

## **INSTRUCTIONS FOR COMPLETING VOLUNTEER APPLICATION**

Thank you for taking the time to complete the Del Rey Church Volunteer Application.

Once your volunteer application is completed and signed, make a copy for yourself. Then, turn in the signed and completed application to Lucy Lundegard in the church office for processing. You will be contacted to schedule an interview with a Ministry Leader.

If you should have any questions or concerns, feel free to contact Lucy Lundegard, in the church office, by email at [connect@delreychurch.com](mailto:connect@delreychurch.com) or call (310) 823-4275.



**Dear future ministry worker,**

Thanks for your interest in participating in the Lord's work here at the Del Rey Church. We're excited that you want to make a difference in the lives of our congregation through volunteering to serve.

We work hard to provide an environment for spiritual growth in a context of healthy, positive relationships with spiritually qualified and trained ministry workers. We take seriously our responsibility to shield our congregation from harm (e.g. sin, irresponsibility, doctrinal error, hypocrisy, etc.). We are especially concerned for the children in our congregation and we want to protect them from harm. In addition to this, we are concerned about the overall wellbeing of the church and limiting the exposure of the church to legal risk and liability.

In order for us to assure that our ministry workers (including our paid staff, non-salary leadership and all of our volunteers) are committed to the moral, spiritual, doctrinal and community standards of our church we ask that everyone complete our application process. We know that it takes time to fill out an application, especially one of this size, but it is for the good of the community and we do this as unto the LORD. Since you're looking into working with the congregation we need you to honestly, carefully and thoughtfully fill out the attached application and return it as quickly as possible so we can get you mobilized on mission.

### **So, you might be asking...**

#### ***Why is this application so big???***

If you have been at Del Rey Church for a while, you know that we put a lot of thought and love into what we do. This application is big, because our hearts are big. Believe me, we trimmed the fat and it is still pretty thick, but everything in here is important to us, so please take the time to joyfully fill this thing out and get it back to us.

#### ***What's involved in the volunteer application process?***

When you fill out the application, you authorize us to check personal references and to request a background check for criminal records. Please thoroughly and accurately complete all forms. Send out your reference forms, including return envelopes addressed to the church, and complete the background check authorization form.

#### ***On what basis does the church approve someone to work with youth and children?***

We invite into ministry only those applicants a) who have no previous conviction for sexual or physical abuse of children; b) for whom we receive positive responses from their personal and professional references; and c) who meet the qualifications of the position for which they are applying. For screening purposes, please attach a photocopy of your current, valid driver's license with the application. If background checks raise any questions, the individual will be asked to meet with the appropriate pastor to clarify the questionable issues prior to being placed in a position relating to students.

#### ***Who will see this application?***

The completed application and any subsequent information on you will be available only to the pastoral staff and church board for review and approval. Once the approval process has been completed, you will be notified, scheduled for an interview and your application and references will be maintained in a secure file at the church offices.

Thanks for understanding that this paperwork is about protecting you and our congregation. We appreciate your willingness to help us carry out our Lord's Great Commission!

**Blessings in Christ Jesus,**

**Pastor Matt Jones**

Del Rey Church: REAL LIFE. REAL PEOPLE. REAL FAITH.  
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# DRC Ministry Volunteer Application

**Previous employer** \_\_\_\_\_ Supervisor \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Position(s) held \_\_\_\_\_  Full-time  Part-time

Employment dates: Starting \_\_\_\_\_ Ending \_\_\_\_\_

### Military Service

Branch \_\_\_\_\_ Enlist date \_\_\_\_\_ Discharge date \_\_\_\_\_

### Family Information

Marital status (circle one):  Single  Married (anniversary date \_\_\_\_\_)  
 Divorced  Engaged

If married, spouse's name \_\_\_\_\_

If you have children, their names and ages:

1. _____	4. _____
2. _____	5. _____
3. _____	6. _____

### Education

High school \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Grad year \_\_\_\_\_

College/tech school \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Grad year \_\_\_\_\_

Degree and major \_\_\_\_\_ Minor \_\_\_\_\_

Other education, training, and licenses \_\_\_\_\_

### Ministry Experience (list most recent or significant first)

Church (name, city, state, and zip)	Dates	Area of service	Contact person	Phone
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____

Why you desire to serve in this particular ministry (Sunday School, Home Fellowships, Youth Ministry, etc) at our church?



## DRC Ministry Volunteer Application

What are your spiritual gifts? (See 1 Cor. 7:7, 12:8-10, 28: Eph. 4:11: 1 Pt. 4:11: Rom. 12:6-8)

Please describe any personal weaknesses, areas where you need to grow, or special concerns that could affect your ministry as a volunteer or staff member.

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### Tell Us About Yourself...

1. When and how did you become a Christian? How do you know you are saved?
2. Have you been baptized since you became a Christian? When/Where?
3. What have you been doing to grow spiritually in the past year?
4. Are you married? If married, describe your relationship with your spouse? Is your spouse a Christian? If not, please explain.
5. Do you have children? If so, are your children walking in the ways of the Lord? If not, please explain.
6. Are you single? If so, are you currently or have you recently been involved in a relationship that is sexually immoral? Are you living with someone of the opposite sex? Are you engaged in immoral sexual activity (e.g. pornography, fornication, homosexuality, etc.)?
7. What are your expectations of the ministry you are volunteering in?
8. What special qualities or qualifications would you contribute as a volunteer?



# DRC Ministry Volunteer Application

## References

Please provide two character references (other than family members) who you have known for at least a year, who are not related to you and have a definite knowledge of your character, ability to work with others and can identify your strengths and weaknesses and describe your background. (Please mail one copy of **DRC Letter of Reference** and an addressed, stamped envelope to each of these references, and ask them to mail it back to the church office.)

