

Serving Christ

Serving Others

Code of Ministerial Conduct

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The Diocese of the Northeast, Anglican Church in America

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INTRODUCTION

Serving Christ, Serving Others: Code of Ministerial Conduct (“Code”) has been adapted with permission from the Roman Catholic Diocese of Manchester, New Hampshire (February 20, 2007: Diane Murphy Quinlan, Chancellor), and developed to provide a practical and inclusive guide for the Diocese of the Northeast of the Anglican Church in America.

We each must be responsible for personal integrity as disciples of the Lord as well as hold one another accountable to a set of standards that resonates with the Gospel itself.

As bishops, priests, deacons, consecrated religious and laity who minister in parishes and church institutions, we seek to uphold Christian values and conduct. When our conduct models the Lord’s, it can inspire and motivate people. When we fail to serve others in a manner that is faithful to our vocation as Christian disciples, it can undermine the faith that others have in us, and even in the Church herself.

This Code does not presume to address all situations that may face those of us who minister in the Church. It is intended to help frame a sense of personal integrity in ministry and to articulate our common responsibility. The responsibility for adhering to this Code rests with each and every person who serves in ministry in the Diocese of the Northeast. Each person should adopt the principles of this Code and commit to hold one another accountable to them.

When church personnel are uncertain whether a particular situation or course of conduct violates this Code, they should consult the Safe Environment Coordinator in order to determine the proper response. Church personnel who disregard this Code will be subject to appropriate disciplinary action in accordance with church and civil law.

The sexual abuse of a minor is a serious crime under both civil and church law. It is a profound violation of the human rights of the minor and

seriously wounds the entire community of the Church.

The sexual abuse of a minor by any church personnel is a violation of this Code. However, given the gravity of this crime and the need for particular vigilance in raising awareness and preventing child sexual abuse, the Diocese of the Northeast has a more detailed policy in *The Protection of Children and Young People: Policy and Procedures* also adapted from the Roman Catholic Diocese of Manchester, New Hampshire.

Policy and Procedures and this *Code* are mandated policy for the Diocese of the Northeast, and hold the force of particular Law in the Diocese of the Northeast.

Rev. Father Christian Tutor, OSA
Safe Environment Coordinator
Diocese of the Northeast, Anglican Church in America

APPLICABILITY AND GENERAL DEFINITIONS

I. Applicability

This *Serving Christ, Serving Others: Code of Ministerial Conduct* (“Code”) applies to all church personnel employed or engaged in ministry for the Diocese of the Northeast, its parishes, institutions, and agencies.

Because of the grave responsibilities associated with their work and positions, **bishops, priests, and deacons are held to higher standards of behavior than other church personnel.**

Thus, bishops, priests, and deacons not only are required to comply with the standards of behavior included in this Code, they are also expected to avoid even the appearance of impropriety both inside and outside the scope of their ministry.

II. General Definitions for the Purposes of This Code

A. **Church Personnel:** The following are included in the definition of church personnel:

1. Clerics (bishops, priests, and deacons) who are either incardinated in, granted faculties or

licensed in the Diocese of the Northeast.

2. Members of religious institutes, including all women and men religious, and the Order of Deaconess, assigned to ministry in the Diocese, its parishes, institutions, or agencies.

3. Lay employees, including:

a. Seminarians and Postulants assigned to pastoral work in the Diocese of the Northeast; clerics or Postulants seeking incardination in this Diocese; and those men enrolled in the Theological Formation Program;

b. All paid personnel, whether employed in areas of ministry or other kinds of services by the Diocese, its parishes, institutions, or other agencies.

3. Volunteers. A volunteer is any person who performs a Church-related service without promise or expectation of monetary compensation on a regular and continual basis, including but not limited to Senior and Junior Wardens, Vestry members and officers, catechists, Sunday School teachers, youth ministers, Lay Readers, ushers, Boy Scout Leaders, Youth Camp volunteers, day care volunteers, volunteer camp counselors, children or youth choir directors, and parish outreach workers. Volunteers who are under the age of eighteen are expected to comply with the Standards for Working with Minors but are not subject to the Reporting Requirements for Church Personnel, the Screening of Church Personnel, and the Training of Church Personnel.

B. Code: The term “Code” refers to this *Serving Christ, Serving Others: Code of Ministerial Conduct*.

C. Heads of Church Institutions: “Heads of Church Institutions” are individuals who are responsible for the pastoral administration of diocesan parishes, institutions, or agencies. Examples of Heads of Church Institutions are bishops (and their delegates), Rectors, Interim-Rectors, Priests-in-Charge, Deacons-in-Charge, and the temporal administrators of parishes, Senior and Junior Wardens and the Vestries that hold financial vigilance of parishes.

¹ The term “sexual harassment” means unwelcome sexual advances, requests for sexual favors, and other verbal, physical, and nonphysical conduct of a sexual nature between adults when (1) submission to such conduct is made explicitly or implicitly a term or condition of employment; (2) submission to or rejection of such conduct by an individual is used as the basis for employment decisions affecting that individual or for awarding or withholding a favorable employment opportunity, evaluation, or assistance; or (3) such conduct has the purpose or effect of unreasonably interfering with an individual’s performance at work, or creates an intimidating, hostile, or offensive work environment.

GENERAL PRINCIPLES OF ETHICS AND INTEGRITY IN MINISTRY

I. Standards for Ethical and Moral Behavior

It is fundamental to the pastoral mission of the Diocese of the Northeast for all church personnel to exhibit the highest ethical standards and personal integrity at all times.

Beyond the obvious standards for correct moral behavior in Sacred Scripture and the Tradition of the Church (i.e., the Ten Commandments, the Beatitudes, the 1928 Book of Common Prayer), church personnel are required to:

A. act or behave in a manner consistent with accepted Christian standards of moral or ethical conduct;

B. act in a manner consistent with civil law and Church law;

C. comply with diocesan standards, policies, and instructions, including this Code;

D. avoid situations where they might be perceived as formally rejecting the teachings of the Anglican Church in America and the Christian way of life or promoting causes in direct conflict with the teachings of this Church;

E. act in a manner consistent with a commitment to maintain a celibate and/or chaste lifestyle;

F. refrain from abusing alcohol or drugs; and

G. engage in conduct that has a positive impact on the reputation of the Diocese or any of its parishes, institutions, and agencies.

II. Standards for Integrity in Ministry

A. Prevention of Harassment including Sexual Harassment.¹

Every human person is created in the image and likeness of God. The dignity of the human person is such that we ought to treat others as children of God and as we would want to be treated ourselves. Harassment of any type obviously violates the dignity of the person who is harassed, but it also contributes to the overall deterioration of the human dignity owed to every person in society.

Church personnel shall thus be mindful of the following:

1. Church personnel must not engage in physical, psychological, written, or verbal intimidation or harassment of any person at any time, particularly those whom we serve as well as other church personnel.

2. Church personnel must not engage in sexual harassment or any inappropriate behavior of a sexual nature toward other church personnel, parishioners, or others.

3. Church personnel must not discriminate against any individual on the basis of race, color, national origin, gender, religion, sexual orientation, age, physical or mental disability, pregnancy, or military or veteran status, except where such status is a legitimate occupational qualification in accordance with civil and Church law.

