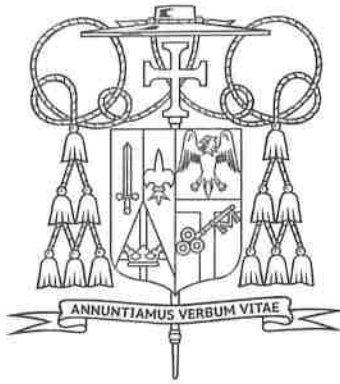


JOHN STOWE, OFM, CONV.



BISHOP OF LEXINGTON

General Executory Decree Promulgating
the **Volunteer Handbook**
as Administrative Directives for the Lexington Diocese

In virtue of my pastoral office as Bishop of the Diocese of Lexington in Kentucky, I hereby issue this General Executory Decree (c. 31) promulgating the **Volunteer Handbook** as administrative directives of the Diocese of Lexington. The handbook summarizes policies and procedures related to practices for the Diocese's volunteers.

The **Volunteer Handbook** is to be promulgated by publishing a copy of same in print or electronic format in a manner that is readily accessible to all affected by this policy. The provisions of this policy shall become effective December 1, 2018, for purposes of implementation and binding January 1, 2019, for purposes of full compliance within the Diocese of Lexington, any particular legislation, directives or instructions to the contrary notwithstanding.

Given at the Chancery, Lexington, Kentucky this 9th day of November, 2018.

Most Reverend John Stowe, O.F.M. Conv.
Bishop of Lexington

Karen Abbey
Chancellor

2018:AD011



CATHOLIC DIOCESE
OF LEXINGTON

Roman Catholic Diocese of Lexington, KY

VOLUNTEER HANDBOOK

Revised November 1, 2018

The purpose of this Volunteer Handbook is to summarize policies and procedures related to volunteer activity in the diocese. A “volunteer” is anyone who, without compensation or expectation of compensation beyond reimbursement of costs incurred, performs a task at the direction or on behalf of the Roman Catholic Diocese of Lexington.

Volunteer participation is contingent on a volunteer’s ability to accept and comply with current policies of this Handbook which are critical to the ability to provide service.

Volunteers will be held accountable for knowledge and compliance with the Code of Conduct, Policies and Procedures for Creating a Safe Environment for Minors and Vulnerable Adults and all other pertinent policies and procedures of the Diocese that may be applicable to their specific role.

VOLUNTEER SUPPORT

Various persons employed by the Diocese can support volunteers and receive the report violations of the norms set forth in the handbook and/or can be utilized by the Diocese to investigate misconduct. These persons include:

- Director for Human Resources
- Secretary for Pastoral Life
- Victim Assistance Coordinator
- Superintendent for Schools

To contact these people, call (859) 253-1993 or in writing at:

Catholic Diocese of Lexington
1310 West Main Street
Lexington, KY 40508-2048

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SECTION 1 – OUR IDENTITY

Roman Catholics of Eastern and Central Kentucky are a diverse pilgrim people, growing in number and filled with hope. They are energized by the Word, the Sacraments, and the Spirit. God calls them to gather together as Eucharistic faith communities to worship and to celebrate, to teach, to reconcile and to liberate. As servants who recognize their own gifts as well as the gifts of others, they share Jesus, their Catholic faith and their resources. In response to their baptismal call and their identity as a mission Diocese, they reach out to all, especially to those who are poor in the eyes of the world and to the unchurched. They strive to respect the land, to live in harmony with all people, and to bring about the reign of God.