### 1. A staff member, leadership team member, HF leader or ministry leader from our church

Name		Nature of association	
Occupation		Length of time known	
Address	City	State	Zip
Home phone		Work phone	

### 2. Employer, fellow employee, friend or neighbor

Name		Nature of association	
Occupation		Length of time known	
Address	City	State	Zip
Home phone		Work phone	

Have you had any prior injuries that might be aggravated by working in the ministry?  yes  no

Are you currently taking any medication prescribed by a doctor for physical or other conditions that would affect your ministry?  yes  no

Do you have any medical conditions that might be hazardous to others?  yes  no

**If you answered yes to any of the questions above, please attach another page and explain completely.**

## Background information

Have you, at any time, been involved in or accused, rightly or wrongly, of sexual abuse, maltreatment, or neglect?  
 yes  no

Have you been arrested or convicted for any criminal act more serious than a traffic violation?  
 yes  no

Have you ever been accused or convicted of possession / sales of controlled substances or of driving under the influence of alcohol or drugs?  
 yes  no

Have you ever been involved romantically or sexually with a minor after you became an adult?  
 yes  no

Are you using illegal drugs or have you recently?  
 yes  no

Have you ever been a victim of any form of child abuse?  
 yes  no

Have you ever gone through treatment for alcohol or drug abuse?  
 yes  no

If yes, would you like to speak to a counselor or pastor?  
 yes  no

Have you ever been asked to step away from ministry or work with students or children in any setting, paid or volunteer?  
 yes  no

Is there anything in your past or current life that might be a problem if we found out about it later?  
 yes  no

**If the answer to any of the above questions is yes, please attach another page and write a full explanation.**





**DRC Doctrinal Statements and Distinctives  
for Volunteer Workers to Teach, Defend and Uphold**

# DOCTRINAL STATEMENTS

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## **Statement of Faith of The Evangelical Free Church of America:**

The doctrinal position of The Evangelical Free Church of America is summarized in our twelve-article Statement of Faith. (Note: The EFCA updated its doctrinal statement on June 26, 2008 though our church still uses the historic one).

### **We Believe:**

1. The Scriptures, both Old and New Testaments, to be the inspired Word of God, without error in the original writings, the complete revelation of His will for the salvation of men and the Divine and final authority for Christian faith and life.
2. In one God, Creator of all things, infinitely perfect and eternally existing in three persons: Father, Son and Holy Spirit.
3. That Jesus Christ is true God and true man, having been conceived of the Holy Spirit and born of the Virgin Mary. He died on the cross, a sacrifice for our sins according to the Scriptures. Further, He arose bodily from the dead, ascended into heaven, where, at the right hand of the Majesty on High, He is now our High Priest and Advocate.
4. That the ministry of the Holy Spirit is to glorify the Lord Jesus Christ and, during this age, to convict men, regenerate the believing sinner, and indwell, guide, instruct and empower the believer for godly living and service.
5. That man was created in the image of God but fell into sin and is, therefore, lost, and only through regeneration by the Holy Spirit can salvation and spiritual life be obtained.
6. That the shed blood of Jesus Christ and His Resurrection provide the only ground for justification and salvation for all who believe, and only such as receive Jesus Christ are born of the Holy Spirit and, thus become children of God.
7. That water baptism and the Lord's Supper are ordinances to be observed by the Church during the present age. They are, however, not to be regarded as means of salvation.
8. That the true Church is composed of all such persons who through saving faith in Jesus Christ have been regenerated by the Holy Spirit and are united together in the Body of Christ of which He is the Head.
9. That only those who are, thus, members of the true Church shall be eligible for membership in the local church.
10. That Jesus Christ is the Lord and Head of the Church and that every local church has the right, under Christ, to decide and govern its own affairs.
11. In the personal and premillennial and imminent coming of our Lord Jesus Christ and that this "Blessed Hope" has a vital bearing on the personal life and service of the believer.
12. In the bodily resurrection of the dead; of the believer to everlasting blessedness and joy with the Lord; of the unbeliever to judgment and everlasting conscious punishment.



## DRC Doctrinal Statements and Distinctives for Volunteer Workers to Teach, Defend and Uphold

### Doctrinal Distinctives of the Del Rey Hills Church:

In addition to the 12 point doctrinal statement of faith of the EFCA, we at the DRC subscribe wholeheartedly to the below distinctives.

#### We Believe:

**Absolute Truth:** We believe that truth is that which corresponds to reality ("the correspondence view of truth"). We believe that truth is absolute, objective and binding all persons regardless of their individual perception of reality. We believe that truth about reality is knowable by intuition, general revelation, special revelation and the laws of logic (i.e. the law of non-contradiction, the law of excluded middle, the law of identity).

**The Scripture: Inerrancy, Inspiration and Interpretation:** We endorse the Chicago Statement of Inerrancy. We interpret the Scriptures literally, and at face value, using the historical-grammatical hermeneutic method of interpretation, taking into consideration literary devices such as poetry, figures of speech, illustrations, types, and symbols. We believe that there is one sense or meaning for each passage of Scripture, while granting that there may be many applications. [Lk1:1-4; 24:35; 44-46, 48; Acts 10:8; 17:11-12; 26:6-7; 26-27]

**Marriage and Sexuality:** We believe that the only legitimate marriage is the joining of one unmarried man and one unmarried woman before God in the ceremony of marriage (Genesis 2:24; Romans 7:2; 1 Corinthians 7:10; Ephesians 5:22-23). We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery and pornography are sinful perversions of God's gift of sex (Genesis 2:24; 19:5, 13; 26:8-9; Leviticus 18:1-30; Romans 1:26-29; 1 Corinthians 5:1; 6:9; 1 Thessalonians 4:1-8; Hebrews 13:4).

