

Please read the following agreement:

RELEASE & WAIVER OF LIABILITY, ASSUMPTION OF RISK, AND INDEMNITY AGREEMENT. PLEASE READ CAREFULLY THIS IS A LEGAL DOCUMENT THAT AFFECTS YOUR LEGAL RIGHTS

(“Volunteer”) enters into this Release and Waiver of Liability, Assumption of Risk, and Indemnity Agreement (this “Release”) in favor of Catholic Charities of Oregon, an Oregon nonprofit corporation doing business as Catholic Charities of Oregon, and its administrators, directors, officers, members, employees, agents and volunteers.

Volunteer desires to work as a volunteer for Catholic Charities of Oregon and engage in the activities related to being a volunteer (the “Activities”). Volunteer understands that the Activities may include lifting, climbing, standing on platforms, use of tools, and related activities.

Volunteer hereby freely, voluntarily, and without duress executes this Release under the following terms:

VOLUNTEER AGREEMENT:

- I agree to give my time and services to Catholic Charities without financial compensation and will not accept monetary gifts from clients.
- I agree to respect clients’ right to self-determination and work to establish their independence and self-sufficiency.
- I agree to report suspected abuse or neglect to a Catholic Charities staff member.
- I agree to promptly submit any required reports and monthly volunteer hours performed.
- I agree to inform the Volunteer Coordinator (or other staff member when applicable) if I am unable to volunteer due to illness or emergency and keep them informed regarding my volunteer status and/or any on-going client needs.
- I understand that a background check will be performed on civil, criminal, as well as motor vehicle records (as appropriate).

RELEASE & WAIVER: Volunteer does hereby release, forever discharge, covenant not to sue, and hold harmless Catholic Charities of Oregon and its successors and assigns from any and all liability, claims, or demands of whatever kind or nature, either in law or in equity, which arise or may hereafter arise from Volunteer’s participation in the Activities with Catholic Charities of Oregon. Volunteer understands that this Release discharges Catholic Charities of Oregon from any liability or claim that Volunteer may have against Catholic Charities of Oregon with respect to any losses or damages, including without limitation any bodily injury, personal injury, illness, death or property damage, that may result from Volunteer’s Activities with Catholic Charities of Oregon, whether caused or alleged to be caused, in whole or in part, by the negligence of Catholic Charities of Oregon or its officers, directors, employees, or agents or otherwise. Volunteer also understands that Catholic Charities of Oregon does not assume any responsibility for or obligation to provide financial assistance or other assistance, including but not limited to medical, health, or disability insurance in the event of injury or illness.

CONFIDENTIALITY: Information about Catholic Charities clients, their families and their personal lives are to be kept confidential. Volunteers are prohibited to disclose or release client information without the proper consent of the client involved. This includes not speaking to other professionals (teachers, doctors, etc) without a Release of Information being obtained from Catholic Charities. Exceptions to this policy include disclosed or observed child, elder or person abuse or neglect, disclosure by clients of intent to harm self or others, a medical emergency (only information necessary) and the disclosure of information required by court subpoena. Confidential documents must be disposed of by utilizing designated paper shredding machines located within all Catholic Charities sites.

I understand that unauthorized use or disclosure of protected and confidential information, including information a client may share with me directly, will result in disciplinary action up to and including termination of my volunteer position.

MEDICAL TREATMENT: Volunteer does hereby release and forever discharge Catholic Charities of Oregon from any claim whatsoever which arises or may hereafter arise on account of any first aid, treatment, or service rendered in connection with the Volunteer's Activities with Catholic Charities of Oregon.

ASSUMPTION OF THE RISK: Volunteer hereby attests that his/her attendance and participation in the Activities is voluntary. Volunteer fully understands that the Activities involve unavoidable risks and dangers of serious bodily injury, including permanent disability, paralysis and death. Volunteer also understands that there may be other risks of social and/or economic losses that are not known to him/her and/or not readily foreseeable at this time. Volunteer hereby expressly and specifically accepts and assumes all such risks and all responsibility for losses, costs, and damages that he/she may incur as a result of his/her participation in the Activities.

INSURANCE: Volunteer understands that, except as otherwise agreed to by Catholic Charities of Oregon in writing, Catholic Charities of Oregon does not carry or maintain health, medical, or disability insurance coverage for Volunteer.

