

SAFEGUARDING GOD'S PEOPLE

SEXUAL MISCONDUCT PREVENTION POLICY OF THE EPISCOPAL DIOCESE OF ARIZONA



Effective January 1, 2018

The Episcopal Diocese of Arizona maintains a zero tolerance policy of sexual misconduct for clergy, employees and church workers. We believe that the church must be a safe place where everyone can find the love of God and we live into our Baptismal Covenant to seek and serve Christ in all persons, loving our neighbors as ourselves, striving for justice and peace for all people and respecting the dignity of every human being.

The Episcopal Diocese of Arizona is committed to maintaining an environment that is free of exploitation, harassment and abuse of any kind in churches, schools and any of its institutions. The Diocese requires that its clergy, lay employees and church workers make the same commitment.

It is expected that each Vestry and Bishop's Committee will record in the minutes of the first meeting of each calendar year following the election of new members at the annual meeting, that each member has reviewed this policy and is familiar with and is knowledgeable of its content. In addition, the Vestry and Bishop's Committee members understand it is their responsibility to see that all individuals of their church that must be in compliance with this policy have fulfilled all the necessary requirements.

SEXUAL ABUSE PREVENTION POLICY FOR THE PROTECTION OF CHILDREN AND YOUTH

Relationships among people are at the foundation of Christian ministry and as such are central to the life of the church. Defining healthy and safe relationships through policies and codes of conduct is not meant, in any way, to undermine the strength and importance of personal interaction in our ministries. Rather, it is to assist in more clearly defining behaviors and practices that allow the church to more fully demonstrate its love and compassion for children and youth in sincere and genuine relationships.

Relationships in ministry should always be caring experiences and without intention to do harm or allow harm to occur. A Code of Conduct [Appendix A] was adopted by The Episcopal Diocese of Arizona to help the churches, schools and institutions of the Diocese create safe environments for children and youth and for those who minister to them. All church personnel are asked to carefully consider each statement in the Code and this policy for the protection of children and youth from abuse before agreeing to adhere to the statements and continue in service to the church.

A. Definition

Sexual Abuse: sexual involvement or contact by an adult with a person who is a minor or who is legally incompetent. It is a criminal offense and must be reported to law enforcement officials. Sexual Abuse is also sexual involvement or contact by one minor to another when consent is not given or is not possible.

Church Personnel

Clergy person: ordained personnel

Paid Employees: church staff

Church workers: non-paid volunteers or non-paid ministry staff

Adult – 18 years of age or older

B. Training

The Safeguarding God's Children Online Training Program is the training program that will be used in the Diocese of Arizona. Each clergy person and paid employee must complete the training within 30 days of the date of hire. Any church worker that works with children must have the training **before** they work with any children or youth. This training must be updated every 5 years.

Please be aware that this training program includes first person accounts by both victims and perpetrators of childhood sexual assault. Adult survivors of childhood

sexual assault, and adults with close relationships to survivors of such, may be troubled by these accounts and need pastoral support. Individuals should be notified of this reality before they begin training and clergy should be prepared to provide appropriate support before, during, and after training has occurred.

C. Background Check

Effective with the adoption of this policy, each clergy person and paid employee must complete a background check. All background checks will be done by the Bishop's Office through Oxford documents or other agency approved by the Diocese.

D. Screening

Church workers who work regularly with or around children or youth must be appropriately screened. Screening must include at least the following:

- All Church Personnel who work regularly with or around children or youth shall be screened and selected utilizing at least the following:
 - A standard application [Appendix B] completed by the applicant that includes an authorization for the release of information to conduct background checks.
 - Documented reference checks of persons who know the applicant; preferably who know how the applicant works with children or youth. One reference must be from outside the congregation.
 - Sexual offender registry check in any state where the applicant has resided during the past seven (7) years.
 - Individual interview with the applicant.
 - Driving or Motor Vehicle records check if the person may be transporting children or youth.
 - Criminal records checks and sexual offender registry checks will be conducted every five (5) years for church personnel who work regularly with or around children or youth.
 - All church workers who work with or around children or youth, except employees of a church, must have been actively involved at the church for at least 6 months prior to participating in a ministry with children or youth

Examples: Children's or youth choir directors, Organists who work with children or youth, Lay youth ministers, Volunteer youth directors, All persons who work or assist in the nursery, All staff, whether volunteer or paid, at church camp, Adults who participate in overnight activities with children or youth more than twice a year.

- All church personnel who occasionally work with or around children or youth shall be screened and selected utilizing at least the following:

- A standard application [Appendix B] completed by the applicant that includes an acknowledgment for the release of information to conduct background checks
- Individual interview with the applicant.
- At least one Reference Check of a person or persons outside the congregation who know the applicant, preferably who know how the applicant interacts with children.
- If possible, one reference check from a person from within the congregation who knows the applicant and how the applicant interacts with children.
- Driving or Motor Vehicle records check if the person will be transporting children or youth.
- All information gathered about an applicant will be carefully reviewed and evaluated to make a determination, in consultation with others as necessary, of whether or not the person is appropriate to work with children or youth.
- Persons who work with or around children or youth must have a personnel file that is kept where other church records are kept.
- All church workers who work with or around children or youth, except employees of a church, must have been actively involved at the church and known to the clergy for at least 6 months prior to participating in a ministry with children or youth.

