INTRODUCTION

In this special report, the Diocesan Review Board (DRB) makes its findings and recommendations for maintaining a safe environment for children and vulnerable adults in the Diocese of Reno—the Catholic Church of Northern Nevada. The report is based on visits and interviews conducted over eight months which included all parishes, schools, and facilities operating under diocesan authority and direction. The DRB submits the report to the Bishop and Catholic community of northern Nevada with deepest thanks for this opportunity to serve. We also issue this report with confidence that maintaining a safe environment will remain a diocesan priority. We hope the report will help our Church recover from the scandal and trauma caused by the sexual abuse of minors and reports of past abuse that were concealed or mishandled by some church officials. We must remember: the vast majority of priests try to lead holy lives of service and they, too, have been demoralized by their brethren’s conduct. Both victims and innocent clergy need to heal from the wounds this scandal has wrought. We all do.

EXECUTIVE SUMMARY

A subset of the Diocesan Review Board (the Task Force), consisting of only non-employee lay members of the Board, conducted a review of diocesan facilities within the 70,000 square miles of the Diocese of Reno pursuant to a request by the Bishop to do so. The purpose of the review was to determine whether everyone working or volunteering in those facilities was aware of and complying with diocesan policy, procedures, and protocols designed to create and maintain a safe environment for young people and vulnerable adults. The Task Force also reviewed mechanisms of accountability within the Diocese, and the entire Board assisted the Bishop in reviewing historical files to compile a list of those credibly accused of sexual misconduct with minors in the past.

While the Task Force found universal cooperation with the review in the facilities visited, some deficiencies were noted and are detailed in the full report. In summary, the findings and recommendations are:

1. Policies and procedures designed to protect minors and vulnerable adults from sexual abuse are well established, though ongoing training and updates to the diocesan Policy on Sexual Misconduct and procedures are recommended.
2. Priests are well aware of the zero-tolerance policy regarding child sexual abuse and of mandatory reporting requirements. No priest is allowed to minister in the Diocese
unless a letter of good standing has been obtained from the authority to which that priest is accountable. The Chancellor ensures compliance with this requirement.

3. Parish personnel are familiar with the legal and policy requirements of reporting child abuse and neglect, but continuing education is needed and material aids should be reviewed and expanded to assist them.

4. Protecting God’s Children classes and online instruction is effective, and individuals know of their duty to comply with its requirements. Compliance is monitored. Most volunteers willingly adhere to the requirements. For some volunteer activities limited in scope and time, clarification is needed about whether the requirements must be met.

5. Background checks are performed on all clergy, employees, and volunteers but should be updated at intervals of three to five years.

6. Parishes directly address outreach to victims of past sexual abuse through a variety of means. Posters, pulpit and bulletin announcements, and the diocesan website make clear the means of reporting any incident of claimed abuse and the availability of support for victim-survivors.

7. All reports of alleged sexual misconduct involving minors and vulnerable adults should be brought to the Diocesan Review Board expeditiously. No claim should be determined before the Board, or its Chair, has considered it as set forth more fully below. Recommendations for improvement in procedures and record-keeping are made in the report. Other mechanisms of accountability seem sound and are identified and followed by clergy, staff, and volunteers.

The Task Force concludes that the Diocese has made major strides in achieving the goals approved by the United States Catholic Bishops in the 2002 Dallas Charter. The Diocese continues to enhance its approach to creating and maintaining a safe environment for young people and vulnerable adults. The DRB, a majority of whose members are laity, remains willing and able to assist the Bishop in achieving transparency, fostering accountability, and sharing responsibility.

The full report follows.
I. BACKGROUND

In 2002, following highly publicized reports of sexual abuse of minors by priests and failures to protect children by church and state officials in Massachusetts, the United States Catholic Bishops approved the Charter for the Protection of Children and Young People (The Dallas Charter). The Dallas Charter has been updated regularly, most recently in 2018.¹ As a result, dioceses throughout the country have implemented reforms using the best practices for children’s protection. The Diocese of Reno is no exception. Some examples of the changes implemented in our Diocese are discussed in detail below.

In August 2018, a Pennsylvania Grand Jury issued a report which concluded that hundreds of minors were sexually abused over seven decades, and also condemned the behavior of bishops and others in positions of authority for their failure to protect those entrusted to their care. The Grand Jury report, which was widely reported in the media (though later criticized by some who analyzed the report in depth),² once again enraged the public and brought shame to the Church. The Bishop of Reno was deeply saddened by the details contained in the report (Exhibit A). He felt compelled to review our commitment as a Diocese to safeguard all minors and vulnerable adults, and requested that the DRB completely review compliance with existing safeguards, procedures, and mechanisms of accountability. The DRB accepted this invitation and issued a resolution (Exhibit B) which guided its work and culminates in this report.

As background, it is important to recognize that our Diocese has provided safe environment training which meets best practices standards since 2003. Protecting God’s Children is the name of the program used,³ and it is made available through in-person classes and online. To date, more than 10,000 Catholics in the Diocese have taken the training, many of whom continue to be updated with monthly bulletins. (Exhibit C is a tabulation of those who have taken the sessions and who have completed required background checks.) Children are provided safe environment and personal safety classes in age-appropriate sessions. Additionally, the diocesan website prominently features a “Safe Environment/Protecting God’s Children” section which provides details and is easily accessible.

It is also important to note that the Bishop currently relies on the DRB to advise him on cases where clergy are accused of sexual misconduct involving minors or vulnerable adults. The

¹ In its 2018 revision, The Dallas Charter included by attachment the Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons. Because these foundational documents concern children and young people, our review and report focus on them also.
Bill Donohue, Ph D., President, Catholic League for Religious and Civil Rights; https://www.catholicleague.org/pennsylvania-grand-jury-report-debunked-2/
³ Protecting God’s Children® for Adults is training conducted by VIRTUS® certified facilitators on the prevention of child sexual abuse. The training makes participants aware of the signs of child sexual abuse, the methods and means by which offenders commit abuse, and five easy steps one can use to prevent child sexual abuse. VIRTUS® is the brand name that identifies best practices programs created by the National Catholic Risk Retention Group, Inc.
DRB may recommend further investigation when a claim is made, but the person being investigated may be placed on administrative leave at any point during the investigation. All claims are to be reported to civil authorities. Under the *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons*, 4 (The Essential Norms) and the Dallas Charter, one must be permanently removed from ministry if a single act of child sexual abuse is determined to be true after appropriate legal process. Historical records of the Diocese, and of the Review Board itself, lead us to recommend changes going forward in record-making and keeping.

II. PROCESS USED FOR THIS REVIEW AND REPORT

A. Formation of the Task Force

Under the terms of the Resolution (Exhibit B), the DRB assumed responsibility to review the established protocols, practices, and procedures that currently exist and determine whether they are being implemented and complied with at all parishes, schools, licensed child care centers, and other entities5 within the Diocese. The service areas of the Diocese of Reno include 12 counties.6 Today, there are more than 80,000 Catholics in this region. This includes 28 parishes, 6 missions, 5 schools, 1 Carmelite monastery, 2 licensed childcare centers, 1 cemetery, 50 priests, 27 deacons, and over 600 staff members. The territory covers 70,000 square miles in northern Nevada. The Task Force, a subset of the DRB consisting solely of non-employee lay board members, was created to conduct the review.7 These members of the DRB were divided into teams and two members conducted each site visit whenever possible.8 The teams organized and coordinated their visits after the Bishop alerted the affected facilities and directed their cooperation in early October 2018 (Exhibit D).

