



FOR THE SAKE OF GOD'S CHILDREN

PART II – ETHICAL AND BEHAVIORAL STANDARDS FOR CHURCH PERSONNEL

DIOCESE OF WILMINGTON
Revised 2005

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Training Materials on Website

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PREFACE

The purpose of this document on Diocesan Standards for Ethical and Behavioral Norms for Church Personnel is to develop and communicate principles for public life and ministry for all who serve in the work of the Church within the Catholic Diocese of Wilmington. As the People of God, united with one another in living the Gospel, we embrace these Standards as a means of shared expectation and understanding of appropriate professional and personal relationships. These Standards state clear expectations regarding relationships between Church Personnel and those with whom they work and minister. While these Standards apply to all ministerial relationships, the crisis within the Church during 2002 calls us to be particularly attentive to those ministering to children, young people and their families.

The Catholic Diocese of Wilmington places Standards for Church Personnel in the understanding of Church as a communion of love, recognizing the central importance and sacredness of relationships. In the Gospel of St. John, Jesus reveals that the communion toward which the church is called is communion with the life of the Trinity. (John 17:21) We are called to see the face of God in one another. Our responsibility to one another flows from our sharing in the life of God: the Father, Son and Holy Spirit, THE community of love. This communion is renewed and strengthened in the celebration of Eucharist and in all the sacramental experiences of the Church.

In our Diocese the development of these Standards is an extension of our mission to live the Gospel message of Jesus, with attention to defining and

understanding the ministerial relationship as one that is God-centered, healthy, and life-giving.

These Standards grow out of an awareness that in our history the misconduct of some persons -- clergy, religious and laity -- has caused injury to those most vulnerable within our community. We acknowledge the pain, sorrow, confusion and anger that are consequences of the abuse of the power and gift of ministry. As a result, our experience of Church may become broken. It is because of our experience of vulnerability and broken-ness that we offer the Standards as a means of accountability and also as a means of reconciliation, rebuilding of trust and fidelity to the teachings of Jesus Christ.

The vast majority of those who are called to ministry or ordained for service in the Church live a committed effort to follow in Christ's footsteps. It is our hope that the publication and integration of these Standards into the life of our Diocese will allow us all to continue to serve as a community of faith, living the love poured into our hearts by the Holy Spirit. It is our expectation that each person who reads these Standards will accept personal responsibility for adherence to them. It is our belief that God's goodness and grace supports this work and those called to service in our Diocesan Church.

WHO ARE “CHURCH PERSONNEL?”

Relationships among people are the foundation of Christian ministry and are central to our life as Church. The Standards defined are intended to assist all who fulfill the many roles that create the living Church. The Standards intentionally address all ministerial relationships. Particular attention is focused on those whose ministry calls them to demonstrate their love and compassion for children and young people within genuine and sincere relationships.

All Church Personnel are asked to carefully consider each standard presented before agreeing to adhere to the Standards and continue in service to the Diocese of Wilmington. An Acknowledgement of Receipt will be provided each individual to sign as an indication of receipt, understanding and willingness to adhere to the Standards. (A sample form and directions for its use are included in the resources materials at the end of this document.)

For the purposes of the Standards the following are included in the definition of Church Personnel.

The Bishop and all who share his ministry :

1. Priests incardinated in the Diocese of Wilmington.
2. Priests who are members of religious communities (e.g. Oblates, Franciscans, Jesuits etc.) assigned to the Diocese.
3. Priests of other jurisdictions who minister within the Diocese; other priests including those who are retired, or who have been granted canonical faculties to do part-time or supply ministry.
4. Deacons incardinated in this Diocese; permanent deacons with canonical faculties to function in this Diocese.
5. Seminarians and those enrolled in the Permanent Diaconate Formation Program.
6. Women religious and religious brothers working in the Diocese, its parishes, schools or agencies.
7. All paid personnel whether employed in areas of ministry or other kinds of services provided by the Diocese, it's parishes, schools or other agencies.
8. All volunteers. This includes any person who enters into or offers himself/herself for a Church related service.

PRINCIPLES

These Standards are based on three principles of integrity found in all effective ministerial leaders. **Principle one** is reflective of a basic understanding of self, especially in respect to one's spiritual vocation. **Principle two**, reflecting the Lord's command to love neighbor as self calls for a deep sensitivity and respect for others. **Principle three** addresses the responsibility for balanced ministerial relationships. All trust-based relationships depend on each individual's ability to balance these two principles of self knowledge and a keen regard for others. In ministerial relationships, this burden always falls on the minister, the individual being sought for service, help and advice. Nearly all breaches of integrity and morality are ruptures of this trust-based relationship.

1. Church Personnel will exhibit the highest Christian ethical Standards and personal integrity reflective of the teachings of the Gospel.

Church Personnel will at all times conduct themselves in a professional manner including developing and maintaining the level of professional competence commensurate with their ministerial duties.

2. Church Personnel will witness God's love showing sensitivity to, reverence and respect for each individual with and to whom they minister.
3. Church Personnel will be conscious of the unique power they have in relationships due to the trust they are given and the visibility of their witness and leadership.
 - a. Church Personnel assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.
 - b. Church Personnel will avoid taking unfair advantage of ministerial relationships for the benefit of themselves or others.
 - c. Church Personnel will not physically, sexually or emotionally abuse or neglect any person.
 - d. Church Personnel have a duty to report their own ethical and professional misconduct and the misconduct of others.

ETHICAL STANDARDS FOR PRIESTS

“Priests are answerable to the Church, to their people, and to themselves and their own sense of integrity, as they grow in their humanity, discipleship and priestly ministry. The Church, especially through the bishop and presbyters, has a right to call priests to accountability for the ways they have not fostered their human, intellectual, pastoral and spiritual growth.” These words of the American Bishops in *The Basic Plan for the Ongoing Formation of Priests* speak to the responsibilities entailed in the living of priestly ministry.

The following Standards are offered to enhance the dignity of priestly ministry and to witness for the Church priests' commitment to Standards of excellence. These Standards recognize that “priests are first of all, human beings whose very humanity ought to be a bridge for communicating Jesus Christ to the world today. Each priest has the duty, rooted in the sacrament of Holy Orders, to be faithful to the gift God has given him and to respond to the call for daily conversion which comes with the gift itself.”¹

1. Church Personnel will exhibit the highest ethical Standards and personal integrity reflective of the teachings of the Gospel.