**Complementarianism:** We endorse the rationale and affirmations of the 1988 Danver's Statement published by the Council on Biblical Manhood and Womanhood (CBMW). We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home and men are to be the leaders (pastors and elders) of a local church. (Galatians 3:28; Colossians 3:18; 1 Timothy 2:8-15; 3:4-5, 12)

**Dispensationalism:** We believe that the Bible presents the fact that God has not always dealt with mankind the same way in every age. According to Biblical terminology these distinct periods are called "administrations" in regard to the purpose of God or "stewardships" concerning the responsibility of man as originated from the New Testament usage of the Greek word, "oikonomia". We believe that dispensationalism is the system that best represents the Biblical teaching on this matter. Dispensationalism is distinguished by: · A consistent literal interpretation, · A clear distinction between Israel and the Church, · Taking into account progressive revelation, · Recognizing the glory of God as the ultimate purpose of God in the world [Eph. 1:10 3:2, 9].

**Election:** We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Rom. 8:28-30; Eph. 1:4-11; 2 Thess. 2:13; 2 Tim. 2:10; 1 Pet. 1:1-2). We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Rom. 9:22-23; 2 Thess. 2:10-12; Rev. 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Eph. 1:4-7; Titus 3:4-7; 1 Peter 1:2).

**Eternal Security:** We teach that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (Jn 5:24; 6:37-40; 10:27-30; Rom 5:9-10; 8:1, 31-39; 1 Cor 1:4-8; Eph. 4:30; Heb. 7:25; 13:5; 1 Pt. 1:5; Jude 24). It is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Rom. 6:15-22; 13:13-14; Gal. 5:13, 25-26; Titus 2:11-14).



## **DRC Doctrinal Statements and Distinctives for Volunteer Workers to Teach, Defend and Uphold**

**The Pre-Tribulational Blessed Hope:** We believe that the next great event in the fulfillment of prophecy will be the rapture, that is, the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus, and that this event is the blessed hope set before us in the Scripture, and for this we should be constantly looking [*John 14:1-3; 1 Cor. 15:51-52; 1 Thess. 4:13-18; Titus 2:11-14*]. We believe that the rapture of the church will be followed by the fulfillment of Israel's seventieth week (Dan. 9:27; Rev. 6:1 - 19:21), which will be a time of judgment on the whole earth (Mt. 24:15-21). We believe that this period of tribulation in the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went, at which time His millennial Kingdom will be established, Israel will be restored, and the Abrahamic Covenant will be fulfilled.

### **We Don't Believe:**

We reject the idea of human prophecy which supersedes or bypasses scripture.

We reject the over emphasis of spiritual gifts, experiential signs and wonders to the teaching of the Bible in corporate worship.

We reject racism. All men are created equal. Racism is contrary to God's word and His nature.

We reject the eschatological views of post-tribulationsim, mid-tribulationsim, prewrath view, amillennialism, postmillennialism, or full preterism.

We reject the views of postmodernism and any sort of relativism that would deny the existence of absolute truth which is knowable.

We reject the view known as the Openness of God theory that says, in so many words, that God does not know the future.

We reject darwinian macro-evolutionary theories as scientifically valid. They are false. We endorse intelligent design.

We reject the practice of ordaining those to minister who are living sinful lifestyles (i.e., the ordination of homosexuals).

We reject the teaching of subsequent baptism of the Holy Spirit, and the notion that the Christian is in the flesh (Rom.8:9).

While we believe that in the body of Christ men and women stand spiritually equal and that women have had and always will have their God-given gifts and roles within this body, we reject the ordination of women into the office or role of pastor or elder, which is a position reserved for only men [*1 Tim. 2:9-15; 3:1-13; Titus 1:5-9; 2:1-8; 1 Cor. 14:34-35*]

We reject the emphasis of humanistic psychology into Bible teaching.

We reject the majority of teachings of the Word Faith movement (and its advocates such as Benny Hinn, Paul Crouch, TD Jakes, many TBN preachers, etc.), including such doctrines as: all Christians can and should speak in tongues, the Ransom to Satan theory, all Christians can and should be wealthy and healthy, that Christians can be demon possessed and that God is obligated to respond to positive confession.

While we strongly believe Christians should not be addicted to tobacco or alcohol and that it is a definite sin to be drunk, we reject the teaching that Christians cannot use tobacco and/or drink alcoholic beverages on occasion or in moderation (granted that they do not get drunk nor become addicted to so-called social drinking).

We reject all forms of worldly entertainment that are inconsistent with a holy life or would weaken our testimony as Christians.



# Reducing the Risk of Physical and Sexual Abuse

Page 1 of 2

## Steps toward preventing sexual abuse

### 1. Selection and screening

- Church membership requirement (or approval from pastors)
- Clearing the applicants name with the Church Board
- Requiring thorough application, including references
- Conducting interview
- Accepting only those applicants willing to let the ministry do a background check with local law enforcement
- Accepting only those applicants willing to let the ministry check them with central abuse registry

### 2. Supervision

- New volunteers are paired with veterans for a time and are not alone with infants, children or youth
- New volunteers are specifically evaluated at 30, 60, and 90 days
- All volunteers receive at least yearly evaluations based on supervisory observation
- Our policy requires two adults be present with a student or group of students
- Any one-on-one meeting with someone of the opposite sex is conducted in a public place or in a room with an open door where there's regular, human traffic (Supervisors shall be informed of such meetings)

### 3. Specific reporting process

#### ***Basic steps to be followed in possible abuse cases:***

- All efforts to handle the incident shall be well documented immediately.
- The incident shall be immediately reported to ministry supervisors and, very likely, an attorney
- We shall contact the proper civil authorities—they, not our ministry, will handle the investigation
- We shall notify the parents.
- We shall take allegations seriously; reach out to the victim and his or her family; and treat the accused with dignity and support.
- If the accused is a church worker, that person shall be relieved temporarily of his or her duties until the investigation is finished.
- We shall use the text of a prepared public statement to answer the press and convey news to the congregation. Safeguarding the privacy and confidentiality of all involved will be our priority

