Keeping God’s People Safe:

Policies and Procedures Concerning Sexual Boundaries

Episcopal Diocese of Iowa

As approved by the Board of Directors on March 2, 2012
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Keeping God’s People Safe:  
Policies & Procedures Concerning Sexual Boundaries - Revised 2012

I. INTRODUCTION

Lord Jesus Christ urges us to receive and serve the least among us as we receive and serve him. Our churches are to be havens of safety for all. In Baptism, we promise to seek and serve Christ in all persons, love our neighbors as ourselves, strive for justice and peace, and respect the dignity of every human being. When a person is baptized, we in the congregation promise to help that child of God grow into the full stature of Christ.

The Church has always recognized that those in ordained ministry bear a particular responsibility to pattern their lives according to Jesus’ example. Not only are bishops, priests, anddeacons regarded by the faithful and the world as examples of what a Christian life should be but any moral offense by clerics is especially hurtful because it betrays that trust committed to them by the Church to nurture and care for every member.

In recent years it has become increasingly clear that some clergy, lay employees and church volunteers have engaged in inappropriate sexual behavior which has hurt the very persons entrusted to their care. Unfortunately, in the past, instances of such behavior were sometimes denied by church authorities or dealt with secretly. Clergy offenders were sent on to another congregation or diocese. Lay employees and church volunteers were permitted to stay in positions of trust or quietly moved on to other congregations while victims were neglected or even blamed and congregations ignored. Such responses fail to implement the standards of justice and Christian love that God requires of the Church.

Since at least 1992, the Diocese of Iowa has worked to establish clear standards concerning Sexual Misconduct and, where allegations of Sexual Misconduct have been made, to establish procedures which afford a full and fair hearing to persons making complaints, alleged victims (if not the person making the complaint) and to alleged offenders. The primary intent of these Policies has been and continues to be the prevention of occurrences of Sexual Misconduct in the first place and the assurance that, where allegations of Sexual Misconduct are made, the response to any allegation or instance of Sexual Misconduct will be just and compassionate, and so may allow God’s grace to work redemptively and healing to occur for all involved.

Sexual Misconduct Prohibited. The Diocese of Iowa strictly prohibits sexual abuse of children and sexual harassment and exploitation of adults.

Compliance Required. Compliance with these policies is required of all congregations in the Diocese of Iowa. Keeping God’s People Safe: Policies and Procedures Concerning Sexual Boundaries should be reviewed annually by the Vestry/Bishop’s Committee. The “Compliance Checklist” (Appendix N) is to be attached to a copy of the official minutes of the Vestry/Bishop’s Committee meeting documenting the annual review of these policies and sent to the Bishop of the Episcopal Diocese of Iowa.
II. KEEPING CHILDREN SAFE: Prevention & Response to Boundary Violations and Suspected Sexual Abuse of Children and Dependent Adults

A. Definitions

- **Sexual abuse perpetrated by an adult** is any contact or activity of a sexual nature with a person who is a child, youth, or dependent adult. Examples include but are not limited to contact with any sexual body part (genitals, breasts, buttocks) or the clothing which covers them; deep (tongue) kissing, exhibitionism, voyeurism, vaginal, anal or oral penetration, display of pornographic materials, attempts to photograph or record for purposes of producing pornography, and/or invitations to a minor to engage in any of the above with any person. Sexual abuse includes any activity that is meant to arouse or gratify the sexual desires of a child, youth or adult.

- **Sexual abuse perpetrated by another child or youth** is any contact or activity of a sexual nature that occurs between a child or youth and another child or youth when there is no consent or consent is not possible, or when the child or youth has power over the other child or youth. Examples include but are not limited to contact with any sexual body part (genitals, breasts, buttocks) or the clothing which covers them; deep (tongue) kissing, exhibitionism, voyeurism, vaginal, anal or oral penetration, display of pornographic materials, attempts to photograph or record for purposes of producing pornography, and/or invitations to a minor to engage in any of the above with any person. Sexual abuse includes any activity that is meant to arouse or gratify the sexual desires of any of the children or youth.

- **Children and Youth, as used in these Policies are defined as follows:**
  - **A Child** is defined as anyone under the age of 12 years.
  - **A Youth** is defined as anyone who is at least 12 years old, but not yet 18 years old.
  - **A Youth** may also be an individual who is 18 years old or older, but still in high school.
  - **A Dependent Adult** is defined as an individual 18 years of age or older who is incapable of adequate self-care due to physical or mental conditions and requires assistance from other people.

- **Church Personnel, as used in these Policies includes:**
  1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
  2. All postulants, candidates or seminarians sponsored by or working in the Diocese.
  3. All paid personnel whether employed in areas of ministry or other kinds of services by the Diocese, its congregations, camps or other organizations.
  4. Those who contract their services to the Diocese, its congregations, camps or other organizations.
  5. Volunteers including any person who performs a church related service.
Volunteers include but are not limited to church school teachers, Vacation Bible School teachers, youth leaders, ushers, lay readers (worship leaders), lay Eucharistic ministers and visitors, and members of advisory boards, vestries, bishop's committees, and boards of directors.

**Church Personnel who Regularly Work With or Around Children or Youth**, as used in these Policies include:
1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. All postulants, candidates or seminarians sponsored by or working in the Diocese.
3. All paid or volunteer Church Personnel whose work regularly takes them throughout the facility or grounds at times when children and youth can reasonably be expected to be present.
4. All persons who supervise or assist with supervising children or youth (other than church school teachers) in ministries, programs or activities more often than occasionally.
5. All persons who provide transportation to children or youth without another unrelated adult in the vehicle.
6. Any paid personnel whose living quarters are on the grounds of the church, camp, or other related agency.
7. All vestry or other members of similar decision-making groups who have the authority to approve the creation of ministries, programs, or activities for children or youth.

Examples of Church Personnel who regularly work with or around children or youth include but are not limited to children's or youth choir directors, organists who work with children or youth, lay youth directors, all who work or assist in the nursery other than occasionally, all who work in the nursery if they are the only person over 21 present at any time, all staff (whether volunteer or paid) at church camps, adults who participate in overnight activities with children or youth.

**Church Personnel who Occasionally Work With or Around Children or Youth**, as used in these Policies include:
1. Church school teachers.
2. All persons who supervise or assist with supervising children or youth in ministries, programs, or activities infrequently (no more than three times a year or for one program or activity during a year that lasts less than a month – for example, assisting with preparation for the Christmas pageant or Vacation Bible School).
3. All persons who work or assist in the nursery four or fewer times a year, whether on an emergency basis or otherwise.
4. Adults who participate in overnight activities with children or youth once or twice a year.
B. Safeguards for Preventing Sexual Abuse of Children

1. Screening & Selection of Church Personnel Who Work With or Around Children or Youth
The Diocese of Iowa strictly prohibits interaction with children and/or youth by anyone known to have a civil or criminal record of child sexual abuse or who has admitted prior sexual abuse or anyone known to have a paraphiliac diagnosis (e.g., pedophilia, exhibitionism, voyeurism) as defined by the American Psychiatric Association.

