



**JOHN PAUL
THE GREAT**

CATHOLIC UNIVERSITY

Household Manual
2017-2018

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Section I:

John Paul the Great Catholic University Household General Guidelines

Households are a vital part of the spiritual and personal formation of our students at John Paul the Great Catholic University. In order to help households be as empowering and effective as possible we have put together this document. **The Household Manual** is not intended to restrict households, or to make new rules, but to put down into writing what has been practiced by households since their formation in 2013. We trust that each household will view the group content of this manual as an honor code to live up to in order to ensure the success of each household.

Vision – Households are Christ-centered communities of 3 or more students of the same sex who seek community in order to help them ***impact culture for Christ***. This entails growing in mind, spirit, and body to ensure a holistic approach to the growth of each member of the household community. Each household should be **covenant driven & virtue based**. As a result of the relationships formed within households at JPCatholic, men and women will be more deeply rooted and grounded in their faith and cultivate the desire to spread the good news of the Gospel through whatever career they desire.

Requirements¹

1. Have a name and a written covenant that express the unique spirituality of the household.
2. Determine a list of daily, weekly, and monthly/quarterly commitments. *Household Mass and Community service are mandatory for all Households.*
3. Have a process of formation, intending, and initiation.
4. Update list of household members for the Director of Campus Ministry (DCM) every quarter.
5. Elect a Head of Household (or have 2 people be “co-heads”)
6. Have an Advisor who can counsel and meet with household.

¹ Failure to meet requirements explained on page 50.

7. Perform Community Service focusing on Corporal/Spiritual Works of Mercy.

Example Covenant

Name of Covenant

Mission Statement: The “Mission Statement” should be 2-5 sentences giving a general explanation of what your household is about and what your mission is.

Motto: Your motto should be 1-2 sentences. This is something that the households can say to each other in order to encourage one another in their faith. Quotes from saints are a good resource for this.

Pillars:

- Every household should have at least 3, but no more than 6, pillars that they define what the household is about.
- Examples: Brotherhood, prayer, joy, joyful suffering, devotion to Mary, etc..

Charism:

This is the major spiritual component of the household that should support the mission of the house.

Patrons:

Patrons must be saint, blessed, or venerable.

Scripture:

Have at least one scripture passage that embodies the household OR will be used to motivate the household in their mission.

Commitments:

- Each household must have at least one of the following commitments, however more can be added. The commitments should include a spiritual component (private and group) as well as a social component.
- 1 Daily Commitment
- 1 Weekly Commitment
- 1 Monthly/Quarterly Commitment

The 5 Pillars of Pope St. John Paul II's Spirituality

John Paul the Great Catholic University stands on the 5 Pillars of JP II's spirituality. These pillars are meant to direct the spirituality of all of the students, faculty, and staff on campus. Below are the 5 Pillars and a short description.

1. Beauty

- a. Beauty is the doorway to truth and goodness. JP II loved the arts and nature. He saw in them the hand of God that is calling each person to a greater understanding of who he is in truth, and to reflect Jesus Christ's goodness in their actions.

2. Sacramental Grace

- a. Grace is a total gift from God. Grace is essential to the spiritual life and it is grace that empowers us to live as sons and daughters of God in Christ Jesus. The Eucharist and Confession were so vital for JP II and we wish to follow his example of devotion to the Eucharist and desire for confession as often as possible.

3. Mary

- a. JP II had an amazing devotion to Mary and he even devoted his entire papacy to her. This devotion was fueled by the fact that being close to Mary brings someone closer to Christ.

4. Embodied Gift of Self

- a. JP II had an amazing love of the person and the theme of most of his works, it can be argued, was *Gaudium et Spes* 22. We must take up this call to discover ourselves through a sincere gift of self.

5. Contemplation

- a. JP II was greatly influenced by the Carmelite spirituality of St. John of the Cross. We, like him, should seek to model the devotion to a deeply personal prayer life in order to strive after true union with Christ.

Household Commitments

Each JPCatholic Household must have commitments that each member of the household follows on a consistent basis. The commitments are designed to help foster the spiritual, physical, academic, or personal growth of each of the members. The commitments can be as simple or complex as the household deems fit, but should keep in mind the amount of time that each student is able to contribute in order not to be too strenuous on already busy students. This does not mean that the requirements shouldn't be demanding or that they shouldn't require a commitment.

Examples of Daily Commitments:

- Rosary
- 15 Minutes of Personal Prayer
- Liturgy of the Hours
- Working out for 20 minutes
- Reading Scripture
- Divine Mercy Chaplet
- Etc.

Examples of Weekly Commitments:

- *Household Mass (Mandatory)*
- Formation Meetings
- Social Meetings
- Meals
- Group Check-In
- Individual Check-In

Examples of Monthly/Quarterly Meetings:

- *Community service project (Mandatory)*
- Hikes
- Group Outings
- Pray in front of planned parenthood
- Etc.

Household Mass

- Every Monday is Household Mass. This is the mass that **ALL** household members are expected to attend, preferably wearing their household hoodies/shirts. This is to build awareness of the households on campus as well as to foster spiritual growth in and through the Eucharist for the households.

Community Service

- Every household is required to do community service project at least once a quarter. The project should lean towards being a corporal work of mercy (exceptions can be made but only through the DCM). The projects should be something that either takes a considerable amount of time (10 plus hours) OR should be impactful on the community of Escondido. Students are encouraged to serve JPCatholic Students but are expected to do projects that serve those in need.
- **Corporal Works of Mercy**
 - Feed the hungry
 - Shelter the homeless
 - Clothe the naked
 - Visit the sick and imprisoned
 - Bury the dead
 - Give alms to the poor
- **Spiritual Works of Mercy**
 - Admonish sinners.
 - Instruct the uninformed.
 - Counsel the doubtful.
 - Comfort the sorrowful.
 - Be patient with those in error.
 - Forgive offenses.
 - Pray for the living and the dead.

Household Recommendations

Recommendations:

- Develop traditions that help foster the spiritual, personal, and academic growth of each of the members of the household.
- Hold exclusive household events that are geared towards the ongoing support of the members (i.e. bible studies, small groups, prayer groups).
- Play sports!
- Empower members to hold each other accountable to the commitments made, as well as to moral and spiritual standards of being a child of God.

Evaluation

- The households will be evaluated in two ways every year. In the Summer Quarter the Director of Campus Ministry will host a group meeting with each household and will discuss how the household feels like they're doing in regards to their commitments and fellowship in the household. The households will also be asked to a self-assessment in the Summer Quarter that will then be evaluated by the Director of Campus Ministry and given to the current head of household.

General Household Participation

Vision – All students of John Paul the Great Catholic University are encouraged to join and participate in one of our various households on campus. Households are intended to foster a community of brotherhood/sisterhood among their members in order for each member to grow in their personal, spiritual, and academic lives. The households are a place of prayer and fellowship, as well as a community of people who share common interest and desires.

Requirements

1. Household membership is only open to **current** John Paul the Great Catholic University students.
 2. Households cannot accept freshmen without at least 5 weeks of “intending” but no more than 8 weeks.
 - a. “intending” means that a person is intentionally discerning whether or not to join a household.²
 - b. Initiation will happen **only once a quarter** at the Household Mass of week 9.³
 3. All household members must uphold to the *Code of Student Conduct* found in the Student Life Handbook.
- *Households who do not comply with these requirements are subject to consequences.*⁴

Categories of Household Membership

1. Visitors

- a. These are students who attend an event or meeting in order to see if they want to join the household.
- b. This is also an opportunity for the household to see if they get along with potential intentees.

2. Intent

- a. This is a student who has officially begun to seek membership in a specific household.

² See page 27 for more details on intending

³ See page 28 for more details on initiation

⁴ See page 50 for disciplinary process

- i.* Attend all meetings asked of them
- ii.* Perform various “challenges” prescribed by the household.

b. Students cannot intent in more than one household at a time but can stop intending at any point if desired.

3. Member

- a.* Person who has completed the “intending” process, and has been initiated into the household.
- b.* Person who upholds all requirements listed on page 4 of handbook.

4. Alumni Member

- a.* This is a person who was in the household officially and has graduated or transferred from JPCatholic. Households are encouraged to keep in touch with Alumni in order to continue to foster brotherhood/sisterhood outside of JPCatholic.

5. Affiliate Member

- a.* This is a person who requests to have less involvement in the household. This can be decided on a case-by-case basis within the household but the Head has the final say as to what this looks like. The Head is encouraged to ask why the member wishes to do this, as well as consult with Advisor or DCM before making a decision.

6. Inactive Member

- a.* Inactive members are treated as “visitors” (page 7) but also might be prohibited from even visiting household events.
- b.* Members could become inactive in 2 ways:
 - i.* Formally submit a written request to the Head(s) of Household as to their reason behind becoming inactive.
 - ii.* The Head(s) of Household may make a member inactive if they have consistently failed to live up to requirements of the Household (page 7) and the covenant of their specific household.

Heads of Household And Co-Heads⁵

Vision- Heads of Households (and co-heads) are elected by their households because they are committed, consistent, and experienced members of the household. The Heads of Household are there to guide, lead, and inspire the other members of the household to pursue fellowship with one another, and a deep love for Jesus Christ. It is important for Heads of Household to be servant leaders in order to follow the example set by Christ.

Requirements

1. Be a full time student
2. Possess and maintain a minimum GPA of 2.25
3. *Attend Leadership Retreat the first weekend of the Summer Break (June Break). Please plan accordingly for travel and projects!*
4. Attend Quarterly Household Meetings
5. Meet twice a quarter, even if briefly, with Household Advisor to discuss progress and concerns of Household.
6. Heads are to serve for 1 academic year (3 quarter) with the understanding that they can run for only 2 terms during their undergrad degree. (Max of 6 quarters but not necessarily consecutively)

*Heads of Household who do not comply with these requirements are subject to consequences.*⁶

Recommendations

1. Be a member of the household for at least 3 quarters.
2. The quarter before the new Head comes in, there should be a transitional period where the current Head starts delegating and disciplining new Head of Household.

⁵ All heads of households, and co-heads, are expected to meet the standards and requirements set for them in this handbook. If they fail to uphold these standards they will be asked to meet with DCM to determine whether a correction or a replacement needs to be made.

⁶ See page 50 for disciplinary process.

3. Strongly encourage Head of Household not to be too heavily involved in Senior Projects or production heavy classes while leading in order to have the time to lead well.

Other Duties

1. Heads have the authority to accept, reject, and dismiss intents if they see objective reasons as to why the intent should not be in the household.⁷
2. Heads may encounter situations where members compromise the good of the household. If this situation occurs it is up to the Head to try to resolve any conflict, disciple member, and, if needed, dismiss member or place them on probation.
3. Delegate jobs and responsibilities among other members of the household.

Cultivating a Vision for the Household

Regardless of whether or not you are the current head of house or the new, it is important to have an element of objectivity when viewing your household. Ask yourself: do you have a goal for your household? It is prudent for each head of household to have an understanding of where the household is and where they want it to be at the end of their term. The following is a suggested process for viewing your household and where you want it to be. It is important to remember that one of your primary “goals” is to get the household as close to living out the covenant as possible.