### 4. The following are reporting procedures for volunteer staff

- If a child or student is observed to have signs of physical abuse (bruises caused by hitting, unexplainable injuries, etc.), volunteer staff shall call these things to the attention of a pastoral staff member immediately
- If a child or student verbally accuses a family member or other person of abusing them in some way, the volunteer staff member shall ask appropriate questions in an attempt to determine the veracity of the claims and the imminence of danger. If the truth of the claims seems clear, the matter shall be immediately brought to the attention of a pastoral staff member. If the truth of the claims seems questionable, the claims shall still be brought to the attention of a pastoral staff member on the same day that the claims are expressed.
- Whether clearly true or questionable in the estimation of the volunteer staff member, the allegations or observations shall be put in writing on the day of the incident, including a verbatim/exact account of the observation and/or accusation. Every detail of the events—including date, time of day, names of persons involved, etc.—shall be included in this report. The person making the report shall keep one copy, and one copy should be given to the pastoral staff member who oversees that area of ministry. These reports must be kept safe and confidential. The pastoral staff member will be responsible for making a determination as to the appropriate actions to be taken as follow-up to these observations/accusations. Our pastoral staff are mandatory reporters.



## Reducing the Risk of Physical and Sexual Abuse

Page 2 of 2

### 5. Defining Sexual Abuse

#### A. Touching

1. Fondling—touching the body on private parts
2. Inappropriate kissing
3. Intercourse (consensual or non-consensual)
4. Oral copulation or anal intercourse

#### B. Non-touching

1. Sexual remarks
2. Showing pornography
3. Watching any sexual activity
4. Exhibitionism

### 6. Detecting sexual abuse

- Most cases of sexual abuse go undetected. There may be no apparent physical signs, or there may be physical signs detected only through medical examination
- The cases that are reported are generally reported by abused children to their parents, siblings, or other caretakers—often in the form of casual remarks that lead the listener to query further
- Most children say nothing. They may not realize that what was done to them was wrong. Or they may be too embarrassed or frightened to speak up. They may not want to get the offender in trouble—especially if a friendship has developed between offender and victim
- In some cases, telltale physical or emotional signs may arouse your suspicion. In its publication *The Educator's Role in the Prevention and Treatment of Child Abuse and Neglect*, the National Center on Child Abuse and Neglect outlines certain indicators of sexual abuse

#### Physical indicators

Difficulty in walking or sitting  
Torn, stained, or bloody underclothing  
Pain or itching in the genital area  
Bruises or bleeding in external genitalia, vaginal or anal area  
Venereal disease, especially in preteens  
Pregnancy

#### Behavioral indicators

Unwilling to change for gym or participate in physical education class  
Withdrawal, fantasy or infantile behavior  
Bizarre, sophisticated, or unusual sexual behavior or knowledge  
Poor peer relationships  
Delinquency or running away  
Reports sexual assault by caretaker

These signs can be indicative of other problems and are not exclusively tied to sexual abuse. But the repeated occurrence of an indicator, or the presence of several indicators warrants further investigation. If there is any confusion concerning the above you must immediately contact the person over your ministry and inform them. If you see any of the above indicators you shall report them immediately to your supervisors to be reported to the authorities.



### ☐ Church Life

The ministry worker should regularly attend the weekend worship service at the Del Rey Hills Church and should regularly be involved in one of our midweek fellowships (Men's Fellowship, Women's Fellowship, Recovery Ministry, Home Fellowship, etc).

- Ministry workers shall regularly attend church services (including but not limited to Sunday Services).
- The ministry worker shall serve to the best of their ability when called upon to serve the church.
- The ministry worker shall be a church member or be working toward membership.
- The ministry worker shall give regularly and proportionately to the Lord's work as He prospers one.
- Ministry workers shall embrace our doctrinal statement and shall refrain from propagating any scriptural interpretations that differ from those set forth by the church.
- Ministry workers shall submit to the leadership of the church staff and direction of the pastor.
- Ministry workers will abstain from any practices, which violate clear biblical principles regarding moral behavior (1 Cor. 6:9-10; Gal. 5:19-21), compromise may result in removal from a ministry position.
- Ministry workers must not be "recent converts," but mature Christians (1 Tim. 3:6).

### ☐ Appearance

***"People look on the outward appearance but God looks on the heart."***

The first phrase is not the heart of the verse, but it's the truth. People (both Christians and unbelievers) will base their impression of our ministry on their impression of us. For this reason we wear appropriate clothing (1 Cor. 9:19-23).

- The activity should dictate the type of clothing worn.
- All of our clothing should be clean, communicating personal discipline and recognition of self-worth, be modest, protecting the reputation and image of the Holy Spirit (1 Timothy 2:9, 1 Corinthians 8:27, 1 Thessalonians 4:6a) as well as protecting others from lust, and to avoid masking our inner qualities (1 Peter 3:1-8) by drawing attention to the outward appearance.
- Ministry workers must especially display precaution and wisdom during ministry events where a swimsuit would be involved (i.e. a summer trip to the beach).