1. The Diocese will seek volunteers who desire to work in an atmosphere based on Roman Catholic beliefs. Among the factors considered will be education, experience, personal qualities, and specific qualifications for the ministry.
2. Volunteers of the Diocese are called to extend God’s love, as revealed in Jesus Christ, to all people, but primarily to those in Central and Eastern Kentucky. Diocesan volunteers must strive to enhance the quality of life of those served by working collaboratively, by treating each with dignity and respect, and by assisting each to reach full potential by offering leadership, service, and resources.
3. Volunteers of the Diocese must strive to honor Catholic identity.
 - a. To begin, this means acting in accordance with the Code of Conduct and the teachings of the Roman Catholic Church. For a full exposition of the Catholic faith and its tenets, refer to the *Catechism of the Catholic Church* available at www.usccb.org.
 - b. The Church believes that Catholic identity and the Catholic mission are inseparable. The Catholic mission was laid down by Jesus Christ: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” (Matt. 28: 19-20) Everything the Church does, everything it owns, and every job it creates is all for the purpose of carrying out this mission. To honor Catholic identity is to help in this mission.
 - c. The non-Catholic volunteer does this by upholding all the tenets of the Roman Catholic Church that he or she can in good conscience. If the non-Catholic’s conscience does not allow him or her to do so, he or she must not contradict, teach against, or make light of beliefs held by the Catholic Church. Consequently, non-Catholics are encouraged to learn more about the teachings of the Roman Catholic Church.

- d. The responsibilities of a Catholic volunteer are much greater. Catholics are already charged to devote themselves to the Church's mission by a baptismal call. Catholics are called to be light for the world; to be Christ for others. This call takes on added significance, however, because the world judges the Church by the actions of its members, causing the Catholic volunteer to become part of the Church's public face. As such, the Catholic volunteer should come to embody Catholic identity and mission in his or her own person. The volunteer's Catholic identity should go beyond what he or she does, and become who he or she is.

4. The following seven (7) Principles of Catholic Social Teaching are applications of the Gospel and Church teaching to the issues of Social Justice. The ministry of Diocesan volunteer should both incorporate and reflect these same principles.

- a. **Life and Dignity of the Human Person.** All people are sacred, made in the image and likeness of God. People do not lose dignity because of disability, poverty, age, addiction, homelessness, lack of success, race, or sexual orientation. This principle emphasizes people over things, being over having.
- b. **Call to Family, Community, and Participation.** The human person is both sacred and social. We realize our dignity and rights in relationship with others, in community. "We are one body; when one suffers, we all suffer." We are called to respect all of God's gifts of creation, to be good stewards of the earth and each other.
- c. **Rights and Responsibilities.** People have a fundamental right to life, food, shelter, health care, education and employment. All people have a right to participate in decisions that affect their lives. Everyone has the right to his or her good name and to respect. Corresponding to these rights are duties and responsibilities to respect the rights of others in the wider society and to work for the common good.
- d. **Preferential Option for the Poor and Vulnerable.** The moral test of a society is how it treats its most vulnerable members. The poor have the most urgent moral claim on the conscience of the nation. We are called to look at public policy decisions in terms of how they affect the poor.
- e. **Dignity of Work and the Rights of Workers.** If the dignity of work is to be protected, then the basic rights of workers must be respected; the right to productive work, decent and fair wages, safe working conditions, to organize, to private property, and to economic initiative. The economy exists to serve people, not the other way around.
- f. **Solidarity.** We are our brothers' and sisters' keepers, wherever they live. To practice the virtues of solidarity means learning that "loving our neighbor" has global dimensions in this interdependent world in which we live. We are called to work globally for justice.
- g. **Care for God's Creation.** We show our respect for the Creator by our stewardship of creation. Care for the earth is a requirement of faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

SECTION 2 – VOLUNTEER APPLICATION AND SCREENING

Volunteers must be officially accepted and enrolled by the Diocese prior to performance of the activity or service.

1. Volunteers must fill out a volunteer application at the parish and/or school where they plan to offer volunteer service.
2. Approved volunteers who are ministering to children, young adults and vulnerable adults are directed to the CMGConnect Safe Environment portal for training and a background check.
3. Volunteers will be required to participate in recertification training on CMGconnect which includes an updated background check every 5 years thereafter.
4. Failure to comply with mandatory screening and recertification can result in disqualification from volunteer ministry.

