

## **2.0 PERSONNEL AND FORMATION**

(This section presents norms that relate to personnel who perform some ministry or function of the Church in the Diocese of Lansing as clergy, religiously vowed or lay persons as well as those that relate to programs of formation.)

post authorized: M Andrews

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## **2.1 NORMS FOR ALL CLERGY AND LAITY**

(This subsection addresses matters that pertain to protecting the good of persons and the common good in the Diocese of Lansing and the Church. Its norms are directed toward the mission of the Church, the spread of the gospel for the salvation of souls. It presents required standards of conduct consistent with the competent performance of duties in the Church, the safeguarding of trust, the just protection of people and their rights, the maintenance of a safe environment, the observance of applicable civil law, and the good of the Church. It also references certain procedures involved in reporting or examining alleged misconduct. Several policies reflect the express intention of the diocese to observe the Essential Norms for Diocesan / Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons and to comply with the Charter for the Protection of Children and Young People. The Essential Norms are particular law for the U.S. and complementary to the code of canon law. It is diocesan policy that all comply with the Charter. As well, this subsection states the non-discrimination policy for Catholic schools of the diocese and identifies the public policy role of the Michigan Catholic Conference.)

post authorized: M Andrews

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### **2.1.1 NORMS TO PROTECT THE GOOD OF PERSONS AND THE COMMON GOOD IN THE DIOCESE**

1. The norms of #2.1 Norms for All Clergy and Laity particularly bind all clergy, religiously vowed or lay persons who perform some ministry or function of the Roman Catholic Church of the Diocese of Lansing.
2. This includes those who have a canonical assignment, or who exercise a legitimate external apostolate of an institute of consecrated life or of a society of apostolic life, or who are employed by a unit of the diocese, or who serve in an authorized volunteer capacity.

Even if they lack a canonical assignment, clergy who visit, reside in the diocese or perform some ministry or function within the diocese, are bound to these norms.

Members of public associations of the faithful subject to the bishop of Lansing are bound to them in the exercise of a legitimate external apostolate.

3. They are most gravely bound to uphold Catholic values and conduct, especially in regard to the protection of persons and their rights, and the salvation of souls, and particularly when acting in any capacity on behalf of the Church.

They are not to teach, advocate, model, or in any way counsel beliefs or behaviors that are contrary to the magisterial teaching or ecclesiastical discipline of the Catholic Church.

They are most especially obliged to observe a proper chastity in accord with Catholic moral teaching according to their state of life (cf. Catechism of the Catholic Church, especially nn. 2331-2359). Since proper chastity obliges all by virtue of divine law and reflects on the integrity of the Church, it is required of Catholics and non-Catholics who perform some function in the Church.

4. Violations of the norms of #2.1 may require, or may result in, corrective and / or punitive action in accord with canon law or diocesan policy. Violations of federal, state or other civil law may result in penalties. When civil law is not contrary to divine law or ecclesiastical law, all are bound to observe it.

approved by bishop: 8/17/2012

effective:

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promulgated:

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## **2.1.2 ESSENTIAL NORMS AND CHARTER FOR THE PROTECTION OF CHILDREN AND YOUTH**

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### **2.1.2.1 ESSENTIAL NORMS AND CHARTER**

1. The Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons constitute particular law for the dioceses and eparchies of the United States. [1]

2. It is the policy of the Diocese of Lansing that everyone comply fully with the Charter for the Protection of Children and Young People.

[1] Available at USCCB website. <http://www.usccb.org/issues-and-action/child-and-youth-protection/charter.cfm>.

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MORE AT: VICTIM ASSISTANCE COORDINATOR AND OFFICE OF CHILD AND YOUTH PROTECTION (RESOURCES)

MORE AT: ESSENTIAL NORMS AND CHARTER (RESOURCES)

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### **2.1.2.2 REQUIRED SAFE ENVIRONMENT TRAINING FOR THE PROTECTION OF CHILDREN AND YOUTH**

1. The safe environment training of adults who minister or work in the name of the Church in the Diocese of Lansing is provided by the Protecting God's Children Awareness Program (VIRTUS) of the National Catholic Risk Retention Group, Inc.
2. The following must complete one session of safe environment training in person:
  - a. All clergy, religious and laity who are assigned or employed, whether full or part-time, to serve in the diocese, its parishes, its public juridic persons, or in any of their schools or programs;
  - b. All who apply for diocesan sponsorship to a seminary, apply as aspirants to the program of diaconal formation or apply for certification or commissioning as a lay ecclesial minister.
3. The following must complete one session of safe environment training whether in person or online and a designated recertification training every five years thereafter:
  - a. All persons employed by third party vendors who provide services that involve contact with minors in the entities mentioned in the preceding norm;
  - b. All substitute teachers and student teachers;
  - c. All adult volunteers (including those who receive "stipends" in a catechetical program) who have contact with minors in any capacity regardless of the frequency and length of contact with them (such as aides, bus drivers, coaches, helpers, mentors, musicians, nurses, overnight chaperones, playground supervisors, tutors).
4. Proof of completion by attendance must be furnished to the diocesan Office of Child and Youth Protection. (Proof of online completion is provided by VIRTUS itself.)
5. Administrators of parishes, Catholic schools and religious education programs of the Diocese of Lansing are to see that children and youth participate in safe environment education and training. (Illustratively, these include pastors, parish administrators, pastoral coordinators, principals, directors of religious education and in the Christian initiation of children.)
  - a. Those in grades K-8 are to participate in the kNOw Program or Circle of Grace.
  - B. Those in grades 9-12 are to participate in Circle of Grace.
  - C. Parents and guardians are to be informed of the scheduled lessons and informed that they may deny permission for the participation of their children by signing an opt-out form approved and provided by the diocesan Office of Child and Youth Protection.

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### **2.1.2.3 CRIMINAL BACKGROUND CHECK REQUIRED FOR THE PROTECTION OF CHILDREN AND YOUTH**

1. Background checks for the protection of children and youth are to be conducted with the consent of the subject, in compliance with any applicable civil laws and rules, and with regard to confidentiality as well as the rights in canon 220. [1]
2. The Diocese of Lansing reserves the right to conduct an initial or an updated criminal background check on any employee or any volunteer at any time for any reason or for no reason, at its sole discretion. A criminal background check is to be completed no less than every five years.
3. If a parish, a public juridic person, a school, or a diocesan agency discovers that it has an employee or volunteer for whom no criminal background check has been conducted, it must notify the employee or volunteer and must conduct the criminal background check without delay.
4. An employee may be conditionally hired if (a) materials for a criminal background check have been submitted, but the report is not yet available, and (b) the employee signs a statement

identifying all prior convictions and agreeing that the employer can terminate the employment relationship immediately if the statement is contradicted by the report.