- 1) Reflection:
 - a. In what ways does your covenant encourage a personal relationship with Jesus Christ?
 - b. Reflect on how well your covenant helps your household “Impact Culture for Christ”
- 2) Where are you now?
 - a. Chat with the last Head of Household and try to gather an understanding of where they left the household and what shape the household is currently in.

⁷ See page 27 for intent process.

- b. Complete the “Household Assessment Questions” found on page 13.
- 3) Where do you want to be and how will you get there?
- a. In what way is God calling your household to grow this year?
 - i. What good qualities do you want to maintain?
 - ii. What are one or two changes (in attitude, behaviors, commitments, activities) that you think need to be made this year?
- 4) Ask for feedback
- a. Ask for feedback on above questions from house.

Support Roles Within Household

Note: Some Households will be too small to make use of all of these positions. These are here as an outline for the households to use as desired.

Meeting Leader- Will plan and lead the various formation meetings⁸ with the approval and help of the head of household.

Service Officer- Will be in charge of brainstorming and coordinating the mandatory community service projects that the households will be doing every quarter.

Treasurer- Will keep track of the Household funds. They will be in charge of filling out authorization forms⁹ and reimbursement forms through the DCM. They will also oversee any and all fundraising.

Event Officer- Will coordinate, plan, and advertise any and all household events that are open to non-household members.

Birthday Coordinator- Will be in charge of knowing everyone's birthdays and ensuring that the other members of the household celebrate each household members birthday in some way.

Historian/Photographer- Will be in charge of documenting household life for future generations.

⁸ See page 23 for description of meetings.

⁹ See page 45 for finance information.

Household Assessment Goals/Questions

Pope St. John Paul II's Papal Motto was "*Totus tuus ego sum et Omnia mea tua sunt*" (I am all yours, and all that is mine is yours). Inspired by St. Louis de Montfort, JP II had a strong devotion to the Blessed Virgin Mary because he knew that one of the surest ways to the heart of Jesus was through the Immaculate Heart of Mary. This desire to know Jesus and have others come to know him was the foundation of JPII's life. Households at John Paul the Great Catholic University are called to imitate Pope St. John Paul the Great in his missionary zeal. This assessment will help the households to see how they are doing in their desire to evangelize and to empower them to continue to grow each year. You will answer the below questions on a scale of 1 (weakest/disagree) to 5 (strongest/agree) on the line provided. Please write your response on a separate piece of paper.

Goal 1: Spiritual Formation – Households are a place where the members actively grow in their faith through community.

1. Do you consider yourself to have an intentional, personal, committed, loving relationship with Christ? _____
2. Do you have a desire to tell others about Jesus and what he has done for you? _____
3. Does your household encourage you to grow in the two above questions? _____
4. Is your household a place where you can see God working and forming people? _____
5. Has the household covenant impacted the way you live at JPCatholic? Explain why or why not, as well as how committed you are to the covenant. _____
 - a. _____

Goal 2: Personal Formation – Households are a place where people can not only grow in their faith but as people.

1. Have you grown in maturity, wisdom, time management, and/or people skills since joining your household? _____
2. Do you feel like people leave your household better than when they arrived? _____
3. Do the members of your household understand their responsibility in helping to form one another? _____

Goal 3: Households promote healthy living among their members in order to be physically healthy so that they can spiritually excel.

1. Have you been encouraged by your household to maintain a schedule? _____
2. Does your household recognize the importance of being physically, as well as emotionally and spiritually, healthy? _____
3. Do you feel that your household is holding you accountable to your non-spiritual goals? _____

Breaks and Transitional Period Planning

Here are a few tips to make breaks and transitions easier.

1. End Well

- It is important to finish every quarter, but particularly the Summer Quarter, with a meeting to wrap up and give closure to the Household. Think about people who are graduating or taking a quarter off.

2. Be Intentional

- Have household members make a plan for breaks. Yes breaks are a time for rest and recuperation, but God should not be something that they take a break from. Encourage members to take care of themselves spiritually, mentally and physically. Keep in mind:
 - Personal Prayer
 - Sacraments
 - Physical activity
 - Casual Reading
 - Healthy Relationships

3. Know Yourself

- Avoid temptations and pursue healthy situations.
- Be realistic. Obviously life is not going to be the same when you're home so prepare for change but prayer is always possible, no matter where you are.

4. Love People

- Love your family. Remember to not be selfish with your time.
- Love the people who haven't changed. There will be people who haven't grown like you. Be patient with them and witness to them through your words and actions.

Ten Traits of a Strong Household¹⁰

Here are ten traits that are essential to a strong, vibrant household:

Trait 1 – COMMITMENT

The most important trait in strong, happy households is commitment to the household – putting the household first – and commitment to each individual in helping him or her become everything that he or she can... With commitment comes the desire to help household members reach their potential. A winning attitude is “I’ll forgo my own immediate gratification to help a household brother/sister succeed, because I know the personal joy that I experience when I help another household member.

Trait 2 – APPRECIATION

Do you let your household members know that they are appreciated? Do you give them positive attention? Strong households focus on the strengths of each other – not the faults.

If you think your household needs improvement in this area, try giving a compliment at each meeting. “I really like the way that you...”, “One of the things I like best about you is...”, “You make me happy when you...”, “You have real talent when it comes to...”, “You make me proud when you...”

Trait 3 – TIME TOGETHER

Healthy households enjoy being together. They work together, play together, and enjoy leisure times together. They may be very busy, but they plan time together.

¹⁰ Taken from Franciscan University of Steubenville’s Household Manual.

Trait 4 – COMMUNICATION

To understand each other, a household has to be willing to invest the time necessary to share their feelings and opinions. Because you are a product of your experiences, each day you are a new person. Without talking and listening to each other, household members can soon become strangers.

Trait 5 – FAITH

Praying together, as well as, praying for one another are extremely important for a strong, happy household. Worshipping together is a bonding experience.

Trait 6 – SENSE OF HUMOR

Happy households have fun together; they play together; they laugh together. Having a sense of humor during tense, troublesome moments defuses the tension and has an immediate calming effect.

Trait 7 – RESPONSIBILITY

Flexibility is an important trait in strong households, especially when it comes to sharing responsibility and roles. If household members will do whatever is necessary to meet each other's needs, even if the task does not happen to be on their list, everyone is happier. A household is a HOUSEHOLD.

Together everyone accomplishes more!

Trait 8 – COMMON INTERESTS

The more that household members have in common, the more they tend to do together. Having similar interests and developing common goals gives the household something to look forward to, to plan toward, and to experience together.

Trait 9 – SERVICE TO OTHERS

Just as a pond grows stagnant if there is no outlet, so does the household. Rosalynn and Jimmy Carter agreed that nothing (not even the White House experience) brought them as much joy and satisfaction as they received when pounding nails and painting walls in houses they were volunteering to build for others. Your own problems and worries can be insignificant when seen from the perspective of others who have so much less than you.

Trait 10 – SEEKING HELP

Healthy households are not problem-free; they just admit to problems and get the help they need to solve them! The longer a problem drags on without a solution, the more discouraging household life becomes. Do not allow this to happen.

When you are a big enough person to admit you are not perfect, and when you choose to get the help you need, not only will you gain the respect of the household, but you will find that your goal of living “happily ever after” is attainable after all. “Coming together is a beginning

“Keeping together is progress. Working together is success.” (Henry Ford)

Allowing One's Personal Prayer to Overflow into the Household

Community prayer is an essential and necessary aspect of every household. Praying as brothers and sisters allows the Holy Spirit to more easily work in the Household. Liturgical prayer, while an important aspect of prayer, is not the only type of prayer that the households should utilize. The scriptures and tradition compel us to pray together outside of the liturgy in order to grow together spiritually.

Tips for Household Prayer:

1. Have an authentic, daily, and personal relationship with Jesus

One's personal prayer is the foundation for any kind of community prayer, including the liturgy. Every member of the household should have a consistent, daily, personal prayer life that then overflows into the household that they are a part of. Remember that the household is only as strong as each of its members. This includes the spiritual aspect of the households.

2. Decide what your household prayer will look like

Every Household has a different charism and spirituality, but every household should have an element of prayer that stems from their charism and covenant.

Types of prayer that you might want to incorporate into your meetings:

- Rosary
- Divine Mercy Chaplet
- Spontaneous Group Prayer
- Praying over one another
- Liturgy of the Hours
- Group Lectio Devina

3. Have different people lead

A way to build up one another spiritually is to have a rotation of people who lead the group prayer. This empowers members to be prayer leaders.

Tips for Praying Over People

Praying as a group is an extension of, and overflows from, each member's personal relationship with Christ.

- Encourage every member of the household to have a personal prayer life
- Hold each other accountable to prayer

Praying over someone can be intensely personal so respect must be shown for each member's personal boundaries.

- Be sure to ASK if someone wants to be prayed over
- Respect their decision either way (don't push if it is no)
- If yes, ASK permission to place hand on them before doing so.
- Don't divulge anything personal or secret in your prayer, unless it was openly shared with the whole group present.

Don't forget to be Catholic

- It is fitting to end prayer with some form of "written prayer" that we have as Catholics. (i.e. The Our Father, Hail Mary, Glory Be, etc.)
- Remember that Mother Mary is a powerful intercessor and we should have constant recourse to her!

Suggested Scriptures for Enhancing Household

Life¹¹

Scripture Passages:	Identifying Thought:
Eph. 3:13-21	Vision for household life
1 Jn. 2:7-10	the commandment is new as we live it
Rom. 12:9-18	Blueprint of household life
Eph. 5:15-20	Conduct of household life
2 Cor. 5:14-21	Winning others to Christ by service
Eph. 6:10-19	Heart of our household life is prayer
Phil. 4:4-7	Setting aside selfishness
Phil. 3:12-16	Goal is growth
1 Cor. 1:10	Unity: united in ideals and action
Jas. 1:19-22	Building relationships – obedience to the truth and getting sin out of our lives
Jas. 4:1-4	Free from the world
2 Cor. 5:17	New person in Christ
Col. 3:12-17	Forgiveness, mercy, love
1 Peter 4:8-10	Service one another

¹¹ Taken from Steubenville's Household Handbook page 51

Types of Household Meetings

Throughout the school year, households will need various types of meetings in order to continually support one another. Some quarters seem to fly by, while others seem to drag and everyone feels exhausted. Regardless of the situation, the household is there to ensure that everyone's spiritual, emotional and physical needs are being met! Below are examples of meetings and the various elements that they should include.

Note: EVERY MEETING SHOULD BEGIN AND END WITH PRAYER.

