



POLICIES & PROCEDURES MANUAL

Revised Section 7.1 – 7.2 (Approved MAR 19, 2017)





7.1 Code of Ethics

POLICIES

A. Introduction

1. This Code of Ethics governs the actions of Centers for Spiritual Living licensed Ministers, Licensed Spiritual Practitioners, our communities and any other individuals who act on behalf of Centers for Spiritual Living or its Member Communities in an official capacity.
2. It is continuously recognized that Centers for Spiritual Living is a spiritual organization that was founded on the principles of Science of Mind as formulated by Dr. Ernest Holmes. As such, this written Code of Ethics reinforces that a Minister and Practitioner is to maintain vigilance for Spiritual Credibility and Spiritual Accountability to those they serve, among their peers, and within the community. The Code serves to reinforce and keep in the forefront for all that there exists a higher level of standard to which Ministers and Practitioners are held as members of a spiritual profession in which one holds a certain position of authority. The sacred nature of this work should always be held in consciousness.

B. Primary Purposes and Central Themes

1. The primary purposes of this Code of Ethics are to:
 - a. Provide a framework for professional and ethical behavior.
 - b. Serve as a guide and to educate professionals.
 - c. Represent the commitment individuals make to serve their Member Community.
 - d. Ensure professional accountability.
 - e. Serve as catalysts for improved practice.
2. This Code of Ethics includes these central themes:
 - a. Promoting the welfare of the Ministers, Practitioner, and laity in the Member Community.
 - b. Encouraging practice within the scope of one's competence.
 - c. Doing no harm.
 - d. Protecting confidentiality and privacy.
 - e. Acting ethically and responsibly.
 - f. Avoiding exploitation of any individual in the Member Community.
 - g. Upholding the integrity of the Ministerial and Practitioner communities.
 - h. Providing guidelines of behavior and the highest standards of care.

C. Principle Ethics and Virtue Ethics. Centers for Spiritual Living considers Principle Ethics and Virtue Ethics to be the basis for establishing this framework to guide all ethical thinking and behavior.

D. Definitions. The following definitions apply to terms used within this document:



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1. "Minister" - refers to all licensed, ordained, or retired Centers for Spiritual Living Ministers, who meet all of Centers for Spiritual Living licensing and credentialing requirements
2. "Licensed Spiritual Practitioner" - refers to all licensed Centers for Spiritual Living Practitioners and Practitioner interns, who meet the licensing and credentialing requirements.
3. "Member Community" - refers to any Centers for Spiritual Living Approved Member Community who has a current Member Community Affiliation Agreement with Centers for Spiritual Living as defined in the Organizational Design Model.
4. "Ethical Violation" - refers to any and all misconduct, wrongdoing, and/or unlawful activity engaged in by a Minister, Practitioner, or community, and includes without limitation breaches of fiduciary duties owed to individuals or communities, violations of obligations of confidentiality, sexual misconduct, and willful and sustained violations of the Organization's Organizational Design Model, Bylaws, and Policies & Procedures Manual.
5. "Spiritual Credibility" - refers to a Minister/Licensed Spiritual Practitioner consistently maintaining the highest standard of trustworthiness, integrity, dignity, honesty, respectfulness, and expertise in their role as Minister/Licensed Spiritual Practitioner.
6. "Spiritual Accountability" - refers to a Minister/Licensed Spiritual Practitioner taking responsibility for their behaviors, demonstrating leadership behaviors and practices, practice in all their affairs the principles and standards of this Code of Ethics and take personal responsibility for self-awareness that their biases, convictions, and assumptions are likely to affect their interactions with others.
7. "Principle Ethics" - refers to a set of obligations and methods to determine if one is making an "ethical or unethical" choice (s)/decision (s) and determine if one's choice(s)/decision(s) are a violation of the Centers for Spiritual Living's Code of Ethics. Principle Ethics will determine the specific means to solve specific ethical dilemmas.
8. "Virtue Ethics" - refers to the character traits of the Minister/Licensed Spiritual Practitioner to determine if one is acting as a Virtuous agent of Centers for Spiritual Living. Virtue Ethics calls one to ask, "Am I doing what is in the best interest of the congregant/client/community where I serve in the role as a Centers for Spiritual Living Minister/Licensed Practitioner?"
9. "Investigation" - refers to an official action on behalf of the Leadership Council of Centers for Spiritual Living involving any and all actions taken to determine the nature of a complaint and the fact-finding portion of an ethics investigation whenever a complaint is found to be of sufficient credibility to warrant further inquiry. The investigation may include, but is not limited to, actions such as interviewing complainants and witnesses, interviewing the subject(s) of the complaint, collecting and examining evidence, inspecting records, and other appropriate investigative activities.
10. "Complainant" - refers to anyone who makes a complaint alleging misconduct on the part of a person licensed by Centers for Spiritual Living.



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11. "Respondent" - refers to a person licensed by Centers for Spiritual Living, or a community chartered by Centers for Spiritual Living, against whom a complaint is filed.
12. "Not in Good Standing" -
 - a. Licensed Spiritual Practitioners. A Licensed Spiritual Practitioner is considered to be "not in good standing" when there has been a finding that he or she has committed a significant or serious ethical violation which has resulted in a suspension or revocation of his or her license. When "not in good standing", he or she may not practice as a Practitioner nor represent themselves as a Practitioner, nor vote as a delegate representing a Member Community at any Annual or Special Business Meeting, nor run for any office in Centers for Spiritual Living.
 - b. Ministers. A Minister is considered to be "not in good standing" when there has been a finding that he or she has committed a significant or serious ethical violation which has resulted in a suspension or revocation of his or her license or ordination. When "not in good standing", he or she may not practice as a Minister in any official capacity nor represent themselves as a Minister, nor vote as a delegate representing a Member Community at any Annual or Special Business Meeting, nor run for any office in Centers for Spiritual Living.

E. General Ethical Standards. The following standards apply to all Ministers, Licensed Spiritual Practitioners, leaders of Member Communities and other Centers for Spiritual Living representatives:

1. We are dedicated to the principles of Religious Science as summarized in "What We Believe" by Dr. Ernest Holmes.
2. We recognize and honor the unique privilege placed upon us to serve as a representative of this spiritual organization. As such, our thoughts, words, and actions are in alignment with the principles we teach. We are compassionate in our dealings with all people as loving examples of our teaching and practice.
3. We are generous and unselfish in our love of all life. We respect the freedom and dignity of others and strive to be free from fear and superstition.
4. We dedicate ourselves to respond to the spiritual needs of those who call upon us regardless of race, gender, sexual orientation or identity, national origin, station in life, condition, or handicap.
5. We recognize and respect all paths to God, honoring all individuals and their unique spiritual path.
6. We commit ourselves to the success and vision of Centers for Spiritual Living, agreeing to work for the highest good of the Organization and to support the unity of our colleagues through full and mutually respectful communication.
7. We commit to speaking publicly only in support of Centers for Spiritual Living and its leadership, bringing any concerns we may have over organizational actions and decisions forward through internal means.



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8. We commit to abiding by all organizational policies and procedures, including without limitation Centers for Spiritual Living's Code of Ethics.