However, a person who has been convicted of a "listed offense" under Michigan Law may not be employed by a school or serve as a volunteer at a school. Nor may such a person be employed, contracted for service or authorized as a volunteer by a non-school institution of the diocese when interaction with minors is required or foreseeable. (See following Advisory, Listed Offenses under Sex Offenders Registration Act.)

5. The following are required to undergo criminal background checks conducted under the auspices of the Diocese of Lansing. (In certain cases, it may authorize or involve a third-party provider to conduct the checks.)

A. Adult volunteers who have contact with minors in a non-school setting regardless of the frequency and length of contact with them (such as aides, bus drivers, coaches, helpers, mentors, musicians, nurses, overnight chaperones, playground supervisors, tutors, etc.);

b. Clergy who minister in the diocese, regardless of incardination status (and see #5.9.2.2 Certification of Suitability of Clergy and #5.9.2.3 Extern Clergy Residing and Ministering in the Diocese);

c. Those who apply for diocesan-sponsored admission to a seminary, inquirers who apply for aspirancy in the program of diaconal formation, and those who seek certification or commissioning as a lay ecclesial minister;

d. Lay ecclesial ministers, whether employed or volunteer, and whether commissioned or not;

e. Employees, even religious, of the diocese, its parishes, its public juridic persons, and their programs apart from K-12 schools;

f. Employees of day care, pre-school or child care programs, including their directors.

G. Student teachers;

h. Principals of any K-12 school operated by a parish or by a public juridic person of the diocese, even if they also teach;

6. The norms of the Diocesan Educational Policy Manual govern the use, security and disposal of criminal history background checks at parish schools and schools established as public juridic persons of the diocese. The criminal background checks of the following are to be conducted under the auspices of those schools in accord with the applicable civil laws and regulations.

A. Employees of any K-12 school, including substitute teachers, but excluding the principal of the school itself;

b. Employees provided by outside contractors to provide services to these schools.

C. Adult volunteers in schools (such as aides, bus drivers, coaches, helpers, mentors, musicians, nurses, overnight chaperones, playground supervisors, tutors).

(These details are contained in policy #4101-P, Subject: Background Checks, Management of Criminal Record Information, with Administrative Regulations, #4101.1-R and #4101.2-R, and extensive resources; policy approved by Bishop Earl Boyea, April 14, 2014. The policy reads in part: "Any full time or part time employee of the school, including persons employed by entities who have contracts with the school to provide food, custodial services, transportation, counseling, or any other auxiliary services to students, shall have a criminal history background check completed as required under MCL 380.1230 et seq. as amended, prior to being a regular employee or working continuously under contract. Volunteers, including student teachers, will also undergo background checks prior to serving in any capacity for a school.")

7. The Office of Human Resources should be consulted to clarify what actions are required when a person holds positions at more than one place (e.g., at the parish but also its school), or if some other question arises.

[1] Canon 220: No one is permitted to harm illegitimately the good reputation which a person possesses nor to injure the right of any person to protect his or her own privacy.

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MORE AT: LISTED OFFENSES UNDER SEX OFFENDERS REGISTRATION ACT (ADVISORY)

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#### **2.1.2.4 PARTICULAR NORMS FOR OVERNIGHT TRIPS WITH CHILDREN AND YOUTH**

1. All employees and volunteers in the diocese are bound to safeguard the physical, emotional and spiritual well-being of minors. (See 2.1.1 Norms to Protect the Good of Persons and the Common Good in the Diocese.)

2. The Office of Catholic Schools and the Office of Parish Youth Discipleship, in consultation with the safe environment coordinator, is competent to develop standards for field, overnight and extended trips by minors under the auspices of the parishes, schools, organizations and offices of the diocese. (Illustratively, youth leadership camp, rallies, pilgrimages, other trips or stays that are part of a curriculum, or for which the parish, school, organization or office provides transportation, organization or staff.)

a. It is also responsible to develop appropriate permission, health history/medical or other forms that implement the standards.

B. These standards and forms are to be reviewed by the diocesan legal advisor before they are submitted to the chancellor for approval. After approval, they are to be posted at the diocesan website.

3. Parishes, schools, organizations and offices are to use these standards and forms. However, they may add rules that increase, but do not decrease, the safety provided by the standards. (See Guidelines for Overnight Trips with Youth and Teens, 4-18-06, at diocesan website.[1])

[1] <https://www.dioceseoflansing.org/sites/default/files/2017-05/guidelinesovernight.pdf>

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#### **2.1.3 CODE OF PASTORAL CONDUCT AND VOLUNTEER CODE OF CONDUCT**

##### **CODE OF CONDUCT FOR CLERGY (INCLUDING BISHOPS), EMPLOYEES AND VOLUNTEERS**

1. In my personal and professional life, I am committed to growing in virtue and holiness and I will exemplify the moral teachings of the Catholic Church. I will not teach, advocate, model, or in any way encourage beliefs or behaviors that are contrary to the teaching of the Catholic Church.

2. I will treat with respect, courtesy, and charity each person who comes to a parish, school, or agency of the Diocese of Lansing for any reason. I will take reasonable steps to protect the physical and emotional safety of all such persons. I will not abuse the authority granted to me by my assigned position.

3. In serving the young, I will exercise sound judgment at all times: I will be particularly sensitive to any actual or perceived risk of sexual impropriety; any physical contact with a person under the

age of eighteen will be limited, appropriate, non-sexual, and public.

4. Both in person and through all communication media, including social media, I will maintain appropriate relationship boundaries with clergy, religious, volunteers, parents, students, parishioners, clients, and all other persons with whom I work or serve.

5. I understand that sexual harassment, sexual contact, or other improper physical contact (for explanation of these terms, see Section II of Employee Handbook) are absolutely forbidden in any parish or school or other agency of the Diocese of Lansing; physical contact with any person must always be limited, appropriate, nonsexual, and public.

6. I will not distribute, send, knowingly receive, or possess pornographic images of adults or children.

7. I understand that the financial resources of the diocese, parish, school, or other agency within the diocese belong to the respective agency and may only be used for the purposes of that agency. I will not misuse, divert, or embezzle these financial resources, including parish (or other agency) credit cards, bank or investment accounts, expense accounts, or other funds or accounts, whether for personal benefit or otherwise.