The Task Force reported its progress to the full DRB at regularly scheduled board meetings throughout the process. The Task Force acted independently of the Bishop and Pastoral Center to ensure the integrity of its findings and recommendations. However, the Bishop offered and provided full access and cooperation from the Diocese regarding information relevant to the review. Although the Task Force proposed the findings and recommendations contained in this

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4 The *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons* was approved by the full body of the United States Catholic Bishops, promulgated in 2006, and constitutes the broad requirements for each diocese in the United States for handling allegations of sexual abuse by priests, deacons, and other church personnel. Our diocesan *Policy on Sexual Misconduct* conforms to The Essential Norms.

5 Such as Catholic Charities, Our Mother of Sorrows Cemetery, and the Pastoral Center.

6 The twelve counties are: Carson City, Churchill, Douglas, Elko, Eureka, Humboldt, Lander, Lyon, Mineral, Pershing, Storey and Washoe.

7 Task Force members: JoAnn Baird, Frank Flaherty, Annabelle Kozel, Joanne Parrilli, Linda Remington, Rota Rosaschi, Marna Zachry and Bill Bauer (who participated initially but found it necessary to resign in April 2019).

8 Two parishes served locally by volunteers only were interviewed by telephone and video means. Both parishes are administratively served by St. Joseph’s in Elko where priests and staff were interviewed in person.
report, they have been adopted by the entire board and are submitted here to comply with the Resolution set forth in Exhibit B.

Additionally, two members of the DRB and Task Force who are retired members of the legal profession were asked to review records at the Pastoral Center and assist the DRB in recommending names to be published of those credibly accused of sexual misconduct with minors.9

B. Work Plan

The Task Force met as a subcommittee of the DRB multiple times over an 8-month period, beginning in October 2018. The parishes, schools, agencies and facilities, and the Carmelite monastery were divided among the teams referred to above. (See Exhibit E for team assignments). No team member reviewed his or her own parish, school, or agency. The Task Force sought input from a variety of perspectives. Team members interviewed pastors and clergy, religious, school administrators and licensed child care center personnel, administrators and employees of agencies, and individuals (including paid staff and volunteers) with knowledge of the facility’s practices, operations, and programs. The questions set forth in Exhibit F were developed before the site visits to assist the teams in conducting the interviews and to suggest standardized questions. The purpose of the inquiry was to evaluate whether current safeguards designed to protect children were known and being implemented. Specifically, the Task Force wanted to determine whether the current policies and procedures are adequate, whether they are being followed, and whether there were any recommendations for improvement. The Dallas Charter and the Essential Norms were used as foundational policy documents. The Task Force encouraged open and candid responses to foster deeper understanding of the issues, concerns, strengths and weaknesses of diocesan policies, procedures, and accountability mechanisms. The Task Force also focused on issues of transparency and accountability, and whether the individual’s duty to report sexual misconduct and suspected abuse was understood.

The Task Force also reviewed information in printed and electronic form. This included the Dallas Charter as revised in 2018 (which attached and included the Essential Norms), the John Jay research studies,10 the diocesan Policy on Sexual Misconduct, and other fundamental policy documents, training materials, applicable Nevada Revised Statutes, and online media reports. The Task Force considered these resources to assess our diocesan organizational structure, policies, and procedures as they relate to protecting children and vulnerable adults.

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9 The list was published on April 5, 2019 and appeared on the diocesan website and in local media reports.
C. Reporting on Visits

Each team submitted a report after its visits. The Chair of the DRB, who was also the Chair and a member of the Task Force, convened meetings to discuss what was learned during the visits and to consolidate the materials gathered. The Task Force noted considerable uniformity of understandings and misunderstandings among those interviewed, and full cooperation of all who participated.

III. NOTEWORTHY ACCOMPLISHMENTS

Before addressing our findings and recommendations, the Task Force believes it is important to note some significant achievements and implementations since the Dallas Charter of 2002. These include:

- A reduction in the number of reported cases of sexual abuse by clergy in the U.S. The John Jay study on the Nature and Scope of abuse by clergy concluded the incidence of abuse peaked in the 1970s and declined in the 1980s. Since that report was published in 2004, the number of newly reported incidents continues to decline.
- Victims’ Advocate positions have been created to promote healing and reconciliation for those who were abused. The Diocese of Reno has two individuals devoted to this task, one in Elko and one in Carson City.\textsuperscript{11} The Diocese also provides mental health care and spiritual assistance to those abused when requested and appropriate.
- Since 2003 the Diocese has had policies, procedures, and related trainings implementing the Dallas Charter. Clergy, employees, and volunteers are now subject to codes of conduct, \textsuperscript{12} background checks, and approved training on sexual abuse issues. Compliance with these requirements is monitored.
- The DRB has existed to assist the Bishop of Reno on matters of alleged sexual abuse of a minor by clergy since 2002.
- Parishes, schools, licensed child care centers, agencies, and the Pastoral Center are required to report allegations of sexual abuse of a minor to public authorities (local law enforcement or child protective services) and to cooperate with all investigations.
- The Diocese discloses to parishes and other church communities whether a priest is placed on administrative leave from ministry while an investigation is being conducted and of the outcome when the process is complete.
- The Diocese is audited annually on its compliance with the requirements of the Dallas Charter by independent auditors.\textsuperscript{13} If deficiencies are noted in the audit, the deficiencies

\textsuperscript{11} Their names and contact phone numbers are listed on the diocesan website and on posters and pamphlets relating to Protecting God’s Children displayed and available in parishes and other diocesan facilities.
\textsuperscript{12} See Exhibit H which contains the Code of Conduct and other material relevant in later sections of this report.
\textsuperscript{13} StoneBridge Business Partners, based in Rochester, New York, conducts the audits.
are brought to the attention of the DRB for discussion and recommended remediation. It should be noted that the Diocese has successfully passed every audit conducted to date.

- Priests or deacons who have committed an act of sexual abuse cannot be transferred for ministerial assignment to another diocese under the Essential Norms, and dioceses are required to obtain letters of good standing for any visiting priest or deacon who comes to the Diocese to perform any ministry.14

IV. FINDINGS

After the site visits, interviews, consideration of published materials, and discussions, the Task Force makes the following findings:

1. Priests are well aware of the zero-tolerance policy regarding child sexual abuse, and of mandatory reporting requirements. Physical contact with minors is usually avoided, even in public. Some priests report being uncomfortable around children and say they leave restrooms if children enter. Some encourage short Confessions so they spend minimal time with children alone. A few priests were unsure of the mechanics of reporting. For some foreign-born priests, behavior that might be culturally appropriate in their home countries is not appropriate here. Some priests talked about the importance of maintaining healthy adult relationships within their church communities. At the time of most interviews, priests had just experienced new parish assignments, and had not had the opportunity to develop those relationships, but looked forward to doing so.