F. Ministerial Ethical Standards. In addition to the General Ethical Standards, all Centers for Spiritual Living licensed Ministers also commit to the following:

1. We endeavor to lead those who look to us for spiritual guidance into an assurance and acceptance of wholeness and well-being.
2. We maintain our own consciousness and integrity by meditating and treating daily, expanding our consciousness so that we are prepared mentally and spiritually to meet any condition, being mindful that appearances and conditions are effects which are subject to being changed in alignment with Spiritual Truth.
3. We commit to financially supporting Centers for Spiritual Living in a consistent and identifiable manner through contributions made by our Member Community.
4. We commit to fully serve the Member Community to which we have dedicated ourselves through the terms of our employment agreement, and agree to be a good steward of the people, their assets, and the Member Community's resources.
5. We observe the highest standards in all monetary dealings with our congregants, clients, and students. Our personal funds are never co-mingled with Member Community funds. We recognize that we are responsible along with the governing body of our Member Communities for maintaining generally accepted standard accounting procedures with respect to Member Community finances.
6. We agree to monitor the quality of the materials we use and create, making sure they are in alignment with Science of Mind principles.
7. When we use the written words, music, or other ideas of others, we give credit where credit is due, by citing the author.
8. We recognize that Licensed Spiritual Practitioners serve from their hearts; therefore, we ensure that Practitioners are compensated for their work as teachers and facilitators, where appropriate, according to mutually agreed upon terms. We support in word and deed the Practitioner's ongoing professional, personal, and spiritual growth.
9. We are aware of our influential position with respect to our congregants, clients, students and staff, and do not exploit their trust. We avoid relationships with all Centers for Spiritual Living congregants, clients, students, staff that would impair our professional judgment or increases the risk of exploitation.
10. We conduct ourselves with the utmost of sexual propriety, spiritual credibility and accountability with our congregants, clients, and students as well as Ministers and Licensed Spiritual Practitioners from other Member Communities.
11. As a Minister, we are aware of our influential position in counseling relationships. We know that it is up to the person in power to keep the professional relationship with clients. Whether we

- are paid a professional counseling fee or not, we do not have a sexual relationship or inappropriate behavior with a counseling client, or with a partner of a client.
12. We continue a counseling relationship with a client only so long as it is clear that the client is benefiting from the relationship. We realize that it is unethical to maintain a professional or counseling relationship for the primary purpose of financial remuneration.
 13. If a client's counseling needs lie outside of our expertise, we support the client with referrals. We do not attempt to diagnose or advise on problems beyond the scope of our competence.
 14. When counseling with a family unit, we preserve the integrity of each member as far as possible and maintain the confidentiality of each member.
 15. We do not disclose client confidences, including names or identities of clients, to anyone, except as required or permitted by law, or if there is a waiver previously obtained in writing, and then such information may only be revealed in accordance with the terms of the waiver.
 16. We stay apprised of the laws of our state in reporting to the appropriate legal authority any suspected abuse issues in regard to children, spouses or the elderly.
 17. We stay apprised of the appropriate actions to take regarding drug abuse, mental instability, and other similar issues.
 18. We store or dispose of client records in ways that maintain confidentiality. We store records in a secure place and exercise care when sending records to others by mail or through electronic means.
 19. We nurture and care for ourselves so that we are able to nurture and care for others. We seek appropriate professional assistance for our own personal problems or conflicts, including dependency on alcohol or other substances.
 20. We are aware that behavior that is the cause of embarrassment and gossip is not supportive of, and may be clearly obstructive to, the growth, unfoldment, and success of the Member Community. We understand that the behavior of a Minister directly influences the well-being of the community as a whole. We are also aware that the Minister may influence and affect the thoughts and lives of others, so we exercise great care when making public statements about another individual.
 21. When a professional/ministerial counseling matter or personal matter presents an ethical dilemma and/or proves to cause difficulty in making an ethical decision(s) and choice(s), the Minister will seek peer consultation from another Centers for Spiritual Living Minister within Centers for Spiritual Living who has served in that role for a minimum of five (5) years or with a member of the Department of Ethics & Professionalism. Likewise, a Minister will seek peer consultation when a personal matter is impairing the highest standard of professional and ethical standards of care and ethical decision making and ethical choice(s) for which the role of Centers.



G. Licensed Spiritual Practitioner Ethical Standards. In addition to the General Ethical Standards, all Centers for Spiritual Living Licensed Spiritual Practitioners also commit to the following:

1. We recognize that we operate under the authority and license granted by Centers for Spiritual Living for the purpose of practicing and disseminating the principles of the Science of Mind and act in a manner reflecting such principles. Our speech and conduct as a Practitioner always reflects the dignity of this high profession.
2. As a Licensed Spiritual Practitioner, we uphold the tenet of Religious Science that spiritual mind treatment is the most powerful tool for transformation. We know spiritual mind treatment is the core function of the Professional Practitioner's work and an integral part of all Practitioner/client sessions.
3. We maintain our own consciousness and integrity by meditating and treating daily, expanding our consciousness so that we are prepared mentally and spiritually to meet any condition, being mindful that appearances and conditions are effects which are subject to being changed in alignment with Spiritual Truth.
4. We know that a Practitioner's treatment is complete in and of itself; therefore, we do not suggest that an individual have more than one treatment. Additional treatment may however, be requested by a client.
5. We constantly add to our knowledge, training, skills, and spiritual evolution to support our commitment to being a healing presence.
6. We recognize that we may charge a fee for our time. However, we never refuse to do a treatment for a client who is unable to pay at the time.
7. We respect the right of our clients to make decisions for themselves, without offering advice. Our role is to assist clients to understand the spiritual and mental aspects of their decisions.
8. We do not attempt to counsel or advise in any manner. Rather our role is to offer spiritual support and spiritual mind treatment/affirmative prayer consistent with the principles of Science of Mind.
9. We maintain a clear differentiation for our clients/students between our role as a Centers for Spiritual Living Licensed Spiritual Practitioner and any other counseling, healing or therapeutic discipline we may separately practice.
10. We respect the art and skill of all healing professions, regardless of method, religion, or philosophy, while at the same time being dedicated to the work of the Licensed Spiritual Practitioner. We use spiritual principles as the basis for all guidance in teaching and healing work.
11. We cooperate with our Senior Minister for the growth, unfoldment, and success of the Member Community. We remain mindful that our commitment to these ethical standards, our Senior Minister, and our community is public as well as personal, and we understand that our behavior and actions influence the success and well-being of the Member Community as a whole.



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12. We communicate with our Senior Minister in an honest and direct manner in highest consciousness at all times.
13. We honor Licensed Spiritual Practitioner participation in our Member Community and take responsibility to follow through on agreements with our Senior Minister.
14. We never denigrate the work of another Practitioner.
15. We never knowingly accept a client who is simultaneously a client of another Practitioner, without consent of the other Practitioner.
16. We financially support our Member Community in a consistent and identifiable manner, and actively participate in our community's ongoing growth.
17. As a Licensed Spiritual Practitioner, we are fully aware of the influential position we hold with those who call upon us for assistance and healing; therefore, we avoid any exploitation of trust or fostering of any dependency. We encourage the release of any unhealthy loyalty towards us and encourage our clients to recognize their own divinity.
18. We dedicate ourselves to ensuring that our professional relationships are for the highest and best good of our clients/students and we continue a Practitioner relationship only so long as the client is benefiting from it.
19. We recognize that the relationship between a Licensed Spiritual Practitioner and client is one of confidence and trust and is held inviolate. The private affairs of a client are never divulged, nor is a case discussed in a way that would identify the client.
20. We do not disclose client confidences, including names or identities of clients, to anyone, except as except as required or permitted by law; or if there is a waiver previously obtained in writing, and then such information may only be revealed in accordance with the terms of the waiver; or where we are a defendant in a civil, criminal or disciplinary action arising from the Practitioner relationship (in which case client confidences may only be discussed in the course of that action).
21. We do not enter into any relationship with a client/student that could impair our professional judgment or our spiritual integrity. We maintain sexual propriety with our clients/students as well as with other Ministers/Licensed Practitioners of other Member Communities and other groups in the community and practice honorable behavior with everyone we encounter.
22. We remain accountable to the standards of our profession at all times, mindful that we represent all Licensed Spiritual Practitioners, the Religious Science movement, and Centers for Spiritual Living as a whole.
23. When a Practitioner session presents the Licensed Spiritual Practitioner with any issue and/or an ethical dilemma or if the Practitioner is in doubt as to their ethical decision, the Practitioner will seek a peer session with their Senior Minister, another Licensed Spiritual Practitioner who has served in that capacity for a minimum of five (5) years, another Minister of Centers for Spiritual Living who has served in that capacity for a minimum of five (5) years, or with a member of the Department of Ethics & Professionalism. Likewise, the Practitioner will seek such peer