4. While it is not possible to list all behavior that is considered to be harassment or sexually inappropriate, prohibited conduct includes, but is not limited to :

- slurs, epithets, derogatory comments;
- unwelcome jokes, comments, and teasing;
- inappropriate physical contact or gestures;
- sexual advances and emphasis on sexual or racial identity;
- displaying written materials, pictures, or other items that are offensive or sexually suggestive;
- viewing sexually suggestive or otherwise inappropriate written materials, websites, electronic mail messages, or other items while on Church property or while performing duties or engaged in ministry for the Church;
- other conduct that has the purpose or effect of unreasonably interfering with an individual's performance at work or creates an intimidating, hostile, or offensive working environment.

5. Harassment can occur as a result of a single severe incident or a pattern of conduct that results in the creation of a hostile, offensive, or intimidating environment. Harassment can be indirect and can take place even when the offender does not intend to offend, intimidate, or otherwise do harm. Whether conduct is con-

sidered to be harassment is based, in part, on whether a reasonable person under the circumstances would view the conduct as creating a hostile, offensive, or intimidating environment.

6. Church personnel are required to report harassment, including sexual harassment, in accordance with the reporting policy contained in this Code.

Church personnel are prohibited from retaliating against individuals who make good faith reports of harassment.

B. Prevention of Sexual Exploitation ²

The understanding of the human person in the Christian tradition calls everyone to live a life of faithful chastity that views human sexuality in light of the Gospel.

Faithful married life, consecrated religious life, and celibacy for some deacons and priests and bishops are each examples of a commitment to chastity that reflect the understanding that human sexuality is a gift from God. Human sexuality is exclusively oriented to the communion of a husband and wife that reflects the unity of the life of God and results and is open to the creation of new life in the procreation of children.

The promotion of this understanding of the human person is part of what the Church teaches. Therefore, the expression of human sexual attraction through sexual intimacy between persons who minister in the Diocese of the Northeast and those whom they serve is appropriate only within the bounds of marriage.

Church personnel shall thus be mindful of the following:

1. Church personnel must not engage in sexual intimacies with anyone other than their legitimate spouse. This prohibition would include, but not be limited to, anyone to whom church personnel are ministering; anyone whom they are supervising; anyone who is particularly vulnerable to manipulation because of a physical or mental disability; and anyone who does not have equal power or perceived power in the

2. The term "sexual exploitation" means any contact of a sexual nature between an adult and another receiving pastoral care and sexual activity between adults with unequal power or perceived power (e.g., a priest and parishioner; a principal and a teacher). Sexual exploitation also includes sexual activity between an adult and a "vulnerable individual," defined as a person who has reached eighteen years of age and who is particularly susceptible to manipulation because of a mental or physical disability.

relationship. For example, a principal may not have a sexual relationship with a teacher in that school if the two are not married to one another.

2. For the purpose of this policy, the term “sexual intimacies” means sexual contact of any kind (consensual or otherwise) as well as sexually explicit conversations not related to the legitimate duties of church personnel, such as the transmission of the teachings of the Church in a legitimate catechetical ministry. An example of legitimate discussions that refer to sexual intimacies is the preparation of couples engaged to be married that is administered by church personnel.

C. Prevention of Conflicts of Interest

Persons who seek the service of the Lord in the Church ought to be able to do so without any doubt of whose interests church personnel serve. It is important that even the appearance of a conflict of interest by church personnel be avoided so that persons who seek the Lord in our midst know that in addition to Christ, they are the ones whom church personnel seek to serve. Church personnel shall thus be mindful of the following:

1. Church personnel should avoid placing themselves in a position that might present a conflict of interest because the existence or the appearance of a conflict of interest can call into question one’s integrity and professional conduct.

2. The potential for a conflict of interest exists in many circumstances. Examples of such situations and behavior by church personnel include, but are not limited to, conducting private business or other dealings with the Church or any of its members; accepting substantial (non-token) gifts for services or favors; employing or engaging in transactions with one’s friends or relatives; soliciting personal loans or requests for financial assistance from parish members, vendors, parish organizations, or employees; acting with partiality toward employees or church members; or violating a confidence of another for personal gain.

3. A conflict of interest may exist when church personnel give family and/or friends unlimited access to church facilities or resources when they are not available to other parishioners.

4. A conflict of interest may also exist in ministerial relationships. Church personnel must establish clear, appropriate boundaries with anyone with whom they have a business, professional, personal, familial, or social relationship.

D. Confidentiality

Persons who seek the service of the Lord in the Church expect church personnel to do so with a desire to serve the truth and their needs. Confidentiality in the discourse of ministry must serve the truth. Ministerial confidentiality requires church personnel to be vigilant in keeping persons’ confidence while, at the same time, not digressing to keeping secrets that might allow harm to come to anyone.

Church personnel shall thus be mindful of the following:

1. Many people who come to the Church for help expect that church personnel will refrain from disclosing personal and sensitive information they share with church personnel. Church personnel therefore should maintain their confidentiality, except as required by law or as set forth in the paragraphs below.

2. Church personnel must comply with all reporting requirements mandated by New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, Maine, and New York law, reporting requirements contained in any agreement between the States mentioned and the Diocese of the Northeast, and the requirements contained in *The Protection of Children and Young People: Policy and Procedures* regarding the reporting of sexual abuse of a minor.

3. In accordance with Church law, the sacramental seal of confession is inviolable, and it is absolutely forbidden for a confessor to betray the confidence of a penitent in any way, for any reason. This is applicable whether the penitent is living or dead.

Violation of the sacramental seal of confession is considered to be a grave delict (a serious crime) against church law.

4. Information obtained in the course of counseling sessions shall be confidential, except for compelling professional reasons, as required by law, or as required by the reporting requirements for sexual abuse contained in this Code. Church personnel are also bound to safeguard the confidentiality of any notes, files,

or computer records pertaining to professional contact with individuals to the extent consistent with the obligation to report abuse or prevent harm.

5. If, during the course of counseling, church personnel become aware that there is clear and imminent danger to the counselee or to others, church personnel must disclose the information necessary to protect the parties involved and to prevent harm. If feasible, church personnel should inform the counselee about the disclosure and the potential consequences.

6. With the exception of knowledge gained during the Sacrament of Penance, knowledge that arises from professional contact may be used in teaching, delivering homilies, or other public presentations only when effective measures have been taken to safeguard both the individual's identity and the confidentiality of the disclosures. Good pastoral judgment is of the utmost importance.

III. Standards for Spiritual and Pastoral Counseling Relationships

A. Respecting the Rights and Welfare of Those Counseled

Persons who seek the Lord in the Church ought to be confident that the spiritual and pastoral counseling that is offered to them is presented in a manner that conforms to Sacred Scripture and the teaching Tradition of the Church. Church personnel must be committed to transmitting the truth in a manner that respects the rights and welfare of those served.

Church personnel shall thus be mindful of the following:

1. Church personnel who conduct counseling for families, individuals, or groups must respect their individual rights and work to advance the welfare of each person.

2. Church personnel are expected to avoid situations and conduct in which they do in fact or appearance take advantage of anyone to whom they are providing services in order to further their personal, religious, political, or business interests.

3. Church personnel shall not overstep their competence in counseling situations and shall refer to other professionals when appropriate. The professional boundaries for church personnel are dictated by their training and/or

certification from a recognized professional association of peers or licensure from the State in which they reside.

