



# Catholic Charities

## Volunteer, TEM & Community Partner Handbook

Updated March 2023



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## Clark Family Center

2740 SE Powell Blvd

Portland OR, 97202

**Main Phone:** 503-231-4866

### Getting Here:

**Parking:** Street parking available in surrounding neighborhoods.

***Please do not park in the lot south of the building. This is reserved for staff and residents of Esperanza Court Apartments. The lot is patrolled, and non-permitted vehicles will be towed.***

## **Welcome to Catholic Charities!**

We are so thankful for your decision to join our volunteer family at Catholic Charities. We appreciate your time and service, as volunteers make an invaluable impact for both Catholic Charities' staff and clients. Volunteer work is crucial to helping us provide resources and support to those in need in our communities by walking side by side in each other's lives. This handbook is a tool that gives Catholic Charities volunteers a brief overview of our organization and outlines critical information and expectations for volunteers. We ask you to please read through it in its entirety and to contact us if you have any questions. Thank you for choosing to offer your time and skills and welcome to Catholic Charities.

### **About Us**

Catholic Charities is the active, hands-on, social service arm of the Catholic Church. Since 1933, we have sought to respond to the ever-emerging needs of the poor and vulnerable throughout western Oregon, consistent with the call of Jesus and the teachings of the Church. We welcome and serve everyone, regardless of race, religion, or orientation. Our initiatives have followed in steady succession to increasingly meet the needs of our community.

### **Mission & Vision**

***Inspired by the transformative power of God's love, Catholic Charities partners with the most vulnerable, regardless of faith, to achieve lasting solutions to poverty and injustice.***

Catholic Charities involves volunteers in our work so that we may bring diverse skills, experiences, and talents beyond what our excellent professional staff already bring to our organization and its mission. Volunteer service is intended to complement work of Catholic Charities social service staff in achieving the goals set forth by clients engaged in our programs.

### **The Pope Francis Center for Justice and Charity**

The Pope Francis Center is a platform for education, engagement, and volunteerism. The Center is virtual in nature and provides meaningful and current information on social issues and their impact on the social sector; engages public and private sector partners in new initiatives; and matches and manages volunteers, donors, corporations, parishes, and others to ongoing opportunities for service.

## **Programs**

### **Resident Services**

Resident Services provide a variety of different services to the communities of various Catholic Charities housing programs. Residents in Catholic Charities housing have often experienced poverty, family violence, homelessness, mental illness, and/or physical disabilities prior to being housed. Typical examples of service opportunities may include tutoring, language instruction, exercise class instruction, art activities, and gardening.

### **Housing Transitions**

Housing Transitions operates with the primary goal of securing permanent housing for clients and then supplying the necessary support services to remain in housing. We mostly serve homeless, non-parenting women 21 years of age and older. Service opportunities include providing meals, tutoring, help finding employment or looking at apartments.

### **Refugee Services**

Refugee Services provides essential services to newly arrived refugees during their time of transition, and there are often many things that only volunteers can provide. A few examples of service opportunities include: Cultural Navigation, apartment set-up, Cultural Orientation Class Assistance, and Administrative Support.

### **Immigration Legal Services (ILS)**

Immigration Legal Services aims to protect and advocate for all individuals and families facing hardships due to immigration policies. Our goals are to reunite families for the betterment of the entire community. A few ways to get involved include professional-level interpretation and/or translation, pro-bono legal work (attorneys), administrative support (limited opportunities), in-office legal volunteers.

## **Volunteer Policies**

By agreeing to the terms and conditions within CERVIS, our volunteer engagement platform, you agree to all Agency policies. All volunteers are held accountable to these policies, the most important of which include confidentiality, working with minors, social media, and the code of ethics. The waiver is available to read in full on our website ([www.catholiccharitiesoregon.org/volunteerresources/](http://www.catholiccharitiesoregon.org/volunteerresources/)) and when applying for every service opportunity and is to be acknowledged during each application process.

The waiver can be read in full by accessing this [link](#), or visiting the Resources Page at [catholiccharitiesoregon.org/volunteer](http://catholiccharitiesoregon.org/volunteer).

### ***Volunteer Rights & Responsibilities***

- To be assigned a job that is worthwhile and challenging, with freedom to use existing skills and develop new ones.
- To be trusted with confidential information that they need to carry out their assignment.
- To receive appropriate communication regarding the role they have been assigned
- To receive orientation, training, ongoing supervision, and performance feedback for the assigned job and to know why they are asked to do a particular job.
- To expect that their time will be valued
- To have control over volunteer profile information, including channels of communication and to decide whether to support the volunteer role monetarily (IE mileage reimbursement)
- To ask for a new assignment within the organization.

