you are a registered leader and in touch with the local moderator of the Boys Youth. He will help you with the applications and awareness training. Third, take time to know the youth protection policies of your diocese. You can find this out through your parish or on the diocesan website. This is especially important if you live in a different diocese than the moderator.

Three Main Ways you can help facilitate our youth protection program:

- Make sure the boys register each year and that their registration form is signed by their parent or guardian
- Make sure you are registered as a leader and in touch with your youth facilitator (=moderator of the Boys Youth)
- Know the youth protection policies of your diocese

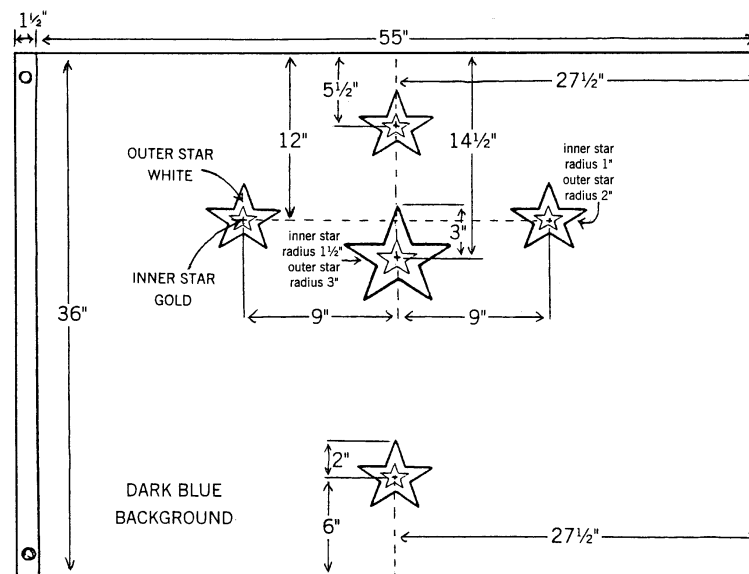
If you have any questions, please contact the moderator of the Schoenstatt Boys Youth in your area.

PART TWO: HANDBOOK HELPS

Here are various insights and meeting ideas to help you use the Handbooks. **Remember:** Look in the back of Handbooks 1, 2, and 3 to find a suggested outline of group meetings.

1. HANDBOOK ONE: A TILMA AND FIVE STARS

Pattern for the Boys Flag – in case you wish to make your own Boys Flag, here is the pattern for a full-size flag of 56 1/2 inches (144 cm) by 36 inches (91 cm).



The main body of the flag is a dark blue, the stars on both sides are white, the inner stars are gold (metallic gold, not yellow) on the front of flag and silver (metallic silver, not gray) on the back of flag. Star sizes are by radius (small stars: 2" outer and 1" inner; center star: 3" outer and 1 1/2" inner), positions by center of star.

Capital of Grace Project – below is the model of a possible sheet that can be handed out to the boys to do their capital of grace project. They should understand that each time they make a sacrifice or do a deed of love for the MTA, they can color in a square for Our Lady’s capital of grace. If the group is especially creative, you can have them color-code different sacrifices, such as:

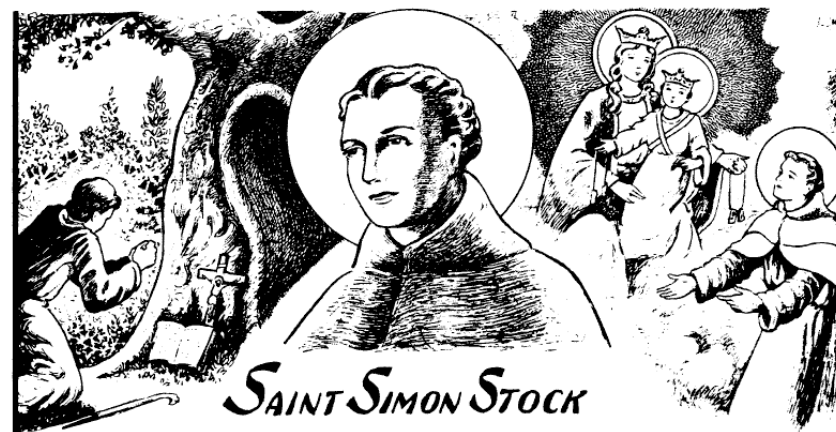


Green: doing my chores without complaining,
 Blue: prayer to Mary,
 Yellow: schoolwork,
 Purple: attending Mass or visiting the Bl. Sacrament,
 Red: special sacrifice to show the MTA how much I love her,
 Brown: any other sacrifice.