2. Parish personnel are familiar with the legal and policy requirements of reporting child abuse and neglect, but some deficiencies were noted. Some individuals did not understand their personal obligation to report suspected abuse within 24 hours to local law enforcement or child protection agencies; they thought they should first report to the Pastoral Center or tell the pastor first. When this misunderstanding was evident, the Task Force members referenced current reporting requirements as set forth by Nevada Revised Statutes and referred to the diocesan Sexual Misconduct Policy which summarizes the legal mandates. In every parish where the question was asked, employees and volunteers advocated the creation of a simplified “emergency kit” (or binder) that would contain step-by-step instructions for reporting abuse or neglect, including phone numbers and sample forms for reporting and maintaining a record of the report. A sample binder containing a version of this “emergency kit” currently in use at one parish was shown in several locations. All those to whom it was shown or described said they would like to see such a practical tool made available. Staff and volunteers also welcomed the idea of annual reminders of reporting procedures.15 Training that took

14 Essential Norms, Number 12
15 Schools reported using assemblies at the beginning of an academic year to provide such reminders.
place long ago tends to be forgotten in moments of crisis, especially when there are few instances calling for mandatory reporting between the time of the training and the crisis.

3. **The requirement of completing Protecting God’s Children classes and staying current with follow-up bulletins is well known and enforced.** Many of the rural offices opt for the online version of Protecting God’s Children for three reasons: the Spanish version available online, the convenience of 24/7 access, and lack of local facilitators. Several individuals suggested more in-person classes would be chosen if parishes and schools had their own facilitators. They were willing to identify potential candidates to take the training needed to become facilitators. The same was true for Catholic Charities and Bishop Manogue High School. Many individuals urged that the classes be held at their facilities. The vast majority of visited sites monitored training and on-going compliance. They reported suspending individuals from ministry or from volunteering if requirements were not met after warnings of non-compliance and an opportunity to comply had been given. The Safe Environment staff at the Pastoral Center give access to, or send out, reports in Excel to parishes to help them track completion of Protecting God’s Children classes, compliance with bulletin readings, or completion of background checks. Some staff members and volunteers who receive the Excel reports, said the reports are cumbersome and asked for simplified reports.

4. **Personal Safety and Safe Environment classes are being held on a regular basis; safety of children is a priority at all facilities.**

   a. The diocesan child learning centers and schools take child safety very seriously. They have addressed safety issues in the physical plants by creating single entry points, locking unused rooms, putting windows in doors, and installing safety glass and cameras. One school has an armed school resource officer. They all continue to consider ways of protecting the safety of children. Visitors must display identification upon entry, and the identification is submitted for verification through the Raptor® system at a few sites. All staff have completed background checks and Protecting God’s Children training. Volunteers at the elementary schools have completed volunteer applications and Protecting God’s Children classes in person or online.

   b. The high school has more difficulty in making sure all volunteers meet the requirements due mainly to the large number of volunteers and volunteer turnover. A main challenge occurs in the area of coaching. There are many coaches and helpers, and they change with each sport season. The high school has addressed the issue with the coaches who are not part of the teaching staff, but who receive stipends, by withholding the stipend for those who fall behind in the online bulletins, and this has improved compliance. An additional difficulty

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16 Raptor® Technologies provides integrated school safety technologies throughout the nation.
presents when coaches permit parents to help at events without first checking with the school secretary or administrator to determine if the individual is cleared to volunteer.

c. Most families permit their children to participate in the Personal Safety and Safe Environment classes. When families do not permit their child's participation, they are given the option to do in-home training. Safe environment classes are offered in all schools and in CCD (Religious Education) classes in most parishes. Some parishes suggest the Personal Safety or Safe Environment classes are outdated and need to be modernized. Several rural parishes no longer have youth who attend Mass on a regular basis and have stopped offering youth programs.

d. Parishes that offer youth programs generally have two adults in the room at all times. When this is not possible, doors to rooms are left open, permitting observation. Most parishes have added windows to previously solid doors, creating visibility within the rooms at all times. Some of the rural parishes are older and have limitations on how they can set up their rooms. Most parishes keep doors to other areas locked so youth and others do not have access to rooms that are out of sight. A few doors were found unlocked when Task Force visits took place, but parishes were happy to make corrections in these situations.

e. A few parishes that had camera systems, which allow observation of areas inside and outside the facility, were not using them for various reasons. However, those who did not have cameras and monitors would like to have them if budgets allow. In some parishes, classrooms for adult or youth instruction are distantly located from church offices. Where this situation exists, parishes would like to have an intercom system available so they can call for help if it is needed.

5. Most volunteers willingly adhere to the training and background check requirements.

   a. Some parishes report that pastors have been reluctant to enforce the requirements for long-time parishioners in roles such as usher, lector, or Eucharistic minister. There were a few reports that individuals left ministry as a result of having to comply with the requirements.

   b. Undocumented persons may want to help with youth programs or volunteer for an activity, but cannot until they have submitted volunteer applications, had a background check, and completed Protecting God's Children classes. There are a variety of reasons why undocumented persons may not be able or willing to follow through with the requirements. Parishes and schools find this challenging, as the volunteer may truly be needed. Some allow volunteers to participate if "supervised" or in the presence of a person who has complied with the training and background check requirements, though this practice does not seem to meet current policy standards.
6. Applications and background checks for staff are universally obtained; applications, background checks, and references for volunteers are not always obtained. In some of the more rural sites, no applications for volunteers are acquired. Questions arose about who is a “volunteer.” Examples of questionable volunteer status included grandparents or guardians, or persons who might chaperone a one-time event like a dance or dinner. Questions were also raised about who must take Protecting God’s Children classes and read monthly follow-up bulletins. Similar examples were given – the one-time volunteer or someone whose contact with minors is incidental to their duties. A uniform understanding is needed. Background checks are generally not updated, even after years of volunteering or other service.

7. Letters of good standing are obtained and reviewed by the Chancellor before clergy are permitted to minister or serve in the Diocese. Pastors uniformly understand this requirement and rely on the Chancellor for compliance. There is some concern that foreign dioceses may not issue such letters, or that some groups within the church may invite guest priests for limited purposes without being aware that a letter of good standing is required. Awareness of this issue has been raised by the Task Force visits, and pastors are alerted to the need to comply with the Essential Norms by obtaining letters of good standing for any visiting cleric who engages in ministry.

8. Mechanisms of accountability are understood and expressed. Staff and clergy can articulate to whom they are accountable and report no difficulties in reporting through those channels. Clergy rely on one another and on the Bishop for counsel and advice. When asked what they would do if a claim accused the Bishop of impropriety, most people were able to identify others within the Church, sometimes outside the Diocese, whom they would consult. No one expressed a desire to have clergy accountable to non-ecclesiastical bodies, although everyone interviewed on the topic expressed an understanding that state and federal laws apply to all clergy. Several individuals expressed the view that clergy should be more open about internal operations and decisions, and opined that all confirmed cases of clergy sexual misconduct should be made known.

9. Policies and procedures designed to protect minors and vulnerable adults from sexual abuse are well established. The diocesan Policy on Sexual Misconduct is given to each person who goes through Protecting God’s Children training sessions, either in-person or

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17 The Bishop’s letter addressing who must take Protecting God’s Children training states in pertinent part: “I have directed that all paid personnel of the Diocese and all volunteers who have any contact with minors in the performance of their duties complete this program.” See Exhibit G.

