

# **Social Media Guidelines**

## **Diocese of Lexington**

### **Introduction and Rationale**

Social media has all but replaced traditional forms of public discourse and marks a sea-change in the way people communicate the human experience, not only person-to-person but across all personal, natural, and national boundaries. The local Church can and must be a part of this worldwide dialogue. While social media presents seemingly infinite opportunities for preaching the Good News, the disembodied and deceptively impersonal, almost anonymous, nature of digital communication also is fraught with pitfalls and the potential for harm. This necessitates a more nuanced and detailed Diocese of Lexington policy on the use of electronic communication.

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### **Applicability**

**This policy applies to all authorized Church personnel.** The term "Church" refers to the Diocese of Lexington and its parishes, schools, institutions, and agencies. "Church Personnel" means all clergy, members of religious institutes, lay employees, and lay volunteers who are authorized to minister or otherwise provide services to and/or within the Church.

**The policy applies to all "electronic communications media,"** including, but not limited to telephone, facsimile, voice mail, computers, tablets, internet and internet access, electronic mail, data storage equipment, digital information devices, personal computers, "smart phones" and similar devices, either owned or reserved for use by the Church located on or off Church premises.

### Guiding Principles

*The world of digital communication, with its almost limitless expressive capacity, makes us appreciate all the more Saint Paul's exclamation: "Woe to me if I do not preach the Gospel." (1 Cor 9:16)—Pope Benedict XVI, 44th World Communications Day message (2010)*

Social media are the fastest growing form of communication in the United States, especially among youth and young adults. Our Church cannot ignore it, but at the same time we must engage social media in a manner that is safe, responsible, and civil.

As Pope Benedict XVI noted in his message for the 44th World Communications Day. (2010), this new form of media "can offer priests and all pastoral workers a wealth of information and content that was difficult to access before, and facilitate forms of collaboration and greater communion in ways that were unthinkable in the past."

The Church can use social media to encourage respect, dialogue, and honest relationships—in other words, "true friendship" ( 43rd World Communications Day message. [2009]). To do so requires us to approach social media as powerful means of evangelization and to consider the Church's role in providing a Christian perspective on digital literacy.

### The Church and Social Media: An Overview

The online encyclopedia Wikipedia defines social media. . . as "media designed to be disseminated through social interaction, using highly accessible and scalable publishing techniques. Social media use web-based technologies to transform and broadcast media monologues into social media dialogues." A longer and perhaps more philosophical definition is offered by Jon Lebkowsky, a longtime social media specialist, on his site, weblogsky.com:

Social Media is a fundamental transformation in the way(s) people find and use information and content, from hard news to light entertainment. It's an evolution from broadcast delivery of content—content created by a few and distributed to many—to network delivery, where content can be created by anyone and published to everyone, in a context that is "many to many." Said another way, publication and delivery by professionals to mass audiences has changed—now publication and delivery can be by anyone, professional or not, to niche audiences through networks of many channels. This is because the means of production are broadly accessible and inexpensive.

As a result of all this, attention and mindshare are fragmented, there's emphasis on relationship, new forms of media are conversational, and transaction costs for communication approach zero.

Social media offer both opportunities and challenges to Catholic organizations. These can be grouped into three primary categories:

- Visibility
- Community
- Accountability

### ---Visibility

Online social media communities are vast and are growing at a rapid pace. For example, there are *more than 400 million active users on Facebook*, which is greater than the population of the United States. Given the size and scope of these communities, they offer excellent forums for the Church's visibility and evangelization.

The key question that faces each church organization that decides to engage social media is: *How will we engage?* Careful consideration should be made to determine the particular strengths of each form of social media (blogs, social networks, text messaging, etc.) and the needs of a ministry, parish, or organization. The strengths should match the needs. For instance, a blog post may not be the most effective way to remind students of an event. However, a mass text message to all students and their parents telling them that the retreat begins at 9 a.m. may be very effective.

Because of the high volume of content and sites, and the dynamics of search engines and computer networking, social media require constant input and monitoring to make the Church's presence effective. To keep members, a social networking site, such as a blog, needs to have new content on a regular basis. In the case of social media, the axiom "build it and they will come" is not applicable. It is important to set internal expectations regarding how often posts will be made, so that your followers can become accustomed to your schedule.

### ---Community

Social media can be powerful tools for strengthening community, although social media interaction should not be viewed as a substitute for face-to-face gatherings. Social media can support communities in a myriad of ways: connecting people with similar interests, sharing information about in-person events, providing ways for people to engage in dialogue, etc.

