



FOR THE SAKE OF GOD'S CHILDREN

**SECTION ONE
ETHICAL STANDARDS FOR CHURCH PERSONNEL**

DIOCESE OF WILMINGTON
Revised 2013

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Materials on Website

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PREFACE

The purpose of this document on Diocesan Standards for Ethical and Behavioral Norms for Church Personnel is to develop and communicate principles for public life and ministry for all who serve in the work of the Church within the Catholic Diocese of Wilmington. As the People of God, united with one another in living the Gospel, we embrace these Standards as a means of shared expectation and understanding of appropriate professional and personal relationships. These Standards state clear expectations regarding relationships between Church Personnel and those with whom they work and minister. While these Standards apply to all ministerial relationships, the crisis within the Church during 2002 calls us to be particularly attentive to those ministering to children, young people and their families.

The Catholic Diocese of Wilmington places Standards for Church Personnel in the understanding of Church as a communion of love, recognizing the central importance and sacredness of relationships. In the Gospel of St. John, Jesus reveals that the communion toward which the church is called is communion with the life of the Trinity. (John 17:21) We are called to see the face of God in one another and to be the face of God for those to whom we minister. Our responsibility to one another flows from our sharing in the life of God: the Father, Son and Holy Spirit, THE community of love. This communion is renewed and strengthened in the celebration of Eucharist and in all the sacramental experiences of the Church.

In our Diocese the development of these Standards is an extension of our mission to live the Gospel message of Jesus, with attention to defining and understanding the ministerial relationship as one that is God-centered, healthy, safe and life-giving.

These Standards grow out of an awareness that in our history the misconduct of some persons -- clergy, religious and laity -- has caused injury to those most vulnerable within our community. We acknowledge the pain, sorrow, confusion and anger that are consequences of the abuse of the power and gift of ministry. As a result, our experience of Church may become broken. It is because of our experience of vulnerability and broken-ness that we offer the Standards as a means of accountability and also as a means of reconciliation, rebuilding of trust and fidelity to the teachings of Jesus Christ.

The vast majority of those who are called to ministry or ordained for service in the Church live a committed effort to follow in Christ's footsteps. It is our hope that the publication and integration of these Standards into the life of our Diocese will allow us all to continue to serve as a community of faith, living the love poured into our hearts by the Holy Spirit. It is our expectation that each person who reads these Standards will accept personal responsibility for adherence to them. It is our belief that God's goodness and grace supports this work and those called to service in our Diocesan Church.

WHO ARE “CHURCH PERSONNEL?”

Relationships among people are the foundation of Christian ministry and are central to our life as Church. The Standards defined are intended to assist all who fulfill the many roles that create the living Church. The Standards intentionally address all ministerial relationships. Particular attention is focused on those whose ministry calls them to demonstrate their love and compassion for children and young people within genuine and sincere relationships.

All Church Personnel are asked to carefully consider each standard presented before agreeing to adhere to the Standards and continue in service to the Diocese of Wilmington. An Acknowledgement of Receipt will be provided for each individual to sign as an indication of receipt, understanding and willingness to adhere to the Standards. (A sample form and directions for its use are included in the resources materials at the end of this document.)

For the purposes of the Standards the following are included in the definition of Church Personnel.

The Bishop and all who share his ministry :

1. Priests incardinated in the Diocese of Wilmington.
2. Priests who are members of religious communities (e.g. Oblates, Franciscans, Jesuits etc.) assigned to the Diocese.
3. Priests of other jurisdictions who minister within the Diocese; other priests including those who are retired, or who have been granted canonical faculties to do part-time or supply ministry.
4. Deacons incardinated in this Diocese; permanent deacons with canonical faculties to function in this Diocese and those retired and living in the Diocese.
5. Seminarians, those enrolled in the Permanent Diaconate Formation Program, and those in the formation programs of religious congregations.
6. Women religious and religious brothers working and living in the Diocese, its parishes, schools or agencies, living in the Diocese of Wilmington and working elsewhere, retired and living in the Diocese of Wilmington, living in the Diocese but working elsewhere.
7. All paid personnel whether employed in areas of ministry or other kinds of services provided by the Diocese, it's parishes, schools or other agencies.
8. All volunteers. This includes any person who enters into himself/herself for a Church related service.

PRINCIPLES

These Standards are based on three principles of integrity found in all effective ministerial leaders. **Principle one** is reflective of a basic understanding of self, especially in respect to one's spiritual vocation. **Principle two**, reflecting the Lord's command to love neighbor as self calls for a deep sensitivity and respect for others. **Principle three** addresses the responsibility for balanced ministerial relationships. All trust-based relationships depend on each individual's ability to balance these two principles of self knowledge and a keen regard for others. In ministerial relationships, this burden always falls on the minister, the individual being sought for service, help and advice. Nearly all breaches of integrity and morality are ruptures of this trust-based relationship.

1. Church Personnel will exhibit the highest Christian ethical Standards and personal integrity reflective of the teachings of the Gospel.

Church Personnel will at all times conduct themselves in a professional manner including developing and maintaining the level of professional competence commensurate with their ministerial duties.

2. Church Personnel will witness God's love showing sensitivity to, reverence and respect for each individual with and to whom they minister.
3. Church Personnel will be conscious of the unique power they have in relationships due to the trust they are given and the visibility of their witness and leadership.
 - a. Church Personnel assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.
 - b. Church Personnel will avoid taking unfair advantage of ministerial relationships for the benefit of themselves or others.
 - c. Church Personnel will not physically, sexually or emotionally abuse or neglect any person.
 - d. Church Personnel have a duty to report their own ethical and professional misconduct and the misconduct of others.

ETHICAL STANDARDS FOR PRIESTS

“Priests are answerable to the Church, to their people, and to themselves and their own sense of integrity, as they grow in their humanity, discipleship and priestly ministry. The Church, especially through the bishop and presbyters, has a right to call priests to accountability for the ways they have not fostered their human, intellectual, pastoral and spiritual growth.” These words of the American Bishops in *The Basic Plan for the Ongoing Formation of Priests* speak to the responsibilities entailed in the living of priestly ministry.

The following Standards are offered to enhance the dignity of priestly ministry and to witness for the Church priests’ commitment to Standards of excellence. These Standards recognize that “priests are first of all, human beings whose very humanity ought to be a bridge for communicating Jesus Christ to the world today. Each priest has the duty, rooted in the sacrament of Holy Orders, to be faithful to the gift God has given him and to respond to the call for daily conversion which comes with the gift itself.”

Church Personnel will exhibit the highest ethical Standards and personal integrity reflective of the teachings of the Gospel.

Priests will model a life consistent with the teachings of the Gospel, promoting through their own behavior the way to love God and to love neighbor as self.

Priests will exhibit a deep commitment to the Church and loyalty to its traditions and teachings in the way that they interact in the lives and circumstances of the people they serve.

Priests, in all personal and professional relationships, will by their words, actions and attitudes reflect fidelity to the promises they made before ordination and, in the case of pastors, at the time of their installation. A consistent fidelity to church teaching in pastoral practice and selflessness in pastoral service are essential dimensions of priestly life and ministry.

Priests will be faithful to their commitment to prayer, meditation, spiritual reading, Scripture, the celebration of the sacraments and diligence in attention to their ministerial responsibilities.

Priests make a promise of celibacy and are called to faithfully witness this promise in all their relationships.

Priests strive to keep physically and emotionally healthy by getting proper nutrition, adequate sleep, by taking exercise, days off, and vacations, by guarding against substance abuse (e.g. abuse of alcohol and prescriptive drugs, and / or illicit drugs) and by nurturing appropriate friendships outside pastoral

relationships.

Priests strive for greater self-awareness in order to recognize the unique dynamics at work in pastoral relationships and to heed the warning signs in their lives which indicate when they may be approaching boundary violations.

Warning signs may include but are not limited to:

seeking out the other person and spending more time together apart from the scheduled pastoral meetings, feeling sexual arousal, assuming a seductive posture, holding hands a little more tightly in shared prayer, letting an arm linger a little longer on the shoulder, turning hugs into embraces.

Priests will exhibit sound business practices, stringent ethical, legal and fiscal Standards which are fundamentals of good stewardship.

Priests will be open, consultative, collegial and accountable in the conduct of responsibilities.

Church Personnel will at all times conduct themselves in a professional manner including developing and maintaining the level of professional competence commensurate with their ministerial duties.

Priests are responsible for their ongoing formation and continuing education commensurate with their responsibilities through private study, participating in professional programs, and taking study leaves and sabbaticals.

Priests will not step beyond their competence in counseling situations and will be prepared to refer to other professionals when the need arises.

Priests will be knowledgeable about the behaviors that constitute sexual abuse and harassment and the physical and psychological symptoms that indicate the possibility of such abuse. ²

Priests will not post or access pornography or other offensive legal or illegal material, including hate literature, defamatory, libelous, offensive, or demeaning material online. This is unacceptable behavior and is subject to investigation. Posting or accessing child pornography is a criminal offense. If child pornography is discovered the Diocese has an obligation under law to report to civil authority.

Such behaviors will be addressed including a possible psychological assessment to determine appropriate follow up. If assessment is required, the priest will be removed from active ministry during the assessment period and restored to ministry contingent on outcomes of the assessment and treatment.

Personnel and other administrative decisions made by priests must meet civil and canon law obligations and reflect Catholic social teachings (Catholic Catechism 2422-2463) and these Ethical Standards for Church Personnel.³

Priests will provide a professional work environment that is free from physical, psychological, written or verbal intimidation or harassment. ²

Church Personnel will witness God’s love by showing sensitivity, reverence and respect of each individual with and to whom they minister.

Priests will honor the equality of all people, avoiding all forms of discrimination and respecting the dignity of each person by providing service without regard to economic status, age, gender, race ethnicity, religion, sexual orientation, or physical or mental abilities.

Priests will reach out to all people in a spirit of humility, reverence and respect, especially those who feel estranged from the church. Priests will be approachable and available to help those who seek their assistance.

Priests will be sensitive to the good of the community as they respond to the diverse forms of spirituality and theology within the community.

Church Personnel will be conscious of the unique power they have in relationships due to the trust they are given and the visibility of their witness and leadership.

Priests will not allow minors to stay overnight in the priest’s private accommodations or residence/rectory.

Priests will avoid relationships that could impair professional judgment, create conflicts of interest or lead to exploiting the relationship for personal gain (e.g. with our employees, employees’ family members, students, friends, business relationships, family). When such relationships are inevitable, priests must lessen the potential for conflicts of interest and exploitation by maintaining roles and boundaries and by being clear about whose needs are being met.