Supplemental Marian Saints – when you reach Unit 6 (“Men who loved Mary,” p. 30ff), you may find that you are one unit ahead of schedule. If so, copy the short biographies on the next pages for the boys to read and discuss, or hand them out in advance so that the boys can prepare a short report for the next meeting¹¹.

The stories could be photocopied so that the boys read and discuss them at the meeting, or assigned (one per boy) to read and report on for the next meeting.

¹¹ Some illustrations come from Michael C. Buccino’s *The Lives of the Saints* feature in the *Denver Catholic Register* in the 1950s. See also: *A Year with God* (Twain Harte, CA: Catholic Heritage Curricula, 2003).



(About 1165-1265)

St. Simon was born in England. At an early age he left home to live as a hermit in the hollow of a tree. From an old word for tree trunk he got the name “Simon of the Stock” or “Simon Stock.” He lived there for 20 years, praying and doing penance.

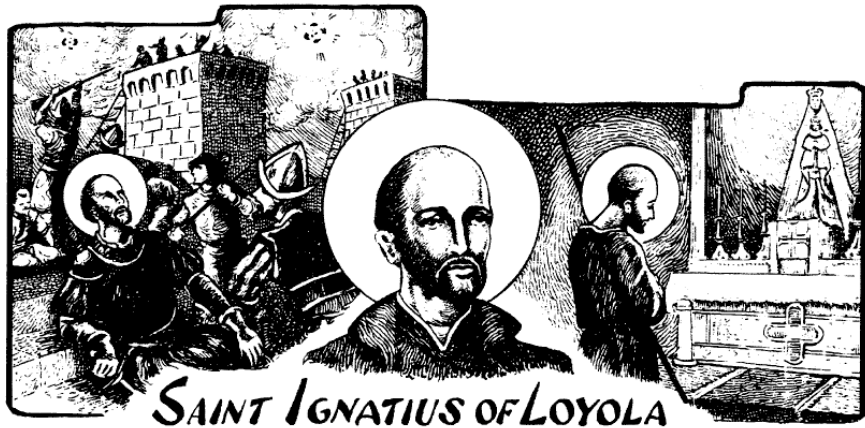
He then went on a pilgrimage to Jerusalem. There he joined the Carmelite order. When the Muslims drove the Carmelites out of the Holy Land, he returned to England. In 1247 he was elected the head of all the Carmelites in the whole world.

On July 16, 1251, while St. Simon was kneeling in prayer, Our Lady appeared to him. She promised him protection and salvation to all Carmelites who wore the brown scapular she showed him. This vision encouraged many to trust to Mary their protection and salvation, and countless Catholics began to wear her scapular.



In particular, Mary promised to St. Simon that whoever died wearing her scapular would not suffer eternal punishment and would quickly be released from purgatory.

St. Simon’s leadership helped the Carmelites to become a large community. As a great leader he united faith in God and tender childlike love of our Blessed Mother.



(1491-1556)

St. Ignatius was born in Loyola, Spain. His ambition in life was to be a great soldier. At age 30 he was in a battle when a cannon ball struck him and shattered his leg. He was bedridden many months while recovering. During this time he began to realize that there was a greater kingdom to be won than that of earth. He was being called to be a soldier of Christ.

Upon his recovery, he set out on a new life. He first climbed to a tiny shrine 4000 feet above sea level – Our Lady of Aránzazu. Here Ignatius spent a wintry all-night vigil before the little statue of the Madonna and Child on a carved thornbush. Then he continued to the great Shrine of Our Lady of Montserrat. There on the eve of the Annunciation (March 25) he hung up his sword on the grill at the altar of Our Lady. He exchanged his soldier’s garb for that of a beggar and spent the night standing and kneeling before the image of Our Lady, offering his life for Christ.

Ignatius had a tender love for Mary his whole life. He said his first Mass (Christmas 1538) in the most important Marian Church in Rome (St. Mary Major), at the altar of the relics of the manger of Bethlehem. When his Jesuit order was officially founded in 1541, he and five companions made their solemn vows before the mosaic of Mary in St. Paul’s Basilica in Rome. As head of the Jesuit order, he had a wonderful image of Madonna and Child hanging above his desk in his study in Rome. His love of Mary carried over into the entire order he founded, which became a great champion of Marian devotion.

St. Louis De Montfort (1683-1716)

St. Louis-Marie Grignon de Montfort was born in France in 1683. Those who knew him as a boy say that he was “seized” by the Blessed Virgin right from his baptism. His love for her as a boy was great, and it increased as he grew older.



She led him to the priesthood. After he was ordained in 1700, he became a traveling missionary, calling Catholics to love Jesus and Mary with all their heart. He walked over 16,000 miles in some ten dioceses of western France.