### ☐ Ministry relationships

Discretion in ministry workers' personal lives is fundamental to both spiritual integrity and to continuing to do spiritual ministry among the congregation, especially with students and their families (Ephesians 5:1-12, 15-16). To live wisely and without any hint of sexual misconduct we keep the following standards:

- Any verbal or nonverbal sexual interaction with any minor is inappropriate.
- Dating or going out with any minor is forbidden.
- Discretion must be used in physical contact with others, especially with any minor. Innocent behavior can be misinterpreted. A hug around the shoulders is not sexual abuse, but a full body-to-body hug, stroking, massaging, or affectionate kissing raises questions. Any overt display of affection, appropriate hugging, for example, should be made in a public setting in front of other group members.
- Sexual gestures or overtures to a ministry worker by a congregant, especially by a minor shall be immediately reported to one of the ministry directors or to a pastor at the church so that discussion can be held with the individual
- Ministry workers should form male/female ministry teams whenever possible.
- One-on-one counseling with someone of the opposite gender should always occur in a public place, never alone in a car or a private place. As a general rule when counseling a member of the other gender, invite a member of the same gender as the counselee to be the observing staff.
- When a situation arises where you are alone with a minor of the other gender, quickly move that situation to a public setting. Make the meeting as brief as necessary to accomplish God's purpose.
- Driving alone with a minor of the other gender should be avoided at all times.



- Romantic or sexual attraction for a minor by an adult leader should be immediately brought up and discussed with the ministry director or pastor.
- We are mandated reporters. All suspicions of child or sexual abuse must be reported to the ministry director who must report it to the mandated reporter in the organization. That person will notify the appropriate agency.
- Any knowledge or suspicion of anyone having an inappropriate relationship with a minor must be reported promptly to the church leadership and pastor. If the person in question is the leader, the report should be made to the supervisor of that person.
- No wrestling or physical horseplay should ever occur between ministry workers and youth of the opposite sex.
- Church staff or volunteers should obtain the written consent of the minor's parent or guardian before going out with that minor, or spending time with in an unsupervised situation.

### ☐ Family Life

The Ministry Worker must exemplify Christ in their home first before attempting to lead in any teaching ministry in the church. Therefore, the family is the greatest testimony of one's behavior and character. It is necessary that ministry workers, who face many serious problems, pressures and decisions, be mentally and emotionally stable in their home life with their spouses and children. Ministry workers who lack a balanced mental and emotional home-life may damage the testimony of the church, thus it is critical for our volunteers to have a good home life. The scriptures ask the question: "For if a man can't make his own little family behave, how can he help the whole church?" (1 Tim 3:4-5, *TLB*). This question makes it clear that ministry begins in the home. The following policies should be understood in that light.

- The married ministry worker shall be faithful and true to their spouse. Divorce for any reason will result in a removal from volunteer ministry until reconciliation and healing occurs under the church leadership's direction.
- No ministry worker shall be involved in a sexually immoral relationship (i.e. homosexuality, extramarital relationships, etc.).
- The wife ministry worker must be "submissive" to her husband (Eph 5:22-24) and she "must respect her husband" (Eph.5:33).
- The husband ministry worker must love his wife unconditionally ("as Christ loved the church" Eph 5:25).
- In the case of extramarital sex, or a homosexual incident, immediate suspension will occur.
- The ministry worker must have a "well-behaved family, with children who obey quickly and quietly" (1 Tim 3:4, *TLB*). In case of a child that is continuously rebellious and unresponsive to discipline, the ministry worker shall be removed from their position to tend to their family's needs.

### ☐ Dating

Acknowledging that one of the most fulfilling relationships in Scripture and life is the one that a man and woman share, we recognize that a ministry worker may establish a relationship with a ministry worker of the other gender. We also recognize the greatest visible destroyer of ministries is moral impurity. The following policies should be understood in that light.

- No unmarried ministry worker shall be involved in a sexually immoral relationship (i.e. premarital sex, homosexuality, etc.).
- No unmarried ministry worker shall live with someone of the opposite sex who they are romantically involved with (nor shall they periodically reside with them [i.e. weekend getaways, frequent sleepovers, etc.]). [Of course, possible morally acceptable situations may occur (being stranded in a car in the snow on a road trip to church winter camp, etc., so caution and counsel must be exercised, not in the spirit of legalism, rather in the spirit of wisdom)]
- No ministry worker shall romantically be involved with or date a minor.



- Ministry workers involved in a dating relationship should model appropriate behavior. Particularly during church functions, our focus is to be on the Lord as well as those around us who we are ministering to by our actions.
- No ministry worker shall be involved in a dating/romantic relationship with someone who is not a believer.
- In the case of premarital sex, extramarital sex, a homosexual incident, romantic involvement with a person divorced for unbiblical grounds (see Del Rey Church's Position Paper), or premarital co-habitation, immediate suspension from volunteer ministry will occur.
- Remember, as you date another member of the staff or church that if the relationship ends that person will still be around to testify to your behavior and character.

### ☐ Character expectations

- **To keep our integrity:** the motives, attitude, and actions of ministry workers shall be completely transparent to any observer. Our honesty must be testable by Luke 16:10-12.
  1. *Faithfulness in little things*—being on time, keeping our word, filling requests on time, following through with students and other responsibilities.
  2. *Faithfulness in money*—giving financially to support our local church in proportion to your income, turning in receipts, being very cautious with event cash and petty cash, remembering people have sacrificially given that dollar.
  3. *Faithfulness in that which belongs to another*—treating all the church equipment and property with utmost respect.
- **To be teachable:** None of us must claim to have arrived at infallibility. We must continually attend sessions, conferences, worship services, read, and observe with a teachable spirit, continually seeking to grow.
- **To refrain from worldliness:** The ministry worker must not be characterized by any of the following: "...immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these..." (Gal 5:19-21). Such behavior will result in suspension or termination from ministry.
- **To be an appropriate role model:** Ministry workers' responsibilities naturally require frequent interaction with students and their families, as well as the community. Many volunteers come into Christian ministry from a variety of backgrounds and beliefs. Because volunteer workers and staff members are leaders and role models, they must use *careful discretion* when choosing movies, music, etc., for ministry activities. The use of R-rated movies is prohibited with junior high students and parental permission is required with senior highers. R-rated movies for use in church ministries must be cleared by the Senior Pastor. Use of PG-13 movies with extreme caution. *In all cases, preview a movie that you're considering showing at a church activity.* When in doubt, check with a ministry director. Along with entertainment choice, substances used by staff model behavior to others. Since the number one substance abused by people is alcohol, there is to be no alcohol at official church functions unless otherwise determined by the Church Board for a specific event. Because teenagers have a specific problem with alcohol and tobacco and may not understand Christian liberty, those who minister to youth (i.e. youth leaders, children's workers, etc) shall abstain from the use of alcoholic beverages in the presence of church students at all times.
- **To develop a servant's heart:** "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus...who made Himself of no reputation and took upon Him the form of a servant...He humbled Himself, and became obedient...even the death of the cross." (Phil. 2:3-8).