Check- In

- This is a meeting, or a part of a meeting, where everyone gets an opportunity to discuss how he or she is doing. Topics like prayer, work, friends, purity, school, family, and struggles are all valid things to entrust to your household during this time.
- **IMPORTANT: THESE ARE NOT OPPORTUNITIES TO GOSSIP!** While members should be able to express themselves freely, one must always ensure that they uphold the dignity of others with their words and actions. If one feels like a brother or sister is on the verge of gossip, or does it, then gently warn the other OR pull them aside individually and address it.¹²
 - **CCC 2477** *Respect for the reputation* of persons forbids every attitude and word likely to cause them unjust injury.
 - **CCC 2479** Detraction and calumny destroy the *reputation and honor of one's neighbor*. Honor is the social witness given to human dignity, and everyone enjoys a natural right to the honor of his name and reputation and to respect. Thus, detraction and calumny offend against the virtues of justice and charity.
- What is said in check-in meetings STAYS within the household. At no time is it ok to share what is said in confidence to anyone outside of the meeting. If you feel like someone in the house has shared information that makes you think that they, or someone they know, are in danger then follow up with them individually. If the answer is yes then immediately contact the DCM and he or she

¹² See page 33 for tips on conflict resolution.

will handle it accordingly.¹³

Business Meeting

- From time to time the household might need to discuss various logistical elements of the household. This could be for scheduling an event, discussing community service, discussing intents or the practical ins and outs of household life. While these meetings are important, they should not be overly common. Heads of Household should ensure that these meetings only happen when necessary and that they still include an element of prayer and fellowship of some kind.

Formation Meeting

- The household formation meeting is a time when the household can gather and intentionally grow as a community. These meetings should include an element of intentional prayer and a topic of discussion. Various examples of elements of formation meetings:
 - Bringing in an outside speaker (Advisor, DCM, Chaplain, ADCM, etc.)
 - Bible Study
 - Watching a talk/spiritual video
 - Reading and discussing a work by a saint
 - Faith Sharing

Fun Meeting

- Households should include an element of fun and fellowship. This is to help build the interpersonal communion with one another in order to help the household feel like true friends in Christ. Examples of fun meetings:
 - Movies
 - Trip to the beach
 - Going out for a meal
 - Visiting Balboa Park or Downtown
 - Escape Room
 - Hiking

¹³ See page 36 for handling emergency situations.

- Disney Land & Universal
- The park
- Laser tag

Faith Sharing Meeting

- Faith sharing is distinct from, but not unrelated to, check-in meetings. Faith sharing is a spiritual evaluation and exploration of where each household member is at with their personal relationship with God. It is more than a simple check in on whether or not they are praying. This is an opportunity for each member to express their personal relationship with God like they would do when talking about a friend.
- Benefits of Faith Sharing
 1. Allows a person to witness to others with their faith.
 2. Empowers Households to hold each other accountable to intentionally seeking a relationship with Christ.
 3. Teaches household members how to express what they experiencing in their prayer.
 4. Helps members to feel like they are not alone in their potential struggles with personal prayer.
- **CCC 425** The transmission of the Christian faith consists primarily in proclaiming Jesus Christ in order to lead others to faith in him. From the beginning, the first disciples burned with the desire to proclaim Christ: "We cannot but speak of what we have seen and heard."¹¹ And they invite people of every era to enter into the joy of their communion with Christ.

Tips for Active Listening¹⁴

- Definition: **Active listening** is a process that involves learning how to pay full attention to others as they communicate
- Skills to enhance active listening:
 - Look at the person speaking, make eye contact, have a pleasant, open look on your face.

¹⁴ Taken from Steubenville's Household Handbook page 56.

- Allow the person to speak without interruption. Try to enter into what he is saying.
- Be aware of body language. A skilled group leader is sensitive to the congruence between what a person is saying in words and what he or she is communicating through posture, gesture, and mannerisms.
- Make sure all people in the group have an adequate opportunity to share and that no one person dominates the time provided.
- Pray silently for guidance before making any comments or suggestions.
- Barriers that interfere with active listening:
 - Thinking about what you are going to say next instead of paying full attention to the other person.
 - Being overly concerned about one's role or about how one will look or sound.
 - Judging or evaluating what is being said without putting oneself in the other person's place (lack of empathy).
 - Trying to fix or solve the problem.
 - Desiring to give advice or help.

Example Agenda Formation Meeting:

1. Opening Prayer
2. Brief Check-in (20 Minutes)
 - a. High's and Low's of the week/Accountability
3. Topic is presented (20 Minutes)
 - a. Speaker, Video, Scripture
4. Discuss (20 Minutes)
5. End with a practical application of topic in daily living
6. Closing Prayer

Example Agenda Check-in or Faith Sharing Meeting:

1. Opening Prayer
2. Check-in/Share how God is working in your life (be specific)
 - a. Allow everyone 5-15 minutes, depending on size of group.
3. Prayer Group
 - a. Ask if anyone needs to be prayed over after sharing
4. Closing Prayer

Intending Process & Initiation

Vision:

The term “intent” was coined and used because someone who wants to join a household will “intentionally” discern and participate in the various activities of one particular household. The purpose of intending is to ensure that the person intending is really committed to living out the values and standards that are expected of them when joining a household. This process also allows the household members to discern if the intent is a good fit for the household. This process is not intended to make people feel excluded or to make households look like elitist. The idea behind intending is to allow the households to be intentional with all of their members in order to grow in their love for the Lord through their households.

It is important for the intents to remember that their primary reason for being at JPCatholic is to be a student. If they feel like they cannot properly balance being in a household and focus on grades, this is a good time to step back and prioritize. The households should also keep in mind that their intending process should be a reflection of their household covenant.

The intending process is more about formation of potential members than jumping through hoops. The intents should feel disciplined and cared for during this time in order to form them to be better men and women in Christ. The household should be covenant based and virtue driven in order to help younger students to follow them on their journey to Christ through their household.

Importance of Having an Intending Process

- It allows for traditions to grow which build unity within the household
- Empowers all members to be able to recruit and share what their household intending process is about.
- Helps the intents to feel confident that the household is intentional and well run
- Helps teach intents what the household is about
- Supports a sense of belonging to something and builds community

2 Pronged Approach to Intending

1. Education/Formation

- a. During the intending process the current household members should focus on keeping their household history **alive and relevant**.
 - i. **Alive**- By keeping the household history and covenant important among the household and intents, this helps build the sense of belonging and loyalty to the household.
 - ii. **Relevant**- The history of the household and covenant are crucial elements that allow the household to stand upon an unchanging foundation in order to grow as disciples.
- b. The intending process should allow for the formation of the intents by **discipleship** and **prayer**.
 - i. **Discipleship**- Each intent should have at least one household member assigned to journey with them during their intending process. He/she should be available to mentor the intent both academically and spiritually.
 - ii. **Prayer**- The household's main focus should be teaching one another to be, as St. John Paul II said, a "school of prayer". The intents should be learning what it means to have a personal prayer life and why that is important for the household.

2. Initiation

- a. Each household should have a process of initiation for new members. This is essentially a right of passage for the intents to become official members of the household. The Church has a long history of rights of passage (Baptism, Eucharist, Confirmation) and each household should have one in order to help form and build their household. Households are encouraged to be creative with how they initiate new members in order to make their house unique.
- b. Initiation can include several elements:
 - i. A formal ceremony (special liturgy, party, or other ritual)
 - ii. **Prayer (essential)**

- iii. New members receiving official signs (t-shirts, letters, Resolutions)
- iv. Inclusion of DCM, Chaplain, ADCM, or Advisor
- c. **Initiation Mass** – Week 9 of every quarter will be Initiation Mass. In addition to coming to mass, the households, and whoever else wishes to come, will stay after mass for a formal blessing of the new Household Members. The Chaplain and DCM will formally welcome all new household members and ask the Holy Spirit to guide and bless all of the households in this new phase of their community.

NOTE: Households are never permitted to perform any kind of hazing to intents. As Christians we are called to love and honor one another and to see the dignity of the person in all occasions.

Hazing¹⁵

The intention and reason for having a policy on hazing is to practice and be in keeping with the dignity of the human person. For any form of hazing violates the dignity of the human person. Hazing, therefore is a Catholic, Christian and human issue. The policies herein are meant to be educative, preventative and challenging.

DEFINITIONS

Hazing takes on many forms and can be described in many ways. The explanations and definitions of hazing are as follows: **“Initiation and Induction.** All initiation practices must conform to the Mission of the University and the Code of Student Conduct. Therefore, process should promote Christian maturity and good stewardship by showing respect for the dignity of the human person and care for University property. Practices that do not meet this criterion are prohibited. Such practices include, but are not limited to, “kidnapping”, theft of or damage to property, and other dangerous or humiliating acts. Such actions are subject to disciplinary action.”

¹⁵ Taken from Franciscan University of Steubenville Household Manual. 77.

Definitions of Hazing

Hazing, defined as “any activity expected of someone joining a group (or to maintain full status in a group) that humiliates, degrades or risks emotional and/or physical harm, regardless of the person’s willingness to participate” or that destroys or removes public or private property.

Other Definitions:

Physical Hazing is when any one or more of the sense or abilities of a person are impaired or removed. This includes but is not limited to:

- Drinking to a point where one or more of a person’s senses is/are impaired or removed;
- Impairing or removing the sense of sight including but not limited to unapproved* blindfolding. *For practical purposes, “trust walks” and scavenger hunts are acceptable provided they meet all three of these conditions: (1) it is consensual with no repercussions if they person does not consent; (2) they are not led to any place that is dangerous or without proper supervision that would make the trust walk unsafe; (3) the only intention is to be correlative to the theological virtue of faith.
- Physical binding of a person or parts of their body in any way that impairs or removes their freedom to move.
- Creation of excessive fatigue, for example, by inhibiting minimum amounts of required sleep. For practical purposes no intent activity, formation or initiation practice or ceremony may be done between 12:00 midnight and 6:00 am on the night before a school day or during the exam period. On Friday or Saturday nights, initiation may take place anytime provided the intent(s), during the following day, are allowed the required amounts of sleep needed. Emotional / Psychological hazing is any action, situation, verbal, written, electronic or communication (or other) that is intended to or results in the embarrassment, degradation, humiliation, or belittling of another person. Sexual hazing is any action, situation, verbal, written, electronic or communication (or other) that exploits or makes vulnerable or exposes their sexuality or sexual organs. Intellectual or academic hazing is any action which results in the negative outcome of one’s academic

responsibilities such as (but is not limited to) attending class, studying, doing homework, reading, papers or projects, or fulfilling requirements for internships. **CATHOLIC TEACHING**, as presented in the Catechism of the Catholic Church (CCC) speaks very specifically about the morality of human acts:

I. The Sources of Morality & II. Good Acts and Evil Acts (for more, cf. 1749-1756)

1757 The object, the intention, and the circumstances make up the three “sources” or morality of human acts.

1759 “An evil action cannot be justified by reference to a good intention” (cf. St. Thomas Aquinas, *Dec.praec.6*). The end does not justify the means.

1760 A morally good act requires the goodness of its object, of its end, and of its circumstances together.

1761 There are concrete acts that it is always wrong to choose because their choice entails a disorder of the will, i.e., a moral evil. One may not do evil so that good may

Therefore, even if there are good intentions, on the part of an individual, an act of initiation can still be deemed morally wrong because of the fact that the act itself is morally wrong. Therefore the common objections of “We’re tearing them down to build them back up again,” or “we didn’t mean to embarrass them” (or similar excuses) are inconsistent with a Catholic teaching of the morality of human acts.