### ***Volunteer Responsibilities:***

- To accept an assignment of their choice with only as much responsibility as they can handle.
- To decline work not acceptable to them; not to let biases interfere with job performance; not to proselytize to participants
- To continue only if they can be useful
- To uphold the standards and code of conduct of Catholic Charities  
Record hours of volunteer service in volunteer database, CERVIS. To complete and return monthly reports such as hours served, or other requirements as outlined in the volunteer role.

### ***Client Rights***

- To be treated with respect and dignity
- To be free from acts of discrimination
- To be free to pursue grievances without loss of services
- To refuse service
- To be accorded and assured of confidentiality within professional norms

### **Clients & Client Relatives as Volunteers**

Agency clients may be accepted as volunteers only after their case has been closed for six months. Family members of clients may not serve as volunteers while the family member's case is open.

### **Minors as Volunteers**

Due to the nature of most service roles, we ask that all volunteers be at least 14 years of age unless the minors are serving in a group service opportunity. Exceptions may be made on a case-by-case basis. A special parent waiver will be required for all minor volunteers. This form can be found on our Volunteer Resources page, ([www.catholiccharitiesoregon.org/volunteerresources/](http://www.catholiccharitiesoregon.org/volunteerresources/)). Please contact the Volunteer Coordinator for more information.

### **Dress Code**

Volunteers contribute to the atmosphere and reputation of Catholic Charities in the way they present themselves. A professional appearance is essential to a favorable impression with clients, community partners, and donors, as well as staff. Good grooming and appropriate attire reflect volunteer pride in the Agency and inspire confidence.

Supervisors have the discretion to determine appropriateness in appearance related to the volunteer's type of work. Volunteers who do not meet the professional standard may be sent home to change and return, or simply sent home for the day. A basic essential of appropriate dress includes the need for clothing to be neat and clean and being well groomed. A reasonable standard of attire and appearance rules out overly revealing clothing, shirts with inappropriate slogans, muscle shirts, crop tops, casual shorts, athletic sandals, flip-flops, and or any extreme in dress or accessory.

### **Absenteeism**

Volunteers are expected to perform their duties on a regular scheduled and timely basis. If expecting to be absent from a scheduled duty, volunteers should inform their staff supervisor as far in advance as possible so that alternative arrangements may be made. Volunteers should also update their availability and registrations in volunteer engagement platform, CERVIS. Continual absenteeism or 3 consecutive "no-shows" may result in a review of the volunteer's work assignment or term of service.

### **Conflict of Interest**

Volunteers shall avoid personal and professional conflicts of interest in all matters pertaining to Catholic Charities of Oregon. Conflicting interests may include but are not limited to such areas as financial, personal relationships, and/or professional relationships with anyone that works for CCO, receives services from CCO, is connected with CCO in any way. If a situation arises where it is unclear as to whether a conflict of interest exists, the Volunteer shall discuss the issue with the Director of Human Resources of CCO. The Volunteer may be asked to certify on approximately an annual basis as acknowledgement of this Policy, as well as to state that conflict of interest(s) do or do not exist.

### **Harassment and Discrimination**

Catholic Charities will not tolerate conduct by any employee or volunteer that harasses, disrupts, or interferes with another's work or volunteer performance, or which creates an intimidating, offensive, or hostile environment. We want to maintain a working environment free from all forms of harassment and discrimination.

Behavior such as telling ethnic jokes; making religious slurs; using offensive slang or other derogatory terms regarding a person's race, sexual orientation, age, sex, national origin, or disability; or mimicking one's speech, accent or disability are examples of prohibited conduct and will not be tolerated. Retaliating against or harassing individuals by making derogatory comments regarding protected status or characteristics, and any other words or conduct that might create a hostile or offensive working atmosphere are prohibited.

All forms of harassment are prohibited. It is our policy to emphasize that sexual harassment is specifically prohibited. Conduct is considered sexual harassment if:

- Quid pro quo, where submission to the conduct is in any way deemed to be a term or condition of employment, or support/help; and/or where submission to or rejection of the conduct is used as a basis for such decisions; and/or
- The conduct has the purpose or effect of unreasonably interfering with an individual, or creating an intimidating, hostile, or offensive work environment.

Sexual Harassment consists of unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature. Conduct such as sexual or sexist language, jokes, or innuendoes; nude, profane, or obscene cartoons, drawings, or photographs; whistling; staring; and inappropriate touching are not tolerated at Catholic Charities. Cell phone use, including text messages and other similar electronic communications, can be included in harassing behavior.

### **Reporting Incidents of Harassment or Discrimination:**

If a volunteer believes that he/she has been harassed, has witnessed harassment, or suspects any violation of our harassment/discrimination policy, the volunteer must immediately report the matter to the Volunteer Coordinator, or another Catholic Charities staff member that he/she feels comfortable talking with. That Catholic Charities staff member must report the matter to the Volunteer Coordinator, or HR as soon as possible, ideally within 24 business hours.