Priests will establish and maintain ministerial relationships characterized by openness, honesty and integrity avoiding any abuse of ministerial power. Priests must respect the dignity of persons by empowering them to come into their own freedom, and so, to participate more fully in the mission of the church.

Church Personnel assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.

Confidentiality

Priests are to keep confidential all information which is disclosed while serving in a professional role as a religious authority and representative of the church.

In accordance with the norm of canon law (c.963), the sacramental seal is inviolable; therefore, it is absolutely forbidden for a confessor to betray the confidence of a penitent in any way and for any reason. This is applicable whether the penitent is living or dead.

Priests must know and abide by the state laws of Maryland and Delaware (depending on assignment) regarding the religious privilege of confidential information. ^{4 & 5}

Priests will take the necessary steps to ensure confidentiality by ensuring that offices are properly soundproofed, records are secure, and staff members are informed of their duty in matters of confidentiality.

Priests will obtain the permission of the one who has disclosed private information before using it in a public way.

Priests will seek legal guidance from legal services of the Diocese before disclosing records at the request of a government agency.

Priests will refrain in preaching, teaching and writing from use of easily identifiable information about any individual which was gained in the course of exercising their pastoral ministry.

Priests must refrain from any statements that are either false, degrading, defaming, invasive or harmful to another's reputation.

Priests will follow the guidelines developed for Safe Environment for all activities with youth and young people.

Church Personnel will avoid taking unfair advantage of ministerial relationships for the benefit of themselves or others.

Priests assume full responsibility for establishing and maintaining clear boundaries in all pastoral relationships. They will avoid exploiting the trust of those who seek their service by not using them to satisfy their needs for attention and pleasure.

Priests are entitled only to that compensation for service as outlined in Diocesan statute or regulations.

Priests are responsible for stewardship of all resources entrusted to their care and for a clear accounting of such resources.

Priests will exercise prudent judgment in the giving or accepting of gifts or benefits.

Priests will not use or borrow money or resources from the pastoral or ministerial accounts for personal use.

Priests will abide by the statutes, guidelines and regulations of the Diocese which address parish and ministerial finances.

Parish financial records are to be held as confidential unless an appropriate governmental agency or office requires review. The Diocesan Finance Office should be contacted regarding the release of all financial records.

Records of individual contributions to the parish are confidential.

The Pastor is not to conduct financial business apart from the Finance Council nor should he depart from the Finance Council's recommendation without serious reasons, in which case he shall fully and frankly discuss his reservations with the Finance Council.

Pastors are required to make a full disclosure of all assets of the parish to the Bishop; this is accomplished through the filing of an accurate annual report to the Diocesan Finance Office.

Canon Law (c.1287.2) and the regulations of the Diocese of Wilmington require that the Pastor and the Finance Council provide the parish community with an annual financial accounting. The specifications of this are found in the Diocesan Guidelines for Parish Finance Councils.

Church Personnel will not physically, sexually, or emotionally abuse or neglect any person.

Priests must not initiate sexual behavior and must refuse it even when the other person invites it.

Priests must show prudent discretion before touching another person since how physical touch is perceived cannot be predicted. Particular care should be taken in relationships with those who are most vulnerable, children, teenagers, and those who are developmentally delayed.

Physical contact with minors should occur only when completely non-sexual and never in private or in environments that are not observable by others.

Appropriate affection between all Church Personnel and minors is important for a child's development and a positive part of Church life and ministry. The following forms of affection are regarded as appropriate examples:

- Side hugs
- Shoulder to shoulder or "temple hugs"
- Hand-shakes
- "High-fives" and hand slapping
- Fist Pumps
- Verbal praise
- Touching hands, faces, shoulders and arms of minors
- Arms around shoulders
- Holding hands while walking with small children
- Sitting beside small children
- Kneeling or bending down for hugs with small children
- Holding hands during prayer
- Pats on the head when culturally appropriate. (For example this gesture should typically be avoided in some Asian communities.)

Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that are inappropriate and therefore are not to be used:

- Inappropriate or lengthy embraces
- Kisses on the mouth
- Holding minors over two years old on the lap
- Touching bottoms, chests or genital areas
- Showing affection in isolated areas of the facility such as bedrooms, closets, staff -only areas and other private rooms
- Sleeping in bed with a child
- Touching knees or legs of minors
- Wrestling with minors
- Tickling minors
- Piggyback rides
- Any type of massage given by minor to adult
- Any type of massage given by an adult to minor
- Any form of unwanted affection
- Compliments that relate to physique or body development

Priests will avoid any situation and conduct which exploits another.

Priests' conduct will exhibit no tolerance for abusive behavior of any kind.

Priests are prohibited from using physical discipline in any way for behavior management of minors. No form of physical discipline is acceptable. This includes spanking, slapping, pinching, hitting, or any other physical force as retaliation or correction for inappropriate behaviors by minors.

Church Personnel have a duty to report their own ethical and professional misconduct and the misconduct of others.

Priests are to be aware of and clearly understand the ethical and professional Standards of behavior as developed and elucidated by the Catholic Diocese of Wilmington and determine if their behaviors comply.

Priests strive to hold one another accountable to these ethical Standards in accord with the approved accountability process for the Diocese.

Priests should strive to:

Participate in educative and support structures that assist priests to achieve the Standards set forth in this document.

Participate in peer/support groups such as Jesu Caritas.

Develop a network of peers and friends with whom one has no pastoral relationship in order to continue to develop and mature. Care should be taken to avoid inviting parishioners or those for/with whom there is a ministerial relationship to participate in this network.

Support and encourage other priests who appear to be in difficulty in their personal and pastoral life providing the assistance needed to seek professional help.

As employers, pastors have the duty to insure the Standards for Church Personnel are explained to all those employed or part of the volunteer corps of the parish and to engage in a process of accountability with these individuals.

Priests must be aware of the State of Delaware and/or Maryland (depending on assignment) child abuse and neglect laws and reporting requirements.

Priests must report any allegations of child abuse or misconduct to both the Diocese of Wilmington and Delaware/Maryland Law Enforcement Agencies.

ETHICAL STANDARDS FOR PERMANENT DEACONS

By virtue of their ordination, members of the Permanent Diaconate participate in and represent the ministry of Christ in a unique way. Their incardination in a particular diocese is

“ . . . characteristically a constant bond of service to a concrete portion of the people of God. This entails ecclesial membership at the juridical, affective and spiritual level and the obligation of ministerial service. The deacon’s ministry of service is linked with the missionary dimension of the Church: their efforts embrace the ministry of the Word, the liturgy, and works of charity which, in their turn, are carried into daily life. Mission includes witness to Christ in a secular profession or occupation.”⁶

Church Personnel will exhibit the highest ethical Standards and personal integrity reflective of the teachings of the Gospel.

Deacons will model a life consistent with the teachings of the Gospel, promoting through their own behavior the way to love God and to love neighbor as self.

Deacons will exhibit a deep commitment to the Church and loyalty to its traditions and teachings in the way they interact in the lives and circumstances of the people they serve.

Deacons are expected to be persons of utmost integrity. Deacons must conduct themselves in an honest and open manner.

Deacons will be faithful to prayer, meditation, spiritual reading, Scripture, the celebration of the sacraments and diligence in attention to their ministerial responsibilities.

Deacons are expected to live a life of grace within their committed marriage or life of celibacy.

Deacons strive to keep physically and emotionally healthy by getting proper nutrition, adequate sleep, taking exercise, by guarding against substance abuse (e.g. abuse of alcohol and prescriptive drugs, and/or illicit drugs).

Church Personnel will at all times conduct themselves in a professional manner, including developing and maintaining the level of professional competence commensurate with their ministerial duties.

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Deacons are responsible for their ongoing formation and continuing education commensurate with their responsibilities through private study, participating in professional programs and attending seminars and conferences.

Deacons will not step beyond their competence in counseling situations and other commissioned ministries and will be prepared to refer to other professionals when the need arises.

Deacons are responsible for stewardship of all resources entrusted to their care and for a clear accounting of such resources.

Deacons will be knowledgeable about the behaviors that constitute sexual abuse and harassment and the physical and psychological symptoms that indicate the possibility of such abuse.

Deacons are expected to conduct themselves in a professional manner at all times, and will do everything possible to ensure that the work environment is free from physical, psychological and emotional intimidation or harassment.

Deacons will not post or access pornography or other offensive legal or illegal material, including hate literature, defamatory, libelous, offensive, or demeaning material online. This is unacceptable behavior and is subject to investigation. Posting or accessing child pornography is a criminal offense. If child pornography is discovered the Diocese has an obligation under law to report to civil authority.

Such behaviors will be addressed including a possible psychological assessment to determine appropriate follow up. If assessment is required, the deacon will be removed from active ministry during the assessment period and restored to ministry contingent on outcomes of the assessment and treatment.

Church Personnel will witness God's love by showing sensitivity, reverence, and respect to each individual with and to whom they minister.

Deacons will honor the equality of all people, avoiding all forms of discrimination and respecting the dignity of each person by providing service without regard to economic status, age, gender, race, ethnicity, religion, sexual orientation or physical or mental abilities.

Deacons will reach out to all people in a spirit of humility, reverence and respect, especially those who feel estranged from the church.

Deacons will be sensitive to the good of the community as they respond to diverse forms of spirituality and theology in the Church.

Church Personnel will be conscious of the unique power they have in relationships due to the trust they are given and the visibility of their witness and leadership.

Deacons will be conscious of and avoid relationships that could impair professional judgment, create conflicts of interest or lead to exploiting the relationship for personal gain.

Deacons will establish and maintain ministerial relationships characterized by openness, honesty and integrity avoiding any abuse of ministerial power. Deacons must respect the dignity of persons by empowering them to come into their own freedom, and so, to participate more fully in the mission of the church.

Church Personnel assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.

Deacons are to keep confidential all information which is disclosed while serving in a professional role as a religious authority and representative of the church.

Deacons will be responsible for establishing and maintaining clear boundaries in pastoral relationships, using honesty, trust and mutual respect as hallmarks for developing these boundaries.

Deacons must know and abide by the state laws of Maryland and Delaware (depending on assignment) regarding the religious privilege of confidential information. ⁴⁻⁵

Deacons will obtain the permission of the one who has disclosed private information before using it in a public way.

