



# Code of Pastoral Conduct

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August 2017**



CATHOLIC DIOCESE OF  
**PITTSBURGH**

This Code of Pastoral Conduct is based on a model dated March 17, 2003 and provided by the National Catholic Risk Retention Group, Inc. The Diocese of Pittsburgh expresses its sincere gratitude to the National Catholic Risk Retention Group, Inc. for its work in providing a model and its willingness to allow that model to be used as a basis for this Code.



To Clergy, Religious and Laity of the Diocese of Pittsburgh:

In one of Jesus' most important parables for those engaged in ministry within the Church, He spoke of himself as the Good Shepherd who would lay down his life for his flock. As we follow Him, we are all called to be good shepherds, who protect the lambs from predators. In order to do so we sometimes have to change our procedures and our assumptions.

This is the second revision and a significant expansion of the first Code of Pastoral Conduct that the Diocese of Pittsburgh promulgated in 2003 and updated in 2008. It set in writing and codified the standards and expectation for all those who act in the name of the Diocese of Pittsburgh.

It was first drafted as a direct response to the mandate given by the bishops of the United States in our Charter for the Protection of Children and Young People to publish clear standards of ministerial behavior for clergy and all other Church personnel. However, its scope is significantly broader than child sexual abuse. The Code of Pastoral Conduct sets boundaries for conduct with both adults and children, addresses issues such as workplace harassment and violations of confidentiality.

This is because, in the 14 years since it was first published, we have learned more about how to protect everyone – children, vulnerable adults and Church personnel – from situations that can lead to harm. This new edition addresses behavior that may be neither illegal nor sinful, but which is inappropriate for anyone working in the service of the Church. While it does not exhaust what is expected from those who care for others in the name of the Church, it is a succinct yet thorough statement of expected behavioral standards for all Church personnel.

This document applies to bishops, priests, deacons, religious and lay members of the Christian faithful who assist in providing pastoral care.

As Bishop of the Diocese of Pittsburgh, I am grateful for your service to the Church and for your willingness to protect all who are entrusted to the care of the Church. Your written acceptance of this document is testimony of your commitment to this effort. You are answering the call of Jesus to tend His lambs and protect them against any who would harm them.

I ask you to see this Code of Pastoral Conduct as a helpful instrument that will aid you in that duty, protecting both you and those you serve as you go about our shared mission of bringing the love of God to all in our care.

Grateful for our belief that “Nothing is Impossible with God,” I am

Your brother in Christ,

Most Reverend David A. Zubik

Bishop of Pittsburgh

**Code of Pastoral Conduct  
For Church Personnel  
Within the Diocese of Pittsburgh**

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\* For purposes of this *Code of Pastoral Conduct*, the term “Church personnel” includes any person who performs tasks for the Church under the auspices of the Diocese of Pittsburgh or one of its parishes. This includes bishops, priests, deacons, seminarians, those in consecrated life, lay employees, and contract employees who are employed by the Diocese of Pittsburgh or any of its parishes or schools, together with those persons who provide volunteer services to/for the Diocese of Pittsburgh or any parish or school within the Diocese.

## I. Preamble

All Church personnel are to conduct themselves in a manner that upholds Christian values and conduct. Church personnel, as referred to herein, are any persons who perform tasks for the Church under the auspices of the Diocese of Pittsburgh or one of its parishes or schools. This Code of Pastoral Conduct provides a set of standards for conduct either in providing or in supporting the pastoral care of the Christian faithful and all others. The code does not present an exhaustive list of expectations, standards, or requirements. Rather, this code accompanies the universal law of the Church, civil law, and diocesan policies. Church personnel are to be aware of and committed to all of these norms that govern pastoral conduct.

## II. Responsibility

Responsibility for adherence to the Code of Pastoral Conduct rests with the individual. Church personnel who disregard this Code of Pastoral Conduct will be subject to remedial action up to and possibly including dismissal. Corrective action may take various forms - from a verbal reproach to removal from the ministry - depending on the specific nature and circumstances of the offense and the extent of the harm. (See Appendix for Procedures)

## III. Pastoral Standards

The public and private conduct of Church personnel can inspire and motivate people, but it can also scandalize and undermine people's faith. Church personnel are, at all times, to be aware of the responsibilities that accompany their work. They are to know also that God's goodness and grace support them in their ministry.