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consultation when a personal matter might and/or is impairing the ethical choices of the Practitioner's role and practice.

24. If any client records exist, we store such records in a secure location and maintain confidentiality.

H. Member Communities Ethical Standards. In addition to the General Ethical Standards, all Member Communities and their leadership also commit to the following:

1. We commit to be in alignment with the provisions of our Member Community Affiliation Agreement in all our actions.
2. We observe the highest standards in all monetary dealings with our congregants. Our personal funds are never co-mingled with our Member Community funds. We recognize that we are responsible along with our Senior Minister for maintaining generally accepted standard accounting procedures and principles with respect to Member Community's finances.
3. We commit to hiring only Centers for Spiritual Living licensed Ministers to lead our Member Community. We commit to notifying Centers for Spiritual Living if we no longer have a licensed Minister as our Senior Minister and follow all Centers for Spiritual Living policies for hiring another Centers Spiritual Living licensed Minister within a reasonable amount of time.

7.2. Regulation and Enforcement of Ethical Standards

POLICIES

A. Introduction

1. As an essential part of our dedication to a high standard of professional performance, the Centers for Spiritual Living has established professional standards and ethical codes for its leaders, including specific requirements for its Practitioners and Ministers. In addition, Centers for Spiritual Living has established high ethical standards that apply to all individuals who represent our organization to the world including both laity and all of its Member Communities. These standards are detailed in the Code of Ethics.
2. The purpose of this document is to outline the Organization's policies and procedures when there is the perception that any of the above individuals or communities are not in alignment with our high standards.
3. As a spiritual organization, Centers for Spiritual Living is dedicated to being a transformative force for peace in the world. It is our intention to support peaceful resolutions for any issues that may arise within our communities. We are mindful of the words of our founder, Ernest



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Holmes who taught mutual respect and the control of conditions through the power of the mind.

4. We also wish to offer a compassionate ear to those who have a difference of opinion or who feel that a Centers for Spiritual Living Practitioner or Minister is not living up to the terms of their license and/or their professional standards and ethics within Centers for Spiritual Living. It is our intention to respond in a timely fashion in order to support our communities in peaceful resolution, kindness and with a loving response to all.
5. If an individual has concerns about whether an individual associated with Centers for Spiritual Living is in alignment with our Code of Ethics, then he or she should contact the Department of Ethics & Professionalism. This can be done by contacting our Home Office by telephone, mail, or email.
6. All issues and complaints that are a part of the professional standards process are confidential.

B. Department of Ethics & Professionalism

1. The Leadership Council will be responsible for establishing, updating, and communicating Centers for Spiritual Living ethical standards. To further the Organization's implementation and administration of these standards, the Leadership Council will establish a Department of Ethics & Professionalism ("DEP") which will be contained within the Office of the Field Leader of Centers for Spiritual Living.
2. The DEP will be responsible for the following: reviewing and investigating complaints, determining disposition of complaints, ongoing continuous improvement of the Organization's procedures for handling ethical issues, ongoing communication throughout the Organization on both its Code of Ethics and how to resolve any perceived violations, providing ongoing reports to the Office of the Field Leader on any ethical issues identified, and any other related duties.
3. The creation of the DEP, including its membership and terms will be established by the Field Leader. It is recommended that this group be comprised of appropriate Ministers from throughout the Organization and Home Office and that the group employ a shared leadership model. Given the specialized nature of this group's actions, it is also recommended that members of the team serve three (3) year terms with an option for up to three (3) additional years.
4. The DEP will establish its own internal processes and procedures for working together as a team (such as methods of meeting, frequency, meeting notes, etc.). However, it is recommended that the group identify and put in place appropriate training mechanisms to ensure that its members are well versed in ethical matters and their resolution. In addition, the DEP will need to determine its internal processes for the handling of issues and complaints as outlined in the following policies and procedures.
5. The DEP will develop a communication plan and work with appropriate staff within the DEP for the development of ways to ensure that our Code of Ethics and our policies for ensuring

alignment with them are broadly shared with all parts of Centers for Spiritual Living. This could include any of the following: web site information, development of a brochure for sharing with communities, and holding trainings sessions.

6. The DEP will provide routine reports to the Field Leader on the status.

PROCEDURES

C. Intake

1. When a case comes before the Co-Chair(s) of the DEP, the Regional Support Coordinator is to be notified of the complaint at the time it is made, and notified again of the disposition as soon as possible. The DEP implements procedures to determine what information is given to the Regional Support Coordinator to protect the confidential nature of the complaint process.
2. The Home Office liaison for the DEP Co-Chair(s) is the Licensing & Credentialing (“L&C”) Manager.
3. In the event that the Field Leader of Centers for Spiritual Living is involved in a situation as a complainant, witness, or subject of an actual or potential investigation, the Investigative Review Team and the Hearing Panel shall report to the Spiritual Leader of Centers for Spiritual Living in all matters pertaining to that case.
4. When a case comes before the DEP Co-Chair(s) and initial findings suggest that the actions of the Minister or Practitioner are severe enough that they likely pose a continued risk to others, that they violate state or federal laws, or in some other way jeopardize Centers for Spiritual Living or its constituents, the Field Leader can decide to place the Respondent’s license in temporary suspension.

D. **Brief Overview of Complaint Process.** The following is a brief overview of the Organization's procedures for assisting our Member Communities in resolving individual disputes or complaints with details provided in subsequent sections:

1. Centers for Spiritual Living is in receipt of an issue, situation or complaint, which is forwarded to the DEP Co-Chair(s).
2. DEP Co-Chair(s) submit a request to the World Ministry of Prayer to hold consciousness around the situation. The DEP implements procedures to determine what information is given to the World Ministry of Prayer, to protect the confidential nature of the complaint process.
3. A Triage Review of the issue, situation or complaint is completed by a team comprised of the DEP Co-Chair(s), the L&C Manager, and Centers for Spiritual Living Field Leader, (if needed) to determine appropriate handling.

