



Consequences for Unethical Behavior

Code of Ethics

As the code of ethics of the Church Of Our Lord Jesus Christ, this document establishes principles and guidelines that defines and demands the ethical behavior of all ministers of the Church Of Our Lord Jesus Christ. Any violation of the Code of Ethics constitutes ministerial misconduct and may result in disciplinary action.

Introduction

The Church Of Our Lord Jesus Christ of the Apostolic Faith are now proposing a Code of Ethics in addition to its already established bylaws and discipline guidelines. Implementing this Code of Ethics will help in addressing problems of unfaithfulness, spiritual immorality, and a lack of commitment and convictions to the cause of Jesus Christ.

Ethical Content of the Bible

The doctrine of holiness is made practical by the ethical content of the Bible. Christian experience is never an end in itself. Christ's concern was not only that the Holy Spirit should come, but that those filled with the Spirit might do "the greater works." While priority is given to being, Jesus had much to say about doing. "Ye shall be witnesses unto me after that the Holy Ghost is come upon you" (Acts 1:8). The fruit of the Spirit is evidence of the Spirit-filled life. Fruit is not only beautiful, but useful. In the Epistles of Romans and Ephesians, there is a great amount of ethical content. Romans, chapters 12-16, might well be called the ethical division of the book. In Ephesians we are exhorted to "walk worthy of the vocation wherewith we are called," and to "walk in love" (Eph. 4:1; 5:2).

The Bible deals with social ethics. The Ten Commandments are still in effect. A right relationship with God is coupled with a right relationship with our fellowmen. The law of love, which is the fulfilling of the whole law, includes loving God with all thy heart, and our neighbors as ourselves.

Much could be said about the witness of the holy life. It is evident that with all our witnessing and evangelizing we need to give greater care to the consistency of our walk. We should emulate Paul in his ability to write to the Thessalonians, "Ye are witnesses, and God also, how holy and justly and unblamably we behaved ourselves among you that believe" (1 Thess. 2:10).

Fruit is natural, but there is also the pruning and the purging if there is to be much fruit. Let us not ignore the disciplines of the holy life.

The Bible doctrine of holiness requires that all the consequences of sin and the curse must be dealt with. Christian perfection, which does not now include the

perfection of the body and of performance, is the threshold of total perfection. "When we shall see him, we shall be like him" (1 John 3:2). "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself (Phil. 3:21).

If we view who man is and what his purpose in life is otherwise, then our entire ethical system will be altered. Christian ethics, in summary, is the carrying into life the whole world-view and life-view of God; Christian ethics is behavior that is theocentric and governed by the will of God.

The role of the minister encompasses a maze of responsibilities. He is expected to be the compassionate counselor, articulate preacher, spiritual mentor, efficient business administrator, and studious scholar. Plus, these roles regularly overlap. A minister counsels while preaching. He employs biblical scholarship for inspiration with his administrative tasks. He attends social gatherings, only to find himself spontaneously offering advice to the confused, providing biblical insight to the curious, or justifying the latest administrative decision to the critiquing member.

A minister's code of ethics calls him to rise above the minimum. As a prophetic voice in the quandaries of parishioners' daily lives and a spokesman for the community at large, the minister must stride confidently on the road he calls others to travel.

A written code of ethics cannot affect a character change. Only internal integrity, the righteousness and the godliness of a minister, will chart his course through dark, murky waters. Even so, a code of ethics is a sieve through which gray areas with seemingly no clear delineation of right and wrong are exposed to light. A code of ethics is extremely helpful in the minister's quest to do the right thing. Yet, without the basic, internal commitment of integrity to his calling, the code becomes only another set of rules to digest.

Therefore we offer these consequences for unethical behavior as a guide or procedure in dealing with unethical behavior.