A well-considered use of social media has the ultimate goal of encouraging "true friendship" (43rd World Communications Day message [2009]) and of addressing the human longing for meaningful community.

### ---Accountability

Social media provide tools for building community. Membership in communities also requires accountability and responsibility. Users of social media expect site administrators to allow dialogue, to provide information, and to acknowledge mistakes. The explosion of information available to social media consumers has meant that they often only use information from trusted sites or sites recommended by those whom they trust.

While not every demand or inquiry can be met, it is important that creators and site administrators of social media understand how much social media are different from mass media and the expectations of their consumers. Creators and consumers of mass media generally accept their one-way conversations (letters to the editor being the exception). Social media's emphasis is on the word "social," with a general blurring of the distinction between creators of content and consumers of content. Many communication experts are describing the adaption of social media as a paradigm shift in how humans communicate, a development as important as that of the printing press and the discovery of electronic communication.

## Ownership/No Expectation of Privacy

### ***CHURCH PERSONNEL SHOULD HAVE NO EXPECTATION OF PRIVACY IN THE USE OF ELECTRONIC COMMUNICATIONS MEDIA WHEN USING CHURCH EQUIPMENT OR WHEN CONDUCTING CHURCH-RELATED BUSINESS OR MINISTRY.***

Electronic communications media purchased or provided by the Church is Church property and subject to inspection *at any time* by authorized Church representatives. All information created in the course of Church business or ministry and/or produced or carried on Church electronic communications media is likewise Church property and subject to inspection *at any time*. Electronic communications media and any information communicated, received, or stored using such media is the exclusive property of the Church, and although the Church does not regularly monitor electronic communications, they may be monitored, reviewed, retrieved, and stored *at any time*.

Church Personnel must provide their supervisors and/or network administrator with their current passwords for all Church-owned electronic communications media. Church Personnel shall not share passwords for electronic communications media or secured websites, social media, etc., owned or operated by the Church with anyone other than their supervisors and/or the network administrator and/or group administrators. In the case of social media, the site password will be shared with the designated employee/co-administrator.

### **Definitions**

Definitions provide clarity and a common language. They are even more important for social media, since the usage of terms is rapidly evolving.

#### ***Blog***

A blog (a contraction of the term “web log”) is a type of website, usually maintained by an individual, with regular entries of commentary, descriptions of events, or other material such as graphics or video. Entries are commonly displayed in reverse-chronological order. “Blog” can also be used as a verb, meaning to maintain or add content to a blog. Examples: There are many types of blogs on sites throughout the Internet. They are common for celebrities, writers, journalists, etc. WordPress is one of the more popular tools used to create blogs.

***Indecent material***

The term "indecent material" shall include, but not be limited to, sexually explicit or suggestive images or written material, contrary to the moral doctrines of the Roman Catholic Church or civil law.

***Micro-blog***

This form of multimedia blogging allows users to send brief text updates or to publish micromedia such as photos or audio clips, to be viewed either by anyone or by a restricted group, which can be chosen by the user. These messages can be submitted by a variety of means, including text messaging, instant messaging, e-mail, digital audio, or through a Web interface. The content of a micro-blog differs from a traditional blog in that it is typically smaller in actual size and aggregate file size. A single entry could consist of a single sentence or fragment, an image, or a ten-second video. Example: Twitter is a form of micro-blogging in which entries are limited to 140 characters.

***Ministry website***

An Internet website/tool created by Church Personnel for the sole purpose of conducting Church business.

***Minors and Vulnerable Adults***

The term "minor" shall mean any person under the age of eighteen, and/or still attending high school. The term "vulnerable adult" can apply to a person with a physical, mental, or emotional condition or an illness that renders that person unable to defend themselves, protect themselves, or get help for themselves when injured or emotionally abused. The term can also apply to the elderly population.