8. Without prejudice to canons 983 and 984 regarding the inviolable seal of the Sacrament of Penance, I will immediately report ongoing physical, sexual, financial, or other criminal misconduct to civil authorities and to the appropriate person within the diocese. I will report all other misconduct, including past criminal misconduct or other misconduct, to the appropriate person within the diocese. If I am uncertain to whom to make such a report, or uncertain whether to report to the civil authorities, I will contact the diocesan legal office (517-342-2522) or the Chancellor of the Diocese (517-342-2454).

9. Except as noted in the preceding paragraph, I will maintain any confidence that I learn or receive in the course of my service.

10. While fulfilling my assigned responsibilities, I will not smoke or use profane language; I will not possess, use, or be under the influence of alcohol or drugs (including marijuana); and I will not possess a weapon.

I have received, read, and understand this Code of Conduct for the Roman Catholic Diocese of Lansing. I understand that I am subject to a thorough background check that may include fingerprinting- and a criminal history. This may occur at the outset of my service and may occur again at any time, without notice or reason. I understand that any action or inaction inconsistent with this Code of Conduct may result in my termination or removal.

(Print Name)

(Signature)

(Date)

(Parish/School/Agency)

(City)

post authorized: M Andrews

MORE AT: CODE OF PASTORAL CONDUCT (RESOURCES)  
MORE AT: ECCLESIAL LAY MINISTRY CODES OF ETHICS (2013)

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### 2.1.3.1 GENERAL NORMS OF PASTORAL CONDUCT

1. All clergy, consecrated persons, employees and volunteers who are authorized to provide any kind of service or function on behalf of the diocese and its institutions are obliged to protect the human rights, among which are the right to bodily and spiritual integrity and human dignity, and the ecclesiastical rights of those whom they serve on behalf of the Church. (11

They are to hold themselves strictly subject to the highest ethical standards. Thus, they are obliged to avoid both moral and legal wrongdoing, giving scandal, creating an actual or perceived risk of wrongdoing, and from placing themselves or others in any other spiritual or physical danger. They are to be sensitive to special situations presented by the emotionally vulnerable and the developmentally disabled who seek service.

They are directly and fully responsible for establishing and maintaining clear boundaries that are appropriate to the relationship and their activities.

They are to conduct activities in appropriate settings and never in settings that are conducive to isolation, such as bedrooms, out-of-the-way places, or rooms that lack open access (i.e., that lack windows on doors and walls so that others could see although not hear). (Also see #5.E.5 Place of Confession and Confessionals.) Additionally, for pastoral activities exclusively for minors, such as youth ministry programs, such activities may not take place in private living quarters.

Employees, consecrated persons, and adult volunteers are prohibited from being alone (i.e., out of sight of at least one other adult) with any unrelated minor while serving as an employee or volunteer of the Diocese, Parish, or other diocesan entity, subject to common sense exceptions, such as emergency situations, interactions with a minor that are incidental and not extended, parents transporting their children or other related individuals, and employees or volunteers transporting the children of friends and neighbors. This subparagraph does not apply to employees and volunteers providing services in or for Schools or providing Catholic education [2].

Clergy are prohibited from being alone with any unrelated minor except when hearing confession in a confessional, and except for common sense exceptions such as emergency situations or circumstances where interaction is incidental and not extended. Clergy are therefore prohibited from traveling alone with or taking overnight trips alone with any unrelated minor and from sleeping in the same private space (e.g., room, tent, bed, etc.) with any unrelated minor.

All office, classroom and sacristy doors are to be installed or retrofitted with clear glass, and the glass is to remain uncovered at all times. Reconciliation rooms or chapels, while soundproof and allowing for the privacy of the penitent, are to have windows that remain uncovered. Unless a maintenance closet or room requires a solid door for reasons of safety, it is to be similarly fitted. Blind spots and isolated spaces in buildings and on the grounds of the facilities are to be minimized and monitored. (The property manager of the diocese may be consulted when making such arrangements.)

Administrators of diocesan offices, agencies, parishes, schools and other institutions are to see that places for counseling and direction possess open access. The Office for the Protection of Children and Youth should be consulted when making such arrangements.

Similarly, they are to conduct activities at appropriate times and never at times that would cause confusion or ambiguity about the nature of the relationship.

They are not to use electronic media of any kind (e.g., internet, social websites, webcams or personal electronic devices) in a way that would cause confusion or ambiguity about the nature of the relationship. (Also see #4.6.1.2 Standards for the Use of Electronic Media.)

Counselors and spiritual directors are to maintain logs of the times and location of sessions, but any video or audio recording is prohibited, even with the consent of clients or directees.

Video recording of testimonials from clients, with their signed consent, is permitted.

Any personal notes that are taken in the course of ministerial conversations by a priest, deacon or

parish minister, should be securely stored so that they remain inaccessible to all but the writer. They should be destroyed when they are no longer needed. Discretion should be taken in making such notes.

Extramarital sexual act(s) by those who provide some pastoral or other service of the Church, including teaching, counseling and spiritual direction, toward those who receive it, is absolutely forbidden in all cases, whether perceived to be consensual or not.

Forced physical contact as well as inappropriate, suggestive or harassing sexual comments or gestures is also absolutely forbidden.

The viewing, acquisition and transmission of pornography is gravely contrary to chastity and human dignity. [3] It is to be considered absolutely prohibited. Such actions with respect to child pornography are also a crime in civil law.

They are not to counsel or take action that is contrary to the magisterial teaching of the Catholic Church, the universal law of the Church, or diocesan norms.

Unless a civil law regulating a profession is contrary to divine law, the law of the Church or these diocesan norms, it is to be observed when exercising that profession under the sponsorship of the diocese or its institutions. Unless it is contrary to divine law, the law of the Church or these diocesan norms, the professional code of ethics that applies to the provision of services by a member of that profession is to be similarly observed.

I hereby approve, with immediate effect, the General Norms of Pastoral Conduct as revised above, amending the previous norms which I approved on November 11, 2013.

Anything to the contrary notwithstanding.

Given at the Curia in Lansing on this the fourth day of November, the memorial of Saint Charles Borromeo, bishop, in the year of our Lord 2020.

[1] See Pontifical Council For The Family, The Family and Human Rights (December 9, 1999). Available at Vatican website. Also see, e.g., Catechism of the Catholic Church, nn. 1928 – 1938.