Examples: All persons who supervise or assist with supervising children or youth in ministries, programs or activities infrequently, generally no more than three times a year or for one program or activity during a year that lasts less than a month (i.e. assisting with preparation for the Christmas pageant, or teaching one "unit" of Church School for a month, Vacation Bible School), All persons who provide transportation to children or youth, generally no more than three times a year, Adults who participate in overnight activities with children or youth once or twice a year.

A person convicted of child abuse or molestation will not be permitted to work with or around children or youth at any church, school or institution in The Episcopal Diocese of Arizona.

E. CODE OF CONDUCT

The Code of Conduct must be signed by all Church Personnel and kept in the individual's personnel folder.

F. Monitoring and Supervision

The supervision of programs involving children and youth should include clear and structured guidelines. These must include but are not limited to the following.

- Minimum of two adults at all times

- Persons 18 years of age or older must directly supervise persons under the age of 18 and be physically present during all activities.
- Avoid being alone with a child or youth
- Rooms used for youth and children activities must have windows or be visually accessible
- Minimum of two adults when transporting youth and children
- At least two unrelated adults must supervise activities
- When boys and girls are participating in an activity, both male and female supervisors must be present
- Bathrooming and diapering activities must be observable or done in pairs
- Procedures to ensure that children are released only to their parents/guardians or designees
- Written permission from parents/guardians for youth/children to participate in church sponsored events and before transportation in church personnel transportation
- Use of personal Social Media to contact youth or children is prohibited. This should only be done through a church or organization site.
- Anyone supervising is prohibited from using inappropriate language, sexually explicit materials and discussing their own sexual activities with children and youth.
- Corporal punishment of any kind is prohibited.
- Anyone is prohibited from undressing, bathing or showering in the presence of youth or children.
- No hazing activities are allowed.

G. Examples of Inappropriate Affection

Inappropriate affection and touching of youth and children is not allowed and may include but is not limited to the following.

- Kisses on the mouth
- Holding children over three years old on the lap
- Touching bottoms, chests or genital areas other than for appropriate diapering or toileting of infants and toddlers
- Showing affection in isolated areas such as bedrooms or closets
- Touching knees or legs
- Wrestling with children or youth
- Tickling children or youth
- Piggyback rides
- Massage given by a child or youth to an adult or a massage given by an adult to a child or youth
- Any form of unwanted affection

H. Reporting

1. Anyone observing any inappropriate behaviors, behaviors that are inconsistent with these guidelines for appropriate affection, or which may violate any provision of these

policies for the protection of children and youth from abuse, must immediately report their observations. Such inappropriate behaviors or possible policy violations that relate to interactions with children or youth should be reported in one or more of the following ways:

- A telephone call or meeting with the immediate supervisor of the person
- A telephone call or meeting with the rector, if the person is not the rector
- A telephone call or meeting with a church warden if the person is the rector
- A telephone call, or meeting to the bishop
- All reports of inappropriate behavior or policy violations with children or youth will be taken seriously

2. All church personnel are required by this policy to report known or suspected abuse of children or youth to the appropriate state authorities. Failure to report suspected abuse of children or youth may be a crime. Reports may be made confidentially or anonymously. Every state provides immunity from civil liability for persons required to report suspected abuse in good faith and without malice. Simply stated, "in good faith" means that the person submitting the report believes what he or she is reporting to be true.

3. In addition to reporting to the state authorities, church personnel are required to report any suspected or known abuse of children or youth that may have been perpetrated by church personnel directly to the rector of the church so that immediate and proper steps may be taken to ensure the safety of alleged victims.

4. Reports of suspected or known abuse that involve church personnel must be reported to the Diocese of Arizona in the following ways:

- A telephone call, meeting or email to the Bishop, Canon to the Ordinary or Canon for Administration
- The Diocese of Arizona and Church will cooperate with any investigation by state authorities to the fullest extent appropriate and inform authorities that a concurrent internal investigation will be directed by the Diocese of Arizona.

APPENDIX

Sexual Abuse Prevention Policy

APPENDIX A – Sexual Abuse Prevention Policy

CODE OF CONDUCT FOR PROTECTION OF CHILDREN AND YOUTH

- Church Personnel agree to do their best to prevent abuse and neglect among children and youth involved in church activities and services.
- Church Personnel agree they will not physically, sexually or emotionally abuse or neglect a child or youth.
- Church Personnel agree to comply with the policies for general conduct with children and youth as defined in these Policies for the Protection of Children and Youth from Abuse.
- All Church Personnel agree to comply with the Guidelines for Appropriate Affection with children and youth.
- In the event that Church Personnel observe any inappropriate behaviors or possible policy violations with children or youth, church personnel agree to immediately report their observations to appropriate church leaders.
- All Church Personnel acknowledge their obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with these policies.
- Church Personnel understand that the church will not tolerate abuse of children and youth and agree to comply in spirit and in action with this position.