Priests will model a life consistent with the teachings of the Gospel, promoting through their own behavior the way to love God and to love neighbor as self.

Priests will exhibit a deep commitment to the Church and loyalty to its traditions and teachings in the way that they interact in the lives and circumstances of the people they serve.

Priests, in all personal and professional relationships, will by their words, actions and attitudes reflect fidelity to the promises they made before ordination and, in the case of pastors, at the time of their installation. A consistent fidelity to church teaching in pastoral practice and selflessness in pastoral service are essential dimensions of priestly life and ministry.

Priests will be faithful to their commitment to prayer, meditation, spiritual reading, Scripture, the celebration of the sacraments and diligence in attention to their ministerial responsibilities.

Priests make a promise of celibacy and are called to faithfully witness this promise in all their relationships.

Priests strive to keep physically and emotionally healthy by getting proper nutrition, adequate sleep, by taking exercise, days off, and vacations, by guarding against substance abuse (e.g. abuse of alcohol and prescriptive drugs, and / or illicit drugs) and by nurturing appropriate friendships outside pastoral relationships.

Priests strive for greater self-awareness in order to recognize the unique dynamics at work in pastoral relationships and to heed the warning signs in their lives which indicate when they may be approaching boundary violations.

Warning signs may include but are not limited to:

seeking out the other person and spending more time together apart from the scheduled pastoral meetings, feeling sexual arousal, assuming a seductive posture, holding hands a little more tightly in shared prayer, letting an arm linger a little longer on the shoulder, turning hugs into embraces.

Priests will exhibit sound business practices, stringent ethical, legal and fiscal Standards which are fundamentals of good stewardship.

Priests will be open, consultative, collegial and accountable in the conduct of responsibilities.

1 a Church Personnel will at all times conduct themselves in a professional manner including developing and maintaining the level of professional competence commensurate with their ministerial duties.

Priests are responsible for their ongoing formation and continuing education commensurate with their responsibilities through private study, participating in professional programs, and taking study leaves and sabbaticals.

Priests will not step beyond their competence in counseling situations and will be prepared to refer to other professionals when the need arises.

Priests will be knowledgeable about the behaviors that constitute sexual abuse and harassment and the physical and psychological symptoms that indicate the possibility of such abuse. ²

Personnel and other administrative decisions made by priests must meet civil and canon law obligations and reflect Catholic social teachings (Catholic Catechism 2422-2463) and these Ethical Standards for Church Personnel.³

Priests will provide a professional work environment that is free from physical, psychological, written or verbal intimidation or harassment. ²

2. Church Personnel will witness God's love by showing sensitivity, reverence and respect of each individual with and to whom they minister.

Priests will honor the equality of all people, avoiding all forms of discrimination and respecting the dignity of each person by providing service without regard to economic status, age, gender, race ethnicity, religion, sexual orientation, or physical or mental abilities.

Priests will reach out to all people in a spirit of humility, reverence and respect, especially those who feel estranged from the church. Priests will be approachable and available to help those who seek their assistance.

Priests will be sensitive to the good of the community as they respond to the diverse forms of spirituality and theology within the community.

3. Church Personnel will be conscious of the unique power they have in relationships due to the trust they are given and the visibility of their witness and leadership.

Priests will not allow minors to stay overnight in the priest's private accommodations or residence/rectory.

Priests will avoid relationships that could impair professional judgment, create conflicts of interest or lead to exploiting the relationship for personal gain (e.g. with our employees, employees' family members, students, friends, business relationships, family). When such relationships are inevitable, priests must lessen the potential for conflicts of interest and exploitation by maintaining roles and boundaries and by being clear about whose needs are being met.

Priests will establish and maintain ministerial relationships characterized by openness, honesty and integrity avoiding any abuse of ministerial power. Priests must respect the dignity of persons by empowering them to come into their own freedom, and so, to participate more fully in the mission of the church.

a. Church Personnel assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.

Confidentiality

Priests are to keep confidential all information which is disclosed while serving in a professional role as a religious authority and representative of the church.

In accordance with the norm of canon law (c.963), the sacramental seal is inviolable; therefore, it is absolutely forbidden for a confessor to betray the confidence of a penitent in any way and for any reason. This is applicable whether the penitent is living or dead.

Priests must know and abide by the state laws of Maryland and Delaware (depending on assignment) regarding the religious privilege of confidential information. ^{4 & 5}

Priests will take the necessary steps to ensure confidentiality by ensuring that offices are properly soundproofed, records are secure, and staff members are informed of their duty in matters of confidentiality.

Priests will obtain the permission of the one who has disclosed private information before using it in a public way.

Priests will seek legal guidance from the Office of Diocesan Legal Services before disclosing records at the request of a government agency.

Priests will refrain in preaching, teaching and writing from use of easily identifiable information about any individual which was gained in the course of exercising their pastoral ministry.

Priests must refrain from any statements that are either false, degrading, defaming, invasive or harmful to another's reputation.

Priests will follow the guidelines developed for Safe Environment for all activities with youth and young people.

b. Church Personnel will avoid taking unfair advantage of ministerial relationships for the benefit of themselves or others.

Priests assume full responsibility for establishing and maintaining clear boundaries in all pastoral relationships. They will avoid exploiting the trust of those who seek their service by not using them to satisfy their needs for attention and pleasure.

Priests are entitled only to that compensation for service as outlined in Diocesan statute or regulations.

Priests are responsible for stewardship of all resources entrusted to their care and for a clear accounting of such resources.

Priests will exercise prudent judgment in the giving or accepting of gifts or benefits.

Priests will not use or borrow money or resources from the pastoral or ministerial accounts for personal use.

Priests will abide by the statutes, guidelines and regulations of the Diocese which address parish and ministerial finances.

Parish financial records are to be held as confidential unless an appropriate governmental agency or office requires review. The Diocesan Finance Office should be contacted regarding the release of all financial records.

Records of individual contributions to the parish are confidential.

The Pastor is not to conduct financial business apart from the Finance Council nor should he depart from the Finance Council's recommendation without serious reasons, in which case he shall fully and frankly discuss his reservations with the Finance Council.

Pastors are required to make a full disclosure of all assets of the parish to the Bishop; this is accomplished through the filing of an accurate annual report to the Diocesan Finance Office.