B. Maintaining Appropriate Boundaries

Persons who seek the Lord in the Church ought to be confident that the church personnel who serve them know the appropriate boundaries in a ministerial relationship.

Sometimes, church personnel need to explain and even articulate these boundaries to persons who seek help from the Church but who may not themselves know what constitutes an appropriate boundary.

Church personnel shall thus be mindful of the following:

1. Church personnel shall set, communicate, and maintain clear, appropriate boundaries in all counseling and counseling-related relationships.

2. Church personnel must never engage in sexual intimacies with those they counsel. This includes consensual sexual contact, forced sexual contact, and sexually explicit conversations not related to counseling issues.

3. Church personnel shall not engage in sexual intimacies with counselee's relatives, friends, or other individuals close to the counselee. Church personnel should presume that a potential for exploitation or harm exists in such intimate relationships.

4. Physical contact with the counselee can be misconstrued. Great care should be taken in any physical contact beyond a handshake.

5. Sessions should be conducted in appropriate settings at appropriate times and should not be held at places or times that would tend to cause confusion about the nature of the relationship for the counselee.

No sessions should be conducted in private living quarters. Church personnel should keep a log of the times and places of sessions with each counselee.

VIOLATIONS OF THE CODE OF MINISTERIAL CONDUCT

I. Reporting Incidents, Allegations, and Concerns

An environment of personal integrity in ministry requires that a culture of accountability among church personnel be established and maintained in a spirit of understanding that our individual conduct reflects the intention of the entire Church. Some reporting requirements are required by civil and Church law, especially when church personnel believe that a minor is at risk of abuse. Other reporting requirements are required by this Code and seek to build a culture of accountability.

A culture of accountability also requires that reports of inappropriate behavior be investigated in a manner in which the dignity of the person who makes the report, the person who is accused of inappropriate behavior, and the person who may have been harmed are all treated fairly and justly.

The administration of discipline for violations of this Code is oriented to the care of the person(s) who may have been harmed, the repair of any damage done to any person or the Church herself, and the correction of the person who may have violated the Code. Some violations can only be adequately corrected by the removal of a person found to have so harmed another person or the Church that their presence in ministry is harmful to the common good and the good of the Church.

A. Reporting Requirements of Church Personnel. The Diocese is dedicated to taking steps to ensure that the Church is a safe and welcoming environment for all people and that it is free from harassment and intimidation. It is imperative that every member of the Church community participate actively in the protection of minors as well as others who minister or worship in our Church. Church personnel therefore have a duty to report observations of violations of this Code. **If Church personnel suspect that a minor has been subjected to abuse, they must comply with the reporting requirements under New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, Maine, and New York law and the Diocese of the Northeast's *The Protection of***

Children and Young People: Policy and Procedures.

B. Reporting Procedures. Reports of unethical behavior or other violations of the Code may be made to any one of the following:

1. the Head of the Church Institution where the conduct took place;
 2. the Safe Environment Coordinator
 3. the Bishop of the Diocese of the Northeast.
- All written reports should state specifics.

C. Requirements of Heads of Church Institutions.

If a violation of the Code by a cleric is reported to the Head of a Church Institution, this individual must promptly gather additional information about the nature of the concern and immediately contact the Safe Environment Coordinator for consultation.

If the Head of a Church Institution becomes aware of an allegation of sexual exploitation, sexual harassment, harassment, or inappropriate conduct of a sexual nature involving a minor by church personnel, the institution head must make a report to the Safe Environment Coordinator for consultation.

II. Retaliation

A. Retaliation Prohibited. It is the policy of the Diocese to encourage individuals to make reports in accordance with this Code. As a result, individuals who make reports in accordance with this Code will not be subjected to retaliation for making the reports.

B. Reporting Retaliation. Church personnel who believe that they have been subjected to retaliation for making reports under this Code should report the matter to the Safe Environment Coordinator or should submit a specific letter to the Bishop of the Diocese of the Northeast.

III. Investigating Concerns

A. Conducting the Investigation. All reports of violations of this Code will be taken seriously whether or not complaints are submitted in accordance with the reporting procedures contained in this Code. Investigations into allegations of unethical behavior or violations of this Code will be conducted thoroughly and expeditiously, with objectivity, fairness, and

justice as well as with due regard for the privacy and reputations of all involved.

Investigations will be conducted by trained individuals in accordance with Church law.

B. Administrative Leave. In certain instances, a person accused of violating the Code may be placed on administrative leave while the investigation is pending. The fact that an accused has been placed on administrative leave should in no way be interpreted as a presumption of guilt or wrongdoing.

IV. Disciplinary Action

Church personnel who engage in unethical behavior or otherwise fail to abide by the standards contained in this Code will be subjected to appropriate remedial and/or disciplinary action, up to and including appropriate canonical penalties for clergy and termination of employment or volunteer ministry with the Church. The action taken will be just and in proportion to the seriousness of the violation and will depend upon a number of factors, including but not limited to disciplinary record, the type, circumstances, and severity of the offense, and position with the Church. If the offense does not include sexual abuse of a minor, the action taken could include return to ministry under certain conditions, including compliance with a treatment and/or monitoring plan, or reassignment to ministry other than ministry at a parish or ministry involving family life. Records regarding sexual exploitation by clerics will be maintained for the longest period of time permitted by Church law and will be considered by the bishop and his advisors in making ministerial assignments.

V. Pastoral Care and Support

A. Individuals Subjected to Unethical Behavior.

The Diocese will extend appropriate pastoral care to those directly affected by allegations of unethical behavior or other violations of the standards in this Code by church personnel. Where appropriate, the Bishop will assign a Spiritual Director who will coordinate pastoral care and counseling, spiritual assistance, and other social services for those subjected to unethical behavior by church personnel and will listen with patience and compassion to their experiences and concerns.

B. Individuals Accused of Unethical Behavior.

The Safe Environment Coordinator will coordinate any appropriate pastoral care and counseling, spiritual assistance, and other social services for church personnel accused of unethical behavior.

C. Communities Affected by Allegations.

The Diocese will extend appropriate pastoral care to the parishes, schools, or institutions directly affected by allegations of unethical behavior by church personnel. When an individual is placed on or requests administrative leave as a result of an allegation, the Coordinator will consult the Bishop, the leadership of the parish, agency, or institution to determine what the appropriate pastoral response of the Diocese should be and whether additional public notification is appropriate.

The response and any notification must protect the rights of the accused and the confidentiality of the complainant.

Serving Christ

Serving Others

Code of Ministerial Conduct

Diocese of the Northeast, Anglican Church in America

ACKNOWLEDGEMENT

Please read the following statements and sign below to indicate your receipt and acknowledgment of this Diocese of the Northeast *Serving Christ, Serving Others: Code of Ministerial Conduct* (the “Code”). If you are an employee or volunteer, please return the signed document to your Rector, Priest-in-Charge, Deacon-in-Charge, or Senior Vestryman. If you are a cleric, please return the signed document to the Safe Environment Coordinator. This acknowledgment will become a permanent part of your personnel file.

- I have received and have reviewed a copy of the Code. I understand that it is my obligation to abide by the provisions contained in this Code.
- I understand that this Code is not a contract and does not grant any rights to continued employment, ministry, or volunteer service. I understand that the Diocese of the Northeast reserves the right to change, modify, and/or revise any part of this Code at any time but that the Diocese will notify church personnel of any changes to the Code as soon as possible.