SECTION 3 – EFFECTIVE COMMUNICATION USING TECHNOLOGY

The use of email, mobile phone, texting, video conferences, video chat room, websites, and social media channels are in ministry today. Prudence and transparency are essential values that must be maintained in all forms of communication.

1. Each volunteer is personally responsible for the content he/she posts online. Volunteers should be mindful that social media posts may be visible to more than the intended recipient(s) and can be shared by others in ways that cannot be controlled. Consider all content posted as if it were public, and remember that it may remain permanently in the public domain.
2. Online behavior should reflect a high standard of honesty, respect and consideration for others.
3. Volunteers should remember their association and responsibility with the Diocese in online social environments. Volunteers should ensure that their posts are consistent with how they wish to present themselves with colleagues, Church members and the community as a whole, and be respectful of the Church, its teachings and its ministry.
4. Concerns that a volunteer has about Diocesan policies or personnel should not be aired on social media. A volunteer should refrain from posts that are derogatory toward the Diocese, its personnel, its members, students, students' families, guests or others.
5. Volunteers are not to post confidential or private information about Diocesan personnel, members, students or their families, visitors or anyone being served by a ministry of the Diocese.

6. Volunteers are not to post photographs or videos of minors without the written consent of their parents. Do not post photographs of staff members or others without their express approval.

7. Volunteers are not to provide personal counseling over social media.

8. The establishment of websites apart from www.cdlex.org and/or social media groups/pages and/or profiles for a ministry of the Diocese must have the prior approval of pastor/principal and/or the Director of Communications. All groups or profiles must have at least two pre-approved administrators at all times.

SECTION 4 – CONFIDENTIALITY

By nature of the role or responsibility, certain volunteers of this Diocese may have access to information about those served that is confidential.

1. Confidential information learned in the capacity as a volunteer of the Diocese should be held in confidential trust and released to authorized persons only. Confidential information includes, but is not limited to, personal information such as age, ethnicity, gender, health, finances, income and education.

2. Disclosure of confidential health information to which a volunteer may have access may also constitute a violation of the federal HIPAA (Health Insurance Portability and Accountability Act) laws and can carry significant legal consequences.

SECTION 5 – PERSONAL APPEARANCE

Volunteers will abide by the dress standards established by the particular location at which they volunteer unless otherwise specified by a direct supervisor.

1. While instances may occur that may lead to allowances for attire, the following represent the minimal requirements for appropriate personal appearance:

- a. Clothing should be clean and presentable.
- b. Clothing should not depict or express any explicit sexual behavior or innuendo.
- c. Clothing should not promote drug or alcohol use in any way.
- d. Clothing should be tight enough to stay in its intended place.
- e. Clothing should be loose enough to not reveal lining of undergarments.
- f. Clothing should not expose midriff and, in instances where shorts or skirts are

permitted, clothing should cover legs, at minimum, to fingertip length.*

2. As a general rule, clothing selection should balance a positive representation of Church moral and ethical teachings with practicality in accord with the role being performed.

* To determine fingertip length, the person wearing the clothing in question, from a standing position, extends the arms down the side of the body. The fingertip of the longest finger will determine fingertip length. Shorts and skirts cannot be above the fingertip length.

SECTION 6 – PERSONAL PROPERTY

The Diocese does not assume responsibility for personal property left on Diocesan premises. Every effort should be made to keep personal property in a secure place. Lost property should be reported to the supervisor or pastor.

SECTION 7 – SAFETY AND SECURITY

Volunteers are expected to conduct themselves in a safe manner during the performance of their assigned ministry and are expected to comply with all the established rules, regulations and procedures that ensure safe, secure and healthy conditions.

1. All volunteers are expected to conduct themselves in a safe manner when performing their assigned ministry.
2. Volunteers will comply with all established rules, regulations and procedures that ensure the safety and security of themselves and all involved in their ministry.
3. Volunteers must report all accidents or injuries to their supervisor.
4. Volunteers are expected to make every effort to keep Diocesan parish or school property clean, orderly, and secured.
5. Failure to comply with safety regulations may result in removal from service.