Canon Law (c.1287.2) and the regulations of the Diocese of Wilmington require that the Pastor and the Finance Council provide the parish community with an annual financial accounting. The specifications of this are found in the Diocesan Guidelines for Parish Finance Councils.

c. Church Personnel will not physically, sexually, or emotionally abuse or neglect any person.

Priests must not initiate sexual behavior and must refuse it even when the other person invites it.

Priests must show prudent discretion before touching another person since how physical touch is perceived cannot be predicted. Particular care should be taken in relationships with those who are most vulnerable, children, teenagers, and those who are developmentally delayed.

Physical contact with minors should occur only when completely non-sexual and never in private or in environments that are not observable by others.

Appropriate affection between all Church Personnel and minors is important for a child's development and a positive part of Church life and ministry. The following forms of affection are regarded as appropriate examples:

- Side hugs
- Shoulder to shoulder or "temple hugs"
- Hand-shakes
- "High-fives" and hand slapping
- Verbal praise

- Touching hands, faces, shoulders and arms of minors
- Arms around shoulders
- Holding hands while walking with small children
- Sitting beside small children
- Kneeling or bending down for hugs with small children
- Holding hands during prayer
- Pats on the head when culturally appropriate. (For example this gesture should typically be avoided in some Asian communities.)

Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that are inappropriate and therefore are not to be used:

- Inappropriate or lengthy embraces
- Kisses on the mouth
- Holding minors over two years old on the lap
- Touching bottoms, chests or genital areas
- Showing affection in isolated areas of the facility such as bedrooms, closets, staff-only areas and other private rooms
- Sleeping in bed with a child
- Touching knees or legs of minors
- Wrestling with minors
- Tickling minors
- Piggyback rides
- Any type of massage given by minor to adult
- Any type of massage given by an adult to minor
- Any form of unwanted affection
- Compliments that relate to physique or body development

Priests will avoid any situation and conduct which exploits another.

Priests' conduct will exhibit no tolerance for abusive behavior of any kind.

Priests are prohibited from using physical discipline in any way for behavior management of minors. No form of physical discipline is acceptable. This includes spanking, slapping, pinching, hitting, or any other physical force as retaliation or correction for inappropriate behaviors by minors.

d. Church Personnel have a duty to report their own ethical and professional misconduct and the misconduct of others.

Priests are to be aware of and clearly understand the ethical and professional Standards of behavior as developed and elucidated by the Catholic Diocese of Wilmington and determine if their behaviors comply.

Priests strive to hold one another accountable to these ethical Standards in accord with the approved accountability process for the Diocese.

Priests should strive to:

Participate in educative and support structures that assist priests to achieve the Standards set forth in this document.

Participate in peer/support groups such as Jesu Caritas.

Develop a network of peers and friends with whom one has no pastoral relationship in order to continue to develop and mature. Care should be taken to avoid inviting parishioners or those for/with whom there is a ministerial relationship to participate in this network.

Support and encourage other priests who appear to be in difficulty in their personal and pastoral life providing the assistance needed to seek professional help.

As employers, pastors have the duty to insure the Standards for Church Personnel are explained to all those employed or part of the volunteer corps of the parish and to engage in a process of accountability with these individuals.

Priests must be aware of the State of Delaware and/or Maryland (depending on assignment) child abuse and neglect laws and reporting requirements.

Priests must report any allegations of child abuse or misconduct to both the Diocese of Wilmington and Delaware/Maryland Law Enforcement Agencies.

ETHICAL STANDARDS FOR PERMANENT DEACONS

By virtue of their ordination, members of the Permanent Diaconate participate in and represent the ministry of Christ in a unique way. Their incardination in a particular diocese is

“ . . . characteristically a constant bond of service to a concrete portion of the people of God. This entails ecclesial membership at the juridical, affective and spiritual level and the obligation of ministerial service. The deacon’s ministry of service is linked with the missionary dimension of the Church: their efforts embrace the ministry of the Word, the liturgy, and works of charity which, in their turn, are carried into daily life. Mission includes witness to Christ in a secular profession or occupation.”⁶

1. Church Personnel will exhibit the highest ethical Standards and personal integrity reflective of the teachings of the Gospel.

Deacons will model a life consistent with the teachings of the Gospel, promoting through their own behavior the way to love God and to love neighbor as self.

Deacons will exhibit a deep commitment to the Church and loyalty to its traditions and teachings in the way they interact in the lives and circumstances of the people they serve.

Deacons are expected to be persons of utmost integrity. Deacons must conduct themselves in an honest and open manner.

Deacons will be faithful to prayer, meditation, spiritual reading, Scripture, the celebration of the sacraments and diligence in attention to their ministerial responsibilities.

Deacons are expected to live a life of grace within their committed marriage or life of celibacy.

Deacons strive to keep physically and emotionally healthy by getting proper nutrition, adequate sleep, taking exercise, by guarding against substance abuse (e.g. abuse of alcohol and prescriptive drugs, and/or illicit drugs).

1. a Church Personnel will at all times conduct themselves in a professional manner, including developing and maintaining the level of professional competence commensurate with their ministerial duties.

Deacons are responsible for their ongoing formation and continuing education commensurate with their responsibilities through private study, participating in professional programs and attending seminars and conferences.

Deacons will not step beyond their competence in counseling situations and other commissioned ministries and will be prepared to refer to other professionals when the need arises.

Deacons are responsible for stewardship of all resources entrusted to their care and for a clear accounting of such resources.

Deacons will be knowledgeable about the behaviors that constitute sexual abuse and harassment and the physical and psychological symptoms that indicate the possibility of such abuse.

Deacons are expected to conduct themselves in a professional manner at all times, and will do everything possible to ensure that the work environment is free from physical, psychological and emotional intimidation or harassment.

2. Church Personnel will witness God's love by showing sensitivity, reverence, and respect to each individual with and to whom they minister.

Deacons will honor the equality of all people, avoiding all forms of discrimination and respecting the dignity of each person by providing service without regard to economic status, age, gender, race, ethnicity, religion, sexual orientation or physical or mental abilities.

Deacons will reach out to all people in a spirit of humility, reverence and respect, especially those who feel estranged from the church.

Deacons will be sensitive to the good of the community as they respond to diverse forms of spirituality and theology in the Church.

3. Church Personnel will be conscious of the unique power they have in relationships due to the trust they are given and the visibility of their witness and leadership.