Consequences for Unethical Behavior

First let's consider the nature of the scandal. Scandals can come in general flavors: Doctrinal, moral and ethical. In the Pastoral Epistles (1 & 2 Timothy and Titus), Paul write to his two young proteges about the particulars in starting and caring for churches. In these letters, Paul is very concerned about teaching sound doctrine and establishing sound leadership. He instructs Timothy to remain in Ephesus and command certain people to refrain from teaching false doctrine (1 Timothy 1:3). Paul tells Timothy that the law of God is the standard by which behavior should be judged and that to violate the law is to violate sound doctrine (1 Timothy 1:10). He commends to Timothy that the good servant of Jesus Christ is one who is trained in good doctrine (1 Timothy 4:6). He warns Timothy that false doctrine is anything that is contrary to the words of Christ (1 Timothy 6:3). To Titus Paul instructs him that in establishing elders, they must be able to teach sound doctrine and rebuke those who contradict it (Titus 1:9). Finally, he exhorts Titus to teach that which accords with sound doctrine (Titus 2:1).

Doctrine is very important to the life of a church, and the pastor is one who charged with the duty of not only protecting the doctrinal purity of the church, but also one who is entrusted with the faithful dissemination of pure doctrine. Jesus, before he ascended to his heavenly throne, charged Peter with the simple admonition "feed my sheep" (three times in John 21:15-17). The seriousness of this charge is made manifest in James' epistle when he says, "Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness" (James 3:1). It is a serious charge to teach false doctrine. It is a scandal that can lead those under the pastor's care into serious error or gross sin. Consider our Lord's words of condemnation to the Pharisees: "Woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in" (Matthew 23:13; cf. Matthew 18:7). The one who teaches false doctrine not only condemns himself, but also condemns those who follow his teaching. If a pastor is teaching false doctrine, he must be rebuked and, if necessary, removed (cf. Matthew 18:15-18 and 1 Timothy 5:19-20 for the procedure to approach a sinning pastor).

The other flavor of scandal is moral, or lifestyle. Again 1 Timothy 3:1-7 and Titus 1:5-9 provide the qualifications of elder (Paul uses the Greek word *presbuteros* in Titus and *episkopos* in 1 Timothy. They translate into English

as "Presbyter" and "Bishop/Overseer" respectively. They essentially describe the same office that we commonly refer to as "elder"). When looking at these qualifications, one is immediately struck that they describe an individual of impeccable moral character (almost to the point of disqualifying most individuals). The elder is not just one who protects and disseminates sound doctrine, but he also serves as a moral example to the church. This is an individual who has a proven track record of good moral living and gentle, yet firm, leadership in the family setting. The reasons are obvious: How can a man whose moral character is suspect exhort and rebuke others into holy living? This doesn't mean that an elder can never, ever commit a sin, but an elder should be the very model of a repentant sinner when the time calls for it.

As to how soon may a fellow minister caught in scandal can be restored, again, that would depend on the nature of the offense, there are rules governing what is called censure (everything from a formal rebuke to removal from office and all the way to 'excommunication') and restoration. The key to restoration is being truly repentant. Before any pastor who has been removed from his office can be restored to his former office, those in charge (the other ruling elders, etc.) must take every means possible to ensure his genuine repentance and protect the message of the gospel from further damage by this individual; and in some cases that might mean the pastor has to be re-ordained (or re-examined) before taking office again. In most cases, the individual must undergo personal examination to ensure as much as possible the true nature of his repentance. However, once the church has done the due diligence to ensure the fallen pastor is truly repentant and fit for office, he can (and should) be restored. The restoration of a pastor to office (or anybody in general) shows the watching world the amazing grace of God in action

Setting Appropriate Boundaries

The Lord set boundaries in His ministry, and every pastor should follow His example. Jesus confronted the Pharisees (see Matthew 23:13 and Luke 16:14-17) and overturned the tables of the money changers in the temple for stealing from God's people. He confronted wrongdoing head on, and His response was crystal clear: Repent. As he told the woman caught in adultery, "Go and sin no more" (John 8:11 KJV). True repentance requires a change of heart, a change of attitude and a change of behavior.

1. Set the ground rules. Every pastor, minister, exhorter should know what type of behavior is not acceptable and why.
2. Act quickly and decisively. If possible, talk to the offending person privately, outlining the issue, clarifying the standard, and asking for a change in the future. If an apology is in order, ask that one be given..
3. If the offense is repeated, don't back off. Follow up with the offender and explain the consequences that will apply if the inappropriate behavior happens again. For example, a person may be removed from leadership if he fails to control his temper, or he may be reproved publicly (see 1 Timothy 5:20).