All complaints of harassment and/or discrimination will be investigated promptly and impartially. Discretion will be used during the investigation to maintain as much confidentiality as possible while effectively completing the investigation.

Any volunteer who is found, after appropriate investigation, to have engaged in harassment of another volunteer, or of a client or Catholic Charities staff member, will be subject to appropriate action up to and including dismissal.

### **Dismissal**

Volunteers who do not adhere to the rules and policies of the Agency or who fail to satisfactorily perform their volunteer assignment are subject to dismissal.

Possible grounds for dismissal may include, but are not limited to:

- gross misconduct or insubordination
- being under the influence of alcohol or drugs
- theft of property or misuse of Agency equipment or materials
- abuse or mistreatment of clients or co-workers
- failure to abide by Agency policies and procedures
- failure to maintain a respectful attitude
- failure to satisfactorily perform assigned duties
- At the discretion of Catholic Charities of Oregon involving any circumstances that may put clients at risk.

Depending on the severity of the grounds for dismissal, eligibility for future volunteer engagement is determined by the Volunteer Coordinator, Human Resources Director, and the Director of Quality and Program Evaluation.

### **Notice of Departure or Resignation**

Volunteers may resign from their volunteer service with the Agency at any time. It is requested that volunteers provide two week's advance notice of their departure and a reason for their decision.

### **Access to Agency Property and Materials**

As appropriate, volunteers shall have access to Agency property and materials necessary to fulfill their duties and shall receive training in the operation of any equipment. Property and materials shall be utilized only when directly required for Agency purposes.

### **Reimbursement**

Volunteers may be reimbursed for expenses incurred for Agency purposes ***only if those had prior approval of the Program Manager***. Volunteers must submit receipt of item or service to the program staff. Program staff is responsible for paperwork and requesting reimbursement in the timely manner from Finance department. Reimbursements must be completed within 3 months of the date the expense was incurred.

### **Driving for Catholic Charities**

Relevant for instances when the volunteer is ASKED by Catholic Charities to drive a client somewhere, and/or for roles in which driving is a necessary part, a separate policy and procedure will be provided. This includes the completion of a defensive driving course, proof of insurance, copy of driver's license, and a signed copy of our transportation policy.

Staff, TEMs, and volunteers should only transport clients **when it is a necessary part of the client's service plan** and when all other options, including having the client make his or her own arrangements for transportation, or the use of public transportation, have been exhausted.

- a. Except for Refugee Services, who may be responsible for transportation per contract requirements.
2. When staff, TEMs, or volunteers transport clients, the use of seat belts and age-appropriate passenger restraint systems is required. This applies to either Agency vehicles or privately owned vehicles.
3. It is forbidden to use a single seat belt to buckle in more than one person or in any other way that exceeds the approved riding capacity of the vehicle.
4. Transportation should only occur during regular business hours and by permission of their manager or supervisor.
5. Staff, TEMs, and volunteers who transport clients are to be sensitive to the "special circumstances" associated with client transportation (location, time of day, number of clients being transported, ratio of staff to clients, staff and client gender and age differences, etc.) and are to adhere strictly to the Agency Code of Conduct.

### **Transporting Minors**

1. There should always be at least three (3) people in the vehicle. There should never be a child and adult alone in a vehicle. Volunteers should not be transporting minors alone without parent or guardian present unless with manager or supervisor permission.
2. Minors must be secured in an appropriate safety system per **ORS 811.210**.
  - a. Child Restraints
    - Child passengers must be restrained in an approved child safety seat until they weigh 40 pounds.
    - Infants must ride rear facing until they reach two years of age.
  - b. Booster Seats
    - Children over 40 pounds **OR** who have reached the upper weight limit of their car seat's harness system, must use a booster seat until they are 4'9" tall **and** age 8.
    - The booster seat requirement does not apply when the rear seat of the vehicle is equipped only with lap belts, provided the child is secured by the lap belt.
  - c. Safety Belts
    - A child taller than 4'9" **and** age 8 or older must be properly secured with the vehicle's safety belt.
    - The child is properly secured if the lap belt is positioned low across the thighs and the shoulder belt is positioned over the collarbone and away from the neck.
3. Programs are responsible for the maintenance and distribution of child restraints and booster seats.

4. Installation of any car seat or booster (child restraint system) in a vehicle should only be done by either the parent or a Catholic Charities' staff member that has acknowledged review of Agency referred car seat install videos. Staff assistance with child restraint systems should be on a last resort basis.

### **Administrative Structure**

All volunteers will have a program supervisor (see position in CERVIS) and may also receive support from to the Volunteer Coordinator and Human Resources. All communications should progress first through the program supervisor as they will have the most details regarding your position.