Signature _____

Date _____

APPENDIX B – Sexual Abuse Prevention Policy

Sample Application Form, Code of Conduct and Acknowledgement, Release and Signature

Instructions *Please complete all of the the questions accurately and fully.
Attach additional sheets if needed.*

Today's date: _____

Personal data Name: _____

Street address: _____

City: _____

State: _____ Zip: _____

How long at current address: _____

Home phone: _____

Work phone: _____

Best time to contact you: _____

Email address: _____

Driver license number: _____ State _____

Social Security number: _____

Are you legally eligible to work in this country?

Yes No

Note: If you are chosen for a paid position, you will be required to show documents verifying your employment eligibility and identity to complete the INS Form I-9 as required by the Immigration Reform and Control Act.

Please list your addresses in the past five years:

For what position are you applying? _____

What interests you about the position for which you are currently applying?

What has prepared you for the position for which you are currently applying?

Employment history
Current employer

*Please complete for your prior employers, covering the past **ten** years.*

Company name: _____
 Address: _____
 City: _____ State: _____ Zip: _____
 Immediate supervisor name: _____
 Immediate supervisor phone number: _____
 Position held: _____
 Dates of employment: from _____ to _____
 Reason for leaving position: _____

Previous employer

Company name: _____
 Address _____
 City: _____ State: _____ Zip: _____
 Immediate supervisor name: _____
 Immediate supervisor phone number: _____
 Position held: _____
 Dates of employment: from _____ to _____

¹ Policies for the Protection of Children and Youth—April 2004

Previous employer

Reason for leaving position: _____

 Company name: _____
 Address _____
 City: _____ State: _____ Zip: _____
 Immediate supervisor name: _____
 Immediate supervisor phone number: _____
 Position held: _____
 Dates of employment: from _____ to _____
 Reason for leaving position: _____

Previous employer

Company name: _____
 Address _____
 City: _____ State: _____ Zip: _____
 Immediate supervisor name: _____
 Immediate supervisor phone number: _____
 Position held: _____
 Dates of employment: from _____ to _____

Volunteer experience

Include all experience working with children or youth

Organization:	
Contact:	
Phone:	
Duties:	
Dates: from	to
Organization:	
Duties:	
Dates: from	to
Contact:	
Phone:	
Organization:	
Duties:	
Dates: from	to
Contact:	
Phone:	
Organization:	
Duties:	
Dates: from	to
Contact:	
Phone:	

Educational history

Name of school _____

Address _____

City _____ State _____ Zip _____

Type of school _____

Name of program or degree _____

Program completed? _____

Name of School _____

Address _____

City _____ State _____ Zip _____

Type of school _____

Name of program or degree _____

Program completed? _____

Name of school _____

Address _____

City _____ State _____ Zip _____

Type of school: _____

Name of program or degree: _____

Program completed? _____

Professional/Civic References

Name: _____

Address _____

City _____ State _____ Zip _____

Daytime phone: _____

How long have you known this person? _____

Relationship to you: _____

Name: _____

Address: _____

City _____ State _____ Zip _____

Daytime phone: _____

How long have you known this person? _____

Relationship to you: _____

Personal References

Name: _____

Address _____

City _____ State _____ Zip _____

Daytime phone: _____ Evening: _____

How long have you known this person? _____

Relationship to you: _____

Name: _____

Address _____

City _____ State _____ Zip _____

Daytime phone: _____ Evening: _____

How long have you known this person? _____

Relationship to you: _____

Family references

Name: _____

Address: _____

City _____ State _____ Zip _____

Daytime phone: _____ Evening: _____

How long have you known this person? _____

Relationship to you: _____

Have you ever been accused of physically, sexually or emotionally abusing a child or an adult?

Yes No

If yes, please explain.

Code of Conduct for the Protection of Children and Youth

Read and initial each item to signify your agreement to comply with the statement.

- _____ I agree to do my best to prevent abuse and neglect among children and youth involved in church activities and services.
- _____ I agree not to physically, sexually or emotionally abuse or neglect a child or youth.
- _____ I agree to comply with the policies for **General Conduct for the Protection of Children and Youth** defined in the Policies for the Protection of Children and Youth from Abuse.
- _____ I agree to comply with the **Guidelines for Appropriate Affection** with children and youth.
- _____ In the event that I observe any inappropriate behaviors or possible policy violations with children or youth, I agree to immediately report my observations.
- _____ I acknowledge my obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with the *Policies for the Protection of Children and Youth from Abuse*.
- _____ I understand that the church will not tolerate abuse of children and youth and I agree to comply in spirit and in action with this position.

Acknowledgment, Release and Signature

To the best of my knowledge, the information contained in this application is complete and accurate. I understand that providing false information is grounds for not hiring me or choosing me for a volunteer position or for my discharge if I have already been hired or chosen.

I authorize any person or organization, whether or not identified in this application, to provide any information concerning my previous employment, education, credit history, driving record, criminal conviction record, sexual offender registry or other qualifications for my employment or volunteering. I also authorize _____ [Parish] to request and receive such information.