In order to protect children and youth all church personnel who Regularly Work With or Around Children or Youth are to be screened and selected utilizing at least the following:

- The person must have been a part of the congregation for at least six months.
- A standard Application completed by the applicant that includes an authorization for the release of information to conduct background checks. (Appendix A)
- Criminal records check in any state where the applicant has resided during the past seven years. (Appendix B)
- Sexual offender registry check in any state where the applicant has resided during the past seven years. (Appendix C)
- Individual Interview with the applicant.
- Reference checks of persons outside the congregation who know the applicant, preferably who know how the applicant works with children. (Appendix D)

In order to protect children and youth all church personnel who Occasionally Work With or Around Children or Youth are to be screened and selected utilizing at least the following:

- The person must have been a part of the congregation for at least six months.
- A standard Application completed by the applicant that includes an authorization for the release of information to conduct background checks. (Appendix A)
- Sexual offender registry check in any state where the applicant has resided during the past seven years. (Appendix C)
- Individual Interview with the applicant.
- At least one Reference check of persons outside the congregation who know the applicant, preferably who know how the applicant works with children. (Appendix D)

All information gathered about an applicant is to be carefully reviewed by the rector (or canonical equivalent), in consultation with others as necessary, to determine whether or not the applicant is appropriate to work with children or youth. Church personnel who work with or around children or youth must have a personnel file. This file is to contain the person’s written application, documentation of references and background checks, including criminal record and sex offender registry, and documentation of participation.
in the required level of Safeguarding God’s Children (sexual abuse prevention training developed by the Church Pension Fund). Personnel files should be kept in the church in a locked cabinet so that there is reasonable assurance of privacy. Personnel files shall be available to the Bishop, upon request, at the time of the Bishop’s Visitation.

It is preferred that no person supervise an immediate family member when working with children or youth. (For purposes of these policies, immediate family member is defined as spouse, partner, child, parent, sister, brother, similar in-law relationship, step-child, step-parent, step-sibling, grandparent, or co-habitant.) Church personnel who transfer within the Diocese of Iowa and apply for, are asked to, or who do undertake a position working with or around children or youth are required to undergo the same screening and selection process in their new setting. This requirement may be met through a transfer of a copy of their personnel file to the new setting along with an updating which is to include a new application, individual interview, and reference check within the setting in which the applicant has worked with or around children or youth since the last screening shown in the personnel file.

2. Mandatory Education & Training. In order to prevent child abuse and to make our church a safe haven for all, all church personnel who Regularly Work With or Around Children or Youth are required to participate in three hours of diocesan approved child abuse prevention education and training (Safeguarding God’s Children - For Parents and Congregations and Safeguarding God’s Children - For Church Personnel) before they start their work with children or youth, or, if that is not possible, one hour of child abuse awareness training (Safeguarding God’s Children - For parents and Congregations) before they start work and the rest of the training within three months of starting. Church personnel who Occasionally Work With or Around Children or Youth are required to participate in one hour of diocesan approved child sexual abuse awareness education and training (Safeguarding God’s Children - For Parents and Congregations) before they start their work with children or youth.

3. Standards for Programs with Children or Youth. Children and youth are protected through the establishment of codes of conduct and structural guidelines for all programs and activities in which they are involved. These standards include descriptions of behaviors that are expected of those participating and such things as who approves new programs, how many adults need to be present and the like. Congregations (and other groups working with children and youth such as camps and conferences) in the Diocese of Iowa are required to abide by the Guidelines for Appropriate Affection found in Appendix I. In addition to establishing such standards, church leaders must make sure the standards established are followed. Programs and activities have to be monitored and supervised to do that.

4. Monitoring & Supervision of Programs. As stated above, programs and activities have to be monitored and supervised to insure that standards are followed. It is the responsibility of the rector (or canonical equivalent) and the vestry or bishop’s
committee to make sure programs are adequately monitored and supervised based on at least the following:

A. At least two Church Personnel must supervise activities. To the extent that it is possible in the local situation, these two personnel should be unrelated to one another. When both boys and girls are participating, male and female adults must be present. (It is acceptable for one adult to be with a group of children in a church school or vacation Bible school class as long as the door is open or has a window and there are other adults nearby.)

B. Every program must have established ratios (1:5) for adults and children or youth. Compliance with the established ratio is required at all times, including activities that occur off church premises.

C. Church personnel are prohibited from being alone with a child or youth or multiple children or youth where other adults cannot easily observe them.

D. An up to date list of approved congregation-sponsored programs for children and youth must be maintained in the church office or other place where church records are kept.

E. Church personnel are not permitted to develop activities for children or youth without approval from the rector (or canonical equivalent). Requests to develop new activities should be submitted in writing to the rector (or canonical equivalent) who will decide, consulting with others as needed, whether the plan includes adequate adult supervision.

5. Responding to Problems.
Congregations need to work together to keep children and youth safe. When Church Personnel observe inappropriate behaviors or behaviors that are inconsistent with established standards, they must immediately report their observations. Examples of inappropriate behavior or violations of established standards would be seeking private time with children or youth, taking children or youth on over-night trips without other adults, or selecting or using staff or volunteers without the required screening. Inappropriate behaviors or possible policy violations that relate to interactions with children or youth are to be reported in a timely manner to the immediate supervisor of that person. If the immediate supervisor is not the rector, the supervisor and the person observing the questionable behavior, are to report the concern to the rector in a timely manner. (If the person engaging in the questionable behavior is the rector, the report is to be made to a church warden who is then to submit a Notice of Concern to the Bishop (Appendix F) or discuss the matter with the bishop in a timely manner.) All reports of inappropriate behavior or violations of established standards are to be taken seriously.

6. Child Abuse Reporting – It is Diocesan policy that the clergy of the diocese will make immediate reports to the proper authorities when they have reason to believe that neglect or physical, emotional, or sexual abuse of a minor or a legally dependent adult has occurred. The above policy shall also apply to any employee or volunteer of the Diocese or congregation while he or she is in the service of congregation or
Diocese. All incidents of sexual abuse shall be reported to the Department of Human Services in conformity with applicable law.

Although clergy are not currently mandated as reporters under Iowa law, it is the policy of the Diocese that there is a moral and ethical obligation to report child abuse in a manner that does not violate the secrecy of sacramental confession. In addition, it is the policy of the Diocese of Iowa that other Church Personnel report known or suspected abuse or neglect of children or youth to the Department of Human Services. Reports may be made confidentially or anonymously. (See Appendix O for more information regarding reporting to the Department of Human Services.)

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 (or canonical equivalent) so that immediate and proper steps may be taken to ensure the safety of alleged victims. Reports of suspected or known abuse by Church Personnel are also to be reported to the Diocese of Iowa in one of the following ways: 1. A telephone call, meeting or fax to the bishop. 2. Submit a Notice of Concern (Appendix F) to the bishop.

The Diocese of Iowa (including its congregations, camps, conferences and other organizations) 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 itself.
III. KEEPING ADULTS SAFE: Prevention & Response to Boundary Violations and Suspected Sexual Exploitation

A. Definitions

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
  • Ministration 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 those they serve in the course of these ministries.
  