Deacons will refrain in preaching, teaching and writing from use of easily identifiable information about any individual which was gained in the course of exercising their pastoral ministry.

Deacons must refrain from any statements that are false, degrading, defaming, invasive or harmful to another person's reputation.

Deacons will follow the guidelines developed for Safe Environment for all activities with youth and young people.

Church Personnel will avoid taking unfair advantage of ministerial relationships for the benefit of themselves or others.

Deacons assume full responsibility for establishing and maintaining clear boundaries in all pastoral relationships. They will avoid exploiting the trust of those who seek their service by not using them to satisfy their needs for attention and pleasure.

Deacons will exercise prudent judgment in the giving or accepting of gifts or benefits.

Deacons will not use or borrow money or resources from pastoral or ministerial accounts for personal use.

Church Personnel will not physically, sexually, or emotionally abuse or neglect any person.

Deacons must show prudent discretion before touching another person since how physical touch is perceived cannot be predicted. Particular care should be taken in relationships with those who are most vulnerable, children, teenagers and those who are developmentally delayed.

Physical contact with minors should occur only when completely non-sexual and never in private or in environments that are not observable by others.

Appropriate affection between all Church Personnel and minors is important for a child's development and a positive part of Church life and ministry. The following forms of affection are regarded as appropriate examples:

- Side hugs
- Shoulder to shoulder or "temple hugs"
- Hand-shakes
- "High-fives" and hand slapping
- Fist pumps
- Verbal praise
- Touching hands, faces, shoulders and arms of minors
- Arms around shoulders
- Holding hands while walking with small children
- Sitting beside small children
- Kneeling or bending down for hugs with small children
- Holding hands during prayer

Section 1 – Ethical and Behavioral Standards

Pats on the head when culturally appropriate. (For example this gesture should typically be avoided in some Asian communities.)

Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that are inappropriate and therefore not to be used:

Inappropriate or lengthy embraces

Kisses on the mouth

Holding minors over two years old on the lap

Touching bottoms, chests or genital areas

Showing affection in isolated areas of the facility such as bedrooms, closets, staff only areas and other private rooms

Sleeping in bed with a child.

Touching knees or legs of minors

Wrestling with minors

Tickling minors

Piggyback rides.

Any type of massage given by minor to adult

Any type of massage given by an adult to minor

Any form of unwanted affection

Compliments that relate to physique or body development

Deacons will avoid any situation and conduct which exploits another.

Deacons' conduct will exhibit no tolerance for abusive behavior of any kind.

Deacons are prohibited from using physical discipline in any way for behavior management of minors while engaged in ministry. No form of physical discipline is acceptable. This includes, spanking, slapping, pinching, hitting, or any other physical force as retaliation or correction for inappropriate behaviors of minors.

Deacons will avoid directly demonstrating or indirectly suggesting an over-familiarity with children and youth, or any person entrusted to their care. Deacons should also refrain from using inappropriate language, particularly around children and youth.

Deacons will ensure, whenever reasonably possible, that another adult be present or near by when providing pastoral ministry to an individual minor.

Section 1 – Ethical and Behavioral Standards

Deacons, while working in a ministerial setting, will avoid, whenever possible, being alone with a minor or group of minors in sleeping, dressing or bathing areas.

Deacons, while working with minors in private or secular settings, will be sensitive to the demands of modesty and propriety.

Church Personnel have a duty to report their own ethical and professional misconduct and the misconduct of others.

Deacons must be aware of and clearly understand the ethical and professional Standards of behavior as developed and elucidated by the Catholic Diocese of Wilmington and determine if their behaviors comply.

Deacons strive to hold one another accountable to these ethical Standards in accord with the approved accountability process of the Diocese.

Deacons must maintain a network of peers within the Diaconate with whom they should confer on a regular basis.

Deacons must be aware of the State of Delaware and Maryland child abuse laws and reporting requirements.

Deacons must report any allegations of child abuse or misconduct both to the Catholic Diocese of Wilmington and Delaware/Maryland Law Enforcement Agencies.

Deacons must undergo an annual review by their supervisors. Among other things, this review will evaluate the Deacon's behavior and ability to serve the people to whom he is entrusted.

ETHICAL STANDARDS FOR SEMINARIANS

The following quotation is taken from Chapter 1 of the Program for Priestly Formation, Article 1, entitled, “Doctrinal Understanding of the Ministerial Priesthood” , which speaks to the program of priestly formation. Since this is the vocation to which seminarians are called, it expresses those ideals for which their training is intended.

“Diocesan priests continue the proclamation of the kingdom by preaching, sanctifying, and leading God’s people, fulfilling the roles to which they were especially commissioned at ordination. They do it as well by the witness of their own lives as chaste, celibate men; prayerful and obedient to God’s will, simple in the way they live. Like all Christians, priests are called to holiness by virtue of their baptism. They are consecrated to God in their ordination and are made the living instruments of Christ the eternal high priest, and so are enabled to accomplish throughout all time that wonderful work of his which with supernatural efficacy restored the whole human race. By this grace the priest, through his service of the people committed to his care and all the people of God, is better able to pursue the perfection of Christ, whose place he takes.” ⁷

Church Personnel will exhibit the highest ethical Standards and personal integrity reflective of the teachings of the Gospel.

Seminarians will model a life consistent with the teachings of the Catholic Church promoting, through their behavior, the way to love God and to love neighbor as self.

Seminarians will exhibit a deep commitment to the Church and loyalty to its traditions and teachings in the way they interact with one another and with the people they serve.

Seminarians will be faithful to prayer, meditation, spiritual reading, and scripture as well as to their studies.

Seminarians will exhibit their commitment to live chastely and in celibacy for the sake of the Church and the kingdom of God.

Seminarians will strive to keep physically and emotionally healthy by getting proper nutrition, adequate sleep, exercise, days off, and vacations, by guarding against substance abuse (e.g. abuse of alcohol and prescriptive drugs, and/or illicit drugs) and by nurturing appropriate friendships outside pastoral relationships.

Church Personnel will at all times conduct themselves in a professional manner, including developing and maintaining the level of professional competence commensurate with their ministerial duties.

Seminarians commit to a program of on-going formation and study to prepare them for the challenges and opportunities of their expressed vocation.

Seminarians will not step beyond their competence in counseling situations and will be prepared to refer to other professionals when the need arises.

Seminarians are responsible for stewardship of all resources entrusted to their care and for a clear accounting of such resources.

Seminarians will be knowledgeable about the behaviors that constitute sexual abuse and harassment and the physical and psychological symptoms that indicate the possibility of such behavior.

Seminarians will be professional in their work environment and do everything possible to ensure that the work environment is free from physical, psychological, emotional intimidation or harassment.

Seminarians will respect and adhere to the guidelines of their particular seminary program regarding the issues of academic honesty and student discipline.

Seminarians will not post or access pornography or other offensive legal or illegal material, including hate literature, defamatory, libelous, offensive, or demeaning material online. This is unacceptable behavior and is subject to investigation. Posting or accessing child pornography is a criminal offense. If child pornography is discovered the Diocese has an obligation under law to report to civil authority.

Such behaviors will be addressed and may result in dismissal from studies for the priesthood.

Church Personnel will witness God's love by showing sensitivity, reverence, and respect to each individual with and to whom they minister.

Seminarians will honor the equality of all people, avoiding all forms of discrimination and respecting the dignity of each person without regard to economic status, age, gender, race, ethnicity, religion, sexual orientation, or

physical or mental abilities.

Seminarians will relate to all people in a spirit of humility, reverence and respect especially those who feel estranged from the Church.

Seminarians will be sensitive to the good of the community as they respond to the diverse forms and expressions of spirituality and theology within the community.

Church Personnel will be conscious of the unique power they have in relationships due to the trust they are given and the visibility of their witness and leadership.

Seminarians will not allow minors to stay overnight in their quarters or accommodations.

Seminarians will avoid relationships that could impair professional judgment, create conflicts of interest or lead to exploiting the relationship for personal gain.

Seminarians will establish and maintain ministerial relationships that are characterized by openness, honesty, and integrity avoiding any abuse of ministerial power.

Church Personnel assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.

Seminarians are to keep confidential all information which is disclosed while serving in a professional role as a representative of the church.

Seminarians will obtain permission of the one who has disclosed private information before using it in a public way.

Seminarians will strive to establish self discipline in recognizing others' needs for physical and emotional space and boundaries.

Seminarians will provide pastoral ministry only in rooms or places that provide a safe environment of open access and visibility.

Seminarians will refrain from any statements that are either false, degrading, defaming, invasive or harmful to another's reputation.

Seminarians will follow the guidelines developed for Safe Environments for all activities with youth and young people.

Church Personnel will avoid taking unfair advantage of ministerial relationships for the benefit of themselves or others.

Seminarians assume full responsibility for establishing and maintaining clear boundaries in all relationships. They will avoid exploiting the trust of those who seek their service by not using them to satisfy their own needs for attention and pleasure.

Seminarians will exercise prudent judgment in the giving or accepting of gifts or benefits.

Seminarians will not use or borrow money from pastoral or ministerial accounts for personal use. Seminarians will not borrow money from parishioners or people they serve.

Church Personnel will not physically, sexually, or emotionally abuse any person.

Seminarians must not initiate sexual behavior and must refuse it even when the other person invites or consents to it.

Seminarians will avoid directly demonstrating, or indirectly suggesting an over-familiarity with children and youth entrusted to their care. Seminarians should also refrain from using inappropriate language, particularly around children and youth.

Physical contact with minors should occur only when completely non-sexual and never in private or in environments that are not observable by others.

Seminarians must show prudent discretion before touching another person since how physical touch is perceived cannot be predicted. Particular care should be taken in relationships with those who are most vulnerable, children, teenagers and those who are developmentally delayed.

Appropriate affection between all Church Personnel and minors is important for a child's development and a positive part of Church life and ministry. The following forms of affection are regarded as appropriate examples:

- Side hugs
- Shoulder to shoulder or "temple hugs"
- Hand-shakes
- "High-fives" and hand slapping

Section 1 – Ethical and Behavioral Standards

Fist pumps

Verbal praise

Touching hands, faces, shoulders and arms of minors

Arms around shoulders

Holding hands while walking with small children

Sitting beside small children

Kneeling or bending down for hugs with small children

Holding hands during prayer

Pats on the head when culturally appropriate. (For example this gesture should typically be avoided in some Asian communities.)

Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that are inappropriate and therefore are not to be used:

Inappropriate or lengthy embraces

Kisses on the mouth

Holding minors over two years old on the lap

Touching bottoms, chests or genital areas

Showing affection in isolated areas of the facility such as bedrooms, closets, staff only areas and other private rooms

Sleeping in bed with a child

Touching knees or legs of minors

Wrestling with minors

Tickling minors

Piggyback rides

Any type of massage given by minor to adult

Any type of massage given by an adult to minor

Any form of unwanted affection

Compliments that relate to physique or body development

Seminarians will avoid any situation and conduct which exploits another.

Seminarians' conduct will exhibit no tolerance for abusive behavior of any kind.

Seminarians are prohibited from using physical discipline in any way for behavior management of minors. No form of physical discipline is acceptable. This

Section 1 – Ethical and Behavioral Standards

includes spanking, slapping, pinching, hitting or any other physical force as retaliation or correction for inappropriate behaviors by minors.

Church Personnel have a duty to report their own ethical and professional misconduct and the misconduct of others.

Seminarians are to be aware of and clearly understand the ethical and professional Standards of behavior as developed and elucidated by the Catholic Diocese of Wilmington and determine if their behaviors apply.

Seminarians strive to hold one another accountable to these ethical Standards in accord with the approved accountability process for the Diocese.

Seminarians should be aware of the child abuse and neglect laws and the reporting requirements of the Law Enforcement Agencies in Delaware, Maryland or the state in which they are studying or engaged in ministry.

Seminarians must report any allegations of child abuse or misconduct to both the Diocese of Wilmington and Law Enforcement Agencies in the state of Delaware, Maryland or the state in which they are studying or engaged in ministry.



ETHICAL STANDARDS FOR RELIGIOUS SISTERS AND BROTHERS

The Catechism of the Catholic Church states that “Christ proposes the evangelicals counsels in their great variety, to every disciple..... the religious state is thus one way of experiencing a more intimate consecration rooted in Baptism and totally dedicated to God. In the consecrated life, Christ’s faithful, moved by the Holy Spirit, propose to follow Christ more nearly, to give themselves to God who is loved above all, and pursuing the perfection of charity in the service of the Kingdom, to signify and proclaim in the Church the glory of the world to come.”³

Considerations for Religious Sisters and Brothers

- I. Religious sisters and brothers are subject to the same diocesan code of conduct as all other Church Personnel and the Standards are those stated for employees or volunteers depending on their role and responsibilities.
- II. Religious sisters and brothers have distinct responsibilities to their order/institute as well as to the diocese, which involve codes of ethical conduct, requirements to report misconduct and action taken if misconduct occurs.
- III. Religious are obligated to complete the suitability process prior to engaging in ministry, volunteer work or taking up residence in the Diocese.

ETHICAL STANDARDS FOR EMPLOYEES

The laity, by virtue of their baptism, have a true vocational calling from Christ to serve actively as members of His Body, the Church. As the People of God, the faithful share actively in the ministry of Christ and the Church by living lives of Christian witness, proclaiming the message of the gospel in word and deed, and working collaboratively with those who are in ordained leadership. They share in the mission which God has entrusted to the Church to fulfill in the world, in accord with the gifts and talents that they possess. These gifts and talents are shared with all members of the Church thus providing for the continual building up of the Kingdom of God.

The Church relies on the direction and energies of the laity to aid in fulfilling its mission. The laity are challenged to embrace the seriousness of their respective vocational callings and to serve those who are in their parish and local communities. The laity are reminded of the need for continual growth in their spirituality; this is especially enriched at the celebration of the Eucharist.

Church Personnel will exhibit the highest ethical Standards and personal integrity reflective of the teachings of the Gospel.

Employees will :

model a life consistent with the teachings of the Gospel, promoting through their own life the way to love God and to love neighbor as self.

exhibit a deep commitment to the Church and loyalty to its traditions and teachings in the way that they interact in the lives and circumstances of the people they serve.

have a responsibility to stay attuned to their own spiritual life, nurturing an ongoing prayer life.

witness in all relationships the chastity appropriate to their state in life, whether celibate, married or single.

strive to keep physically and emotionally healthy, guarding against substance abuse (e.g. abuse of alcohol and prescriptive drugs, and/or illicit drugs) and nurturing appropriate relationships.

Church Personnel will at all times conduct themselves in a professional manner including developing and maintaining the level of professional competence commensurate with their ministerial duties.

Employees:

are responsible to maintain high levels of professional competence in their particular ministry attending seminars and workshops in areas that are relevant to their current ministries.

who provide counseling will not step beyond their competence in counseling situations. The employee will be prepared to refer to other professionals when the need arises.

are responsible for stewardship of all resources entrusted to their care and for a clear accounting of such resources.

are knowledgeable about the behaviors that constitute sexual abuse and harassment and the physical and psychological symptoms that indicate the possibility of such abuse.

help to maintain a professional work environment that is free from physical, psychological, written or verbal intimidation or harassment.

will not post or access pornography or other offensive legal or illegal material, including hate literature, defamatory, libelous, offensive, or demeaning material online. This is unacceptable behavior. Such behavior is subject to investigation and can result in strong disciplinary action. Posting or accessing child

pornography is a criminal offense. If child pornography is discovered the Diocese has an obligation under law to report to civil authority.

Such behaviors will be addressed with progressive discipline and could result in termination.

Church Personnel will witness God's love for every person by sensitivity, reverence and respect of each individual with and to whom they minister.

Employees will:

honor the equality of all people, avoiding all forms of discrimination and respecting the dignity of each person by providing service without regard to economic status, age, gender, race, ethnicity, sexual orientation, or physical or mental abilities.

reach out to all people in a spirit of humility, reverence and respect.

be aware that issues of aging, gender, culture, race, religion, sexual orientation, physical and mental disabilities, and language all affect how the message of the Gospel as exemplified in their ministries is received and interpreted.

be sensitive to the good of the community as they respond in their ministerial role to diverse forms of spirituality and theology within the community.

Church Personnel will be conscious of the unique power they have in relationships due to the trust they are given and the visibility of their witness and leadership.

Employees will :

avoid ministerial relationships that could impair professional judgment, create conflicts of interest or lead to exploiting the relationship for personal gain.

establish and maintain ministerial relationships characterized by openness, honesty and integrity avoiding any abuse of ministerial power

Church Personnel assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.

Employees who provide pastoral counseling or spiritual direction must avoid developing inappropriate relationships with minors, other staff or individuals.

All information which is disclosed to an individual while serving as an employee of the diocese is to be kept confidential.

Employees must refrain from any statements that are either false, degrading, defaming, invasive or harmful to another's reputation.

Employees are prohibited from using physical discipline in any way for behavior management of minors. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting, or any other physical force as retaliation or correction for inappropriate behaviors by minors.

The two adult rule applies in any instance where an adult is working with minors. When private conversations are necessary they should occur in rooms that provide a safe environment of open access and visibility.

Employees responsible for children will follow the guidelines developed for Safe Environment for all activities.

Church Personnel will avoid taking unfair advantage of ministerial relationships for the benefit of themselves or others.

Employees will :

avoid exploiting the trust of those who seek their service by not using them to satisfy their needs for attention and pleasure.

exercise prudent judgment in the giving or receiving of gifts or benefits.

not use or borrow money from ministerial accounts for personal use.

Church Personnel will not physically, sexually or emotionally abuse or neglect any person.

Employees will:

not exploit persons for sexual purposes.

not initiate sexual behavior in ministerial relationships and must refuse it even when the other invites or consents to it.

be certain that physical contact with minors occurs only when completely non sexual and never in private or in environments that are not easily observable by others.

Appropriate affection between Church Personnel and minors is important for a child's development and a positive part of Church life and ministry. The following forms of affection are regarded as appropriate examples for most Church sponsored and affiliated programs:

- Side hugs
- Shoulder to shoulder or "temple hugs
- Hand-shakes
- "High-fives" and hand slapping
- Fist pumps
- Verbal praise
- Touching hands, faces, shoulders, and arms of minors
- Arms around shoulders
- Holding hands while walking with small children
- Sitting beside small children
- Kneeling or bending down for hugs with small children
- Holding hands during prayer
- Pats on the head when culturally appropriate. (For example, this gesture should typically be avoided in some Asian communities)

Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that are inappropriate and are *not* to be used in Church sponsored and affiliated programs:

- Inappropriate or lengthy embraces
 - Kisses on the mouth
 - Holding minors over two years old on the lap
 - Touching bottoms, chests or genital areas
 - Showing affection in isolated areas of the facility such as bedrooms, closets, staff only areas or other private rooms
 - Sleeping in bed with a child
 - Touching knees or legs of minors
-

- Wrestling with minors
- Tickling minors
- Piggyback rides
- Any type of massage given by minor to adult
- Any type of massage given by adult to minor
- Any form of unwanted affection
- Compliments that relate to physique or body development

Employees will not humiliate, ridicule or degrade children or youth entrusted to their care and will exhibit no tolerance for abusive behavior of any kind.

Church Personnel have a duty to report their own ethical and professional misconduct and the misconduct of others.

Employees are to:

be aware of and clearly understand these ethical and professional Standards of behavior as developed by the Catholic Diocese of Wilmington and determine if their behaviors comply.

hold one another accountable to these ethical Standards in accord with the approved accountability process for the Diocese.

be aware of the laws of the States of Maryland and Delaware regarding child abuse and neglect and reporting requirements.

report any allegations of child abuse or misconduct to both the Diocese of Wilmington and Delaware/Maryland Law Enforcement Agencies.

**DIocese of Wilmington RECEIPT /ACKNOWLEDGEMENT FORM
STANDARDS FOR ETHICAL AND BEHAVIORAL NORMS**

I have received, reviewed and understand the Standards for ethical and behavioral norms as adopted by the Diocese of Wilmington. I have read and understand the Standards and have had the opportunity to receive clarification. I voluntarily agree to abide by these Standards and conduct myself in complete accordance with them.

Please Print:

Name: _____ Date: _____

Position: _____

Parish/Program _____

City: _____

Signed _____

Technology in Ministry
An Addendum to Ethical Standards for Church Personnel
Catholic Diocese of Wilmington

July 2012



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Part One – Church Personnel Defined

As outlined in For Sake of God’s Children, the following are included in the definition of Church Personnel.