Signature: _____

Name (please print clearly): _____

Home Address: _____

Home Tel. No.: _____

Parish/Institution/Agency: _____

Position: _____

Date: _____

Pledge to Protect

The Protection of Children and Young People: *Policy and Procedures*

Promulgation Date: March 2007

Effective Date: June 2007

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The Diocese of the Northeast, Anglican Church in America

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MANDATORY REPORTING REQUIREMENTS

Responsibilities of All Adults

Must Personally Report to

– The Division for Children, Youth & Families or Child Protective Services

Additional Responsibilities of Church Personnel

When the above reporting requirement applies, any Church personnel who has reason to suspect that a child has been sexually abused by other Church personnel has additional reporting obligations:

When the Alleged Victim is Still a Minor

Must Personally Report to

1. The Division for Children, Youth & Families/ Child Protective Services; *and*
2. Local Law Enforcement; *and*
3. The Bishop of the Northeast, *and*
4. The Safe Environment Coordinator.

When the Alleged Victim is No Longer a Minor

Must Personally Report to

– The Bishop of the Diocese of the Northeast.

Responsibilities of the Safe Environment Coordinator

The Office of the Safe Environment Coordinator will always report when it has reason to suspect that a minor has been sexually abused.

When the Alleged Victim is a Minor

– To DCYF/CPS, Local Law Enforcement, and the State Attorney General’s Office

When the Alleged Victim No Longer is a Minor

– To the State Attorney General’s Office

PREAMBLE

In order to be a responsible Christian Community, the Diocese of the Northeast in the Anglican Church in America is setting forth in this document on *Policy and Procedures*, a definitive system in which to answer and remedy any allegation of sexual misconduct with a minor within the Diocese of the Northeast. { **The definition of Sexual Misconduct is found in the Anglican Church In America’s Constitution, Canons and Policies.**} The following document is adapted with permission from

the Roman Catholic Diocese of Manchester in New Hampshire (February 20, 2007: Diane Murphy Quinlan, Chancellor), to reflect the ecclesiology, practice, and Canons of the Anglican Church in America, Diocese of the Northeast.

The objectives of this policy:

- To prevent child sexual abuse in our Church before it occurs.
- To respond with compassion and respect to those who report that they have been abused by church personnel.
- To ensure due process and respect for the rights of those who have been accused of sexual abuse.
- Provide for cooperation with the civil authorities.
- Address allegations of child sexual abuse openly.

In addition to this *The Protection of Children and Young People: Policy and Procedures* (“Policy”), the Diocese requires that church personnel comply with the diocesan *Serving Christ, Serving Others: Code of Ministerial Conduct* which sets forth additional standards of behavior for all who minister in the Church. The Code is intended to provide a broader context in which to view ministerial relationships by church personnel in the Diocese of the Northeast.

Responsibility for adhering to this Policy rests with the individual. Church personnel who disregard this Policy will be subject to appropriate disciplinary action.

This document holds the force of particular Law for the Diocese of the Northeast.

Rev. Father Christian Tutor, OSA

Diocese of the Northeast, Anglican Church in America

APPLICABILITY AND GENERAL DEFINITIONS

I. Applicability

This Policy applies to all who are engaged in ministry either by assignment, employment, or as a volunteer for the Diocese of the Northeast or its parishes, institutions, and agencies. The Policy applies to “church personnel,” and where appropriate, applicants to become “church personnel” and independent contractors of the diocese or parish.

II. General Definitions for the Purposes of This Policy

A. Accused: The term “accused” means anyone accused of sexual abuse of a minor.

B. Church Law: The term “Church law” means the most recent edition of the *Constitutions and Canons of the Anglican Church in America 2005, Policy and Procedures For Response to Allegations of Clergy Sexual Misconduct 1996, and Administrative Statutes of the Diocese of the Northeast Anglican Church in America*, as well as other particular law of the Diocese of the Northeast.

C. Church Personnel: The following are included in the definition of church personnel:

1. Clerics (bishops, priests, and deacons) who are either incardinated in, granted faculties or licensed in the Diocese of the Northeast.

2. Members of religious institutes, including all women and men religious, and the Order of Deaconess, assigned to ministry in the Diocese, its parishes, institutions, or agencies.

3. Lay employees, including:

a. Seminarians and Postulants assigned to pastoral work in the Diocese of the Northeast; clerics or Postulants seeking incardination in this Diocese; and those men enrolled in the Theological Formation Program;

b. All paid personnel, whether employed in areas of ministry or other kinds of services by the Diocese, its parishes, institutions, or other agencies.

3. Volunteers. A volunteer is any person who performs a Church-related service without promise or expectation of monetary compensation on a regular and continual basis, including but not limited to Senior and

Junior Wardens, Vestry members and officers, catechists, Sunday School teachers, youth ministers, Lay Readers, ushers, Boy Scout Leaders, Youth Camp volunteers, day care volunteers, volunteer camp counselors, children or youth choir directors, and parish outreach workers. Volunteers who are under the age of eighteen are expected to comply with the Standards for Working with Minors but are not subject to the Reporting Requirements for Church Personnel, the Screening of Church Personnel, and the Training of Church Personnel.

D. Complainant: The term “complainant” refers to any individual who reports having been sexually abused as a minor. The term also includes anyone who has registered a complaint on behalf of the complainant.

E. Heads of Church Institutions: “Heads of Church Institutions” are individuals who are responsible for the pastoral administration of diocesan parishes, institutions, or agencies. Examples of Heads of Church Institutions are Bishops (and their delegates), Rectors, Interim-Rectors, Priests-in-Charge, Deacons-in-Charge, and the temporal administrators of parishes, Senior and Junior Wardens and the Vestries that hold financial vigilance of parishes.

F. Inappropriate Conduct Involving Minors: The phrase “inappropriate conduct involving minors” means any inappropriate conduct or violation of this Policy that relates to interactions with minors and that does not rise to the level of suspected abuse or neglect. Examples of such inappropriate behavior include, but are not limited to, using profane language in the presence of minors; discussing one’s own sexual orientation, sexual activities, or sexual history with minors; and showing minors sexually explicit, inappropriate, or offensive printed materials.

G. Minors: “Minors” are individuals who have not yet reached their eighteenth birthday.

H. Policy: The term “Policy” refers to this *The Protection of Children and Young People: Policy and Procedures*.

I. Sexual Abuse: The term “sexual abuse” is any contact of a sexual nature that occurs

between a minor and an adult. This term includes contact, activity, or interactions with a minor that is meant to arouse or gratify the sexual desires of the adult. “Sexual abuse” can occur whether or not this sexual activity involves explicit force, whether or not it involves genital or physical contact, whether or not it is initiated by the minor, and whether or not there is discernible harmful outcome. “Sexual abuse” includes any act constituting sexual abuse under New Hampshire, Maine, Massachusetts, Vermont, Rhode Island, Connecticut, and New York law and is a grave delict (a serious crime) against the Sixth Commandment.