Church personnel must first recognize that they are disciples of Jesus Christ and members of His Church. Therefore, in order to effectively serve others, Church personnel must first have an intimate relationship with Our Lord and they also need to ensure the stability of their own spiritual, physical, mental and emotional health.

### 1. Conduct for Pastoral Counseling and Spiritual Direction

**Church personnel must respect boundaries in ministerial behavior, in particular with regard to pastoral counseling and spiritual direction.**

1.1 Church personnel are not to step beyond their competence in counseling situations and are to refer clients to other professionals when appropriate.

1.2 Church personnel are to consider carefully the possible consequences before entering into a counseling relationship with someone with whom they have a pre-existing relationship (i.e., employee, professional colleague, friend, or other pre-existing

relationship). [See Section 7.2.2]

1.3 Church personnel are not to record these sessions in any audio or video format.

1.4 Church personnel are never to engage in sexual intimacies with the persons they counsel. This includes consensual and nonconsensual contact, forced physical contact, and inappropriate sexual comments.

1.5 Church personnel assume the full burden of responsibility for establishing and maintaining clear, appropriate boundaries in all counseling and counseling-related relationships.

1.6 Physical contact of any kind (i.e., touching, hugging, holding) between Church personnel and the persons they counsel can be misconstrued and is to be avoided.

1.7 Sessions are to be conducted at appropriate times and in professionally appropriate settings where the counselor is visible to other people, such as an office that has an uncovered window.

1.7.1 No sessions are to be conducted in private living quarters.

1.7.2 Sessions are not to be held at places or times that would tend to cause confusion about the nature of the relationship for the person being counseled.

1.8 Church personnel providing pastoral counseling or spiritual direction are to maintain a log of the times and places of sessions with each person being counseled.

1.9 All counseling sessions are to have a fixed duration, with a parting of the ways immediately upon conclusion of the counseling session.

## **2. Confidentiality**

**Information disclosed to Church personnel during the course of pastoral counseling, advising, or spiritual direction is to be held in the strictest confidence possible.**

2.1 Information obtained in the course of individual or group sessions is to be confidential, except for compelling professional reasons or as required by law.

2.1.1 If there is clear and imminent danger to the client or to others, Church personnel may disclose only the information necessary to protect the parties affected and to prevent harm.

2.1.2 Before disclosure is made, if feasible, Church personnel are to inform the person being counseled about the disclosure and the potential consequences.

2.2 Church personnel are to discuss the nature of confidentiality and its limitations with each person in counseling.

2.3 Church personnel are to keep minimal records of the content of sessions.

2.4 Knowledge that arises from professional contact may be used in teaching, writing, homilies, or other public presentations only when effective measures are taken to absolutely safeguard both the individual's identity and the confidentiality of the disclosures.

2.5 While counseling a minor (i.e., anyone under the age of 18) in a formal setting, if Church personnel discover that there is a serious threat to the welfare of the minor and that communication of confidential information to a parent or legal guardian is essential to the child's health and well-being, Church personnel are to:

- Attempt to secure consent from the minor for the specific disclosure;
- Disclose only the information necessary to protect the health and well-being of the minor if consent is not given; and
- Consult with the appropriate Church authority, such as one's immediate supervisor, before disclosure.

*These obligations are independent of the confidentiality of the confessional. **A priest can never disclose anything revealed in the Sacrament of Confession, not even with the penitent's permission.** Further, all others who in any way (e.g., inadvertent overhearing) have information received through the confessional are obliged to secrecy. (Canon 983)*

### 3. Conduct With Children, Young People and Vulnerable Adults

**Church personnel working with children, young people and vulnerable adults are to maintain an open and trustworthy relationship between youth or vulnerable adults and adult supervisors.**

3.1 Church personnel are to be aware of their own and others' vulnerability when working alone with youth. Church personnel are to use a team approach to managing youth activities.