The Bishop and all who share in his ministry:

- Priests incardinated in the Diocese of Wilmington.
- Priests who are members of Religious communities (e.g. Oblates, Franciscans, Jesuits, etc.) assigned to the Diocese.
- Priests of other jurisdictions who minister within the Diocese; retired priests, or others who have been granted canonical faculties for part-time or supply ministry.
- Deacons incardinated in this Diocese; permanent deacons with canonical faculties to function in this Diocese and those retired and living in the Diocese.
- Seminarians, those enrolled in the Permanent Diaconate Formation Program, and those in the formation programs of religious congregations.
- Men and Women Religious working and living in the Diocese, its parishes, schools or agencies, living in the Diocese of Wilmington and working elsewhere, retired and living in the Diocese of Wilmington, living in the Diocese but working elsewhere.
- All paid personnel whether employed in areas of ministry or other kinds of services provided by the Diocese, its parishes, schools or other agencies.
- All volunteers. This includes any person who enters into or offers himself/herself for a Church-related service.

Finding Yourself in this Document

The list above is comprehensive and you may look at this document in its entirety and be overwhelmed. While church personnel are responsible for the information contain in this document in its entirety, you may find the following parts more specific to the ministry in which you serve.

Your Role as Church Personnel	See Part
Pastors	2, 4, 5, 7, 8
Deacons, Seminarians, Priests, and Men and Women Religious in Ministry in the Diocese of Wilmington	2, 4, 5, 7
Principals, Faculty, Staff of Catholic Schools	2, 3, 4, 5, 6. 7. 8
CYMs, CREs, DREs	2, 3, 4, 5, 7
Diocesan and Parish Staff	2, 4, 5, 7
Volunteers	3, 4, 5, 7

Parts One, Nine, and Ten are general in nature and all church personnel are encouraged to be familiar with each.

Part Two – Technology-Related Standards of Conduct

Policy Education and Agreement

Church personnel are committed to life-long learning. This continued education must include technology. As technology and means of communication continue to evolve, it is the responsibility of church personnel to keep pace with the latest tools and threats brought about by this evolution.

Adults may be terminated from paid or volunteer positions should their online activities reveal behaviors that are inconsistent with civil law and/or the teachings of the Catholic Church.

All church personnel will sign an annual agreement stating that they have read and agree to the terms and conditions in the technology policy.

Supervision and Personal Responsibility

Church personnel are expected to act responsibly and thoughtfully when it comes to using technology. Since technology is a finite, shared resource church personnel are expected to be respectful of other users and to limit the amount of space and memory occupied on computers and on shared networks.

Use of Technology as a Privilege

The use of all employer-owned technology and the use of a personally owned technology devices on diocesan, parish, or school grounds or at employer-sponsored events is a privilege not a right. This privilege comes with personal responsibilities and a technology user who violates the responsible use, may have his or her privileges revoked and/or suspended.

Who Can Use Technology?

Only church personnel are permitted to use employer-owned technology resources, unless prior approval is obtained from an appropriate supervisor.

Personal use of employer-owned technology is permissible only with the expressed permission of a supervisor. Church personnel bear the burden of responsibility to inquire with the IT Department (in the case of schools) or other legitimate authority when they are unsure of the permissibility of a particular use of technology prior to engaging in the use.

Who is Considered Legitimate Authority?

Legitimate Authority is defined as a school, parish, or diocesan employee with the authority to grant explicit permission for specific actions.

Privacy

The employer reserves the right to monitor and track all behaviors and interactions that take place online or through the use of technology on employer property or at employer-related events. This includes emails and document or image files. The employer reserves the right to investigate any reports of inappropriate actions related to any technology used while serving as church personnel.

Church personnel have a limited expectation of privacy when using their own technology on diocesan, parish, and school property, as long as no activity violates policy, law and/or compromises the safety and well being of participants.

Purposes and Expectations of Use for Technology

The use of all employer-owned technologies is limited to ministry purposes.

Ministry purposes include classroom activities, career development, youth ministry and religious education programs, events, activities, and communication with experts (i.e., webinars, etc.)

Part Three – Parental Permission

Obtaining Parental Permission

Permission of the parent or guardian must be obtained, in writing, in order for an adult leader to communicate with minors electronically. Suggested language, as found in FSGC Form A is below:

Providing email address and cell number grants permission for electronic communication from [name of school, parish, group leader, etc.] to this young person in regards to all events and activities, in accord with diocesan guidelines.

In order to protect the privacy of young people, permission must also be obtained annually, in writing, from the parent or guardian before sharing/posting pictures or videos of minors, using language similar to that found in FSGC Form A.

I understand that promotional pictures (individual and group) may be taken during officially sanctioned events. I give permission for my son's/daughter's picture to be used for promotional materials (newsletter, web page, calendars, power point, etc.) in highlighting the event. I understand, however, that the above named parish/institution has no control over the use of photograph or film taken by media or private vendors that may be covering events.

Parental permission must also be obtained annually, in writing, before sharing email, telephone numbers, or other contact information with other minors or adults who are part of the class, group or organization (i.e., in the case of a parish Confirmation class, or retreat experience, for instance).

I understand and give permission for the sharing of my son's/daughter's contact information with other participants or attendees.

In most cases, parental permission can be obtained once for a school or program year during an annual collection of registration/permission forms.

It is advised that when information is collected, a welcome communication is sent to all newly registered young people to initially establish the electronic communication. Such a message should be in compliance with all AUPs as outlined in this document.

Part Four – Personally Owned Devices

Personal Technology Device Defined (PTD)

Personally-owned technology devices include, but are not limited to, cellular phones, BlackBerrys, pagers, beepers, gaming devices, headsets, tablet PCs, mobile presenters, wireless tablets, digital audio and video recorders, Palms, Sidekicks, iPods, Kindles, iPads, MP3 players, texting calculators, camera video phones, digital cameras or laptops.

Acceptable Use of Personal Technology Devices (PTD)

Those who work with young people in parishes and schools have a specific duty to be aware of the role they play in providing a safe environment for young people.

While the use of personally-owned technology devices (PTD) is limited to those times when church personnel are not actively engaged in the supervision of young people. Such times are rare.

For example, in a school setting, a teacher could use a personal cell phone when on lunch break in a faculty room, but not while walking down the hall leading young people or while monitoring lunchroom or recess activities.

A youth minister or catechist could use a personal cell phone before young people arrive for an event, but once young people are present, his/her role is to supervise the young people.

The use of a PTD is permissible in cases of emergency (as directed by emergency personnel) or when used as part of an activity or event (i.e., a teacher on a field trip needs to call another chaperone or the bus driver; or a youth minister on a retreat needs to connect with the parish or another group leader, etc.)

Downloading with PTDs

Personally owned windows-based computers must have up to date antivirus software installed. Apple computers must have the feature “Open ‘safe’ files after downloading” unchecked in the browser preferences.

Church personnel may not download any sound or video files onto their personally owned technological devices through the parish’s technology, except when legally used for educational purposes.

PTDs and Inappropriate Conduct

The content of any PTD can be reviewed by a designated school, parish, or diocesan official as part of any investigation of policy violation or other suspected inappropriate, immoral and/or illegal use. If an illegal act is discovered, local law enforcement officials may be contacted. The Catholic Diocese of Wilmington and its parishes and organizations are not responsible for any harm to PTDs, including but not limited to the loss, theft, damage, or destruction of PTDs or any contents therein.

Confiscating and/or Searching PTDs Belonging to Minors

There will be times when church personnel are made aware of materials or information on a young person's cell phone that is offensive, illegal, or immoral.

The question of whether a cell phone can be searched is more problematic. If a cell phone is found on the floor and its ownership is unclear, a quick scroll through the phone to locate the phone's owner is appropriate. Searching the phone to read texts, emails, or view pictures of that same phone is inappropriate.

To that end, any search of a phone should only occur if the phone is suspected to contain materials that pose a threat to the welfare of the student population. Materials on a cell phone that might pose a threat to the welfare of the student population could include evidence of textual harassment; inappropriate pictures or videos involving nudity, drugs, weapons, or other contraband; or even web history files that indicate the student was visiting a bomb-making or anti-government web site.

Probable cause dictates that there must be credible information that such materials exist before the phone is searched. For the protection of the student and church personnel, any search should be done in consultation and, if possible, in the presence of, the parents of the young person.

Part Five – Acceptable Use of Internet and Electronic Communication

All church personnel, regardless of the role they play in ministering to the faithful, are bound by the following Acceptable Use Policies.

Overview

- In all interactions with minors via the Internet, church personnel should model and inform healthy relationships between adults and young people. Establishing and adhering to healthy boundaries provides a model that helps young people more quickly recognize when an adult on the Internet engages in behavior that is divergent and report it to their parent and/or other trusted adults.
- It is not the role of church personnel to patrol the Internet for the young people to whom they minister. While a young person should have no expectation that statements made online are private, it is the parent's role to monitor their minor's behavior, not church personnel. Those who work with minors on behalf of the church should never usurp the role of the parent. Intentionally monitoring and probing where minors have shared their intimate thoughts not only violates their privacy but also calls into question the boundaries of the minister engaging in such searches.
- Church personnel should never consider electronic communication (emails, social networking sites, text message, etc.) to be private.
- Electronic communication should not be used to address/discuss confidential matters. Rather, such matters are to be discussed in a face-to-face meeting, which is more appropriate and professional.
- Church personnel should take time to review Internet safety with minors in their classes, groups, organizations, etc., especially if they are utilizing web-based technology to enhance outreach to the minors with whom they work.
- Parental permission must be obtained as outlined in Part Three of this document.

AUP: Email

Church personnel inherently have the greater power in relationships with young people and therefore, are responsible for maintaining appropriate boundaries.

- Protect the privacy of others by using the “blind carbon copy” (BCC) protocol when sending to more than one recipient.
 - Use an email account on a computer that is protected by anti-virus software.
 - Maintain a separate email address for professional communications and personal communication.
-

- Do not communicate with minors using your personal email address.
- Do not access personal email communication using an employer-owned device, while serving as church personnel unless permission to do so has been granted.
- Be professional. Use proper spelling, grammar and punctuation; your electronic communication should be professional and clearly worded.
- Exercise discretion when using “Reply All” feature even if others in the communication thread have done so.
- Avoid sharing a minor’s email address with other members of a group without prior permission of parents or guardians.
- It is advisable to save copies (either printed or electronically) of all communications with minors for a period of one year.
- Report any violation of this policy to the appropriate supervisor.

AUP: Internet Video Software

Internet Video Software (i.e., Skype) allows users to connect via the Internet on computers, mobile phones, and other technological devices. Since there are educational benefits to utilizing this technology appropriately, church personnel may communicate with minors using video chatting.