### **Contact Us**

For general questions, suggestions, or concerns regarding Catholic Charities of Oregon please use the contact information below:

**Volunteer Coordinator** [volunteer@ccoregon.org](mailto:volunteer@ccoregon.org) 503-688-2689

## Volunteering with Catholic Charities

Catholic Charities partners with CERVIS and Sterling Volunteers to ensure the best experience for our volunteers.

*Please Note:* Most opportunities require a background check through Sterling Volunteers. **The background check typically costs between \$25 to \$40 and is valid for two years. The background check fee can be waived in circumstances where the cost would be a burden or obstacle in becoming a volunteer. Please note this in your CERVIS volunteer profile.**

### Logging Volunteer Hours

It is expected that all volunteers will log their hours in CERVIS. Roles that have reporting needs like this are typically positions where the volunteer is “matched” with a client or resident, and the volunteering is done through an arranged time with the client. Opportunities where volunteers show up for a shift, or a class at the same time every week should sign in for their shift through the link in the reminder email, or through a tablet or computer provided by the program contact. Hours will automatically be attributed to you, once you sign in.

Program staff have limited capacity to track hours through methods outside of the CERVIS platform. If you do not have access to a computer or smartphone, please talk with the program contact for the role you are interested in.

Detailed instructions for how to log hours are available on our website, [www.catholiccharitiesoregon.org/volunteerresources](http://www.catholiccharitiesoregon.org/volunteerresources)

## Frequently Asked Questions

**Does Catholic Charities work with court-mandated volunteers?** Currently, Catholic Charities does not have sufficient staffing to provide the necessary supervision for Court-Mandated service hours. Hands on Portland ([handsonportland.org](http://handsonportland.org)) provides a list of Court-Mandated volunteer opportunities and organizations.

**What if I don't have an email address, and/or regular access to a computer?** You are still welcome to volunteer with us, we will just need to process your application in person, or over the phone. You will need to come into the office to receive and fill out our paper version of the background check authorization and ensure that you've read our volunteer agreement. Contact the program you are interested in, or the Volunteer Coordinator by calling our main office, 503-231-4866.

**How do I log my hours?** Visit our website, [www.catholiccharitiesoregon.org/logvolunteerhours](http://www.catholiccharitiesoregon.org/logvolunteerhours) OR, if you do not have an email or access to a smartphone or computer, talk with your program supervisor, and submit them in a way that works for both of you.

**I am an international student (or I lived abroad for the majority of the last 10 years)** Background checks can be costly when verifying international addresses and criminal histories. Please contact the Volunteer Coordinator, and/or your program supervisor/contact to find out the best option to ensure you are properly screened.

**I have a criminal record** Volunteers may still apply, even if you have a criminal record. Catholic Charities will review the content of your criminal history and determine if you meet our standards for work with the Agency. Please disclose this information to the program staff on-boarding you, or directly to the Volunteer Coordinator, so we can be aware of it in processing your application. The following are guidelines that the Agency follows:

*In general, persons with misdemeanor charges and/or convictions that were committed more than 5 years ago may be considered as a volunteer, based on the volunteer opportunity, the level of supervision available, and the charges and/or convictions shown. Misdemeanor charges and/or convictions committed less than 5 years ago may be considered if the crime was not of a sexual nature, or did not include violence, theft, or fraud. All felonies of a violent or sexual nature will disqualify an individual from working as a volunteer. Other felony charges that were reduced to misdemeanors may be considered if the crime was not of a sexual nature, or did not include violence, drugs, theft, or fraud. DUIs and other related charges and/or convictions involving unsafe or reckless driving will disqualify a volunteer from driving on behalf of Catholic Charities but may not disqualify them from volunteering if that is the only thing on their record.*

*All background checks will be reviewed by the Volunteer Coordinator and/or HR. Final approval of any volunteers with criminal histories will be at the discretion of the Volunteer Engagement Committee*

**Do you accept background checks from other organizations/institutions?** We do not accept background checks from other organizations.

# **Policy Documents**

**Please Read**

## **Employee and Volunteer/Contractor Confidentiality Agreement**

This policy covers all persons working and volunteering for or doing business with Catholic Charities both during and after employment, volunteering and/or when business with Catholic Charities has been complete or terminated.

This policy prohibits the disclosure or release of confidential client information (as defined by Federal, State of Oregon and Catholic Charities policy) by a Catholic Charities employee or volunteer to any person or business that does not have a “need to know” this information without the proper consent of the Catholic Charities client involved. Exceptions to this policy include mandatory reporting of disclosed child or elder abuse, disclosure by clients of intent to harm self or others, and the disclosure of information required by court subpoena.