  OR

  The following ministers licensed under Canon III.4: Pastoral Leaders, Worship Leaders, Preachers, Eucharistic Visitors, and Catechists and those they serve in the course of these ministries.

Sexual exploitation includes, but is not limited to the following actions:
1. Verbal: such as sexual innuendo, indecent proposals, sharing sexual stories, jokes or fantasies, or making inappropriate comments about someone’s appearance.
2. Behaviors: such as inappropriate touching, sending or posting communications with sexual content (correspondence, email text messages, instant messages, photographs, attachments, phone conversations, voice mail, etc).
3. Sexualizing a Pastoral Relationship or relationship between a clergy or lay person and anyone to whom he or she provides ministry (e.g., requesting dates, giving unwanted attention, etc).
Clergy and their church-members should resist forming romantic relationships, especially those that might develop across pastoral lines.

Clergy and Lay Pastoral Care Providers need to be aware of the potential for perceived power inequities between the provider and a counselee. They also need to remain mindful of the vulnerability of someone undergoing or recovering from a crisis or in the midst of a life transition. Similarly, persons in crisis or life transitions (such as divorce, bereavement, career change, or the ordination process) should be encouraged to recognize that they are in a place in life which calls for caution in starting a new relationship, especially a romantic one. This is all the more applicable when the person the individual desires, or who desires the individual, is a trusted counselor, priest, or deacon.

On very rare occasions, an ordained leader and a lay member of the same church may wish to begin dating or find that they have fallen in love. In such instances, the couple must, jointly or individually, contact the Bishop and arrange a meeting to discuss the relationship. Exceptions to the policy on romantic relationships may be made under limited circumstances. In those instances, the Bishop will develop guidelines applicable to the specific relationship, on a case-by-case basis.

**B. Safeguards for Preventing Sexual Exploitation of Adults**

**1. Screening and Selection**

Any and all Persons Who Have Pastoral Relationships shall be screened and selected using the following tools and procedures:

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

a. Applicants shall be known to the leadership of the congregation for at least six months.

b. Background Screening

- An Application form (Appendix G) completed by the applicant that includes an authorization for the release of information to conduct background screening and reference checks and that also includes the Code of Conduct.
- **Criminal Background Check** for people who will be working with vulnerable adults in the home of the vulnerable adult in any state where the applicant has resided during the past seven years. (see Appendix B)
- **Sexual Offender Registry Check** in any state where the applicant has resided during the past seven years. (see Appendix C)
- **Individual Interview** with the applicant. (see Appendix H)
- **Reference Checks** of applicants should include at least one relative outside the congregation and at least one other person outside the congregation. (see Appendix I)
c. 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.

d. Persons Who Have Pastoral Relationships must have a personnel file. This file is to contain the person’s written application, documentation of references and background checks, including criminal record and sex offender registry, and documentation of participation in Safeguarding God’s People training (sexual exploitation prevention training developed by the Church Pension Fund). Personnel files should be kept in the church in a locked cabinet so that there is reasonable assurance of privacy. Personnel files shall be available to the Bishop, if he so desires, at the time of the Bishop’s Visitation.

e. Persons Who Have Pastoral Relationships who transfer within the Diocese of Iowa 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.

2. Education and Training

Before any person engages in Pastoral Relationships s/he is required to complete Safeguarding God’s People: Preventing Sexual Exploitation in Communities of Faith training. If that is not possible, this policy must be reviewed and discussed with her/him before s/he has Pastoral Relationships. The rest of the education and training must be completed within six months of beginning to have Pastoral Relationships. All persons who supervise Persons Who Have Pastoral Relationships or are members of decision-making bodies who have the authority to approve the creation of ministries, programs, church activities, or policies involving Pastoral Relationships (such as Standing Committees, Diocesan Councils/Executive Boards, Vestries, and Bishop’s Committees, Boards of Directors for Schools) must complete Safeguarding God’s People: Preventing Sexual Exploitation in Communities of Faith training within six months of becoming a supervisor or decision-maker.
3. Monitoring and Supervising

The monitoring and supervision of programs and activities involving Pastoral Relationships is important for safeguarding adults from sexual exploitation. Monitoring and supervision should include, but are not limited to:

- Maintaining an up to date list of approved Persons Who Have Pastoral Relationships in the church office or other place where church records are kept.

- Requiring that all new activities that include Pastoral Relationships have the approval of the rector or canonical equivalent before they start. Requests to develop new activities should be submitted in writing to the rector. The rector will consider whether the plan for a new activity includes adequate monitoring and supervision.

- Requiring that all Persons Who Have Pastoral Relationships be approved to do so by the rector or canonical equivalent in accordance with the Screening and Selection process above.

- Guidelines for Settings where Pastoral Relationships take place:
  
  - these settings should, whenever possible, be places where casual monitoring by others is convenient (for example along well-traveled hallways or in areas where other Church Personnel work nearby).

  - they should be in open, visible spaces or in closed spaces that have windows that remain unobstructed by closed blinds, furniture, plants, or other adornments – a sense of privacy can be maintained by arranging furniture so that Persons Who Have Pastoral Relationships are always visible, but the parishioner or visitor does not feel exposed.

  - comfortable chairs set at a 45 degree angle from each other create a good area for conversation – couches and love seats are discouraged but if they are used Persons in Pastoral Relationships should not sit on them with parishioners or other visitors – having furniture that reclines can leave persons open to false allegations of inappropriate behavior.

  - if the space has a private entrance, and it is used, be sure staff knows when someone is in the space and when it is being used for Pastoral Relationships.

  - artwork should be tasteful without offending the staff or other visitors.
4. Behavioral Guidelines for the Prevention of Sexual Exploitation of Adults

When creating safe boundaries for Persons Who Have Pastoral Relationships, it is important to establish what types of interactions are appropriate and inappropriate. Stating which behaviors are appropriate and inappropriate allows Church Personnel to comfortably show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries with other adults.

These Guidelines are: based, in large part, on avoiding behaviors known to be used by those who have engaged in sexual exploitation of adults; intended to assist Church Personnel and Congregants in monitoring and supervising behaviors and interactions of Persons Who Have Pastoral Relationships to help maintain appropriate boundaries at all times; intended to be used to make decisions about interactions of Persons Who Have Pastoral Relationships with those with whom they have a Pastoral Relationship; and to be carefully followed by all who are involved in Pastoral Relationships.