4. If the Triage Review Team decides the issue, situation or complaint is significant enough to warrant investigation, the DEP Co-Chair(s) will assign the case to an Investigation and Review Team ("IRT"), composed of two or more Ethics Committee members and a DEP Co-Chair, to gather statements and evidence regarding the complaint. The IRT will make a determination and render a decision, which may or may not be accepted as final.
5. If the decision rendered by the IRT supports the finding of a violation that would recommend revocation of license or revocation of ordination, the alleged violation will be referred to a Hearing Panel who will further review the case, receive documentation and other evidence related to the alleged violation, and issue a final decision. A Hearing Panel is appointed by the DEP Co-Chair(s) in collaboration with the L&C Manager and the Field Leader.
6. Appeal - In appropriate cases, the decisions of a Hearing Panel may be reviewed by a special Appeals Panel.

E. DEP Triage Review Team Process

1. Upon receipt of an issue, situation or complaint by the Department of Licensing & Credentialing, the information is forwarded to the DEP Co-Chair(s) who will immediately notify the World Ministry of Prayer with a confidential spiritual mind treatment/affirmative prayer request assuring that the information maintains the confidentiality of the complaint.
2. When the DEP Co-Chair(s) initially review the issue, situation or complaint, it may be suggested that additional clarifying information would assist in the triage process. In consultation with the L&C Manager, the Co-Chair(s) will take one of the following actions:
 - a. Dismiss the complaint as being without merit and notify the complainant as to the reasons.
 - b. Refer the matter to the Phoenix Bridge.
 - c. Refer the matter to the Department of Licensing & Credentialing to establish one of more of the following actions: spiritual counseling, mentoring, professional assessment and counseling, education and training, and/or mediation.
 - d. Refer the matter to any other appropriate Centers for Spiritual Living component to handle an issue that does not involve a valid professional standards complaint.
 - e. Form an IRT composed of a DEP Co-Chair and two or more members of the Ethics Committee, for a full review as described below. This action requires that the Field Leader be briefed by the Co-chair(s).
 - f. In all cases, the Triage Review Team will attempt to resolve the matter in the simplest manner.

- g. Any Minister or Practitioner who fails to cooperate with the Professional Standards Process will be subject to a Summary Suspension by the Field Leader.

F. DEP Referral Options. The following are additional options for the DEP in the complaint process:

1. **Prayer, Spiritual Counseling, and Mentoring**
 - a. Any recommendation by the IRT for the matter's resolution will be referred to the DEP Co-Chair(s) and the Field Leader for approval and once approved be referred to the L&C Manager for implementation. The IRT's recommendation will identify the individuals for whom counseling by a Minister or other licensed professional, spiritual support and spiritual mind treatment/affirmative prayer by a Licensed Spiritual Practitioner, and/or mentoring may be recommended as well as the number of sessions needed or suggested length of time. The L&C Manager will maintain a list of Ministers and Licensed Spiritual Practitioners who work in support of the professional standards process. The L&C Manager in consultation with the DEP Co-Chairs will assign Ministers and Licensed Spiritual Practitioners as indicated, pay fees as appropriate, and facilitate and oversee all aspects of implementing the recommended resolution of the matter. Mentors will be identified and assigned based on the unique needs of the situation and in consultation with the DEP Co-Chairs.
 - b. The assumption is that having a DEP Co-Chair on the IRT will be to provide guidance and be of help in making the recommendation clear and enforceable.
2. **Professional Assessment.** From time to time persons involved in the ethics complaint process may have significant, unrecognized mental health and addiction problems. When it is suspected that mental health or addiction issues may be playing a role in the circumstances surrounding a complaint it is important that the person interviewing the complainant recognizes the need for a more in-depth mental health assessment and the IRT can suggest a referral to an appropriate professional.

G. Investigations Involving Unlawful Conduct

1. When the DEP Co-Chair(s) learn that a person licensed by the organization is accused of unlawful conduct by any governmental agency, any internal investigation of the matter shall be delayed until the governmental investigation and adjudication (if any) is complete.
2. If during an investigation by the IRT, it appears that a subject, complainant, or witness has violated the law, the Co-Chair(s) shall immediately notify the Field Leader and the L&C Manager so that a determination can be made whether it is appropriate to notify the proper governmental authorities.

3. Centers for Spiritual Living shall take no action that may jeopardize any lawful governmental investigation or prosecution. However, the Field Leader or the Spiritual Leader has the authority to invoke a Summary Suspension where circumstances warrant such action until the unlawful conduct is resolved in a court of law. Once the governmental entity has completed its investigation and/or prosecution, Centers for Spiritual Living may initiate and conduct an investigation of the matter through the IRT process to determine if any organizational action is appropriate.
4. Any public records created by a governmental agency or organization may be included in the investigation in such matters, regardless of the outcome of the prosecution, or the lack of a formal prosecution in the matter. Centers for Spiritual Living sanctions may be appropriate in cases where there was insufficient evidence to prosecute or convict, as the standard of proof may be different.

H. The Decision to Investigate and Determination as to How to Proceed

1. Appoint IRT. In accordance with the Code of Ethics, the Triage Review Team makes the determination to appoint an IRT to investigate an allegation of misconduct. The Co-chair(s) then inform the Field Leader and the L&C Manager. Once the decision to form an IRT is made, the DEP Co-Chair(s) contact committee members to form the IRT and the investigation process begins.
2. Triage Information Transferred to IRT. When an IRT is formed, the members receive from the Triage Review Team an IRT Referral Form, which contains an outline of the complaint, any evidence presented, and contact information for the various parties involved. The IRT will review the complaint and any evidence presented with the complaint.
3. Plan Prepared. The IRT prepares a plan for the investigation, including the scope and depth of the investigation and submits the plan to the Co-Chair(s), who communicates the plan to the L&C Manager and the Field Leader.
4. Changes. If at any time there is a change in either the scope or depth of the investigation, the chain of notifications as shown above is used.
5. Plan Details. The IRT plan for investigation, preferably in writing, shall contain a list of complainants and witnesses to be interviewed and the method for interviewing each; whether a site visit is needed; identification of any relevant documents or other evidence to be requested or collected; and any other activities that may be required to conduct the investigation.
6. Resources Identified. The IRT shall determine what resources are needed for the investigation, including funds, person hours, travel, any outside expertise, or other

resources and obtain pre-approval from the L&C Manager in order to be properly reimbursed.

I. Conducting the Investigation: Interviewing Complainants, Witnesses, and Subjects

1. Preparation for Interviews. Based on the plan, as part of the preparation to conduct the investigation, the IRT should initially outline the case to determine the best investigative approach for those who will be interviewed and the order of the interviews, which is best laid out in writing. Each interview should be planned in advance – what information is likely to be gathered, how best to approach the interviewee, any past or existing relationships with any of the interviewers, what to do if unexpected information comes up, what to do if the interviewee becomes hostile or uncooperative – all should be reviewed and a plan established. While interviews are typically done by telephone, in rare cases interviews might be done in person or by alternative methods. Wherever possible, at least two (2) IRT members shall be present for all interviews.
2. Open with Prayer. All interviews shall begin with spiritual mind treatment/affirmative prayer.
3. Verify Information. Identifying information, i.e., name, address, telephone, email, etc., shall be verified with all interviewees at the start of the interview.
4. Identify Interviewers and Case. Persons interviewed shall be notified of the names of all interviewers, the nature of the case being investigated (excluding any confidential information), and the name of the Respondent. Complainants and witnesses who are not licensed or ordained shall be advised that the interview is administrative in nature and that participation is voluntary on the part of the interviewee. Complainants, witnesses and Respondents who are licensed or ordained, or who are subject to the Code of Ethics shall be advised that the interview is administrative in nature and that participation is mandatory on the part of the interviewee.
5. Record of Interview. All relevant information received during an interview should be recorded by the IRT member or members conducting the interview. Recording devices, if used, must comply with all federal and state/province laws applicable in the locations of the interviewers and others on the call. If a recording device is used, all parties must be properly notified.
6. Voluntary Information. The purpose of the interview is to obtain information from a person in a voluntary manner; the tone and approach of the interviewer should reflect that purpose.
7. Verbal Information.