He wrote much about Our Lady, but his most famous book – *True Devotion to Mary* – was lost for over 100 years before being rediscovered and published in 1842. It was an instant success and has been translated into over 50 languages. It has helped millions of Catholics to develop a strong and practical Marian devotion and to consecrate their lives totally to Mary.

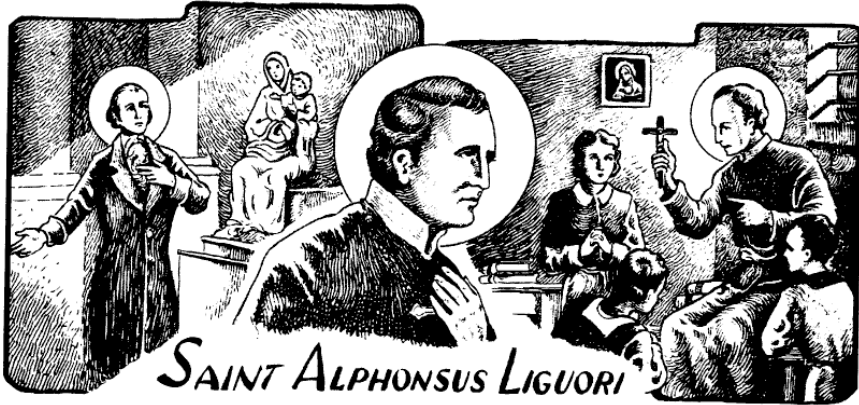
St. Louis was convinced that there is no shorter or more certain way to Christ than through true devotion to Mary. He promoted the Marian consecration now called the “DeMontfort Consecration.” He reminded all who would listen that true devotion to Our Lady is both tender

and effective – that is, we show her that we love her through our deeds of love.

In his last moments before dying, he kissed a crucifix and a statue of Mary, a tender reverence to the one love that filled his heart – for Jesus and Mary.



His motto: “*Totus tuus* – I am all yours, Mary!” “Everything through, with, in, and for Mary!”



(1696-1787)

St. Alphonsus was the oldest son of a leading nobleman. His father wished for him to become a military commander or lawyer. But after a long search Alphonsus realized that God was calling him to himself. At the age of 27 he placed his sword, the sign of his noble rank, on the altar of Mary in the local church, consecrating his life to her and to Jesus. He would be a priest.

His long and fruitful service to God was also outstanding in its profound love for Our Lady. He founded the Redemptorist order in 1732, which became the leading promoter of devotions to Our Lady of Perpetual Help.

In his preaching, Alphonsus never failed to impress upon his listeners the loving power of Mary. Whatever their need, they should seek her aid, especially in the hour of death. His message was so effective that he managed to bring back to the faith even the most hardened sinners.

Alphonsus was also a writer. He wrote many works on Catholic faith and devotion. One of his most famous works is *The Glories of Mary*. When it appeared, it was an instant best-seller. It captured the imagination of the faithful and stirred them to greater love for Mary. To her he dedicated his life's work, and in the end she helped him receive the glowing crown of sanctity.



Covenant quotes activity – To help the boys prepare for their covenant of love, you can have them make inspiration cards to take home. Bring index cards and have the boys copy down the quotes below (or other similar quotes) so that they can pull a card and read one each day in preparation for their covenant of love. Or make photocopies to cut out and paste onto card stock.

Do not worry about the fulfillment of your desires:
I love those who love me.

– Founding Document, October 18, 1914

Dear Mother, I surrender myself entirely to you, everything I am and have, my body and my soul, my praying, working and suffering, my entire self-sanctification, my free will. I give you everything to use entirely as you desire.

– Joseph Engling, 1918

Our Blessed Mother says... a personal yes to me, just the way I am. She says Yes to my first name and Yes to my last name.

– Fr. Kentenich, at Gilbert Schimmel's covenant, Feb. 2, 1956

I commend everything to her, my most beloved Holy Mother.
Mater habebit curam! Mother will take care!

– Bl. Karl Leisner, May 5, 1945

Little Mother, I want to immerse all my striving for sanctity in your love and sing, "My soul rejoices in Christ crucified."

– Mario Hiriart, December 22, 1953






I firmly believe that no one will be lost who remains faithful to the covenant of love.

– Fr. Kentenich, *Heavenwards*

Tonight Our Lady will be saying her personal Yes to me.
"I now take over the responsibility for your heart and family."
It means, "Yes, child!" What do we say? We say,
"Yes, Mother! My heart is now your heart!"