Moreover, in any group setting – especially a church community setting such as households – the human person is and ought to be the principle, the subject and the end [object] of all social institutions [organizations].” (CCC 1881 citing *Gaudium et Spes* 25 §1) Therefore, when working in households, the human person must be the end. Neither the household nor its traditions should trump the individual and their dignity. Members of households should, in everything, engage in “the path of charity, that is, of the love of God and of neighbor. Charity is the greatest social commandment. It respects others and their rights. It requires the practice of justice, and it alone makes us capable of it. Charity inspires a life of self-giving” (CCC 1889) Therefore, in initiations and intent processes, households and household members should not seek to do anything but build up the individual and support them.

Households are never to cause trials, stresses, or embarrassment, etc. to attempt to make them better. The means do not justify the ends. There are enough stresses we receive in life naturally. We do not need some added on by

household. Rather, households should support members and intents in the ordinary trials they receive (such as stress in school work, break-ups with girlfriends or boyfriends) to help them, be brought closer to their covenant, their fraternal bonds, and to God.

Conflict Resolution

Conflict is a natural part of living in community. Think of it as a bunch of sharp and jagged rocks thrown into a jar. The jar is then shaken and naturally the rocks are going to collide. Not every rock collides with the same rocks, but one collision leads to another. At the end of the shaking, however, all of the rough rocks are now smooth pebbles. This will be your household at times.

The key to healthy conflict resolutions is the desire to live out what St. Paul tells us in Romans 12:18: "If it is possible, as far as it depends on you, live at peace with one another." If someone has no intention or reason to live at peace with their fellow man then they will not take the necessary steps to reach a peaceful resolution. As the Head of Household you were selected to be a leader in every respect, including conflict resolution. Help foster a healthy way for your house to resolve conflict in order to build up the body of Christ within your household.

Group Conflict Resolution

Most of the time conflicts will happen between individual people but at certain times it may be a household affair. Below are what qualifies the need for a group resolution and then the process of addressing it.

- Qualifications
 - Over half of your household is upset over a particular issue or persons
 - The issue keeps arising and is causing rupture among the household members
 - The Head of Household has tried to correct the problem with individuals with little to no success
- If any of these qualifications are met then the process begins
 - a. Process will require the following
 - i. A mediator (DCM, Advisor, Chaplain, or ADCM)
 - ii. Flip Chart and markers or a dry erase board for clearly presenting problems and brainstorming solutions
 - b. Directions
 - i. Begin in Prayer

- ii. Mediator ensures that everyone is aware of the process for group conflict resolutions
- iii. Have each household member write down 2-5 issues that are hindering household life
- iv. Mediator will collect and review each of these sheets of paper. They will then write them down clearly on the board for everyone to see, not repeating anything that is said more than once for simplicity.
- v. Mediator will select the first problem to address.
- vi. Mediator will lead group to discuss solutions to the problem.
- vii. Once solution is reached the mediator will repeat steps V & VI until the group reaches resolutions needed.

One on One Conflict Resolution

The vast majority of conflicts happen between two people. In these situations it is key to be able to talk sooner rather than later. Don't let things bottle up or shrug them off. These conversation should be done as privately as possible and without pulling anyone else into the situation. If one feels like they need to talk the situation out before they confront the person then it is prudent to talk to someone who can remain objective (advisor, DCM, Chaplain, ADCM, etc.). Below is the process that one should take in order to properly resolve a conflict.

- Pray – ask the Holy Spirit to guide your conversation and give you a spirit of peace and humility.
- HALT – do the best you can to not break the HALT rule before the conversation. Try not to be Hungry, Angry, Lonely, or Tired before confronting someone about a conflict.
- Ask the person to talk with you privately
- Be objective – start objectively, describe how the person upset you to them without being vague. The person wont know what they did wrong if you are too vague. Use a phrase like “When you did _____ I felt _____”
- Allow both people to state what happened from their perspective.
- Try to come to a resolution. Sometimes this can be as simple as an apology. It is important to actually use the words “I’m sorry” and “I forgive you”.

- Pray – If possible, pray together that God can continue to form and guide you both.

Edification and Correction

“Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear” (Eph 4:29). Households are a wonderful opportunity to help guide and form one another. Sometimes this takes the shape of edification. To edify is to teach and/or correct. Below are some qualifications for the need to edify a brother or sister.

- Qualifications for edification
 - If someone blatantly breaks a part of the household covenant.
 - If you notice someone in the near occasion of sin and not realizing it.
 - If someone is breaking a school policy found in the student handbook.
 - If a brother or sister asks you to hold them accountable.
- Process of Edification
 - Pray – ask the Holy Spirit to guide your words and ask for the wisdom and prudence needed.
 - Approach the person in private.
 - Say objectively what you noticed.
 - Ask why they did it.
 - Remain objective and humble.
 - Allow them to respond.
 - Try to come to some resolution.
 - Pray – If possible, pray together and ask the Holy Spirit to help fortify each of you in your walk with Christ.

Emergency Interventions

In the case of a student sharing that they are contemplating self-harm and/or suicide please IMMEDIATELY contact the Dean of students or DCM. Below is a process of what to do if you find yourself in an emergency situation.

What College Students Can Do to Prevent Suicide

Suicide is the second leading cause of death among college students. Approximately 1,100 U.S. college students take their own lives each year. You can help reduce this number and perhaps even save the life of a friend or classmate. The best way you can prevent a friend or classmate from taking his or her own life is to know the warning signs and how to respond.

Warning Signs

There is no foolproof way of determining whether a young person is considering suicide, but the following signs could be an indication:

- Sudden worsening in school performance
- Fixation with death or violence
- Unhealthy peer relationships
- Violent mood swings or a sudden change in personality
- Signs of an eating disorder
- Sexual identity concerns
- Depression (Depression and suicide have many common warning signs. While most depressed people are not suicidal, most suicidal people are depressed.)
- Sadness or anxiety
- Feelings of guilt, helplessness or hopelessness
- Feelings of worthlessness
- Feelings of being out of control
- Trouble eating or sleeping
- Withdrawing from friends and/or social activities
- Loss of interest in hobbies, work, school, etc.

- Increased use of alcohol or drugs
- Anger

Warning Signs of Suicide That Need Immediate Attention

- Talking openly about committing suicide
- Talking indirectly about “wanting out” or “ending it all” and saying such things as:
I wish I were dead. You will be better off without me. What’s the point of living? Soon you won’t have to worry about me. Who cares if I’m dead, anyway?
- Taking unnecessary or life-threatening risks
- Giving away personal, prized possessions
- Neglecting personal appearance and hygiene
- Obtaining a weapon or other means such as prescription medications to hurt him- or herself.

Are you or someone you know experiencing self-destructive feelings?

Talk to a responsible adult, contact the Dean of Students or call the National Suicide Prevention Lifeline at (800) 273-TALK (8255). The toll-free hotline is available 24/7. The people who answer the phone will help you.

How to Respond

Take a suicide threat seriously.

Talk to your friend, express your concern, and be willing to listen. Having someone to talk to can make a big difference. Be persistent if your friend is reluctant to talk.

Do not attempt to argue anyone out of suicide. Let the person know you care and understand and that he or she is not alone. Let the person know that depression can be treated and problems solved.

If your friend tells you he or she has a detailed suicide plan or the means to hurt him- or herself, stay with your friend until he or she will go with you to see a responsible adult who can help.

If you have talked with a friend or classmate and you think that person is in danger, but the person refuses to get help, talk to a responsible adult who understands young people and can intervene. If your friend refuses to talk with you or you do not know the person well enough to talk personally, seek out a responsible adult who can help.

- Don't be afraid of being wrong. Even the experts have difficulties determining who is at serious risk of suicide. A friend with problems that may be warning signs for suicide perhaps may not actually be suicidal, but he or she will still need help. You can help by talking to your friend and assisting your friend to find a qualified person who can help solve his or her problems.

RESOURCES FOR COLLEGE STUDENTS

Ulifeline www.ulifeline.org

Interactive, supportive resource for free mental health information 24 hours a day. Links students and young adults with the best resources for help anonymously via the Internet Campus Blues www.campusblues.com

GENERAL RESOURCES ON SUICIDE PREVENTION

American Foundation for Suicide Prevention

www.afsp.org

National Suicide Prevention Lifeline

www.suicidepreventionlifeline.org

(800) 273-Talk (8255) National Prevention Action Network

USA www.spanusa.org Suicide Prevention Resource Center www.sprc.org Sources: "College Students," Suicide Prevention Resource Center, www.sprc.org; "For Students," The Jed Foundation, www.jedfoundation.org; "When You Fear Someone May Take Their Life," American Foundation for Suicide Prevention, www.afsp.org.

Interacting With & Assisting Distressed Students¹⁶

Any member of the JPCatholic community may come into contact with a distressed student. Being aware of distress signals, methods of intervention, and sources of help for the student can help you feel more in control of situations that may arise.

DISTRESS SIGNALS

Listed below are some of the more prevalent signs of someone in distress. This list is intended to provide basic information only.

1. Depression. While we all may feel depressed from time to time, "normal" depressions may consist of only one or two symptoms and usually pass within days. Clinically depressed students will exhibit multiple symptoms for a longer period of time. Some of these symptoms are sleep disturbances, poor concentration, change in appetite, loss of interest in pleasurable activities, withdrawal, poor hygiene, loss of self-esteem, and preoccupation with death.

2. Agitation or Acting Out. This would represent a departure from normal or socially appropriate behavior. It might include being disruptive, restlessness or hyperactivity, being antagonistic, and increased alcohol and/or drug abuse.

3. Disorientation. Some distressed students may seem "out of it." You may witness a diminishment in awareness of what is going on around them, forgetting or losing things, misperception of facts or reality, rambling or disconnected speech, and behavior that seems out of context or bizarre.

4. Drug and Alcohol Abuse. Signs of consistent alcohol use such as missing class, aggression, reclusiveness, lack of interest, or decline in hygiene are potential signs of excessive drug and alcohol use. If Head of

¹⁶ Taken from Steubenville's Household Handbook page 154.

House discovers alcohol & drug use then they must take appropriate steps in seeking outside help and resources. See Student Life Handbook for rules and procedures.

5. Suicidal Thoughts. Most people who attempt suicide communicate early messages about their distress. These messages can range from "I don't want to be here", to a series of vague "good-byes", to "I'm going to kill myself." Non-verbal messages could include giving away valued items, and putting legal, financial, and University affairs in order. All of the above messages should be taken seriously.

6. Violence and Aggression. You may become aware of students who may be dangerous to others. This may be manifested by physically violent behavior, verbal threats, threatening e-mail or letters, harassing or stalking behavior, and papers or exams that contain violent or threatening material.

INTERVENTION GUIDELINES

While it is not expected that you be a "watchdog" or that you provide a thorough assessment, you may be the first contact for a student in distress and in a position to ask a few questions. Following these guidelines can lead to a positive outcome for all parties.

1. Safety First! Always keep safety in mind as you interact with a distressed student. Maintain a safe distance and a route of escape should you need it. If danger to you or the student seems imminent, call 911 and then Dean of Students.