3.2 Physical contact with youth can be misconstrued and is to occur (a) only when completely nonsexual, (b) otherwise appropriate, and (c) in public. Some examples of **APPROPRIATE FORMS** of physical contact include, but are not limited to, the following:

- Shoulder to shoulder hugs
- Pats on the shoulder or back
- Handshakes
- "High-fives" and hand slapping
- Verbal praise

- Holding hands while walking with small children
- Sitting beside small children
- Holding hands during prayer
- Pats on the head when culturally appropriate

Examples of **INAPPROPRIATE FORMS** of physical contact not to be used, include but are not limited to the following:

- Kisses on the mouth and inappropriate or lengthy hugs or embraces
- Holding minors, above the approximate age of 5, on one's lap
- Touching buttocks, genital areas, or breasts and touching knees, thighs or legs as a sign of affection.
- Showing physical displays of affection in isolated areas of the premises such as bedrooms, closets, employee only areas, or other private-rooms.
- Sleeping in bed with a minor, youth or vulnerable adult.
- Wrestling with minors, youth or vulnerable adults except for legitimate sports coaching, in which case another adult should be present.
- Tickling and piggyback rides.
- Any type of massage given by an adult to a minor, youth or vulnerable adult.
- Any display of unwanted affection towards a minor, youth or vulnerable adult.
- Actions that include compliments relating to sexual attractiveness or sexual development.
- Students or vulnerable adults should only receive assistance with their attire ( e.g. buttons, ties, shirts ) if they are physically unable to adjust it themselves and when another adult is present as a witness.

3.3 There must be clear social boundaries between adults who serve the Church and minors or vulnerable adults for whom they have professional or volunteer responsibility.

3.4 **The Rule of Two:** Personnel must be aware of their own vulnerability to accusation when working alone with minors and vulnerable adults. The "Rule of Two" protects both Church personnel and those they care for: Any time that an employee or volunteer is acting as an agent of the Church in the presence of minors or vulnerable adults, there must always be another responsible adult within eyesight of their interactions. At least two adults must be present for any activity that a parish, school or diocesan institution sponsors for minors, and the number of adults must rise with the number of minors. The only exceptions to this rule are (1) when a priest hears the Sacrament of Confession and (2) during regular diocesan school classes conducted on the grounds of a parish, Catholic school or other diocesan institution.



3.4.1 Meetings with youth should take place in appropriate areas of church or school property, such as an office, social hall or youth meeting room, that is visible to other people.

3.4.2 Meetings between Church personnel members and youths off-site must be for an organized group activity, held in a public area, with at least one other adult present and for which parents have given written permission.

3.4.3 When meeting one-on-one with youth, Church personnel are to do so in a place that is visible to others, and must keep a desk, table or at least three feet of space between themselves and the young person.

3.4.4 Access to school sports locker rooms, theater dressing rooms or other places where minors may be in a state of undress is limited to coaches, athletic directors, trainers, medical personnel, theater directors, designated costume supervisors and cleaning crew. A list must be kept of those authorized persons. Other school staff members and parents are barred from those areas while they are in active use. **Under no circumstances** is anyone allowed to take a photo or video in areas where minors or adults may be changing clothes.

3.5 Meetings with unchaperoned youth or vulnerable adults in private living quarters is prohibited.

3.6 Church personnel should limit their contact with minors to content on a group social media page/account that (1) has been approved by his/her supervisor and (2) has multiple Church personnel as administrators and monitors. No private communication should occur through social media.

3.6.1 Correspondence should be directed to a youth's parents/guardian. It is not appropriate to engage youth via phone, text or social media.

3.6.2 Any group e-mails to minors should be (1) exclusively work-related and (2) sent via "blind copy", so that e-mail addresses are not distributed among the group without permission.

3.7 Church personnel are to abstain from (a) the use of alcohol when working with youth or vulnerable adults, and (b) the possession or use of illegal drugs at all times.

3.8 The possession or use of firearms when working with minors or vulnerable adults is prohibited except in the case of a federal, state or local law enforcement officer in good standing who is legally carrying a weapon related to his/her job.

3.9 Church personnel are not to share private, overnight accommodations with individual young people. This includes, but is not limited to, accommodations in any Church owned facility, private residence, hotel room, or any other place where there is no other adult supervision present.

