



Standard Policies

CEC-NA

Version 2016 2.0

Office of the Primate



INTERNATIONAL COMMUNION OF THE CHARISMATIC EPISCOPAL CHURCH
(North America)

CEC-NA Policies



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50 Saint Thomas Pl
Malverne, NY 11565-1635

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Preamble

Preamble

The Polices of the Charismatic Episcopal Church of North America are binding to all ordained clergy, commissioned ministers, and licensed ministers and those who occupy a position of authority.

Each church may add to these polices by local policy, but these minimum standards set forth in these polices cannot be modified.

Charismatic Episcopal Church of North America
Sept 2016

CEC-NA Policies

Policy #1: Code of Conduct

CEC-NA Policy Letter #1 (Code of Conduct)

Subject: Code of Conduct for CEC-NA Clergy

Purpose: This policy provides a standard set of procedures for addressing conduct of CEC-NA clergy.

Method: The method of reporting, determining and investigating violations as detailed in this policy cannot be waived, exempted or bypassed by any level of the episcopate or church government. The only method of modifying any part of this policy is a permanent modification made by the originating authority, the House of Bishops.

- 1. General Principles:** The following principles will guide the conduct of all CEC-NA clergy and postulants.
 - a. **Integrity:** Clergy and Postulants are to be persons of integrity who conduct themselves in an honest and open manner. They are to be conscientious in their work and are to set a good moral example.
 - b. **Respect for Others:** Church personnel shall respect the rights, dignity and worth of every person. Each person is to be viewed as a child of God without regard to personal attributes, talents, material possessions or degree of participation in Church or parish life.
 - c. **Well-being:** Church personnel are expected to attend to their own human, spiritual, intellectual, and pastoral well-being. They are to foster healthy habits and avoid what is detrimental to their health and well-being.
 - d. **Competence:** Church personnel are to maintain a high level of professional competence in their work. They are to use training, education and experience to improve their competency and credibility in their areas of expertise. They are not to provide services in areas in which they are not competent; competency also means knowing one's limitations.

- 2. Standards for Conduct in Professional Relationships**
 - a. **Administration:** Clergy will be responsible for the proper stewardship and supervision of all Church, parish and school resources.
 - i. There must be a clear accounting on the use funds in all situations.
 - ii. Clergy and Postulants should meet all civil and canon law obligations while reflecting Christian social teachings.

 - b. **Conduct in Counseling:** Spiritual Direction and Pastoral Care-giving.
 - i. Church personnel shall not exceed their competence in counseling, spiritual direction, and pastoral care-giving situations. Parameters of competence will be dictated by their training, certification, or licensure.
 - ii. A counseling relationship should not be made with someone with whom the counselor has a preexisting intimate or family relationship.
 - iii. Physical contact with the person receiving counseling, spiritual direction or pastoral care can be misunderstood or misinterpreted and should be avoided, exceptions being the sacramental laying hands and anointing with oil.

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- iv. It should always be made clear when a counseling or spiritual direction session is in progress. Such sessions should be conducted in an appropriate setting and time.
- v. Appropriate social and emotional boundaries should always be maintained between counselor and counselee.
- vi. When the independent judgment of the Church personnel becomes impaired, they should advise the person receiving counseling or direction or care that they are no longer able to work with them and refer them to another clergyman, spiritual director or care-giver.

3. Sexual Conduct

- a. Any sexual misconduct allegation, regardless of accuser's credibility, must be taken seriously and reported to the diocesan Bishop.
- b. Church personnel are to be removed for licentious behavior.

4. Confidentiality

- a. Information divulged to Church personnel during the course of advising, spiritual direction and or any other professional contact shall be held in confidence within the limits of the law and the guidance of the bishop.
- b. Church personnel are obliged to safeguard the confidentiality of any notes, files, or computer records pertaining to professional contact with anyone.
- c. No part of a confession can be discussed with anyone, including other clergy, the bishop or with the person who confessed themselves.

5. Reporting Misconduct

- a. All Church personnel have a responsibility to report ethical misconduct on the part of other Church personnel.
- b. If there are indications of illegal actions by Church personnel, the proper Church and civil authorities will be notified in accord with Church and civil law.
- c. Clergy have a responsibility to report to their Bishop ethical misconduct on the part of other Church personnel.
- d. No church or clergyman can conduct an investigation without first informing the Bishop.
- e. Only a bishop can appoint an investigator
- f. If there are indications of unethical, but not illegal, actions by Church personnel, the action should be brought to the attention of the individual. If this does not resolve the issue, then the proper Church authorities must be notified.
- g. All accusations and concerns involving the sexual abuse of a minor and/or adult sexual exploitation are to be reported immediately to the Bishop regardless of the credibility of the accuser.
- h. All accusations, regardless of outcome are to be documented with the name of the accuser, accused, accusation, persons contacted, facts gathered, determination and outcome.

6. Harassment or Victimization (aka whistle blower)

- a. Harassment or victimization for reporting concerns under this policy will not be tolerated.

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- b. Confidentiality - Every effort will be made to treat the complainant's identity with appropriate regard for confidentiality.
- c. Anonymous Allegations - This policy encourages employees to put their names to allegations because appropriate follow-up questions and investigation may not be possible unless the source of the information is identified. Concerns expressed anonymously will be explored appropriately, but consideration will be given to:
 - i. The seriousness of the issue raised;
 - ii. The credibility of the concern; and
 - iii. The likelihood of confirming the allegation from attributable sources.
- d. Bad Faith Allegations - Allegations in bad faith may result in disciplinary action.
- e. While there are established procedures for reporting misconduct, any person who feels that they may be harassed or in any way victimized, can use channels and methods outside normal procedures.

7. Compensation

- a. All compensation is to be viewed against the local economic norms and the lifestyle of the parish. No Board member or other employee or any person receiving compensation can exceed these norms. When there is a doubt, the issue is elevated to the next level of authority in the church.
- b. Compensation can be raised once every two years, unless given approval by the next higher level of government in the church.
- c. Records of any compensation vote are to be recorded.

8. Communications Authority

- a. Each layer of authority can only speak for itself and that in which they maintain first-hand knowledge. For example, a rector can only speak for activities of his church, and the Bishop of his Diocese.
- b. Clergy are always represented by their Bishop, and may not communicate anonymously or with proper names on any public media, concerning pastoral issues, rumors, or other public issues facing the church without consent of their bishop.
- c. Clergy will gain the consent of their bishop before making any public statement

9. Communications Equipment: Information and technology resources are used to support the pastoral, educational, instructional and administrative endeavors of Church personnel.

- a. Communication tools that are Church property shall not be used for personal gain, private or partisan political activity, or to solicit others for activities unrelated to church or diocesan business.
- b. The Church respects the personal privacy of its personnel. However, in view of modern technologies, there should be no expectation that any information transmitted or stored on a church owned computer or telephone equipment is, or will, remain private.