2. Avoid Escalation. Distressed students can sometimes be easily provoked. Avoid threatening, humiliating, and intimidating responses. It is usually not a good idea to "pull rank" and assert authority unless you are certain of the student's mental health status. Distressed students are in need of listening, validation and support. One can always remind them of rules at a later time.

3. Ask Direct Questions. Take a calm and matter-of-fact approach. Ask students directly if they are drunk, confused or if they have thoughts of harming themselves. You need not be afraid to ask these questions. You will not be "putting ideas in their heads" by doing so. Most distressed students are relieved to know that someone has noticed and is paying attention.

4. Do Not Assume You Are Being Manipulated. While it is true that some students appear distressed in order to get attention or relief from responsibility, only a thorough assessment can determine this. Attention-seekers can have serious problems and be in danger, too.

5. Know Your Limits. You will be able to assist many distressed students on your own by simply listening and referring them for further help. Some students will, however, need much more than you can provide. Respect any feelings of discomfort you may have and focus on getting them the assistance they require. You can do this by reinforcing them for confiding in you, being accepting and nonjudgmental, trying to identify the problem area, and indicating that seeking professional help is a positive and responsible thing to do that takes a lot of strength and courage.

Some signs that you may have over-extended yourself include:

- Feeling stressed out or overwhelmed by the situation
- Feeling angry at the student
- Feeling afraid
- Having thoughts of "adopting" or otherwise rescuing the student
- "Reliving" similar experiences of your own

Forming a New Household

As shown above, households are a wonderful opportunity to grow in ones faith through community. Some students, however, might not find a current household that they feel like they fit with. If this happens, students are encouraged to form a new household. Below is the process that one must do in order to become a new household.

1. Pray! – Households are a calling not a requirement. Before one starts a household one should discern why they want to start a house and what kind of house they wish to start.
2. Talk to DCM – Discuss the Household Process with the DCM in order to know the ins and outs of households.
3. Find People – In order to be a household you need at least 3 people. So find at least 2 other people (same gender) and see if they would like to join your household. Inform them of all of the basic commitments and then move to step 4.
4. Make a covenant – Every household needs a covenant (page 2). Hold a meeting with your new brother or sisters and discuss what you want your covenant to include. Make sure that everyone is bought into the covenant because this will be the foundation of everything you do as a household!
5. Present Covenant to DCM – Discuss your proposed covenant with DCM to get approval. Once approved move to step 6.
6. Find Advisor – See next page for Advisor description.
7. Final Approval – Once steps 1-6 have been completed, have your advisor contact DCM to get the official approval to be a Household at John Paul the Great Catholic University.

Note: New Household's will not receive financial support from the school until they have been a consistent and established household for at least 3 quarters. New Households are encouraged to still fundraise if desired! See Household Finances on page 44.

Household Advisor

Vision: The Household Advisor is someone affiliated with John Paul the Great Catholic University but is not an undergrad. This should be someone in good standing with the University and who leads a Christocentric life in order to guide and advise a household to have a Christocentric community. The Advisor does not need to be at the household meetings, but is encouraged to know the members of the household in order to help form them.

Duties of the Advisor:

- Meet with Head of Household 2 times a quarter.
 - Beginning and end of Quarter is usually the most fruitful.
- Give advice and assist the Head of Household in formation of household and potential disciplinary matters.
- Pray for the head of household and be there to disciple them.
- Be familiar with Household Covenant in order to keep the household centered on it.

Potential Meeting Questions for Advisor:

- In what ways can I serve you?
- How are you feeling about the household and the start/end of the quarter?
- How have you seen members grow or weaken in their faith?
- What are you doing as the Head of Household to help guide your household members?
- How is the community prayer life?
- How are people's personal prayer lives?
- If possible, can I give a talk or attend a meeting at some point?
- Have you scheduled a time to vote for a new head of household?

Household Finances

John Paul the Great Catholic University is a non-profit university dedicated to Impacting Culture for Christ. While we do not have endless resources to put towards every endeavor that the university undertakes, we strive to give as much financial support as possible in order to help form and shape our student body. Below is the financial process that each household **must** do in order to receive funding from the university.

1. Be a household for at least 3 quarters.
2. Fill out a Request for Funding Form for the Fiscal Year found on the next page.
 - a. This form must be filled out and turned in **by the end of the Spring Quarter**. This allows the DCM to include each household into the Campus Ministry Budget.
 - b. If a household fails to turn in this form then they will potentially lose their budget for the next fiscal year.
 - c. This form should include all of the purchases and projects that the household wishes to make within the next year.
 - d. Must give an approximate head count and budget for each event.
3. **BEFORE ANY PURCHASE IS MADE**
 - a. Before any purchase is made please review the following steps.
 - i. Set up an appointment with the DCM.
 - ii. Fill out an **Authorization Form** at least **48 hours in advance of the event for food items and 2 weeks in advance for non-food items**, describing what you want to purchase and the estimated amount.
 - iii. Once notified that the **Authorization Form** has been approved **THEN** one person can make the needed purchases if food, if non-food the purchasing department will purchase the item. **PLEASE KEEP THE RECEIPTS!**
 - iv. After all the purchases are made turn in the receipts to the DCM and fill out a **Reimbursement Form**.
 - v. Once signed and turned in the student will receive their reimbursement within 2 weeks.
 - b. **NOTE:** If the student spends more money than authorized, or buys something not specified, they are not guaranteed to receive the full reimbursement.

REQUEST FOR FUNDING 2017-2018

This form must be turned in by the end of the Spring Quarter and each household will be informed of their budget by the end of the June Break. Each household may not receive the full yearly budget that they request. This form is to ensure that each household is in communication with the Director of Campus Ministry and that they have an understanding of how they desire to distribute their budget.

Name of Household: _____

Contact Person: _____

Contact Information:

Address _____

Email _____

Phone _____

Anticipated Project/Purchase:

- _____
 - Quarter: _____
 - Expected Attendance: _____
 - Amount asked: _____

Anticipated Project/Purchase:

- _____
 - Quarter: _____
 - Expected Attendance: _____
 - Amount asked: _____

Anticipated Project/Purchase:

- _____
 - Quarter: _____
 - Expected Attendance: _____
 - Amount asked: _____

Anticipated Project/Purchase:

- _____

- Quarter: _____
- Expected Attendance: _____
- Amount asked: _____

Anticipated Project/Purchase:

- _____
 - Quarter: _____
 - Expected Attendance: _____
 - Amount asked: _____

Anticipated Project/Purchase:

- _____
 - Quarter: _____
 - Expected Attendance: _____
 - Amount asked: _____

Anticipated Project/Purchase:

- _____
 - Quarter: _____
 - Expected Attendance: _____
 - Amount asked: _____

Anticipated Project/Purchase:

- _____
 - Quarter: _____
 - Expected Attendance: _____
 - Amount asked: _____

TOTAL BUDGET REQUEST: _____

Signature of Applicant

Date

Fundraising

Often times Households will not receive as much funding from the school as they would like. We do not want money to be a reason not to strive to achieve all of the goals of the household! When this happens the households are encouraged to fundraise for the household. Below are the basic guidelines to fundraising as well as tips on how to do so effectively.

Fundraising Guidelines:

- Before any fundraising is done it must be approved by the DCM.
 - Head of Household should present a written plan on how the household is going to fundraise.
- Once Approved the Household can collect funds via checks or cash.
 - All Donations should be turned into the DCM unless otherwise stated.
 - Checks should be made out to “John Paul the Great Catholic University”
- If donation is received for more than \$50 they will receive a tax-deductible letter/receipt.

Fundraising Tips:

- Pray! – Ask the Holy Spirit to guide your words and give you the grace to handle rejection well (it might happen)
- Remember that the worst someone can say is “no”.
- Face to face interaction is always the preferred method of asking people to donate but phone calls are also good.
- Don’t think big – Know your audience. If the person you are asking is a millionaire then ask for a greater amount, but if they are not then don’t be afraid to ask for \$20-\$50. (If you ask 10 people for \$20 that is already \$200!)
- Be creative
- Don’t spend money to fundraise if possible.
- Have something you are fundraising for. People like to know what their money is going towards.

Household Events

Throughout the year your household might want to put on various events for the student body of JPCatholic, this is extremely encouraged! Households are a great opportunity to bring the greater JPCatholic family together for fellowship and service. Events are an ideal opportunity for recruiting as well as giving the household members an opportunity to give back in some way. Below are the guidelines for putting on a household event.

Household Event Guidelines:

- The event should always reflect the covenant of the household in some way. This helps promote the identity of the household to non-household members.
- All events must be approved by the DCM.
- If the household needs space at the school or latitude for their event they must contact the DCM **1 month prior to the event**.
- If the household needs to purchase anything for the event they must meet with the DCM at least **2 days prior** to first purchase. See Household Finances on page 44.
- No on campus events can include alcohol. Purchase request forms do not cover the purchase of any alcohol or tobacco product. See the student handbook for rules and exceptions.
- Households must clean up after the event and leave the area better than when they arrived.

Note: Household events are a privilege, not a right. If the Household does not meet the minimum requirements of household life then the DCM may withhold funds for Household events until the minimum requirements are met.

Head of Household Warning And Intervention Process

The obvious goal of households is to foster a community of love in order that each member can feel loved, involved, and a part of a community. Unfortunately some individuals, intents and members, will sometimes not feel committed to the household or will have a rough quarter personally and therefor not want to live up to the household standard. When this happens it is the duty of the Head of Household to address the person privately and bring up the concerns that they have regarding the participation of the said person in the household.

Before approaching the individual it might be prudent to ask for the guidance of the DCM, Chaplain, ADCM, or Household Advisor. This isn't mandatory but it may be helpful to ensure that everything you will bring up is objective and articulated well.

The following guideline may be helpful when approaching someone:

- Begin in prayer
- State some of the persons positive contributions to the household
- DO NOT SAY "BUT" OR "HOWEVER"
- State the concerns you have to the individual as objectively and concretely as possible
- Ask the person to share with you what you said to make sure they understand
- Give them a chance to respond and/or apologize.
- Check to make sure that you have heard them correctly.
- Offer forgiveness and urge the member to not repeat the behavior that caused the offense or concern.

If the behavior continues the Head of Household can give a second verbal warning. After this, the Head of Household may need to give a written warning that clearly outlines the unacceptable behaviors and the potential consequences of these behaviors.

If the behavior remains unchanged then the Head of Household should have a meeting with the DCM to discuss how to proceed. A formal meeting might be asked of the member with the DCM and Head of Household to try to work out a resolution or, if needed, to ask the member to step down from the household.

Household Inactivity Warning

Households are not intended to be monitored rigorously by the advisors or the DCM. However, if the DCM or advisor discovers that the household is knowingly falling short of the minimum household requirements found on page 1, the DCM will then proceed with the household disciplinary process outlined below.