Some appropriate interactions, as long as they are welcomed by the recipient, are listed below:
- brief hugs
- pats on the shoulder or back
- kisses on the cheek
- handshakes
- holding hands during prayer

Some inappropriate interactions in Pastoral Relationships and other ministries with adults include:
- inappropriate or lengthy embraces
- kisses on the mouth
- touching sexual areas of the body
- showing affection while in isolated areas such as bedrooms, closets, staff-only areas or other private rooms
- any form of unwanted affection, comments or compliments (spoken, written, or electronic) that relate to a person’s body or appearance that are at all suggestive. Examples would be, “You should wear that outfit more often,” or “You look really hot in those jeans.”
- giving gifts or money to and the receiving of gifts or money from favored individuals
- repeated and/or private meetings with individual adults in settings that might be construed as “romantic”
Some inappropriate interactions in Pastoral Relationships and other ministries with adults continued:

- repeated electronic communications, such as email or text, especially those that contain personal disclosures or solicitations of an intimate relationship
- seeking excessive private time with a specific adult
- changing one’s manner of dress when in the company of a specific adult
- providing a specific adult with personal access such as one’s personal email address or cell phone number if that is not the norm

5. Responding to Problems

If you believe that you or someone else has been subjected to sexual exploitation, actions that violate this policy or inappropriate behavior, you may make your concerns known to the offending person if you are comfortable doing so, or you may report your 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, or the bishop via any of the following: telephone call, e-mail, letter, fax, in-person meeting, filing a “Confidential Notice of Concern”.

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.
IV. Keeping Adults Safe: Preventing & Responding to Sexual Harassment

A. Definitions

**Sexual harassment** includes unwelcome sexual advances and requests for sexual favors. Other unwelcome conduct which may constitute sexual harassment includes, but is not limited to, the following:

**Verbal:**
- repeated sexual innuendos, sexual epithets, derogatory slurs, off-color jokes (for example, jokes that include sexual language, innuendo, references, scenarios, etc.); propositions, threats, or suggestive or insulting sounds (for example, comments about body, sexuality, etc., including insults and innuendo) even if the comment is about someone else;
- inappropriate e-mail (for example, e-mail that includes sexual jokes or other references of a sexual nature about any person, gossip or speculation about a person’s sexuality, sexual practices, sexual health, pregnancy, virility, etc.). This includes e-mail that was sent accidentally, for example by hitting the “forward” button instead of “reply,” or forgetting that a particular individual or worker is on one of your group lists.

**Visual/ Non-Verbal:**
- derogatory posters, cartoons or drawings (for example, cartoons and calendars that include nudity, sex acts, provocative poses, innuendo, sexual language, etc.);
- suggestive objects or pictures (for example, photographs that include nudity, sex acts, provocative poses; wallpaper, Screensavers, or other electronic displays of a sexual nature);
- graphic commentaries; leering; or obscene gestures (for example, vulgar gestures, gestures simulating sexual acts, “shooting the finger,” kissing the air toward someone or licking the lips in a sexually suggestive or provocative manner).

**Physical:**
- Unwanted physical contacts (including touching, interference with an individual’s normal work movement, unwelcome displays of romantic or sexual affection, aggressive physical contact or assault); and

**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.

Such verbal and physical conduct may constitute harassment when:
A. Submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment or other Church work;
B. Submission to or rejection of such conduct by an individual is used as a basis for employment or other Church work decisions affecting such individual;
C. Such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile or offensive working environment.

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

**Retaliation**
The Church will not take any action in retaliation against any Church Personnel 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 you believe you have been subjected to retaliation in violation of this Policy, you should report your complaint immediately in the manner specified in Section B below. Individuals will be subject to discipline, up to and including termination if they are found to have retaliated against an individual because such individual (A) in good faith and with a genuine belief that he/she has been subjected to sexual harassment, made an honest complaint about such conduct, (B) participated honestly and in good faith in any investigation into a sexual harassment complaint, and/or (C) in good faith opposed acts of sexual harassment.

**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 who 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 but are not limited to members of advisory boards, vestries, bishop’s committees and boards of directors.
- e. All persons in the ordination process including 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.
Supervisors and Decision-Makers
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;
d. 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 including all Standing Committees, Commissions on Ministry, Vestries, Boards of Directors for Schools, and the like.

B. Procedure for Reporting Suspected Sexual Harassment and/or Retaliation

1. General Procedures Applicable to All Church Personnel
If you believe that the actions or words of a supervisor/manager, co-worker, customer, vendor, volunteer, or other individual in the Church constitutes illegal or prohibited sexual harassment, you have a responsibility to promptly report that behavior to the Church’s management. Prompt reporting enables the Church to stop the sexual harassment, before it becomes severe or pervasive. If you believe you have been the victim of any form of sexual harassment or retaliation, you must promptly give notice of your complaint to one or more of the following:
   1. Your supervisor;
   2. Anyone in your supervisory chain;
   3. The rector of the congregation;
   4. A warden of the congregation;
   5. The bishop [or other designated person in the diocese]; and/or
   6. Chancellor or vice-chancellor of the diocese.

You are not required to complain to your supervisor or within your chain of command. In addition to reporting the offending behavior to one of the people listed above, you are encouraged to speak directly to the individual whose conduct you find objectionable. You are not required to do this and it is suggested that you should do so only if you are comfortable with that action. If you decide to speak directly to the person involved, you may find that clear communication can sometimes resolve an issue immediately, as well as build greater understanding between individuals in the Church.
You may formally or informally complain to any of the above personnel via any of the following:
1. Telephone call
2. Letter
3. E-mail
4. Fax
5. In-person meeting
6. Filing a “Confidential Notice of Concern” (Appendix L)

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 of the congregation (for congregations) 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 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 management and/or its designee. Complaints may be made orally 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.

As the complaining party, you will be given notice, in a timely fashion, of the outcome of the investigation of any formal or informal complaint.
2. Additional Options for Church Employees, Not Volunteers

This section provides additional options for Church employees, not volunteers, who believe they have been the victim of any form of sexual harassment, as prohibited by federal, state or local law.

If you are a Church employee, not a volunteer, as defined under this Policy and you believe you have been the victim of any form of illegal sexual harassment, in addition to the procedure set forth above, you also have the option of consulting with an attorney and/or filing a complaint with the Iowa Civil Rights Commission, Grimes State Office Building, 400 East 14th Street, Des Moines, IA 50319, Tel: (515) 281-4121 or Toll Free 1-800-457-4416, Fax: (515) 242-5840, http://www.state.ia.us/government/crc/.

As a general matter, the time frame for filing a complaint with the Iowa Civil Rights Commission is three-hundred (300) days from the date of the alleged act of unlawful sexual harassment. See Iowa Code section 216.15(13).

Iowa cities with populations greater than twenty-nine thousand are required to maintain an independent local civil rights agency or commission. Contact information for those agencies and commissions may be obtained from the Iowa Civil Rights Commission or its website, http://www.state.ia.us/government/crc/.

Warning: These time limits typically do not run from the date that the complaint made to the Church is resolved but from the date the act of sexual harassment is alleged to have occurred. Please note that this is not legal advice. Individual employees are responsible for confirming the time frames and other requirements for filing a complaint with these administrative agencies by contacting the agencies themselves and/or legal counsel.

Nothing in this posting or in the Church's sexual harassment policy creates any legal rights that did not otherwise exist nor does the Church admit that it is covered by or subject to any federal, state, or local laws.