***Obscene Matter (a.k.a., Pornography)***

The Kentucky Revised Statutes' definitions are as follows:

531.010 Definitions. As used in this chapter: (1) "Distribute" means to transfer possession of, whether with or without consideration. (2) "Matter" means any book, magazine, newspaper, or other printed or written material or any picture, drawing, photograph, motion picture, live image transmitted over the Internet or other electronic network, or other pictorial representation or any statue or other figure, or any recording transcription or mechanical, chemical or electrical reproduction or any other articles, equipment, machines, or materials. (3) "Obscene" means: (a) To the average person, applying contemporary community standards, the predominant appeal of the matter, taken as a whole, is to prurient interest in sexual conduct; and (b) The matter depicts or describes the sexual conduct in a patently offensive way; and (c) The matter, taken as a whole, lacks serious literary, artistic, political, or scientific value. (4) "Sexual conduct" means acts of masturbation, homosexuality, lesbianism, bestiality, sexual intercourse, or deviant sexual intercourse; or physical contact with the genitals, flagellation, or excretion

for the purpose of sexual stimulation or gratification. Effective: June 25, 2009 History: Amended 2009 Ky. Acts ch. 100, sec. 3, effective June 25, 2009. -- Created 1974 Ky. Acts ch. 406, sec. 265, effective January 1, 1975.

***Personal website***

A social network page, blog, or any Internet website/tool created by Church Personnel primarily to share personal communication with friends and associates.

***Sexual Exploitation of Minors (a.k.a., Child Pornography)***

The Kentucky Revised Statutes' definitions are as follows:

531.300 Definitions for KRS 531.080 and 531.310 to 531.370. As used in KRS 531.080 and 531.310 to 531.370: (1) "Distribute" means to transfer possession of, whether with or without consideration; (2) "Matter" means any book, magazine, newspaper, or other printed or written material or any picture, drawing, photograph, motion picture, live image transmitted over the Internet or other electronic network, or other pictorial representation or any statue or other figure, or any recording transcription or mechanical, chemical or electrical reproduction or any other articles, equipment, machines, or materials; (3) "Obscene" means the predominate appeal of the matter taken as a whole is to a prurient interest in sexual conduct involving minors; (4) "Sexual conduct by a minor" means: (a) Acts of masturbation, homosexuality, lesbianism, bestiality, sexual intercourse, or deviant sexual intercourse, actual or simulated; (b) Physical contact with, or willful or intentional exhibition of the genitals; (c) Flagellation or excretion for the purpose of sexual stimulation or gratification; or (d) The exposure, in an obscene manner, of the unclothed or apparently unclothed human male or female genitals, pubic area or buttocks, or the female breast, whether or not subsequently obscured by a mark placed thereon, or otherwise altered, in any resulting motion picture, photograph or other visual representation, exclusive of exposure portrayed in matter of a private, family nature not intended for distribution outside the family; (5) "Performance" means any play, motion picture, photograph or dance. Performance also means any other visual representation exhibited before an audience; (6) "Sexual performance" means any performance or part thereof which includes sexual conduct by a minor; and (7) "Promote" means to prepare, publish, print, procure or manufacture, or to offer or agree to do the same. Effective: June 25, 2009 History: Amended 2009 Ky. Acts ch. 100, sec. 4, effective June 25, 2009. -- Amended 1986 Ky. Acts ch. 439, sec. 6, effective July 15, 1986. -- Created 1978 Ky. Acts ch. 219, sec. 2, effective June 17, 1978.

***Social network***

A social network is a Web 2.0 site that is entirely driven by content of its members. Individuals are allowed flexibility in privacy settings; in posting text, photos, video, links, and other information; and in level of interaction with other members. Examples: Facebook, LinkedIn, MySpace, Twitter, YouTube, and Flickr are often included in lists of social networking sites, although sometimes YouTube and Flickr are designated as



multimedia sharing sites, while Twitter is currently more often designated as a micro-blogging application.

### ***Web 2.0***

The term "Web 2.0" is commonly associated with Web applications that facilitate interactive information sharing. A Web 2.0 site allows its users to interact with other users, to change website content, to provide reaction to content, to share the site's content with others, or to filter content being provided by the site creator. This is in contrast with non-interactive websites, where users are limited to the passive viewing of information that is provided to them. Example: Amazon.com's inclusion of users' reviews and offering of recommendations based on the consumer's past use of the site make it a Web 2.0 site.

### ***Wi-Fi (Wireless Local Area Network)***

Wi-Fi or WiFi is a technology that allows electronic devices to connect to a wireless local area network (WLAN). A WLAN is usually password protected, but may be open, which allows any device within its range to access the resources of the WLAN network.

### **Electronic Communications and Appropriate Relationships**

The proper relationship between Church Personnel and minors can easily become confused because of the easy, informal, and at times *anonymous nature* of many forms of electronic communication. Church Personnel must make sure that their use of electronic communication maintains a *proper professional relationship* with minors, and does not create or give the appearance of an inappropriate relationship, or encourage inappropriate behavior. In using electronic communications, *proper and healthy boundaries* between Church Personnel and minors must always be maintained.