PREVENTION

I. Screening of Church Personnel

All church personnel must undergo background checks, based on the levels of risk for child abuse in the church positions they fill. Given the unique role and particular confidence that persons place in deacons, priests, and bishops, all applicants for ecclesiastical studies for ordination as deacons and priests, as well as all current deacons, priests, and bishops are held to the highest standards and undergo the strictest scrutiny thorough background screening, **as mandated by the Anglican Church In America’s Constitution, Canons and Policies.** Other church personnel who regularly have contact with minors are subject to a **State Criminal Records Check and a Sex Offender Registry check.**

II. Assignments of Priests and Deacons

A. Ministerial Assignments. The Bishop of the Northeast is required by Church law to license all deacons and priests in the Diocese of the Northeast. All assignments of priests and deacons are subject to a recommendation process that will consider, among other things, how confident the Christian faithful would be in each assignment.

The Bishop of the Northeast relies upon the advice of the Standing Committee, Examining Chaplains, Parish Vestries, and

Clergy in making pastoral assignments of priests and deacons.

In addition to the advice noted above, the Bishop of the Northeast considers the complete records of priests and deacons, including but not limited to records of formational assessment, psychological evaluations, and other information regarding his suitability for a particular ministerial assignment.

The **Safe Environment Coordinator** shall provide the people who assist the Bishop in reviewing and recommending candidates for ministerial assignment with a report that indicates whether the priest or deacon has been accused of sexual abuse, and if applicable, sets forth the recommendation of the Standing Committee to the Bishop of the Northeast that pertains to the priest or deacon.

B. Transfers for Residence. Before a priest or deacon can be transferred for residence to the Diocese from another diocese or religious order or institute, the Diocese shall seek from that diocese or religious order or institute, any and all information concerning any act of sexual abuse of a minor and any other information indicating that the priest or deacon has been or may be a danger to children or young people.

III. Training of Church Personnel

A. Instruction on Mandatory Reporting Requirements.

All church personnel must receive instruction on the mandatory reporting requirements for church personnel and must sign an acknowledgement that they have received such instruction and agree to abide by the requirements.

B. Initial Training. All clerics and members of religious institutes assigned to parish, or institutional ministry and all employees and volunteers who regularly work with minors are required to undergo training that addresses appropriate boundaries in ministry; signs and symptoms of sexual abuse in minors; policies and practices for the prevention of sexual abuse by church personnel; policies and

procedures for reporting allegations of sexual abuse; and methods of responding appropriately to disclosures of abuse. Employees are required to undergo training as part of their orientation process.

Volunteers are required to undergo training as soon as practicable but not later than three months after beginning their volunteer service. Training must be conducted by qualified, knowledgeable professionals.

C. Training of Independent Contractors.

Any diocesan parish, or institution that retains independent contractors who regularly work with minors must obtain written assurance that the independent contractors have undergone appropriate levels of training on child sexual abuse and the reporting obligations under New Hampshire, Massachusetts, Vermont, Rhode Island, Maine, Connecticut, and New York law. The appropriate levels of training will be determined by the Bishop of the Diocese of the Northeast or his delegate.

D. Ongoing Training. All church personnel who regularly work with minors must undergo ongoing or refresher training on child sexual abuse at least once every three years. Such training shall include a self-test or assessment component.

IV. Standards for Working with Minors

A. Establishing Appropriate Conduct with Minors

1. Church personnel must be aware of their own vulnerability and that of any minor with whom they may be working. Church personnel should avoid situations where they are alone with a minor. When it is not feasible to have another individual present, such as when counseling or teaching a minor, church personnel must meet with the minor in as public a place as possible, such as a room with the door open or with a clear window in the door.

2. Church personnel are prohibited from speaking to minors in a way that is or could be construed by any observer as being harsh, threatening, intimidating, derogatory, shaming, demeaning, humiliating or provocative.

Church personnel are expected to refrain from using profane language in the presence of minors and must never use any discipline that frightens or humiliates children and youth. Church personnel are prohibited from using physical discipline including but not limited to spanking, slapping, hitting, or any other physical force. If a minor exhibits uncontrollable or unusual behavior, the church worker should notify the appropriate supervisor and parent or guardian of the minor.

3. Church personnel must not use or supply alcohol (excepting sacramental wine in Mass) and/or illegal drugs when working with minors or while participating in a youth activity. Moreover, church personnel must not be under the influence of alcohol or impairing drugs (including prescription medication not used as directed) while working with minors.

4. Church personnel must not provide any sexually explicit, inappropriate, or offensive material to minors. Church personnel are prohibited from possessing or viewing any sexually-oriented or morally inappropriate printed materials (magazines, cards, videos, films, clothing, etc.) on church property or in the presence of minors. Church personnel are also prohibited from viewing sexually-oriented or morally inappropriate websites or viewing or sending such electronic mail messages on church property or in the presence of minors.

5. Church personnel are prohibited from engaging in any sexually-oriented conversations with minors. However, it is expected that from time to time youth ministry and educational lessons and discussions for teenagers may address human sexuality issues related to dating and sex. Moreover, it is expected that minors may raise issues relating to sexuality during counseling sessions. Lessons and counseling must convey to youth the Church's teaching on these topics. If youth have further questions not answered or addressed, they should be referred to their parents or guardians for clarification or counseling.

In addition, church personnel are prohibited from discussing their own sexual

orientation, activities, practices, or history with minors.

B. Maintaining Appropriate Boundaries

1. Physical contact with minors beyond a handshake or a “high-five” can be misconstrued both by minors and adults, and should not occur except under appropriate *public* circumstances. The following are examples (not an exclusive list) of behavior in which church personnel should never engage with minors: inappropriate or lengthy embraces; kisses on the mouth; holding minors over four years old on the lap; intentionally touching bottoms, chests, legs, or genital areas; showing affection while in an isolated location; wrestling or giving piggyback rides; giving massages; or paying compliments that relate to physique or body development.

2. Church personnel must not go on vacations or overnight trips with minors other than their own children unless another adult is present. They must not share beds with minors other than their own children nor share sleeping quarters with minors except when necessary and when another adult is present. Church personnel must not provide overnight accommodations in rectories or other personal residences for minors other than minors with a close familial relationship or when minors are accompanied by a parent or legal guardian.

3. Church personnel should never be nude in the presence of minors in their care and should avoid situations where minors are nude while in their care. If monitoring is necessary, two or more adults should be present at all times. Changing and showering facilities or arrangements for adults should be separate from facilities or arrangements for minors.

C. Supervising Programs Involving Minors

1. Parents are encouraged to be a part of any and all services and programs in which their children are involved in the Diocese of the Northeast. Parents have an open invitation to observe programs and activities in which their children are involved. However, parents who desire to participate in or have continuous, ongoing contact with their

child’s programs in the Church will be required to complete the volunteer screening process.

2. At the close of services or activities, church personnel should release minors in their care only to parents, legal guardians, or other persons designated by parents or legal guardians. In the event that church personnel are uncertain of the propriety of releasing a minor, they should immediately locate or contact their supervisor before releasing the child.

3. Church personnel must be over the age of twenty-one in order to be eligible to provide occasional transportation for minors. Minors should never be transported without written permission from a parent or guardian. Church personnel should transport minors directly to their destination, and no unauthorized stops should be made. Church personnel must require all minors to wear seatbelts or, when appropriate, be strapped into car seats.

V. Making Reports

A. Suspected Sexual Abuse of a Minor. As men and women of faith, we are committed to protect those most vulnerable in our society. Church personnel must therefore comply with the reporting requirements contained in this Policy and New Hampshire, Maine, Vermont, Rhode Island, Massachusetts, Connecticut, and New York law regarding reporting suspected abuse or neglect of minors and must cooperate with law enforcement and diocesan representatives in connection with investigations of such abuse or neglect.