In addition, personal and/or private information about a fellow staff member or Catholic Charities donor, volunteer or business partner may not be disclosed to any individual or organization unless there is a legitimate need for this information to be disclosed. Staff are also to avoid gossiping about co-workers, volunteers and donors. If an employee has concerns about another employee’s job performance, that information should be shared with the appropriate supervisor or with the Human Resources Manager.

If there is a medical emergency involving a client, employee, volunteer or donor, Catholic Charities employees may provide necessary confidential information to appropriate emergency personnel.

### **Conduct of Personnel Related to Confidentiality:**

All employees and volunteers are expected to be professional and maintain confidentiality at all times, whether dealing with client, staff or donor records, Agency related projects and activities, or conversations related to clients, staff members, or donors that must be kept confidential. Situations in violation of this policy include, but are not limited to:

1. “Loose” talk among employees or volunteers regarding confidential information about any client or fellow employee/ volunteer/ or donor.
2. Allowing unauthorized access on any Agency computer to confidential client, staff, volunteer, or donor information.
3. Sharing of client, staff, volunteer, or donor information acquired by employees/ volunteers in the course of their work with others who do not have a need to access the information; accessing information that the employee or volunteer does not have the authority or right to access or does not have a need to know to carry out their job duties.
4. Disclosure of the anonymity of clients involved in Agency approved research projects.
5. Sharing of information relative to confidential Human Resource matters with individuals who do not have a need to know this information.
6. Breaching confidentiality obligations contained in authorized Client Release of Confidential Information agreements.
7. Disclosure of information relating to litigation or other claims against Catholic Charities.

8. Discarding confidential client, staff, volunteer, or donor related documents in non-secured trash (shredder machines must be used).
9. Activities involving the sharing of confidential client, staff, volunteer, or donor information in areas not designated for such activity – such as Agency waiting rooms, hallways, and other “public” areas.

**Examples of Types of Client Information to be Protected:**

1. Client Information: Client information must not be accessed, removed from a Catholic Charities service site (unless approved by the Executive Director or Director of Social Services), or discussed with or disclosed to unauthorized persons, either within or outside the Agency, without the proper consent of the client.
2. All employees and volunteers having access to confidential information are bound by strict ethical and legal restrictions on the release of confidential client, employee, volunteer, or donor information.
3. No individual may disclose to an unauthorized third party, including his/her own family, information learned from client records, client accounts, Agency management information systems, or any other confidential sources during his/her work.
4. No employee or volunteer may access confidential information that they do not have a need to know to carry out their job duties.

**Examples of Agency Related Information to be Protected:**

1. Employees and volunteers may not access, release, or discuss the personal/ private information of other employees without a legitimate need to release this information.
2. Employees and volunteers are never to disclose, outside the presence or direction of assigned legal counsel, pending litigation and/or investigations involving Catholic Charities.
3. Employees and volunteers are not to disclose, without a legitimate need, Agency information related to:
  - Ongoing negotiations undertaken by the Agency (service contracts, leases, purchases, etc.).
  - Information that is proprietary (that is, information that allows Catholic Charities to be more competitive and effective). For example: an innovative service strategy that is described in a grant proposal.
  - Confidential Agency financial information.

**Disposal of Confidential Documents:**

Confidential documents must be disposed of by utilizing designated paper shredding machines located within all Catholic Charities sites.

**Reporting Breach of Confidentiality:**

Employees must report violations of this policy. Options for reporting include reporting directly to a direct supervisor, a Division Manager, the Human Resources Director, a Division Director, or the Executive Director.

## HIPAA – Confidentiality and Protection of Protected Health Information

### Purpose:

To retain as confidential protected health information (PHI) unless specifically authorized by either the client or law.

### Definitions:

“Protected Health Information” (PHI) includes:

Name	License numbers
Postal address	Medical record number
Telephone number	Health plan beneficiary #
Fax number	Vehicle identifiers and serial number
Email address	Full face photos and other comparable images
Social security number	Any other unique identifying number, code, or characteristic
Account numbers	

“Covered Entity” is an organization that must comply with the Rules' requirements to protect the privacy and security of health information and must provide individuals with certain rights with respect to their health information.

### Policy:

It is the policy of Catholic Charities to ensure the privacy and confidentiality of all clients who utilize services, and to protect the security of any records related to the utilization of these services. Confidential information may be released to authorized providers and/or the client with a signed consent from the client.

A breach in confidentiality is grounds for immediate termination from employment or termination of the agreement for a voluntary placement. Compliance with the procedure below may require a review of additional information from state and federal laws. Staff members are to consult with their Supervisor and the Director of Quality and Program Evaluation for additional guidance.