- a. Should the nature of the information obtained during an interview lead to an expanded or a different avenue of inquiry, it is appropriate for the interviewers to follow that avenue.
 - b. Interviewers should keep in mind that it is human nature to present verbal information in the light most favorable to oneself. It is also true that people will at times give deliberately false information for a variety of reasons.
8. Closing the Interview. All interviews should be concluded by thanking the interviewee for their participation, and advising them that they may be re-contacted for further information at a later time. The interviewee should be provided with contact information for the IRT Chair or other lead interviewer should they wish further contact.

J. Conducting the Investigation: Collecting and Examining Evidence

1. Collecting Evidence. The authority to collect evidence for an administrative investigation is limited in most cases to what is freely given to IRT members. Evidence cannot be compelled from any Member Community or any individual. Examples of evidence may include emails and letters.
2. Centers for Spiritual Living Documents as Evidence. Should the investigation involve a Centers for Spiritual Living employee, he or she may be compelled to produce any Centers for Spiritual Living documents or property in accordance with the Centers for Spiritual Living Employee Handbook.
3. Correspondence as Evidence. Any correspondence received or sent by Centers for Spiritual Living, or by any member acting officially on behalf of Centers for Spiritual Living, may be used as evidence.
4. Protecting Evidence. Any evidence of any kind that is collected through the receipt of a complaint, or through a Centers for Spiritual Living investigation, is to be maintained in a safe place as established by the IRT Chair responsible for the investigation.
5. Non-documentary Evidence. Non-documentary evidence that may be obtained may include audio or video recordings, photographs, or any object with relevance to the investigation.
6. Site Visits.
 - a. If there is a site visit to a Member Community and documents are to be collected, wherever possible only copies of said documents will be taken from the premises. Copying shall be done at a commercial provider and paid for by Centers for Spiritual Living, or if copies are made at the Member Community site, Centers for Spiritual Living shall reimburse the reasonable cost of making the copies.
 - b. Evidence collected during a site visit shall be either transported by the investigators or shipped in a secure way to a place designated by the IRT Chair. A receipt shall be given

- listing categorically any evidence taken from any person or any Member Community by Centers for Spiritual Living before the evidence is transported.
- c. Wherever possible, photographs of objects shall be used for evidentiary purposes and the item itself left with the proper owner.
7. Catalog of Evidence. A catalog of all evidence collected, along with its disposition, shall be maintained by the committee chair as part of the investigation file.
 8. Returning Evidence.
 - a. Any evidence having any significant value shall be returned to the owner as soon as is practical, and in no case later than one (1) week after the final disposition of the complaint.
 - b. Original documents are to be returned unless there is a compelling reason to maintain possession of them, or if the original documents are items seized as a result of the findings of the investigation. Copies of all returned documents shall be made and maintained in the investigation file.

K. Conducting the Investigation: Ongoing Planning and Strategy of Investigations

1. Regular Reviews. The direction of an investigation may change as new information comes to light. In view of this fact, the IRT should regularly review the progress of the investigation to determine if changes in approach are warranted.
2. Flexibility. The strategy in any Centers for Spiritual Living investigation is to reveal the truth. That being said, there are many investigative avenues and approaches that may be taken. Care should be given to examine the options thoroughly, with a flexible attitude toward finding the most direct route to the truth.
3. Avoid Early Judgment. Care should be taken by the IRT to avoid accepting ANY testimony or evidence as conclusive until all related persons have been interviewed, and there is reason to believe that no physical evidence exists that may impeach the evidence at hand.
4. New Allegations. Should the investigation lead to additional allegations, or expand to additional subjects, the IRT should meet and review the new information to determine if it should remain within the existing investigation, or if a new investigation should be established. The advice and consent of the DEP Co-Chair(s), L&C Manager, and the Field Leader should be sought before establishing a new investigation, or if additional subjects are identified.

L. Conducting the Investigation: Concluding Investigations

1. The investigation is concluded when any of the following conditions exist:

- a. Sufficient information and/or evidence have been gathered to sustain the complaint and show a violation of the Organization's Code of Ethics, Bylaws or Policies & Procedures Manual.
 - b. The information and evidence gathered clearly supports a finding that the complaint is either not sustained or false.
 - c. The complaint is not sustained by the information and evidence gathered, and all reasonable avenues of investigation have been exhausted.
 - d. The complainant withdraws the complaint and refuses to cooperate further.
2. Determination of No Violation.
- a. If the IRT determines that there is not an offense in violation of Centers for Spiritual Living Code of Ethics, Bylaws or Policies & Procedures Manual, and/or that even if such an offense did occur, it would be very unlikely to collect supporting evidence to support such a charge, the IRT may recommend to the Co-Chair(s) that the matter be closed, which is then communicated to the L&C Manager and the Field Leader.
 - b. If the L&C Manager and the Field Leader concur with the recommendation of the IRT that there is insufficient evidence for an investigation, the complainant and any other principals in the complaint are notified in writing, sent by the Co-Chair(s), of the decision that could include recommendations for improvements or peacemaking.
 - c. If the L&C Manager and the Field Leader do not concur with the recommendation of the IRT to close the investigation, the matter may be returned to the IRT or request the Co-Chair(s) appoint a new IRT to review the complaint.
3. At the conclusion of the investigation, the IRT will determine its findings and recommendations, including cases which are recommended to be referred to a Hearing Panel. Subject to the limitations on cases that must be referred to a Hearing Panel, options for the types of actions that can be taken on a complaint are detailed below in the section entitled "Disciplinary Actions."
4. The L&C Manager and/or the Field Leader may establish further criteria that would help delineate the situations that would require referral to the Hearing Panel.
5. The investigative reports, copies of any documents and any evidence retained shall be stored at the Department of Licensing & Credentialing office or annex in accordance with policies regarding the storage of materials related to Ethics Complaint investigations.

M. Violations Requiring a Hearing Panel

1. If the IRT determines that there is a violation of the Code of Ethics, a Hearing Panel shall be established and convened (as set forth below) if the nature of the violation is such that it could lead to any of the following actions: revocation of license or revocation of ordination.

2. A Hearing Panel is not a legal proceeding but a spiritual process. For revocation of a Minister's license, an attorney or other representative will be allowed to be present in the hearing room but not participate in the process.