Deacons will be conscious of and avoid relationships that could impair professional judgment, create conflicts of interest or lead to exploiting the relationship for personal gain.

Deacons will establish and maintain ministerial relationships characterized by openness, honesty and integrity avoiding any abuse of ministerial power. Deacons must respect the dignity of persons by empowering them to come into their own freedom, and so, to participate more fully in the mission of the church.

a. Church Personnel assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.

Deacons are to keep confidential all information which is disclosed while serving in a professional role as a religious authority and representative of the church.

Deacons will be responsible for establishing and maintaining clear boundaries in pastoral relationships, using honesty, trust and mutual respect as hallmarks for developing these boundaries.

Deacons must know and abide by the state laws of Maryland and Delaware (depending on assignment) regarding the religious privilege of confidential information. ⁴⁻⁵

Deacons will obtain the permission of the one who has disclosed private information before using it in a public way.

Deacons will refrain in preaching, teaching and writing from use of easily identifiable information about any individual which was gained in the course of exercising their pastoral ministry.

Deacons must refrain from any statements that are false, degrading, defaming, invasive or harmful to another person's reputation.

Deacons will follow the guidelines developed for Safe Environment for all activities with youth and young people.

b. Church Personnel will avoid taking unfair advantage of ministerial relationships for the benefit of themselves or others.

Deacons assume full responsibility for establishing and maintaining clear boundaries in all pastoral relationships. They will avoid exploiting the trust of those who seek their service by not using them to satisfy their needs for attention and pleasure.

Deacons will exercise prudent judgment in the giving or accepting of gifts or benefits.

Deacons will not use or borrow money or resources from pastoral or ministerial accounts for personal use.

c. Church Personnel will not physically, sexually, or emotionally abuse or neglect any person.

Deacons must show prudent discretion before touching another person since how physical touch is perceived cannot be predicted. Particular care should be taken in relationships with those who are most vulnerable, children, teenagers and those who are developmentally delayed.

Physical contact with minors should occur only when completely non-sexual and never in private or in environments that are not observable by others.

Appropriate affection between all Church Personnel and minors is important for a child's development and a positive part of Church life and ministry. The following forms of affection are regarded as appropriate examples:

Side hugs

Shoulder to shoulder or "temple hugs"

Hand-shakes

"High-fives" and hand slapping

Verbal praise

Touching hands, faces, shoulders and arms of minors

Arms around shoulders

Holding hands while walking with small children

Sitting beside small children

Kneeling or bending down for hugs with small children

Holding hands during prayer

Pats on the head when culturally appropriate. (For example this gesture should typically be avoided in some Asian communities.)

Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that are inappropriate and therefore not to be used:

- Inappropriate or lengthy embraces
- Kisses on the mouth
- Holding minors over two years old on the lap
- Touching bottoms, chests or genital areas
- Showing affection in isolated areas of the facility such as bedrooms, closets, staff only areas and other private rooms
- Sleeping in bed with a child.
- Touching knees or legs of minors
- Wrestling with minors
- Tickling minors
- Piggyback rides.
- Any type of massage given by minor to adult
- Any type of massage given by an adult to minor
- Any form of unwanted affection
- Compliments that relate to physique or body development

Deacons will avoid any situation and conduct which exploits another.

Deacons' conduct will exhibit no tolerance for abusive behavior of any kind.

Deacons are prohibited from using physical discipline in any way for behavior management of minors while engaged in ministry. No form of physical discipline is acceptable. This includes, spanking, slapping, pinching, hitting, or any other physical force as retaliation or correction for inappropriate behaviors of minors.

Deacons will avoid directly demonstrating or indirectly suggesting an over-familiarity with children and youth, or any person entrusted to their care. Deacons should also refrain from using inappropriate language, particularly around children and youth.

Deacons will ensure, whenever reasonably possible, that another adult be present or near by when providing pastoral ministry to an individual minor.

Deacons, while working in a ministerial setting, will avoid, whenever possible, being alone with a minor or group of minors in sleeping, dressing or bathing areas.

Deacons, while working with minors in private or secular settings, will be sensitive to the demands of modesty and propriety.

d. Church Personnel have a duty to report their own ethical and professional misconduct and the misconduct of others.

Deacons must be aware of and clearly understand the ethical and professional Standards of behavior as developed and elucidated by the Catholic Diocese of Wilmington and determine if their behaviors comply.

Deacons strive to hold one another accountable to these ethical Standards in accord with the approved accountability process of the Diocese.

Deacons must maintain a network of peers within the Diaconate with whom they should confer on a regular basis.

Deacons must be aware of the State of Delaware and Maryland child abuse laws and reporting requirements.

Deacons must report any allegations of child abuse or misconduct both to the Catholic Diocese of Wilmington and Delaware/Maryland Law Enforcement Agencies.

Deacons must undergo an annual review by their supervisors. Among other things, this review will evaluate the Deacon's behavior and ability to serve the people to whom he is entrusted.

ETHICAL STANDARDS FOR SEMINARIANS

The following quotation is taken from Chapter 1 of the Program for Priestly Formation, Article 1, entitled, “Doctrinal Understanding of the Ministerial Priesthood”, which speaks to the program of priestly formation. Since this is the vocation to which seminarians are called, it expresses those ideals for which their training is intended.

“Diocesan priests continue the proclamation of the kingdom by preaching, sanctifying, and leading God’s people, fulfilling the roles to which they were especially commissioned at ordination. They do it as well by the witness of their own lives as chaste, celibate men; prayerful and obedient to God’s will, simple in the way they live. Like all Christians, priests are called to holiness by virtue of their baptism. They are consecrated to God in their ordination and are made the living instruments of Christ the eternal high priest, and so are enabled to accomplish throughout all time that wonderful work of his which with supernatural efficacy restored the whole human race. By this grace the priest, through his service of the people committed to his care and all the people of God, is better able to pursue the perfection of Christ, whose place he takes.”⁷

1. Church Personnel will exhibit the highest ethical Standards and personal integrity reflective of the teachings of the Gospel.

Seminarians will model a life consistent with the teachings of the Catholic Church promoting, through their behavior, the way to love God and to love neighbor as self.

Seminarians will exhibit a deep commitment to the Church and loyalty to its traditions and teachings in the way they interact with one another and with the people they serve.

Seminarians will be faithful to prayer, meditation, spiritual reading, and scripture as well as to their studies.