SECTION 8 – DISCRIMINATION AND HARASSMENT

The Diocese prohibits all forms of illegal discrimination and harassment, including but not limited to sexual harassment. The Diocese is committed to an environment in which all individuals are treated with respect and dignity.

1. Volunteers must not engage in physical, psychological, written, or verbal harassment of staff, volunteers, or parishioners and must not tolerate such harassment by other Church staff or volunteers. Clergy, staff, and volunteers shall provide an environment that is free from physical, psychological, written, or verbal intimidation or harassment.

2. Harassment encompasses a broad range of behavior, including but not limited to:

- a. Physical and/or mental abuse.
- b. Racial insults
- c. Derogatory ethnic slurs
- d. Unwelcome sexual advances or touching
- e. Sexual comments or sexual jokes
- f. Display of offensive material or pornography

3. Harassment can be a single severe incident or persistent pattern of behavior where the purpose or effect is to create a hostile, offensive or intimidating environment.

4. Retaliation against any individual, who in good faith, reports discrimination, harassment, sexual misconduct, or participates in an investigation of such reports, is prohibited.

SECTION 9 - CONFLICT RESOLUTION

Every reasonable effort should be made among volunteers themselves, or including the volunteer and his/her immediate supervisor, to resolve any complaint or conflict. If the volunteer's complaint is not satisfactorily resolved, the volunteer should proceed to the next level above the subject of the complaint - Pastor, PLD, or School Principal.

SECTION 10 – SEXUAL CONDUCT

Volunteers must not exploit the trust placed in them by the faith community.

1. Allegations of sexual misconduct should be taken seriously and reported as outlined in the Policies and Procedures for Creating a Safe Environment for Minors and Vulnerable Adults and the Code of Conduct.

2. Volunteers should be aware and respect personal boundaries when conducting ministry especially with minors and vulnerable adults. A team approach is required.

3. Volunteers who provide pastoral counseling or spiritual direction services must avoid developing inappropriately intimate relationships with minors, staff members or parishioners.

SECTION 11 – SMOKING AND SUBSTANCE ABUSE

The Diocese is committed to provide and foster the well-being of those engaged in volunteer ministry. This commitment is jeopardized when any volunteer illegally uses narcotics or controlled substances and/or alcohol; or possesses, distributes or sells narcotics or controlled substances and/or unauthorized alcohol in the performance of their volunteer assignment.

1. A volunteer must not possess, use, sell, offer to sell, purchase, or distribute any narcotics, controlled substances, drug paraphernalia, or unauthorized alcohol while on Diocesan premises (including the parking lot), or while conducting volunteer duties outside of the premises of the Diocese.
2. A volunteer must not perform his/her duties after having ingested narcotics or controlled substances or while under the influence of alcohol or any substance that impairs the volunteer's ability to properly and safely perform his/her assignment.
3. A volunteer must not perform his/her duties while taking prescribed drugs or over-the-counter medications that adversely affect their ability to effectively perform their assigned duties.
4. A volunteer taking a medication prescribed by his/her physician must carry it in the container labeled by a licensed pharmacist.
5. The Diocese reserves the right to request that any volunteer be excused from service, based on observed behavior or other information when there is reason to believe there is the presence of drug and/or unauthorized alcohol use.
6. Smoking is prohibited, except in designated smoking areas, in all Diocesan facilities.

SECTION 12 – CORRECTIVE ACTION

Unfortunately, there are times that corrective action has to be taken in order to make volunteers aware that some aspects of their performance or behavior must be corrected or improved. It is the supervisor's responsibility to work with the volunteer to assist them in making the necessary improvements.

1. The objective of the normal corrective action progression is to eliminate the unacceptable performance or behavior rather than to punish.
2. Normal corrective action progression is as follows:
 - a. Verbal counseling with the supervisor or pastor.
 - b. Mentoring with an experienced volunteer or employee.
 - c. Termination from volunteer opportunity/service.