Standards of Behavior for Those Working with Minors

To foster and maintain an atmosphere of trust and safety in our programs that serve minors, the following *Standards of Behavior for Those Working with Minors* apply to all staff and volunteers who engage in direct work with individuals age 17 and younger. Catholic Charities expects all agency personnel and volunteers to maintain the highest standards of professional and ethical behavior in our delivery of services to minors.

General Definitions

"Minor" refers to anyone under the age of 18 and, for the purposes of these standards, the term "minors" also includes adults who would be considered vulnerable to abuse because of physical or mental disabilities.

The following guidelines are intended to provide information about your conduct in order to prevent abuse or unfounded allegations of abuse. You have a duty to the minor with whom you work, but also a duty to Catholic Charities and yourself to prevent any accusations of abuse or improper behavior.

- Never engage in any aggressive horseplay or sexually provocative games with a minor, even as a joke.
- Do not ask minors to sit on your lap.
- Allow minors to express affection on their own terms; do not request a hug or kiss from a minor.
- Never use any form of physical or emotional punishment to discipline a minor or to tease a minor.
- Respect the minor's need for privacy, especially in restrooms or changing rooms.
- Don't swear around minor or make sexually suggestive comments, even in fun.
- Don't ask a minor, particularly teens or preteens, about their sexuality.
- Do not appear to favor one minor over the others in your care.
- Don't give special gifts or trinkets to just one minor.
- Do not offer to take the minor home or on any special outings one-on-one.
- Never tell a minor to keep any type of secret from their parents. Don't say things like "This is just between us..."
- Avoid being alone with one minor away from the others, particularly in a restroom, shower, or changing area.
- Follow the rule of 3: It is preferable to take another person with you if you must accompany a minor to the restroom or other secluded area.
- Activities with minor should be conducted in as public an environment as possible in order that all behavior can be readily observed.
- While on site, keep doors open and windows uncovered by drapes or shades.
- Be aware of situations which could be misinterpreted, including being alone with the last minor to leave an activity.
- Don't tease a minor or use guilt tactics if they are setting their own personal or physical boundaries with you.
- Do not give any minor a ride in a car or van unless you have express permission from the parents. See **Transportation of Clients** policy and procedure for more information.
- When coming back from a field trip, check in with the minor's parent or guardian during drop-off to debrief them on the activity.
- Minors should always use the "buddy system" or otherwise be encouraged to stay together when going to the bathroom, on field trips, or when leaving a classroom or activity area.
- Be professional and maintain the highest standard of personal behavior at all times
- Do not smoke or drink alcohol when working with minors.
- Remain alert to any inappropriate actions of others. Trust your instincts.

DRIVING ON BEHALF OF CATHOLIC CHARITIES: Catholic Charities policy requires that volunteers who opt to drive clients in their personal vehicle carry 100/300/100 minimum liability automobile insurance. I understand it is my responsibility to maintain a valid driver's license and vehicle insurance that complies with state law. In the event of an accident, the volunteer's insurance is primary, and Catholic Charities of Oregon's insurance will act as secondary.

EACH VOLUNTEER IS EXPECTED AND ENCOURAGED TO OBTAIN HIS/HER OWN MEDICAL OR HEALTH INSURANCE COVERAGE.

INDEMNITY AGREEMENT: Volunteer agrees to hold harmless and defend Catholic Charities of Oregon with respect to any and all actions, claims or demands that may be made or brought against Catholic Charities of Oregon arising from or in connection with his/her participation in the Activities, and agrees to compensate Catholic Charities of Oregon for reasonable attorney's fees and expenses arising in connection therewith.

Volunteer hereby confirms, represents and warrants that he/she has never been convicted of or charged with a violent crime, child abuse or neglect, child pornography, child abduction, kidnapping, rape or any sexual offense, nor has he/she ever been ordered by a court to receive psychiatric or psychological treatment in connection therewith.

OTHER: Volunteer expressly agrees that this Release is intended to be as broad and inclusive as permitted by the laws of the State of Oregon, and that this Release shall be governed by and interpreted in accordance with the laws of the State of Oregon. Volunteer agrees that in the event that any clause or provision of this Release shall be held to be invalid by any court of competent jurisdiction, the invalidity of such clause or provision shall not otherwise affect the remaining provisions of this Release which shall continue to be enforceable.