- Excessive familiarity or a purely social relationship between Church Personnel and minors is prohibited. Church Personnel must recognize that there is a difference between being "friendly" and being "friends" with children. Minors are not peers of any Church Personnel who works with them in a Church setting.
- It is prohibited for there to be a "special" relationship between any Church Personnel and a minor, or to give the appearance that a minor is a "favorite" of any Church Personnel.
- Church Personnel are never to take on a role of a "surrogate parent" or "confidant" to a minor with whom they are working. These roles of "surrogate parent" or "confidant" are not to be confused with the standard of care or the ethical confidentiality of professional or pastoral counselors.
- Any Church Personnel who misuses any form of electronic communication or computer is subject to disciplinary action, including dismissal from employment or volunteer service, or criminal prosecution.

- Church Personnel and/or minors shall not transmit or display any indecent material to anyone by any means of electronic communication.
- There shall be no private direct electronic communication between any Church Personnel and a minor, except as provided below.

- Church Personnel are permitted to have email communications with a minor through an official email account of the Church, provided that the account is subject to monitoring and oversight by a supervisor, only matters relating to the official Church activity are communicated, and a proper professional relationship is maintained at all times.

- \* ○ If electronic communication is necessary for an activity sponsored by or connected with a Church entity (e.g., to notify participants of changes of schedule, weather cancellations, etc.), the adult moderator of that activity should contact a parent first, and subsequent communication should be from parent to parent, or from minor to minor (e.g., a telephone tree). If that is not feasible, the policy regarding group emails, below, should be followed.

- \* ○ A Church entity, or an adult moderator of such program, may send group emails to minors with whom they are working in that program (e.g., an email to all members of a club to notify them about scheduling matters or to remind them of events).

- Only matters relating to the activity are to be communicated, and parents are to be sent a copy of such emails at each instance.
- Church Personnel must copy all communications to their supervisor.
- All Church Personnel must use an official email account of the Church for these communications, and never a personal account.
- In all such direct communication with minors, a proper professional relationship must be maintained at all times.
- If an adult is serving as a chaperone on a trip sponsored by or connected with a Church entity, the adult may have direct electronic communication with a minor to the extent that it is necessary for safety or maintaining order (e.g., a telephone call or text message to a minor who has become separated from the group).
  - Only matters relating to the activity are to be communicated, and such communications must be immediately terminated when the trip is concluded or such communications are no longer necessary.
  - In all such communication with minors, a proper professional relationship must be maintained at all times.
- A Church entity, may establish a system for sending emergency alerts to minors through text messages, emails or voice mails (e.g., a warning about a significant imminent threat to safety at a school).

- Only matters relating to the emergency are to be communicated, and parents are to be sent a copy of such alerts, if possible.
- This system shall only be used for emergencies, and not for routine communications.
- If a minor initiates a private electronic communication with an adult, the adult shall advise the minor that, under the policies of the Diocese, private direct communications are not permitted between an adult and a minor, and then copy to the parents and the director of the parish/school/institution. Youth directors must have a list of parent e-mails.
- If a minor initiates an electronic communication to report a violation of the Diocese of Lexington Pastoral Code of Conduct or Sexual Misconduct Policy, or any civil law relating to child abuse or neglect, the adult must immediately comply with Diocesan policies regarding the reporting of incidents. Ethics Point ([https://secure.ethicspoint.com/domain/en/default\\_reporter.asp](https://secure.ethicspoint.com/domain/en/default_reporter.asp)) is a tool for reporting suspect activity.

#### **Indecent Material, Pornography, Child Pornography**

Realizing that mislabeled “click bait” is a fact of life, the *intentional* accessing, viewing, downloading, or distributing indecent material, obscene matter, and matter depicting sexual conduct by a minor—as contained in the above definitions—is strictly prohibited as both inconsistent with the Church’s teachings on human dignity and the laws of the Commonwealth of Kentucky.

- Lay employees found or reported to accessing this matter will be terminated immediately.
- Diocesan priests will be removed from their assignments and suspended from ministry.
- Religious order priests will be removed from their assignments, suspended from ministry, and remanded to their religious order.
- All cases will be reported to the proper civil authorities.

Any questions about the application of these policies to particular circumstances should be directed to the supervisor or administrator of the parish/school/institution, or to the Chancellor, or submitted through Ethics Point (see #13 above) or via telephone or the Diocesan website ([www.cdlex.org](http://www.cdlex.org)).