### Procedure:

1. All clients receiving services from Catholic Charities are to be informed about their right to confidentiality.
  - a. The Catholic Charities Rights and Responsibilities Statement will be posted in the waiting area.
2. Clients receiving case management or counseling services are to be given a copy of the Service Agreement with a Confidentiality Statement included,
  - a. Clients will sign the Service Agreement acknowledging that they received and understand their rights related to confidentiality.
  - b. Clients will be offered a copy of the complete, signed Services Agreement and the signed original is to be kept in the Client file.
3. No client information will be shared without a signed Release of Information (ROI) by the client, or their guardian.

- a. All Release of Information must be filled out completely.
  - b. A specific person or Agency must be completed (no blanks)
  - c. Each ROI must be signed and dated by the client.
  - d. The ROI must specify an expiration date of no longer than 90 days from effective date.
  - e. Completed ROIs are signed, dated and kept in the client's file.
4. Only personnel who have a "need to know" in the course of their job duties will have access to confidential records and databases.
5. Staff members are not to disclose client information unless they have a ROI authorizing them to do so.
6. Exceptions include:
- a. **Information requested by and disclosed to the individual client.**
  - b. **For Notification and Other Purposes.** A covered entity also may rely on an individual's informal permission to disclose to the individual's family, relatives, or friends, or to other persons, whom the individual identifies, protected health information directly relevant to that person's involvement in the individual's care or payment for care.
    - i. If a client is under 14 (see Services to a Minor Policy), the caseworker may speak with the client's parents, per ORS 109.680.
  - c. **Where the individual is incapacitated,** in an emergency, or not available, if in the exercise of their professional judgment, the use or disclosure is determined to be in the best interests of the individual.
  - d. **Serious Threat to Health or Safety.** Covered entities may disclose protected health information that they believe is necessary to prevent or lessen a serious and imminent threat to a person or the public, when such disclosure is made to someone they believe can prevent or lessen the threat (including the target of the threat).
    - i. This includes but is not limited to the requirements of mandatory reporting
  - e. **Essential Government Functions.** An authorization is not required to use or disclose protected health information for certain essential government functions.
  - f. **A limited data set** is protected health information from which certain specified direct identifiers of individuals and their relatives, household members, and employers have been removed. A limited data set may be used and disclosed for research, health care operations, and public health purposes, provided the recipient enters into a data use agreement promising specified safeguards for the protected health information within the limited data set.
  - g. **Law Enforcement Purposes.**
    - i. As required by law (including court orders, court-ordered warrants, subpoenas) and administrative requests.
      - 1. If Catholic Charities staff person, student, or volunteer is served with a warrant, summons, subpoena, order or similar document, the individual must immediately notify their Supervisor and the Director of Quality Assurance, who will coordinate the response.
    - ii. To identify or locate a suspect, fugitive, material witness, or missing person.

- iii. In response to a law enforcement official's request for information about a victim or suspected victim of a crime;
  - iv. Information is needed to identify or apprehend an escapee or violent criminal.
  - v. To alert law enforcement of a person's death, if the covered entity suspects that criminal activity caused the death;
  - vi. Protected health information that is evidence of a crime that occurred on its premises;
  - vii. In a medical emergency not occurring on its premises, when necessary to inform law enforcement about the commission and nature of a crime, the location of the crime or crime victims, and the perpetrator of the crime.
  - viii. To funeral directors as needed, and to coroners or medical examiners to identify a deceased person, determine the cause of death, and perform other functions authorized by law.
- h. Treatment, Payment, Health Care Operations.**
- i. Quality assessment and improvement activities, including case management and care coordination;
  - ii. Competency assurance activities, including provider or health plan performance evaluation, credentialing, and accreditation;
  - iii. Conducting or arranging for medical reviews, audits, or legal services, including fraud and abuse detection and compliance programs;
  - iv. Business planning, development, management, and administration; and
  - v. Business management and general administrative activities of the entity, including but not limited to: de-identifying protected health information, creating a limited data set, and certain fundraising for the benefit of the covered entity.
- i. Public Interest and Benefit Activities.**
- i. Public health authorities authorized by law to collect or receive such information for preventing or controlling disease, injury, or disability and to public health or other government authorities authorized to receive reports of child abuse and neglect;
  - ii. Employers, regarding employees, when requested by employers, for information concerning a work-related illness or injury or workplace related medical surveillance, because such information is needed by the employer to comply with the Occupational Safety and Health Administration (OHS) or similar state law. Catholic Charities may disclose protected health information as authorized by, and to comply with, workers' compensation laws and other similar programs providing benefits for work-related injuries or illnesses.

**Financial Impact:**

Applicable rules, laws, and regulations:

HIPAA of 1996 and the regulations published in Title 45, parts 160 and 164, of the Code of Federal Regulations (CFR).(85), ORS 179.505, 45 CFR 205.50 and 42 CFR Part 2, 309-019-0105. OCR “Workers’ Compensation” Guidance.