B. Inappropriate Conduct Involving Minors. Inappropriate behavior toward or in the presence of a minor may be an early warning indicator of sexual abuse of a minor.

Church personnel therefore have an obligation to report inappropriate conduct by another involving minors in accordance with the reporting procedures in this Policy.

The Diocese will take seriously all allegations of inappropriate conduct involving minors and will comply with all

applicable provisions of the Diocese of the Northeast Code of Ministerial Conduct regarding investigating and taking appropriate disciplinary and/or remedial action.

VI. Safe Environment Coordinator

A. Safe Environment Coordinator. The Bishop of the Northeast will assign a Safe Environment Coordinator (“SEC”), whom, optimally, should be a cleric, who shall prepare a twice-yearly report to the Standing Committee on the progress and adherence to the Policies contained in this Code. The Safe Environment Coordinator reports to the Bishop of the Northeast or his delegate, any infractions or non-compliance with the procedures outlined in this Policy. It is also the responsibility of the Safe Environment Coordinator to help with the training and screening of church personnel, and to keep accurate records of compliance of all parishes, and church personnel and their adherence to the Policies outlined in this text. Original Records and Background Checks will be kept by the SEC as a Confidential File. {Records of the screening required by the National Church of its Clergy and Postulants are maintained at the Diocesan office.} Parishes will be sent a notification on the clearance of an individual, but shall not maintain an original or copy of a Background Check. The SEC will be assisted at the parochial level by an assigned Parish Coordinator who will see that on the local level compliance is followed and maintained.

INTERVENTION

I. Investigation

A. Initiating an Investigation. The Diocese takes all allegations of sexual abuse seriously. The Diocese will report allegations to the civil authorities, will cooperate in their investigations, and will investigate all concerns at a time and in a manner that does not interfere with any criminal investigation. An investigation will be conducted whether the Bishop, Diocesan Officer, or Cleric becomes aware of the

allegations of sexual abuse through a direct, formal complaint or by some other means.

B. Trained Investigators. Internal investigations must be conducted by individuals appropriately trained to conduct such investigations.

C. Rights of the Complainant and Accused. The rights of the complainant and the accused will be protected throughout the investigation process.

D. Compliance with Church Law and the Policies and Procedures for Response to Allegations of Clergy Sexual Misconduct..

In matters involving allegations of sexual abuse of minors by deacons and priests, the definitions and processes provided for in the *Constitutions and Canons of the Anglican Church in America 2005, Policy and Procedures 1996*, and other particular law for the Diocese of the Northeast, must be strictly observed. Priests and deacons accused of sexual abuse are encouraged to retain the assistance of civil and canonical counsel and are entitled to a canonical advocate in certain canonical processes.

E. The Diocesan Standing Committee. The Diocesan Standing Committee advises the Bishop in his assessment of allegations of sexual abuse of minors and in his determination of suitability for ministry.

II. Pastoral Care and Support

A. Care of the Complainant. The primary concern of the Diocese with regard to complainants and their families is to assist them in healing and reconciliation which comes from the Lord Jesus. The Diocese will demonstrate a sincere commitment to their spiritual and emotional well-being. A trained Spiritual Director assigned by the Bishop will coordinate pastoral care and counseling, spiritual assistance, and other social services for complainants and their families, whether the alleged abuse was recent or occurred many years in the past, and will listen with patience and compassion to their experiences and concerns. When appropriate, the Spiritual Director will make available counseling resources independent from the Church.

B. Care of the Accused. The Diocese will provide spiritual and pastoral care to those

accused of sexual abuse of a minor and will demonstrate a sincere commitment to their spiritual and emotional well-being. A Spiritual Director assigned by the Bishop will coordinate pastoral care and counseling, spiritual assistance, and other social services for the accused and the family of the accused.

When appropriate, the Spiritual Director will make available counseling resources independent from the Church.

C. Support for Communities Affected by Allegations. The Diocese recognizes that entire communities are affected by allegations of sexual abuse, particularly when the accused is a bishop, priest, deacon, or member of a religious order or institute. The Diocese will extend particular pastoral care to the parishes, and institutions directly affected by allegations of sexual abuse. When an individual is placed on administrative leave as a result of an allegation of sexual abuse, the Bishop or his delegate will consult the leadership of the parish, or institution to determine the appropriate pastoral response of the Diocese. The response must protect the rights of the accused and the confidentiality of the complainant.

REMEDICATION

I. Allegations Found to Be True

The Church affords an accused person every opportunity for conversion of heart and forgiveness through the Sacrament of Penance and other pastoral means. However, the Church also acknowledges that one needs to do penance for one's sins, that consequences exist for wrongful actions, and that the safety of children requires certain measures to be taken even after there is forgiveness. If an accusation of sexual abuse of a minor is either admitted to or is established after an appropriate investigation in accordance with Church law or civil conviction, and the protocols established by the Diocese, the following will pertain:

A. Clerics

1. Permanent Removal from Ministry. In the event of even a single act of sexual abuse of a minor while a cleric, the cleric

found guilty will be permanently removed from ministry. The guilty cleric shall seek appropriate professional assistance for his own healing and well-being as well as for the prevention of further abusive conduct.

2. Compliance with Church Law. In every case, the processes provided for in Church law must be observed, and the various provisions of Church law must be considered. These provisions may include a request by the cleric for dispensation from the obligations of holy orders and the loss of the clerical state, or a request by the bishop for dismissal from the clerical state even without the consent of the cleric. For the sake of due process, the accused shall be encouraged to retain the assistance of civil and canonical counsel.

3. Clerics Not Dismissed from the Clerical State. If the penalty of dismissal from the clerical state has not been applied (e.g., for reasons of advanced age or infirmity), the accused shall be required to lead a life of prayer and penance. He will not be permitted to celebrate Mass publicly, to wear clerical garb, or to present himself publicly as a priest or deacon.

A priest who has not been dismissed from the clerical state must live in a setting designated by the Diocese under a written agreement or must resign from active ministry as a cleric and voluntarily petition the Bishop for laicization. If the cleric does not adhere to the requirements of the Diocese or voluntarily petition for laicization, the Diocese may pursue appropriate courses of action permitted under Church law.

When the Diocese assigns a cleric to live in a designated setting, the written agreement into which the cleric and the Diocese enter must include such provisions as to the cleric's supervision, restrictions, residence, therapy, and other matters as may be recommended by his therapists or the Diocesan Standing Committee or required by the Bishop. The cleric's compliance with the terms of the agreement will be monitored in the manner set forth in the agreement. A cleric's failure to comply with the agreement he has signed or any of the

relevant conditions or restrictions imposed shall be the basis for a subsequent investigation and appropriate canonical penalties up to and including dismissal from the clerical state and involuntary laicization by the Bishop.

4. Transfer for Ministerial Assignment to or Residence in Another Diocese. The Diocese will not permit any priest or deacon incardinated in the Diocese known to have committed an act of child abuse to be transferred for ministerial assignment to another diocese, Province, or to an institute of consecrated life.

The Diocese will not permit such a priest or deacon to be transferred for residence without having forwarded in a confidential manner to the local bishop and religious superior (if applicable) of the proposed place of residence any and all information indicating that he has been or may be a danger to children or youth.