[2] Such employees and volunteers remain bound by their own school policies, diocesan Safe Environment policies, as well as all other provisions of this policy, including avoiding interaction alone with an unrelated minor in settings conducive to isolation.

[2] Catechism of the Catholic Church, n. 2354.

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promulgated:

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### **2.1.3.2 CONFIDENTIALITY AND DISCLOSURE IN PASTORAL CONDUCT**

1. Although the sacrament of confession may be an occasion for counseling or direction within the internal forum, the seal is to be protected as absolutely inviolate, and the distinction of the external and internal fora is to be preserved most strictly (see cc. 983-984 and #5.4.1 Penance in General).

2. Apart from cases that require reporting (#2.1.5 Reporting Allegations of Misconduct, Abuse and Neglect), clergy, employees and volunteers who are authorized to provide any kind of service or function on behalf of the Church are obliged to observe appropriate confidentiality. When bound by Church law, they must observe secrecy of office (cc. 1455 and 471, 1°).

It pertains for the competent administrators of parishes, schools, agencies and other institutions of the diocese to establish and communicate norms for observing appropriate confidentiality within



them.

3. When civil law requires the release of confidential material obtained outside of sacramental confession regarding a person, or an attempt is made to do so by a government agency or a non government source (such as civil attorneys or pursuant to a legal action), the diocesan legal counsel must be contacted before any action is taken.

4. When disclosure of information about a person obtained outside of sacramental confession is not required by civil law but is advisable for the benefit of that person or the common good, counselors and directors are to consult with supervisory personnel. The diocesan legal counsel should be consulted.

5. Counselors and spiritual directors are advised to clarify the extent and the limits of confidentiality to those whom they counsel or direct.

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MORE AT: CONFIDENTIALITY AND PRIVACY (RESOURCES)

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### **2.1.3.3 COMPETENCE AND PASTORAL CONDUCT**

1. Those who teach the Catholic faith or provide pastoral, spiritual or therapeutic counseling or direction as authorized agents of the diocese or its institutions are not to undertake works for which they are not qualified by education, training or other means of credentialing. Instead, they are to refer recipients to other competent individuals. When it is necessary to make this determination about competence, they may seek counsel from their Church supervisor, their colleagues or the diocesan legal counsel.

2. Unless determined otherwise by the diocesan bishop in a particular case, this norm presumes that clergy who hold a canonical assignment in this diocese, or minister with his consent, are qualified to teach the Catholic faith and that such priests are qualified to undertake pastoral and basic spiritual counseling.

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### **2.1.3.4 PRIMACY OF INTEREST AND CONFLICT OF INTEREST**

1. Those who serve on behalf of the diocese and its institutions are responsible for acting in the objective best interest of those they serve without prejudice to the good of the Church. They must act with a view toward the salvation of souls. No one may take advantage of someone receiving a service in order to further one's own interest or the exclusive interest of a third party.

2. Those who provide pastoral, spiritual or therapeutic counseling as authorized agents of the diocese or its institutions must avoid situations that present a conflict of interest and are urgently advised to avoid or clarify situations that present a potential conflict of interest or even its appearance. When a real or potential conflict of interest arises, they are to inform the party and disclose the relevant factors.

3. Counselors are not to provide services on an extended basis to anyone with whom they have a

familial, legal, or business relationship. This includes situations where there is a relationship due to consanguinity or affinity in any degree of the direct line and up to the fourth degree of the collateral line [1] or a close family relationship, relationship as guardian or trustee or advocate, close friendship or great animosity, or a desire to make some profit or avoid some loss.

4. While not forbidden from counseling or directing friends, subordinates or colleagues on a short-term basis, counselors and directors should be attentive to potential complications and consequences.

5. When providing services to two or more people who have a relationship with each other, a counselor is to disclose to each the nature of the relationships. Where possible, action to eliminate any potential conflicting or competing interest is to be taken. However, when this is unavoidable, all the parties must be protected, duly informed, and their written consent obtained before services may be continued.

[1] CC. 1448, 492 §3 would be examples of this for judges, finance councils.

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### **2.1.3.5 ACKNOWLEDGEMENT OF NORMS OF CONDUCT**

1. All clergy, religious, employees and volunteers who are authorized to provide any kind of service or function on behalf of the diocese and its institutions, must acknowledge reading and receiving these norms of #2.1.3. This acknowledgement must be made either in writing or by some electronic means under the direction of the Office of Child and Youth Protection.

(As of March 5, 2012, this is accomplished electronically by checking a form at Virtus Online.)

2. The Office of Child and Youth Protection is responsible for providing copies of this code of conduct in the diocese. It is competent to develop acknowledgements that state the main principles of these norms in briefer fashion for volunteers and others.

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### **2.1.4 DIOCESE OF LANSING EMPLOYEE HANDBOOK**

1. The policies and other norms contained in the Diocese of Lansing Employee Handbook, as revised from time to time, bind determined groups of employees in the Diocese of Lansing. [1]

2. Those employees are required to acknowledge having received, read and understood this handbook in writing or by electronic means. A form for this is to be provided by the Diocese of Lansing.

3. The director of human resources of the diocese is responsible for keeping a current version of this handbook posted on the diocesan website.

(Employees of central diocesan services provide this acknowledgement to the diocesan Office of Human Resources. Those employed by parishes, their schools and the inter-parochial schools provide this acknowledgement to the pastor or principal as appropriate. The separate employee handbooks that exist for Faith Catholic and the various agencies of Catholic Charities should be

consulted for their provisions regarding acknowledgement.)

[1] Diocese of Lansing Employee Handbook, revised and approved by Bishop of Lansing. The most current version is available at diocesan website through the Human Resources page.