Seminarians will exhibit their commitment to live chastely and in celibacy for the sake of the Church and the kingdom of God.

Seminarians will strive to keep physically and emotionally healthy by getting proper nutrition, adequate sleep, exercise, days off, and vacations, by guarding against substance abuse (e.g. abuse of alcohol and prescriptive drugs, and/or illicit drugs) and by nurturing appropriate friendships outside pastoral relationships.

1.a Church Personnel will at all times conduct themselves in a professional manner, including developing and maintaining the level of professional competence commensurate with their ministerial duties.

Seminarians commit to a program of on-going formation and study to prepare them for the challenges and opportunities of their expressed vocation.

Seminarians will not step beyond their competence in counseling situations and will be prepared to refer to other professionals when the need arises.

Seminarians are responsible for stewardship of all resources entrusted to their care and for a clear accounting of such resources.

Seminarians will be knowledgeable about the behaviors that constitute sexual abuse and harassment and the physical and psychological symptoms that indicate the possibility of such behavior.

Seminarians will be professional in their work environment and do everything possible to ensure that the work environment is free from physical, psychological, emotional intimidation or harassment.

Seminarians will respect and adhere to the guidelines of their particular seminary program regarding the issues of academic honesty and student discipline.

2. Church Personnel will witness God's love by showing sensitivity, reverence, and respect to each individual with and to whom they minister.

Seminarians will honor the equality of all people, avoiding all forms of discrimination and respecting the dignity of each person without regard to economic status, age, gender, race, ethnicity, religion, sexual orientation, or physical or mental abilities.

Seminarians will relate to all people in a spirit of humility, reverence and respect especially those who feel estranged from the Church.

Seminarians will be sensitive to the good of the community as they respond to the diverse forms and expressions of spirituality and theology within the community.

3. Church Personnel will be conscious of the unique power they have in relationships due to the trust they are given and the visibility of their witness and leadership.

Seminarians will not allow minors to stay overnight in their quarters or accommodations.

Seminarians will avoid relationships that could impair professional judgment, create conflicts of interest or lead to exploiting the relationship for personal gain.

Seminarians will establish and maintain ministerial relationships that are characterized by openness, honesty, and integrity avoiding any abuse of ministerial power.

a. Church Personnel assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.

Seminarians are to keep confidential all information which is disclosed while serving in a professional role as a representative of the church.

Seminarians will obtain permission of the one who has disclosed private information before using it in a public way.

Seminarians will strive to establish self discipline in recognizing others' needs for physical and emotional space and boundaries.

Seminarians will provide pastoral ministry only in rooms or places that provide a safe environment of open access and visibility.

Seminarians will refrain from any statements that are either false, degrading, defaming, invasive or harmful to another's reputation.

Seminarians will follow the guidelines developed for Safe Environments for all activities with youth and young people.

b. Church Personnel will avoid taking unfair advantage of ministerial relationships for the benefit of themselves or others.

Seminarians assume full responsibility for establishing and maintaining clear boundaries in all relationships. They will avoid exploiting the trust of those who seek their service by not using them to satisfy their own needs for attention and pleasure.

Seminarians will exercise prudent judgment in the giving or accepting of gifts or benefits.

Seminarians will not use or borrow money from pastoral or ministerial accounts for personal use. Seminarians will not borrow money from parishioners or people they serve.

c. Church Personnel will not physically, sexually, or emotionally abuse any person.

Seminarians must not initiate sexual behavior and must refuse it even when the other person invites or consents to it.

Seminarians will avoid directly demonstrating, or indirectly suggesting an over-familiarity with children and youth entrusted to their care. Seminarians should also refrain from using inappropriate language, particularly around children and youth.

Physical contact with minors should occur only when completely non-sexual and never in private or in environments that are not observable by others.

Seminarians must show prudent discretion before touching another person since how physical touch is perceived cannot be predicted. Particular care should be taken in relationships with those who are most vulnerable, children, teenagers and those who are developmentally delayed.

Appropriate affection between all Church Personnel and minors is important for a child's development and a positive part of Church life and ministry. The following forms of affection are regarded as appropriate examples:

Side hugs

Shoulder to shoulder or "temple hugs"

Hand-shakes

"High-fives" and hand slapping

Verbal praise

Touching hands, faces, shoulders and arms of minors

Arms around shoulders

Holding hands while walking with small children

Sitting beside small children

Kneeling or bending down for hugs with small children

Holding hands during prayer

Pats on the head when culturally appropriate. (For example this gesture should typically be avoided in some Asian communities.)

Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that are inappropriate and therefore are not to be used:

- Inappropriate or lengthy embraces
- Kisses on the mouth
- Holding minors over two years old on the lap
- Touching bottoms, chests or genital areas
- Showing affection in isolated areas of the facility such as bedrooms, closets, staff only areas and other private rooms
- Sleeping in bed with a child
- Touching knees or legs of minors
- Wrestling with minors
- Tickling minors
- Piggyback rides
- Any type of massage given by minor to adult
- Any type of massage given by an adult to minor
- Any form of unwanted affection
- Compliments that relate to physique or body development

Seminarians will avoid any situation and conduct which exploits another.

Seminarians' conduct will exhibit no tolerance for abusive behavior of any kind.

Seminarians are prohibited from using physical discipline in any way for behavior management of minors. No form of physical discipline is acceptable. This includes spanking, slapping, pinching, hitting or any other physical force as retaliation or correction for inappropriate behaviors by minors.

d. Church Personnel have a duty to report their own ethical and professional misconduct and the misconduct of others.

Seminarians are to be aware of and clearly understand the ethical and professional Standards of behavior as developed and elucidated by the Catholic Diocese of Wilmington and determine if their behaviors apply.

Seminarians strive to hold one another accountable to these ethical Standards in accord with the approved accountability process for the Diocese.

Seminarians should be aware of the child abuse and neglect laws and the reporting requirements of the Law Enforcement Agencies in Delaware, Maryland or the state in which they are studying or engaged in ministry.

Seminarians must report any allegations of child abuse or misconduct to both the Diocese of Wilmington and Law Enforcement Agencies in the state of Delaware, Maryland or the state in which they are studying or engaged in ministry.