C. Education and Training Requirements

1. Church Personnel
Church Personnel are required to participate in Safeguarding God's People: Preventing Sexual Harassment of Church Workers training. Existing Church Personnel must be trained within three (3) months of the effective date of this Policy. 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 six months of starting.
2. Supervisors and Decision-Makers
Supervisors and decision-makers must complete *Safeguarding God’s People: Preventing Sexual Harassment of Church Workers* training within six months of the effective date of this Policy, or of becoming a supervisor or decision-maker.
V. Diocesan Procedures for Responding to Complaints of Violations of Sexual Boundaries

A. Information received by anyone in the diocese concerning sexual boundary violations by a cleric shall be forwarded to the diocesan Intake Officer for investigation and action in accordance with Title IV of the Canons of the Episcopal Church (Ecclesiastical Discipline), as revised July 1, 2011. Whenever a report is made to an Intake Officer, the Bishop is required to provide an appropriate pastoral response. This shall include an explanation of the steps that will be taken to investigate the complaint and, when appropriate, providing the complainant or other interested person with information concerning the Church’s procedure for resolving such matters, either by conciliation, agreement, or contested hearing.

The diocese shall publicize methods and means of reporting information concerning allegations of sexual misconduct and other offenses. Details of Title IV procedures may be found at 

B. Reports of sexual boundary violations by a lay volunteer affiliated with the Diocese of Iowa shall be immediately forwarded to the Standing Committee. These complaints of sexual boundary violations may involve another adult, dependent adult or child.

1. For the purposes of this policy adult lay volunteers will be considered to be peers of other adults, and unless the action is illegal, any sexual activity will not be considered the responsibility of the church to monitor or rectify. Pastoral support will be offered to both parties in assessing and dealing with the personal dilemma posed.

If a complaint is made by one adult against another adult volunteer alleging criminal behavior against him/herself or another adult, it will be the responsibility of the complainant to make a criminal complaint to the secular authorities. The person making the complaint will at all times be treated with respect, and if the complaint results in a conviction, the perpetrator will be relieved of any leadership responsibilities.

2. If the complaint involves criminal activity perpetrated against a child or dependent adult, the legal authorities will be informed immediately. While the matter is investigated, the accused volunteer will withdraw without prejudice from all leadership positions. The parish clergy will not, while the complaint is under investigation, hear the formal sacramental confession of the either the accused or the complainant; but will make every effort to provide for ongoing pastoral care for both
parties. Both the complainant and the accused will refrain from discussing the case with the congregation at large.

If the complaint is found to be true, the perpetrator will resign formally from any position of responsibility in the church and will be barred from further service for a period of time to be determined by the nature of the charges. Assuming that the misconduct is against a child, the perpetrator will be permanently prohibited from further ministries involving children or youth.

C. Reports of **sexual boundary violations by a lay professional employee** affiliated with the Diocese of Iowa shall be immediately forwarded to the Standing Committee. These complaints of sexual boundary violations may involve another adult, dependent adult or child.

Complaints made against lay professional employees (e.g., paid youth directors, Directors of Christian Education, Music Directors) of the church will be handled carefully, in accordance with employment law as well as the church’s policies and procedures. A carefully written job description will include directions about expectations regarding dating relationships with members of the congregation. In the event of a complaint involving a child or dependent adult, once again the appropriate legal authorities will be notified, and the accused will be removed from any supervision of or work with children and youth. Where the lay employee directly supervises adult volunteers, the professional will be expected to refrain from exploitative relationships with those supervised.
List of Appendices

A. Application (including release form) for Ministry with Children & Youth
B. How to Conduct a Criminal Background Check
C. How to check the Sexual Abuse Registry in the State of Iowa
D. How to Check References - Ministry with Children & Youth
E. Guidelines for Appropriate Affection - Ministry with Children & Youth
F. Confidential Notice of Concern - Ministry with Children & Youth
G. Application (including release form) - Ministry with Adults Involving Pastoral Relationships
H. Specialized Questions for Interviewing People Interested in Ministries with Adults Involving Pastoral Relationships
I. Specialized Questions for References - Ministries with Adults that Involve Pastoral Relationships
J. Guidelines for Providing Counseling
K. Code of Conduct for Persons Who Have Pastoral Relationships
L. Confidential Notice of Concern - Ministry with Adults Involving Pastoral Relationships
M. Sample Form of Receipt
N. Compliance checklist for congregations
O. How to obtain Guides for Mandatory Reporters
Appendix A - APPLICATION FOR MINISTRY WITH CHILDREN & YOUTH

Name: __________________________________________________________
Address:
______________________________________________________________

Phone #s: (home) ____________ (work) ____________ (cell) _____________
E-mail Address: ________________________________
Date of Birth _____________________ Social Security # ___________________

Emergency Contact:
Phone # ___________________
Name and relationship ______________________________________________

Applicant Occupation ________________________________________________
Current job responsibilities and schedule:
_________________________________________________________________
_________________________________________________________________

Employment History (include present and prior employers for the past ten years - add additional pages as needed)

Company name: ___________________________________________________
Position held: _______________________________________________________
Name of Supervisor and Phone # _______________________________________
Dates of employment: from _______________________ to present

Company name: ___________________________________________________
Position held: _______________________________________________________
Name of Supervisor and Phone # _______________________________________
Dates of employment: from _______________________ to ________________
Reason for leaving position: __________________________________________

Company name: ___________________________________________________
Position held: _______________________________________________________
Name of Supervisor and Phone # _______________________________________
Dates of employment: from _______________________ to ________________
Reason for leaving position: __________________________________________
Current and previous volunteer experience (include present and past experience for the past ten years – add additional pages as needed)

Organization: _____________________________________________________
Duties: __________________________________________________________
Name of Supervisor and Phone # _____________________________________
Dates: from ____________________ to ________________________________

Organization: _____________________________________________________
Duties: __________________________________________________________
Name of Supervisor and Phone # _____________________________________
Dates: from ____________________ to ________________________________

Organization: _____________________________________________________
Duties: __________________________________________________________
Name of Supervisor and Phone # _____________________________________
Dates: from ____________________ to ________________________________

Special interests, hobbies, and skills:
________________________________________________________________

Why would you like to work with children and/or youth?
________________________________________________________________

What qualities do you have that would help you work with children and/or youth?
________________________________________________________________

How were you parented as a child?
________________________________________________________________

How do/did you discipline your own children?
________________________________________________________________

Would you be available for periodic training sessions? Yes No
Protection of Children and Youth

In order to protect children and youth, the Diocese of Iowa strictly prohibits interaction with children or youth by anyone known to have a civil or criminal record of child abuse, or who has admitted to sexually abusing children or youth, or has a paraphiliac diagnosis (i.e. pedophilia, exhibitionism, voyeurism) as defined by the American Psychiatric Association. In order to keep our children safe, the Diocese of Iowa requires that all those who work with or around children and/or youth be screened. This screening includes completion of this application, reference checks, sexual offender registry checks, driving or motor vehicle checks (if the person may be transporting children or youth) and criminal history checks (except for church school teachers, adults who participate in overnight activities with children or youth once or twice a year, adults who work or assist in the nursery four or fewer times a year, and adults who supervise or assist with supervising children or youth infrequently – no more than three times a year or for one program or activity during a year that lasts less than one month – for example, assisting with preparation for the Christmas pageant or Vacation Bible School).