**We aren't concerned about rank or position; the one in the pulpit is of no greater importance in God's eyes than the one playing drums on stage, the one leading a small group or driving youth home from church or watching babies in the nursery. As we faithfully serve one another within the ministry, the Lord expands our outreach and provides opportunities to serve those outside of the ministry. In homes, at church, and in the community, others should remember us by our willingness to serve them. "Humble yourselves in the sight of the Lord, and He will lift you up" (James 4:10 and Luke 17:10).**



# DRC Letter of Reference

CONFIDENTIAL FORM (letter of reference to be filled out by non-family member)

Page 1 of 2

\_\_\_\_\_ is applying to become a volunteer ministry worker at the Del Rey Church and has given your name as a personal reference. The person in this position will be in close contact with people and we want to ensure that these relationships will be healthy ones. Please complete the form below and use the enclosed envelope to send us your evaluation of this person's character and integrity. Your response will remain confidential.

1. Describe your relationship with this person.

2. How long have you known this person?

*Please use the following scale to respond to the below questions:*

1-Low            2-Below average            3-Average            4-Very good            5-Excellent

**How would you rate his/her ability in the following:**

1. Involvement in peer relationships?	1	2	3	4	5
2. Emotional maturity?	1	2	3	4	5
3. Resolving conflict?	1	2	3	4	5
4. Following through with commitments?	1	2	3	4	5
5. Ability to relate to others	1	2	3	4	5
6. Spiritual maturity?	1	2	3	4	5
7. What are this applicant's greatest strengths?	1	2	3	4	5

*Please use the following scale to further describe the applicant:*

1-Poor            2-Fair            3-Satisfactory            4-Good            5-Outstanding            U/K = Unknown

**A. Self-understanding**

ability to identify his/her own personal strengths	1	2	3	4	5	U/K
ability to identify his/her own weakness	1	2	3	4	5	U/K
ability to see self as other see him/her	1	2	3	4	5	U/K
openness to growth and change	1	2	3	4	5	U/K

**B. Emotional strength**

ability to deal constructively with personal feelings	1	2	3	4	5	U/K
ability to receive constructive criticism	1	2	3	4	5	U/K
ability to be flexible in the face of change	1	2	3	4	5	U/K
ability to persevere through difficulties	1	2	3	4	5	U/K

**C. Interpersonal relationships**

ability to listen accurately to others	1	2	3	4	5	U/K
ability to respond to feelings and needs of others	1	2	3	4	5	U/K
ability to initiate friendships and care for others	1	2	3	4	5	U/K
willingness to resolve interpersonal conflicts	1	2	3	4	5	U/K

# DRC Letter of Reference

**D. Motivation for Volunteering**

desire to serve out of genuine love for others	1	2	3	4	5	U/K
willingness to do humble tasks joyfully	1	2	3	4	5	U/K
ability to take risks and respond to challenges	1	2	3	4	5	U/K

3. In each category, check the characteristics that to your knowledge best describe the applicant. Add brief comments if necessary.

**Physical health**

- somewhat below par
- fairly healthy
- good health

**Personality**

- avoided by others
- tolerated by others
- accepted by others
- liked by others
- sought after by others
- usually well balanced
- good control in difficult situations

**Intelligence**

- learns and thinks slowly
- average mental ability
- alert, has good mind
- intelligent, makes thoughtful analysis
- brilliant, exceptional capability

**Responsiveness**

- slow to sense how others feel
- reasonably responsive
- understanding and thoughtful
- accurately aware of others
- responds with unusual insight

**Leadership**

- makes no attempt to lead
- tries but lacks ability
- has some leadership skills
- unusual, exceptional leadership

**Spiritual maturity**

- immature faith
- has made basic commitment
- somewhat rigid beliefs
- active and growing faith
- exceptional insight and discipline

**Teamwork**

- frequently causes friction
- prefers to work alone
- knows how to follow
- works well with others
- most effective in teamwork

**Knowledge of the Bible**

- sketchy, limited
- basic, but improving
- well established
- superior grasp

**Emotional stability**

- somewhat over-emotional
- inclined to be apathetic
- rapidly shifting moods
- very stable
- generally positive

*Please check any that you feel apply to the applicant.*

- |  |   |   |   |
|--|---|---|---|
| <input type="checkbox"/> Impatient     | <input type="checkbox"/> Argumentative            | <input type="checkbox"/> Easily discouraged | <input type="checkbox"/> Domineering        |
| <input type="checkbox"/> Perfectionist | <input type="checkbox"/> Critical of others       | <input type="checkbox"/> Irritable          | <input type="checkbox"/> Easily embarrassed |
| <input type="checkbox"/> Sullen        | <input type="checkbox"/> Lacking a sense of humor | <input type="checkbox"/> Cocky              | <input type="checkbox"/> Easily offended    |
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If there's anything else you feel would be important for us to know regarding the applicant, please respond on a separate page.