If hired or chosen, I agree to be bound by _____ [Parish's] policies and procedures, including but not limited to its *Policies for the Protection of Children and Youth from Abuse* and *Code of Conduct for the Protection of Children and Youth*. I understand that these may be changed, withdrawn, added to or interpreted at any time at the _____ [Parish's] sole discretion and without prior notice to me.

I also understand that my employment or volunteering may be terminated, or any offer or acceptance of employment or volunteering withdrawn, at any time, with or without cause, and with or without prior notice at the option of _____ [Parish] or myself.

Nothing contained in this application or in any pre-employment or pre-volunteering communication is intended to or creates a contract between myself and _____ [Parish] for either employment, volunteering or the providing of any benefit.

I have read and understand the above provisions.

Signature _____

Date _____

SEXUAL HARASSMENT PREVENTION POLICY

The Episcopal Diocese of Arizona prohibits sexual harassment of Church Personnel by anyone (including supervisors or decision-makers, co-workers, consultants, vendors and other non-employees). The behavior of individuals engaging in such conduct, or supervisors or decision-makers, who knowingly allow such behavior to continue, will not be tolerated.

All Church Personnel, whether supervisory or non-supervisory, and whether paid or volunteer, are prohibited from engaging in the conduct described by this policy.

A. Definition

Sexual Harassment: unwelcome or undesired sexually oriented humor or language, questions or comments about sexual behavior or preference, physical contact, inappropriate comments about clothing or physical appearance, or repeated request for social engagements, in a situation where there is an employment, mentor, or colleague relationship between the persons involved.

Church Personnel

For purposes of this Policy, the term "Church Personnel" shall mean:

- a. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the Church;
- b. All paid personnel (including Church employees) whether employed in areas of ministry or other kinds of services by the diocese, its congregations, schools or other agencies.
- c. Those that contract their services to the diocese, its congregations, schools, or other agencies;
- d. Volunteers, including any person who enters into or offers him or herself for a Church related service, or who actually assists with or performs a service, whether or not they have been selected or assigned to do so. Volunteers include members of advisory boards, vestries, bishop's committees, boards of directors and advisory board.
- e. All interns, persons in the ordination process, persons serving in field education assignments.

Church Employees

For purposes of this Policy, the term "Church employees" shall mean all individuals hired by the Church who are employees of the Church for purposes of federal, state and/or local discrimination and harassment laws

B. Training

1. Church Personnel

Church Personnel are required to take Safeguarding God's People: Preventing Sexual Harassment for Workers Online training on sexual harassment prevention. New Church Personnel must be trained before they start work in their Church position. If that is not possible, the Policy must be reviewed and discussed with them before they start work and the training must be completed within 30 days of starting. This training must be updated every 5 years.

2. Supervisors and Decision-Makers

Supervisors and decision-makers must complete Safeguarding God's People: Preventing Sexual Harassment for Managers & Supervisors training on sexual harassment prevention, including preventing and responding to sexual harassment, within three (3) months of the effective date of this Policy, or of becoming a supervisor or decision-maker.

For purposes of this Policy, the term "supervisors and decision-makers" shall mean:

- a. All persons who have the express authority to hire, select, supervise, discipline, promote, demote, terminate, set compensation or other terms and conditions of employment;
- b. All persons who have the express authority to recruit, duly appoint, select, license, discipline, supervise, terminate, or set terms and conditions of volunteer service;
- c. All members of decision-making bodies who have the authority to approve the creation of ministries, programs, Church activities, or personnel policies.

Examples: Standing Committees, Diocesan Councils/Executive Boards, Vestries, and Bishop's Committees who appoint or approve persons who have pastoral relationships as defined in this policy, Commissions on Ministry, Boards of Directors for Schools.

C. Examples of Sexual Harassment

Examples of prohibited behavior include but are not limited to the following.

Verbal:

- Off color jokes
- Sexual language
- Sexual touching
- Gossip
- Requests for a date
- Sexual innuendos
- Propositions
- Cursing

- Anatomical remarks
- Suggestive or insulting sounds
- Inappropriate emails including anything that was accidentally sent

Non-Verbal/Visual

- Derogatory posters, cartoons, drawings
- Suggestive objects or pictures, computer wallpaper, screensavers or other displays
- Kissing
- Casual hugs
- Massaging of any kind
- Invading someone else's "space"
- Unwelcome displays of affection
- Aggressive physical contact
- Leering
- Obscene or vulgar gestures
- Offensive posters, cartoons or pictures
- Pornography of any kind

Other

- Making or threatening reprisals to an individual who opposes, objects to or complains about sexual harassment; possession of inappropriate material of a sexual nature in the Church or its display, duplication or transmission.

D. Retaliation

The Church will not take any action in retaliation against any person who, in good faith and with a genuine belief that he/she has been sexually harassed, brings or voices a complaint pursuant to this Policy or otherwise opposes sexual harassment. In addition, the Church will not tolerate any retaliatory acts by other individuals.