Ministerial Ethics Committee

This committee would consist of:

The Diocesan Bishop

A Pastor

A Minister

A Missionary

A Deacon

The members would come from the surrounding areas of the accused. The members should be screened to make sure that they are in good standing with the Church of Our Lord Jesus Christ of the Apostolic Faith. The members would change with each incident. The only constant would be the Diocesan Bishop who would preside over the meetings and present the findings to the Ecclesiastical Apostle. The Ecclesiastical Apostle would present the findings to the Board of Apostles for the final decision.

The committee would meet and familiarize themselves with the Ethic Manual and the Laws in their area before making a recommendation.

What can the accused expect when they go before the Ministerial Ethics Committee?

1. A listening ear.
2. A compassionate heart.
3. A confidential setting.
4. A forgiving Word.

The Ministerial Ethics Committee should:

1. Listen!
2. Identify the Symptoms (mental, physical, and spiritual)
3. Naming the sin
4. Address the sin
5. Give the accuser and the accused a timeline for resolution
6. Ask them whether the person broke the Law or blaspheme the gospel?
7. Determine if Forgiveness is needed or what punishment is warranted
8. Discuss Cleansing and holiness
9. Determine the next step in repentance
10. Make recommendation to the Ecclesiastical Apostle

Ten Questions to ask in determining the route to take for accusations by the Ministerial Ethics Committee

All accusations are not equal. Scripture forbids accepting different kinds of accusations. (ex. 1Tim. 5:19)

1. Does this accusation concern a biblically defined "sin" according to specific biblical texts? What Scripture clearly states that this is real sin?
2. Are the accusations a valid concern clear moral or doctrinal wrongdoing, not ministerial judgments?
3. Does this accusation judge the motives or heart? Such accusations violate 1 Cor.4:1-5. Accusations concerning pride, greed, lust, mean spiritedness, etc, are not valid.
4. What are the names, addresses, and telephone numbers of the people who made the accusations? If an accusation is anonymous, it should be dismissed at once.
5. Did this accusation come from someone who is a firsthand eyewitness to the issue? The burden of proof rests on the accuser, not the accused.
6. Does the accusation come from a *credible* witness?
7. Does this accusation come from a single witness? Deut. 19 and 1 Tim. 5:19
8. If several witnesses rise up as a group, were they all present at the same time and place and witnessed the same biblically defined sin?
9. Is the accuser trying to redeem his reputation or the reputation of a friend by slandering the pastor or elders of the church?
10. Did the accuser first go in private to the pastor before putting his accusations, in letters or phone calls?

Ministerial Ethics Committee should follow the following procedure in Responding to Allegations and Misconduct

Reporting : This is done by the Diocesan Bishop or from the Pastor to the Diocesan Bishop.

Investigation: As soon as the infraction is reported, a preliminary investigation must be conducted to make sure that no local laws have been broken that need to be reported immediately.

Action: Report the findings to the Diocesan Bishop who will in turn report it to the Ecclesiastical Apostle

Non-retaliation: Remind the accused of the procedures and time line and that there should be not be any retaliation to the accuser which may change the outcome of the investigation.

Confidentiality: The Ministerial Ethics Committee should impress upon the accused and the accuser that there will be strict confidentiality during this process.

SUGGESSTED PROCEDURES FOR THE ACCUSED

A. If You are Accused of Sexual Harassment

1. Immediately inform your Diocesan Bishop of the accusation made against you.
2. With the knowledge of your Diocesan Bishop, attempt to meet with the accuser to seek resolution to the accusation. Take an objective person with you. Do not meet with the person alone. If you accept responsibility for the harassment claim, some form of corrective action may be necessary to reach resolution. Document the actions taken to resolve the situation and be sure that each of the parties sign and date any recorded resolution.
3. If the issue can not be resolved, you may request the intervention of the Diocesan Bishop.

B. If you are accused of Sexual Abuse

Immediately inform your Diocesan Bishop of the accusation,
Made against you.
The Diocesan Bishop will respond.

C. Avoid Acting on the Temptation to Retaliate

Retaliatory actions will not be tolerated and may, in themselves, be chargeable offenses in the church or state.

D. Admission of the Allegation

If the clergy/diaconal minister admits to the allegation, or bishop and the cabinet shall take reasonable action to protect members of the local church or district from further acts of sexual abuse/harassment/exploitation. Such action shall include one or more of the following: counseling, making restitution, requesting the Apostle Board to suspend the clergy/diaconal minister from their duties up to sixty days, encouraging withdrawal of the clergy/diaconal minister.