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Policy #2: Code of Ethics

CEC-NA Policy Letter #2 (Code of Ethics)

1 April 2016

Subject: Code of Ethics

All Church personnel are asked to carefully consider each statement in this Code of Ethics and Integrity as this is binding of all CEC-NA clergymen.

- 1) Clergymen will exhibit the highest Christian ethical standards and personal integrity.
- 2) Clergymen will foster a professional work environment that is free from physical, psychological, written, or verbal intimidation or harassment.
- 3) Clergymen will act professionally in all counseling, advising, or spiritual direction relationships protecting the well being of the other party at all times.
- 4) Clergymen will report all concerns about suspicious or inappropriate behavior, regardless of outcome, or credible of witness, to the next higher authority.
- 5) Clergymen will accept their personal responsibility to protect minors and adults from all forms of abuse.
- 6) Clergymen will guide their behaviors by this Code, civil and canon law, and policies of the CEC-NA.

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Policy #3: Sexual Harassment Policy

CEC-NA Policy Letter #3 (Harassment)

Subject: Sexual Harassment Policy for Clergy and Laity

Purpose: This policy provides a standard set of procedures for addressing sexual harassment in any form for all persons in position of leadership and/or responsibility within CEC-NA churches, missions, chaplains or any other ministry.

Method: The method of reporting, determining and investigating sexual harassment as detailed in this policy cannot be waived, exempted or bypassed by any level of the episcopate or church government. The only method of modifying any part of this policy is a permanent modification made by the originating authority, the United States House of Bishops.

Responsibilities for Implementation

Diocesan Bishop:

- Review the policy with each clergyman every five years

Church/Mission Rector

- Review the policy with each person every five years

Definitions:

- **Clergy:** All ordained ministry, whether actively serving or not.
- **Persons in leadership:** All persons who have some responsibility over people within the church; they include, but are not limited to: school teachers, nursery workers, Sunday school teachers, prayer team members, etc.
- **Investigator:** An impartial, person selected by the Bishop to determine the facts of an incident and/or accusation. They are to be familiar with investigative procedures

Encl 1- Harassment Policy for Clergy

Encl 2- Harassment Policy for Laity

Encl 3- Investigative Guidelines

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Encl 1: Clergy

Encl 1

The Charismatic Episcopal Church Policy Statement on Sexual Harassment and Sexual Misconduct for Clergy

The Charismatic Episcopal Church of North America is committed to the highest biblical moral standards. All CEC members, guests, employees, and volunteers have the right to pursue their activities free from all forms of discrimination and conduct which can be considered harassing, coercive, or disruptive (including sexual harassment and sexual misconduct).

The Charismatic Episcopal Church of North America holds that the Canon Law of the Church, both international and national, supersedes all Civil Law. The Church does not function as an extension or arm of the state, and though the Church submits to the authority of civil government where it does not conflict with God's Holy Law. It must always adhere to Canon Law of the International Communion of the Charismatic Episcopal Church will adhere to all federal and state laws prohibiting sexual harassment and sexual misconduct when those laws do not conflict with God's Holy Law.

This statement establishes the policy of the Charismatic Episcopal Church of North America and its member churches and dioceses on sexual harassment, sexual misconduct and the CEC-NA's expectations for appropriate and moral behavior by its clergy: archbishops, bishops, priests, and deacons. It is the responsibility and duty of any member, guest, employee, or volunteer, who believes he or she has been harassed, to report any such behavior so that it can be investigated and appropriate action can be taken. Persons in charge of programs or activities sponsored by the Charismatic Episcopal Church of North America and its member churches and dioceses or any of its churches, have a responsibility and duty to report immediately to the bishop any complaint of sexual harassment or sexual misconduct which is brought to their attention. If the accused is the bishop of the diocese, such activity shall be reported to the provincial archbishop; if the accused is an archbishop, then to the Primate.

Charismatic Episcopal Church of North America and its member churches and dioceses shall use any means necessary to maintain an environment for members, guests, employees, and volunteers that is free from sexual harassment, intimidation, or misconduct. The CEC recognizes sexual harassment and sexual misconduct as immoral and contrary to the Gospel and God's Holy Law. These activities undermine morale and interfere with the work of God's people in His Church, and will not be tolerated. Guidelines and procedures for reporting and investigating any misconduct are outlined in the following instructions.

Sexual harassment includes all unwelcome sexual advances and other unwanted touching requests for sexual favors, sexually motivated physical conduct, and other verbal or physical conduct of a sexual nature when:

- Submission to such conduct is made, either explicitly or implicitly, a term or condition of an individual's involvement in an activity or employment; or

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- Submission to or rejection of such conduct by an individual is used as the basis for affecting involvement in an activity or employment of such an individual; or
- Such conduct is intended to or does create an intimidating, hostile, or offensive environment.

Sexual misconduct includes, but is not limited to, the following:

- Sexual abuse or sexual molestation of any person including any sexual involvement or sexual contact with a person who is a minor
- Sexual exploitation including the development of, or attempt to develop, a sexual relationship between a pastor, employee, guest, volunteer, or a person with whom he has a pastoral relationship, whether or not there is apparent consent from the individual
- Submission to such conduct, as set forth above, being made, either implicitly or explicitly, as a condition of an individual's pastoral care or counseling
- Such conduct, as set forth above, which has the purpose or effect of interfering with an individual's work performance or creating an intimidating, hostile, exploitative, or offensive working environment
- Submission to such conduct, as set forth above, being made, either explicitly or implicitly, as a condition of employment
- Submission to, or rejection of, such conduct, as set forth above, by an individual being used as a basis for employment decisions affecting the individual
- Coercing or attempting to coerce a person into a sexual and/or dating relationship
- Conduct between a child and adult in which the child is being used for sexual stimulation of the adult or third person. For the purpose of this policy a person is considered to be a child until the age of 18
- Conduct of a sexual nature between a married person and a person not his or her spouse
- Any homosexual activity
- Any sexual activity prohibited by federal law or state law of the states within the Province/Diocese

The following are examples of actions that may be considered sexual misconduct or harassment:

- Using inappropriate, sexually intimate comments not consistent with professional conduct in pastoral care, counseling, or work relationships
- Engaging in inappropriate, sexually intimate activity not consistent with professional conduct in pastoral care, counseling, or work relationships
- Touching, bumping, gesturing, patting, or demanding sexual favors and promises pertaining to employment
- Displaying or encouraging use of sexual materials for sexual stimulation.
- Using obscene or sexually suggestive language
- Threatening to deny or limit employment or volunteer opportunities if sexual advances are rejected

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Based on government statistics, women are most often the victims of sexual misconduct and harassment, however, men and children can also be victims. Sexual misconduct and harassment is not dependent upon the sex of either the offender or the victim.