ETHICAL STANDARDS FOR RELIGIOUS SISTERS AND BROTHERS

The Catechism of the Catholic Church states that “Christ proposes the evangelicals counsels in their great variety, to every disciple..... the religious state is thus one way of experiencing a more intimate consecration rooted in Baptism and totally dedicated to God. In the consecrated life, Christ’s faithful, moved by the Holy Spirit, propose to follow Christ more nearly, to give themselves to God who is loved above all, and pursuing the perfection of charity in the service of the Kingdom, to signify and proclaim in the Church the glory of the world to come.”³

Considerations for Religious Sisters and Brothers

- I. Religious sisters and brothers are subject to the same diocesan code of conduct as all other Church Personnel and the Standards are those stated for employees or volunteers depending on their role and responsibilities.
- II. Religious sisters and brothers have distinct responsibilities to their order/institute as well as to the diocese, which involve codes of ethical conduct, requirements to report misconduct and action taken if misconduct occurs.

ETHICAL STANDARDS FOR EMPLOYEES

The laity, by virtue of their baptism, have a true vocational calling from Christ to serve actively as members of His Body, the Church. As the People of God, the faithful share actively in the ministry of Christ and the Church by living lives of Christian witness, proclaiming the message of the gospel in word and deed, and working collaboratively with those who are in ordained leadership. They share in the mission which God has entrusted to the Church to fulfill in the world, in accord with the gifts and talents that they possess. These gifts and talents are shared with all members of the Church thus providing for the continual building up of the Kingdom of God.

The Church relies on the direction and energies of the laity to aid in fulfilling its mission. The laity are challenged to embrace the seriousness of their respective vocational callings and to serve those who are in their parish and local communities. The laity are reminded of the need for continual growth in their spirituality; this is especially enriched at the celebration of the Eucharist.

1. Church Personnel will exhibit the highest ethical Standards and personal integrity reflective of the teachings of the Gospel.

Employees will model a life consistent with the teachings of the Gospel, promoting through their own life the way to love God and to love neighbor as self.

Employees will exhibit a deep commitment to the Church and loyalty to its traditions and teachings in the way that they interact in the lives and circumstances of the people they serve.

Employees have a responsibility to stay attuned to their own spiritual life, nurturing an ongoing prayer life.

Employees are to witness in all relationships the chastity appropriate to their state in life, whether celibate, married or single.

Employees strive to keep physically and emotionally healthy, guarding against substance abuse (e.g. abuse of alcohol and prescriptive drugs, and/or illicit drugs) and nurturing appropriate relationships.

1 a Church Personnel will at all times conduct themselves in a professional manner including developing and maintaining the level of professional competence commensurate with their ministerial duties.

Employees are responsible to maintain high levels of professional competence in their particular ministry attending seminars and workshops in areas that are relevant to their current ministries.

Employees who provide counseling will not step beyond their competence in counseling situations. The employee will be prepared to refer to other professionals when the need arises.

Employees are responsible for stewardship of all resources entrusted to their care and for a clear accounting of such resources.

Employees are knowledgeable about the behaviors that constitute sexual abuse and harassment and the physical and psychological symptoms that indicate the possibility of such abuse.

Employees help to maintain a professional work environment that is free from physical, psychological, written or verbal intimidation or harassment.

2. Church Personnel will witness God's love for every person by sensitivity, reverence and respect of each individual with and to whom they minister.

Employees will honor the equality of all people, avoiding all forms of discrimination and respecting the dignity of each person by providing service without regard to economic status, age, gender, race, ethnicity, sexual orientation, or physical or mental abilities.

Employees will reach out to all people in a spirit of humility, reverence and respect.

Employees are aware that issues of aging, gender, culture, race, religion, sexual orientation, physical and mental disabilities, and language all affect how the message of the Gospel as exemplified in their ministries is received and interpreted.

Employees will be sensitive to the good of the community as they respond in their ministerial role to diverse forms of spirituality and theology within the community.

3. Church Personnel will be conscious of the unique power they have in relationships due to the trust they are given and the visibility of their witness and leadership.

Employees will avoid ministerial relationships that could impair professional judgment, create conflicts of interest or lead to exploiting the relationship for personal gain.

Employees will establish and maintain ministerial relationships characterized by openness, honesty and integrity avoiding any abuse of ministerial power.

a. Church Personnel assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.

Employees who provide pastoral counseling or spiritual direction must avoid developing inappropriate relationships with minors, other staff or individuals.

All information which is disclosed to an individual while serving as an employee of the diocese is to be kept confidential.

Employees must refrain from any statements that are either false, degrading, defaming, invasive or harmful to another's reputation.

Employees are prohibited from using physical discipline in any way for behavior management of minors. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting, or any other physical force as retaliation or correction for inappropriate behaviors by minors.

The two adult rule applies in any instance where an adult is working with minors. When private conversations are necessary they should occur in rooms that provide a safe environment of open access and visibility.

Employees responsible for children will follow the guidelines developed for Safe Environment for all activities.

b. Church Personnel will avoid taking unfair advantage of ministerial relationships for the benefit of themselves or others.

Employees will avoid exploiting the trust of those who seek their service by not using them to satisfy their needs for attention and pleasure.

Employees will exercise prudent judgment in the giving or receiving of gifts or benefits.

Employees will not use or borrow money from ministerial accounts for personal use.

c. Church Personnel will not physically, sexually or emotionally abuse or neglect any person.

Employees will not exploit persons for sexual purposes.

In ministerial relationships, employees will not initiate sexual behavior, and must refuse it even when the other invites or consents to it.

Physical contact with minors should occur only when completely non-sexual and never in private or in environments that are not easily observable by others.

Appropriate affection between Church Personnel and minors is important for a child's development and a positive part of Church life and ministry. The following forms of affection are regarded as appropriate examples for most Church sponsored and affiliated programs:

- Side hugs
- Shoulder to shoulder or "temple hugs"
- Hand-shakes
- "High-fives" and hand slapping
- Verbal praise
- Touching hands, faces, shoulders, and arms of minors
- Arms around shoulders
- Holding hands while walking with small children
- Sitting beside small children
- Kneeling or bending down for hugs with small children
- Holding hands during prayer
- Pats on the head when culturally appropriate. (For example, this gesture should typically be avoided in some Asian communities)

Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that are inappropriate and are **not** to be used in Church sponsored and affiliated programs:

- Inappropriate or lengthy embraces
- Kisses on the mouth
- Holding minors over two years old on the lap
- Touching bottoms, chests or genital areas
- Showing affection in isolated areas of the facility such as bedrooms, closets, staff only areas or other private rooms
- Sleeping in bed with a child
- Touching knees or legs of minors
- Wrestling with minors
- Tickling minors
- Piggyback rides

- Any type of massage given by minor or adult
- Any type of massage given by adult to minor
- Any form of unwanted affection
- Compliments that relate to physique or body development

Employees will not humiliate, ridicule or degrade children or youth entrusted to their care.