## **Acceptable Use of Electronic Communications Media**

All communications originating at the Church or using Church-owned equipment must be consistent with the teachings of the Roman Catholic Church, the letter and spirit of the Code of Ministerial Conduct, civil and canon law and must include, but not be limited to, the following.

### ***Network and Wi-fi Security***

In order to provide a baseline of security against access to all varieties of inappropriate material on the web by all persons—including but not limited to Church Personnel, students, and visitors, all Church entities shall install a web filtering software on their networks and wi-fi systems. Web filters can be customized to block inappropriate or suspect websites.

### ***General e-mail and internet use***

During office hours, church personnel are expected to use electronic communications media only for work purposes, except for limited use during break times. Limited personal use of communications is permitted on the express understanding that the Church reserves the right (for its business purposes or as may be required by law) to review Church Personnel use and to inspect all material created by or stored on the electronic communications media. Use of the electronic communications media constitutes permission for the Church to monitor communications and to access files that are made on or with these communications tools.

### ***Mass Mailings***

Church Personnel must obtain prior permission from their supervisor to send mass electronic mailings.

### ***Social Networks, Blogs, Wikis, Chat Rooms, Message Boards, Online Comment Sections***

Church Personnel are expected to comply with the Code of Ministerial Conduct with respect to all electronic communications and use of social networks, blogs, wikis, chat rooms, message boards, twitter, and online comment sections, whether or not Church Personnel are using personal or Church equipment or are on personal or work time. Church Personnel who seek to establish a blog or a social network site (e.g., a Facebook page) for ministry must obtain prior permission, as noted above, and must comply with this policy. Church Personnel shall not provide information to a “wiki” (a web page, such as Wikipedia or Masstimes.org, that allows visitors to edit content) or online comment sections of newspaper articles, blogs, YouTube video pages, and other forums without prior permission from their supervisor.

### ***Linking to Other Websites***

Church websites, including the websites of the Diocese and its parishes, schools, and institutions, may provide links only to non-commercial sites that are not in conflict with the

teaching of the Roman Catholic Church. All links to other websites must be approved in advance by the pastor, principal, or Director of Communications. Examples of websites to which Church websites may link, include: (1) official Church sites, the Vatican, USCCB, dioceses, and archdioceses; (2) the sites of other parishes, schools, and ministries of or associated with the Diocese of Lexington; and (3) organizations under the oversight of a bishop or religious congregation or that are listed in the Official Catholic Directory.

### ***Downloads***

Church personnel must obtain the prior permission of their supervisors or the network administrator before downloading any programs or installing any software on Church equipment. In order to prevent computer viruses from threatening the network, Church Personnel should not open attachments or download content of unknown origin.

### ***Electronic Mail***

- The use of personal e-mail accounts for communication with minors for ministry or Church-related business must be conducted in accordance with the guidelines set for above (Electronic Communications and Appropriate Relationships) and only through the use of official diocesan, parish, or school email accounts.
- Any use of electronic communication media through Church accounts for illegal purposes or in support of illegal activities is prohibited.
- Any use of Church electronic communication media for commercial purposes is prohibited.
- Any use of Church electronic communication media for partisan political lobbying is prohibited.
- All e-mail correspondence may be subject to legal discovery in litigation and investigations.
- Church e-mail accounts should be used only by the authorized user(s) of the account for the authorized purpose.
- E-mail communication using the [cdlex.org](http://cdlex.org) platform is required for clergy and financial subject matter.

### ***Posting Photos, Videos, and Recordings***

Church Personnel shall not post online (including on social networking sites) photographs, videos, or recordings without obtaining prior approval of the secretariat head to whom that person or office is answerable.

- If identifying information about persons depicted in photographs or videos is to be posted, prior written authorization from such persons (or in the case of a minor, the parent or guardian) is required.
- Such written authorization may, for example, be included in an application or release for a Church-related event or program.

### ***Copyright Infringement***

Church Personnel must always respect copyrights and trademarks of third parties and their ownership claims in images, text, video and audio material, software, information, and intentions. Church Personnel may not copy, use, or transfer materials of others without appropriate authorization.

### **Guidelines for the Use of Social Networking Sites**

“Social Networking Sites” are online websites that are used by groups with a common interest for communication purposes. Social networking sites should be used as a means of effective communication for ministry and education rather than for befriending people or socializing. Every effort must be made to provide a safe and secure environment and to avoid even the appearance of impropriety when using the internet as a ministry tool.