Retaliation is a serious violation of Church policy and applicable law. If a person believes they have been subjected to retaliation in violation of this policy, they should report their complaint immediately in the manner specified below. Individuals will be subject to discipline, if they are found to have retaliated against an individual because such individual (1) in good faith and with a genuine belief that he/she has been subjected to sexual harassment, made an honest complaint about such conduct, (2) participated honestly and in good faith in any investigation into a sexual harassment complaint, and/or (3) in good faith opposed acts of sexual harassment.

E. Reporting

If an individual believes that the actions or words of a supervisor/manager, co-worker, parishioner, vendor, volunteer, or other person in the Church constitutes illegal or prohibited sexual harassment, they have a responsibility to promptly report that

behavior. Prompt reporting enables the Church Authority to stop the perceived sexual harassment, before it becomes severe or pervasive.

If that individual believes they have been the victim of any form of sexual harassment or retaliation, they must promptly give notice of their complaint to one or more of the following:

1. Their supervisor;
2. Anyone in their supervisory chain;
3. The rector or clergy person in charge of the congregation;
4. A warden of the congregation;
5. The Bishop, Canon to the Ordinary or Canon for Administration

Individuals are not required to complain to their supervisor or within their chain of command. In addition to reporting the offending behavior to one of the people listed above, they are encouraged to speak directly to the individual whose conduct they find objectionable. Individuals are not required to do this and it is suggested they consider doing this only if they are comfortable doing so. If the individual decides to speak directly to the person involved, they may find that clear communication can sometimes resolve an issue immediately, as well as build greater understanding between individuals in the Church.

Complaints may formally or informally be made to any of the above personnel via any of the following:

1. Telephone call
2. Letter
3. E-mail
4. In-person meeting

All supervisors and decision-makers are required to report all formal and informal complaints, as well as any suspected or known policy violations, immediately to the rector or clergy person in charge of the congregation (for parishes) or Canon to the Ordinary or Bishop (for dioceses), even if you ask the supervisor or decision-maker to keep the complaint confidential, or indicate that you do not wish to file a formal complaint. Church Personnel are required to report immediately any suspected or known policy violations to the rector or clergy person in charge of the congregation.

All supervisors and decision-makers are expected to act promptly and appropriately to prevent (1) sexual harassment in the Church, and (2) retaliation against those who make a good faith complaint of sexual harassment, or those who participate honestly and in good faith in either an investigation of a complaint or oppose illegal or prohibited sexual harassment in the Church.

All complaints of sexual harassment will be reviewed and investigated promptly and impartially by the Church's administration and/or its designee. Complaints may be

made verbally or in writing. Once Church management receives notice of any complaint of sexual harassment it will swiftly determine whether or not a fact-finding investigation is necessary.

If it is determined that a fact-finding investigation is necessary, it will be launched promptly. If necessary, intermediate measures may be taken before completing the investigation to ensure that further sexual harassment does not occur.

Moreover, the Church will protect the confidentiality of the allegations to the extent possible; however, no individual can be promised or guaranteed strict or absolute confidentiality. For example, information may have to be disclosed to those officials and/or Church Personnel with a need to know in order to carry out the purpose and intent of this Policy.

Corrective or disciplinary action will be taken against any Church Personnel found to have engaged in sexual harassment. Such action may include counseling and/or appropriate disciplinary measures, up to and including termination.

The complaining party, will be given notice, in a timely fashion, of the outcome of the investigation of any formal or informal complaint.

SEXUAL EXPLOITATION PREVENTION POLICY

The Episcopal Diocese of Arizona does not tolerate sexual exploitation in any form. Sexual exploitation is the development or attempted development of a sexual relationship between a person in any ministerial position, lay or ordained, and an individual with whom he or she has a Pastoral Relationship. A Pastoral Relationship is a relationship:

Between any clergy person and any person:

- who attends a congregation or other ministry setting in which the clergy person serves;
- who seeks ministry from the clergy person

OR

Between any clergy person or any duly-appointed lay person, whether employee or volunteer, who is authorized to provide and does provide:

- counseling
- pastoral care
- spiritual direction or spiritual guidance
- ministrations of any Sacrament (other than the distribution of the Bread and Wine by a lay person at a public service of Holy Communion);
- life/leadership/peer coaching
- hearing a person's confession, in the course of the duly-authorized ministry

and the persons to whom the pastoral care is provided.

OR

The following ministers licensed under Canon III.4:

- Pastoral Leaders
- Worship Leaders
- Preachers
- Eucharistic Visitors
- Catechists
- Evangelist

and the persons to whom the pastoral care is provided.

A. Definition

Sexual Exploitation: a betrayal of trust in a pastoral relationship by the development or the attempted development, of a sexual or romantic relationship between a cleric or other church worker and a person with whom he or she has a pastoral or fiduciary relationship, whether or not there is apparent consent from the individual. (Sexual exploitation includes activity during the course of a pastoral relationship such as

intercourse, kissing, inappropriate touching, verbal suggestions of sexual involvement or sexually demeaning comments.)

B. Identification of Pastoral Relationships

Examples of pastoral relationships include but are not limited to the following.