The church is deeply concerned for the welfare of the persons who have been victimized by sexual misconduct, and for safeguarding the church's members and staff from abuse. The effectiveness of determining the truth and protecting the innocent, as well as dealing appropriately with those who victimize others, are also concerns. The church's ministry is one of healing for all parties involved.

Charismatic Episcopal Church of North America and its member churches and dioceses believes the only appropriate and moral sexual behavior is that which is between a man and a woman within the context of marriage. Any bishop, priest, or deacon who forms a sexual relationship outside of the context of a sacramental marriage involves himself in sexual immorality and is subject to discipline.

Persons who believe they have been harassed, have witnessed harassment, or have had incidents of harassment reported to them shall properly report these matters to the bishop. If the accused is a member of the episcopate, then the report is made to the archbishop at the next highest level.

The bishop or archbishop will inform the Bishop's Council of the allegations, and together will determine if the incident warrants further investigation. If further investigation is warranted, the bishop will appoint an "investigator" to conduct the investigation and seek the facts.

The supervising bishop, through the office of the archdeacon or other person appointed by the bishop, hereinafter entitled the "bishop's emissary", will inform the victim, the person making the complaint, and the alleged abuser of the policy of Charismatic Episcopal Church of North America and its member churches and dioceses regarding sexual harassment, abuse, or misconduct. He will also assist the victim and the alleged abuser in finding resources for counseling and spiritual guidance, and will, if necessary along with the approval of the bishop, make immediate contact with civil authorities when required. Immediate involvement of the civil authorities is required if such abuse or misconduct involves a child under the age of 18.

The bishop's emissary and the investigator should not advocate for any party involved, act as legal counsel for any party, replace the function of the bishop or the Bishop's Council, determine guilt or innocence of the accused, or enforce a special remedy or disciplinary action.

If the complainant decides not to file a written statement of the alleged offense, the supervising bishop and his Bishop's Council must determine whether there is sufficient cause to take action. The complainant shall be advised to not speak further of the alleged offenses except in the course of professional and/or pastoral counseling, or with legal authorities.

The supervising bishop will speak with the accused person regarding the exhortation to live a Christ-like life and his vow of obedience to his bishop, which were made at his ordination. It is the bishop's expectation that the accused will remain silent as to not further disrupt the peace and unity of the church. The matter should not be publicly discussed with members of the local congregation, the

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officers of the congregation, or with other priests (unless directed by the bishop for the purpose of counsel and spiritual guidance) until such time when the disciplinary action is concluded. If thereafter he is found to be speaking of the matter with anyone other than the supervising bishop or the person appointed by the bishop, there is cause for filing a separate complaint.

The bishop's emissary and the investigator shall report to the supervising bishop and his Bishop's Council as expeditiously as possible. The supervising bishop and the Bishop's Council shall insure that the accused is given sufficient time to prepare and make a reasoned defense.

The supervising bishop shall arrange for attorneys who are competent in the field to consult on actual or potential cases of sexual misconduct, harassment, or abuse.

If the allegations are not sustained by the supervising bishop and his Bishop's Council, a report will be made of the investigation and the findings. The report will be maintained within the patriarchal, provincial, or diocesan office, as appropriate.

If there is probable cause to believe an offense was committed, the supervising bishop and his Bishop's Council shall proceed to file charges in accordance with the canons and this policy letter, and take necessary disciplinary actions.

If there is probable cause to believe that the accused has committed an act of sexual harassment or sexual misconduct against a minor, he shall be immediately suspended from the ordained ministry.

If there is probable cause to believe that the accused has committed an act of sexual harassment or misconduct, he shall be granted a temporary leave of absence or removal from his ministry for counseling and spiritual guidance, and shall be inhibited from functioning as a bishop, priest, or deacon. Return to ministry or position, and removal of the inhibition, will be dependent upon consultation between the clergyman, spiritual director, the Bishop's Council, and the bishop. The supervising bishop has the sole responsibility for making the final decision.

It is the responsibility of the supervising bishop, with the advice of his Bishop's Council, to determine if and when, the individual is once again competent to engage in any ministry, lay or ordained. The supervising bishop, under his authority as bishop, discipline and practice, has the authority to deny any ordained person the right to return to ministry or the right to transfer to another ministry or jurisdiction. The supervising bishop reserves the right to impose a sentence of deposition from the ministry.

Appeals may be made to the next immediate level of authority within the Church in accordance with the Canons of the International Communion of the Charismatic Episcopal Church.

When pastors of a congregation are involved in violations of professional ethics and biblical morality, the congregation is also a victim. Particular thought and concern should be given to the pastoral care of the congregation.

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If the pastor or other clerical member of the pastoral staff is the subject of complaints or formal charges, the bishop and his Bishop's Council must determine how and to what extent the matter is known among other clergy, employees, and the members of the congregation. If the matter is known, the bishop, after consultation with his Bishop's Council and the local Rector's Council, the investigator, the bishop's emissary, and other selected priests or bishops, shall determine what action, if any, should be taken.

It is important that nothing be done that would prejudice the integrity of the Christian Church or the integrity of the investigative, disciplinary, or judicial process of the Church, or adversely affect the legitimate interest of any complainant, witness, or accused.

The sacredness of the sacrament of confession shall under no circumstances be violated. If sexual harassment or sexual misconduct is confessed under the vow of the sacrament, it is the responsibility of the priest to encourage the penitent to report such inappropriate or immoral behavior to the bishop of the province/diocese. If the confessor is a bishop, he shall encourage the penitent to report the behavior to the next higher Ecclesiastical level or council. Under no circumstances shall the bishop or priest confessor inform or take part in the investigative, judicial or disciplinary process, nor shall he be required to provide any information toward such a process. If a bishop or priest breaks the vow of the confession, he shall be brought for immediate disciplinary action, to include removal of his faculties, and excommunication.

All clergy are challenged to take responsibility for their own spiritual growth and health, to remain accountable for their spiritual growth and health to the bishop of the province/diocese, who is their spiritual father, and to make regular use of sacramental confession for their own spiritual growth and health. May our God who calls us to true love for persons, which is holiness, grant us the grace to live out a life of sexual and moral purity.

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Encl 2: Employees, Volunteers & Teachers

The Charismatic Episcopal Church Policy Statement on Sexual Harassment and Sexual Misconduct For Lay Employees, Volunteers & Teachers

This policy statement is adapted from the policy received from the U.S. House of Bishops and is commended to the CEC Provinces/Dioceses in the U.S.

Charismatic Episcopal Church of North America and its member churches and dioceses are committed to the highest biblical moral standards. All CEC members, guests, employees, and volunteers have the right to pursue their activities free from all forms of discrimination and conduct which can be considered harassing, coercive, or disruptive, including sexual harassment and sexual misconduct.

The Charismatic Episcopal Church of North America holds that the Canon Law of the Church, both international and national, supersedes all Civil Law. The Church does not function as an extension or arm of the state, and though the Church submits to the authority of civil government where it does not conflict with God's Holy Law. It must always adhere to Canon Law of the International Communion of the Charismatic Episcopal Church will adhere to all federal and state laws prohibiting sexual harassment and sexual misconduct when it does not conflict with God's Holy Law.