3.10 In rare, emergency situations, when accommodation is necessary for the health and wellbeing of the youth, Church personnel are to take extraordinary care to protect all parties from the appearance of impropriety and from all risk of harm. A team approach to managing emergency situations is to be used.

#### **4. Sexual Conduct**

**Church personnel are not to exploit the trust placed in them by the faith community for sexual gain or intimacy.**

4.1 Church personnel who are committed to a celibate lifestyle are called to be an example of celibate chastity in all relationships at all times.

4.2 Church personnel who provide pastoral counseling or spiritual direction services are to avoid developing inappropriately intimate relationships with minors, other Church personnel, or parishioners. Church personnel are to behave in a professional manner at all times.

4.3 Church personnel should not seek emotional support from parishioners, subordinate employees, or persons to whom they give spiritual guidance; instead, they should turn to other networks within the diocese.

4.4 No Church personnel may exploit another person for sexual purposes. This also includes the viewing of pornography.

4.5 Viewing or possessing child pornography is a crime under federal law; allegations regarding this type of behavior will be reported immediately to the proper civil authorities and to the appropriate person in charge (i.e., pastor, principal or supervisor).

4.6 Allegations of sexual abuse involving a minor are to be taken seriously and reported first to the proper civil authorities (ChildLine: 1-800-932-0313 or [www.compass.stat.pa.us/cwis](http://www.compass.stat.pa.us/cwis)) and then to the appropriate person in charge (i.e., pastor, principal or supervisor).

4.7 Allegations of sexual misconduct (i.e., sexual abuse, sexual exploitation or sexual harassment) involving adults are to be taken seriously and are to be reported to the appropriate person in charge (i.e., pastor, principal or supervisor), who may also report the allegation to the proper civil authority.

4.8 Church personnel are expected to know the obligations of the Child Protective Services Law and the reporting requirements that are mandated by it. Additionally, the policies of the Diocese regarding sexual misconduct and sexual abuse are to be obeyed, to protect the rights of all involved.

4.9 Church personnel are to review and know the contents of the child abuse regulations and reporting requirements for the state of Pennsylvania and are to follow those mandates. (*Reference reporting of Child Protective Services Law of Pennsylvania*)

## 5. Harassment

**Church personnel are not to engage in physical, psychological, written, or verbal harassment of staff, volunteers, or parishioners and are not to tolerate such harassment by other Church staff or volunteers.**

5.1 Church personnel are to maintain a professional work environment that is free from physical, psychological, written, electronic, or verbal intimidation or harassment.

5.2 Harassment encompasses a broad range of physical, written, or verbal behavior, including, without limitation, the following:

- Physical or mental abuse;
- Racial insults;
- Derogatory ethnic slurs;
- Unwelcome sexual advances or touching;
- Sexual comments or sexual jokes;
- Requests for sexual favors used as a condition of employment, or to affect other personnel decisions, such as promotion or compensation;
- Display of offensive materials.
- Defamatory gossip or otherwise maligning an individual to other employees, except for formally reporting a serious concern to a supervisor or to civil authorities.
- Inappropriate social media postings.

5.3 Harassment can be a single severe incident or a persistent pattern of behavior where the purpose or the effect is to create a hostile, offensive, or intimidating work environment.

5.4 Allegations of harassment are to be taken seriously and reported immediately to the appropriate Church authority such as the pastor, principal, catechetical administrator, or the Vicar for Clergy, Vicar for Canonical Services, or the Superintendent of Catholic Schools.

Diocesan policies are to be followed to protect the rights of all involved.

## 6. Records and Information

**Confidentiality is to be maintained in creating, storing, accessing, transferring, and disposing of Church records.**

6.1 Sacramental records are to be regarded as confidential. When compiling and publishing statistical information from these records, great care is to be taken to preserve the anonymity of individuals.

6.2 Access to sacramental records is restricted for 100 years from the date of the creation of the record. After 100 years, access to the information in the sacramental record (but not the record itself) can only be provided in accord with diocesan policy.

6.2.1 Information regarding adoption and legitimacy remains confidential, regardless of age.

6.2.2 Only Church personnel who are authorized to access the records and supervise their use are to handle requests for more recent records.