Household Disciplinary Process:

1. DCM will first ask for a meeting with the Head of Household to clarify.
 - a. If the Head was unaware that they were not meeting a requirement then no further action will take place if the Head of Household corrects the problem.
 - b. If the Head was aware that they were not fulfilling the requirements then they will move on the step 2.
2. DCM will issue a documented verbal warning. The Head is then encouraged to correct the mistake.
 - a. If, after the verbal warning, the correction is not made then move on to step 3.
3. DCM will meet with the Head of Household again and issue another verbal warning followed by a written warning outlining the problems at hand.
 - a. At this point the DCM may ask the Head of Household if they are fit to continue to lead the house. Some quarters are busier than others and the DCM will always keep this in mind.
 - b. If no correction is made then they will move on to step 4.
4. DCM will place the Household on a probationary quarter.
 - a. Households will not receive funding for the quarter, will not be allowed to host any events, and will not be allowed to recruit intents.
 - b. The Household should still be having their private meetings during this time in order to seek growth and correction of the mistake.
5. After the quarter is complete the DCM will meet with the entire Household to assess the current state of each member and the community. If the Household doesn't plan on following the

minimum requirements OR if the DCM doesn't see any concrete ways that they plan on growing or changing then the DCM will issue a **Household Inactivity Status**.

Household Inactivity Status

In the event that a household fails to meet the minimum requirements for households (page 1), and have been issued both verbal and written warnings, followed by a probation quarter, then the DCM may issue a Household Inactivity Status. This includes the following:

- The Household will no longer receive funding from the school.
 - They will not be allowed to fundraise under the schools name.
- The Household will not be allowed to attend any private household events. (Head of House meetings, Household Retreat, Leadership Retreat)
- The Household will not be allowed to recruit intents.
- No household can be formed under the name of the household for 4 quarters (one calendar year).
 - If reformed the household will have to start from the beginning like any other new household (see 42).

Section II: Index Praying With Scripture as a Group

1. Plan to meet for at least 30 minutes in a comfortable and private location.
2. The Head of Household, or a delegated member, should already have a scripture passage selected.
3. Get comfortable – Don't rush into scripture. Feel free to engage in friendly conversation in order to have people settle in. This will help people open up more during the meeting.
4. PRAY – Studying scripture is great, but knowing facts about God is not as important as knowing God and having a relationship with him. Every meeting should begin and end with prayer.
5. The passage is then read out loud. Make sure to read it slowly, clearly, and with pauses. The point of this step is to introduce the text to the mind of the listener. This step shouldn't be rushed.
6. Once the reading is done, give some time for silence and reflection. Invite everyone to ask the Holy Spirit to speak to them in the silence as they meditate on the word that was just read.
7. Invite members to share their initial thoughts, even if it's just a word that came to them during the reading.
8. Read the passage again. Repeat steps 6-7.
9. If finished – Leader should wrap up with closing thoughts and points and end with a prayer asking the Holy Spirit for the grace to implement the word into our lives.
10. If desired – Read another passage and repeat steps 5-9.

Praying With Scripture: Personal Prayer

Homily by Msgr. Charles Pope

The gospel today speaks to us of the priority of personal prayer. You may recall that in last week's gospel, Jesus sent them out two by two to proclaim the Kingdom. Now they return, eager to report the progress and the graces they encountered.

But as Jesus listens, he urges them (perhaps because they are overjoyed) to come aside and rest awhile, for they have labored long. In so doing, Jesus also teaches us about prayer. Let's consider four teachings on prayer that are evident in today's gospel.

I. The Practice of Praise-filled Prayer – The text opens with the disciples gathering with Jesus and joyfully recounting all they experienced on their missionary journey. In a similar text in Luke (10:17), the disciples return filled with joy and rejoice that demons are subject to them (in the power of Jesus).

Thus, the first instinct of the disciples is joyful gratitude before the Lord.

Is your prayer filled with praise and thanksgiving? Are you grateful to God for all He has done? Do you tell God what is happening in your life and give Him thanks for all He has enabled you to do?

Too many people think of prayer only in relation to petition. But praise is also an essential component of prayer. When Jesus began his instruction on prayer, He said, *When you pray, say, 'Our Father, who art in heaven hallowed be thy name'* (Mat 6:9). In other words, "Father your name is holy; you are a great God, a wonderful God; you can do all things and I praise you! Thank you Father; your name is holy and you are holy."

So praise the Lord. Thank Him for what He is doing and tell Him everything you are experiencing. Scripture says that we were *made for the praise of his glory* (Eph. 1:16). So praise the Lord in your prayer. Don't know how? Take a psalm of praise; pray or sing the Gloria from Mass; sing or recite a hymn, but praise Him!

II. The Peace of Personal Prayer – Jesus invites the disciples to come away by themselves to a quiet place and rest for a while. Most people don't think of their personal prayer as a privileged invitation from the Lord, nor do they think of it as rest.

Yet, consider that the Lord invites us to come aside and spend personal and private time with Him. Most people would relish personal attention from a celebrity or famous person. Why not from the Lord? An old song says, *"What a privilege to carry everything to God in prayer."*

Note the description of this time as "rest." Most people think of prayer more as a task than as a time of rest. Yet to pray is to rest, to withdraw from this world for a brief time and enjoy the presence of the Lord. Scripture says, *For thus the Lord GOD, the Holy One of Israel, has said, "In repentance and rest you will be saved. In quietness and trust is your strength"* (Is 30:15).

And old hymn says,

Sweet hour of prayer! Sweet hour of prayer! That calls me from a world of care, And

bids me at my Father's throne Make all my wants and wishes known. In seasons of distress and grief, My soul has often found relief, And oft escaped the tempter's snare, By thy return, sweet hour of prayer!

Learn to think of prayer as quiet time, as rest with the Lord, when He soothes, strengthens, refreshes, and blesses us.

III. The Primacy of Prioritized Prayer – The text tells us that people were coming and going in great numbers seeking the attention of the Lord and the Apostles; they could not even get a moment to eat!

Now there is no doubt that the people had critical needs. They needed to be taught, healed, fed, and cared for in many ways. And yet even in the face of this, Jesus said, in effect, “We have to get away from all this for a while.” He directed the disciples to go off in the boat to a deserted place.

Indeed, one of the few places they could “get away” was out on the water. So out they went, where the crowds could not follow them. They were alone and quiet for just a brief while.

Jesus made prayer a priority. Scripture says of Him, *But Jesus often withdrew to lonely places and prayed* (Luke 5:16). Scripture also speaks of Him rising early to pray (Mk 1:35), praying late into the night (Mt 14:23), praying all night long (Lk 6:12), and praying in the mountains (Matt 14:23) and other deserted places. Yes, Jesus made prayer a priority.

Understanding prayer as rest helps us to understand why prayer must be a priority in our lives. If we are going to engage in the work to which God has called us, we need to be replenished and refreshed daily by spending time with the Lord.

If we were to engage in physical work without ever stopping to rest, we would collapse. The spiritual life has a similar law. Resting with God in prayer fills us with His presence, grace, and strength so that we can be equipped, empowered, and enabled unto the tasks that He has given us.

No one can give or share what he does not have. And if we aren't praying and experiencing God's presence, how can we share it? To share grace, we must first receive it. To speak the Word, we must first receive it. To witness to the Lord, we have to know Him.

Jesus often had to hide in order to pray. Sometimes the only quiet place He could find was out on the lake. But Jesus did make time for prayer, and He invites the Apostles and us to do the same, not only despite the busyness of life, but *because* of it.

A Story: A priest friend of mine said that he once gave spiritual direction to a religious sister back in the 70s. At that time, it was common for people to say “my work is my prayer.” When this priest inquired of the good sister's prayer life she answered, “Oh, I'm too busy to pray, but that's OK, my work is my prayer; that's my spirituality.” And he replied, “Sister, if you're not praying, you don't *have* a spirituality.” He got her to start praying for one hour a day. Some years later, he ran into her at the airport. By now, she had moved on to become a major superior in her order. “How are you doing, Mother,” he asked. “Oh,” she replied, “I am very busy!” He cringed, but then she added, “I'm so busy these days that I have to spend *two* hours a day praying!”

Now there's a smart woman! When we're being foolish we say, "I'm too busy to pray." When we're being smart we say, "I'm so busy that I need to pray more." Jesus made prayer a priority. Prayer is the rest that strengthens us for the task; it is the refreshment that gives us new vigor and zeal.

IV. The Power of Pious Prayer – The text says that after Jesus spent this time alone with the Apostles on the boat, they reached the other shore. And sure enough, the crowd was there waiting for them. But Jesus and the Apostles had been refreshed and were now well-rested. Jesus, refreshed and renewed, saw the vast crowd and began to teach them at great length.

Prayer has that effect. In drawing close to God, who is love, we are better equipped to love others. Jesus, though He never lacked love for them, models this renewal for us. The text says that upon seeing the crowd, His heart was moved with pity for them.

An aside – The Greek word used is *σπλαγχνίζομαι* (*splagchnizomai*), which means "to be moved with compassion." The English word "pity" often carries with it a condescending tone. But what happens here is that Jesus sees them, loves them, and has compassion for their state. The religious leaders in Jerusalem have largely abandoned them, considering them "the great unwashed." But Jesus loves them and teaches them at great length.

For us, it often takes many years and lots of prayer to equip our hearts in this way. One of the signs that grace and prayer are having their effect is that our love for others, even for the multitudes, grows deeper, more compassionate, more patient, and more merciful. This takes great prayer and long hours of sitting at the Lord's feet and learning from Him.

But here is the power that prayer bestows: we should be more fully equipped for our mission, more zealous, and more loving. The rest afforded by prayer rejuvenates our better nature and helps it to grow.

So here are four teachings on prayer. Jesus found time to pray; He made prayer a priority. How about you?

How to Practice Lectio Divina -

Choose a text of the Scriptures that you wish to pray. Many Christians use in their daily lectio divina one of the readings from the eucharistic liturgy for the day; others prefer to slowly work through a particular book of the Bible. It makes no difference which text is chosen, as long as one has no set goal of "covering" a certain amount of text. The amount of text covered is in God's hands, not yours.

Place yourself in a comfortable position and allow yourself to become silent. Some Christians focus for a few moments on their breathing; others have a beloved "prayer word" or "prayer phrase" they gently recite. Use whatever method is best for you and allow yourself to enjoy silence for a few moments.

Turn to the text and read it slowly, gently. Savor each portion of the reading, constantly listening for the "still, small voice" of a word or phrase that somehow says, "I am for you today." Do not expect lightning or ecstasies. In lectio divina, God is teaching us to listen to him, to seek him in silence. He does not reach out and grab us; rather, he gently invites us ever more deeply into his presence.

Take the word or phrase into yourself. Memorize it and slowly repeat it to yourself, allowing it to interact with your inner world of concerns, memories, and ideas. Do not be afraid of distractions. Memories or thoughts are simply parts of yourself that, when they rise up during lectio divina, are asking to be given to God along with the rest of your inner self. Allow this inner pondering, this rumination, to invite you into dialogue with God.

Speak to God. Whether you use words, ideas, or images--or all three--is not important. Interact with God as you would with one who you know loves and accepts you. And give to him what you have discovered during your experience of meditation. Experience God by using the word or phrase he has given you as a means of blessing and of transforming the ideas and memories that your reflection on his word has awakened. Give to God what you have found within your heart.