If the minor is engaged in a video chat session that is private (i.e. participating in class from home due to injury or illness), care should be taken to make sure that the parent/guardian gives permission and that another adult supervises the interaction by either being present with the minor or the adult leader during the chat (i.e., in the same room or nearby).

AUP: Text Messaging (SMS)

When using Mobile Text Data (Texting) & Short Messaging Service (SMS), Church Personnel must:

- Protect the privacy of others by not sharing access to your database. Set boundaries as to when you are available and who may contact you.
 - Discuss appropriate content with those given permission to contact you in this manner.
 - Use mass-texting services when available (i.e., bloove.com, group2call.com, flocknotes.com, clearSMS.com, and gismoSMS.com).
 - Avoid one-on-one text messaging conversations.
-

- Know when not to respond to a text message (content is inappropriate).
- Know when to inform the parents about inappropriate behavior.

AUP: Blogs and Microblogs

Blogs are web logs, which are public and can be accessed by anyone. Blogs are used to share information, educate, or express opinions.

Microblogs accomplish the same goal but restrict the size of the post (i.e., Twitter, which limits posts to 140 characters).

- Those who wish to publish and utilize a blog for an educational or ministerial purpose should make their pastor, principal or supervisor aware of the blog and make contents easily accessible.
- Blogs used for educational or ministerial purposes should be conducted in a professional manner and the content should reflect the purpose.
- It is recommended that the blog be set up so that comments are not posted until they are reviewed and approved by the owner of the blog. The practice prevents inappropriate and hurtful comments from being posted (i.e. bullying).
- Personal blogs should not be shared with minors.

AUP: Facebook and Social Media

As adult leaders in ministry, we must marry the reality of safe environments to the understanding that ministry with young people calls us to meet the young people on their terms. One of the "places" young people can be found is on the social networking site Facebook®; another is virtual communities like WebkinzTM or Second Life.

The use of Facebook® in ministry is not prohibited in the Diocese of Wilmington but should be used with an abundance of caution. Because Facebook® is used by millions of people, young people who are on the site run the risk of being exposed to inappropriate language, behaviors that are antithetical to what we value, and even other users who wish to do harm to young people. Therefore Facebook® should never be the primary means of communication with young people.

Interaction with minors on MySpaceTM is prohibited because of the lack of privacy protections inherent to this site.

- The pastor, administrator or immediate supervisor must give permission for an employee or volunteer to establish a social networking site related to the parish, school or organization.
 - Parishes and Schools must comply with Facebook® policies age restrictions. Therefore, Facebook® must not be used to communicate with minors under the age of 13, even if
-

those minors have fraudulently created an account.

- Anyone who uses social media tools should know how to operate privacy settings and how to audit their privacy settings.
 - Church personnel who are members of Facebook® may be “fans” of groups that also includes young people (i.e., a popular music group, for instance) but must never use that membership to search for information about young people or otherwise keep tabs on young people.
 - School or parishes that utilize Facebook® may never use the site to "Friend" anyone - adult or a young person. Instead use Fan, Group, or Business Pages. This provides a virtual billboard where details of a school or parish's events can be listed.
 - Adult leaders who use social networking sites, such as Facebook®, to communicate with minors about their ministry must use a page registered in the name of the parish, school, or diocese.
 - Adult leaders should take precautions to guard the privacy of any one who has access to the page. The highest privacy settings must be used. In addition, adults should encourage minors who join the online community to set their privacy settings at the highest levels.
 - Social networking sites, if used, should be one of many resources available to young people or parents. There should always be other ways for information to be shared (Sunday bulletins, parish or school web pages, email campaigns, etc.) Keep in mind that there are young people who are not on Facebook® and still should be included in regular communication.
 - Only site administrators should post to Facebook®.
 - Pictures of young people or events should only be posted online if those in the photograph grant specific permission. FSGC Form A allows for such use. If a parent requests that photographs be removed, church personnel must comply.
 - Only information that is general knowledge (information about the school, for instance) should be posted online. Facebook® is not the place for email addresses of coaches or teachers or personal information about young people.
 - School alumni associations that use Facebook® for fundraising and announcements should follow these same guidelines.
-

AUP: Photographs and Audio, Video Recording

Church personnel are not permitted to send or take photographs or video with employer-owned technology or PTD on employer property or at parish, school, or diocesan events without advance permission from legitimate authority.

Web cams are permitted for use in a safe and appropriate manner.

Devices capable of capturing, transmitting, or storing images or recordings may never be accessed or operated in restrooms, dressing rooms, sleeping areas, or other areas where there is a reasonable expectation of privacy.

AUP: Commercial and Political Use

Church personnel may not use employer-owned technology to sell, purchase, or barter any products or services for personal gain. Church personnel who are engaged in fund-raising campaigns for parish or school-sponsored events and causes must seek permission from their supervisor before using employer-owned technology resources to solicit funds for their event.

The use of employer-owned technology (including Internet access) for political use has the potential to compromise the integrity of the employer and the non-profit status of the institution or organization. Therefore, political use of employer-owned technology is prohibited without prior, specific permission from your supervisor (as in the case of a letter writing campaign supporting specific funding for schools or opposing legislations that is contradicted by our Catholic faith).

AUP: Use of Logos and Mascots

Out of respect for a parish or school's reputation for excellence, church personnel may not use the parish or schools name, logo, mascot or other likeness or representation on a non-parish/school website without express permission from legitimate authority. This also includes listing a school or parish name, or the names of students and other church personnel on a social networking profile, a dating website profile, or a rating website.

Part Six – School Specific Policies

While it is advisable for all parishes and diocesan offices and organizations to follow these guidelines, this section includes specific mandates for Catholic Schools in the Diocese of Wilmington. For the purpose of this section, there is no difference between employee and Church personnel.

Filtering

Schools must adhere to the requirements set forth by the United States Congress in the Children’s Internet Protection Act. This means that all access to the Internet is filtered and monitored. The parish cannot monitor every activity, but retains the right to monitor activities that utilize parish-owned technology.

By filtering Internet access, we intend to block offensive, obscene, and inappropriate images and content, including pornography.

School Provided Technology

If wireless Internet is provided, it must be protected by a password. If you desire to connect your laptop or hand-held device to the Internet, you must contact a member of the Technology Department. Unauthorized access is forbidden.

Users must log off when they are finished using a computer. Failing to log off may allow others to use an account, and schools are not responsible for any activity that occurs through a personal account.

Employees are responsible for unauthorized use of their technology account.

Unless required for educational purposes, foreign language websites cannot be accessed using school technology (since such sites are often impossible to block using English language based filters).

Use of Recording, Video, and Photography

Recording devices or similar data capturing devices may not be used on campus unless the user is affiliated with the photography, yearbook, or newspaper programs or prior permission has been given by the school administration.

Employees are not permitted to access from a school-owned computer or through the school’s technology any photography-sharing websites including, but not limited to, Photo Bucket, Webshots, Flickr, and Fotki except within an academic exercise.

Online Communication

Employees are not permitted to access from the school's technology any instant messenger services including, but not limited to, AOL, AIM, Skype, Yahoo! Messenger, MSN Messenger, and Gtalk, except within an academic exercise or as a means of communication with school or parish staff.

Download and File Sharing

Unless permission is granted by the IT Department or school administration, employees may never download, add, or install new programs, software, or hardware onto school-owned computers. Downloading sound and video files onto school-owned computers is also prohibited. This prohibition applies even if the download is saved to a removable hard drive.

Computer Settings

Church personnel are only allowed to alter, change, modify, repair, or reconfigure settings on school or parish-owned computers with the express prior permission of legitimate authority. This includes deleting cookies and history and re-setting the time and/or date on the computer.

Church personnel are not permitted to alter, change, modify, repair, or reconfigure settings on their own computer or other technology device with the intent to hide unacceptable or illegal use of their own devices. This includes deleting cookies and history and re-setting the time and/or date on the computer.

Church personnel may not circumvent any system security measures. The use of websites to tunnel around firewalls and filtering software is expressly prohibited. The use of websites to make a user anonymous is also prohibited. The use of websites, both domestic and international, to circumvent any diocesan, parish, or school policy is prohibited. Church personnel may not alter the settings on a computer in such a way that the virus protection software would be disabled. Church personnel are not to access any secured files, resources, or administrative areas of the employer network without express permission of the proper authority.

Part Seven – Prohibited Online Activity

Church Personnel may not utilize any technology to harass, demean, humiliate, intimidate, embarrass, or annoy any individual. This is unacceptable behavior and will not be tolerated. Any behavior, on or off-campus, that is determined to substantially disrupt the safety and/or well being of others is subject to investigation. This list is not intended to be exhaustive; rather, it is a guideline to demonstrate what kinds of behaviors will not be tolerated.

- Posting or accessing pornography or other offensive legal or illegal material, including hate literature, defamatory, libelous, offensive or demeaning material,
- Engaging in inappropriate behavior, including but not limited to engaging minors in overly sexual dialogue or sending inappropriate pictures to minors,
- Disclosing confidential information of any kind,
- Discussing or showing pictures of minors online in an inappropriate manner,
- Engaging with any minor in a way which could be considered a peer-to-peer communication,
- Accessing from employer-owned technology any rating or dating websites,
- Sending chain letters or spam,
- Playing computer games on employer-owned computers, unless part of an academic exercise or officially sanctioned event (i.e., a class, religious education class, or youth ministry event),
- Purposefully spreading or facilitating the spread of a computer virus,
- Downloading or installing new programs, software, or hardware onto employer-owned computers with the exception of routine software updates, without expressed permission of legitimate authority,
- Illegally downloading sound and video files or engaging in illegal file sharing on employer-owned computer or networks,
- Accessing social networking sites from Personally-owned Technology Devices while actively serving as a supervisor for young people,
- Claiming or implying that someone else's work, image, text, music, or video is your own,
- Pretending to be someone else online or using someone else's identity without express permission from that person.

Part Eight – Technology Best Practices

This statement is intended to be a set of guidelines for best practices for educators, teachers, administrators, staff members, and employees and how they interact with each other and the wider community online.

The best rule when communicating online is "when in doubt, don't post (or send or publish, etc.)." There is no effective way to erase digital content. Once information is posted on the Internet, it should be treated as if it were going to last forever.

Therefore, this section is intended to help parish and diocesan leaders understand how following some basic guidelines and best practices can keep those who use technology and those served by technology safe, secure, and informed.