References: (Please provide three character references - other than family members - who can identify your strengths and weaknesses and describe your background and ability to relate with children and youth.)

1. Name __________________________________________________________
   Address __________________________________________________________
   Home/ work/ cell phone #s __________________________________________
   How does this person know you? ______________________________________

2. Name __________________________________________________________
   Address __________________________________________________________
   Home/ work/ cell phone #s __________________________________________
   How does this person know you? ______________________________________

3. Name __________________________________________________________
   Address __________________________________________________________
   Home/ work/ cell phone #s __________________________________________
   How does this person know you? ______________________________________
Please answer the following questions.
(If any of your answers are yes, please attach another page and write a full explanation.)

Yes No 1. Have you, at any time, been involved in or accused, rightly or wrongly, of sexual abuse, neglect or mistreatment (emotional or physical) of children or youth?

Yes No 2. Have you ever been accused or convicted of possession/sales of controlled substances or of driving under the influence of alcohol or drugs?

Yes No 3. Are you using illegal drugs?

Yes No 4. Have you ever been arrested or convicted for any criminal act more serious than a traffic violation?

Yes No 5. Have you ever been involved romantically or sexually with any student in youth ministry or had sexual relations with any minor after you became an adult?

Yes No 6. Have you ever had a paraphiliac diagnosis (pedophilia, exhibitionism, or voyeurism)?

Yes No 7. Have you ever been asked to step away from ministry or work with children or youth in any setting, paid or volunteer?

Yes No 8. Is there anything in your past or current life that might be a problem if we found out about it later?

Yes No 9. Have you ever been the victim of any form of child abuse? (If so, would you like to speak with your priest or a counselor? Yes No)

Yes No 10. Do you have any medical conditions or take any medications that might affect or make ministry with children and youth hazardous for you or them?
Acknowledgement, 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 educational, employment, volunteer, driving, criminal record, sexual registry or other qualification for my employment or volunteering. I also authorize __________________________ (congregation) to request and receive such information. In consideration of the receipt and evaluation of this application by the Church, I hereby release any individual, church, youth organization, charity, employer, supervisor, reference, or other person or organization, including records custodians, from any and all liability for damages of whatever kind or nature that may at any time result to me, my heirs or family, because of compliance or any attempts to comply, with this authorization. I waive any right that I may have to inspect any information provided about me by any person or organization identified by me in this application. If hired or chosen, I agree to be bound by the Diocese of Iowa Policies and Procedures Concerning Sexual Boundaries. I have been given and have read a copy of these Policies & Procedures. If I violate these Policies and Procedures, I understand that my volunteer status may be terminated. I state that I HAVE CAREFULLY READ THE FOREGOING RELEASE AND KNOW THE CONTENTS THEREOF, AND I SIGN THIS RELEASE AS MY OWN ACT. This is a legally binding document, which I have read and understand.

X _________________________________________________________________
Signed
_______________________________________________________________
Print name

Date ____________

X _________________________________________________________________
Witness Signature & Date
Appendix B – How to conduct a CRIMINAL BACKGROUND CHECK in the State of Iowa

The Diocese of Iowa requires that the background of church personnel who regularly work with or around children or youth be checked for any history of criminal behavior prior to beginning employment or volunteer work and every five years thereafter. The initial background check must go back at least seven years.

To check for a criminal record in the State of Iowa, contact the following:
  Iowa Division of Criminal Investigation
  Bureau of Identification
  Wallace State Office Building
  Des Moines, IA 50319

Forms for conducting a criminal background check can be obtained by calling (515) 281-4776 or downloaded from
http://www.dps.state.ia.us/DCI/supportoperations/crimhistory/obtain_records.shtml
Request or download both the “request form” and the “billing form”.

**Be sure you have the applicant’s signature before you request the criminal record check.** This release is part of the Volunteer Application (See Appendix A or G)

If the applicant has lived outside the State of Iowa in the past seven years, you will need to contact the other state(s) in which the person has lived to complete the check.
Appendix C- How to check the SEXUAL ABUSE REGISTRY in the State of Iowa

The Diocese of Iowa requires that the Sexual Offender Registry be checked for any church personnel **who work (either regularly or occasionally) with or around children** prior to beginning employment or volunteer work and every five years thereafter. The initial check must go back at least seven years.

To check for a criminal record in the State of Iowa, go to [http://www.iowasexoffenders.com](http://www.iowasexoffenders.com). You will also need to contact your local Sheriff/Police Department as some offenders are not on the registry. Prior to checking the sexual abuse registry, **be sure you have a signed release** from the individual whose background you are checking. This release is part of the Application for Ministry with Children or Youth (See Appendix A)

If the applicant has lived outside the State of Iowa in the past seven years, you will need to contact the other state(s) in which the person has lived to complete the check.
Appendix D – How to check REFERENCES - Ministry with Children & Youth

The Diocese of Iowa requires references submitted by those who will be working with children or youth be checked. At least one reference must be checked for those who occasionally work with or around children or youth and it is recommended that all three be checked for those working regularly with children and youth. The following form is offered for your use:

____________________________ is applying to work with children and/or youth at ______________________ and has given your name as a reference. This person will have close contact with children and/or youth and we want to ensure that these relationships will be healthy ones. Please complete the form below and use the enclosed envelope to send us your evaluation of this person’s character and integrity. Your response will remain confidential.

1. Describe your relationship with this person.

2. How long have you known this person?

Please use the following scale to respond to questions 3 through 8:
1 - low  2 - below average  3 - average  4 - very good  5 - excellent

How would you rate the following?
3. Involvement in peer relationships? __________ 1 2 3 4 5
4. Emotional maturity? ________________ 1 2 3 4 5
5. Resolving conflict? _________________ 1 2 3 4 5
6. Following through with commitments? __________ 1 2 3 4 5
7. Ability to relate to children (3-12) ___________ 1 2 3 4 5
8. Ability to relate to children (13-18) ______________ 1 2 3 4 5

9. What are this person’s greatest strengths?

10. How would you feel about having this person working with your child or youth?

11. Do you have any concerns with this person working with children or youth? If so, please explain. (Please check here ___ if you have concerns that you would prefer discussing in person.)

12. Is there anything else we should know in our consideration of this person?

Thank you for taking the time to fill this out. If you have questions regarding this reference, please contact ____________________________________________

Your name (printed) __________________________________________
Phone #s (day, evening, cell) ___________________________________
Signature X ________________________________ Date ______________
Appendix E - Guidelines for Appropriate Affection - Ministry with Children & Youth

The Diocese of Iowa is committed to creating and promoting a positive, nurturing environment for our children’s and youth ministries that protect our children and youth from abuse and our Church Personnel from misunderstandings. When creating safe boundaries for children and youth, it is important to establish what types of affection are appropriate and inappropriate, otherwise that decision is left to each individual. Stating which behaviors are appropriate and inappropriate allows Church Personnel to comfortably show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries with children or youth. These Guidelines are based, in large part, on avoiding behaviors known to be used by child molesters to groom children or youth and their parents for future abuse. The following guidelines are to be carefully followed by all Church Personnel working around or with children or youth.