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## **2.1.5 REPORTING ALLEGATIONS OF MISCONDUCT, ABUSE, NEGLECT**

MORE AT: REPORTING ALLEGATIONS OF MISCONDUCT- ABUSE- NEGLECT (NOTES)

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### **2.1.5.1 DUTY TO REPORT ALLEGATIONS OF MISCONDUCT, ABUSE, NEGLECT, ETC.**

1. The following common norms of reporting bind all persons who perform some ministry or function of the Church in the Diocese of Lansing (see #2.1.1).

a. They have a grave duty in justice and in law to report allegations of violations against the human dignity of others or the common good when they are revealed in the external forum and appear to be reasonably founded. Allegations are to be taken seriously. This duty is pressing when a vulnerable person is involved, such as a minor, a person with disabilities, a victim of violence or an elderly person.

b. Without prejudice to the sacramental seal of confession of the Catholic Church, any actual or suspected physical, sexual, financial, criminal or ethical misconduct must be reported promptly to the appropriate Church officials, and any civil law that requires the reporting of misconduct must be observed. [1]

The seal is to remain absolutely and always inviolate as canons 983 and 984 provide. (See #5.4.1 Penance in General and the resources on Civil Reporting and Privileged Communication that accompany this policy.)

c. Church personnel, including authorized volunteers, must know when Michigan law identifies them as "mandated reporters" who must report a reasonable suspicion of the abuse or neglect of a child, or of the abuse, neglect (even self-neglect) or exploitation of a vulnerable adult, to civil authorities. (Civil reporting laws apply whether a sexual aspect is involved or not, and whether the accused represents the Church or not. See details regarding mandated reporters at [www.michigan.gov/dhs](http://www.michigan.gov/dhs).)

d. Church personnel who are mandated reporters must obey the times that civil law sets for mandatory reports, but are to alert their superior Church authority (the head) as closely as possible to the time they are made, even by way of anticipation (the civil reports remain required).

e. For purposes of these norms, the diocese would understand the "head of the organization" to mean the superior Church authority in the parish, school, juridic person, agency or diocesan department (illustratively, the pastor, principal, administrator, agency director or department chairperson). The diocesan legal counsel can advise in particular situations.

f. These norms term those adults who habitually lack the use of reason or who cannot protect

themselves from abuse, neglect, or exploitation because of a mental or physical impairment or because of advanced age, as "vulnerable adults." [2]

g. When these norms use the term "in all cases," they require action regardless of the civil statute of limitations, canonical prescription, the present age of the victim, the period from which the accusation arises, and even the death of the accused.

#### PROPER REPORTING OF ALLEGATIONS

2. Church personnel are expected to know how to report the allegations of misconduct addressed in these norms properly.

(The Victim Assistance Coordinator [VAC] can be reached by a toll free phone number 1-888-308-6252.

(The address is 228 North Walnut, Lansing, MI, 48933-1122, but with envelopes marked "confidential." [3])

(The Michigan Department of Human Services receives verbal reports at 1-855-444-3911, and provides other details about child and adult protective services at [www.michigan.gov/dhs](http://www.michigan.gov/dhs).)

(The chancellor and the diocesan legal counsel are contacted at the curial offices of the diocese. The phone number is 1-517-342-2440.)

#### ACCUSATION OF SEXUAL ABUSE OR SEXUAL EXPLOITATION OF A MINOR REFERRED TO CHURCH PERSONNEL

3. When Church personnel receive an accusation reported by a victim, someone acting for a victim or another knowledgeable person, that a minor has been, or is being sexually abused or sexually exploited, regardless of whether the accused represented or represents the Church, they must act as following:

a. if the reporter identifies herself or himself as the victim, or as the parent (legal guardian) of a victim who is still a minor, they must advise this reporter of the right to make a report to public authorities and support this right; [4]

b. if mandated by civil law, they must phone an immediate verbal report (1-855-444-3911) and then send a written report within 72 hours to the Michigan Department of Human Services (DHS), as well as notify the head of their organization (their superior Church authority);

c. if not mandated by civil law, they are strongly urged to make this report as well as notify the head of their organization as above;

d. IN ALL CASES of alleged abuse or sexual exploitation by a priest or deacon, they must provide the reporter (the victim, someone acting for the victim or the other knowledgeable person) with contact information for the VAC (1-888-308-6252 and urge that the accusation be presented to the VAC directly;

e. IN ALL CASES of alleged abuse or sexual exploitation by a priest or deacon, they must inform the VAC by phone immediately (1-888-308-6252), indicate whether or not they are civilly mandated reporters and follow up by a written report within 72 hours.

(Norms 3.a - 3.c presume the accused person is alive, but they do not depend on the current age of the victim or when the alleged incident or incidents occurred. Civil authority, and not the Church personnel, evaluates any issue regarding the civil statute of limitations. It should be noted that norms 3.d - 3.e use the term "in all cases." See 1.g for its meaning. This process continues with Roles of Diocesan Victim Assistance Coordinator and Legal Counsel in norms 5-7.)

#### ACCUSATION OF SEXUAL ABUSE OR SEXUAL EXPLOITATION OF A MINOR PLACED BY CHURCH PERSONNEL

4. When Church personnel have reasonable cause to suspect, in cases not covered by norm 3, that a person has been, or is being sexually abused or sexually exploited, as a minor, regardless of whether the accused represented or represents the Church, they must act as following:

a. if mandated by civil law, they must phone an immediate verbal report (1-855-444-3911) and

then send a written report within 72 hours to the Michigan Department of Human Services (DHS), as well as notify the head of their organization (their superior Church authority);

b. if not mandated by civil law, they are strongly urged to make this report as well as notify the head of their organization as above;

c. IN ALL CASES of alleged abuse or sexual exploitation by a priest or deacon, they must inform the VAC by phone immediately (1-888-308-6252), indicate whether or not they are civilly mandated reporters and follow up by a written report within 72 hours.

(In this case, no report has been made to Church personnel, and the reasonable suspicion has arisen independently. Norms 4.a - 4.b presume the accused person is alive, but they do not depend on the current age of the victim or when the alleged incident or incidents occurred. Civil authority, and not the Church personnel, evaluates any issue regarding the civil statute of limitations. It should be noted that norm 4.d. uses the term "in all cases." See 1.g for its meaning. This process continues with Roles of Diocesan Victim Assistance Coordinator and Legal Counsel in norms 5-7.)

#### ROLES OF DIOCESAN VICTIM ASSISTANCE COORDINATOR AND LEGAL COUNSEL

5. IN ALL CASES when an accusation of the sexual abuse or sexual exploitation of a minor [2] is placed against a priest or deacon and then made known to the VAC, the VAC:

a. informs the reporter mentioned in 3, if there is one, about the diocesan policies and procedures that will be followed;

b. advises victims who contact the VAC of the right to make a report to public authorities and supports this right; [4]

c. informs the diocesan attorney.