Supervision

All parishes should have one person on staff designated as the "legitimate authority" when it comes to granting permission for the use of employer-owned technology. This person should have a general knowledge of technology and how it can be used in ministry.

Filtering

If diocesan or parish offices utilize a server to manage Internet connectivity, a filter should be in place to monitor all access to the Internet.

If Internet access is appropriated on a per-machine basis (i.e., each computer has an individual Internet connection), those computers should have antivirus software installed to block offensive, obscene, and inappropriate images and content, including pornography.

Wireless Access

If wireless Internet is provided, it should be protected by a password.

Users should log off when they finish using a computer. Failing to log off may allow others to use an account, and church personnel would bear responsibility for any misuse on individual accounts that results.

Church personnel are responsible for unauthorized use of their technology account, including access by children, spouses, or significant others.

Antivirus Software

All computers that access the Internet should have up to date antivirus software installed. Computers should be scanned for viruses using this software at least once per month.

Archiving Electronic Communication

In 2006, the U.S. Supreme Court's amendments to the Federal Rules of Civil Procedure created a category for electronic records that, for the first time, explicitly named emails and instant message chats as likely records to be archived and produced when relevant. This means that if a school, parish, or diocese is sued, any emails or IMs are discoverable within the litigation process.

Parishes, Schools, and Diocesan organizations should follow these guidelines:

- Communication between young people and Church Personnel should be archived for a period of at least one year.
- All communication between a parent and teacher regarding the progress or discipline of a student should be archived for a period of at least one year.
- After a period of one year, any emails should be purged so long as above policies have been followed and there is no active litigation.

It is up to local parishes and schools to determine how to best follow these archival policies.

Sexting: A New Phenomenon

Church personnel must communicate the moral and legal ramifications of “sexting” to the young people they serve as well as their parents. Because this is a relatively new activity, there are not many laws pertaining directly to sexting. But the laws on child pornography in our nation are clear, and when nude photos of minors are electronically distributed, whether over the Internet or via cell phone transmission, senders and recipients are potentially looking at serious penalties, including jail time and felony charges. Parents who provide cell phones to their young people are potentially liable in such cases, depending on state laws, evidence and other factors.

In Maryland, sexting can result in charges of felony sexual exploitation of a minor and creation, possession and distribution of child pornography. In Delaware, sexting can result in possible charges of sexual misconduct with a minor.

Part Nine – Violations and Liability

Violators of technology policies will be provided with notice and opportunity to be heard in the manner set forth in the Employee/Faculty Handbook, unless an issue is so severe that notice is either not possible or not prudent in the determination of the employer or its administrators.

The Diocese of Wilmington and its organizations and institutions cooperate fully with local, state, and/or federal officials in any investigations related to illegal activities conducted on parish property or through parish technologies. The employer reserves the right to confiscate PTDs that are in violation or used in violation of stated policies.

If inappropriate information is accessed or sent to you, you should immediately tell a supervisor or other legitimate authority so as to prove you did not deliberately access inappropriate information.

If you witness someone else either deliberately or accidentally accessing inappropriate information or using technology in a way that violates this policy, you must report the incident to a supervisor as soon as possible. Failure to do so could result in disciplinary action.

The employer retains the right to suspend service, accounts, and access to data, including employee files and any other stored data, without notice to the employee if it is deemed that a threat exists to the integrity of the employer network or other safety concerns of the employer.

Liability

The employer cannot and does not guarantee that the functions and services provided by and through our technology will be problem free. The employer is not responsible for any damages Church personnel may suffer, including but not limited to, loss of data or interruptions of service. The employer is not responsible for the accuracy or the quality of the information obtained through parish technologies. The employer is not responsible for one's exposure to "unacceptable" information nor is the employer responsible for misinformation. The employer is not responsible for financial obligations arising through the use of employer technologies.

The employer is not responsible for any damages, injuries, and/or claims resulting from violations of responsible use of technology.

Part Ten – Glossary of Terms

Bandwidth – Bandwidth is a measure of the amount of data that can be transmitted in a fixed amount of time.

Cyber-Bullying - Cyber-bullying is when someone sends derogatory or threatening messages and/or images through a technological medium in an effort to ridicule or demean another. Cyber-bullying also takes place when someone purposefully excludes someone else online and when someone creates a fake account or website criticizing or making fun of another.

Church Personnel - As outlined in For the Sake of God’s Children, the following are included in the definition of church personnel.

The Bishop and all who share in his ministry:

- Priests incardinated in the Diocese of Wilmington.
- Priests who are members of Religious communities (e.g. Oblates, Franciscans, Jesuits etc.) assigned to the Diocese.
- Priests of other jurisdictions who minister within the Diocese; retired priests, or others who have been granted canonical faculties to do part-time or supply ministry.
- Deacons incardinated in this Diocese; permanent deacons with canonical faculties to function in this Diocese and those retired and living in the Diocese.
- Seminarians, those enrolled in the Permanent Diaconate Formation Program, and those in the formation programs of religious congregations.
- Men and women Religious working and living in the Diocese, its parishes, schools or agencies, living in the Diocese of Wilmington and working elsewhere, retired and living in the Diocese of Wilmington, living in the Diocese but working elsewhere.
- All paid personnel whether employed in areas of ministry or other kinds of services provided by the Diocese, it’s parishes, schools or other agencies.
- All volunteers. This includes any person who enters into or offers himself/herself for a Church-related service.

Employer - For the purposes of this document, the term “employer” refers to any parish, school, office, or department of the Catholic Diocese of Wilmington.

Hate Literature - anything written with the intention to degrade, intimidate, incite violence, or incite prejudicial action against an individual or a group based on race, ethnicity, nationality, gender, gender identity, age, religion, sexual orientation, disability, language, political views, socioeconomic class, occupation, or appearance (such as height, weight, and hair color).

Internet – The Internet connects millions of computers together globally, forming a network in which any computer can communicate with any other computer as long as they are both connected to the Internet.

Legitimate Authority - A school, parish, or diocesan employee with the authority to grant explicit permission for specific actions.

Minor – Anyone under the age of 18 or who is still a registered student at a high school or in parish youth ministry/religious education activities in the Diocese of Wilmington.

Network – The school, parish, or diocesan network is defined as our computers and electronic devices such as printers, fax machines, scanners, etc. that are connected to each other for the purpose of communication and data sharing.

Personally Owned Device/User – For the purposes of this policy, personally-owned device user refers to anyone who utilizes their own technology on property owned or controlled by a school, parish or the diocese or at a school, parish or diocesan- sponsored event. A personally owned technological device is any device owned by a student, faculty member, staff member, parent or guardian, or visitor.

Sexting - (a combination of the words sex and texting) is the act of sending sexually explicit messages or photos electronically, primarily between cell phones.

Social Media - Social media are works of user-created video, audio, text or multimedia that are published and shared in a social environment, such as a blog, wiki or video hosting site.

Technology – Under this policy, technology is a comprehensive term including, but not limited to, all computers, projectors, televisions, DVD players, stereo or sound systems, digital media players, gaming consoles, gaming devices, cell phones, personal digital assistants, CDs, DVDs, camcorders, calculators, scanners, printers, cameras, external and/or portable hard drives, modems, Ethernet cables, servers, wireless cards, routers and the Internet. *Employer-owned Technology* refers to all technology owned and/or operated by the school. This includes Internet access, computers, printers, etc. *School-owned Technology* refers to all technology owned and/or operated by the school. This includes Internet access, computers, printers, etc.

Virtual – For the purposes of this policy, virtual refers to technology used outside the presence of gathered, face-to-face experiences; not physically present but made by software to appear to be present.

User – For the purposes of this policy, user is an inclusive term meaning anyone who utilizes or attempts to utilize, whether by hardware and/or software, technology owned by schools, parishes or the diocese. This includes students, faculty members, staff members, parents or guardians, and visitors.



Diocese of Wilmington Acceptable Use of Technology Church Personnel Agreement

Ministry in a virtual setting must reflect the same principles as those in face-to-face ministry. All technology-oriented activity performed in the execution of ministry to, with, and for young people must be in full compliance with the ethical and moral standards of the Catholic Diocese of Wilmington and its program for safe environments, *For the Sake of God's Children*. This Technology Agreement is an abbreviation of full policies, found in *Technology in Ministry: An Addendum to Ethical Standards for Church Personnel*.

- Church personnel are expected to act responsibly and thoughtfully when using technology.
- The use of employer-owned technology and the use of a personally owned technology device on employee-owned grounds or at employer-sponsored events is a privilege not a right.
- Personal use of employer-owned technology is permissible only with permission of a supervisor.
- The employer reserves the right to monitor and track behaviors and interactions that take place online or through the use of technology on employer property or at employer-related events.
- The use of all employer-owned technologies is limited to ministry purposes.
- While the use of personally-owned technology devices (PTD) is allowed at some times, use of these devices must be limited to those times when Church personnel are not actively engaged in the supervision of young people. Such times are rare.
- Church personnel are not permitted to send or take photographs or video with employer-owned technology or PTD on employer property or at parish, school, or diocesan events without advance permission from legitimate authority.
- Devices capable of capturing, transmitting, or storing images or recordings may never be accessed or operated in restrooms, dressing rooms, sleeping areas, or other areas where there is a reasonable expectation of privacy.
- Permission of the parent or guardian must be obtained, in writing, in order for an adult leader to communicate with minors via telephone, cell phone, text messaging, email, social networks, or other electronic means; before sharing/posting pictures or videos of minors; and before sharing email, telephone numbers, or other contact information with other minors or adults who are part of the class, group or organization.
- Church personnel should never consider typed conversations that take place via electronic means (emails, social networking sites, text message, etc.) to be private.
- Church Personnel may not utilize any technology to harass, demean, humiliate, intimidate, embarrass, or annoy any individual.
- Church Personnel must be aware of the list of prohibited online activity as defined by the Technology in Ministry: An Addendum to Ethical Standards for Church Personnel.
- Church personnel may not use parish technology to sell, purchase, or barter any products or services for personal gain.

I agree to waive any claim against the Catholic Diocese of Wilmington, its organizations and institutions ("CDOW"), and release CDOW from any liability for any violation of the terms of the agreement and further agree to indemnify and hold harmless CDOW from any third party claims which may result from violating the terms of the agreement, including but not limited to all attorney fees and court costs which may arise from said violation.