N. Hearing Panel Presentations

1. Formation of Hearing Panel. The DEP Co-Chair(s) shall appoint a three (3) person Hearing Panel, plus one (1) or more alternates, preferably from the Ethics Committee and select a presiding Chair from the panel. A hearing date of at least twenty (20) business days forward shall be determined and all parties notified in writing with a return receipt to guarantee delivery. The notification shall include the names of the Hearing Panel members and alternates.
2. Presentation by IRT. Cases referred to the Hearing Panel will have a presentation by the IRT regarding their development of the case and findings. The subject will be afforded the opportunity to present testimony. The Hearing Panel may request that the complainant present testimony, however, the complainant may not be required to do so. The complainant has the option to address the Hearing Panel if he or she so decides. The Hearing Panel may consider the refusal of a complainant to be present and testify at a hearing as a factor in determining whether to proceed with an ethics complaint.
3. Notification of World Ministry of Prayer. The World Ministry of Prayer shall be notified of the date and time of the Panel Review by the L&C Manager and a Practitioner will hold the panel in spiritual mind treatment/affirmative prayer during the proceedings.
4. Challenge of Panel Member. In order to conduct a fair hearing and insure due process for all parties, it is essential that no member of a panel be related through blood to the fourth degree to either party, have prior substantial knowledge, or a bias toward either party. Either party may challenge a panelist by notification to the DEP Co-chair(s). The challenge must be made in writing at least fifteen (15) business days prior to the hearing, stating the panel member being challenged and the reason for the challenge. The DEP Co-Chairs in consultation with the L&C Manager shall make a final determination on the parties' challenge
5. Continuances.
 - a. Either party may request a continuance, which could be made by phone call to the L&C Manager, if it is at least fifteen (15) business days prior to the hearing. The continuance shall be granted only for significant reasons. The Co-Chair(s) in consultation with the L&C Manager shall make a determination of whether the request for a continuance is acceptable.

- b. If the hearing has convened and a continuance is requested, the Hearing Panel Chair shall have the authority to decide the issue. If granted, the requesting party may be required to pay for any expenses incurred by the other party and Centers for Spiritual Living to reconvene the hearing at a later date. Except as otherwise determined by the Hearing Panel Chair in its discretion, only one (1) continuance shall be granted at the request of a party.
6. **Hearing Panel's Review.** Hearing Panel members will be given the opportunity to review the material and evidence available to become familiar with the issues. Prior discussions regarding the issues with either the Respondent(s) or the IRT or complainant(s) are not allowed. If it is found that a panel member has discussed the issue with the Respondent or IRT, the staff, or anyone else before the panel hearing, that panel member will be disqualified. It is the intention of this panel to give a fair and unbiased review.
7. **Panel Alternates.** Alternate panel members may be named and notice given to the parties on the original notice. The alternates will serve as a backup, as needed. If an alternate is present at a hearing they may not participate in any discussions or deliberations unless seated as a member of the Hearing Panel. Once seated, an alternate shall become a permanent panelist with full rights and authority.
8. **Hearing Location.** Hearings will be conducted in most cases via telephone and/or video conference call. The DEP Co-Chair(s) have the authority, if circumstances warrant, of using another location and establishing a face to face hearing. If a face to face hearing is held, then all parties will be responsible for their travel costs. Centers for Spiritual Living will pay for the Hearing Panel members travel.
9. **Conduct of Hearings: Witnesses, Evidence, and Testimony.**
 - a. Each party is responsible for their witness's attendance at the hearing. If a witness is unable to attend the hearing, the Hearing Panel or the Co-Chair(s) should be notified in sufficient time to set parameters for obtaining statements from said witness and the witness' availability during the hearing process for a telephone conference call whereby all parties and the Panel may question the witness. A list of witnesses to be called will be provided to the Hearing Panel at least five (5) days prior to the hearing. Witnesses not on this list will not be allowed to testify.
 - b. All persons giving testimony shall affirm the truth of his/her statements. It is the intention of this process to operate within the context of spiritual community and the expectation that all parties share a commitment to lead lives of integrity within themselves and with each other.
 - c. If a person testifying is not a party in the action, his/her attendance in the hearing will be allowed only during the testimony and subsequent questioning by either party.

- Questioning of any witness shall be performed compassionately, without badgering, undue repetition, demeaning, or inquiring into their character.
- d. All parties to a hearing will be given further guidance on the calling of witnesses and their questioning in the notice of the hearing. It is expected that witnesses are only called who can give personal knowledge relative to the complaint under investigation. Witnesses should not be called simply to testify to the character of the subject.
 - e. All parties may present such evidence as they deem necessary to prove or disprove the allegations. Copies of all evidence can be mailed or emailed and must be received by the L&C Manager at least seven (7) business days prior to the hearing. The L&C Manager will distribute the evidence to all parties at least five (5) business days prior to the hearing to provide adequate review time.
10. Admission to the Complaint. A Respondent may admit to the actions that created the complaint filed in the action. In this regard, a formal hearing may be replaced by a process whereby a three (3) person Hearing Panel shall review the complaint and the IRT investigation file to determine the appropriate action.
 11. Transcripts and Recordings. In its discretion, the Hearing Panel shall be authorized to allow, make, and/or retain recordings or transcripts of its proceedings.
 12. Failure to Attend Hearing. If either party fails to attend a scheduled and noticed hearing, the Hearing Panel Chair should attempt to contact them by whatever means possible. The hearing will continue if no valid cause can be determined for the failure to attend.
 13. Rendering a Decision.
 - a. Upon the conclusion of the hearing, all parties shall be dismissed. The Hearing Panel shall deliberate in private. They may make their final decision at the conclusion of the hearing or they may determine that it is necessary to reconvene either in person or on the telephone. In all cases, the Hearing Panel will conclude their deliberations and render a decision within five (5) days of the conclusion of the hearing. A simple majority shall decide the issue on each of the alleged violations.
 - b. Options for the types of actions that can be taken regarding a hearing are detailed below in the section entitled "Disciplinary Actions."
 - c. The decision will be rendered in writing and provided to the Co-Chair(s) as described below. All parties shall be notified in a timely manner.
 14. Process for Implementing IRT Recommendations or Hearing Panel Findings and Decisions.
 - a. The DEP Co-Chairs shall review the recommendations of the IRT or the findings of the Hearing Panel and will write up the decision and the findings and will issue its' disposition of the matter. All parties to the decision will be sent a letter from the DEP Co-Chair(s) outlining the disposition of the matter as soon as practicable.

- b. Required actions will be implemented by the L&C Manager as outlined in the dispositions of the IRT or Hearing Panel's findings and decision. If training, mentoring, professional counseling, or any other similar recommendation is made, the L&C Manager in consultation with the DEP Co-Chair(s) will set up the appropriate corrective action. If the Hearing Panel's decision includes any restrictions on the Minister or Practitioner's license, including but not limited to suspension or termination, the L&C Manager will implement the decision. This includes updating Centers for Spiritual Living's records and notifying any appropriate parties impacted by the decision.

O. Appeals

1. Appeals Panel. A special Appeals Panel of three (3) ordained Ministers preferably from the Ethics Committee will be established by the Co-Chair(s) in consultation with the Field Leader for the review of an appeal. This panel will not be used in any other step of the review or investigation process of the case in question.
2. Appeals Panel Process.
 - a. The Appeals Panel will respond to an appeal within thirty [30] days of its filing. The Appeals Panel, at its discretion, may invite the subject(s) to meet with them in person or by telephone.
 - b. Proceedings of the Appeals Panel are confidential. The Appeals Panel may meet in person or by telephone. All parties are responsible for their own respective costs.
 - c. Attorneys will not be allowed to be present at or to participate in the appeals process, but shall be allowed to be present outside the hearing room to be available to respond to any questions a subject may have.
3. General Rules for All Appeals.
 - a. Only decisions that are made by the Hearing Panel are subject to appeal. Any decision made by the IRT and approved by the Field Leader without referral to a Hearing Panel is final and not appealable.
 - b. Only the Respondent of the complaint may appeal a Hearing Panel decision.
 - c. Any appeal must be made within thirty (30) days of the date of receipt of the letter sent by the DEP Co-Chair(s) to the Respondent outlining its' disposition of the matter. If a Respondent does not appeal within that thirty (30) day period, the disposition issued by the DEP shall become the final disposition of the matter, and no longer appealable.
 - d. Any appeal request must be made in writing to the Co-Chair(s) with a copy to the L&C Manager and the Field Leader.
 - e. All requests for appeal will be referred to an Appeals Panel by the Field Leader.
4. Basis for an Appeal. An appeal may be filed only in the following circumstances:

- a. **New Evidence.** Any newly discovered material evidence which could not with reasonable diligence have been available at the time of the hearing shall be reviewed by the Hearing Panel members who heard the case to determine if the newly discovered evidence would have changed the outcome if it had been known during the hearing. If so, the Co-Chair(s) shall order a new Hearing Panel of panel members unfamiliar with the case.
 - b. **Misapplication or Procedural Flaw.**
 - i. A party may appeal if there is a belief that the Hearing Panel misapplied or misinterpreted the Code of Ethics, if the disciplinary action is inappropriate, or procedures were not followed. Except in cases involving abuse of discretion or plain error, the appeal will be heard by the Appeals Panel only as to the reasons claimed for the appeal.
 - ii. One (1) or more members of the Hearing Panel that heard the matter shall testify and present evidence as necessary.
 - iii. If the appealing party prevails on appeal, and the Appeals Panel determines that further or new proceedings are required at the Hearing Panel level, the Appeals Panel will have the discretion to either remand the matter for further proceedings before the original Hearing Panel, or to convene a new Hearing Panel, with new members who did not participate in the original decision, for further proceedings, or to make a final determination.
5. **Burden of Proof and Standards on Appeal.**
- a. **Burden of Proof on Appealing Party.** The appealing party has the burden of persuading the Appeals Panel that the Hearing Panel committed a reversible error. The following standards on appeal are the principles used by the Appeals Panel to review the Hearing Panel's decision.
 - b. **Sufficiency of the Evidence.** The Appeals Panel reviews the Hearing Panel's decision to determine whether the evidence in the record is strong enough to support the decision. The Appeals Panel looks at whether the evidence, if believed, is sufficient to convince the average person that an ethical violation or other misconduct has occurred by a preponderance of the evidence. On appeal, the Appeals Panel does not weigh the evidence or determine the credibility (believability) of witnesses. Instead, the Appeals Panel accepts the Hearing Panel's fact finding and decision, and affirms the decision, unless the appellate standard is not met.
 - c. **Manifest Weight of the Evidence.** Generally, the Appeals Panel will not reverse a decision as against the weight of the evidence if there is any credible (believable) evidence in the case that supports the Hearing Panel's decision. The Appeals Panel has

- the duty to weigh the evidence and determine whether the findings of the Hearing Panel were so against the weight of the evidence as to require a reversal and a new hearing. The Appeals Panel can reverse the decision when the decision is so clearly unreasonable, given the evidence, that it is unjust.
- d. Abuse of Discretion. An abuse of discretion occurs when the Hearing Panel acts in an arbitrary or unreasonable way that results in unfairly denying a person or community an important right or causes an unjust result. In general, however, the Hearing Panel has broad discretion in finding facts and making its decisions and the Hearing Panel's decision will usually not be disturbed on appeal unless there is a clear showing that the Hearing Panel abused its discretion.
 - e. Plain Error. The plain error standard of review permits the Appeals Panel to review errors that were not objected to at the Hearing Panel level if such errors are extremely unjust or unfair. Plain error is limited to error that is evident, obvious, and clear. To establish plain error based on wrongly allowed evidence, there must be apparent prejudice to the appealing party. That is, there is no plain error unless the bad evidence caused an adverse decision against the appealing party. There is no prejudice or plain error if there is plenty of other good evidence to support the decision. The plain error rule is applied only in exceptional circumstances.
 - f. Harmless Error. The Appeals Panel will not overturn a Hearing Panel decision on the basis of any error that is harmless. A harmless error is an insignificant error that does not change the outcome of the case.
 - g. Doctrine of Invited Error. Under the doctrine of invited error, the Appeals Panel will not permit a person to take advantage of an error that was invited or caused by that person. For example, a party may not request the admission of evidence and then later complain on appeal that the evidence was wrongly admitted. Such action would constitute invited error.
 - h. De Novo Review. De novo, which means anew or over again, refers to the Appeals Panel's authority to review the Hearing Panel's conclusions regarding the application, interpretation, and construction of this Code of Ethics. In exceptional circumstances the Appeals Panel shall be entitled to undertake a de novo review of a Hearing Panel's conclusions.
6. Status of Disciplinary Action during an Appeal. If the appeal request results in a new hearing, the Hearing Panel's original decision shall be set aside. A new Hearing Panel shall be appointed by the Co-Chair(s). The newly seated Hearing Panel will review the case to the degree deemed necessary by the panel, based upon the findings of the Appeals Panel, and

make a recommendation based on that review. The investigation, hearing, or appeal process shall not interfere with an action of placing a Minister on summary suspension.

7. Decisions Reached. When a decision is reached, all parties will be informed of the decision within five (5) business days. A copy of the written decision will also be sent to the DEP Co-Chair(s), L&C Manager, the appropriate Regional Services Coordinator, and the Field Leader.
8. Reports and Materials. Reports and all materials held by the Appeals Panel will be returned to the Co-Chair(s). One copy of the reports and all materials will be retained by the L&C Manager and all other copies will be destroyed.

P. Required Plans of Action

1. A Required Plan of Action.
 - a. A Required Plan of Action is an appropriate decision when the IRT or the Hearing Panel decides after reviewing a complaint or complaints that there is cause for action by Centers for Spiritual Living and that there is a remedy for the type of violation(s) that occurred.
 - b. A Required Plan of Action is not appropriate if the IRT, DEP Co-Chair(s) in consultation with the L&C Manager, or the Hearing Panel finds the actions of the Minister or Practitioner to be severe enough that they likely pose a continued risk to others, that they violate state or federal laws, or in some other way jeopardize Centers for Spiritual Living or its constituents. At this point the Field Leader and legal counsel will be notified.
 - c. In situations where there is no reasonable remedy that could be addressed by a Required Plan of Action, the Hearing Panel may determine that the license / ordination of the Minister or Practitioner should be revoked.
 - d. A Required Plan of Action must stipulate:
 - i. Whether or not the Minister or Practitioner may be active in the ministry and/or seek employment in Centers for Spiritual Living ministries (In most cases, this would be prohibited during the Required Plan of Action.)
 - ii. Terms and conditions, actions and achievements required of the Respondent to successfully complete the Required Plan of Action.
 - iii. Exactly what types of changes and/or growth are necessary in order to be returned to full active status. (Timelines and expected changes should be spelled out as clearly as possible and be as specific as possible.)
2. Examples of the types of actions that may be required include, but are not limited to:
 - a. Enter a rehabilitation program.
 - b. Work with a designated mentor.
 - c. Complete a professional psychological evaluation.

- d. Complete professional counseling with specific goals to be verified in writing by the Counselor.
- e. Complete education requirements: Take and pass specific course(s) or class(es), such as a college level Ethics course or a specific Member Community financial management course.
- f. Complete a designated period of reflection and learning away from the ministry that includes specific requirements.
- g. Complete a specified reconciliation process culminating in an admittance and recognition of what behavior was a problem, accepting full responsibility, and, where appropriate, an apology and/or amends.
- h. Adhere to limitations on roles, positions or activities during the Required Plan of Action, whether in a Centers for Spiritual Living community or otherwise.
- i. Participate in required volunteer activities of a specific type and duration.
- j. Fulfill follow-up actions for completion, such as appearing before the same Hearing Panel or another panel for review of progress in order for the Required Plan of Action to be considered complete.
- k. Complete any actions, activities, study, deepening, counseling, or other means by which the person can be assisted to come into full alignment with Centers for Spiritual Living standards and the Code of Ethics under which they serve.