E. Denial of the Allegation

If the clergy/diaconal minister deny the allegation, the bishop shall notify the person making the allegation and the support

person of the denial. At this point, the support person shall review with the person making the allegation other courses of action.

VI. PROCEDURES FOR A BISHOP TO RESPOND

A. The attitudes and assumptions of the Bishop are critical to the process of resolving any sexual harassment/abuse accusation. The Bishop must balance many concerns which seem conflicting, but are necessary to a healthy resolution. The basic attitudes and assumptions are:

1. Respect for all involved. Throughout the process, the Supervisor should respond appropriately with care and concern for the accuser and their family, the accused and their family, and the congregation.
2. The presumption of innocence shall be maintained until such a time, if any, as the accused is determined to be guilty, or admits guilt.

B. Bishop's Response to the Accused

1. If the accused is under the authority of the boards of ministry, then the Bishop will consult with the accused and appropriate board to determine a jointly agreeable pastoral support person. This past supervisor sole responsibility would be to express pastoral care to the accused and their family by reserving their own interpretations of their own case. The support person will maintain strict confidentiality] is essential.
2. If the accused is a staff member or member of the local church, the pastor would find them a support person/advocate.

3. All allegations and claims of sexual harassment/abuse are to be taken seriously and warrant immediate response and investigation. The person making their report shall be fully apprised of the process for response to the allegations.

C. Filing A Written Grievance

The person making the accusation shall meet with the Bishop to discuss the situation and the options available. The person shall receive a written copy of these policies and procedures. The Bishop shall not discuss the accusation with anyone until the person making the accusation has determined the course of action they wish to follow.

For the Bishops:

"If Sexual Harassment is reported to you."

1. If the person making the allegations chooses to work through the procedures of the church she/he may have the Bishop contact a person to provide support during the process. The Bishop together with the person shall determine an appropriate support person, preferably from a list of trained victim/survivor advocates. The Bishop shall make the necessary contacts to secure a support person who is suitable.
2. The Bishop shall be responsible for making the contacts to set-up all meetings to begin the process of filing the formal accusation and any meetings with local church committees.
3. If the allegation would constitute a chargeable offense, the Bishop shall encourage the person making the allegation to file a written grievance.
4. The Bishop should contact the Ecclesiastical Apostle and file an official report for record sake. This report will be filed and not acted upon until the Bishop had followed the procedures.

D. Refusal to File a Written Grievance

1. If the person making the allegation will not file a written grievance and chooses to stop the process at that point, if any, the support person shall continue to offer counsel and referral, if appropriate, until a time when either person determines the contact should be terminated.

2. Even though the person making their allegation will not file a written grievance may initiate a meeting with the accused to discuss the information with him/her. The accused may bring a support person to the meeting but should not discuss the matter further.

Procedures for the Ministerial Ethics Committee

Under the proposed system, complaints regarding violations of the Ministerial Code of Ethics would continue to be brought to the Diocesan Bishop, who would notify the Ecclesiastical Apostle. A Response Team would be appointed to investigate the complaint. The Diocesan Bishop would communicate the findings of the team to the Ecclesiastical Apostle. If there is just cause to move forward the Response Team would report to the Ministerial Ethics Committee appointed by the Ecclesiastical Apostle, which would adjudicate the issue according to the guidelines in the Ethics Manual. Requests for appeals based on procedural matters would be brought to the Ministerial Ethics Committee for a final decision. The Ecclesiastical Apostle would be notified of the results of the review. The Ministerial Ethics Committee would report their findings to the Ecclesiastical Apostle, and the final decision would lie with the Board of Apostles.

Church personnel who engage in unethical behavior or otherwise fail to abide by the standards contained in this Code will be subjected to appropriate remedial and/or disciplinary action, up to and including appropriate penalties for clergy. The action taken will be just and in proportion to the seriousness of the violation and will depend upon a number of factors, including but not limited to disciplinary record, the type, circumstances, and severity of the offense. If the offense does not include sexual abuse of a minor, the action taken could include return to ministry under certain conditions, including compliance with a treatment and/or monitoring plan, or reassignment to ministry other than present ministry.