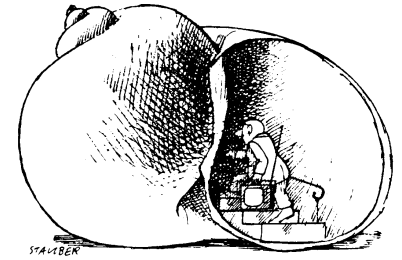
– Fr. Kentenich, at Gilbert Schimmel's covenant, Feb. 2, 1956

May blossoms activity – at the end of the year with the P.E., one might want to follow up Unit 8 (“Sacrifices for Mary,” p. 34) with a special May striving (or summer striving) based on Joseph Engling’s May blossoms. A model card is below. Leave room for each boy to come up with a goal of his own in each category.

May Blossoms	Symbol	My goal	Mark your gifts to Mary here
Love of Mary Love of Jesus	 Rose		
Doing my duty Faithfulness in daily life	 Forget-me-not		
Virtues that change life (humility, modesty, patience, obedience, etc.)	 Violet		
Accepting crosses Love of sacrifice	 Passion Flower		
Purity Nobility of heart	 Lily		

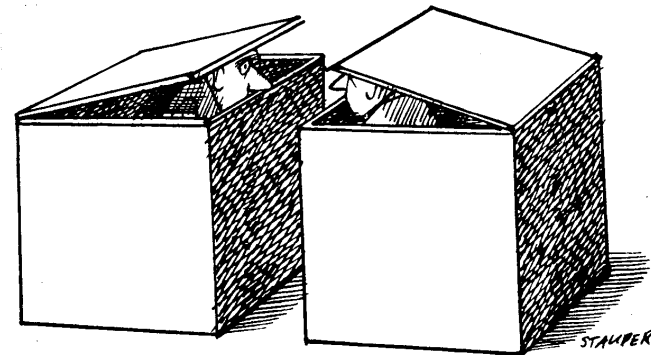
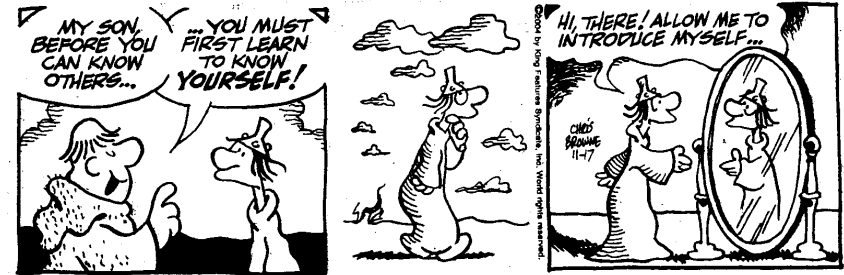
The boys could also be encouraged to write their own prayer to Mary on the back side of the card, and to pray it every day during the time of this special activity showing our love for the MTA.

P.I. Cross related comics – on this page are comics and illustrations that can be used to spark the boys’ discussion about self-knowledge, the mass man, and the isolation caused by TV and “self-fulfillment.”