6. When informed of an accusation of the sexual abuse or sexual exploitation of a minor, or of a person who habitually lacks the use of reason, by a priest or deacon, the diocesan attorney applies the Charter and the Essential Norms to the particular circumstances, and, as appropriate, convenes the members of the Review Board on behalf of the bishop [5];

7. IN ALL CASES, an accusation of the sexual abuse or sexual exploitation of a minor, or of a person who habitually lacks the use of reason by a priest or deacon, that is reported to the diocese is reported by the diocesan legal counsel to the appropriate prosecuting attorney. [4]

(See 1.g for the meaning of "in all cases." Also see 2.1.9 Appendix I: Principles Governing the Pastoral Care of Abuse Victims.)

#### OTHER SUSPECTED ABUSE OR NEGLECT OF MINORS

8. When Church personnel have reasonable cause to suspect that a minor is being neglected or abused, apart from cases of sexual abuse or sexual exploitation, regardless of whether the accused represented or represents the Church, they must act as following:

a. if mandated by civil law, they must phone an immediate verbal report (1-855-444-3911) and then send a written report within 72 hours to the Michigan Department of Human Services (DHS), as well as notify the superior Church authority (as head of the organization);

b. if not mandated by civil law, they are strongly urged to make this report as well as notify the head of their organization as above;

c. if a person representing the Church, whether or not a cleric, is accused of such abuse or neglect, the superior Church authority must report it to the diocesan counsel.

#### SUSPECTED ABUSE, NEGLECT OR EXPLOITATION OF VULNERABLE ADULTS

9. When Church personnel have reasonable cause to suspect that a vulnerable adult is being abused, neglected (even by himself or herself) or exploited, regardless of who causes this condition, and regardless of whether or not the person habitually lacks the use of reason, they must act as following:

a. if mandated by civil law, they must phone an immediate verbal report (1-855-444-3911) to the Michigan Department of Human Services (DHS);

- b. if not mandated by civil law, they are strongly urged to make this report as above;
- c. they must also notify their superior Church authority, regardless of whether or not they are mandated to make this report, and regardless of whether or not they actually make it;
- d. if a person representing the Church, whether or not a cleric, is accused of the abuse, neglect or exploitation, and regardless of any sexual aspect, they must also report the situation to the diocesan counsel.

(When clergy are accused of the sexual abuse or sexual exploitation of a vulnerable adult who habitually lacks the use of reason, the diocesan counsel informs the VAC, and they proceed as in norms 5-6.)

#### OTHER SITUATIONS

- 10. All other matters must be reported to the diocesan counsel: other actual or suspected physical, sexual, criminal or ethical misconduct by someone representing the Church. (Suspected financial-wrong doing is reported to the diocesan finance officer according to 6.A.2.)
- 11. An employee who is arrested or charged with a felony must report that information to the employer. A volunteer must similarly report such information to the administrator of the parish, school or other diocesan institution. Upon receiving the report, the administrator of the place of service is to immediately contact the legal counsel of the diocese.

[1] See Michigan Child Protection Law (Act 238 of 1975), noting MCL 722.631 Privileged communications.

[2] USCCB, Charter for the Protection of Children and Young People (as rev. 2011): “Note: For purposes of this Charter, the offense of sexual abuse of a minor will be understood in accord with the provisions of Sacramentorum sanctitatis tutela (SST), article 6, §1. “The more grave delicts against morals which are reserved to the Congregation for the Doctrine of the Faith are: 1<sup>o</sup>the delict against the sixth commandment of the Decalogue committed by a cleric with a minor below the age of eighteen years; in this case, a person who habitually lacks the use of reason is to be considered equivalent to a minor.””

Canon 97 §1 uses the term “minor” to mean a person who is below 18 years of age. It is equivalent to the civil term “child.” Canon 99 states that whoever habitually lacks the use of reason is considered not responsible for oneself (non sui compos) and is equated with infants.

[3] See the Office of Child and Youth Protection webpage on the diocesan website.

[4] Charter, article 4: “Dioceses/eparchies are to report an allegation of sexual abuse of a person who is a minor to the public authorities. Dioceses/eparchies are to comply with all applicable civil laws with respect to the reporting of allegations of sexual abuse of minors to civil authorities and cooperate in their investigation in accord with the law of the jurisdiction in question. Dioceses/eparchies are to cooperate with public authorities about reporting cases even when the person is no longer a minor. In every instance, dioceses/eparchies are to advise victims of their right to make a report to public authorities and support this right.”

[5] See Charter, article 2 and Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons, norm 5 (2002; approved rev. 2006).

approved by bishop: 12/11/2014

effective:

post authorized: M Andrews

promulgated:

MORE AT: REPORTING AN ALLEGATION TO CIVIL AUTHORITY (RESOURCES)

MORE AT: MANDATORY REPORTING OF CHILD ABUSE OR NEGLECT TO CIVIL AUTHORITY (RESOURCES)

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### 2.1.5.2 RIGHT TO REPORT ALLEGATIONS OF MISCONDUCT, ABUSE, NEGLECT OR HARASSMENT

1. Anyone who alleges having been abused or victimized by the sexual misconduct of someone acting on behalf of the Catholic Church has the right to report it to both Church and civil authorities.
2. Church personnel must advise such a person about this right and support its exercise. They are forbidden from obstructing its exercise by that person, or even by another who makes such a report either voluntarily or because the law mandates it.

approved by bishop: 8/17/2012

effective:

post authorized: M Andrews

promulgated:

MORE AT: RIGHT TO REPORT ALLEGATIONS (RESOURCES)

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### **2.1.5.3 SEXUAL ABUSE DEFINED**

1. For the purpose of implementing diocesan safe environment policies, the following definition is provided:

“Sexual abuse” means (1) sexual contact as defined in MCL 750.520a(q), (2) sexual penetration as defined in MCL 750.520a(r), and (3) sexual exploitation as defined in MCL 722.622(x). As of this writing, those definitions encompass, respectively, (1) the intentional touching of the victim's or actor's intimate parts or the intentional touching of the clothing covering the immediate area of the victim's or actor's intimate parts, if that intentional touching can reasonably be construed as being for the purpose of sexual arousal or gratification, done for a sexual purpose, or in a sexual manner for revenge, to inflict humiliation, or out of anger, (2) sexual intercourse, cunnilingus, fellatio, anal intercourse, or any other intrusion, however slight, of any part of a person's body or of any object into the genital or anal openings of another person's body, but emission of semen is not required, and (3) allowing, permitting, or encouraging a child to engage in prostitution, or allowing, permitting, encouraging, or engaging in the photographing, filming, or depicting of a child engaged in a listed sexual act as defined in MCL 750.145c. [1]

[1] Provided by diocesan legal counsel, November 2015.

approved by bishop:

effective:

post authorized: M Andrews

promulgated:

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### **2.1.5.4 MAINTENANCE OF RECORDS RELATED TO SAFE ENVIRONMENT**

1. The diocesan legal counsel is to be contacted immediately whenever an agent of the diocese or a diocesan entity is approached to release any information, document or electronic medium that might be associated with litigation, or a canonical or criminal investigation, connected with allegations of misconduct, abuse or neglect.