Q. Descriptions of Clearance and Disciplinary Actions. The following are categories of decisions that can be made:

1. Clearance. The decision that contains NO STIPULATIONS, to include situations where:
 - a. Centers for Spiritual Living Ministers are cleared for community or ministry employment.
 - b. Ministerial students are cleared to continue pursuing licensing as a Center for Spiritual Living Minister.
 - c. Licentiate Ministers are cleared to continue pursuing ordination.
 - d. Practitioners are cleared for continued practice under their license.
2. Required Plan of Action. These decisions are where specific tasks or achievements must be attained before a Respondent can be cleared. See the section above which further describes options and requirements for these plans. Note the following:
 - a. A Minister may not pursue ministerial employment at Member Communities unless stated otherwise in the Required Plan of Action.
 - b. A Minister may not seek to fill ministerial vacancies unless stated otherwise in the Required Plan of Action. This includes interim ministry. Approval of the L&C Manager is also required.

- c. A ministerial student may not be licensed as a Minister unless stated otherwise in the Required Plan of Action.
 - d. A licensed Minister may not be ordained unless stated otherwise in the Required Plan of Action.
 - e. A Practitioner may not continue to practice under a Centers for Spiritual Living license unless otherwise stated in the Required Plan of Action.
3. Letter of Censure (Probation). A Letter of Censure establishes a probationary term of no more than three (3) years when there is a finding of an ethical violation that does not rise to the level of a higher form of reprimand, suspension, or revocation. If there are no further ethical violations sustained during the term of probation, then the probation will be considered complete. A Letter of Censure may extend the probationary period beyond the Required Plan of Action.
 4. Letter of Reprimand (Not in Good Standing). A Letter of Reprimand reflects a significant ethical violation which has been sustained after investigation. It remains in the Respondent's Centers for Spiritual Living file. Ministers or Practitioners who receive a Letter of Reprimand are not to be considered "in good standing" for a time to be determined by the DEP. A Letter of Reprimand may be combined with a Required Plan of Action.
 5. Summary Suspension. When there is clear evidence that failure to act would either jeopardize the safety of the subject or any other individual, or place Centers for Spiritual Living in significant liability if there were a failure to act, the Field Leader and the Spiritual Leader are empowered to suspend the license of any Practitioner or Minister until final disposition by DEP.
 6. Suspension of License. A suspension of license reflects a very significant ethical violation which has been sustained after investigation. The purpose of a suspension is to give the subject time to obtain counseling, or some other form of healing modality before returning to work. The term of a suspension is set by the DEP. A suspension may be combined with a Required Plan of Action.
 7. Revocation of License. The revocation of a Ministerial or Practitioner License reflects a very serious ethical violation which is indicative that the subject has broken the bond of trust required for licensing in a way that is unlikely to be repaired; or it reflects the fact that returning the subject to a licensed status would put them or others at risk.
 8. Revocation of Ordination. The revocation of a ministerial ordination reflects a very serious ethical violation which is indicative that the subject has broken the bond of trust required for ordination in a way that is unlikely to be repaired; or it reflects the fact that returning the subject to an active status would put them or others at risk.

R. Special Processes for Community Reviews.

1. Basis for Community Reviews. It is the intention of the community review process to support strong healthy communities and to assist them in times of transition or stress. A ministry or community may be subject to review under any of the following circumstances:
 - a. If the ministry “loses the service” of two (2) Ministers during any three (3) year period. The Regional Coordinator will consult with the community and determine if a review is necessary.
 - b. If the ministry “loses the service” of a Minister prior to him/her serving at least two (2) years in the ministry.
 - c. If a signed statement is received by a Centers for Spiritual Living official alleging that a Code of Ethics violation has occurred.
 - d. If the ministry has been without a Centers for Spiritual Living Minister for one year.
 - e. If the ministry fails to follow current policies and procedures of Centers for Spiritual Living.
 - f. If the ministry hires a spiritual leader who is not currently approved for ministry employment by Centers for Spiritual Living.
 - g. If the community in any other way is not in compliance with its Community Affiliation Agreement.
3. Invoking Community Reviews.

A Community Review can be invoked by the filing of a complaint by any member or former member of the community, by any member of the Regional Support Team, or by the Department of Licensing & Credentials. Complaints to invoke Community Reviews are filed with the Department of Ethics & Professionalism.
4. Community Review Team.

After the filing of a complaint to invoke a Community Review, the Department of Ethics & Professionalism will establish and convene a Community Review Team to review the complaint. The Community Review Team will consist of representatives of the Department of Ethics & Professionalism, the Regional Support Team, and/or Headquarters staff. Upon being established, the Community Review Team will meet and establish a protocol for reviewing and assisting the community. After investigation of the community, the Community Review Team will make a recommendation to the Leadership Council for further action to be taken in support of the community. The actions that may be taken by the

Leadership Council upon the recommendation of the Community Review Team may include but are not limited to the following:

- a. Using the Co-Creation Process or other similar process with center leadership and/or community members.
 - b. Bringing an interim Minister into the community to provide temporary leadership.
 - c. Placing limits on the services that the community could normally provide as a part of their membership agreement.
 - d. Revocation of their charter (requires a Hearing Panel).
5. Further Review of Leadership Council Action on Community Reviews.
Except as to decisions to revoke a Member Community's charter, the decisions of the Leadership Council in Community Reviews shall be final, and not subject to any further review or appeal. In cases where the Leadership Council has decided to revoke a Member Community's charter, however, the Member Community shall CSL have the right to request a Hearing Panel review of the decision to revoke the community's charter and, in the event the Hearing Panel's decision on the review is unfavorable, to request a further review of the decision by an Appeals Panel. The proceedings of Hearings Panels and Appeals Panels in reviewing decisions to revoke a Member Community's charter upon Community Reviews shall follow the same general procedures set forth above for determining ethical violations or other misconduct, except that (a) the investigation and preliminary determination of the Community Review Team shall take the place of any Investigation and Review Team (IRT) process, and (b) the procedural rules shall be adapted in practice to apply to a Community Review process, rather than an individual disciplinary process.

S. Handling Files and Confidentiality.

1. Given the sensitive nature of issues involving concerns over adherence to our Code of Ethics, all complaints and documentation associated with any case will be held in the highest confidence.
2. All individuals who are involved in the internal processing of the issue, including without limitation the DEP Co-Chair(s), members of Ethics Committee, Regional Support Team, and Home Office staff, will be bound to the highest standards of maintaining confidentiality in regard to the issues of the case, and will not share any information with anyone who is not a part of the process. In addition, final disposition of case files will be maintained under lock and key in the Department of Licensing & Credentialing Office or annex Home Office, with



only authorized members of the Department of Licensing & Credentialing and DEP Co-Chair(s) and appropriate Home Office management having access to them.

T. Forms and Documents to Support the Process.

The Co-Chair(s) and Home Office staff will update and provide appropriate forms to use to ensure that complaint, investigation, hearing, decision, and appeal processes are implemented successfully.