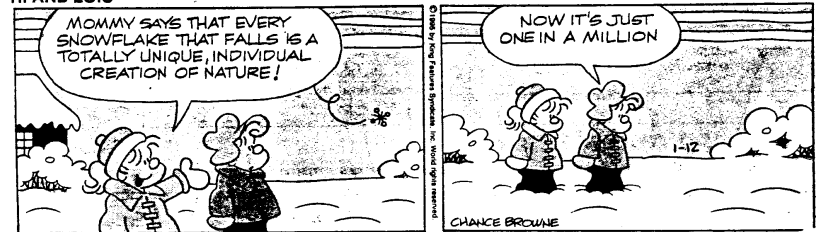


HAGAR THE HORRIBLE

Chris Browne



HI AND LOIS

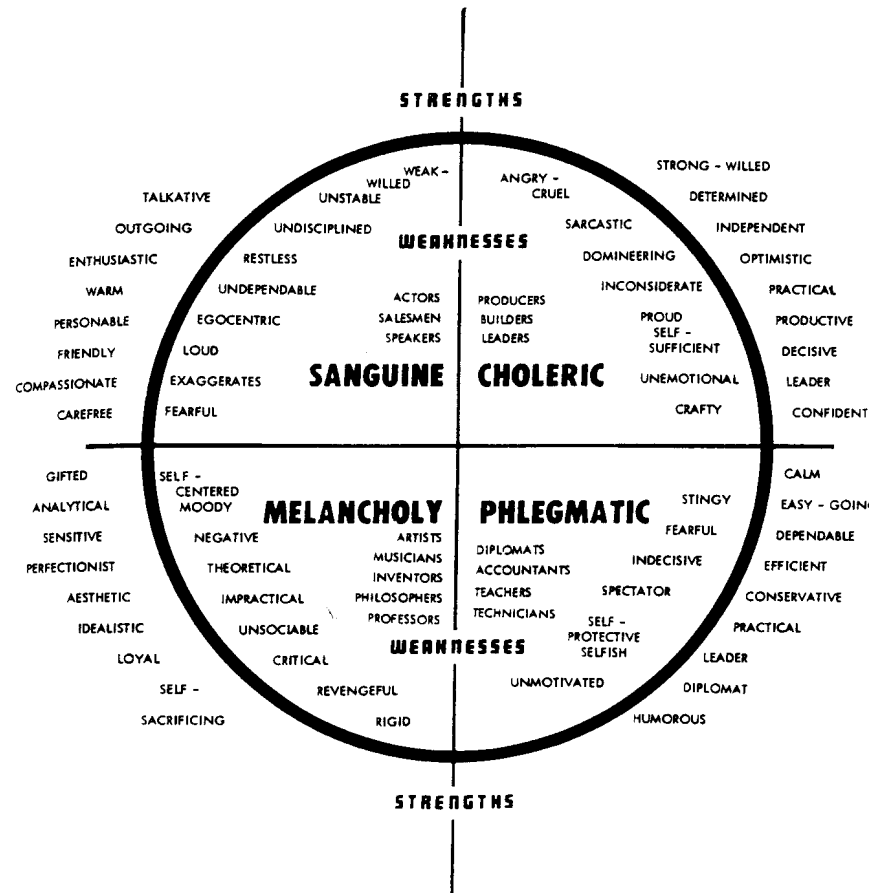


Temperaments – A leading writer on the temperaments is Christian author Tim LaHaye (also known for the “Left behind” novels on the “rapture”). Avoid the “Left behind” series, but read: *Why you act the way you do* (Tyndale House: Wheaton, IL, 1984) and *Spirit-Controlled Temperament* (Tyndale House, 1966).

Activities – 1. Make a large photocopy of the images below and have the boys identify which traits of each temperament are in the drawings. 2. Make enlarged photocopies of the chart on the next page and give the boys (teams of two) 3 minutes to memorize the chart. Have them return the first copy and give each team a second photocopy on which you previously blanked out half the describing words (leave a blank line). See which team can fill in the most blanks correctly in 5 minutes.



Source: LaHaye, *Why you act the way you do*, p. 60-67.

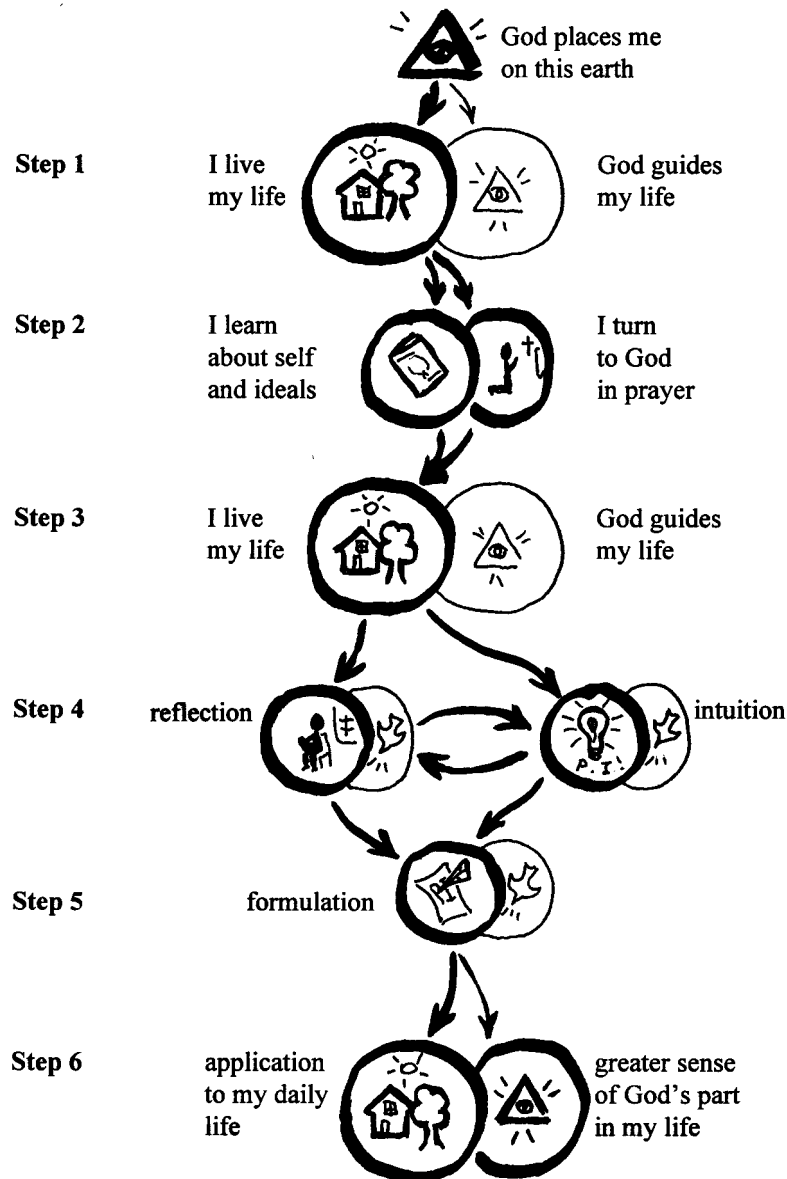


Source: LaHaye, *Transformed Temperaments*, p. 23.