1. Love and affection are part of church life and ministry. There are many ways to demonstrate affection while maintaining positive and safe boundaries with children and youth.

Some POSITIVE and APPROPRIATE forms of affection are listed below:
- Brief hugs
- Pats on the shoulder or back
- Handshakes
- "High-fives" and hand slapping
- Verbal praise
- Touching hands, faces, shoulders and arms of children or youth
- Arms around shoulders
- Holding hands while walking with small children
- Sitting beside small children
- Kneeling or bending down for hugs with small children
- Holding hands during prayer
- Pats on the head when culturally appropriate. (For example, this gesture should typically be avoided in some Asian communities)

2. The following forms of affection are considered INAPPROPRIATE with children and youth in ministry setting because many of them are the behaviors that child molesters use to groom children or youth and their parents for future molestation or can be, in and of themselves, sexual abuse.

- Inappropriate or lengthy embraces
- 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
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- Showing affection in isolated areas such as bedrooms, closets, staff only areas or other private rooms
- Occupying a bed with a child or youth
- Touching knees or legs of children or youth
- Wrestling with children or youth
- Tickling children or youth
- Piggyback rides
- Any type of massage given by a child or youth to an adult
- Any type of massage given by an adult to a child or youth
- Any form of unwanted affection
- Comments or compliments (spoken, written, or electronic) that relate to physique or body development. Examples would be, “You sure are developing,” or “You look really hot in those jeans.”
- Snapping bras or giving wedgies or similar touch of underwear whether or not it is covered by other clothing
- Giving gifts or money to individual children or youth
- Private meals with individual children or youth
Appendix F - Confidential Notice of Concern - Ministry with Children & Youth

Individual(s) of Concern: __________________________________________________
Date of occurrence: ______________________________________________________
Time of occurrence: ______________________________________________________
Type of Concern:
☐ Inappropriate behavior with a child or youth
☐ Policy violation with a child or youth
☐ Possible risk of abuse
☐ Other concern: ______________________________________________________

In responding to the following, attach additional sheets of paper as needed.

Describe the situation: What happened, where it happened, when it happened, who was involved, who was present, who was notified?

If reported to the State, what was their recommendation about investigating?

Has this situation ever occurred previously?

What action was taken? How was the situation handled, who was involved, who was questioned, were police called?

What is the follow-up plan? Does anyone else need to be notified? Will the situation need monitoring?

Would you like someone to call you to discuss this situation? Yes  No

Submitted by: (Please print) ____________________________________________
Telephone numbers (home, work, cell): ________________________________
Location and address: ______________________________________________
Signature: X __________________________________ Date _______________

Once completed, please fax to the confidential fax line 515-277-0106.
Appendix G - Application for Ministry with Adults

Name: ___________________________________________________________
Address: _________________________________________________________
Phone #s: (home) ____________ (work) _____________ (cell) _____________
E-mail Address ________________________
Social Security # _______________________

Emergency Contact ________________________________________________
Phone # ___________________
Name and relationship _____________________________________________
Occupation _________________________________________________________
Current job responsibilities and schedule: _______________________________
_________________________________________________________________

Employment History (include present and prior employers for the past ten years – add additional pages as needed)

Company name: ___________________________________________________
Position held: _______________________________________________________
Name of Supervisor and Phone # _______________________________________
Dates of employment: from _______________________ to present

Company name: ___________________________________________________
Position held: _______________________________________________________
Name of Supervisor and Phone # _______________________________________
Dates of employment: from _______________________ to ________________
Reason for leaving position: __________________________________________

Company name: ___________________________________________________
Position held: _______________________________________________________
Name of Supervisor and Phone # _______________________________________
Dates of employment: from _______________________ to ________________
Reason for leaving position: __________________________________________
Current and previous volunteer experience (include present and past experience for the past ten years – add additional pages as needed)

Organization: _____________________________________________________
Duties: __________________________________________________________
Name of Supervisor and Phone # _____________________________________
Dates: from ____________________ to ________________________________

Organization: _____________________________________________________
Duties: __________________________________________________________
Name of Supervisor and Phone # _____________________________________
Dates: from ____________________ to ________________________________

Organization: ______________________________________________________
Duties: ___________________________________________________________
Name of Supervisor and Phone # ______________________________________
Dates: from ____________________ to ________________________________

Special interests, hobbies, and skills: ___________________________________
_________________________________________________________________

In what ministries with adults do you envision engaging? _________________
_________________________________________________________________
_________________________________________________________________

Why are you interested in these ministries? _____________________________
_________________________________________________________________
_________________________________________________________________

What personal qualities, training and/or skills do you have that would help you in these ministries? _______________________________________
_________________________________________________________________
_________________________________________________________________

Would you be available for periodic training sessions? Yes No

Keeping God’s People Safe: Prohibition of Sexual Harassment & Exploitation
The Diocese of Iowa 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. The Diocese of Iowa 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.
References: (Please provide three character references - other than family members - who can identify your strengths and weaknesses and describe your background and ability to relate with adults.)

1. Name __________________________________________________________
   Address ____________________________________________________________________________
   Home/ work/ cell phone #s _____________________________________________________________
   How does this person know you? _______________________________________________________________________

2. Name __________________________________________________________
   Address ____________________________________________________________________________
   Home/ work/ cell phone #s _____________________________________________________________
   How does this person know you? _______________________________________________________________________

3. Name __________________________________________________________
   Address ____________________________________________________________________________
   Home/ work/ cell phone #s _____________________________________________________________
   How does this person know you? _______________________________________________________________________

Please answer the following questions. (If any of your answers are yes, please attach another page and write a full explanation.)

Yes No 1. Have you, at any time, been involved in or accused, rightly or wrongly, of sexual abuse, neglect or mistreatment (emotional or physical) of children or youth?

Yes No 2. Have you, at any time, been involved in or accused, rightly or wrongly of sexual harassment or sexual exploitation?

Yes No 3. Have you ever been accused or convicted of possession/sales of controlled substances or of driving under the influence of alcohol or drugs?

Yes No 4. Are you using illegal drugs?

Yes No 5. Have you ever been arrested or convicted for any criminal act more serious than a traffic violation?

Yes No 6. Have you ever had a paraphiliac diagnosis (pedophilia, exhibitionism, or voyeurism)?

Yes No 7. Have you ever been asked to step away from ministry in any setting, paid or volunteer?

Yes No 8. Is there anything in your past or current life that might be a problem if we found out about it later?
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 ______________________ [congregation] and the Diocese of Iowa to request and receive such information.

If hired or chosen, I agree to be bound by Diocese of Iowa 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 Diocese of Iowa’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 ______________________ [congregation] and the Diocese of Iowa, 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 ______________________ [congregation] and the Diocese of Iowa for employment, volunteering or the providing of any benefit.

I have read and understand the above provisions.