This statement establishes the policy of the Charismatic Episcopal Church of North America and its member churches and dioceses sexual harassment and sexual misconduct and the CEC's expectations for appropriate and moral behavior by its clergy: archbishops, bishops, priests, and deacons. It is the responsibility and duty of any member, guest, employee, or volunteer, who believes he or she has been harassed, to report such behavior so that it can be investigated and appropriate action can be taken. Persons in charge of programs or activities sponsored by the Charismatic Episcopal Church of North America and its member churches and dioceses have a responsibility and duty to report immediately to the bishop any complaint of sexual harassment or sexual misconduct, which is brought to their attention.

Charismatic Episcopal Church of North America and its member churches and dioceses shall use any means necessary to maintain an environment for members, guests, employees, and volunteers that is free from sexual harassment, intimidation, or misconduct. The CEC recognizes sexual harassment and sexual misconduct as immoral and contrary to the Gospel and God's Holy Law. These activities undermine morale and interfere with the work of God's people in His Church, and will not be tolerated. Guidelines and procedures for reporting and investigating any misconduct are outlined in the following instructions.

Sexual harassment includes all unwelcome sexual advances and other unwanted touching requests for sexual favors, sexually motivated physical conduct, and other verbal or physical conduct of a sexual nature when:

- Submission to such conduct is made, either explicitly or implicitly, a term or condition of an individual's involvement in an activity or employment; or

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- Submission to or rejection of such conduct by an individual is used as the basis for affecting involvement in an activity or employment of such an individual; or
- Such conduct is intended to or does create an intimidating, hostile, or offensive environment.

Sexual misconduct includes, but is not limited to, the following:

- Sexual abuse or sexual molestation of any person including any sexual involvement or sexual contact with a person who is a minor
- Sexual exploitation including the development of, or attempt to develop, a sexual relationship between a pastor, employee, guest, volunteer, or a person with whom he has a pastoral relationship, whether or not there is apparent consent from the individual
- Submission to such conduct, as set forth above, being made, either implicitly or explicitly, as a condition of an individual's pastoral care or counseling
- Such conduct, as set forth above, which has the purpose or effect of interfering with an individual's work performance or creating an intimidating, hostile, exploitative, or offensive working environment
- Submission to such conduct, as set forth above, being made, either explicitly or implicitly, as a condition of employment
- Submission to, or rejection of, such conduct, as set forth above, by an individual being used as a basis for employment decisions affecting the individual
- Coercing or attempting to coerce a person into a sexual and/or dating relationship
- Conduct between a child and adult in which the child is being used for sexual stimulation of the adult or third person. For the purpose of this policy a person is considered to be a child until the age of 18
- Conduct of a sexual nature between a married person and a person not his or her spouse
- Any homosexual activity
- Any sexual activity prohibited by federal law or state law of the states within the Province/Diocese

The following are examples of actions that may be considered sexual misconduct or harassment:

- Using inappropriate, sexually intimate comments not consistent with professional conduct in pastoral care, counseling, or work relationships
- Engaging in inappropriate, sexually intimate activity not consistent with professional conduct in pastoral care, counseling, or work relationships
- Touching, bumping, gesturing, patting, or demanding sexual favors and promises pertaining to employment
- Displaying or encouraging use of sexual materials for sexual stimulation
- Using obscene or sexually suggestive language
- Threatening to deny or limit employment or volunteer opportunities if sexual advances are rejected

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Based on government statistics, women are most often the victims of sexual misconduct and harassment; however, men and children can also be victims. Sexual misconduct and harassment is not dependent upon the sex of either the offender or the victim.

The church is deeply concerned for the welfare of the persons who have been victimized by sexual misconduct, and for safeguarding the church's members and staff from abuse. The effectiveness of determining the truth and protecting the innocent, as well as dealing appropriately with those who victimize others, are also concerns. The church's ministry is one of healing for all parties involved.

Charismatic Episcopal Church of North America and its member churches and dioceses believes the only appropriate and moral sexual behavior is that which is between a man and a woman within the context of marriage. Any bishop, priest, or deacon who forms a sexual relationship outside of the context of a sacramental marriage involves himself in sexual immorality and is subject to discipline.

Persons who believe they have been harassed, have witnessed harassment, or have had incidents of harassment reported to them should properly report these matters to the appropriate church authority, i.e. either the rector/vicar of the congregation or the bishop of the diocese, in a timely manner. If the accused is a member of the episcopate, then the report is made to the archbishop at the next highest level.

The rector/vicar of the congregation is responsible for immediately apprising the bishop of the situation.

The bishop will inform his Bishop's Council of the allegations, and together they will determine if the incident warrants further investigation. If further investigation is warranted, the bishop will appoint an "investigator" to conduct the investigation and to seek the facts.

The bishop, through the office of the archdeacon or other person appointed by the bishop, hereinafter entitled the "bishop's emissary", will inform the victim, the person making the complaint, and the alleged abuser of the policy of the Charismatic Episcopal Church of North America and its member churches and dioceses regarding sexual harassment, abuse, or misconduct. He will also assist the victim and the alleged abuser in finding resources for counseling and spiritual guidance, and will, if necessary, with the approval of the bishop, make immediate contact with civil authorities when required. Immediate involvement of the civil authorities is required if such abuse or misconduct involves a child under the age of 18.

The bishop's emissary and the investigator should not advocate for any party involved, act as legal counsel for any party, replace the function of the bishop or the Bishop's Council, determine guilt or innocence of the accused, or enforce a special remedy or disciplinary action.

If the complainant decides not to file a written statement of the alleged offense, the bishop and his Bishop's Council must determine whether there is sufficient cause to take action. The complainant shall be advised to not speak further of the alleged offenses except in the course of professional and/or pastoral counseling, or with legal authorities.

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It is the bishop's expectation that the accused will remain silent so as to not further disrupt the peace and unity of the church. The matter should not be publicly discussed with members of the local congregation, the officers of the congregation, or with other priests (unless directed by the bishop for the purpose of counsel and spiritual guidance) until such time when disciplinary action is concluded.

The bishop's emissary and the investigator shall report to the supervising bishop and his Bishop's Council as expeditiously as possible. The supervising bishop and the Bishop's Council shall insure that the accused is given sufficient time to prepare and make a reasoned defense.

The supervising bishop shall arrange for attorneys who are competent in the field to consult on actual or potential cases of sexual misconduct, harassment, or abuse.

If the allegations are not sustained by the bishop and his Bishop's Council, a report will be made of the investigation and the findings. The report will be maintained within the provincial or diocesan office, as appropriate.

If there is probable cause to believe an offense was committed, the supervising bishop and his Bishop's Council shall proceed to file charges in accordance with the canons and this policy letter, and take necessary disciplinary actions.