Please check this box if you have concerns that you would prefer discussing in person.

Thank you for taking the time to fill this out. If you have any questions regarding this reference, please contact Del Rey Church at (310) 823 – 4275.

\_\_\_\_\_  
Your name (printed)

\_\_\_\_\_  
Daytime phone

\_\_\_\_\_  
Signature

\_\_\_\_\_  
email

Please place this completed form in the enclosed envelope to send us your evaluation of this person's character and integrity.

**Your response will remain confidential. THANK YOU SO MUCH FOR YOUR HELP AND TIME.**



# DRC Letter of Reference

CONFIDENTIAL FORM (letter of reference to be filled out by non-family member)

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# DRC Letter of Reference

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Your name (printed)

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Daytime phone

\_\_\_\_\_  
Signature

\_\_\_\_\_  
email

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**Your response will remain confidential. THANK YOU SO MUCH FOR YOUR HELP AND TIME.**



# Live Scan Fingerprint Services

Fingerprinting services are available at most local police departments, sheriff's offices or any public applicant Live Scan site. Call ahead to verify details before going to get fingerprinted. The locations below are suggestions; please choose the most convenient location.

Check this site for additional locations:

<http://ag.ca.gov/fingerprints/include/livescanSites.htm#los%20angeles>

Don't forget to take the **Request for Live Scan Service** form to the fingerprint site with you.

<p><b>Culver City</b>            LSID X37            Culver City Police Department            4040 Duquesne Avenue            Culver City, CA 90232            Contact: (310) 253-6110 (Recording)            (310) 253-6208 (Front Desk)            \$25.00</p>	<p><b>Inglewood</b>            LSID 646            Inglewood USD            10500 Yukon Avenue            Inglewood, CA 90303            Contact: (310) 680-5237 M (10am-4pm) <b>Appt. only</b>; T-F (8:30am-4pm) <b>Appt. only</b>            \$12.00 Money Orders</p>
<p><b>Westchester</b>            LSID            Certifix Live Scan dbw The UPS Store #6778            8601 Lincoln Blvd., Suite 180            Los Angeles, CA 90045            Contact: (424) 750-9522 Walk-Ins okay.            M-T (11:30am-6pm). W-Th (11:30am-7pm)            Rolling Fee: \$45</p>	<p><b>El Segundo</b>            LSID JD1            The UPS Store # 2991            214 Main Street            El Segundo, CA 90245            Contact: (310) 640-8589 M-F (8:30am-6:30pm) <b>Walk-Ins</b>;            Sat (9am-5pm) <b>Walk-Ins</b>            E-mail address: <a href="mailto:store2991@theupsstore.com">store2991@theupsstore.com</a> \$20.00</p>
<p><b>Los Angeles</b>            LSID J83            Anza Vista Live Scan Fingerprint            8726 S. Sepulveda Blvd., Suite E (LAX Area)            Los Angeles, CA 90045            Contact: (310) 348-1314 M-F (9am-6pm) <b>Walk-Ins or Appt.</b> Sat (10am-4pm) <b>Walk-Ins or Appt.</b>            E-mail address: <a href="mailto:anzavistalic@sbcglobal.net">anzavistalic@sbcglobal.net</a></p>	<p><b>Manhattan Beach</b>            LSID JG1            Manhattan Postal Center            2711 N Sepulveda Boulevard            Manhattan Beach, CA 90266            Contact: (310) 545-5800            M-F (9am-7pm) <b>Appt. only</b>            Sat-Sun (9am-3pm) <b>Appt. only</b> \$25.00</p>
<p><b>Santa Monica</b>            LSID S61            A 7 Days Live Scan            2400 Wilshire Blvd.            Santa Monica, CA 90403            Contact: (310) 828-4313 M-F (9am-6pm) <b>Wlk</b>            Evenings and Weekends <b>Appt. only</b>            E-mail address:  <a href="mailto:xyzboom2@yahoo.com">xyzboom2@yahoo.com</a> \$19.00 ATM/Debit</p>	<p><b>Santa Monica</b>            LSID 648 *            Santa Monica Police Dept.            333 Olympic Drive            Santa Monica, CA 90401            Contact: (310) 458-8435 M-Th (8:30am-11am) &amp; (2pm-4pm) <b>Wlk</b>            E-mail address:  <a href="mailto:vincentfisher@smgov.net">vincentfisher@smgov.net</a>            \$25.70</p>





## REQUEST FOR LIVE SCAN SERVICE

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### Privacy Act Statement

**Authority.** The FBI's acquisition, preservation, and exchange of fingerprints and associated information is generally authorized under 28 U.S.C. 534. Depending on the nature of your application, supplemental authorities include Federal statutes, State statutes pursuant to Pub. L. 92-544, Presidential Executive Orders, and federal regulations. Providing your fingerprints and associated information is voluntary; however, failure to do so may affect completion or approval of your application.

**Principal Purpose.** Certain determinations, such as employment, licensing, and security clearances, may be predicated on fingerprint-based background checks. Your fingerprints and associated information/biometrics may be provided to the employing, investigating, or otherwise responsible agency, and/or the FBI for the purpose of comparing your fingerprints to other fingerprints in the FBI's Next Generation Identification (NGI) system or its successor systems (including civil, criminal, and latent fingerprint repositories) or other available records of the employing, investigating, or otherwise responsible agency. The FBI may retain your fingerprints and associated information/biometrics in NGI after the completion of this application and, while retained, your fingerprints may continue to be compared against other fingerprints submitted to or retained by NGI.