6.3 Parish financial records are confidential. The financial information is made available to the Parish Finance Council and, in summary form, to the Parish on a yearly basis. The Diocesan Financial Policies are to be observed. Contact the Diocesan Office for Civil Legal Services upon receipt of any request for release of financial records.

6.4 Individual contribution records are to be regarded as private and to be maintained in strictest confidence.

## 7. Conflicts of Interest

**Church personnel are to avoid situations that might present a conflict of interest. Even the appearance of a conflict of interest can call integrity and professional conduct into question.**

7.1 Church personnel are to disclose to the appropriate Church authority (such as one's immediate supervisor) all relevant factors that potentially could create a conflict of interest.

7.2 Church personnel are to inform all parties when a real or potential conflict of interest arises. Resolution of the issues is to protect the person receiving ministry services.

7.2.1 No Church personnel is to take advantage of anyone to whom they are providing services in order to further their personal, political, or business interests.

7.2.2 Church personnel are not to provide counseling services to anyone with whom they have a business, professional, or social relationship. When this is unavoidable, the client is to be protected. The counselor is to establish and maintain clear, appropriate boundaries.

7.2.3 When providing pastoral counseling or spiritual direction to two or more people who have a pre-existing personal or business relationship, Church personnel are to:

- Clarify with all parties the nature of each relationship,
- Anticipate any conflict of interest,
- Take appropriate actions to eliminate the conflict, and
- Obtain from all parties written consent to continue services.

7.3 Conflicts of interest may also arise when Church personnel's independent judgment is impaired by:

- Prior dealings,
- Becoming personally involved, or
- Becoming an advocate for one (person) against another.

In these circumstances, Church personnel are to advise the parties that he or she can no longer provide services and refer them to another competent individual qualified to provide assistance.

## **8. Reporting Misconduct**

**Church personnel have a duty to report their own ethical or professional misconduct and the misconduct of others.**

8.1 Church personnel are to hold each other accountable for maintaining the highest ethical and professional standards. When there is an indication of illegal actions by Church personnel, Church personnel are to notify the proper civil authorities immediately and the Diocesan Office for Civil Legal Services.

8.2 When an uncertainty exists about whether a situation or course of conduct violates this Code of Pastoral Conduct or other religious, moral, or ethical principles, Church personnel are to consult with the appropriate Church authority (such as one's immediate supervisor).

8.3 When it appears that the conduct of Church personnel is in violation of this Code of Pastoral Conduct or other religious, moral, or ethical principles, such conduct shall be reported to the appropriate Church authority, such as one's immediate supervisor. If the immediate supervisor has no direct superior at that location, it shall be reported to the Diocesan Legal Office.

8.4 Allegations of sexual abuse involving a minor, even if uncertain, are to be taken seriously and reported first to the proper civil authorities (Childline: 1-800-932-0313 or [www.compass.stat.pa.us/cwis](http://www.compass.stat.pa.us/cwis)) and then to the appropriate person in charge (i.e., pastor, principal or supervisor).

8.5 The obligation of Church personnel to report client misconduct is subject to the duty of confidentiality. However, any agreement or duty to maintain confidentiality is to yield to the need to report misconduct that threatens the safety, health, or well-being of any of the persons involved except as provided for in Section 2.5.

## **9. Administration**

**In the recognition of the dignity of the human person, employers and supervisors are to treat Church personnel with justice, dignity and respect in the day-to-day administrative operations of their ministries.**

9.1 Personnel and other administrative decisions made by Church personnel are to meet civil and canon law obligations and also reflect Catholic social teachings and this Code of Pastoral Conduct.

9.2 Church personnel are not to use their position to exercise unreasonable or inappropriate power and authority.

## 10. Church Personnel Well-Being

### **Church personnel have a duty to be responsible for their own spiritual, physical, mental and emotional health.**

10.1 Church personnel are to be aware of warning signs that indicate potential problems with their own spiritual, physical, mental, and/or emotional health.

10.2 Church personnel are to seek help immediately whenever they notice behavioral or emotional warning signs in their own professional and/or personal lives.

10.3 Catholic Church personnel are to address their own spiritual needs by regular participation in the sacramental life of the Church through frequent reception of the Eucharist and the sacrament of Confession or Reconciliation. They also should participate in activities of spiritual development such as times of recollection and retreat, spiritual direction, and the like.