Personal Ideal Flow Chart – If your group seems to really get into the question of how to find their personal ideal, they may be interested in examining and discussing the following flow chart. It is meant to show the way a Personal Ideal gradually dawns on us.

Of course, this flow chart may go back and forth, especially among the first four steps, before I actually reach the formulation. High school may not accomplish more than gaining a first inkling of God’s plan for their lives, but this is already much won, since the more fruitful time of finding the P.I. will probably come after high school.

FINDING A PERSONAL IDEAL



Steps to Finding My Personal Ideal

Step 1: *I live my P.I. without thinking about it.* After God places me on this earth, I live my life and God guides me – though I am usually unaware of God's guidance.

Is this where my life has been up until now?

Step 2: *Preparation for the P.I. search.* Because there are many things in this world which tend to obscure my God-given aim in life and how God guides me, I try to gain more clarity about God's will for me. I work at learning more about myself and my character and about what God-given ideals are. I also turn to God in prayer.

Step 3: *I live my P.I. while beginning to think about it.* Meanwhile, I continue to live my life, all the while trying to become more aware of the unique way God guides me.

Step 4: *Search for the P.I.* When I am ready to look for my P.I., I can use one of two different strategies.

Strategy 1: Reflection. I study my personality traits. Which temperament am I? Is my main passion more love or power? Then I think about God's will for me. I write down conclusions.



Strategy 2: Intuition. I ask myself: what is my favorite prayer, saint, motto, symbol, song, etc. In moments of prayer or other activity I get an idea about my P.I.—I write it down. Eventually I bring together these intuitions to form my P.I.



Step 5: *Formulation of the P.I.* After reflection and/or intuition I write down my P.I. in the form of

- a **statement** (explanation),
- a **motto** (something just a few words long),
- and/or a **prayer**.
- I may even come up with a **symbol**.

Step 6: *Living the P.I.* I continue to live my life, but now with two improvements:

my P.I. helps me live a more inspired life,

my P.I. lets me be more aware of how God guides me.

It is like a compass that makes it clearer to me what direction I am to take when I face difficulties and challenges.



4. HANDBOOK FOUR: COVENANT WITH GOD THE FATHER

The highest honor – When your group begins to work on the Silver Star, they are working toward the highest honor of the Boys Youth working with the Tilma. It involves leadership, learning about Divine Providence, and making a covenant of love with God the Father.

The main requirements are established by the boys themselves. This is their personal plan of growth with its six points. The plan must be approved by the group leader before they can move forward. This helps to make sure that they choose goals that are both realistic (not too hard) but challenging (not too easy). It also exacts a maximum of personal initiative from the boys.

As leader you should make sure the boys understand the objectives and remind them of the importance of putting some time and thought into making their plan of growth. So far, groups have been respectful of their group brothers and waited for the last ones to all earn their awards. But if circumstances dictate (such as seniors who are graduating from high school), the boys might not all earn theirs at the same time.

It often takes boys two years to complete the requirements.

The Silver Star presentation – presenting the Silver Star should be a special occasion. Like for the Gold Star, the preferred place is one of our Schoenstatt Shrines. It can be done as a group function or at a high school or other camp.

As with the Gold Star, the boys have prepared a covenant prayer (in this case, to God the Father) and a candle (it can be the same as their covenant candle for the Gold Star).

A special ceremony is available from the Boys Youth office. If possible, the Silver Star should be presented with some special gift (such as a special box for the award, a compass, a Unity Cross or Father symbol, or other ideas) that lends weight to the value of this award.



PART THREE: ELECTIONS

Because of the importance of clear procedures for holding elections, the current practice of the Boys Youth for choosing regional and district (diocesan) leaders is included here for easy reference.

Note: As indicated below, the boys youth of a given district may realize that the election for district (diocesan) leader is better held at a district meeting other than at the high school camp. If this is the case, the procedure is the same as that used for electing the regional leader (Article 3 of the Election Rules).

1. AGENDA FOR REGIONAL ELECTIONS

The following is a model agenda for the elections of regional leader and district leaders at the annual high school camp.