CODE OF ETHICS AND CONDUCT- Catholic Charities USA Code of Ethics

Introduction

A key aspect of providing quality care for the many clients of Catholic Charities is grounding the services provided in ethical behavior. A code of ethics is, therefore, essential to guide the actions and decisions of all people serving within Catholic Charities to ensure they adhere to the social and moral teachings of the Catholic Church. Such a code presupposes a commitment to these teachings.

Catholic Charities USA (CCUSA) adopted its first code of ethics in 1983. It was updated in 1986 and again in 2007. After ten years another update seemed prudent. Following careful consideration, CCUSA has adopted the Caritas Internationalis code as its own to unite it more closely with the universal Church and recommends that individual Catholic Charities agencies do the same. This current code will be periodically reviewed and revised as necessary.

CCUSA is the association of diocesan Catholic Charities agencies in the United States and its territories. CCUSA is a member of Caritas Internationalis which is a confederation of Catholic relief, development and social service organizations operating in over 200 countries and territories worldwide.

The following Code of Ethics is based upon and summarizes in one normative statement the values and principles which comprise the overarching ethical framework to which all staff¹ are encouraged to adhere. In all their work Catholic Charities staff aspire to embody these values and principles. In so doing they aim to be active witnesses to Christ's compassion at work in the world.

CCUSA is confident that the majority of Catholic Charities staff act with good conscience and integrity and exemplify the values and principles of this Code of Ethics without needing explicit statements. However, by means of this Code of Ethics, a greater clarity and consistency across the network may be achieved, most notably in identity and ecclesial mission. Member agencies of CCUSA are encouraged either: to 1.) adopt this Code of Ethics and operating principles as written, or 2.) adapt it for their own organizations, ensuring consistency between the two.

Staff should receive a copy of the code and receive formation on its content.

Values and Principles:

“The permanent principles of the Church’s social doctrine constitute the very heart of Catholic social teaching.”ⁱⁱ “Besides the principles that must guide the building of a society. . . the Church’s social doctrine also indicates fundamental values. The relationship between principles and values is undoubtedly one of reciprocity, in that social values are an expression of appreciation to be attributed to those specific aspects of moral good that these principles foster, serving as points of reference for proper structuring and ordered leading of life in society. These values require, therefore, both the practice of the fundamental principles of social life and the personal exercise of virtue, hence of those moral attributes that correspond to these very values. All social values are inherent in the dignity of the human person, whose authentic development they foster.”ⁱⁱⁱ

Values

1. **Human Dignity:** All human life is sacred from conception to natural death.^{iv} Made in the image and likeness of God, all women and men are created with unique dignity since they “stand above all things, and [their] rights and duties are universal and inviolable.”^v Each person is a social being by nature and his/her full potential is developed in relationship with others.^{vi} “All of social life is an expression of its unmistakable protagonist: the human person,”^{vii} who, “far from being the object or passive element of social life is rather, and must always remain, its subject, foundation and goal.”^{viii}

“This social order requires constant improvement. It must be founded on truth, built on justice and animated by love; in freedom it should grow every day toward a more humane balance.”^{ix}

Human dignity and the social nature of the human person are the foundation and inspiration for a moral vision of society.

2. **Justice:** responding to the call of faith, we strive to build a just moral order and “right relationships” within our own lives and organizations, the communities in which we work and the whole of God’s creation. We accompany, serve and plead the cause of those made poor and pushed to the margins, helping them to transform the societies in which they live and the structures that keep them poor.

“Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation. Social justice is linked to the common good and the exercise of authority.”^x

3. **The common good:** the enjoyment of human dignity and the ability to grow in community are affected by the way we organize our society: socially, religiously, culturally, economically, ecologically, legally and politically. We work within the universal communion of the Catholic Church. With other religious traditions, governments, wider civil society and all in authority, we labor to protect human dignity, fulfill individual and social rights and responsibilities, and promote the common good.