Employees' conduct will exhibit no tolerance for abusive behavior of any kind.

d. Church Personnel have a duty to report their own ethical and professional misconduct and the misconduct of others.

Employees are to be aware of and clearly understand these ethical and professional Standards of behavior as developed by the Catholic Diocese of Wilmington and determine if their behaviors comply.

Employees strive to hold one another accountable to these ethical Standards in accord with the approved accountability process for the Diocese.

Employees must be aware of the laws of the States of Maryland and Delaware regarding child abuse and neglect and reporting requirements.

Employees must report any allegations of child abuse or misconduct to both the Diocese of Wilmington and Delaware/Maryland Law Enforcement Agencies.



VOLUNTEER COVENANT

FOR THE SAKE OF GOD'S CHILDREN

Our children are the most important gifts God has entrusted to us. As a volunteer, I promise to strictly follow these Behavioral Standards as a condition of my providing services to the children and youth of the Diocese of Wilmington.

As a volunteer, I will:

1. Conduct myself in a manner that exhibits the highest Christian ethical Standards including developing and maintaining the level of skill required to be a competent volunteer.
2. Treat everyone with respect, loyalty, patience, integrity, courtesy, dignity, and consideration.
3. Be knowledgeable of and adhere to the all applicable aspects of the Safe Environment manual.
4. Avoid situations where I am alone with children and/or youth while volunteering, always following the two adult rule.
5. Use positive reinforcement and communication rather than criticism, unhealthy competition, or comparison when working with children and/or youth.
6. Honor the equality of all people, avoiding all forms of discrimination and respecting the dignity of each person without regard to economic status, age, gender, race, ethnicity, religion, sexual orientation, or physical or mental abilities.
7. Be responsible/ accountable for stewardship of all resources entrusted to my care.
8. Exercise prudent judgment in the giving or accepting of gifts or benefits.
9. Report suspected abuse to the pastor, administrator, or appropriate supervisor and the local Child Protection Services agency. I understand that failure to report suspected abuse to civil authorities is, according to the law, a misdemeanor.
10. Cooperate fully in any investigation of abuse of children and/or youth.
11. Become thoroughly familiar with the objectives and guidelines of the program and strive to achieve these objectives and communicate them to youth and parents.
12. Uphold the authority of those responsible for the program or activity (DYM, DRE, Principal, Parish Staff, Officials, etc.) and assist them in every way to encourage learning and to conduct fair and impartial events.
13. I will carefully follow the Diocesan guidelines for chaperones which provide for the safety and supervision of those entrusted to my care.
14. Avoid any form of over familiarity, inappropriate language, or any situation and conduct which exploits another.
15. Follow practices that consistently exhibit no tolerance for any form of abusive behavior.
16. Follow practices which demonstrate appropriate affection between all Church Personnel and minors which is important for a child's development and a positive part of Church life and ministry. The following forms of affection are regarded as appropriate examples:
 - a. Side hugs
 - b. Shoulder to shoulder or "temple hugs"
 - c. Hand-shakes
 - d. "High-fives" and hand slapping
 - e. Verbal praise
 - f. Touching hands, faces, shoulders and arms of minors
 - g. Arms around shoulders
 - h. Holding hands while walking with small children
 - i. Sitting beside small children
 - j. Kneeling or bending down for hugs with small children
 - k. Hold hands during prayers.

17. Be aware of and clearly understand the Behavioral Standards for Volunteers and act in accord with them.
18. Be aware of and adhere to emergency plans and evacuation routes appropriate to the program.

As a volunteer, I will not:

1. Smoke or use tobacco products in the presence of children and/or youth.
2. Use, possess, or be under the influence of alcohol at any time while volunteering
3. Use, possess, or be under the influence of illegal drugs at any time.
4. Pose any known health risk to children and /or youth (i.e., no fevers or other contagious situations).
5. Use physical discipline in any way for behavior management of minors. No form of physical discipline is acceptable. This includes spanking, slapping, pinching, shaking, hitting or any other physical force as retaliation or correction for inappropriate behavior of a minor.
6. Humiliate, ridicule, threaten, or degrade children and/or youth nor tolerate them in the environment for which I am responsible.
7. Touch a child and/or youth in a sexual or other inappropriate manner.
8. Use any discipline that humiliates or demeans children and /or youth.
9. Use profanity in the presence of children and/or youth.
10. Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. In order to maintain the safest possible environment for minors, the following are examples of affection that are inappropriate and are not to be used:
 - a. Inappropriate or lengthy embraces
 - b. Kisses on the mouth
 - c. Holding minors over two years old on the lap
 - d. Touching bottoms, chests or genital areas
 - e. Showing affection in isolated areas of the facility such as bedrooms, closets, staff only areas and other private rooms
 - f. Sleeping in bed with a child
 - g. Touching knees or legs of minors
 - h. Wrestling with minors
 - i. Tickling minors
 - j. Piggyback rides
 - k. Any type of massage given by a minor to adult
 - l. Any type of massage given by an adult to a minor
 - m. Any form of unwanted affection
 - n. Compliments that relate to physique or body development

I understand that as a volunteer working with children and/or youth, I am subject to a thorough background check including criminal history. I understand that any action inconsistent with these Behavioral Standards for Volunteers or failure to take action mandated by these Standards may result in my removal as a volunteer with children and /or youth in the Diocese of Wilmington.

Signed _____

Please print name _____ Date _____

ETHICAL STANDARDS FOR STUDENTS

The National Office of Child and Youth Protection has suggested that codes of conduct be developed for students as well as for employees and volunteers.

The Diocesan Office for Catholic Schools has an overarching policy which directs the code of conduct in each of the schools in the Diocese.

Each school, elementary and secondary, has developed and published a code of conduct for its student body.

These statements have been collected and have been cataloged for reference as required.