Signature of Church Personnel

Date

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Section 1 – Ethical and Behavioral Standards

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VOLUNTEER COVENANT



FOR THE SAKE OF GOD'S CHILDREN

Our children are the most important gifts God has entrusted to us. As a volunteer, I promise to strictly follow these Behavioral Standards as a condition of my providing services to the children and youth of the Diocese of Wilmington.

As a volunteer, I will:

1. Conduct myself in a manner that exhibits the highest Christian ethical Standards including developing and maintaining the level of skill required to be a competent volunteer.
 2. Treat everyone with respect, loyalty, patience, integrity, courtesy, dignity, and consideration.
 3. Be knowledgeable of and adhere to the all applicable aspects of the Safe Environment manual.
 4. Avoid situations where I am alone with children and/or youth while volunteering, always following the two adult rule.
 5. Use positive reinforcement and communication rather than criticism, unhealthy competition, or comparison when working with children and/or youth.
 6. Honor the equality of all people, avoiding all forms of discrimination and respecting the dignity of each person without regard to economic status, age, gender, race, ethnicity, religion, sexual orientation, or physical or mental abilities.
 7. Be responsible/accountable for stewardship of all resources entrusted to my care.
 8. Exercise prudent judgment in the giving or accepting of gifts or benefits.
 9. Report suspected abuse to the pastor, administrator, or appropriate supervisor and the local Child Protection Services agency. I understand that failure to report suspected abuse to civil authorities is, according to the law, a misdemeanor.
 10. Cooperate fully in any investigation of abuse of children and/or youth.
 11. Become thoroughly familiar with the objectives and guidelines of the program and strive to achieve these objectives and communicate them to youth and parents.
 12. Uphold the authority of those responsible for the program or activity (DYM, DRE, Principal, Parish Staff, Officials, etc.) and assist them in every way to encourage learning and to conduct fair and impartial events.
 13. Carefully follow the Diocesan guidelines for chaperones which provide for the safety and supervision of those entrusted to my care.
 14. Avoid any form of over familiarity, inappropriate language, or any situation and conduct which exploits another.
 15. Follow practices that consistently exhibit no tolerance for any form of abusive behavior.
 16. Follow practices which demonstrate appropriate affection between all Church Personnel and minors which is important for a child's development and a positive part of Church life and ministry. The following forms of affection are regarded as appropriate examples:
 - a. Side hugs
 - b. Shoulder to shoulder or "temple hugs"
 - c. Hand-shakes
 - d. "High-fives" and hand slapping
 - e. Verbal praise
 - f. Touching hands, faces, shoulders and arms of minors
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Section 1 – Ethical and Behavioral Standards

- g. Arms around shoulders
 - h. Holding hands while walking with small children
 - i. Sitting beside small children
 - j. Kneeling or bending down for hugs with small children
 - k. Hold hands during prayers.
17. Be aware of and clearly understand the Behavioral Standards for Volunteers and act in accord with them.
18. Be aware of and adhere to emergency plans and evacuation routes appropriate to the Program.

As a volunteer, I will not:

1. Smoke or use tobacco products in the presence of children and/or youth.
2. Use, possess, or be under the influence of alcohol at any time while volunteering
3. Use, possess, or be under the influence of illegal drugs at any time.
4. Pose any known health risk to children and /or youth (i.e., no fevers or other contagious situations).
5. Use physical discipline in any way for behavior management of minors. No form of physical discipline is acceptable. This includes spanking, slapping, pinching, shaking, hitting or any other physical force as retaliation or correction for inappropriate behavior of a minor.
6. Humiliate, ridicule, threaten, or degrade children and/or youth nor tolerate them in the environment for which I am responsible.
7. Reprimand a student, not your own, without the knowledge of the supervisor.
8. Touch a child and/or youth in a sexual or other inappropriate manner.
9. Use any discipline that humiliates or demeans children and /or youth.
10. Use profanity in the presence of children and/or youth.
11. Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that are inappropriate and are not to be used:
 - a. Inappropriate or lengthy embraces
 - b. Kisses on the mouth
 - c. Holding minors over two years old on the lap
 - d. Touching bottoms, chests or genital areas
 - e. Showing affection in isolated areas of the facility such as bedrooms, closets, staff only areas and other private rooms
 - f. Sleeping in bed with a child
 - g. Touching knees or legs of minors
 - h. Wrestling with minors
 - i. Tickling minors
 - j. Piggyback rides
 - k. Any type of massage given by a minor to adult
 - l. Any type of massage given by an adult to a minor
 - m. Any form of unwanted affection
 - n. Compliments that relate to physique or body development
11. Post or access pornography or other offensive legal or illegal material. If child pornography is discovered I realize the Diocese is obligated under the law to report this.

I understand that as a volunteer working with children and/or youth, I am subject to a thorough background check including criminal history. I understand that any action inconsistent with these Behavioral Standards for Volunteers or failure to take action mandated by these Standards may result in my removal as a volunteer with children and /or youth in the Diocese of Wilmington.

Section 1 – Ethical and Behavioral Standards

Signed _____

Please print name _____ Date _____



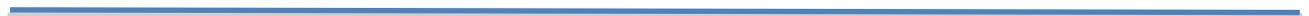
ETHICAL STANDARDS FOR STUDENTS

The National Office of Child and Youth Protection has suggested that codes of conduct be developed for students as well as for employees and volunteers.

The Diocesan Office for Catholic Schools has an overarching policy which directs the code of conduct in each of the schools in the Diocese.

Each school, elementary and secondary, has developed and published a code of conduct for its student body.

These statements have been collected and have been cataloged for reference as required.



STANDARDS ACKNOWLEDGEMENT OF RECEIPT

All Church Personnel will review and sign the Standards acknowledgement of receipt upon receiving and reviewing the Standards. This will occur prior to service and will be conducted as part of the individual's orientation process.

Volunteers will sign the covenant on an annual basis. This will occur prior to service and will be conducted by the supervisor of the volunteer.

Only those individuals with a cleared status and who have completed the forms may engage in ministry in the Diocese



ACCOUNTABILITY FOR STANDARDS

VOLUNTEERS

As part of their orientation to every volunteer position each volunteer will annually complete the volunteer covenant. The supervisor will review the information and any other appropriate information with the volunteer to prepare the individual for effective service.

EMPLOYEES

Each employee will review the Standards and complete the acknowledgement of receipt form. An annual in service is recommended to incorporate all aspects of the program. Annually the Standards will be incorporated in the performance review for each paid employee.

SEMINARIANS

Each seminarian will review the Standards and complete the acknowledgement of receipt form. Annually the Standards will be incorporated in the annual evaluation of seminarians.

DEACONS

Each deacon will review the Standards and complete the acknowledgement of receipt form. Annually the Standards will be incorporated in the annual evaluation with the deacon.

PRIESTS

Each priest will review the Standards and complete the acknowledgement of receipt form with renewal of these each five years.

RELIGIOUS SISTERS AND BROTHERS

If employed within the Diocese the individual will renew this in accord with the process at the place of employment. All religious sisters and brothers will be required to complete these upon coming to the Diocese. They are retained in the permanent file in Human Resources.



ACKNOWLEDGEMENT FORMS

DIOCESE OF WILMINGTON

PRIEST'S RECEIPT /ACKNOWLEDGEMENT FORM

STANDARDS FOR ETHICAL AND BEHAVIORAL NORMS



I have received, reviewed and understand the Standards for ethical and behavioral norms as adopted by the Diocese of Wilmington. I have read and understand these Standards. I voluntarily agree to abide by these Standards and conduct myself in complete accordance with them.

Please Print:

Date: _____

Name: _____

Position: _____

Name of Parish/School/ Office or other _____

City: _____

Signed _____

This form is to be completed and returned to the Chancellor.

DIOCESE OF WILMINGTON

DEACON'S RECEIPT /ACKNOWLEDGEMENT FORM

STANDARDS FOR ETHICAL AND BEHAVIORAL NORMS



I have received, reviewed and understand the Standards for ethical and behavioral norms as adopted by the Diocese of Wilmington. I have attended the educational seminar. I voluntarily agree to abide by these Standards and conduct myself in complete accordance with them.

Please Print:

Date: _____

Name: _____

Position: _____

Name of Parish/School/ Office or other _____

City: _____

Signed _____

This form is to be completed and returned to the Office of Deacons.



DIOCESE OF WILMINGTON

SEMINARIAN’S RECEIPT /ACKNOWLEDGEMENT FORM

STANDARDS FOR ETHICAL AND BEHAVIORAL NORMS



I have received, reviewed and understand the Standards for ethical and behavioral norms as adopted by the Diocese of Wilmington. I have attended the educational seminar and I agree to abide by these Standards and conduct myself in complete accordance with them.

Please Print:

Date: _____

Name: _____

Position: _____

Name of Parish/School/ Office or other _____

City: _____

Signed _____

Please complete this form and return it to the Director of the Office for Priestly and Religious Vocations.





DIOCESE OF WILMINGTON

EMPLOYEE’S RECEIPT /ACKNOWLEDGEMENT FORM

STANDARDS FOR ETHICAL AND BEHAVIORAL NORMS



I have received, reviewed and understand the Standards for ethical and behavioral norms as adopted by the Diocese of Wilmington. I have received instruction on the Standards as part of my orientation. I voluntarily agree to abide by these Standards and conduct myself in complete accordance with them.

Please Print:

Date: _____

Name: _____

Position: _____

Name of Parish/School/ Office or other _____

City: _____

Signed _____

This form is to be completed and returned to the Human Resources Office.

DIOCESE OF WILMINGTON

RECEIPT /ACKNOWLEDGEMENT FORM

STANDARDS FOR ETHICAL AND BEHAVIORAL NORMS



I have received, reviewed and understand the Standards for ethical and behavioral norms as adopted by the Diocese of Wilmington. I have read and understand the Standards and have had the opportunity to receive clarification. I voluntarily agree to abide by these Standards and conduct myself in complete accordance with them.

Please Print:

Date: _____

Name: _____

Position: _____

Name of Parish/School/ Office or other _____

City: _____

Signed _____

This form is to be completed and returned to _____

By _____.

DEFINITIONS

Church Personnel means any priest, deacon, religious brother or sister, employee or regular volunteer working in or on behalf of the Diocese or Parish/School.

Children means all persons eighteen years of age or younger.

Volunteer means any unpaid person engaged in or involved in a Diocesan, Parish or School activity on a regular, recurring basis (and any volunteer who will be with minors on an overnight basis, even though it may be a single activity) and who may be entrusted with the care and supervision of minors.

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