- Pastoral Care Ministry Members
- Lay Eucharistic Visitors serving communion outside the church
- Bibles Study and Small Group Leaders
- Spiritual Directors
- Licensed Ministers as listed above
- Camp counselors, staff and volunteers

C. Screening and Selection

Any and all Persons Who Have Pastoral Relationships shall be screened before engaging in Pastoral Relationships.

1. Small Group Leaders
 - Complete and sign the Code of Conduct (Appendix E) to be kept on file.
 - Complete all required Safeguarding God's People training.
2. Pastoral Care Ministry Members, Lay Eucharistic Visitors, Spiritual Directors, Licensed Ministers listed above
 1. Background Screening
 - a. An Application form completed by the applicant that includes an authorization for the release of information to conduct background screening and reference checks (See Appendix A) and that also includes the Code of Conduct (Appendix E).
 - b. For people who will be working with vulnerable adults in the home of the vulnerable adult, a criminal records check in any state where the applicant has resided during the past seven (7) years, and other states, if any, as determined by the leadership of the congregation or diocese.
 - c. Sexual Offender Registry Check in any state where the applicant has resided during the past seven (7) years.
 - d. Individual Interview with the applicant.
 2. All information gathered about an applicant will be carefully reviewed and evaluated to make a determination, in consultation with others as necessary, of whether or not the person is appropriate to engage in Pastoral Relationships.
 3. Persons Who Have Pastoral Relationships must have a personnel file that is kept where other church records are kept.
 4. Persons Who Have Pastoral Relationships who transfer within the Diocese and apply for or are asked to or who do undertake a position in which they have

Pastoral Relationships are required to undergo the same screening and selection process specified above. This requirement may be met through a transfer of a copy of their personnel file to the new congregation, school, agency, or program together with completion of a new application, individual interview and reference checks with the congregations, schools, agencies or other programs for which the applicant has had Pastoral Relationships since the screening was last done as shown in the applicant's personnel file.

C. Education and Training Requirements Persons Who Have Pastoral Relationships

Before any person engages in Pastoral Relationships s/he is required to complete Safeguarding God's People: Preventing Sexual Exploitation in Communities of Faith – for Congregations on the prevention of sexual exploitation of adults.

D. Behavioral Expectations

Persons with Pastoral Relationships must observe and understand the following.

- Agree to never exploit any person they serve or work with in a position on behalf of the church or diocese.
- Not date or become romantically involved with anyone with whom they have a pastoral relationship.
- Maintain clear and appropriate boundaries and avoid any appearance of impropriety.
- Schedule one-on-one meetings only during regular office hours, by appointment, and on church premises or other professional setting when others are present in the building.

E. Inappropriate Conduct

Examples of inappropriate conduct include but are not limited to the following.

- Any form of unwanted affection or sudden touching
- Full frontal hugs
- Sexual innuendos
- Indecent proposals
- Touching of bottoms, chests or genital areas
- Lying down or sleeping beside each other
- Massages
- Tickling or wrestling
- Patting on the thigh, knee or leg
- Touching or hugging from behind
- Inappropriate lengthy embraces
- Kisses on the mouth
- Inappropriate gifts of money
- Repeated or private meetings after hours or away from church property
- Repeated electronic communications, such as emails or texts, especially if they contain intimate information

- Possessing, using, referring to or sharing sexually oriented materials or using the internet to download such material, whether on or off church property
- Discussing sexual activities or the use of sexual oriented or explicit materials or pornography

F. Appropriate Conduct

Examples of appropriate conduct include but are not limited to the following.

- Brief hugs
- Pats on the shoulder or back
- Kisses on the cheek
- Handshakes
- Holding hands during prayer
- Touching hands, shoulders or arms
- Holding hands when a person is upset

G. Locations for Pastoral Relationships/Counseling

Places where Pastoral Counseling happens should be in open and visible locations or in places with windows unobstructed by blinds or curtains where casual monitoring by others can take place.

- Comfortable chairs positioned in such a way that they create a good area for conversation. Avoid close seating arrangements.
- Tasteful artwork; nothing offensive
- Furniture arranged so that persons receiving pastoral counseling are not as visible as the person providing the counseling
- If the space has a private entrance, staff should know when a person has arrived for pastoral counseling

H. Reporting

If an individual believes that they have been subjected to sexual exploitation, actions that violate this policy or inappropriate behavior, the person may make their concerns known to the offending person if they are comfortable doing so, or may report their concerns in accordance with the following:

Reports of suspected or known sexual exploitation may be reported to:

- The rector or clergy person in charge of the congregation
- The Senior Warden of the congregation
- The Bishop, Canon to the Ordinary or Canon for Administration

Via any of the following methods of communication:

- Telephone call
- Letter
- Email

- In-person meeting

Church Personnel are required to report any suspected or known policy violations to the rector or clergy person in charge of the congregation.

All reports of sexual exploitation, policy violations, or inappropriate behavior under this policy will be taken seriously and appropriate action will be taken.

APPENDIX

Sexual Exploitation Prevention Policy

APPENDIX A – Sexual Exploitation Prevention Policy

Sample Application Form, Code of Conduct and Acknowledgement, Release and Signature

Instructions Please complete all of the the questions accurately and fully.
Attach additional sheets if needed.