18 By Apostolic Letter (Vos Estis Lux Mundi) effective June 1, 2019, Pope Francis, among other things, directed all dioceses to implement procedures specific to addressing claims involving Bishops and Cardinals. http://www.usccb.org/news/2019/19-087.cfm
online. This includes clergy, staff, and volunteers who are all required to take the training. The last page of the document is signed and sent to, or verified by, the Pastoral Center. Signers acknowledge that if they have questions about anything in the policy, they are to call the “Diocesan Personnel Administrator.” (This should be changed to the “Safe Environment Coordinator at the Pastoral Center.”) The policy covers all clerical, religious who have an official ministry in the Diocese, parochial administrators, campus ministry programs, paid personnel, and all volunteers whose duties include any contact with minors. The policies and procedures include who, what, and when to report suspected abuse and the pastoral care of those reporting abuse and of those accused. It also describes the precautionary measures the Bishop takes when allegations of sexual misconduct involving clergy or other persons subject to the policy arise, sets out legal requirements of reporting, and provides local law enforcement phone numbers. The Diocese published its first formal written policy on sexual misconduct in 1993. Most who have taken Protecting God’s Children sessions remember signing the back page, but few can recall reading the document or knowing its contents. Most of those interviewed are aware the Diocese has Victims’ Advocates, but do not know who they are or what roles they play.

10. “Promise to Protect, Pledge to Heal” posters, in English and Spanish, were prominently displayed in parishes and other facilities. At the few sites where the posters were not displayed, requests were made to the Safe Environment staff to have posters sent, or information was provided on how to obtain them. The posters had some outdated information and contained important information in very small font and should be updated and made more legible.

11. Most parishes directly address outreach and victims’ recovery from sexual abuse and the need for church-wide healing. This has been done in a number of ways, including homilies given, materials provided in church bulletins, and healing prayer services. One parish in rural Nevada continues to have monthly “Reparation Services” as part of its Holy Hour. Outreach to victims and their families, and the availability of support, exists in all parishes but varies in method and frequency.

12. The Policy on Sexual Misconduct and the procedures for receiving and responding to complaints should be updated. When reviewed by several members of the Task Force, deficiencies were noted relating to current legal requirements. The advice of diocesan legal counsel should be obtained in amending the policy. The DRB found numerous policy and procedure statements, some of which conflicted with current practice of the DRB itself. The origin of some of these documents was unclear. Additionally, changes are

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19 Some facilities maintain a copy at their site in a personnel or volunteer file which is a good practice.
recommended to the protocols for interviewing a person reporting sexual misconduct and for the timing of when a claim is brought to the DRB as set forth below:

a. Reports of clerical sexual misconduct can be received in any number of ways and by many different individuals within the Diocese. Under current practice, which fully complies with the Essential Norms for all dioceses, the first interview of the reporting person into the facts and circumstances giving rise to an accusation of clerical sexual misconduct involving minors may be conducted by the Chancellor (currently a priest, formerly a religious brother).20 If the Chancellor conducts the initial interview of a person who reports clerical sexual misconduct involving a minor, the Chancellor reports to the Bishop and to the local civil authorities as required by law. Legal counsel for the diocese is also consulted, but a decision may be made at any point in the process that no further action is necessary, without DRB input.

b. The Task Force finds the current process, although in compliance with the Essential Norms, deficient in two ways:

1) A member of the clergy should not be the initial interviewer, unless so requested by the individual making the report. Persons attempting to report abuse may be reluctant to speak with a cleric when alleged clerical sexual abuse is the subject of the call. Callers may also be reluctant because of a perceived church history of “cover-up” by clerics.

2) There is a potential for unconscious bias affecting the decision to fully evaluate the claim. Every claim of sexual misconduct involving a priest, deacon, religious, employee, or volunteer of the Diocese which involves minors or vulnerable adults raises concerns that should be reviewed expeditiously by the DRB whose lay member interest and expertise is broad-based.21 The Task Force finds that consultation with the DRB should determine whether further action is needed to evaluate an accusation. Early involvement of the DRB and of a lay investigator would improve victims’ chances of claims being evaluated fully, and is consistent with goals of the Dallas Charter and the Essential Norms.22

c. Under current procedures, background checks which disclose arrest records are screened, and specific offenses revealed through the background check are not shared with the parish or entity administrator, except when an individual may be disqualified from serving by certain offenses. Without specifying other offense/s, “red

20Typically the Victims’ Advocates neither perform any investigative tasks, nor interview the reporting person about the claimed abuse. They offer support and direct callers to available assistance within the Church and from outside agencies. However, reporting persons are always advised to report to local law enforcement and those agencies may obtain initial statements if the agency takes a report. If no report is made or taken, the Chancellor could be the first person to interview the reporting party about the details of the claim under current practice.

21 The Sexual Misconduct Policy applies to all of these individuals. Although different processes apply to the handling of sexual misconduct claims brought against them, the Bishop has the discretion to consult with the DRB on any claimed sexual abuse of minors or vulnerable adults.

22 The Dallas Charter, (2018 Revision), Article 2; Essential Norms, Section 4 a.
flags" may be indicated, and the person in charge of the entity is directed to discuss those with the applicant. The Task Force finds that any offenses specified in the Diocese of Reno Policies,\(^{23}\) or that might affect child safety, should be disclosed to the parish, school, or other diocesan affiliated organization where the employee or volunteer is applying to the extent permitted under Nevada Law. Legal counsel for the Diocese should be consulted on what specifics and to whom such background information can be disclosed.

d. Based on its review of diocesan files at the Pastoral Center, the Board finds that old records containing incident reports, for a number of justifiable reasons, did not establish a clear history and chronology of events. Accurate, complete, and detailed record-keeping must now be a priority. Specific recommendations on this topic will be made to the Bishop as part of the DRB’s policy and procedure review.

V. RECOMMENDATIONS

Based on the findings, the Task Force makes the following recommendations:

1. Consolidated Safe Environment materials should be provided:
   a. The Task Force and Safe Environment staff recommend that a binder of consolidated information be distributed and retained in each facility. To be included in the binder are: 1) a copy of the Charter; 2) the most recent copy of the Sexual Misconduct Policy; 3) quick reference for reporting child abuse and neglect, including numbers to call, copies of NRS 432B highlights, responsibilities and procedures; 4) all letters from the Bishop about Protecting God’s Children requirements; 5) Protecting God’s Children information about who needs the training, how to sign up for a class, the requirement to read online bulletins, etc.; 6) directions for using VIRTUS® step-by-step; 7) the application process for volunteers and where completed applications are to be kept; 8) reference check forms and instructions; 9) background check forms and requirements; 10) schedules for in-person training classes; and 11) any other items deemed necessary.
   b. Additionally, the Task Force recommends that a simplified “emergency kit” binder of the type referred to in Finding number 2 be made available at each facility, and that everyone who works or volunteers at the location be made aware of its existence and where it is kept. This binder should contain only the critical information needed to make a report of suspected abuse: a checklist of the steps to be taken when making a report, the phone numbers to call, sample forms for making the report, and directions for submitting and maintaining a copy of the report that is made.

\(^{23}\) Section VI c, l.-iv. (Exhibit H)
c. It is also recommended that a specific individual be designated at each facility whose duties will include determining that the binders are current, at least semi-annually, through the Safe Environment Office at the Pastoral Center.

d. The posters "Promise to Protect, Pledge to Heal" should be revised as set forth in Finding number 10 above.