“A society that wishes and intends to remain at the service of the human being at every level is a society that has the common good – the good of all people and of the whole person – as its primary goal. The

human person cannot find fulfilment in the self, that is, apart from the fact that the person exists 'with' others and 'for' others."^{xi} The common good is always oriented towards the progress of persons: "The order of things must be subordinate to the order of persons, and not the other way around."^{xii}

4. **Integral Human Development:** we view development as based on a holistic understanding of the human person, within the context and experience of the family and the wider community, embracing spiritual, psychological, emotional, physical, material and economic elements. Wherever we work we strive for the development of the whole person, the whole family and the whole community. We also strive to transform unjust social systems. In our work we ensure strong and consistent links between the relief, rehabilitation and developmental components.

"To be authentic, [development] must be well rounded; it must foster the development of each person and of the whole person... people are truly human only if they are the master of their own actions and the judge of their worth, only if they are the architect of their own progress. They must act according to God-given nature, freely accepting its potentials and its claims upon them."^{xiii}

5. **Compassion:** united in one human family we are profoundly moved by the suffering of others and have a moral duty to recognize the humanitarian imperative to respond. This duty is essential both to our identity as a Catholic organization and to our membership of the human family. Thus, as members of the international community, we recognize our obligation to provide humanitarian assistance and the duty of others to ensure unimpeded access for us to do so.

"The Christian's program – the program of the Good Samaritan, the program of Jesus – is a 'heart that sees.' This heart sees where love is needed and acts accordingly."^{xiv} As Jesus told us: "In truth I tell you, in so far as you did this to one of the least of these brothers or sisters of mine, you did it to me."^{xv}

6. **Preferential Option for and with the Poor and Oppressed:** in accordance with the Gospel of Jesus, we choose to accompany those who are poor, marginalized or oppressed. We are committed to combating the dehumanizing poverty and life threatening policies that rob people of their dignity and humanity. We are guided by Scripture to work for the freedom of the oppressed and an equitable sharing of the gifts of the earth and to help the marginalized be responsible for their own development. We take up as our own the cause of people who are poor, putting ourselves alongside them. To this degree we will stand with them in their need and confront the injustice they face.

"This rather is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking every yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own."^{xvi}

"The fight against poverty finds a strong motivation in the option or preferential love of the Church for the poor."^{xvii} "Let us look at the poor 'not as a problem, but as people who can become the principle builders of a new and more human future for everyone.'"^{xviii}

7. **Respect:** we respect religious traditions, culture, structures and customs in so far as they enhance and uphold the dignity of the human person.

"A just society can become a reality only when it is based on the respect of the transcendent dignity of the human person."^{xix}

8. **Solidarity:** we work in solidarity with individuals, families and communities who are poor and marginal, thereby achieving the fruits of peace, justice and human development. Solidarity binds us together in the common vision of establishing a world where all human beings receive what belongs rightly to them as sons and daughters of God.

“Solidarity highlights in a particular way the intrinsic social nature of the human person, the equality of all in dignity and rights and the common path of individuals and peoples towards an ever more committed unity.”^{xx}

Principles:

1. **Partnership:** “authentic partnership means a long-term commitment to agreed upon objectives based on shared values, strategies, and information. It is characterized by honest feedback, joint planning, accompaniment, transparency, and accountability on both sides, and a genuine openness and sensitivity to the other’s needs, feelings, expertise, experience, and wisdom. It is based on mutual respect, trust and goodwill. Effective partnership creates solidarity among member organizations, other organizations that share our vision, and the communities and people with whom we work.”^{xxi}

CCUSA “...promotes cooperation among its members, without diminishing their due autonomy, by carrying out tasks of encouragement, coordination, representation and capacity building.”^{xxii}

2. **Subsidiarity:** we ensure that power, decisions and responsibility are devolved to the lowest level at which they can be properly exercised. In so doing we will strive to maximize and build upon local abilities and resources. Central to our identity as Catholic Charities are the national, diocesan and parish members, and we will strive to promote and strengthen these to enable them to assume greater autonomy and responsibility.

“Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help of the body social, and never destroy and absorb them.”^{xxiii}

3. **Participation:** we ensure that people we serve are involved in the design, management and implementation of the projects we undertake on their behalf and the associated decisions from assessment through evaluation. Participation is an expression of human dignity and implies shared responsibility for the human community. Catholic Charities is committed to development processes that prioritize active participation as the foundation of a democratic and inclusive society.