If there is probable cause to believe that the accused has committed an act of sexual harassment or misconduct, he shall be granted a temporary leave of absence or removal from his ministry for counseling and spiritual guidance, and shall be inhibited from functioning as a bishop, priest, or deacon. Return to ministry or position, and removal of the inhibition, will be dependent upon consultation between the clergyman, spiritual director, Bishop's Council, and the bishop. The bishop has the sole responsibility for making the final decision.

It is the responsibility of the supervising bishop, with the advice of his Bishop's Council, to determine if and when, the individual is once again competent to engage in any ministry. The supervising bishop, under his authority as bishop, has the authority to deny any ordained person the right to return to ministry or the right to transfer to another ministry or jurisdiction. The supervising bishop reserves the right to impose a sentence of deposition from the ministry.

Appeals may be made to the next immediate level of authority within the Church in accordance with Canons of the International Communion of the Charismatic Episcopal Church.

When parish leaders are involved in violations of professional ethics and biblical morality, the congregation is also a victim. Particular thought and concern should be given to the pastoral care of the congregation.

If a member of pastoral staff or teaching staff is the subject of complaints or formal charges, the bishop and his Bishop's Council must determine how and to what extent the matter is known among other clergy, employees, and the members of the congregation. If the matter is known, the bishop,

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Encl 2: Employees, Volunteers & Teachers

after consultation with his Bishop's Council and the local Rector's Council, the investigator, the bishop's emissary, and other selected priests or bishops, shall determine what action, if any, should be taken.

It is important that nothing be done that would prejudice the integrity of the Christian Church or of the investigative, disciplinary, or judicial process of the Church, or adversely affect the legitimate interest of any complainant, witness, or accused.

The sacredness of the sacrament of confession shall under no circumstances be violated. If sexual harassment or sexual misconduct is confessed under the vow of the sacrament, it is the responsibility of the priest to encourage the penitent to report such inappropriate or immoral behavior to the bishop of the province/diocese. If the confessor is a bishop, he shall encourage the penitent to report the behavior to the next highest Episcopal level or council. Under no circumstances shall the bishop or priest confessor inform or take part in the investigative, judicial or disciplinary process, nor shall he be required to provide any information toward such a process. If a bishop or priest breaks the vow of the confession, he shall be brought for immediate disciplinary action, to include removal of his faculties, and excommunication.

May our God who calls us to true love for persons, which is holiness, grant us the grace to live out a life of sexual and moral purity.

CEC-NA Policies

Policy #3: Sexual Harassment Policy

Encl 3: Investigator Guidelines

1. INVESTIGATOR SELECTION QUALIFICATIONS:

- a) Has no conflicts of interest (no personal relationships with anyone involved in any decision making, cannot be influence by appointing authority or anyone involved in investigation.)
- b) Possesses experience, or is advised by someone familiar with investigative procedures.
- c) Contact primates.office.usa@cec-na.org

2. GENERAL GUIDELINES FOR INVESTIGATION OF ALLEGATIONS

- a) Treat all complaints seriously until proven false
- b) Document all conversations, whether through phone or in person. Make detailed written notes of each conversation noting persons present, date, time, location and details of the conversation. Ask interviewee to review the notes and sign that they are accurate
- c) Prepare interview forms with interview questions, date each page, insert page numbers (example: 1 of 3) and have the person being interviewed sign the document to verify it is accurate and complete
- d) Prepare for each interview with written questions, and have the person being interview answer each question
- e) Ensure they answer each question completely, rephrase and ask the question until a complete answer is given
- f) Do not discuss the cases in any form with anyone other than the person who has assigned you the case
- g) Begin investigation of complaint as expediently as possible from the time of receiving the complaint (normally within 24 hours)
- h) Rely on primary sources exclusively, do not accept interviews done by local authorities, re-interview all persons. Previous investigations are included in your records, but all recommendation must be supported by facts you have been able to ascertain
- i) Guard confidentiality of complaint and of investigation as much as possible; emphasize the confidentiality of the investigation to each person who is interviewed, and instruct him or her not to disclose any information regarding the complaint or investigation to anyone
- j) If the investigator is a priest, at no time and under no circumstance will he serve as a confessor while serving as investigator

3. INVESTIGATION OF ALLEGATIONS WHEN THE PERPETRATOR CONFESSES

- a) Have the perpetrator sign a confession
- b) Report the matter to the state agency that receives reports, if child abuse
- c) The investigator has the authority to immediately remove the individual from any volunteer or paid position involving ministry or contact with minors. Clergy will have their faculties temporarily suspended, pending final decision by Diocese.
- d) Follow the recommendations for "Responding to the Victim and the Victim's Family"
- e) Contact the church insurance company
- f) Contact the church attorney
- g) Contact Diocese

CEC-NA Policies

Policy #3: Sexual Harassment Policy

Encl 3: Investigator Guidelines

4. INVESTIGATION OF ALLEGATIONS WHEN THE PERPETRATOR DOES NOT CONFESS

- a) Interview the alleged victim (in the presence of his or her parents if child)
- b) Assure the victim and/or the victim's parents that the church takes very seriously any allegations of sexual or physical misconduct and will not tolerate any sexual or physical abuse
- c) Explain the investigative procedure used
- d) Explain the victim's right to anonymity
- e) Make detailed written notes of the conversation, including a detailed account of the alleged incident(s), any corroborating evidence such as medical records, notes, letters, or witnesses
- f) Ask the victim and the victim's family what action they would like the church to take if the accused is found legally guilty. Be sure to make a written record of the response. Explain you cannot take any action as investigator, but will forward their desire to Diocese
- g) Ask the victim and the victim's family if they have discussed the alleged incident with anyone else (e.g., a pastor, clergyman, doctor, friend, spouse, relative, co-worker). Determine earliest date of such discussion, this is an important fact in the investigation
- h) If a crime is suspected, ask the victim and the victim's family if they have reported the incident to the proper authorities, or if they plan to report it. Inform them of the proper authorities to contact if needed
- i) If they state that they do not want 'trouble' or other request for mitigation, inform them it is not them, but the church that is investigating, and they are not to blame and carry no responsibility for the outcome
- j) When the record of the conversation is complete, ask the victim and/or parents to sign a statement that the account is accurate
- k) If the victim does not want to make a written complaint, determine if there is sufficient evidence from others sources to continue investigation. You can make your own notes of verbal communications with the victim to continue the investigation

5. INTERVIEW THE ACCUSED.

- a) Inform the accused of the nature of the complaint. Advise the accused that the church will thoroughly investigate any allegation of sexual or physical abuse
- b) If the victim and the victim's parent(s)/ guardian(s) have consented to the disclosure of his/her identity, interview the accused perpetrator about the alleged incident, making detailed written notes of the conversation
- c) If the victim has requested anonymity, describe the allegations without revealing the victim's identity; interview the accused about the alleged incident
- d) If the accused denies the allegations, ask what motives might cause someone to make such allegations
- e) When the record of the conversation is complete, ask the accused to sign a statement that the account is accurate

6. INTERVIEW THE SUPERVISOR OF THE ACCUSED (IF ANY)

- a) Summarize the allegations against the accused. Ask questions regarding knowledge of allegations (past & present), action taken by supervisor, possible motives, and if screening procedures and policies were followed.