Rest in God's embrace. And when he invites you to return to your contemplation of his word or to your inner dialogue with him, do so. Learn to use words when words are helpful, and to let go of words when they no longer are necessary. Rejoice in the knowledge that God is with you in both words and silence, in spiritual activity and inner receptivity. Sometimes in lectio divina, you may return several times to the printed text, either to savor the literary context of the word or phrase that God has given or to seek a new word or phrase to ponder. At other times, only a single word or phrase will fill the whole time set aside for lectio divina. It is not necessary to assess anxiously the quality of your lectio divina, as if you were "performing" or seeking some goal. Lectio divina has no goal other than that of being in the presence of God by praying the Scriptures.

Read more at <http://www.beliefnet.com/faiths/catholic/2000/08/how-to-practice-lectio-divina.aspx#LKQ23k6whROMuVDL.99>

Servant Leadership

HOMILY SUNDAY 31-A (Homily 02)

“On Servant Leadership”

(Malachi 1:14 – 2:2, 8-10; Psalm 131; 1 Thessalonians 2:7-9, 13; Mt 23:1-12)

In Washington, D.C., there is a store-front church that is strong on social justice concerns. They regularly put on what is known as a Servant Leadership School. The late Henri Nouwen, renowned Catholic spiritual writer, used to visit them whenever he was in that part of the country. In many ways, his attempt to grow in servant leadership ties in with his connection with L’Arche, and his desire to learn from the mentally handicapped.

The readings today call us to model servant leadership in the Church, in our society and in our homes.

In the first reading, Malachi laments about the abysmal leadership shown by the religious authorities of his day. They have been unfaithful to the covenant. They have not listened to God’s word nor taken it to heart. They have not given glory to God, but sought it for themselves. Bluntly put, they have turned away from God’s way. They have misled others with their biased teachings. They have not genuinely cared for the people under their care. Ultimately, they have corrupted the revered covenant of their ancestors. Malachi had not one good word to say about the religious leaders of his day.

Centuries later, Jesus calls the religious leaders of his day to task for their hypocrisy and lack of genuine caring for the people. They do not practice what they teach, and they seek glory for themselves. One could simply transfer everything Malachi has to say, to the leaders of Jesus’ day. The perverse human tendency to twist the institutional religion of Judaism into a self-serving oppressive system has wormed its way through the centuries and now finds itself confronting not only a prophet, but the Son of God.

In confronting this unfortunate reality of twisted religion, Jesus resorts to an easily misunderstood expression, that we are to call no one teacher, father or instructor, for we have only one teacher, father and instructor, God in heaven.

This one sentence has been lifted out of context and used by non-Catholics to question why we call our priests “Father.” The answer is simple. We have to look at this question in the light of the whole body of Scripture. In countless other places in the bible, the word “father” is used to describe both fathers and religious

leaders. For example, in Luke, Jesus asks what father would give his children a stone, when he speaks of the Holy Spirit. As well, many times Abraham is spoken of as our

father, and the father of many tribes. What is meant by this expression is not that we should not call anyone “father.” That would be a literal interpretation that is not accurate. What is meant by this saying is simply that God our Father must come first in our lives, that we should never ascribe to humans what belongs solely to God our Father.

Ultimately, the bottom line is that Jesus is calling us all, leaders and followers, to a radical Gospel simplicity that seeks to serve and to care, rather than to dominate and to accumulate riches or honors. The life of a follower of Jesus must be one of genuine caring and servant leadership.

The question is sealed in the second reading. There we see Paul portrayed as true father to his people, He is a model of Christian leadership, gentle, like a nurse tenderly caring for others; He even shares personally of his own life with the people. Paul teaches the Gospel and works hard at providing for his own needs so as to not be a burden. Ultimately, he is able to rejoice that the disciples have accepted God’s word

Jean Vanier’s recent little book, *The Scandal of Service*, is an example of humble leadership. Hear what he writes about authority: “The word ‘authority’ comes from the Latin word ‘augere’ (to grow). All authority, whether it be civil, parental, religious or community, is intended to help people grow towards greater freedom, justice and truth. Often, however, it is used for the honor, power, privilege and positive self-image of those who exercise it. By stooping down to wash the disciples’ feet, Jesus calls us all to exercise authority humbly, as a service.”

The Eucharist that we celebrate now is a humble meal. Humble gifts of bread and wine are transformed by the power of the Holy Spirit into the Body and Blood of Jesus shed for us on the cross.

We who receive are then molded into the Body of Christ and sent out to model servant leadership in the Church, in our society and in our homes.

Checklist for Planning an Event

1. Brainstorm what event you want to do and supplies needed.
2. Decide on a location/date for the event
 - Do this as soon as possible. During the quarter before the event is ideal (if possible)
 - Where would be the best place for the event?
 - What is the potential cost?
 - Is it a good time of the quarter? (midterms, weeks 9 &10 are not ideal)
3. Meet with DCM for authorization.
4. Finances – If needed, fill out all forms (see page 33) at least 48 hours before any purchases are made.
5. Food – If you are providing food:
 - **Be sure to cook food properly in order to avoid illness!**
 - Will people with allergies be there?
 - o If so how many?
 - How many people do we expect to come?
 - How will we transport and prepare food?
6. Transportation – If needed, arrange appropriate transportation and information for all attending the event.

Norms St. Francis Used to Discern Whom to Accept as New Members¹⁷

By Fr. Conrad Harkins, OFM Homily for Mass on Saturday 4th Week in Ordinary
Time: Mark 6:30-34

I think today's Gospel is about Jesus' arrival in Steubenville. He went to an out-of-the-way place and found people from all the towns who had come there to listen to him. So, finding them like sheep without a shepherd, he began to teach them at length. The substance of what he said was written down in the Gospels, from which Christians ever since have drawn inspiration. Among those who drew inspiration from them was St. Francis of Assisi. He wrote in his Testament, "No one showed me what I should do but the Most High Himself reveals to me that I should live according to the Gospel. Now Francis wrote rules of life based on the Gospel for all kinds of people. He never wrote one for College households, but I think we can glean from those he did write, some indications of what he would have said.

He said about the friars' life, "anyone who comes to the brothers should be made welcome providing he desires by divine inspiration to accept life." That says three things. First, it says that you only accept into your household those who pledge themselves to accept the covenant. If you accept nice guys, fun guys, good basketball players and they are not committed to the covenant of the household, you are undermining the household. You would be admitting those who have not come to "accept this life." Second, it says that God must be prominent in their decision to join a household. For all the decisions of our life we pray for God's inspiration, and then we act. The reason we look for God's inspiration comes from the nature of a household. It is not just a group of guys who like one another. Jesus says, "If you love those who love you, what merit is there in that?" (Mt. 5:46). A household is a group of men or women who have committed themselves to God and to one another to grow together in community in holiness and wholeness of life. That commitment is expressed in the covenant. It is the covenant of each household that states how the Gospel is to be lived. It is the covenant that fleshes out the living of the Gospel. The covenant is a statement of basic principles, the covenant give identity and character to the household. One joins a household, not just because he likes the T-shirt, not just because he is compatible with those in the household, but because he believes that this is where the Holy Spirit is guiding this to grow to Christian adulthood. And third, it says that anyone is made welcome in the household providing he does desire by divine inspiration to accept this life. A household that seeks only the brightest, the prettiest, the handsomest, the leader, and the best is not a Christian household.

One who joins a household joins a fraternity, a brotherhood. And this is how he should conduct himself: "Wherever the brothers may be together or meet, let them give witness that they are members of one family. And let each brother confidently

¹⁷ Taken from Steubenville's Household Handbook page 75-76.

make known his needs to the other, for, if a mother has such care and love for her son born according to the flesh (1 Thes. 2:7), should he not love and care for his brother according to the Spirit even more diligently. And if any of the brothers should become sick, the other brothers should serve his as they would wish to be served themselves (Cf. Mt. 7:12). RB, c.6. What this means is that is the Holy Spirit has guided two of you into the same household, then he has made you brothers or sisters in the Holy Spirit. This relationship in the Spirit is deeper than is the relationship by blood to two brothers. Since the Lord has brought you together as brothers or sisters, you have a responsibility for one another, and more, a love for one another. The Lord has put you at the service of one another. The love of one brother for another is to be **first in thought**. Francis admonishes the brothers to beware of pride, vainglory, and envy. There is no reason for brothers to be separated from one another by pride or envy. Each brother must realize that all he is- his existence, his good looks, his intelligence, his talents are all gifts from God. So there is nothing left for him to glory in. It all belongs to God. But God also works in his brother and sister. If he truly loves God and loves his brother and sister, he should delight in what God does in his brother. To be envious of what God does in another is blasphemous, Francis says. A true brother glories in what God does in his brother and tells the whole world about it. **The love is also to be in the word**. Each brother is to “have the back of the other” in his safekeeping. Francis admonishes the brothers to avoid all detraction and complaining, that negativity which tears down and belittles all that others have built up, that sees only what is wrong, and not what is right. And finally is to be a **love in action**. The brother’s love for his brother moves him to put the will of others before his own will, even if he must suffer because of this. This is a practical living out of the words of the Lord, “Greater love than this no one has that he lay down his life for his brother” (Jn. 15:13)

The great paradigm of correct conduct in a household was given by the Lord Jesus at the Last Supper when he removed his cloak, tied a towel around himself, and washed the disciples’ feet, drying them with the towel with which he was girded. Afterwards, he donned his cloak, reclined once again. Then he asked them: “Do you understand what I just did for you?... If I washed your feet- I who am Teacher and Lord- then you must wash each other’s feet. What I just did was give you an example; as I have done so you must do.” (Jn. 13:12-15).

As brothers in a household serve one another, so the offices in the household are not honors but services. “You know how those who exercise authority among the Gentiles lord it over them: their great ones make their importance felt. It cannot be like that with you. Anyone among you who aspires to greatness must serve the rest, and whoever wants to rank first among you must serve the needs of all. Such is the case with the Son of Man who has come not to be served by others, but to serve, **to give his own life as a ransom for the many**,” (Mt. 20:25-28). St. Francis says” Those who are placed over others should glory in such an office only as much as they would were they assigned the task of washing feet of the brothers.” Thus he should not appropriate to himself, that is, consider as his property, the office of Coordinator. In fact he looks to the Good Shepherd who suffered the passion of the

Cross to save his sheep. The Coordinator is for the time of his office the pastor, the warden of the sheep. It is his duty to lead them, to guide them, and he is responsible for them. That is how he shows his love for them, and they show their love for him by their cooperation.

So here we are in this out-of-the-way place there Jesus found us looking for his guidance, and we hear what he said in the Gospel. A household is a Christian community, a microcosm of the Church, an opportunity and a challenge to live the Gospel. "Go and rebuild by Church," the Lord said to Francis, and we take that challenge to heart. But for the present it is not in Belize or Russia or Haiti that we are challenged to realize the Church, but right here in our own household.

The Five Love Languages

The Five Love Languages Quiz

Instructions: Take the following profile when you are relaxed and not pressed for time. Circle one letter in number, corresponding to the statement that is the most true for you. After you've made your selections, go back and count the number of times you chose each letter. List the results in the appropriate spaces at the end, and then read the section on "Interpreting Your Results."