2. An annual Safe Environment assembly is desirable:

An annual gathering of as many priests, staff, and volunteers as possible would be welcomed by many serving in the Diocese, and should be established to ensure all are kept informed of changes in policies and procedures, proposed modifications to the binders mentioned above, new laws affecting parishes, and other matters requiring uniform understanding and application. An annual assembly could improve communication, remind all of our mission under the Dallas Charter, and further our united efforts to create and maintain safe environment as a diocesan priority.

3. An ongoing system of clergy support and recurring Safe Environment training should be implemented:

a. The Diocese and local parishes should make pastoral care of priests a high priority and help foster their physical, spiritual, intellectual, and psychological well-being to help reduce the likelihood of isolation and to help maintain regular, healthy relationships with appropriate adults. Particular support through training and other means is recommended for priests from other countries whose behavior, while appropriate in their countries of origin, might be misconstrued as grooming behaviors (such as excessive tickling, hugging, or visitors lodging at the rectory). VIRTUS® has developed a short video for international priests, which if not already viewed, may be a good resource for this type of training.

b. Priests should receive recurring training on reporting procedures since some had difficulty remembering and articulating the procedures, or had questions about particular reporting circumstances that might arise. An hour devoted to such training on an annual basis, with hypotheticals and role playing of potential scenarios, would be beneficial. Additionally, clergy should be encouraged to contact the Safe Environment office at the Pastoral Center if they need assistance with any reporting issues.
4. Progress should be monitored:
   a. Parish Audits: A plan for auditing parish compliance with diocesan policies regarding Safe Environment should be developed, with the results of the audit and recommendations for corrective action provided in writing to the parish and the DRB. Objectives for the field audits should include: 1) evaluating processes and programs for compliance and testing for gaps and weaknesses; 2) instilling a level of organizational discipline, awareness, and formality; 3) producing data for use in evaluating program effectiveness; and 4) ensuring record-keeping standards are maintained and improved. Not all parishes, programs, licensed childcare centers, schools and organizations would be reviewed each year. Safe Environment staff are best suited to develop a workable on-site audit plan.
   b. Diocesan Assessments: Under existing procedures the Diocese is audited annually by electronic means, and through on-site visits every 3 years, for compliance with the Dallas Charter by an independent auditor.24 The Task Force recommends more supportive assessments conducted by DRB teams such as those used for the on-site visits that went into this review and report. The use of central locations, Director of Religious Education and school department meetings, or other groupings might be used for these purposes and provide opportunities for updates, addressing compliance issues, answering questions on new issues, and listening to concerns and issues the participants might have.

5. Background Checks and Volunteers:
   a. Clergy, staff, and volunteers are required to have completed background checks and to participate in the Protecting God’s Children program.25 Volunteers include anyone whose duties include contact with minors under both diocesan policy and the Dallas Charter. It is recommended that the Bishop compel pastors and other diocesan department heads to enforce these requirements, so that all volunteers whose duties include contact with minors fulfill the required training and background check. This would apply especially to coaches and volunteers who are likely to have repeated contact with minors. A uniform understanding of whether a particular volunteer activity requires a background check and training should be established.
   b. When the results of background checks are returned to the Pastoral Center, it is important that the information obtained be disclosed to the pastor or

24 StoneBridge Business Partners conducts both audits.
25 Dallas Charter, 2018 Revision, Article 13. See also, Bishop Calvo’s Letter (Exhibit G).
to a management level agent where the individual is applying to serve. Currently, the Chancellor only reveals whether the background check has disclosed information which disqualifies an individual from employment or volunteering, or whether “red flags” exist that require the head of the entity to meet and inquire further with the individual. However, all information from background checks may be important in determining whether, or where and how, a person is allowed to serve. A recent conviction for driving under the influence would bear upon one’s suitability to volunteer in a way that includes driving youth to or from activities; a conviction for domestic violence might bear upon one’s ability to manage anger. Current diocesan policy enumerates convictions barring volunteer activities if minors or young adults are involved. The Task Force recommends that all offenses detected through background checks be disclosed to those pastors and management level agents entitled under Nevada law to receive such information.

c. It is further recommended that if the results of a background check have disqualified one from volunteering, a cautionary note to that effect should be available on the VIRTUS® account for that person.

d. When background checks are completed, a copy of the result should be kept.

e. Background checks should be redone for individuals still employed or volunteering every five years minimally, and optimally every three years.

6. The Diocesan Policy on Sexual Misconduct and The Reno Diocesan Policies and Procedures for Receiving and Responding to Reports of Sexual Misconduct should be revised.

This should be done to address any deficiencies or changes in policy and law, and to revise the process for handling reported claims of sexual misconduct involving minors or vulnerable adults and the timing of DRB involvement. The DRB, in consultation with the Bishop, or his designee, should review all policies and procedures, including those of the DRB, checking for consistency with the revised Dallas Charter, the Essential Norms, and the recent Apostolic Letter (Vos Estis Lux Mundi), and propose revisions where needed.

With regard to the process to be used for receiving and responding to reports of claimed sexual abuse the Task Force recommends:

a. The initial interview of a person making a claim of sexual abuse by a cleric about the underlying facts supporting the claim should be conducted by someone who is not a member of the clergy, unless the person requests that a cleric take the report. A statement should be memorialized from
the person who is reporting the claimed abuse, summarizing the basis for the claim.

b. Any claim of clerical sexual misconduct involving minors or vulnerable adults should be brought to the attention of the Chair of the DRB, (or the Chair’s designee), within 48 hours of the time it is received and before a decision is made about the viability of the claim. Procedures exist, and can be further developed, for preserving confidentiality while the claim is being assessed.

c. No claim should be resolved before the DRB has considered it.\textsuperscript{26} The potential merits of a claim should be determined by a process that includes consideration of the alleged abuse by the DRB, as reported by a lay person who has interviewed the individual claiming abuse. This approach would protect the interests of all concerned and would permit recommendations for further action based on a shared and documented report of the claimed abuse.

d. To fulfill the mission established by the Dallas Charter, the DRB should be asked to consider clerical sexual misconduct, short of actual abuse, especially if that misconduct includes viewing pornography or repeated boundary violations. Studies show these behaviors are high markers for concern. The DRB may request additional investigation, if needed, to help guide discussion and recommendations to the Bishop.

e. Records of claimed sexual misconduct should be consistently maintained. A uniform method should be created to document claimed sexual misconduct and forms used to standardize the capture of all relevant information. Statements should be obtained from reporting parties, documentation created that the claim was reported to civil authorities, and files maintained in a manner sufficient to reflect the history, status, and disposition of any investigation.

CONCLUSION

It has been a great privilege to conduct the review requested by the Bishop and provide this report. The Task Force met with members of the Catholic community in northern Nevada who are dedicated to the task of protecting the young people and vulnerable adults they serve

\textsuperscript{26} An exception to this requirement might arise if both the Diocese and the Chair/ Chair’s designee conclude the report is specious based on demonstrable and recorded facts which determine that the claim is false or factually impossible.
through increased education and awareness. They are equally dedicated to supporting the clergy upon whom they rely.

The Diocese of Reno has made significant progress in creating and maintaining a safe environment for youth and in addressing claimed sexual abuse. The Dallas Charter and the Essential Norms stand as a promise to protect and a pledge to heal. They both have been implemented and followed in our Diocese.