2. No document or electronic medium is to be deleted, destroyed or removed from premises if it is connected to an allegation or investigation of misconduct, abuse or neglect, until explicit permission is received from diocesan legal counsel or the lawyer assigned by the diocese to provide representation.

3. Records pertaining to sexual abuse, whether of a minor or of an adult, by Church personnel are to be preserved permanently.

I hereby approve, with immediate effect, the policy entitled Maintenance of Records Related to Safe Environment as revised above, amending the previous norms which I approved on February 9, 2016.

Anything to the contrary notwithstanding.

Given at the Curia in Lansing on this the fourth day of November, the memorial of Saint Charles Borromeo, bishop, in the year of our Lord 2020.

approved by bishop: 11/4/2020

effective:

post authorized: M Andrews

promulgated:

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### **2.1.6 HARASSMENT POLICY AND PROCEDURES**

1. The mission of the Church, the nature of its ministry and the right to human dignity absolutely prohibit harassment of any kind, sexual or otherwise, by anyone in any parish, school, agency, ministry or institution subject to the Bishop of the Diocese of Lansing.

2. The abuse of authority, office or position for personal gain that coerces another person is similarly prohibited.

3. Since this misconduct by any of the persons mentioned in #2.1.1 (Norms to Protect the Good of Persons and the Common Good in the Diocese) is not to be tolerated in any way, it must be reported immediately according to the norms of #2.1.5.1 Duty to Report Allegations of Misconduct, Abuse, Neglect.

4. Administrators and others in positions of authority are to take protective and corrective measures promptly when they become aware of, or properly suspect, harassment by others not listed in #2.1.1. The diocesan legal counsel should be contacted.

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effective:

post authorized: M Andrews

promulgated:

MORE AT: NOTION OF NON-SEXUAL HARASSMENT (RESOURCES)

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### **2.1.7 NON-DISCRIMINATION POLICY IN SCHOOLS OF THE DIOCESE**

1. Without prejudice to Church law and the moral teachings of the Magisterium, the following expresses the policy of the Diocese of Lansing:

“The Schools of the Roman Catholic Diocese of Lansing, subject to the limitations of Title VII of the Civil Rights Acts of 1964 as amended, and Title IX of the Education Amendments of 1972, do not discriminate on the basis of sex, race, color, national and ethnic origin in the administration of its educational policies, admissions policies, scholarship and loan programs, athletic and other school administered programs and activities, employment policies or contractual agreements.”

(The list of the schools of the Diocese of Lansing is available from the Superintendent of Catholic Schools and the diocesan website.)

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## **2.1.8 MICHIGAN CATHOLIC CONFERENCE PUBLIC POLICY**

(From time to time, the diocesan bishops of the Province of Detroit issue or authorize important statements or guidelines on public policy and social issues through the Michigan Catholic Conference. The Public Policy division serves as the official public policy voice of the Catholic Church in Michigan. These statements are usually communicated widely but all clergy and other personnel are advised to review them periodically. A brief and merely illustrative list would include: Political and Electoral Guidelines for Catholic Institutions, Guidelines for End of Life Decisions: Patient, Physician, and Family, Living and Dying According to the Voice of Faith: A Pastoral Letter to the Catholics of the State of Michigan; and, Understanding the Relationship Between Stem Cell Research and Catholic Teaching. These and their titles are revised from time to time.

These are available from the Michigan Catholic Conference, 510 South Capitol Avenue, Lansing, MI 48933, phone: (800) 395-5565. Fax: (517) 372-3940. <https://www.micatholic.org>. Also see #4.6.1.3 Political Guidelines: Guidelines On Lobbying and Electoral Politics for Pastors and Parishes.)

post authorized: M Andrews

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## **2.1.9 PRINCIPLES GOVERNING THE PASTORAL CARE OF ABUSE VICTIMS - APPENDIX**

(PRINCIPLES FOR MINISTERING TO VICTIMS OF ABUSE, NOVEMBER 11, 2013)

1. The values of truth and the pastoral mission of the Church explain the approach of the diocese when adults report, or others report on their behalf, that they were sexually abused as a minor by clergy, employees, or others associated with the diocese whether the abuse took place recently or in the past.
2. They also underlie the diocesan practice of the procedures contained in the Charter for the Protection of Children and Young People, its observance of the Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons, and its continuing cooperation with audits conducted by the USCCB.
3. Allegations are reported and investigated in a truthful way that complies with all civil and ecclesiastical laws, cooperates with civil authority, and respects the dignity and rights of the persons who are involved.
4. Since "the first obligation of the Church with regard to the victims is for healing and reconciliation" (Charter, article 1), pastoral outreach and assistance are offered to victims in a way that is tailored to the specific circumstances.

(ELABORATION OF PRINCIPLES GOVERNING THE PASTORAL CARE OF VICTIMS)

When a person reports sexual abuse, the Catholic Diocese of Lansing will treat the person with respect, listen carefully, ascertain the facts insofar as possible, and provide such healing and peace as the Diocese is able to provide.

This memorandum describes in greater detail the ministry of the Catholic Diocese of Lansing toward persons who report that they were sexually abused as a minor by clergy, employees, or

others associated with the Diocese. The principles stated in this memorandum are not new. Rather they reflect the current practices of the Diocese, and are summarized here for the convenience of those who wish to be informed about those practices.

There are innumerable variables in these cases. Among them are the age, gender, and current emotional condition of the victim. The accused may be alive or dead. If a cleric, the accused may be in active ministry, in senior status, deceased, or laicized. The accused might be an incardinated cleric of this Diocese, or might be a member of a religious order or a cleric of another diocese. Sometimes there is other evidence to shed light on the accusation, and sometimes there is not. And, always, the facts will be unique. For these reasons, there are limits to a bishop's ability to specify exactly how a case should proceed. Instead, these directions are a set of principles that are to be applied consistently throughout our handling of current or future allegations.