Signature X ______________________________ Date __________________

Print Name ______________________________

Witness Signature & Date X ______________________________
Appendix H - Specialized Questions for Interviewing People Interested in Ministries with Adults Involving Pastoral Relationships

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 I. Specialized Questions for References - Ministries with Adults Involving Pastoral Relationships

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 care? 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 J. 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.
- If you are separately credentialed and/or licensed as a mental health professional (psychologist, marriage and family therapist, substance abuse counselor, etc.) you should clearly separate those two roles and communicate to all concerned when you are functioning in each role. The counseling practice should not use the Church letterhead, should have a different bank account and ideally a separate geographic location.
- Clergy separately credentialed should not serve as mental health professionals for members of their own congregation. This policy recognizes that the counseling session should be a safe space in which the counselee is able to engage in vulnerable sharing of personal material. This sharing often involves complex relational dynamics which are best observed and discussed only within the counseling session. Regularly encountering one’s counselor during worship or serving together on a church committee seriously complicates the counseling relationship and increases the possibility that confidences could be violated or other forms of misconduct could occur.
- If you practice as a separately credentialed and/or licensed mental health professional while serving in the Church, 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 name of your church employer or church for whom you function in Pastoral Relationships as an additional insured. You must provide evidence of such insurance to your church employer or church for which you function in Pastoral Relationships annually.
Appendix K. Code of Conduct for Persons Who Have Pastoral Relationships:

- I understand that the Diocese of Iowa will not tolerate the sexual exploitation of adults.
- I will not sexually exploit any person I serve or work with on behalf of the church.
- I understand that I am prohibited from dating or becoming romantically involved with anyone with whom I have a Pastoral Relationship as long as the Pastoral Relationship continues and that at least one year must pass after the Pastoral Relationship has ended before dating or any type of romantic activity may occur.
- I will participate in Safeguarding God’s People training for prevention of sexual harassment and exploitation.
- I agree to comply with all Diocese of Iowa policies concerning sexual boundaries as specified in Keeping God’s People Safe.
- If I have questions about the implementation of these policies, I will seek advice from the bishop, chancellor (or vice-chancellor) or a trusted colleague.
- I 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, in other appropriate professional settings or non-romantic public places where they can be observed.
- I agree to maintain clear and appropriate boundaries and avoid even the appearance of impropriety.
- I will not possess any sexually oriented materials (magazines, cards, videos, films, clothing etc.) on church property or use such materials in the conduct of my ministry unless the materials are part of a pre-approved educational program or curriculum and are used only for that purpose.
- I will not use the Internet to view or download any sexually oriented materials on church property or have it on church-owned computers, or bring such materials onto church property.
- I will not discuss my own sexual activities, including dreams and fantasies or discuss my use of sexually oriented or explicit materials such as pornography, videos or materials on or from the Internet, with any person with whom I have a Pastoral Relationship.
- I agree to immediately report any inappropriate behaviors, boundary violations or possible policy violations I observe under these policies.
- I acknowledge my obligation and responsibility to prevent sexual exploitation of adults and agree to report known or suspected sexual exploitation of adults to church leaders.
Appendix L. Confidential Notice of Concern - Ministry with Adults Involving Pastoral Relationships

Individual(s) of Concern: ________________________________

Date of occurrence: ________________________________

Time of occurrence: ________________________________

Type of Concern:
[ ] Inappropriate behavior within a Pastoral Relationship
[ ] Policy violation with those served in ministry
[ ] Possible risk of an inappropriate relationship between adults of unequal power

Other Concern: ________________________________

Describe the situation using additional sheets of paper as needed:

What happened, where did it happen, when did it happen, who was involved, who was present, and who was notified?

Has this situation ever occurred previously?

What action was taken? How was the situation handled, who was involved, who was questioned, were police called?

What is the follow-up plan? Does anyone else need to be notified? Will the situation need monitoring?

Would you like someone to call you to discuss this situation?

Submitted by: (Please print) _________________________________________

Telephone numbers (home, work, cell): ________________________________

Location and address: ______________________________________________

Signature: X ______________________________________________________

Date __________________

Once completed, please fax to the confidential fax line 515-277-0106.
Appendix M. Individual Form of Receipt

I hereby acknowledge that I have received a copy of the Keeping God’s People Safe: Policies and Procedures Concerning Sexual Boundaries and that I understand the content of these Policies and Procedures.

X_______________________________   Date__________________
Signature
________________________________
Print Name

(All clergy, all lay employees and all volunteers who regularly supervise youth activities, including unpaid Sunday School teachers, and vestry members shall be furnished with a copy of these Policies and shall complete and sign a certificate evidencing the receipt of these Policies. Each Congregation shall retain the receipts among its permanent records.)
Appendix N. - Compliance Checklist for Congregations

Name of Church ________________________________________________________
Church location _________________________________________________________

_____ 1. This Compliance Checklist is to be attached to a copy of the official minutes of the Vestry/Bishop’s Committee meeting documenting the annual review of Keeping God’s People Safe: Policies and Procedures Concerning Sexual Boundaries in the Episcopal Diocese of Iowa.

_____ 2. A personnel file has been established for every lay person who works with or around children or youth and for each lay person who exercises ministry with adults involving pastoral relationships. The personnel files are kept in a locked cabinet in the church where there is reasonable assurance of privacy. (Documentation for clergy is to be kept in their personnel file in the diocesan office.)

_____ 3. A standard application has been completed and placed in the personnel file of each lay person who works with or around children or youth and each lay person who exercises ministry with adults involving pastoral relationships.

_____ 4. A criminal records check has been completed and placed in the personnel file of each person who regularly works with or around children or youth, and each lay person who exercises ministry with adults involving pastoral relationships.

_____ 5. A sexual offender registry check has been completed and placed in the personnel file for each person who works with or around children or youth.

_____ 6. An individual interview has been conducted with each person who works with or around children and youth and with each lay person who exercises ministry with adults involving pastoral relationships. These interviews are documented in each person’s personnel file.

_____ 7. Reference checks have been completed on each person working with or around children or youth and on each person who exercises ministry with adults involving pastoral relationships. These references checks are documented in each person’s personnel file.

_____ 8. All church personnel who work with or around children or youth have completed the required level of Safeguarding God’s Children training. Documentation of completion of training has been placed in each person’s personnel file.

_____ 9. All church personnel who exercise ministry with adults involving pastoral relationships have completed the required level of Safeguarding God’s People - Prevention of Sexual Harassment and Exploitation training. Documentation of completion of training has been placed in each person’s personnel file.

X ___________________________ Date _______________________
Signature of Person completing Checklist

Return Checklist to: Episcopal Diocese of Iowa, 225-37th Street, Des Moines, IA 50312-4305
Appendix O - How to obtain Guides for Mandatory Reporters

(These publications are no longer being printed in booklet form by Iowa's Department of Human Services; however, they are available online.)

*Child Abuse - A Guide for Mandatory Reporters:*
[http://www.dhs.state.ia.us/policyanalysis/policymanualpages/Manual_Documents/Forms/comm164.pdf](http://www.dhs.state.ia.us/policyanalysis/policymanualpages/Manual_Documents/Forms/comm164.pdf)

*Dependent Adult Abuse – A Guide for Mandatory Reporters:*