While it is recognized that progress has been made, and while the number of reported cases of claimed sexual abuse by clergy continues to decline, the harmful effects of the abuse continue to affect both victim-survivors and the Church as a whole. We believe that more involvement of laity is crucial. Their involvement is currently contributing to a safer environment through the training and other measures described in this report. Lay women and men already hold administrative positions of authority and management within our Church.

Laity conducted this review and can be called upon to assist those in leadership on a regular basis to help the Church recover from the effects of a system limited by clerical perspective in the past. Outreach to victim-survivors and protection of youth must remain core values. Transparency, accountability, and collaborative sharing between clergy and laity should become core values, too.

Submitted by

Rota Rosaschi

Chair, Diocesan Review Board and Task Force

September 2019
August 18, 2018

To the Faithful of the Diocese of Reno

Dear sisters and brothers in Christ,

The release this week of the report of the Grand Jury investigating clergy sex abuse of minors in six dioceses in Pennsylvania was extremely painful for me to hear. I am filled with deep shame and disgust to hear and read about the terrible injury inflicted on so many innocent children and young people by priests and how church authorities handled these incidents.

The report impels me to review our commitment as a diocese to safeguard all minors and vulnerable adults in our church. We have in place protocols for reporting abuse to law enforcement, background checks for any adult working with youth, ongoing training in awareness and prevention of abuse, and policies to ensure appropriate interactions with youth and adults in all our programs. Now I want a full review of all our protocols, practices and policies to determine how effective they’ve been and how to improve our commitment. I also want a review of the mechanisms of accountability of anyone who holds a position of authority and responsibility in the diocese, and this will include me the bishop. I will be asking our Diocesan Review Board, comprised of lay women and men of diverse expertise, to lead this review. It will be a concerted effort that will involve all the institutions of our diocese. At the conclusion of this review, a report will be published.

Finally, let us turn to the Lord in prayer for all who have suffered the terrible devastation of sexual abuse by the church’s ministers.

Sincerely yours in Christ,

Most Reverend Randolph R. Calvo
Bishop of Reno

EXHIBIT A
RESOLUTION OF THE DIOCESAN REVIEW BOARD

DIOCESE OF RENO

Whereas the Grand Jury Report investigating clergy sex abuse of minors in six dioceses in Pennsylvania has been released and concludes that clergy had been credibly accused of sexually abusing child victims, and that church authorities mishandled those incidents; and,

Whereas this report is painful for all to read and describes the terrible devastation of sexual abuse by church ministers; and,

Whereas the Bishop of Reno is impelled to review our commitment as a diocese to safeguard all minors and vulnerable adults; and,

Whereas the Diocese of Reno has in place protocols and procedures for reporting abuse to law enforcement, including background checks for any adults working or volunteering with youth, ongoing training in awareness and prevention of abuse for adults and children, and policies to ensure appropriate interactions with youth and adults in all programs; and,

Whereas the Bishop of Reno has asked the Diocesan Review Board to conduct a full review of all protocols, practices and policies of the Diocese to determine how effectively the current protocols, practices, and policies are being implemented and followed, to ensure and improve the Diocesan commitment to children and vulnerable adults; and,

Whereas, the Diocesan Review Board has been asked by the Bishop to review the mechanisms of accountability for anyone who holds a position of authority and responsibility within the Diocese of Reno.

Therefore it is resolved by the Diocesan Review Board, by unanimous vote at its Board Meeting on August 29, 2018, to conduct a full review as requested by the Bishop. This review will commence immediately, and a written and published report will be made when the Board completes the review.

Rota Rosaschi, Chair
Diocesan Review Board of Reno
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<th>Completed Protecting God's Children Training</th>
<th>Completed Background Check</th>
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<td>9</td>
</tr>
<tr>
<td>Deacon</td>
<td>28</td>
<td>28</td>
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<tr>
<td>Educator</td>
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<td>Employee</td>
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Discrepancies between Training Completed and Background Check Completed reflect the fluid nature of data collection. The two processes may be initiated at separate times, may be ongoing at the time the data is captured, or the individual may have abandoned the position and qualification process before completing the requirements.
In response to the report of the Pennsylvania Grand Jury, on August 18, 2018, I wrote a letter to all the Catholics of the Diocese of Reno informing them that a review will take place of our commitment to safeguard all minors and vulnerable adults in our church. I have asked the Diocesan Review Board to take charge of this review. They have willingly accepted this task. They will be reviewing all our protocols, practices and policies on all levels—diocese, parishes, schools, church programs, and Catholic Charities.

A team of the Diocesan Review Board will visit all institutions in the diocese. A member of the team will be calling each institution to schedule a date and time for this review on your site.

Given the serious crisis the Church faces, I expect from each of you nothing less than full cooperation in this matter.
<table>
<thead>
<tr>
<th>Team 1</th>
<th>Team 2</th>
<th>Team 3</th>
<th>Team 4</th>
<th>Team 5</th>
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<td>St. Teresa Church and School – Carson City</td>
<td>St. Ann’s - Dayton</td>
<td>St. John Bosco - Battle Mountain</td>
<td>St. Michael’s</td>
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<td>Our Lady of Snows Church and School</td>
<td>St Gall - Gardnerville</td>
<td>St. Paul - Winnemucca</td>
<td>Holy Cross</td>
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<td>St. Francis of Assisi -Lake Tahoe</td>
<td>St. John Baptist Mission – Smith Valley</td>
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<td>Pastoral Center</td>
<td>St. Robert Bellarmine - Fernley</td>
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<td>St. Rose of Lima</td>
<td>St. Mary’s in the Mountains – Virginia City</td>
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Interview Questions

For Principals/ Administrators

Policy & procedures for prompt response to allegations
What are your policies and procedures if abuse is observed/reported?
Have you had any such claims recently? In the past?
How are employees made aware of these policies & procedures?
Is there documentation of that—is there a follow-up?
Is the school/parish aware of the poster in English and Spanish re protecting God's children? Is it displayed?

Reporting of allegations to public authorities (mandatory reporting)
Is everyone (at the school/facility) made aware of the legal duty to report?
Who are mandatory reporters? What's the time for reporting? To whom?
Who gets advised? By what method? Documented?
Reviewed at any later time?

Clea & published standards of ministerial behaviour & appropriate boundaries
Are there....Where do people locate them? How is follow-up on VIRTUS checked?

Open & transparent communication with public about sexual abuse of minors & vulnerable adults
How do you communicate with the public about sexual abuse issues?
Is there any communication with staff about how to communicate with people about these issues?

Maintenance of safe environment for children & young people, ie facilities & practices
Such as windows, locked doors, staff only areas, etc.
What are the measures you take in this facility to insure a safe environment for children?
Are there any places where someone could be alone and unobserved with a child?

Personal safety awareness for children & young people
What are your policies/practices to make children aware of ways to protect themselves?
Are they taught to be aware? How?
How and when is Personal Safety being taught? How is this training documented?

Training for all paid employees and all volunteers with any contact with children & young people
Who gets Protecting God’s Children training in your facility?
When? How often is the training scheduled? Who does the training?
How (in person or online)? How is the training documented?
Is there follow-up (need to read 24 bulletins and for school personnel, the
readings are to be ongoing)? How and how documented?
Is there any other method of training besides VIRTUS?
   What? When? How?