Created By: H. Zarrilli, J. Whiteford, R. Shipley, S. Cass

CC 08/2016

Approved: Dr. Rick Birkel, Executive Director 05/24/2017

Attorney Reviewed, Karen O’Kasey, 11/06/201

## **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 aged 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 always maintain the highest standard of personal behavior
- Do not smoke or drink alcohol when working with minors.
- Remain alert to any inappropriate actions of others. Trust your instincts.

### **Child Abuse Reporting**

See **Abuse and Neglect Reporting** policy and procedures

### **Working with Minors**

See **Working with Minors** policy and procedure

Created by:

CC 09/2015

Rev. by: S. Cass

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Approved: Rick Birkel, Executive Director 08/28/2018

## 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.

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 usernames require 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, TEM, or volunteer, please understand that some readers may view you as a spokesperson for the Agency. 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 and volunteers must demonstrate good judgment in their use of social media.

# 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 staff<sup>i</sup> 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."<sup>ii</sup> "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."<sup>iii</sup>

### Values

1. **Human Dignity:** All human life is sacred from conception to natural death.<sup>iv</sup> 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.”<sup>v</sup> Each person is a social being by nature and his/her full potential is developed in relationship with others.<sup>vi</sup> “All of social life is an expression of its unmistakable protagonist: the human person,”<sup>vii</sup> who, “far from being the object or passive element of social life is rather, and must always remain, its subject, foundation and goal.”<sup>viii</sup>

“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.”<sup>ix</sup>

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.”<sup>x</sup>

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.”<sup>xi</sup> 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.”<sup>xii</sup>

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.”<sup>xiii</sup>

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.”<sup>xiv</sup> 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.”<sup>xv</sup>

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.”<sup>xvi</sup>

“The fight against poverty finds a strong motivation in the option or preferential love of the Church for the poor.”<sup>xvii</sup> “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.’”<sup>xviii</sup>

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.”<sup>xix</sup>

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.”<sup>xx</sup>

## 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."<sup>xxi</sup>

CCUSA "...promotes cooperation among its members, without diminishing their due autonomy, by carrying out tasks of encouragement, coordination, representation and capacity building."<sup>xxii</sup>

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."<sup>xxiii</sup>

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."<sup>xxiv</sup>

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."<sup>xxv</sup>

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."<sup>xxvi</sup>

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.”<sup>xxvii</sup>

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.”<sup>xxviii</sup> ...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.”<sup>xxix</sup>

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.”<sup>xxx</sup>

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.”<sup>xxxi</sup>

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.<sup>xxxii</sup>

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.”<sup>xxxiii</sup> 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.”<sup>xxxiv</sup> 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.”<sup>xxxv</sup>

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.”<sup>xxxvi</sup>

Catholic Charities USA

Code of Ethics

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

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<sup>i</sup> 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.

<sup>ii</sup> 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](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)

<sup>iii</sup> 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](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)

<sup>iv</sup> St. John Paul II, World Youth Day, Stapleton International Airport, Denver, CO, 1993; also *Evangelium vitae*, 1995.

<sup>v</sup> 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](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html)), #26.

<sup>vi</sup> *Ibid.* See No. 12.

<sup>vii</sup> 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](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html).

<sup>viii</sup> Pius XII, Radio Message of 24 December 1944, 5: AAS 37 (1945), 12.

<sup>ix</sup> *Gaudium et Spes*, No. 26.

<sup>x</sup> Catechism of the Catholic Church, No. 1928.

<sup>xi</sup> Compendium of the Social Doctrine of the Church, No. 165.

<sup>xii</sup> *Gaudium et Spes*, No. 26/3.

<sup>xiii</sup> 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](http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_26031967_populorum_en.html)

<sup>xiv</sup> 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](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html)

<sup>xv</sup> Matthew 25:40

<sup>xvi</sup> Isaiah 58:6-7

<sup>xvii</sup> CF John Paul II, Address to the Third General Conference of Latin American Bishops, Puebla, Mexico, (28 January 1979), I/8: AAS 71 (1979), 194-5.

<sup>xviii</sup> John Paul II, Message for the World Peace Day 2000, [http://w2.vatican.va/content/john-paul-ii/en/messages/peace/documents/hf\\_jp-ii\\_mes\\_08121999\\_xxxiii-world-day-for-peace.html](http://w2.vatican.va/content/john-paul-ii/en/messages/peace/documents/hf_jp-ii_mes_08121999_xxxiii-world-day-for-peace.html).

<sup>xix</sup> Compendium of the Social Doctrine of the Church, No. 132.

<sup>xx</sup> 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](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html), No. 192).