CEC-NA Policies

Policy #3: Sexual Harassment Policy

Encl 3: Investigator Guidelines

- b) When the record of the conversation is complete, ask the supervisor to sign a statement that the account is accurate.
- c) If the supervisor is unwilling to be interviewed ask him/her to sign a statement to that effect.

7. RESOLUTION OF THE CHARGE IF REASONABLE CAUSE EXISTS

- a) Report the matter to the state agency that receives reports of child abuse. Reports should be made by one of the interviewers
- b) Immediately remove the individual from any volunteer position involving contact with minors until issue is resolved
- c) Consult with the church's attorney and follow the personnel policy when the accused is a paid staff person
- d) Follow the recommendations for "Responding to the Victim and the Victim's Family"
- e) Contact the church insurance company
- f) Contact the church's attorney
- g) Contact Diocese
- h) Review the recommendation of the victim and victim's family regarding appropriate disciplinary action
- i) Inform the Bishop's Council of the investigation and steps taken
- j) Inform the victim and the victim's family of action taken as a result of the investigation
- k) Inform the accused of action taken as a result of the investigation
- l) Keep the Bishop's Council informed when appropriate
- m) Mark all correspondence with "Privileged and Confidential." State only facts that can be established as true

8. RESOLUTION OF THE CHARGE IF THE EVIDENCE IS INCONCLUSIVE

- a) Discuss the case, either in person or by phone, with the state agency that receives reports of child abuse. If the report is made by phone it should be done over a phone that records the conversation. Inform the authorities that the conversation is being recorded
- b) After completing the report, transcribe the conversation so that a written record is kept. Include the name and position of the person contacted. If the report is made in person, the investigator should prepare and sign a detailed written memorandum of the conversation including the details of the conversation, and the name and position of the person contacted
- c) Immediately remove the individual from any volunteer position involving contact with minors until issue is resolved
- d) Consult with the church's attorney and follow the personnel policy when the accused is a paid staff person
- e) Contact the church insurance company
- f) Contact the church's attorney
- g) Contact the Diocese
- h) Inform the Bishop's Council of the investigation and steps taken
- i) Inform the victim and the victim's family of action taken as a result of the investigation
- j) Inform the accused of action taken as a result of the investigation

CEC-NA Policies

Policy #3: Sexual Harassment Policy

Encl 3: Investigator Guidelines

9. RESPONDING TO THE VICTIM AND THE VICTIM'S FAMILY

- a) Church leaders should frequently contact the victim and the victim's family to express concern and make the services of the church available to them
- b) If the accused is found guilty or confesses and the church wants to offer financial assistance to hire or retain a professional counselor for the victim, state in writing the parameters of the counseling, including the name of the counselor, how many sessions, and the maximum dollar cost to the congregation

10. RESPONDING TO THE MEDIA

- a) Refer all media inquiries to the designated spokesperson of the Diocese

CEC-NA Policies

Policy #4: Conflicts of Interest

CEC-NA Policy Letter #4 (Conflict of Interests)

Subject: CONFLICTS OF INTEREST

- 1) **Persons concerned**
 - a. Conflict of interest policies of the CEC-NA concern all Personnel and their families who hold any responsibility with any CEC-NA church or organization within or affiliated with the CEC-NA.
- 2) **General Rule Regarding Conflict of Interest**
 - a. Persons in the service of the church shall not accept money or other considerations of favors from anyone for the performance of an act which they would be required or expected to perform in the regular course of their duties.
 - b. This prohibition would not normally include items such as honorariums, plaques, souvenirs, or mementos of nominal value often associated with a given event or church service.
 - c. Persons shall not accept gifts, gratuities or favors of any kind which might reasonably be interpreted as an attempt to influence their actions with respect to Church business or decisions.
 - d. Gifts of money or fees are best if provided by check and made out to the church, to avoid any conflict of interest and to promote transparency and accountability.
- 3) **Use of Church Services and Facilities for Private Gain**
 - a. Persons in position of trust shall not use, for private gain or advantage, the Church's time or the Church's facilities, equipment or supplies.
 - b. Persons shall not use or attempt to use their position to secure unwarranted privileges or exemptions for themselves or others. However, with full disclosure exceptions can be made by the Board of Directors.
- 4) **Use of Confidential Information**
 - a. Persons in position of trust shall not use confidential information acquired by or available to them in the course of their service with the Church for speculation or personal gain.
- 5) **General Employment Prohibition**
 - a. Employees and clergy shall not engage in any collateral employment or business activity which is incompatible or in conflict with the duties, functions, or responsibilities of the employee and clergy. Activities which may constitute a conflict include: use of their Church time, facilities, equipment and supplies, or the use of the title, prestige or influence of the Church for private gain or advantage.
 - b. An employee shall not engage in any collateral business activity or employment, which, by its nature would impair the required quality or quantity of the employee's work with the Church, impair the employee's independence of judgment or action in the performance of official duties, reduce the effectiveness or efficiency of the employee's department, reflect discredit on the Church, or tend to increase the

CEC-NA Policies

Policy #4: Conflicts of Interest

Church's payments for Sick Leave, Worker's Compensation benefits, or Long Term Disability benefits.

6) Church Contracts

- a. Persons in position of trust shall not exercise any discretionary powers for, or make any recommendations on behalf of the Church with respect to any contract or sale to which the Church is a party and in which such persons shall knowingly be directly or indirectly financially interested.
- b. Persons in Church Leadership positions shall not make personal investments in enterprises which they have reason to believe may be involved in decisions or recommendations to be made by them, or under their supervision, or which will otherwise create conflict between their private interests and the Church's interest. If however, persons in service to the Church have financial interests in matters or enterprises coming before the Board or position in which they are serving, they shall disqualify themselves from any participation therein.

7) DUTY TO DISCLOSE

- a. Every person in service of the Church and in positions of trust shall immediately disclose the nature and extent of any interest, direct or indirect, which may conflict with their responsibility or duty, or which because of their position, may influence a decision to the benefit of the organization in which he/she has an interest. Such disclosure shall be in the form of a memorandum to the Church Administrator.
- b. Procedures for Addressing the Conflict of Interest
 - i. An interested person may make a presentation at the governing council; but after the presentation, he/she shall leave the meeting during the discussion of, and the vote on the transaction or arrangement involving the possible conflict of interest.
 - ii. The Bishop, Priest, Rector, Board or Council member or member of the governing council shall, if appropriate, appoint a disinterested person or committee to investigate alternatives to the proposed transaction or arrangement.
 - iii. After exercising due diligence, the governing council shall determine whether the Organization can obtain, with reasonable efforts, a more advantageous transaction or arrangement from a person or entity that would not give rise to a conflict of interest.
 - iv. If a more advantageous transaction or arrangement is not reasonably possible under circumstances not producing a conflict of interest, the governing council shall determine by a majority vote of the disinterested directors whether the transaction or arrangement is in the Organization's best interest, for its own benefit, and whether it is fair and reasonable. In conformity with the above decision, it shall make its decision as to whether to enter into the transaction or arrangement.