Records regarding sexual exploitation by clergy will be maintained for the longest period of time permitted by Church law and will be considered by the Bishop and his advisors in making ministerial assignments.

Penalty Phase Offenses

Mild 1- 3

1. Probation 3-6 months
2. Assigned a mentor/advisor
3. Temporary removal from Preaching/Pastoring

Moderate 4-6

1. Probation 6-9 months
2. Assigned a mentor/advisor
3. Removal from present location
4. Revocation of license (1 year)

Serious- 6-8

1. Probation for 9-12 months
2. Assigned a mentor/advisor
3. Removal from Pastoring/preaching
4. Revocation of license (2 years)
5. Required to enroll in a treatment center approved by the Apostle's Board
6. Reported to the law Authority in their state

Severe - 8-10

1. Assigned a mentor/advisor
2. Permanent Revocation of License
3. Required to enroll in a treatment center approved by the Apostle's Board
4. Reported to the law authority in their local area
5. Banned from Practicing as a Pastor/Preacher

****** The level will be determined by the offense and the evidence presented.**

Categories of offenses

1. Rejecting a part or whole of the Statement of Faith .

- A. Initiating or performing an COOLJC-identified ministry which is unauthorized by or unaccountable to the international body.

2. Practicing immorality (1Cor. 5:9-11)

A. Sexual Misconduct

- 1. Misuse of the powers of the pastoral or other leadership office for personal or sexual gain.
- 2. Engaging in sexual misconduct, which includes but may not be limited to:
 - a) Any sexual behavior with or towards a minor, an individual who is legally incompetent, or an individual who is emotionally vulnerable or unstable
 - b) Forced sexual contact of any type
 - c) Illegal sexual misconduct such as public nudity, public sexual activity, or engaging in sex for hire in any capacity
 - d) Inappropriate internet behavior such as participating in sexual chat rooms or exchanging pornography
 - e) Sexual harassment, and for pastoral leaders, failure to protect congregants from sexual harassment on the part of church leadership
 - f) Violating the sanctity of one's covenant relationship or the sanctity of another's covenant relationship.
 - g) For pastors, sexual behavior with anyone with whom the pastor has had a pastoral and/or counseling relationship, including students or candidates/interns for whom the pastor is providing supervision or training

3. Walking in an unruly or disorderly manner (2Thes. 3:6-12).

A. Misuse of alcohol, use of illegal drugs of abuse, and failure to address a substance abuse problem

B. Engaging in any type of psychological counseling for which the individual is not licensed as required by applicable civil laws and for which s/he does not hold appropriate credentials. COOLJC clergy credentials do not serve as a license to provide such therapy or counseling but as a spiritual advisor. COOLJC clergy are expected to know the licensure and practice requirements of the state in which he lives.

4. Causing divisions (Romans 16:17).

- A. Pattern of deceit or dishonesty
- B. Misuse of the powers of the pastoral or other leadership office for personal or sexual gain
- C. A pattern of deliberate or malicious acts that damage or bring harm to a person congregation or other church body within the Body of Christ
- D. Failure to report acts of misconduct.
- E. Violating the sanctity of one's covenant relationship or the sanctity of another's covenant relationship
- F. Undermining the authority and/or ministry of another pastor or leader.

5. Insisting on being domineering or quarrelsome (2Timothy 2:24; 1Peter 5:1-3).

- A. Creating a person-centered ministry rather than a Christ-centered Ministry, e.g., creating emotional dependency on the pastor, abuse of authority, divisiveness, etc.
- B. A pattern of deliberate or malicious acts that damage or bring harm to a person, congregation or other church body within the Body of Christ

6. Defiling one's separation from the world (James 4:4).

A. Being convicted of a felony or serious misdemeanor other than those due to laws that discriminate against sexual minorities or those that constitute civil disobedience. All arrests shall be reported to the Board of Apostles.

7. Financial failure

A. Use of church funds or property for purposes other than their Intended use

B. Leading a local congregation or the denomination into unreasonable indebtedness or other breach of fiduciary duties

8. Not providing pastoral care for the assembly of which you are Assigned.

A. Violation of confidentiality other than that which is required by law to protect children from harm, to protect an individual from Self-harm or harm to others

B. Negligence in leadership, supervision or pastoral practice

Immediate actions to be taken:

1. The person charged must be placed on inactive status immediately if the allegations indicate the possibility of injury to persons or property.