<sup>xxi</sup> Caritas Internationalis, *Caritas Partnership Principles: A Caritas Internationalis Handbook for Reflection and Action* (Rome, 2003, <http://www.caritas.org/who-we-are/publications-and-resources/>), p. 14.

<sup>xxii</sup> Statutes of Caritas Internationalis, article 1.5.

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<sup>xxiii</sup> Pope Pius XI, Encyclical Letter *Quadragesimo Anno*, No. 79, [http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-xi\\_enc\\_19310515\\_quadragesimo-anno.html](http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html).

<sup>xxiv</sup> Pope John XXIII, *Pacem In Terris*, On Establishing Universal Peace In Truth, Justice, Charity, and Liberty (1963), No. 26, [www.vatican.va/holy\\_father/john\\_xxiii/encyclicals/documents/hf\\_jxxiii\\_enc\\_11041963\\_pacem\\_en.html](http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_jxxiii_enc_11041963_pacem_en.html).

<sup>xxv</sup> Pope Francis, Address to Meeting with Young People from Argentina, Rio de Janeiro, 25 July 2013, ([http://www.vatican.va/holy\\_father/francesco/speeches/2013/july/documents/papa-francesco\\_20130725\\_gmg-argentini-rio\\_en.html](http://www.vatican.va/holy_father/francesco/speeches/2013/july/documents/papa-francesco_20130725_gmg-argentini-rio_en.html))

<sup>xxvi</sup> *Sollicitudo Rei Socialis*, Pope John Paul II, For the Twentieth Anniversary of “*Populorum Progressio*” (1987), No. 39. [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_30121987\\_sollicitudo-rei-socialis\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html).

<sup>xxvii</sup> Pope Benedict XVI, *Caritas in Veritate*, 2009, No. 47, [http://www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html)

<sup>xxviii</sup> Pope Benedict XVI, Meeting with Catholic Movements for the Promotion of Women, St. Anthony’s Parish, Luanda, Angola, 22 March 2009, [http://www.vatican.va/holy\\_father/benedict\\_xvi/speeches/2009/march/documents/hf\\_ben-xvi\\_spe\\_20090322\\_promozione-donna\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/speeches/2009/march/documents/hf_ben-xvi_spe_20090322_promozione-donna_en.html)

<sup>xxix</sup> Pope Benedict XVI, Post-synodal Apostolic Exhortation *Africae Munus* (2011), #57, [http://www.vatican.va/holy\\_father/benedict\\_xvi/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20111119\\_africae-munus\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20111119_africae-munus_en.html)

<sup>xxx</sup> Pope Benedict XVI, Address to the Bishops of the United States of America on their Ad Limina Visit, 26 November 2011, Vatican City, [http://www.vatican.va/holy\\_father/benedict\\_xvi/speeches/2011/november/documents/hf\\_ben-xvi\\_spe\\_20111126\\_bishops-usa\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/speeches/2011/november/documents/hf_ben-xvi_spe_20111126_bishops-usa_en.html)

<sup>xxxi</sup> *Compendium*, op.cit., No. 186.

<sup>xxxii</sup> Pope Francis, General Audience, 5 June 2013 ([http://www.vatican.va/holy\\_father/francesco/audiences/2013/documents/papa-francesco\\_20130605\\_udienza-generale\\_en.html](http://www.vatican.va/holy_father/francesco/audiences/2013/documents/papa-francesco_20130605_udienza-generale_en.html))

<sup>xxxiii</sup> Pope John Paul II, During the Last Supper, Letter to *Caritas Internationalis* for the Acquisition of Public, Juridic, and Canonical Personality, 16 September 2004, [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/letters/2004/documents/hf\\_jp-ii\\_let\\_20040916\\_caritas-internationalis\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/letters/2004/documents/hf_jp-ii_let_20040916_caritas-internationalis_en.html)

<sup>xxxiv</sup> Pope Benedict XVI, Address to the Participants in the General Assembly of *Caritas Internationalis*, 27 May 2011, op. cit.

<sup>xxxv</sup> *Deus Caritas Est*, No. 31a.

<sup>xxxvi</sup> *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](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)), No. 301



## Volunteer, TEM & Community Partner Handbook

### ACKNOWLEDGMENT FORM

I, \_\_\_\_\_(please print), acknowledge that I have received and understand the information on being a Volunteer, TEM (Temporary Engagement Member) or Community Partner.

While I am not an employee of Catholic Charities of Oregon (CCO), I have been notified of and will abide by organizational policies (the waiver of liability, confidentiality agreement, standards of behavior for working with minors, social media, and code of ethics) and procedures, as I may work with CCO employees, CCO clients, and have access to confidential and sensitive information.

\_\_\_\_\_  
Volunteer or TEM Signature

\_\_\_\_\_  
Date Signed

\_\_\_\_\_  
Print Volunteer or TEM Name