CEC-NA Policies

Policy #4: Conflicts of Interest

- c. Violations of the Conflicts of Interest Policy
 - i. If the governing council has reasonable cause to believe a member has failed to disclose actual or possible conflicts of interest, it shall inform the member of the basis for such belief and afford the member an opportunity to explain the alleged failure to disclose.
 - ii. If, after hearing the member's response and after making further investigation as warranted by the circumstances, the governing board or committee determines the member has failed to disclose an actual or possible conflict of interest, it shall take appropriate disciplinary and corrective action.

CEC-NA Policies

Policy #5: Financial Accountably

CEC-NA Policy Letter #5 (Financial Accountability)

Subject: Financial Accountability

Description: The people give sacrificially, they are blessed in the giving, however the church is blessed in its proper stewardship of the tithes, offerings and gifts given. Financial accountability is based on the principle of financial stewardship. There can be no acceptable alternative to proper financial accountability.

1. Definitions

- a. **Tithe:** 10% of a person's income given to the church
- b. **Offering:** Money or gifts given above the tithe; used for the upkeep of the infrastructure
- c. **Alms:** Designated for those in need
- d. **Designated Money:** Offerings solicited for a specific purpose, such as a repair, a building fund or improvements. Once money has been designated, it cannot be spent on any other purpose without written consent of donor, or a majority vote of the board of directors if donor is unavailable.

2. Responsibilities

- a. **Rector:** A Rector's first responsibility is his people and God's temple.
- b. **Treasurer:** To provide the rector and the Diocesan council periodic reports on income and expenses.
- c. **Councils:**
 - i. At each level of government, the rector's council, the Diocesan Council, the Provincial Council, the Primates Council, the Rector/Bishop is require to submit the institutional income and expenses and a budget at least once a year.
 - ii. The Council must determine in writing that the income and expenses and budget demonstrate an accurate report of actual transactions and are appropriate
 - iii. All Councils are to receive Budgets in fall, profit and loss after the New Year.

3. Gifts

- a. No clergyman or other person in authority can receive gifts in lieu of salary
- b. All gifts over \$250 must be reported to the rector's council.

4. **Periodic Reviews:** Each organization entity (mission, church, diocese, national church) will have an outside periodic review of it income and expenses, without exception, by its next higher ecclesiastical authority.

CEC-NA Policies

Policy #6: Records Keeping

CEC-NA Policy Letter #6 (Record Keeping)

Subject: Record Keeping

Each church mission will keep the following files and records for the prescribe times

- 1) **Sacramental Records**
 - a) Ordination certificates Permanent
 - b) Deposition documents Permanent
 - c) Baptism Certificates Permanent
 - d) Marriage Documents Permanent
 - e) Confirmation & Reception Permanent

- 2) **Membership**
 - a) Attendance 10 years
 - b) Membership 10 years

- 3) **Financial**
 - a) Financial Records 10 years
 - b) Bank Statements 10 years
 - c) Tax info & Receipts 3 years

- 4) **Business**
 - a) Articles of Incorporation Permanent
 - b) Rectors Council minutes Permanent
 - c) Business meeting minutes Permanent
 - d) Employment records 4 years
 - e) Loans, Mortgage Life of Loan + 3 years

- 5) **Sacramental records belong to the Bishop and the CEC-NA and are to be surrendered on request.**

CEC-NA Policies

Policy #7: Sacraments

CEC-NA Policy Letter #7 (Sacraments)

Subject: Sacraments

1. Holy Matrimony
 - a. Holy Matrimony must be conducted in a church or a sacred space (Exceptions approved by the bishop)
 - b. It will include pre-marital counseling (Exceptions approved by the bishop)
 - c. Must be conducted by a Priest
 - d. Must include the Eucharist
 - e. A certificate of Holy Matrimony will be given to the couple and a copy maintained by the church

2. Baptisms
 - a. At least one parent or legal guardian must consent to the baptism of a child under the age of 13.
 - b. One sponsor (godparent), is required for the Sacrament of Baptism of a child under the age of 13.
 - c. The sponsor (godparent) must be a Christian

3. Confirmations and Receptions
 - a. Candidates must complete and pass the catechism course

4. Eucharist
 - a. Lay Eucharist ministers must be approved in writing by the Bishop
 - b. All baptized in the name of the trinity can receive the Eucharist
 - c. The blood of Christ must be wine

CEC-NA Policies

Policy #8: Good Standing (Church)

CEC-NA Policy Letter #8 (Good Standing –Church)

Subject: Good Standing (Church)

The following statement was adopted as a sign of our international unity by the Patriarchs Council.

“Each church will tithe, support with contributions CEC for life, Missions (Christmas Offering), and Foundation Day (Building fund)”

To be a church/mission in good standing, the parish church must:

1. Have a functioning Rector’s Council or Vicar’s council.
2. Worship that is fully liturgical/sacramental, evangelical, charismatic modeled after the Cathedral
3. Adhere to the canons, policies and procedures of the CEC-NA
4. Tithe to Diocese
5. Participate in the Life of the Diocese
6. Be a member of CEC for Life, Participates in Mission offering and June Foundation Day offering

A church that fails to meet these standards can be disciplined in accordance with the canons.

CEC-NA Policies

Policy#9: Good Standing (Clergy)

CEC-NA Policy Letter #9 (Good Standing – Clergy)

Subject: Good Standing (Clergy)

1. Ordained clergyman made vows to his bishop and successors, a practical vow meant to demonstrate that each clergyman receives his faculties to act in his ordained role from his bishop and that each priest serves as a representative of his Bishop and carries out his liturgy. An ordained Clergyman within the Charismatic Episcopal Church of North America is expected at a minimum to:
 - a. Be in relationship with the Patriarch, his Primate and his Bishops, within the bonds of the Eucharistic celebration, faith, worship, sacraments, and governance
 - b. Serve under his Bishops and successors
 - c. Serve as a representative of his Bishop and carry out his liturgy
 - d. Understand and proclaim the vision, mission of the CEC-NA and his Bishop
 - e. Maintain a relationship and communication with his Bishop; if inactive, maintains a relationship and communication with the Bishop who is responsible for his geographical area
 - f. Tithes a church or diocese
 - g. Adhere to the canons, policies and procedures of the CEC-NA
 - h. Have and maintain regular contact with his confessor, spiritual advisor, and mentor
2. An ordained clergyman who fails to meet these standards can be disciplined in accordance with the canons.
3. A clergyman not in good standing with his Bishop cannot serve in any function of a clergyman, administer the sacraments, or bless or consecrate, at any event, under any circumstances. He cannot represent himself as a member of the CEC-NA or speak for the organization in any forum on any topic.