“... humanity's personal dignity involves the right to take an active part in public life, and to make their own contribution to the common welfare of their fellow citizens.”^{xxiv}

4. **Empowerment:** we help people develop and realize their full potential and build mutually respectful relations so they can control and improve their quality of life. Through integral human development and empowerment, we will promote active, powerful local communities with members playing a significant role in civil society.

"I hope there will be noise... But I want you to make yourselves heard in your dioceses, I want the noise to go out, I want the Church to go out onto the streets, I want us to resist everything worldly, everything static, everything comfortable... everything that might make us closed in on ourselves. The parishes, the schools, the institutions are made for going out."^{xxv}

5. **Independence:** CCUSA members determine our operational priorities and programs. We do not allow ourselves to be used as instruments of national or foreign economic or political interests, especially when such are not in conformity with Catholic Church teaching.

"Positive signs in the contemporary world are the growing awareness of the solidarity of the poor among themselves, their efforts to support one another, and their public demonstrations on the social scene which, without recourse to violence, present their own needs and rights in the face of the inefficiency or corruption of the public authorities."^{xxvi}

6. **Stewardship and Accountability:** we will make every effort to be accountable to those whom we serve, those who support our work and society at large. We also ensure good stewardship of the resources entrusted to us.

"At times it happens that those who receive aid become subordinate to the aid-givers, and the poor serve to perpetuate expensive bureaucracies which consume an excessively high percentage of funds intended for development. Hence it is to be hoped that all international agencies and non-governmental organizations will commit themselves to complete transparency, informing donors and the public of the percentage of their income allocated to programs of cooperation, the actual content of those programs and, finally, the detailed expenditure of the institution itself."^{xxvii}

7. **Equality, universality, impartiality and openness to all peoples:** all women and men, girls and boys are created equal and make their own unique contributions to our world, collectively realizing that which is fully human. We commit ourselves to equal and active participation of women and men, girls and boys in all our work.

We serve people impartially, particularly those who are poorest and most vulnerable, according to objective assessments of their situations and the needs they express, irrespective of race, age, sex, physical ability, ethnicity, creed or political persuasion, indeed without adverse distinction of any kind.

"We must...recognize, affirm and defend the equal dignity of man and woman: they are both persons, utterly unique among all the living beings found in the world."^{xxviii} ...Giving women opportunities to make their voice heard and to express their talents through initiatives which reinforce their worth, their self-esteem and their uniqueness would enable them to occupy a place in society equal to that of men."^{xxix}

8. **Protection:** we strive to ensure the safety of those with and for whom we work, especially children in accordance with national and state legislation, the USCCB Charter for the Protection of Children and Young People and evidence-based practice.

"I wished to acknowledge personally the suffering inflicted on the victims and the honest efforts made both to ensure the safety of our children and to deal appropriately and transparently with allegations as they arise...Just as the Church is rightly held to exacting standards in this regard, all other institutions, without exception, should be held to the same standards."^{xxx}

9. **Local economies:** whenever possible we use local resources and products and support the local economy.

“Subsidiarity, understood in the positive sense, [is] economic, institutional or juridical assistance offered to lesser social entities...Their initiative, freedom, and responsibility must not be supplanted.”^{xxxix}

10. **Care for creation and attention to environmental impact:** we protect people and the planet, promoting right relationship with all of God’s creation, since the planet and all its resources are entrusted to humankind. Acting as true stewards of all creation, we consider the environment and the heritage of future generations in the planning and implementation of all our work.

Cultivating and caring for creation is an instruction of God that God gave not only at the beginning of history but also to each one of us; it is part of God’s plan; it means making the world increase with responsibility, transforming it so that it may be a garden, an habitable place for us all.^{xxxix}

11. **Coordination:** we will coordinate closely with national governments and local authorities, churches, other religious organizations, civil society, other members of the relief and development communities and all other relevant stakeholders.

“Born from an impulse of this Apostolic See, which then supervised and directed its activity, Caritas Internationalis is made up of a Confederation of charitable agencies, usually the national branches of Caritas. This Confederation, far from limiting the autonomy to which these branches are entitled, fosters their collaboration through its activities of animation, coordination and representation.”^{xxxix} CCUSA, likewise, works with its member agencies to support their efforts through coordination of programs and advocacy on social policy issues.