**Routine Uses.** During the processing of this application and for as long thereafter as your fingerprints and associated information/biometrics are retained in NGI, your information may be disclosed pursuant to your consent, and may be disclosed without your consent as permitted by the Privacy Act of 1974 and all applicable Routine Uses as may be published at any time in the Federal Register, including the Routine Uses for the NGI system and the FBI's Blanket Routine Uses. Routine uses include, but are not limited to, disclosures to: employing, governmental, or authorized non-governmental agencies responsible for employment, contracting, licensing, security clearances, and other suitability determinations; local, state, tribal, or federal law enforcement agencies; criminal justice agencies; and agencies responsible for national security or public safety.



## REQUEST FOR LIVE SCAN SERVICE

### Noncriminal Justice Applicant's Privacy Rights

As an applicant who is the subject of a national fingerprint-based criminal history record check for a noncriminal justice purpose (such as an application for employment or a license, an immigration or naturalization matter, security clearance, or adoption), you have certain rights which are discussed below.

- You must be provided written notification<sup>1</sup> that your fingerprints will be used to check the criminal history records of the FBI.
- You must be provided, and acknowledge receipt of, an adequate Privacy Act Statement when you submit your fingerprints and associated personal information. This Privacy Act Statement should explain the authority for collecting your information and how your information will be used, retained, and shared.<sup>2</sup>
- If you have a criminal history record, the officials making a determination of your suitability for the employment, license, or other benefit must provide you the opportunity to complete or challenge the accuracy of the information in the record.
- The officials must advise you that the procedures for obtaining a change, correction, or update of your criminal history record are set forth at Title 28, Code of Federal Regulations (CFR), Section 16.34.
- If you have a criminal history record, you should be afforded a reasonable amount of time to correct or complete the record (or decline to do so) before the officials deny you the employment, license, or other benefit based on information in the criminal history record.<sup>3</sup>

You have the right to expect that officials receiving the results of the criminal history record check will use it only for authorized purposes and will not retain or disseminate it in violation of federal statute, regulation or executive order, or rule, procedure or standard established by the National Crime Prevention and Privacy Compact Council.<sup>4</sup>

If agency policy permits, the officials may provide you with a copy of your FBI criminal history record for review and possible challenge. If agency policy does not permit it to provide you a copy of the record, you may obtain a copy of the record by submitting fingerprints and a fee to the FBI. Information regarding this process may be obtained at <https://www.fbi.gov/services/cjis/identity-history-summary-checks>.

If you decide to challenge the accuracy or completeness of your FBI criminal history record, you should send your challenge to the agency that contributed the questioned information to the FBI. Alternatively, you may send your challenge directly to the FBI. The FBI will then forward your challenge to the agency that contributed the questioned information and request the agency to verify or correct the challenged entry. Upon receipt of an official communication from that agency, the FBI will make any necessary changes/corrections to your record in accordance with the information supplied by that agency. (See 28 CFR 16.30 through 16.34.) *You can find additional information on the FBI website at <https://www.fbi.gov/about-us/cjis/background-checks>.*

<sup>1</sup> Written notification includes electronic notification, but excludes oral notification

<sup>2</sup> <https://www.fbi.gov/services/cjis/compact-council/privacy-act-statement>

<sup>3</sup> See 28 CFR 50.12(b)

<sup>4</sup> See U.S.C. 552a(b); 28 U.S.C. 534(b); 34 U.S.C. § 40316 (formerly cited as 42 U.S.C. § 14616), Article IV(c)



## REQUEST FOR LIVE SCAN SERVICE

### Privacy Notice

As Required by Civil Code § 1798.17

**Collection and Use of Personal Information.** The California Justice Information Services (CJIS) Division in the Department of Justice (DOJ) collects the information requested on this form as authorized by Business and Professions Code sections 4600-4621, 7574-7574.16, 26050-26059, 11340-11346, and 22440-22449; Penal Code sections 11100-11112, and 11077.1; Health and Safety Code sections 1522, 1416.20-1416.50, 1569.10-1569.24, 1596.80-1596.879, 1725-1742, and 18050-18055; Family Code sections 8700-87200, 8800-8823, and 8900-8925; Financial Code sections 1300-1301, 22100-22112, 17200-17215, and 28122-28124; Education Code sections 44330-44355; Welfare and Institutions Code sections 9710-9719.5, 14043-14045, 4684-4689.8, and 16500-16523.1; and other various state statutes and regulations. The CJIS Division uses this information to process requests of authorized entities that want to obtain information as to the existence and content of a record of state or federal convictions to help determine suitability for employment, or volunteer work with children, elderly, or disabled; or for adoption or purposes of a license, certification, or permit. In addition, any personal information collected by state agencies is subject to the limitations in the Information Practices Act and state policy. The DOJ's general privacy policy is available at <http://oag.ca.gov/privacy-policy>.

**Providing Personal Information.** All the personal information requested in the form must be provided. Failure to provide all the necessary information will result in delays and/or the rejection of your request.

**Access to Your Information.** You may review the records maintained by the CJIS Division in the DOJ that contain your personal information, as permitted by the Information Practices Act. See below for contact information.

**Possible Disclosure of Personal Information.** In order to process applications pertaining to Live Scan service to help determine the suitability of a person applying for a license, employment, or a volunteer position working with children, the elderly, or the disabled, we may need to share the information you give us with authorized applicant agencies.

The information you provide may also be disclosed in the following circumstances:

- With other persons or agencies where necessary to perform their legal duties, and their use of your information is compatible and complies with state law, such as for investigations or for licensing, certification, or regulatory purposes.
- To another government agency as required by state or federal law.

**Contact Information.** For questions about this notice or access to your records, you may contact the Associate Governmental Program Analyst at the DOJ's Keeper of Records at (916) 210-3310, by email at [keeperofrecords@doj.ca.gov](mailto:keeperofrecords@doj.ca.gov), or by mail at:

Department of Justice  
Bureau of Criminal Information & Analysis  
Keeper of Records  
P.O. Box 903417  
Sacramento, CA 94203-4170