Today's date: _____

Personal data

Name: _____

Street address: _____

City: _____

State: _____ Zip: _____

How long at current address: _____

Home phone: _____

Work phone: _____

Best time to contact you: _____

Email address: _____

Driver license number: _____ State _____

Social Security number: _____

Are you legally eligible to work in this country?

Yes No

Note: If you are chosen for a paid position, you will be required to show documents verifying your employment eligibility and identity to complete the INS Form I-9 as required by the Immigration Reform and Control Act.

Please list your addresses in the past five years:

For what position are you applying? _____

What interests you about the position for which you are currently applying?

What has prepared you for the position for which you are currently applying?

Employment history

Please complete for your prior employers, covering the past **ten** years.

Current employer

Company name: _____
 Address: _____
 City: _____ State: _____ Zip: _____
 Immediate supervisor name: _____
 Immediate supervisor phone number: _____
 Position held: _____
 Dates of employment: from _____ to _____
 Reason for leaving position: _____

Previous employer

Company name: _____
 Address: _____
 City: _____ State: _____ Zip: _____
 Immediate supervisor name: _____
 Immediate supervisor phone number: _____
 Position held: _____
 Dates of employment: from _____ to _____

¹ Policies for the Protection of Children and Youth—April 2004

Previous employer

Reason for leaving position: _____

 Company name: _____
 Address: _____
 City: _____ State: _____ Zip: _____
 Immediate supervisor name: _____
 Immediate supervisor phone number: _____
 Position held: _____
 Dates of employment: from _____ to _____
 Reason for leaving position: _____

Previous employer

Company name: _____
 Address: _____
 City: _____ State: _____ Zip: _____
 Immediate supervisor name: _____
 Immediate supervisor phone number: _____
 Position held: _____
 Dates of employment: from _____ to _____

Volunteer experience

Organization:	
Contact:	
Phone:	
Duties:	
Dates: from	to
Organization:	
Duties:	
Dates: from	to
Contact:	
Phone:	
Organization:	
Duties:	
Dates: from	to
Contact:	
Phone:	
Organization:	
Duties:	
Dates: from	to
Contact:	
Phone:	

Educational history

Name of school		
Address		
City	State	Zip
Type of school		
Name of program or degree		
Program completed?		
Name of School		
Address		
City	State	Zip
Type of school		
Name of program or degree		
Program completed?		
Name of school		
Address		
City	State	Zip
Type of school:		
Name of program or degree:		
Program completed?		

Professional/Civic References

Name:		
Address		
City	State	Zip
Daytime phone:		
How long have you known this person?		
Relationship to you:		
Name:		
Address:		
City	State	Zip
Daytime phone:		
How long have you known this person?		
Relationship to you:		

Personal References

Name: _____

Address _____

City _____ State _____ Zip _____

Daytime phone: _____ Evening: _____

How long have you known this person? _____

Relationship to you: _____

Name: _____

Address _____

City _____ State _____ Zip _____

Daytime phone: _____ Evening: _____

How long have you known this person? _____

Relationship to you: _____

Family references

Name: _____

Address: _____

City _____ State _____ Zip _____

Daytime phone: _____ Evening: _____

How long have you known this person? _____

Relationship to you: _____

Have you ever been accused of physically, sexually or emotionally abusing a child or an adult?

Yes No

If yes, please explain.

Acknowledgment, Release, and Signature for Inclusion in Application or with Church Deployment Office Form

To the best of my knowledge, the information contained in this application is complete and accurate. I understand that providing false information is grounds for not hiring me or choosing me for a volunteer position or for my discharge if I have already been hired or chosen. I authorize any person or organization, whether or not identified in this application, to provide any information concerning my previous employment, education, credit history, driving record, criminal conviction record, sexual offender registry or other qualifications for my employment or volunteering. I also authorize _____ [Parish] to request and receive such information.

If hired or chosen, I agree to be bound by _____ [Parish's] policies and procedures, including but not limited to its **Policies for the Prevention of Sexual Exploitation of Adults** and **Code of Conduct for Persons Having Pastoral Relationships**. I understand that these may be changed, withdrawn, added to or interpreted at any time at the _____ [Parish's] sole discretion and without prior notice to me.

I also understand that my employment or volunteering may be terminated, or any offer or acceptance of employment or volunteering withdrawn, at any time, with or without cause, and with or without prior notice at the option of _____ [Parish] or myself.

Nothing contained in this application or in any pre-employment or pre-volunteering communication is intended to or creates a contract between myself and _____ [Parish] for employment, volunteering or the providing of any benefit.

I have read and understand the above provisions.

Signature _____ Date _____

APPENDIX B

Specialized Questions for the Interview The following are sample questions that may help you screen out someone who is unable to maintain healthy boundaries with adults.