12. **Advocacy:** we will advocate – nationally and internationally – on behalf of and with the poor and marginalized to bear witness to, and address, their plight and the underlying or structural causes of poverty, threats to human life and injustice. We will be agents of change and social transformation to promote respect for human rights.

“I would also like to emphasize that your mission enables you [Caritas] to play an important role on the international level. The experience you have garnered in these years has taught you to be advocates within the international community of a sound anthropological vision, one nourished by Catholic teaching and committed to defending the dignity of all human life... All that you say and do, the witness of your lives and activities, remains important and contributes to the advancement of the integral good of the human person.”^{xxxix} CCUSA works to advocate for just social policies at the national level and collaborates with other Church structures to advocate on international issues as appropriate.

13. **Learning and Staff Development:** we are committed to improving our work, what we do and how we do it, through continual reflection, capacity-building, monitoring, evaluation, knowledge management and strategic planning. We will invest in our staff to ensure that they have the skills, experience and formation they need to reach their full potential and ensure that Caritas/Catholic Charities achieves its potential and makes the greatest difference for those who are poor, marginalized or oppressed.

“The Church's charitable organizations, beginning with those of Caritas (at diocesan, national and international levels), ought to do everything in their power to provide the resources and above all the personnel needed for this work. Individuals who care for those in need must first be professionally competent: they should be properly trained in what to do and how to do it, and committed to continuing care. Yet, while professional competence is a primary, fundamental requirement, it is not of itself sufficient. We are dealing with human beings, and human beings always need something more than technically proper care. They need humanity. They need heartfelt concern.”^{xxxv}

14. **Staff Care:** we ensure just, dignified and sustainable working conditions for all our staff and fulfill our duty of care to staff, promoting good practice in human resources management and complying with employment law within the relevant jurisdiction.

“The rights of workers, like all other rights, are based on the nature of the human person and on his or her transcendent dignity.”^{xxxvi}
Catholic Charities USA

Code of Ethics

ADOPTED BY THE CCUSA Board of Trustees on September 12, 2018

SOCIAL MEDIA POLICY

Social media offers many opportunities for Catholic Charities and its staff, interns and volunteers to talk directly with clients, donors, partner organizations and the community at large. Social media sites offer real time engagement; extensive, free, promotional opportunities; and the ability to respond quickly to changing situations. Popular social media sites include Facebook, Twitter, LinkedIn, YouTube, and Pinterest. Other sites such as wikis, blogs, podcasts, forums and websites that allow commenting by users can also be considered to be social media. Utilizing social media websites is not without its risks. There are many hazards for individuals and their employers if not properly taken account of in advance.

GENERAL: This policy is in addition to and complementary to any existing or future policies governing the use of information technology, computers, email and the internet. Employees, interns and volunteers’ activities on social media reflect on them and Catholic Charities now and in the future. The opinions and attitudes expressed by employees, interns or volunteers (to be referred to as *Individuals* in this Policy) when using social media can have an impact on how others view them and the organization as a whole.

Individuals must always respect Catholic Charities’ confidential and proprietary information. While working at Catholic Charities, individuals are made aware of protected and confidential information about clients or coworkers that could be damaging or embarrassing if it were made public. Consistent with Catholic Charities’ *Confidentiality Policy and Agreement* and the Agency standards for client confidentiality, the privacy of others must be respected by not revealing such information on social media. Permission must be sought from clients (or their parents/guardians) when there is an intention to use their names, stories or images on social media. In such cases, clients must be asked to sign release forms, which must be explained clearly before signing.

WORK-RELATED SOCIAL MEDIA: With rare exception, all work-related social media efforts will be coordinated by the Development and Communications Department of Catholic Charities via authorized

social media channels. Before engaging in work-related social media, staff and volunteers must obtain the permission of the Director of Development or the Marketing Specialist.

The use of Catholic Charities' name, logos or branding in social media identities, login IDs and user names requires the Director of Development or the Marketing Specialist's permission.

Unless authorized by the Director of Development or Marketing Specialist, employees, interns or volunteers shall not respond to agency-related online comments or represent the organization on social media.

Employees and volunteers must never use racial or ethnic slurs, obscene or offensive language, or engage in any conduct online that would be unacceptable offline. Heated discussions should be avoided.