In cases involving allegations of sexual misconduct against a minor, all persons acting on behalf of the Diocese of Lansing are to observe the following —

1. The Diocese will fully satisfy its obligations under the law of the State of Michigan, and will fully satisfy its obligations under the canon law of the Catholic Church, including the Charter for the Protection of Children and Young People and the Essential Norms for Diocesan / Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons. The Diocese will fully cooperate with the periodic audits conducted by representatives of the United States Conference of Catholic Bishops.

2. The Diocese will keep in place its current policies strictly prohibiting sexual abuse of minors and other forms of related misconduct, including sexual harassment. These policies will remain easily accessible through the diocesan website and other sources.

3. The Diocese will continue to publicize its desire that victims of sexual abuse by a cleric or employee come forward and report that they have been harmed by this grave sin.

4. The Diocese will continue to publicize the contact information for the Victim Assistance Coordinator, as well as the willingness of the Diocese to accept reports sent indirectly to the Diocese through other pastoral ministers and employees.

5. Any person approaching a representative of the Diocese with an allegation of abuse will be treated with courtesy, respect, and charity at every stage of our interaction with that person.

6. Throughout the time that an allegation is being considered, the Diocese will protect the safety and dignity of the person making the allegation, and will respect the presumption of the accused person's innocence.

7. If a complaint of current ongoing abuse is received, the Diocese will take immediate action to safeguard the victim. Without limitation, such action should include immediate notification of the police, and an immediate administrative leave of absence for the accused person.

8. If a complaint of abuse involves a victim who is still a minor and an accused person who is alive, or if a complaint of abuse involves an accused person who is deceased, the Diocese will notify the prosecuting attorney. If a complaint of abuse involves a victim who is now an adult and an accused person who is alive, the Diocese will ask the victim whether he or she wishes the Diocese to notify the prosecuting attorney, and will honor those wishes.

9. The Diocese will fully cooperate with law enforcement officials. In doing so, the Diocese will honor the confidentiality requirements of civil and canon law. This cooperation includes notifying the prosecuting attorney of any information known to the Diocese regarding an allegation of sexual abuse, and delaying an internal investigation of an abuse allegation if the police or prosecutor requests that the Diocese do so, pending the completion of a criminal investigation.

10. When a person alleges that he or she is a victim of a cleric or employee of this Diocese, the Victim Assistance Coordinator will invite the person to meet at a time and place of the person's convenience to discuss the allegation. If the person is a girl or a woman, the diocesan

representatives will include a woman.

11. When a person alleges that he or she is a victim of a cleric or member of a religious order, or of a cleric or employee of another diocese, the Victim Assistance Coordinator will provide the person with the necessary contact information, and will continue to oversee the case until it is clear that the religious order or other diocese has acknowledged receipt of the allegation.

12. Except where there is a particular need to do otherwise, the Diocese will communicate with a person who has made an allegation by the means (telephone, email, facsimile, or postal mail) preferred by the person. Important communications will be provided in writing, which can include email or an email attachment.

13. The Diocese will respond promptly to communications from a person who has made an allegation. Ordinarily, routine communications will be answered within two or three business days. Where additional time is necessary, as when a substantive answer must be given, the Diocese will provide the answer within a reasonable time and the Diocese will tell the person within two or three business days when the person should expect to receive the substantive answer.

14. If an allegation of abuse is made against a current employee of a parish, school, or agency of this Diocese (or of the Diocese itself), the Moderator of the Curia will summon the person and provide an opportunity to admit, deny, or explain the facts stated by the person who has made the allegation. If the allegation is made against a cleric, the Bishop's delegate will summon the priest or deacon and provide the same opportunity. The person against whom the allegation is made will be told of the right to engage civil and canonical counsel.

15. If the person who has made an allegation is willing, the person will be given an opportunity to meet with the Review Board. Such a meeting can be conducted by videoconferencing if necessary. The Review Board will schedule this meeting as soon as reasonably possible.

16. If the accused person is alive and able to meet with the Review Board, the accused person also will be given that opportunity. Again, the Review Board will schedule this meeting as soon as reasonably possible.

17. Within two weeks of conducting its final interview, the Review Board will notify the Bishop in writing of its views regarding the credibility of the person who has made the allegation, the credibility of the accused person (if such a meeting took place), and the steps that it recommends the Bishop take.

18. Depending on the circumstances, the Diocese may undertake a further investigation and may use other resources, such as the efforts of a private investigator.

19. An allegation against a living employee or cleric will not be made public by the Diocese unless the accused person admits the allegation, or a criminal prosecution is begun, or there is a civil or canonical determination of guilt. If a person is placed on administrative leave, the Diocese will simply make that announcement, and will not address the guilt or innocence of a person until the question is properly resolved. An allegation against a deceased employee or cleric will not be made public by the Diocese unless the Diocese believes that the allegation is probably true.

20. Notwithstanding the preceding paragraph, the Bishop will make an announcement to meet the situation if the circumstances require that he do so for the well-being of the victim, the accused, or the Church.

21. If, after full consideration of the known facts and the views of the Review Board, the Diocese determines that the allegation is true, the Diocese will proceed as follows. If the accused person is a lay employee, the Diocese will terminate the person's employment. If the accused person is a cleric who has admitted the allegation, the Diocese will impose the penalties required by the Charter and Norms and will notify the Congregation for the Doctrine of the Faith. If the accused person is a cleric who denies the allegation, the Diocese will place the cleric on administrative leave of absence and will ask the CDF for instruction regarding canonical proceedings regarding

the cleric.

22. The Diocese will be mindful of, and carefully attend to, the pastoral needs of the parish(es) at which the accused person has served.

23. If the Diocese or an appropriate canonical or civil body determines that the allegation is true, the Diocese will, in the parish(es) where the accused person served, extend a particular invitation for other victims of the accused to come forward.

24. If the Diocese or an appropriate canonical or civil body determines that the allegation is true, the Diocese will attempt to reach agreement with the victim regarding an appropriate resolution of this matter. If a written agreement is executed, it will not contain a confidentiality clause unless the victim requests such language.

25. If, after full consideration of the known facts and the views of the Review Board, the Diocese determines that the allegation is false, the persons making the allegation and the accused person will be so notified. If necessary, the Diocese will take appropriate steps to restore the good name of the accused.

26. All communications from the Diocese will be accurate in content and pastoral in tone.

27. The Diocese is committed to a process of continual improvement, reviewing its own policies and practices at regular intervals, and seeking the input of the Review Board with regard to those policies and practices.

approved by bishop: 11/11/2013

effective:

post authorized: M Andrews

promulgated:

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