ACCOUNTABILITY FOR STANDARDS

VOLUNTEERS

As part of their orientation to every volunteer position each volunteer will annually complete the volunteer covenant. The supervisor will review the information and any other appropriate information with the volunteer to prepare the individual for effective service.

EMPLOYEES

Each employee will review the Standards and complete the acknowledgement of receipt form. Annually the Standards will be incorporated in the performance review for each paid employee.

SEMINARIANS

Each seminarian will review the Standards and complete the acknowledgement of receipt form. Annually the Standards will be incorporated in the annual evaluation of seminarians.

DEACONS

Each deacon will review the Standards and complete the acknowledgement of receipt form. Annually the Standards will be incorporated in the annual evaluation with the deacon.

PRIESTS

Each priest will review the Standards and complete the acknowledgement of receipt form.

EDUCATIONAL/ INFORMATIONAL PROCESSES FOR THE IMPLEMENTATION OF FOR THE SAKE OF GOD’S CHILDREN

Overview

“Christ is found not in loud and pompous declarations but in humble and fraternal dialogue. He is found less in a truth that is imposed than in a truth that is shared” - *Thomas Merton*

The education of our ministry regarding these Standards should be viewed as an integrated process rather than an isolated event. We want to create a dynamic conversation that begins with each minister’s first encounter with the system of becoming a minister and continues on a regular basis throughout the life of their ministry.

Our challenge is to routinize moral behavior. We must be prepared to ask the question “What will the behavior of our ministers be like in 10 years and how will have these Standards shape that behavior?”

In order to effectively shape that behavior, the Standards must be integrated into the curriculum of all aspects of ministerial life. We have divided the teaching opportunities for applying and integrating the Standards into three sections:

Ministerial Teaching Opportunities

1. Ministerial Formation
2. Ministerial Development
3. Ministerial Evaluation

1. Formation

Every ministerial position has a formation phase. The Standards should be utilized as the focus of gatherings to integrate them as normative in the behaviors of Church Personnel.

Priest – Seminary
Deacons – Training
Religious educators – DRE retreats, etc
Youth ministers – Workshops, etc

Athletic Personnel – Training
School Personnel – Workshops, training sessions.

2. Development

Every ministerial position has an annual preparation meeting with individual ministers. This is where the freestanding initiation-training program at the deanery level or parish level can be utilized. This would provide that every new person whether volunteer or employee has the same orientation and initial preparation regarding the Standards.

3. Evaluation

The evaluation process is an opportunity for all ministers to be confirmed by their supervisors. This is has nothing to do with telling all subordinates they are doing fine, but letting them know on a regular basis just how they are doing in their ministry (both the good and bad). As part of this evaluation, the effective implementation of the Standards within the employee's work effort must be audited. This will, again, give an opportunity for the Standards to play a major role in the conversation.

The Director of Human Resources will provide some guidance for incorporating the Standards in annual performance appraisals beginning with the evaluation process for 2004.

ACKNOWLEDGEMENT FORMS

DIOCESE OF WILMINGTON

PRIEST'S RECEIPT /ACKNOWLEDGEMENT FORM

STANDARDS FOR ETHICAL AND BEHAVIORAL NORMS



I have received, reviewed and understand the Standards for ethical and behavioral norms as adopted by the Diocese of Wilmington. I have read and understand these Standards. I voluntarily agree to abide by these Standards and conduct myself in complete accordance with them.

Please Print:

Date: _____

Name: _____

Position: _____

Name of Parish/School/ Office or other _____

City: _____

Signed _____

This form is to be completed and returned to the Chancellor.

DIOCESE OF WILMINGTON

DEACON'S RECEIPT /ACKNOWLEDGEMENT FORM

STANDARDS FOR ETHICAL AND BEHAVIORAL NORMS



I have received, reviewed and understand the Standards for ethical and behavioral norms as adopted by the Diocese of Wilmington. I have attended the educational seminar which explains these Standards. I voluntarily agree to abide by these Standards and conduct myself in complete accordance with them.

Please Print:

Date: _____

Name: _____

Position: _____

Name of Parish/School/ Office or other _____

City: _____

Signed _____

This form is to be completed and returned to the Office of Deacons.

DIOCESE OF WILMINGTON

SEMINARIAN’S RECEIPT /ACKNOWLEDGEMENT FORM

STANDARDS FOR ETHICAL AND BEHAVIORAL NORMS



I have received, reviewed and understand the Standards for ethical and behavioral norms as adopted by the Diocese of Wilmington. I have attended the educational seminar which explains these Standards. I voluntarily agree to abide by these Standards and conduct myself in complete accordance with them.

Please Print:

Date: _____

Name: _____

Position: _____

Name of Parish/School/ Office or other _____

City: _____

Signed _____

Please complete this form and return it to the Director of Seminarians.

DIOCESE OF WILMINGTON

EMPLOYEE'S RECEIPT /ACKNOWLEDGEMENT FORM

STANDARDS FOR ETHICAL AND BEHAVIORAL NORMS



I have received, reviewed and understand the Standards for ethical and behavioral norms as adopted by the Diocese of Wilmington. I have received instruction on the Standards as part of my orientation. I voluntarily agree to abide by these Standards and conduct myself in complete accordance with them.

Please Print:

Date: _____

Name: _____

Position: _____

Name of Parish/School/ Office or other _____

City: _____

Signed _____

This form is to be completed and returned to the Human Resources Office.

DIOCESE OF WILMINGTON

RECEIPT /ACKNOWLEDGEMENT FORM

STANDARDS FOR ETHICAL AND BEHAVIORAL NORMS



I have received, reviewed and understand the Standards for ethical and behavioral norms as adopted by the Diocese of Wilmington. I have read and understand the Standards and have had the opportunity to receive clarification. I voluntarily agree to abide by these Standards and conduct myself in complete accordance with them.

Please Print:

Date: _____

Name: _____

Position: _____

Name of Parish/School/ Office or other _____

City: _____

Signed _____

This form is to be completed and returned to _____

By _____.

DEFINITIONS

Church Personnel means any priest, deacon, religious brother or sister, employee or regular volunteer working in or on behalf of the Diocese or Parish/School.

Children means all persons under the age of eighteen.

Volunteer means any unpaid person engaged in or involved in a Diocesan , Parish or School activity on a regular, recurring basis (and any volunteer who will be with minors on an overnight basis, even though it may be a single activity) and who may be entrusted with the care and supervision of minors.

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