Transparency and accuracy are vital when representing Catholic Charities online.

Copyright laws must be obeyed. Images, words or other creations belonging to others should never be used without permission. "Fair Use" policies may allow the use of materials made by someone else provided there is no profit from them. Careful consideration should be given before using such materials as to whether such use is in compliance with the policies protecting them. Staff should seek guidance if unsure.

USE OF SOCIAL MEDIA OUTSIDE OF WORK: Aside from the sanctioned use of social media above, many Catholic Charities staff, interns and volunteers may make their Catholic Charities affiliation known on their personal blogs, Facebook profiles and other networking sites. If you publish content online and choose to identify yourself as a Catholic Charities employee, intern or volunteer, please understand that some readers may view you as a spokesperson for the A Therefore, we ask that you make it clear that you are speaking for yourself and not on behalf of Catholic Charities. In such cases, we strongly encourage a disclaimer such as, *"The postings on this site are my own and do not necessarily reflect the views of Catholic Charities."*

Please refrain from using personal social media while on work time or on equipment provided by Catholic Charities. Do not use Catholic Charities email addresses to register on social networks, blogs or other online tools utilized for personal use.

In general, employees must demonstrate good judgment in their use of social media.

PHOTO RELEASE (OPTIONAL) TO OPT OUT USE THE FIELD BELOW.

- I consent to the use, publication and reproduction of any photograph or interview taken of me by Catholic Charities, or its agents, for publicity and non-commercial advertising purposes without compensation. I waive the right to make any claim arising out of the use of such photographs/recordings and understand this release shall inure to the benefit of Catholic Charities, its successors, affiliates and assigns.

By checking this box, I agree to all terms of the Volunteer Agreement as outlined above.

By checking this box, I agree that I have read and will comply with all elements of this document.

By agreeing to this Release, Volunteer warrants that he/she has read and fully understands this Release and that he/she is fully familiar with its contents and terms. Volunteer agrees to this Release freely and without inducement or assurance of any nature.

VOLUNTEER UNDERSTANDS THAT HE/SHE IS GIVING UP SUBSTANTIAL RIGHTS BY SIGNING THIS RELEASE. VOLUNTEER INTENDS THIS RELEASE TO BE A COMPLETE AND UNCONDITIONAL RELEASE OF ALL LIABILITY TO THE GREATEST EXTENT ALLOWED BY LAW.

IN WITNESS WHEREOF, Volunteer is of legal mental capacity to act as his/her own representative in agreeing to this release.

ⁱ For the purpose of this Code, “staff” refers to board members, employees, volunteers, consultants and all who act as agents of Catholic Charities USA at all levels.

ⁱⁱ Pontifical Council for Justice and Peace, Compendium of the Social Doctrine of the Catholic Church, #160. http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

ⁱⁱⁱ Pontifical Council for Justice and Peace, Compendium of the Social Doctrine of the Catholic Church, # 197. http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

^{iv} St. John Paul II, World Youth Day, Stapleton International Airport, Denver, CO, 1993; also Evangelium vitae, 1995.

^v Vatican Council II, Pastoral Constitution on the Church in the Modern World: Gaudium et Spes (http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html), #26.

^{vi} Ibid. See No. 12.

^{vii} Pontifical Council for Justice and Peace, Compendium of the Social Doctrine of the Catholic Church, #106, http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html.

^{viii} Pius XII, Radio Message of 24 December 1944, 5: AAS 37 (1945), 12.

^{ix} Gaudium et Spes, No. 26.

^x Catechism of the Catholic Church, No. 1928.

^{xi} Compendium of the Social Doctrine of the Church, No. 165.

^{xii} Gaudium et Spes, No. 26/3.

^{xiii} Adapted from Pope Paul VI, Populorum Progressio, On the Development of Peoples, # 14 and 34 (1967), www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_26031967_populorum_en.html

^{xiv} Pope Benedict XVI, Deus Caritas Est, #31(2005),

http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html

^{xv} Matthew 25:40

^{xvi} Isaiah 58:6-7

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^{xix} Compendium of the Social Doctrine of the Church, No. 132.

^{xx} Pontifical Council for Justice and Peace: “Compendium of the Social Doctrine of the Church” (http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html, No. 192).

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