**While the use of social networking sites is *not recommended* for groups that include students younger than high school age, in the event that such use is necessitated, the following rules must be followed when considering the use of social networking sites for programs that involve youth under the age of 18:**

- The permission of the pastor, principal, or administrator must be obtained before using a social networking site for a program or ministry.
- Parents must be informed in writing about the use of the social networking site.
- Accounts should be established for the ministry or program and personal accounts are prohibited.
- Minors shall not be invited to be a “friend” and the minor must make the request.
- When a Social Networking Site is used, there shall be at least two adult site administrators VIRTUS trained and certified in accordance with Church policy.
- Privacy settings may be used in order to protect group members’ privacy, but communication must be transparent and ministry-oriented.
  - Private messaging is prohibited.
- The administrators should pre-approve and regularly monitor all comments and postings.
  - Any inappropriate content should be deleted.
  - The person who posted it should be contacted, instructed that improper content is prohibited, and appropriate disciplinary action must be taken if warranted.
- Rules of conduct should be posted on the site.
- The main purpose of the site should be for general communication about group events rather than for chatting or socializing.
- Christian charity must be practiced at all times.
- All information displayed on the site must conform to the teachings of the Roman Catholic Church.

- Postings should be written with the knowledge that others will read them and/or that they can easily be shared with others for whom they are not intended.
- Copies of communications sent to youth shall be maintained.
- Parents shall be copied on communications.
- Photographs may not be “tagged” on social networking sites, such as Facebook.

### **Guidelines for Establishing a Social Networking Site**

Websites or social networking profile pages are the centerpiece of any social media activity. The following are policies for the *establishment* of a site. These can apply to a profile or fan page on a social networking site such as Facebook, a blog, a Twitter account, etc.

- Church websites and social media networking profile pages are work product and, as such, are the property of the Church.
- Establishment of websites and/or social media pages apart from the www.cdlex.org domain must have the prior approval of the secretariat head to whom that office, etc., is answerable.
  - The office, etc., proposing the website or social media site must present a clear and intentional rationale for its need, use, content, and maintenance, and, in the case of temporary activities, a timeframe for the site’s decommissioning.
- Site administrators must be adults in the employ of the Church. Site administrators must be VIRTUS trained and certified in accordance with Church policy to allow rapid response and continuous monitoring of the site.
- Personal sites for Church programs are prohibited.
- Passwords and names of sites will be registered in a central location in the Chancery, and more than one adult employee will have access to this information.
- The following key rules apply:
  - Church guidelines must be followed since personal communication by Church Personnel reflects upon the Church and persons must practice what they preach.
  - Writing must be done in “first person.”
  - Representing the official position or teaching of the Church requires prior approval of the secretariat head to whom that person or office is answerable.
  - If identifying information about persons depicted in photographs or videos is to be posted, prior written authorization from such persons (or in the case of a minor, the parent or guardian) is required.

- Such written authorization may, for example, be included in an application or release for a Church-related event or program.
- Church Personnel must always respect copyrights and trademarks of third parties and their ownership claims in images, text, video and audio material, software, information, and intentions. Church Personnel may not copy, use, or transfer materials of others without appropriate authorization.
- Christian charity must be practiced at all times.
- Postings/repostings, attachments, or links to other media sites must meet the Roman Catholic Church standards.

I acknowledge that I have received and reviewed a copy of Catholic Diocese of Lexington Technology Code of Conduct. I understand that it is my responsibility to read the Technology Code of Conduct and understand its contents. I understand that, upon request I may meet with my Parish, School, or Diocese leadership to review the Code.



### **PHOTOGRAPH AND VIDEO CONSENT:**

From time to time, pictures and video may be taken of youth ministry events and gatherings. We would like to be able to use these photographs and videos for flyers, parish and diocesan publications, and the ministry website. Written consent of both the student and parent/guardian is required. Names will not be posted unless written authorization is given by the student and parent/guardian, and then only first names will be used. If there are concerns about pictures or videos posted on the website, please contact the ministry coordinator or webmaster, and they will promptly be removed.

I authorize and give full consent, without limitation or reservation, to parishes and schools under the Diocese of Lexington, to publish any photograph or video in which my youth(s) appears while participating in any program associated with the parish and/or school ministry. There will be no compensation for use of any photograph or video at the time of publication or in the future.