Background checks / fingerprinting/Applications
   Who gets background check? When? How?
   Ever updated once received?
   Are applications being taken for all employees and all volunteers? Where kept?

Mechanism of accountability to ensure compliance with policies & procedures & non-
compliance consequences
   What are the ways in which accountability is tracked & maintained?
   How do you stay advised of compliance/ non?
   What are consequences of non-compliance? Any recognition for compliance?

Your concerns/ suggestions?

How do you think we could increase safety and protect children?

What do you see as your strengths and weaknesses?

Advise of perceived deficiencies before leaving. Thank all concerned.
Interview Questions

For Pastors/Pastoral Associates

Outreach to victims/survivors?
- Has there been any outreach to victims/survivors?
- How accomplished?
- Who does it?
- Documentation?

Zero tolerance for clergy who have sexually abused
How are any allegations of misconduct regarding a deacon (Sister/Brother) handled?
What is your understanding of current policy regarding priests who have been abusers?
What is the means/method by which you keep current on church policy on sex abuse?
If a person reports past sexual abuse of self to you (outside confession) what do you do?
If a person reports recent sexual abuse by anyone in ministry (lay/clergy) what do you do?

Letters of good standing
- Do you obtain letters of good standing before anyone can present/minister in your parish.
- Who is required to provide such letters?
- (What kinds of presenters/ministers?)
- Have you had such speakers/presenters? How is a record kept?

Policy & procedures for prompt response to allegations
- What are your policies and procedures if abuse is observed/reported?
- Have you had any such claims recently? In the past?
- How are employees made aware of these policies & procedures?
- Is there documentation of that—is there a follow-up?
- Is the school/parish aware of the poster in English and Spanish re protecting God’s Children?
- Is it displayed?

Reporting of allegations to public authorities (mandatory reporting)
- Is everyone (at the school/facility) made aware of the legal duty to report?
- Who are mandatory reporters?
- What’s the time for reporting?
To whom?  Who gets advised?
By what method?  Documented?  Reviewed at any later time?

Clear & published standards of ministerial behavior & appropriate boundaries
Are there....
Where do people locate them?
How is follow-up on VIRTUS checked?

Open & transparent communication with public about sexual abuse of minors & vulnerable adults
How do you communicate with the public about sexual abuse issues?
Is there any communication with staff about how to communicate with people about these issues?

Mechanism of accountability to ensure compliance with policies & procedures & non-compliance consequences.
What are the ways in which accountability is tracked & maintained?
How do you stay advised of compliance/ non?
What are consequences of non-compliance? Any recognition for compliance?

Training for adults with any contact with children & young people
Whose responsibility is it?
How is it accomplished?
Are you involved in any way?

Background checks /fingerprinting
Who gets background check?
When?
How?
Ever updated once received?
Are applications being taken for all employees and all volunteers?
Where kept?

Your concerns, suggestions?
What do they see as their strengths and weaknesses?
How do you think we could increase safety and protect children?

Advise of perceived deficiencies before leaving. Thank all concerned.
For Pastoral Center:

Are you aware of/ how were you made aware of Diocesan Policy on Sexual Misconduct? How are you kept aware of policy and changes to it? Are you required to take VIRTUS training? How is it made available to you?

Are you a mandated reporter?

What would you do if someone came to you with a complaint about ongoing abuse?

What if it was about something that happened 20 years ago?

Is there a protocol in place/ or a checklist that you're aware of here at the Center that you would consult if a report was made to you to be sure you followed the right steps?

Are the personnel in the Pastoral Center required to take Protecting God's Children training?

For how long? (24 Months?) How is compliance monitored?

Is there a Human Resources Dept/ office? Position?

How are complaints against people in the office (including priests) handled?

To whom would you report? How? (If you had complaint/ suspicion of policy violation) What if complaint is against out of town priest? (Someone tells you about something from the past in another diocese?)

What if complaint is about Bishop or past bishop?

To whom are you accountable? How is that accountability monitored? Could the "mechanisms of accountability be improved?"

From your perspective/ understanding, How is open and transparent communication with the public handled about sex abuse with minors?
How are the parishes and church community informed when there is an allegation against priest/ deacon? (Do you know whether they are informed?)

What are the background check procedures for priests or deacons or employees serving in our diocese?

What are background check procedures for priests/ deacons who are NOT incardinated here?

Are there any priests being transferred for misconduct?
   If so, why?
   How?

If you became aware of a complaint about sexual abuse by the part of any member of the clergy, would you report it?

   How?

What if complaint is about Bishop?

   To whom?    How?

How about complaints about unchaste/uncelibate behavior by priest/ deacon?
   Would you report?
   How?

Your concerns, suggestions?
What do they see as their strengths and weaknesses?
How do you think we could increase safety and protect children?

*Advise of perceived deficiencies before leaving. Thank all concerned.*
To: All participants in the Protecting God's Children Program  
From: Bishop Randolph R. Calvo  
Re: Importance of Training

I wish to express my thanks to you for committing yourself to participating in the Virtus program Protecting God's Children. This is an excellent program and one that will assist all of us in being more aware of the problem of child abuse and what we can do to make our facilities and programs safe for children and young people.

This program, or one very much like it, is being required in all Catholic Dioceses across the country. In June, 2002, when the Catholic bishops met in Dallas, they committed themselves to addressing the problem of sexual abuse of minors by clergy and church personnel in as many ways as possible. Among the many safeguards that were put in place was a requirement that all Dioceses provide this type of program. In northern Nevada, we have chosen this specific approach since we are a small diocese and do not have the staff to develop one locally. Additionally, this program was developed by professionals in consultation with people knowledgeable about sexual abuse of minors and those who habitually lack the use of reason.

I have directed that all paid personnel of the Diocese and all volunteers who have any contact with minors in the performance of their duties complete this program. Because of the great value to be found in this program, all parents will benefit from it and should take it as well. A Protecting God's Children Awareness Session can now be taken online or a live training program directed by a facilitator specifically trained to present this material is still available. Once the training program is completed, each trainee is required to complete a follow-up process of reading one brief bulletin each month for a total of twenty-four and a recertification review. School faculty and staff are required to read the bulletins for the duration of their employment. Every educator knows that saying something once is not sufficient for learning to take place. The purpose of the bulletins is to provide reinforcement of the original material provided in the initial training and additional insights into the problem of child sexual abuse and ways to prevent it. Background checks are also required.

All those trained have the option of receiving the bulletins on-line if they have a computer, or receiving them by mail. These bulletins are not difficult to read and require no more than ten or fifteen minutes to complete. They are intended for a broad audience of those who have taken the training nationwide and they are written in an easily understood style for people from a large range of educational backgrounds. Each bulletin ends with a question to insure that the reader understands the main point of the material.

Thank you again for committing yourself to the completion of this program. You are one of thousands of church workers and volunteers around the country who will be trained to be aware and observant in the protection of minors and young people and those who habitually lack the use of reason. I understand that it is sometimes hard to make such a long term commitment; however, each one of us needs to be knowledgeable and alert in this matter. The safety of our children and teens requires our vigilance.

I pray that the actions taken by the Bishops in Dallas, coupled with the commitment of our employees and volunteers, will create an environment where adults will be alert and children will be safe. The evil of sexual abuse of minors and those who habitually lack the use of reason must be met directly and forcefully in order to be prevented. Your participation is greatly appreciated and valued. May God bless you and the ministry you perform in His name.