1. **Opening prayer**
2. **Thank you to the last year's leaders**
3. **Goals for the coming year** (discussion of the boys present on what the goals of the Boys Youth should be for the coming year)
4. **Election of Regional Leader:**
 - a. Explanation of the position, duties and qualifications (term is for one year, reelection allowed)
Duties:
 1. helps coordinate activities within the boys branch
 2. helps keep communication going within the boys youth in the different areas
 3. stays in touch with the other district leaders
 4. leads the regional leaders circle, helps set up and plan meetings of regional leaders circle

Qualifications:

1. 15 or older
 2. a qualified leader (can be trusted with leadership)
 3. a current member of the Schoenstatt Boys Youth
 4. has made the covenant of love
- b. Nominations for regional leader (nominations require a second)
- c. Election by secret ballot (see next chapter for procedure)
- d. The new Regional Leader names his Assistant

5. District Leaders:

- a. Those present form caucuses by district, for instance Milwaukee, Madison, Illinois, Minnesota, Nebraska; they discuss their present situation and, if applicable, elect district leader.

(term is for one year, reelection allowed)

- Duties:*
1. and 2. same as above
 3. stays in touch with the regional leader and the local group leaders
 4. leads the district leaders circle, if one is organized
 5. represents the boys branch in the local Schoenstatt Family (in Milwaukee: takes part in the diocesan committee as the boys representative)

Qualifications: same as above

If the district caucus feels the election is better held at a later date, it looks ahead to a better time for a meeting in their area and chooses a temporary delegate.

- b. New district leaders are presented to the whole group as the new Regional Leaders Circle

6. Closing prayer

2. ELECTION RULES

The following is are the rules for carrying out the election of regional leader and district leaders¹².

Article 1. Framework of the Election

1. The normal time and place of the election is the regional high school summer camp. Time and place should be determined by the Regional Leaders Circle in conjunction with the regional moderator, or at least the Regional Leader with the moderator.

2. The election process is overseen by the regional moderator of the Schoenstatt Boys Youth. The chair of the election should be trusted by the boys. If it is the outgoing Regional Leader himself, an assistant leader should be ready to take over if the name of the Regional Leader himself is placed on the ballot.

3. A general secretary should be determined in advance who conducts the actual tally of votes.

4. Only boys can nominate or vote (not the moderator or other adult leaders).

5. All offices are for one year; leaders can be reelected.

Article 2. Duties and Qualifications

1. Regional Leader

- Duties:*
1. helps coordinate activities within the boys branch
 2. helps keep communication going within the boys youth in the different areas
 3. stays in touch with the other district leaders
 4. leads the regional leaders circle, helps set up and plan meetings of regional leaders circle

Qualifications:

1. 15 or older
2. a qualified leader (can be trusted with leadership)
3. a current member of the Schoenstatt Boys Youth
4. has made the covenant of love

¹² Updated July 25, 2004 (based on election experience at the high school camps in July 2003 and July 2004).

2. Assistant Regional Leader

- Duties:*
1. Assists the Regional Leader in his duties
 2. Represents the Regional Leader if he cannot attend a meeting or function

Qualifications: Same as for Regional Leader

3. District Leader

- Duties:*
1. and 2. same as above
 3. stays in touch with the regional leader and the local group leaders
 4. leads the district leaders circle, if one is organized
 5. represents the boys branch in the local Schoenstatt Family (in Milwaukee: takes part in the diocesan committee as the boys representative)

Qualifications: Same as for Regional Leader

4. Other Assisting Leaders

At the discretion of the regional moderator, other assisting leaders can be appointed or elected, such as a *special delegate* or *liaison* in areas with fewer boys groups but a highly motivated leader, or areas where no boys have yet made the covenant of love.

Article 3. Election of the Regional Leader

1. One regional leader is elected for any given region in the Boys Youth. The region is a larger entity than a district, and comprises of various districts.

2. The position and its duties and qualifications (see Article 2) are explained.

3. Nominations are opened for regional leader:
- nominations are made verbally; they require a second
 - the general secretary writes the names on the board
 - the nominee has the right to decline the nomination
 - after nominations have been collected, the chair closes nominations.

4. If there are more than two nominees, a **first-round election** is held by secret ballot. (If there are only two nominees, go to step 5.)

- Each voter receives a ballot and writes down the names of the two candidates he thinks would be the best regional leader (voters may not use both votes for the same person)
- Votes are tallied, the *top two vote-getters* advance to the final election.
- If there is a two-way tie for second place, three candidates advance to the general election.
- If a tie for second place results in four or more candidates, a second-

round ballot is cast using the same rules as the first, but only including candidates who at least tied for second place.