5. Notifications. Notifications about the outcome of the canonical proceedings should be made to the complainant and the communities affected by the allegations at an appropriate time and in an appropriate manner with consideration for the privacy of the complainant and the rights of the cleric found to have engaged in sexual abuse of a minor.

B. Members of Religious Institutes and Lay Employees and Volunteers

1. Permanent Removal from Ministry. In the event of even a single act of sexual abuse of a minor, the member of a religious institute or lay employee or volunteer will be permanently removed from any ministry, employment, or service in the Diocese.

2. Notifications. Notifications about the outcome of the investigation should be made to the complainant and the communities affected by the allegations at an appropriate time and in an appropriate manner with consideration for the privacy of the complainant and the rights of the member of a religious institute or lay employee or volunteer found to have engaged in sexual abuse of a minor.

II. Unfounded Allegations

Where an accusation of sexual abuse of a minor is proven to be unfounded, the following will apply:

A. Restoration of Good Name. The Diocese will take appropriate steps to restore the good name of the accused as soon as possible.

B. Notifications. Notifications about the outcome of the investigation or canonical proceedings should be made to the complainant and the communities affected by the allegations at an appropriate time and in an appropriate manner with consideration for the privacy of the complainant and the rights of the accused.

C. Authority of Heads of Church Institutions. An allegation having been determined to be unfounded following the internal investigation completed by the Diocese does not prevent Heads of Church Institutions from exercising their administrative authority with respect to the accused, so long as the exercise of that authority does not affect the rights of the accused.

III. Settlement Agreements with Complainants

A. Confidentiality. The Diocese will not bind any complainants to a condition of confidentiality or nondisclosure of the complaint or encourage or otherwise attempt to convince a complainant to request confidentiality as part of an agreement to provide services, support, or treatment, or in settlement of financial claims involving allegations of sexual abuse of minors.

B. Disclosure of Settlement Amount. The Diocese will include on financial statements to be made public the total amounts of money expended by the Diocese in connection with financial settlements entered into between the Diocese and all complainants and any amounts contributed by companies that provide insurance coverage to the Diocese. In making any such financial disclosure, the Diocese will comply with any provisions requested by complainants that their identities and the

specific amount of the individual settlements be kept confidential.

REPORTING OF INCIDENTS, ALLEGATIONS, AND CONCERNS

I. Reporting All Abuse and Neglect of Minors

A. Reporting Requirements of All Adults under New Hampshire, Massachusetts, Rhode Island, Vermont, Connecticut, Maine, and New York Law. In accordance with State law, any adult who has reason to suspect that a minor has been abused or neglected must personally report the suspicions to the Division for Children, Youth and Families (“DCYF”) or Child Protective Services (“CPS”).

B. Reporting Requirements of Church Personnel. All church personnel who have reason to suspect that a minor has been sexually abused by other church personnel have additional reporting obligations. When the alleged victim is a minor, in addition to reporting to DCYF/CPS, church personnel must immediately personally report the suspicion to local law enforcement and to the office of the Bishop of the Diocese of the Northeast.

When the alleged victim no longer is a minor, church personnel must immediately personally report the suspicion to the Bishop of the Diocese of the Northeast.

C. Reporting Requirements of the Office of the Bishop.

The Bishop of the Diocese of the Northeast will always report when it has reason to suspect that a minor has been sexually abused. When the alleged victim is a minor, the Bishop immediately will make a report to DCYF/CPS, local law enforcement, and the State Attorney General’s office in which the allegation is made. When the alleged victim is no longer a minor, the Bishop immediately will make a report to the State Attorney General’s office in which the allegation is made.

D. Notice to Complainants. The Safe Environment Coordinator will notify those who make reports of sexual abuse to the Office of the Bishop that their allegations

will be / have been reported to DCYF/CPS (if the complainant is under the age of eighteen) and law enforcement.

E. Cooperation with Civil Authorities. Church personnel are expected to cooperate with civil authorities in connection with investigations into allegations of sexual abuse.

F. Failure to Comply. Church personnel who fail to comply with the reporting procedure required by law and/or contained in this Policy will be subject to disciplinary action, up to and including appropriate canonical penalties for priests and deacons, and termination from employment or from volunteer ministry with the Church for other church personnel.

II. Reporting Inappropriate Conduct Involving Minors

A. Reporting Procedures. Notwithstanding the reporting requirements required by civil law noted above, reports of inappropriate conduct involving minors may be made to any one of the following:

1. The Head of the Church Institution where the conduct took place;
2. The Safe Environment Coordinator, in writing stating specifics.

B. Requirements of Heads of Church Institutions. If the Head of a Church Institution becomes aware of an allegation of inappropriate conduct of a sexual nature involving minors by church personnel, the institution head must make a report to the Bishop of the Diocese of the Northeast and the Safe Environment Coordinator for consultation.

III. Reporting Noncompliance in Policy Administration

A. Noncompliance by Heads of Church Institutions, the Bishop, Suffragan Bishop, Deans, or the Safe Environment Coordinator. Whenever church personnel believe that the Head of a Church Institution, the Bishop, Suffragan Bishop, Deans, or the Safe Environment Coordinator has failed to enforce this Policy, church personnel should first attempt to resolve the

matter with the Head of the Church Institution, Bishop, Suffragan Bishop, Deans, or the Safe Environment Coordinator.

Complaints about the Head of a Church Institution that have not been resolved at the institutional level should be reported to the Bishop of the Diocese of the Northeast. Complaints about the Suffragan Bishop, Deans, or the Safe Environment Coordinator should be reported to the Diocesan Bishop.

B. Noncompliance by the Diocesan Bishop. If church personnel believe that the Diocesan Bishop may have violated or failed to enforce this Policy, church personnel should first attempt to resolve the matter by notifying the Diocesan Bishop. Individuals with complaints that have not been resolved after addressing the matter with the Diocesan Bishop may report the matter to the President of the House of Bishops, Anglican Church in America or the Vice-President of the House of Bishops, or the Primate of the Traditional Anglican Communion.

IV. Prohibiting Retaliation

A. Retaliation Prohibited. It is the policy of the Diocese to encourage individuals to make reports in accordance with this Policy. As a result, individuals who make reports in accordance with this Policy will not be subjected to retaliation for making the reports.

B. Reporting Retaliation. Church personnel who believe that they have been subjected to retaliation for making reports under this Policy should report the matter to the Safe Environment Coordinator or should submit a specific letter to the Bishop of the Diocese of the Northeast.

DOCUMENTATION

I. Diocesan Documentation Policy

A. Establishment of Policy. The Diocese shall establish a documentation policy for all diocesan records. This policy shall comply with civil law and Church law and shall be

consistent with sound financial, business, and personnel records management.

B. Access to Records. The documentation policy shall indicate who has access to particular diocesan records. The policy shall provide that access to personnel records shall be restricted to those with a legitimate need to know as defined in the policy.

C. Records Regarding Sexual Abuse. The documentation policy shall provide that all records regarding sexual abuse must be maintained for the life of the accused, or the longest period of time permitted by Church and civil law, whichever is longer. The policy should also provide that records regarding allegations of sexual abuse must be kept in a format that facilitates their availability to church personnel with a legitimate need to know about the allegations subject to the discretion of the Bishop of the Northeast under appropriate Church and civil law.