3/2018

EXHIBIT G
V- A

CODE OF CONDUCT

The following Code of Conduct applies to: Clergy, Seminarians, all employees of the Roman Catholic Bishop of Reno, parishes, schools, Catholic institutions, Our Mother of Sorrows Cemetery and all volunteers.

Policy:
Those who act in the name of the church have special influence in the lives of the people to whom they minister. Because of the respect and even reverence with which many people seek help from the church's ministers, there is an imbalance of power and hence a vulnerability inherent in the ministerial relationship. In these circumstances there is likely an absence of meaningful consent to any sexual activity, even if the person is an adult. This imbalance of power makes any sexual activity always inappropriate. It is the responsibility of the church minister or staff member to maintain appropriate emotional and sexual boundaries with those they serve and with whom they work.

As with other helping professions such as medicine and psychology, the special nature of the relationship between church personnel and the people they serve calls for a higher ethical standard of behavior. In such relationships the appropriateness or inappropriateness of behavior is judged by its impact upon the recipient. It is the policy of this diocese that all church personnel comply with professional ethics and Catholic moral standards. Not only must the actual behavior meet appropriate standards, but all church personnel are expected to act in ways which do not give the appearance of impropriety.

Implementation:
I. Touching
   a. Touching must be age-appropriate and based on the need of the young person and not on the need of the adult.
      i. An adult must avoid physical contact when alone with a young person. Touches and embraces that are experienced or perceived as uncomfortable to the individual, adult or child, are forbidden.
      ii. Adults should avoid any physical touching of minors that may reasonably be perceived as sexual in nature.
   b. Examples of behaviors with minors that can be construed as sexual in nature, and thus are to be avoided, include but are not limited to:
      i. Inappropriate or lengthy embraces
      ii. kissing
      iii. Touching bottoms, chests, legs or genital areas
      iv. Spanking or slapping
      v. Showing affection while in an isolated location
      vi. Wrestling or tickling
      vii. Piggy-back rides
      viii. Massages
   c. It is important to remember that, when dealing with a child who inadvertently misplaced hands on a church person, the suggested way of dealing with this is to
gently take the hands and remove them from the inappropriate spot, kneel down to the child’s level and continue the discussion at eye level. If a minor initiates physical contact, such as a hug, an appropriate, limited response is proper.

II. Verbal and Nonverbal Communication: Examples of speech or actions which are inappropriate include but are not limited to:
   a. comments that relate to physique or body development and that are too personal in the circumstances
   b. humiliation, ridicule, bullying, or degradation of another person
   c. topics of discussion, vocabulary, recordings, films, games, computer software, internet sites, foul language, sexually explicit content or any other form of personal interaction or entertainment that would be objectionable by the standards of decency or Catholic moral values.
   d. sexually explicit or pornographic material
   e. the singling out of persons, especially children, for special personal attention of personal gifts

III. Transportation and Outings
   a. When taking young people on field trips, conferences or tours, the following rules apply:
      i. One staff member of adult volunteer may never transport only one child unless the child is his/her own child.
      ii. One person may transport a group of children.
          1. However, upon arrival two staff members or adult volunteers must accompany all children during all activities, events, and/or outings off parish, school, or agency grounds.
          2. This policy assumes that the staff, children and volunteers participating in transportation or outings have fulfilled the Sexual Abuse Education Requirements as stated in Part VI of this policy.
      iii. An adult shall always be accompanied by another adult, when sleeping in a hotel room or tent with children.
      iv. Adults and children shall not sleep in the same bed.
   b. Priests, deacons and seminarians must not provide overnight accommodation for individual minors including but not limited to, accommodations in any church-owned facility, private residence, hotel room or anyplace where there is no other adult supervision. Immediate family is an exception to this mandate.
   c. Persons under 18 may never be taken on personal trips or vacations without other adults or appropriate chaperons.

IV. Relationships
   a. It is the responsibility of church personnel to be cognizant of appropriate behaviors in relationships and to maintain integrity in all ministerial actions.
   b. Dual relationships are those in which the professional or ministerial purpose is intermingled with personal friendship.
      i. Please refer to the introductory paragraphs of this Code of Conduct for reminders about the impact of “power” a church person has on individuals with whom he/she relates.
      ii. Key points to be adhered to and aware of in relationships are:
1. Sexual relationships with counseling clients or students are forbidden and the highest professional and Catholic moral standards are to guide all relationships with collaborators in ministry.

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

3. In situations where an inappropriate personal or physical attraction develops between a minister and the person he or she serves, the minister is responsible for maintaining clear, professional boundaries.

   iii. The relationship between caregivers and those who seek their help is not a two way relationship in which the caregiver also receives help from the interaction. It is the responsibility of church personnel to retain a ministerial/professional relationship, not the responsibility of the client or parishioner.

   iv. The appearance or reality of concealing, or asking individuals to conceal, the fact and nature of a personal relationship is a violation of such boundaries.

   v. When hosting activities for children with whom they have become acquainted through their ministry, Church employees and volunteers must be accompanied by at least one other adult even while not directly involved in ministerial activity.

   vi. Employees and volunteers acting in their parental role should be aware of the critical importance of applying these guidelines in situations involving children other than their own.

V. Drugs and Alcohol: At youth events, the following are unacceptable: smoking, alcoholic beverages, smokeless tobacco, use, possession or distribution of illegal drugs is cause for immediate termination of employment and will be reported to law enforcement.

VI. Environment

   a. Church personnel cannot always avoid situations where they are alone with a minor, but if a one-on-one meeting with a minor is necessary, the following are required:

      i. avoid meeting in isolated environments
      ii. schedule meetings at times when others are around
      iii. use locations that create accountability
      iv. limit the time of the session
      v. make appropriate referral(s)
      vi. have another person present when at all feasible
      vii. meet in as public a place as possible
      viii. leave door ajar and/or choose a room with a window in the avoid all physical contact with the minor

   b. Employees are prohibited from using workplace computers or other means of communications inappropriately. The use of all such equipment may be monitored by the Diocese at its discretion.
c. No person may serve with minors or young adults if he or she has ever been convicted of any of the below listed criminal offenses, has ever received deferred adjudication for any such criminal offenses, or there are presently pending any criminal charges for such offenses until a determination of guilt or innocence is made. Criminal offenses include:
   i. A felony classified as an offense against a person or family.
      1. Offenses against a person include but are not limited to:
         a. murder,
         b. assault,
         c. sexual assault,
         d. abandoning or endangering a child.
      2. Offenses against a family include but are not limited to bigamy or incest.
   ii. A felony classified as an offense against public order or indecency. Offenses against public order of indecency include but are not limited to: prostitution or the possession or promotion of child pornography.
   iii. A felony violation within the last five years of any law intended to control the possession or distribution of any substance included as a controlled substance in the Nevada Revised Statutes (NRS 0.031)
   iv. No person may serve with minors or young adults if he or she has ever been convicted of a misdemeanor or gross misdemeanor for any sexually-oriented offense.

VII. The Diocese of Reno requires that all employees and volunteers verify that they have received and read the policies of the Diocese concerning Sexual Harassment, Sexual Misconduct, and the Code of Conduct for all employees and volunteers. Your signature on a form acknowledging this indicates your knowledge of and understanding of all these policies.