1. I like to receive little notes of affirmation – A (OR) I like to be Hugged – E
2. I like to spend one on one time with a person who is special to me – B (OR) I feel loved when someone gives me practical help - D
3. I like it when people give me gifts – C (OR) I like leisurely visits with my friends and loved ones – B
4. I feel loved when people do things for me – D (OR) I feel loved when people touch me – E
5. I feel loved when someone I love or admire puts their arm around me – E (OR) I feel loved when I receive a gift from someone I love or admire – C
6. I like to go places with friends and loved ones – B (OR) I like to high-five or hold hands with people who are special to me – E
7. Visible symbols of love (gifts) are very important to me – C (OR) I feel loved when people affirm me – A
8. I like to sit close to people whom I enjoy being around – E (OR) I like people to tell me I am attractive or handsome – A
9. I like to spend time with friends and loved ones – B (OR) I like to receive little gifts from friends and loved ones – C
10. Words of acceptance are important to me – A (OR) I know someone loves me because he/she helps me – D
11. I like being together and doing things with friends and loved ones – B (OR) I like it when kind words are spoken to me – A
12. What someone does affects me more than what they say – D (OR) Hugs make me feel connected and valued – E
13. I value praise and try to avoid criticism – A (OR) Several small gifts mean more to me than one large gift – C

14. I feel close to someone when we are talking or doing something together – B
(OR) I feel closer to friends and loved ones when they touch me often – E
15. I like for people to compliment my achievements – A (OR) I know people love me when they do things for me that they don't enjoy – D
16. I like to be touched as friends and loved ones walk by – E (OR) I like when people listen to me and show genuine interest in what I am saying – B
17. I feel loved when friends or loved ones help me with jobs or projects - D (OR) I really enjoy receiving gifts from friends and loved ones – C
18. I like for people to compliment my appearance – A (OR) I feel loved when people take time to understand my feelings – B
19. I feel secure when a special person is touching me – E (OR) Acts of service make me feel loved – D
20. I appreciate the many things that special people do for me – D (OR) I like receiving gifts that special people make for me – C
21. I really enjoy the feeling I get when a special person gives me undivided attention- B (OR) I really enjoy the feeling I get when a special person does some act of service for me – D
22. I feel loved when a person celebrates my birthday with a gift – C (OR) I feel loved when a person celebrates my birthday with meaningful words – A
23. I know a person is thinking of me when they give me a gift – C (OR) I feel loved when a person helps me with chores – D
24. I appreciate it when someone listens patiently and doesn't interrupt me – B
(OR) I appreciate it when someone remembers special days with a gift - C
25. I like knowing loved ones are concerned enough to help me with a task – D
(OR) I enjoy extended trips with someone who is special to me – B
26. I enjoy kissing or being kissed with someone that is close – E (OR) Receiving a gift for no special reason excites me – C
27. I like to be told that I am appreciated – A (OR) I like for a person to look at me when we are talking – B
28. Gifts from a friend or loved one is always special to me – C (OR) I feel good when a friend or loved one touches me – E
29. I feel loved when someone enthusiastically does some task that I have requested- D (OR) I feel loved when I am told how much I am appreciated – A
30. I need to be touched every day – E (OR) I need words of affirmation daily - A

Totals: A _____ B _____ C _____ D _____ E _____

A. *Words of Affirmation* **B.** *Quality Time* **C.** *Gifts* **D.** *Acts of Service* **E.** *Physical Touch*

Sources:

Chapman, Gary. *The Five Love Languages : How to Express Heartfelt Commitment to Your Mate*. Grand Rapids: Northfield, 1992. "The Five Love Languages." Edified.org. 4 Aug. 2008. 4 Aug. 2008 <<http://edified.org/myspace/lovelanguage>>.

Interpreting Your Results

An Explanation of the Five Love Languages

Which love language received the highest score? This is your primary love language. If point totals for two love languages are equal, you are “bilingual” and have two primary love languages. And, if you have a secondary love language, or one that is close in score to your primary love language, this means that both expressions of love are important to you. The highest possible score for any one love language is 12.

Although you may have scored certain ones of the love languages more highly than others, try not to disregard those other languages as unimportant. Your friends and loved ones may express love in those ways, and it will help you to understand this about them. In the same way, it will benefit your friends and loved ones to know your love language and express their affection for you in ways that you interpret as loving.

Words of Affirmation

Mark Twain once said “I can live for two months on a good compliment.” Verbal appreciation speaks powerfully to persons whose primary Love Language is “Words of Affirmation.” Simple statements, such as, “You look great in that suit,” or “You must be the best baker in the world! I love your oatmeal cookies,” are sometimes all a person needs to hear to feel loved.

Aside from verbal compliments, another way to communicate through “Words of Affirmation” is to offer encouragement. Here are some examples: reinforcing a

difficult decision; calling attention to progress made on a current project; acknowledging a person's unique perspective on an important topic. If a loved one listens for "Words of Affirmation," offering encouragement will help him or her to overcome insecurities and develop greater confidence.

Quality Time

Quality time is more than mere proximity. It's about focusing all your energy on your person. A husband watching sports while talking to his wife is NOT quality time. Unless all of your attention is focused on your person, even an intimate dinner for two can come and go without a minute of quality time being shared.

Quality conversation is very important in a healthy relationship. It involves sharing experiences, thoughts, feelings and desires in a friendly, uninterrupted context. A good friend will not only listen, but offer advice and respond to assure the other they are truly listening. Many people don't expect you to solve their problems. They need a sympathetic listener.

An important aspect of quality conversation is self-revelation. In order for you to communicate with those you love you must also be in tune with your inner emotions. It is only when you understand your emotions and inner feelings that will you then be able to share quality conversation, and quality time with your loved one(s).

Quality activities are a very important part of quality time. Many people feel most loved when they spend physical time together doing activities that they love to do. Spending time together will bring friends closer, and, in the years to come, will fill up a memory bank that you can reminisce about in the future. Whether it's sitting on the couch and having a brief conversation or playing together in a tennis league, quality time is a love language that is shared by many. Setting aside focused time with your mate will ensure a happy marriage.

Receiving Gifts

Some people respond well to visual symbols of love. If you speak this love language, you are more likely to treasure any gift as an expression of love and devotion. People who speak this love language often feel that a lack of gifts represents a lack of love from their friends. Luckily, this love language is one of the easiest to learn.

If you want to become an effective gift giver, many people will have to learn to

change their attitude about money. If you are naturally a spender, you will have no trouble buying gifts for someone you love. However, a person who is used to investing and saving their money may have a tough time adjusting to the concept of spending money as an expression of love. These people must understand that you are investing the money not in gifts, but in deepening your relationship with the other.

The gift of self is an important symbol of love. Sometimes all your person desires is for someone to be there for them, going through the same trials and experiencing the same things. Your body can become a very powerful physical symbol of love.

These gifts need not to come every day, or even every week. They don't even need to cost a lot of money. Free, frequent, expensive, or rare, if your person relates to the language of receiving gifts, any visible sign of your love will leave them feeling happy and secure in your relationship.

Acts of Service

Sometimes simple chores around the house can be an undeniable expression of love. Even simple things like laundry and taking out the trash require some form of planning, time, effort, and energy. Just as Jesus demonstrated when he washed the feet of his disciples, doing humble chores can be a very powerful expression of love and devotion.

Very often, both people in a friendship will have the Acts of Service Language. However, it is very important to understand what acts of service the other most appreciates. For example, even though couples are helping each other around the house, they will still fight because they are unknowingly communicating with each other in two different dialects. A wife may spend her day washing the cars and walking the dog, but if her husband feels that laundry and dishes are a superior necessity, he may feel unloved, despite the fact that his wife did many other chores throughout the day. It is important to learn the other's dialect and work hard to understand what acts of service will show your love.

It is important to do these acts of service out of love and not obligation. A person who does chores and helps out around the house out of guilt or fear will inevitably not be speaking a language of love, but a language of resentment. It's important to perform these acts out of the kindness of your heart.

Demonstrating the acts of service can mean stepping out of the stereotypes. Acts of service require both people to humble themselves into doing some chores and services that aren't usually expected from their gender. However, these little sacrifices will mean the world to your friendship, and will ensure a happy relationship.

Physical Touch

Many people feel the most loved when they receive physical contact from those they love. For a person who speaks this love language loudly, physical touch can make or break the relationship. It is important to learn how your person speaks the physical touch language. Some touches are irritating and uncomfortable. Take the time to learn the touches that express love. They can be big acts, such as hugging or giving a back massage, or little acts such as touches on the cheek or a hand on the shoulder. It's important to learn how the other responds to touch. That is how you will make the most of this love language.

In a crisis situation, a hug can communicate an immense amount of love for that person. A person whose primary love language is physical touch would much rather have you hold them and be silent than offer any advice. It is important to remember that this love language is different for everyone. What type of touch makes you feel secure is not necessarily what will satisfy the needs of the other. It is important to learn each other's dialects. That way you can make the most of your physical contacts.

Sources:

Chapman, Gary. *The Five Love Languages : How to Express Heartfelt Commitment to Your Mate*. Grand Rapids: Northfield, 1992. "The Five Love Languages." Edified.org. 4 Aug. 2008. 4 Aug. 2008 <<http://edified.org/myspace/lovelanguage>>.

Covenant Worksheet

Why do you, or your group, want to start a household?

What do you hope to get out of a household at JPCatholic?

What can you give to your household?

What does your group have in common? Do you already have common or related spiritualities?

What have you liked about other households?

What do you see lacking in the available households?

What saints do you admire and why? What are 3-5 potential charisms/ideals/theological principles that your group can center around?

What saints would you like to be your patrons? (recommended 1-2)

What practical things can you do with the above once your household is formed? (Try to achieve a balance of body, mind, soul)

What have you done as a group thus far in order to challenge each other to grow in holiness?

Intending Process

Example #1

5 week structure where each week you focus on one of the pillars of your household.

- I. Pillar 1
 1. Keep a journal through the process
 2. Keep track of a particular vice you are trying to remove this week. Say a Hail Mary every time you fail and a Glory Be every time you overcome.
- II. Pillar 2
 1. Pray to Mary every day this week
 2. Pray with your Big Brother
- III. Pillar 3
 1. Sacrifice 1 idol every day of the week for your future household.
 2. Can be the same each day: Netflix, food, games, etc.
 3. Interview with Household during business meeting
- IV. Pillar 4
 1. Memorize Household Scripture verse
 2. Apply it to every day conversations with people
- V. Pillar 5
 1. Review Journal Progress
 2. Ask questions about covenant if needed

Intending Process

Example #2

1. Before intending individuals must
 - a. Have a 1 on 1 with a current member
 - b. Attend at least 1 event or meeting
2. Must wait until at least week 4 of the first quarter
3. Touch base with Head of Household to discuss any pre-recs
4. Individual is assigned a big brother/sister
 - a. Role of Big Brother/Sister
 - i. Guides intent through the intending process
 - ii. Provides support and prayers
 - iii. Prays with Little at least once a week
5. Individual writes a letter of intent
6. Individual goes through formation process
7. Induction at the end of the quarter.