## APPENDIX

### *Procedural Guidelines for Violation of the Code of Pastoral Conduct*

A. When the immediate supervisor of a Church personnel employee or volunteer receives information that an employee or volunteer's conduct constitutes an alleged violation of the Code of Pastoral Conduct, the immediate supervisor must immediately inform the proper ecclesiastical authority (for example, in a parish this would be the pastor). Any alleged or suspected child abuse must be immediately reported to ChildLine (1-800-932-0313 or [www.compass.state.pa.us/cwis](http://www.compass.state.pa.us/cwis)) and then to the Office of the Diocesan Assistance Coordinator.

B. If the pastor commits an alleged violation of the Code of Pastoral Conduct, is complicit in it, or is involved in any way, the matter will be handled by the Vicar for Clergy in accord with the universal law of the Church and the policies of the Diocese of Pittsburgh.

C. Upon receipt of information regarding a violation of the Code of Pastoral Conduct, the proper ecclesiastical authority will consult with the Diocesan Legal Office, which will then coordinate the appropriate response and investigation.

D. If the person harmed by the alleged violation or the person accused believes that the procedures followed or the facts gathered in the investigation, which resulted in a determination, were faulty or incomplete, he or she may appeal the determination by utilizing the due process procedures of the Diocese of Pittsburgh, which are administered by the Office for Administrative Procedures.

## CATHOLIC DIOCESE OF PITTSBURGH

### Acknowledgement of Receipt of the Code of Pastoral Conduct

*In accord with my role as Church personnel, and in witness to the Gospel of Jesus Christ, I will conduct myself with integrity, acting in a manner that is consistent with the discipline and teachings of the Catholic Church. I will guide my behavior by civil and canon law, by the policies of the Diocese of Pittsburgh and by the Code of Pastoral Conduct by...*

1. Respecting the rights of each person and advancing his or her welfare during the course of counseling, advising or spiritual direction.
2. Holding in the strictest confidence information disclosed during the course of counseling, advising or spiritual direction.
3. Maintaining an open and trustworthy relationship when working with youth, free from inappropriate behavior that would put them at risk.
4. Honoring the trust placed in Church personnel by not exploiting others for sexual gain or intimacy.
5. Providing a professional work environment that is free from physical, psychological, written or verbal intimidation or harassment.
6. Maintaining confidentiality in creating, storing, accessing, transferring and disposing of Church records.
7. Avoiding situations that might present a conflict of interest.
8. Reporting to proper authorities my own ethical or professional misconduct and the misconduct of others.
9. Treating Church personnel justly in the day-to-day operations of work and ministry.
10. Being responsible for my own spiritual, physical, mental, and emotional health.

**I HAVE CAREFULLY READ, UNDERSTAND, AND HEREBY COMMIT TO CONDUCTING MYSELF AS A PRIEST, PARISH ADMINISTRATOR, DEACON, SEMINARIAN, CHURCH EMPLOYEE OR VOLUNTEER IN ACCORD WITH THE DIOCESAN CODE OF PASTORAL CONDUCT.**

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(Name)

(Parish, School, Office or Program)

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(Position)

(Date)

**RETURN ONE SIGNED ORIGINAL TO THE PARISH OR DIOCESE  
AND KEEP THE OTHER COPY.**





## CATHOLIC DIOCESE OF PITTSBURGH

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9. Treating Church personnel justly in the day-to-day operations of work and ministry.
10. Being responsible for my own spiritual, physical, mental, and emotional health.

**I HAVE CAREFULLY READ, UNDERSTAND, AND HEREBY COMMIT TO CONDUCTING MYSELF AS A PRIEST, PARISH ADMINISTRATOR, DEACON, SEMINARIAN, CHURCH EMPLOYEE OR VOLUNTEER IN ACCORD WITH THE DIOCESAN CODE OF PASTORAL CONDUCT.**

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(Name)

(Parish, School, Office or Program)

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(Position)

(Date)

**RETURN ONE SIGNED ORIGINAL TO THE PARISH OR DIOCESE  
AND KEEP THE OTHER COPY.**







**CATHOLIC DIOCESE OF PITTSBURGH**

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