II. Unified Personnel Documentation Systems

A. Use of Unified Clergy Personnel Documentation Systems. The Diocese shall continue to maintain unified clergy personnel documentation systems to enable those responsible for assigning clergy to consider the full record of each cleric in the making of ministerial assignments.

The record of each cleric shall commence upon entering Postulancy or theological study in preparation for the diaconate and continue to be maintained for whole of the cleric's time within the Diocese of the Northeast, and shall be transferred to any other ecclesiastical entity when/if the cleric moves beyond diocesan boundaries.

B. Establishment of Church Personnel Central Documentation System. The Diocese shall establish and maintain central records of certain information regarding church personnel to enable the Diocese to audit compliance with the screening and training requirements contained in this Policy and to enable parishes to determine whether applicants previously employed by other parishes were in good standing. Access to these records shall be restricted to

those parish, institutions and diocesan representatives responsible for screening and only as necessary to fulfill their responsibilities.

COMMUNICATIONS

I. General Principles

A. Policies and Procedures. The Diocese of the Northeast shall institute and follow communications procedures that assist the Diocese in fulfilling its mission and that foster mutually beneficial relationships among all those in the Diocese, as well as other communities, including the general media. In all communications, the Diocese shall adhere to a standard of openness, honesty, and candidness.

B. Sexual Abuse of Minors Matters. The Diocese will deal as openly as possible with members of the community while respecting the privacy and reputation of the individuals involved. The Diocese will be sensitive in assisting and supporting parish communities directly affected by ministerial misconduct involving minors. The Diocese will follow a program of regular and ongoing communications to increase awareness and understanding of the problem of child sexual abuse. Communications will include information about the problem of child sexual abuse of minors; the means of reporting actual or suspected abuse and communicating allegations; and the services available to those who have been abused and to their families.

C. The Diocesan Website. The Diocesan website will include a section dedicated to child safety that will contain, among other things, the Policy protocols for handling allegations of sexual abuse of minors, and other information about the problem and prevention of child sexual abuse.

II. Policy Distribution

A. Distribution to Church Personnel. The Policy shall be distributed to all church personnel. Church personnel shall be required to acknowledge (either in writing or other verifiable web-based program) receipt of the Policy and their obligation to read and abide by the provisions contained in the

Policy. Supervisors, managers, personnel managers, and/or directors should periodically review with church personnel the standards, policies, and reporting procedures contained in this Policy.

B. Availability of Policy to the Christian Faithful and the Public. The Policy will be available to the communities of all diocesan parishes, and institutions and to the public in printed or electronic format.

III. Public Announcements

A. Mandatory Reporting Requirements of Church Personnel. Pastors must periodically remind parishioners about provisions contained in the Policy by including them in Church bulletins or other means deemed to be pastorally appropriate for the dissemination of such important pastoral announcements. Of particular note is the need for the regular publication of the mandatory reporting requirements under state law and this Policy.

The Diocese will use a wide variety of means as part of an ongoing effort to inform clergy and laity how to report either abuse or allegations against church personnel.

B. Informing of the Process of Making a Complaint of Sexual Abuse. The Diocese shall develop a communications plan to remind the public about the procedures for making complaints of sexual abuse and other violations of the Policy. Means of communication may include, but are not limited to, the following:

1. distributing printed materials with reporting and contact information to parishes, and other institutions of the Diocese;
2. requesting that pastors publish information in weekly church bulletins;
3. including reporting and contact information in relevant news releases;
4. posting regularly on the diocesan website reporting and contact information; and
5. distributing reporting and contact information at appropriate diocesan and parish functions.

C. Allegations of Sexual Abuse by Church Personnel.

1. Administrative Leave. If a priest or other person in the employment of the diocese is placed on administrative leave during an investigation, the Diocese may report that the person is on administrative leave to the parish, ministry, or place of employment of the individual. The Diocese will respond to media inquiries by stating that the individual is on administrative leave pending the conclusion of the investigation and the canonical process. The Diocese may also disclose the general nature of the investigation process and the particular restrictions that pertain to a person on administrative leave.

2. The Conclusion of the Investigation. At the conclusion of an investigation, canonical trial, or administrative process, the Diocese will notify the complainant and the communities affected by the allegations of the results of the investigative and canonical process, including any restrictions on ministry.

Notifications will be made at an appropriate time and in an appropriate manner with consideration for the privacy of the complainant and the rights of the cleric accused of engaging in sexual abuse of a minor. When an individual is acquitted following an investigation, the Diocese will announce to the communities affected the steps it will take to restore the individual to ministry, work, or service. The Diocese will assist in restoring the good reputation to the individual at an appropriate time and as soon as possible.

MEASURING PROGRESS AND ACCOUNTABILITY

I. General Principles

In order to restore the trust and confidence of victims, parishioners, all Christians, and

the public at large in the Church's ability to prevent child abuse and identify and heal those who have been abused, the Diocese of the Northeast will be accountable for its efforts and performance in these matters. The Diocese shall evaluate the effectiveness of its child protection efforts at regular intervals to determine whether it is meeting the needs of the Church, the faith community, and the victims and their families in the most effective and responsive ways possible.

II. Compliance Audit

The Diocesan Standing Committee will conduct a regular compliance audit of the Safe Environment Coordinators Office for complying with this Policy and applicable Church and state law and will subsequently make a public report to the Christian faithful regarding the compliance audit and the work of the Office of the Safe Environment Coordinator. In conducting the audit, the Diocesan Standing Committee will consult with, among others, the parishes and clergy of the Diocese.

III. Policy Review

At least once every two years, the Diocesan Standing Committee will review diocesan policies for dealing with sexual abuse, sexual exploitation, sexual harassment, and inappropriate conduct involving minors and recommend to the Bishop any changes to the policies. The Diocesan Standing Committee also will offer the bishop advice on all aspects of cases involving sexual abuse, sexual exploitation, and sexual harassment, whether retrospectively or prospectively, including but not limited to providing input to the Safe Environment Coordinator regarding the background screening of lay applicants, employees, or volunteers.

Pledge to Protect **The Protection of Children and Young People: *Policy and Procedures***

The Diocese of the Northeast of the Anglican Church in America

ACKNOWLEDGEMENT

Please read the following statements and sign below to indicate your receipt and acknowledgment of this *The Protection of Children and Young People: Policy and Procedures* (the “Policy”). If you are an employee or volunteer, please return the signed document to your Rector, Priest-in-Charge, Deacon-in-Charge, or Senior Vestryman. If you are a cleric, please return the signed document to the Safe Environment Coordinator. This acknowledgment will become a permanent part of your personnel file.

- I have received and have reviewed a copy of the Policy. I understand that it is my obligation to abide by the provisions contained in the Policy.
- I understand that I am responsible for complying with the reporting requirements contained in the Policy, including, but not limited to, the reporting requirements for suspected abuse of a minor. I have or will receive instruction on these requirements. I agree to report suspected abuse of a minor in accordance with State law and the reporting procedures contained in the Policy.
- I understand that the Policy is not an employment contract in any form and that this Policy does not grant any rights to continued employment, ministry, or volunteer service. I understand that the Diocese of the Northeast reserves the right to change, modify and/or revise any part of this Policy at any time but that the Diocese will notify church personnel of any changes to the Policy as soon as possible.

Signature: _____

Name (please print clearly): _____

Home Address: _____

Home Tel. No.: _____

Parish/Institution/Agency: _____

Position: _____

Date: _____