CEC-NA Policies

Policy#10: Ecumenical Policy

CEC-NA Policy Letter #10 (Ecumenical Policy)

Subject: Sacraments

INTRODUCTION: These policies and procedures establish the parameters within which ordained clergy in the Charismatic Episcopal Church of North America may participate in worship services and ceremonies with members of other religious faiths and Christian denominations. For purposes of these policies and procedures the term participation includes not only active leadership roles such as celebrant, con-celebrant, assisting clergy, preacher, and lector, but also participation as a member of the congregation or audience. While we respect those who embrace other religious traditions than our own, and desire to reach out to them with the love of Christ, we must ensure that our relationships with them honor and uphold our own religious tradition. These policies and procedures are permissive not prescriptive in nature. Even though clergy may be permitted to participate in particular ecumenical settings does not require them to do so. Given the specialized nature of their ministry, clergy serving as chaplains in the military are not included in these policies and procedures. While clergy serving as chaplains in non-military settings are included in these policies and procedures, special consideration may be given by their Bishop if necessary for them to fulfill their ministry obligations. Since CEC clergy minister in relation to, and with the permission of, their ecclesial authority, the Bishops are the final arbiters of these policies and procedures.

1. WORSHIP SERVICES

a. AS CONCERNING NON-CHRISTIAN WORSHIP SERVICES

Since participation in a non-Christian worship service might be interpreted as approval of the religious tradition sponsoring the service, CEC clergy are generally prohibited from participating in non-Christian services of worship, excepting those of the Jewish religion. Exceptions may be granted by the appropriate ecclesial authority for pastoral or personal reasons such as attendance at the marriage or funeral of a family member or friend. Participation in non-Christian services of worship is limited to attendance only, again, excepting those of the Jewish religion, wherein CEC clergy may take an active leadership role if invited to do so.

b. AS CONCERNING INTER-FAITH WORSHIP SERVICES

A CEC clergyman may participate in inter-faith worship services, such as community memorial and thanksgiving services, provided he obtains permission of his ecclesial authority to do so. Permission may be granted by the Bishop only when he is reasonably satisfied that the clergyman's participation will not in any way compromise the integrity of the Christian Faith, his own Christian witness, or the CEC. Participation may include an active leadership role within the worship service, such as reading a lesson, offering a prayer, or preaching a message.

c. AS CONCERNING CIVIC CEREMONIES

CEC clergy are generally permitted to participate in community ceremonies and events of a non-religious nature, provided their participation does not in any way compromise the integrity of the Christian Faith, their own Christian witness, or the CEC.

CEC-NA Policies

Policy# 10: Ecumenical Policy

This would include offering prayers, benedictions, and blessings at community ceremonies and events, as well as serving as chaplains in civic clubs and associations. The presence and participation of clergy of other faiths or denominations does not otherwise prohibit participation of CEC clergy in such community ceremonies or events.

- d. **AS CONCERNING NON-SACRAMENTAL INTER-DENOMINATIONAL**
 - i. **CHRISTIAN WORSHIP SERVICES**

CEC clergy are generally permitted to participate in inter-denominational worship services of a non-sacramental nature with Christian believers of other ecclesial jurisdictions, provided such services do not in any way compromise the integrity of the Christian Faith, their own Christian witness, or the CEC. Such services would include Good Friday and Thanksgiving Day services, services of Praise and Worship, and non-sacramental celebrations of the Lord's Supper.

2. EUCHARIST

- a. **CONCELEBRATING THE EUCHARIST WITH NON-CEC CLERGY**

Unless there is a pre-existing concordat between the CEC and the ecclesial jurisdiction of the non-CEC concelebrant permitting such concelebrations, no CEC priest may concelebrate the Eucharist with a priest of another ecclesial jurisdiction without permission of his own Bishop. Said Bishop may grant permission for the CEC priest to concelebrate provided he is reasonably certain that the non-CEC priest has been duly ordained by a Bishop in apostolic succession. The Diocesan Bishop may refuse to grant permission to the CEC priest to concelebrate if he has concerns regarding the spiritual integrity of the non-CEC priest or his ecclesial affiliation. Under no circumstances may a CEC priest concelebrate with a female member of the clergy regardless of denominational affiliation, or a clergyman who has not been ordained by a Bishop in apostolic succession.

- b. **ASSISTING AT THE ALTAR IN A EUCHARIST CELEBRATED BY A NON-CEC PRIEST**

With his Bishop's permission, it is permissible for a CEC clergyman to assist in a Eucharistic worship service celebrated by a non-CEC priest, provided the celebrant is reasonably determined to have been ordained by a Bishop in apostolic succession. Under no circumstances, however, may a CEC clergyman serve at the altar wherein a female member of the clergy is celebrating.

- c. **PARTICIPATING IN A EUCHARIST WHEREIN A FEMALE IS CELEBRATING**

While CEC clergy are generally prohibited from attending a Eucharistic worship service wherein a female member of the clergy is celebrating, the Bishop may grant an exception for personal or pastoral reasons, such as marriages and funerals for a family

CEC-NA Policies

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member or friend. Under such circumstances, however, the CEC clergyman may not receive the elements. In situations, wherein female clergy are participating at the altar, but not as the celebrant, a CEC clergyman may participate and receive.

d. PARTICIPATION IN NON-CEC ORDINATIONS AND CONSECRATIONS

With his Bishop's permission, a CEC clergyman may participate in the ordination of a priest or deacon within another ecclesial jurisdiction, provided the ordinand is a male, and the ordination is done by a Bishop in apostolic succession. In situations wherein the ordination does not involve the impartation of apostolic orders, a CEC clergyman may join with other clergy in blessing the ordinand for ministry in his particular ecclesial tradition. No Bishop of the CEC may participate in the consecration of a Bishop in another ecclesial jurisdiction without the consent of the House of Bishops.

3. HOLY MATRIMONY

a. INTER-DENOMINATIONAL MARRIAGE SERVICES

CEC clergy must obtain permission of their ecclesial authority to participate with non-CEC clergy in conducting a marriage service or ceremony. This would include such active participation as reading scriptures, leading prayers, delivering messages, or any other act beyond attendance as a member of the congregation, including the pastoral act of administering the nuptial blessing. Due care should be taken to ensure that the participants in the marriage and the nature of the ceremony do not compromise the integrity of the Christian Faith, the witness of the CEC clergyman, or the CEC. The Marriage Canons of the CEC apply to the CEC clergyman regardless of whether he is presiding or assisting at the marriage service.