5. In the **final election**, only two (or in case of a tie in the primary election, three) candidates remain. Each voting boy votes for only one candidate by secret ballot. Votes are tallied, top vote-getter is elected. In case of tie, the older of the two boys is elected.

The chair asks the winning candidate if he accepts. Upon acceptance the election is valid.

6. The regional leader is now asked to appoint his assistant¹³.

Article 4. Election of the District Leaders

1. One district leader is elected for each district. The districts are a flexible area used to cluster together members of the Boys Youth from the same geographical area. They are often a state or a diocese, but can also be several dioceses or have boundaries different from diocesan boundaries in order to best facilitate the life of the Boys Youth.

2. After the election of the regional leader, the boys present are directed to gather by district in order to elect their district leader. The duties and qualifications (see Article 2) are read so that all understand the position.

3. The district members can elect the district leader by consensus, blind hand-vote, or secret ballot. If the district members have good reason, they can also propose one or more assistants from widely dispersed parts of the district to facilitate the work of the district leader.

4. If the members in a district gathering feel that the election of district leader is better held at a later date, it determines the time and place and chooses a temporary delegate to attend the regional leaders circle until the election date.

5. The results of the district leader elections are announced to all the boys present so that all know who will be on the regional leaders circle and be the district leaders.

¹³ In both 2003 and 2004, the regional leader chose the runner-up as his assistant.

RESOURCES

Schoenstatt Boys Handbooks:

Handbook One: A Tilma and Five Stars

Handbook Two: Covenant and Group

Handbook Three: P.E. and P.I.

Handbook Four: Covenant with God the Father

Other Program Aids:

Marian Cross Sword handbook

Leaders' Manual

Schoenstatt Boys: Prayers and Songs

Schoenstatt Boys: Prayers and Songs/Guitar book

Ceremonies:

Covenant of Love Ceremony (with Gold Star)

Covenant of Love Ceremony (without Gold Star)

Covenant of Love with God the Father (with Silver Star)

Knights of Jesus and Mary: (Age 6-9)

Knights of Jesus and Mary, Book 1

Knights of Jesus and Mary, Book 2: Kingdom of the Blessed Trinity

Knights of Jesus and Mary, Book 3: Tales of Great Saints

Workshops for Schoenstatt University Men:

Workshop of the New Man

Conquering True Freedom

About Schoenstatt:

Kentenich, Fr. Joseph, *Schoenstatt: The Founding Documents* (Waukesha, 1993)

Kentenich, Fr. Joseph, *Seed of a New World* (Waukesha, ca. 1983)

Monnerjahn, Fr. Engelbert, *Schoenstatt: An Introduction* (Vallendar-Schoenstatt, 1992).

Niehaus, Fr. Jonathan, *200 Questions about Schoenstatt* (Waukesha, 2002)

About the Boys Youth:

Fr. Jonathan Niehaus, *New Vision and Life: The Founding of Schoenstatt* (story of the founding generation of the Boys Youth) (second edition: Waukesha, 2004)

Fr. Jonathan Niehaus, *Omne Regnum: History of the Schoenstatt Boys Youth in the USA* (Waukesha, 2005)

About the Heroes:

i Joseph Engling i

Hannappel, Paul (ed.), *Joseph Engling, Letters and Diary Entries*, Vol. III (Waukesha, 1999)

Menningen, Fr. Alexander, *Joseph Engling* (Waukesha, 1998)

i Gilbert Schimmel i

Niehaus, Fr. Jonathan. *Gilbert Schimmel: The End Crowns the Work* (Waukesha, 1996)

VIDEO: *Gilbert Schimmel, a Schoenstatt Pioneer* (Massachusetts, 2001)

i Bl. Karl Leisner i

Klein, Fr. Joseph, *Bl. Karl Leisner: For Christ and for Youth* (Waukesha, 2005)

Niehaus, Fr. Jonathan, *Karl's Diary: Bl. Karl Leisner in His Own Words* (Waukesha, 2001)

i Mario Hiriart i

Schneider, Fr. Benito, *Mario Hiriart: With Mary, Living Chalice of Christ* (Waukesha, 1997)

Springer, Ingrid, *Where Heaven meets Earth: Mario Hiriart* (Vallendar-Schoenstatt, 1999)

i Fr. Joseph Kentenich i

Monnerjahn, Fr. Engelbert, *Joseph Kentenich: A Life for the Church* (Cape Town, 2001)

Niehaus, Fr. Jonathan (ed.), *A Movement in Chains: Sketches of Schoenstatt and Fr. Kentenich in Dachau* (Waukesha, 1984)

Uriburu, Fr. Esteban, *A Father to Many* (Cape Town, 1988)

VIDEO: *Sparrow and Lilies: A School of Faith with Fr. Joseph Kentenich* (Vallendar-Schoenstatt, 1990)