1. Please tell me about the last time a member of your (congregation, youth group, office staff, etc.) demanded too much of your time. How did you handle that?
2. Please give an example of a time in your work or volunteer history when you thought the policies were too rigid. How did you handle that?
3. Please describe a time when you felt a special bond or friendship between yourself and a member of your (congregation, youth group, office staff, etc.).
4. Please give an example of a "boundary violation." Has that ever happened to you, or has anyone ever said that you violated a boundary of some sort?
5. Has disciplinary action of any sort ever been taken against you by a licensing board, professional association, ecclesiastical body or educational or training institution? Have there been complaints against you that did not result in discipline? Are there complaints pending against you before any of the above-named bodies? If yes, please explain.
6. Have you ever been asked to resign or been terminated by a training program or employer? If yes, please explain.
7. Have you ever had a civil suit brought against you about your professional work or is any such action pending? Have you ever had professional malpractice insurance suspended or revoked for any reason? If yes, please explain.
8. Have you ever been charged (formally or informally) with any ethics violations, sexual exploitation, sexual abuse or sexual harassment? Are any such actions or complaints pending against you? If yes, please explain.
9. Are you now or have you ever had sexual contact or attempted sexual contact (sexual intercourse of any kind, intentional touching, or conversation for the purpose of sexual arousal) with any person you were/are seeing in any professional context or in a Pastoral Relationship (i.e. parishioner, client, patient, employee, student)? If yes, please explain.
10. Are you now or have you ever been involved in the production, sale, or distribution of pornographic materials? If yes, please explain.
11. Have you ever had a restraining order, injunction, order for protection or the like issued against you? Have you ever had your parental rights restricted, suspended or terminated or have any of your children ever been in foster care? Have you ever been accused of domestic violence? If so, please explain.

APPENDIX C

Specialized Questions for References

1. Please give me an example of how _____ maintains good boundaries with adults.
2. Have you ever heard _____ tell a joke or say something that made you or others uncomfortable?
3. Would you be comfortable referring a vulnerable friend of yours to _____ for pastoral counseling? Why? Why not?
4. The position for which _____ has applied requires that s/he be able to work closely with people whose lives may be in turmoil and who may not have good judgment at that point in time. Can you think of any reason that _____ should not be allowed to do this work?

APPENDIX D

Guidelines for Providing Counseling

- Limited number of sessions, generally no more than 4 or 5 on any particular life issue
- Don't go outside your area of expertise. Refer to a psychologist, credentialed professional, medical doctor, or mental health professional.
- Even if you are separately credentialed and/or licensed as a mental health professional (psychologist, marriage and family therapist, substance abuse counselor, etc.) while you are functioning on behalf of the church you should:
 1. Make it clear to those you are serving that you are NOT serving in that role.
 2. If you function in that role while you are also functioning on behalf of the church, you should clearly separate those two roles by where you practice each and clearly communicate to all concerned of when you are functioning in each role.
 3. You must maintain in full force separate professional insurance coverage at all times for any work you do outside your church role. The insurance must have per occurrence limits of at least \$ _____ and aggregate limits of at least \$ _____, including coverage for Sexual Misconduct, however defined in the policy(s) in with limits of at least \$ _____ and name your church employer or church for whom you function in Pastoral Relationships as an additional insured.
 4. You must provide evidence of such insurance to your church employer or church for which you function in Pastoral Relationships annually.

APPENDIX E

Code of Conduct for Persons Who Have Pastoral Relationships

Persons Who Have Pastoral Relationships:

- understand that the church will not tolerate the sexual exploitation of adults it serves.
- agree to not attempt to or to sexually exploit any person they serve or work with on behalf of the church.
- agree to comply with the policies for general conduct with adults as defined in these *Policies for the Prevention of Sexual Exploitation of Adults*.
- agree to comply with the _____ [Parish] Code of Conduct for Persons Who Have Pastoral Relationships (Appendix E).
- agree, whenever appropriate and possible, to have one-to-one meetings with adults during regularly/publicly scheduled hours and by appointment on church property while others are present in the building or in other appropriate professional settings where they can be observed.
- agree to maintain clear and appropriate boundaries and avoid even the appearance of impropriety.
- agree to immediately end any sexual or inappropriate relationship with a person with whom he/she has a Pastoral Relationship or when he/she has questions about the implementation of these policies and immediately seek advice from the bishop, a trusted colleague or mental health professional.
- agree to immediately report any inappropriate behaviors, boundary violations or possible policy violations they observe under these policies.
- acknowledge their obligation and responsibility to prevent sexual exploitation of adults and agree to report known or suspected sexual exploitation of adults to church leaders and state authorities in accordance with these policies.

Persons Who Have Pastoral Relationships are prohibited from:

- dating or becoming romantically involved with those with whom they have a Pastoral Relationship as long as the Pastoral Relationship continues. This must be discussed with the priest in charge or bishop immediately.
- having sexual contact with any person with whom he/she has a Pastoral Relationship
- possessing any sexually oriented materials (magazines, cards, videos, films, clothing etc.) on church property or using such materials in the conduct of their ministry unless the materials are part of a pre-approved educational program or curriculum.

- using the Internet to view or download any sexually oriented materials on church property or from having it on church-owned computers, and from bringing such materials onto church property
- discussing their own sexual activities, including dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos or materials on or from Internet, with any person with whom they have a Pastoral Relationships

Signed and agreed upon:

_____ Date: _____