2. The person shall continue to receive all compensation, insurance and other financial benefits until a final judgment is reached.

3. Should secular criminal charges be filed against the person, resulting in the process being delayed, the person will be entitled to up to three (3) months compensation only, as determined by the Ministerial Ethics Committee

Within two (2) business days of receiving a complaint, the Bishop in consultation with the Ecclesiastical Apostle, shall select an investigator to conduct a preliminary investigation. The investigation will be conducted within ten (10) business days of the appointment of the investigator.

The Hearing

The Ministerial Ethics Committee will convene a hearing within 45 business days from the date of receiving the charges. The Ecclesiastical Apostle is not required to be present at the judiciary hearing. Further investigation may be conducted during this interval. Professional investigators may be used if deemed necessary by the Ministerial Ethics Committee and the Ecclesiastical Apostle. The hearing shall be conducted according to the following guidelines:

1. The location of the hearing shall be in a geographic area (within 100 miles) in which the charges are brought against the individual or in another venue deemed more appropriate by the Ministerial Ethics Committee and the Ecclesiastical Apostle.
2. Both the complainant and the person being charged shall be permitted to have an advocate present during the hearing. Advocates are not legal counsel but are present to provide support and may speak on behalf of the person they represent.
3. Any audio, video or written material that is to be considered at the hearing must be submitted to the Ministerial Ethics Committee, the person charged, the complainant, and the Ecclesiastical Apostle no later than ten (10) business days prior to the hearing.
4. Both parties may present and have an opportunity to question witnesses. Only first-hand information is acceptable.
5. If the individual being charged does not attend the hearing, the evidence shall be considered by the Ministerial Ethics Committee and a decision rendered.
6. A complete and accurate record of the hearing, including a complete audio record of the proceedings, shall be prepared by the Ministerial Ethics Committee and retained by the Ecclesiastical Apostle.

7. A copy of the Ministerial Ethics Committee's written decision shall be sent by certified mail within five (5) business days to the complainant and the person charged.

8. Deliberations are conducted in private. A unanimous decision is required in order to determine that the charges are valid.

F. Resolution

Following the unanimous decision of the Ministerial Ethics Committee, the following actions shall be taken.

1. The Ecclesiastical Apostle, the Bishop shall be informed of the Ministerial Ethics Committee's decision. In the event that the charges have been substantiated, the Ministerial Ethics Committee shall determine the penalty and inform all three above officials. Any penalty shall be invoked Immediately.

2. Upon conclusion of the hearing and appeals process, the Ecclesiastical Apostle will provide to the Apostle's Board, the official governing body of any local church(es) affected a brief written statement approved by legal counsel which can be read only to members of the affected congregation(s)/. A more detailed confidential summary of the decision pursuant to the provisions of any confidentiality agreement will be provided to the local church.

3. Audio and written records of the hearing and all evidence will be retained by the Ecclesiastical Apostle and a copy of the charges and final decision will be placed in the clergy person's file.

4. The Ecclesiastical Apostle may recommend appropriate sources of pastoral care for the complainant(s), the person charged, and the impacted congregation(s).

G. Appeal Process

1. Either the complainant or the person charged may appeal the decision of the Judiciary Committee.
2. Appeals must be made to the Ecclesiastical Apostle within seven (7) business days from the date that the charged person/complainant receives a copy of the final decision.
3. Within seven (7) business days of receipt of intent to appeal, the Assistant Presiding Minister shall select three (3) impartial members to serve on an Appeals Panel and shall provide them with all pertinent materials. The panel's decision must be made in seven (7) business days, except in the event that the judiciary process results in a revocation of clergy credentials, the judgment of the Appeals Panel shall be final.
4. In the event that the judiciary process results in revocation of clergy credentials, an automatic review of the proceedings and appeals process will be conducted by the Apostle's Board within seven (7) business days. The determination of the Apostle's Board is final.
5. Copies of the decision of the Appeal Panel and of any review by the Apostle's Board will be sent to the complainant, the person charged and the Ecclesiastical Apostle. A copy shall also be placed in the file of the person charged.