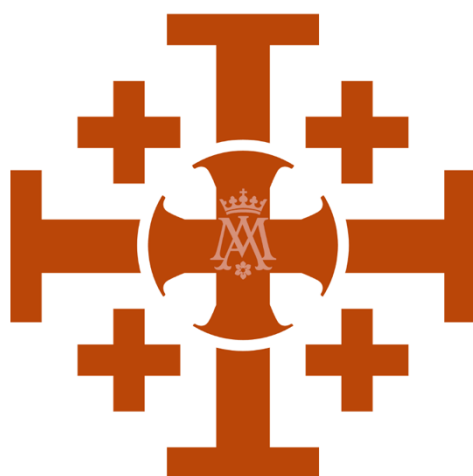


**THE POLICIES FOR THE PROTECTION  
OF  
CHILDREN, YOUTH AND ADULTS  
FROM ABUSE  
FOR THE  
DIOCESE OF ALL SAINTS**



**DIOCESE OF ALL SAINTS**  
**ANGLICAN CHURCH IN NORTH AMERICA**

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## **I. Principles of Ethics and Integrity in Ministry: Code of Ethics**

Relationships among people are a foundation of Christian ministry and are central to Christian life. Defining healthy and safe relationships is not meant, in any way, to undermine the strength

and importance of personal contact or the ministerial role. Rather, it is to assist all who fulfill the many roles that create the living Church to demonstrate their love and compassion for children and adults in the most sincere and genuine relationships.

It is with the intention that relationships in ministry be experienced at all times as charitable and without intention to do harm or allow harm to occur, that the following Code of Ethics has been adopted by the Missionary Diocese of All Saints. All Church personnel are asked to carefully consider each standard in the Code and within the Policies on Ethics and Integrity in Ministry before agreeing to adhere to the standards and continue in service to the Diocese.

- Church personnel shall exhibit the highest Christian ethical standards and personal integrity.
- Church personnel shall conduct themselves in a manner that is consistent with the discipline and teachings of the Church.
- Church personnel shall provide a professional work environment that is free from harassment.
- Church personnel shall not take advantage of a counseling, supervisory and/or authoritative relationship for their own benefit.
- Church personnel shall not abuse or neglect a minor or an adult.
- Church personnel shall share concerns about suspicious or inappropriate behavior with their rector/ vicar, their principal, the chancellor or the Bishop Ordinary.
- Church personnel shall adhere to the requirements of the laws of the state in which the congregation is located regarding the reporting of any suspected abuse of a minor. See Appendix F.
- Church personnel shall accept their personal responsibility in the protection of minors and adults from all forms of abuse.

## **II. General Definitions**

### **A. Church Personnel**

For the purposes of this policy, the following are included in the definition of Church personnel:

#### **1. Bishops, Priests and Deacons (Clergy):**

- a. Clergy canonically resident in the Missionary Diocese of All Saints.
- b. Clergy who are members of religious institutes or in other forms of consecrated life, and who are assigned to pastoral work in the Diocese or who are otherwise engaged in the care of souls, the public exercise of divine worship, and other works of the apostolate.
- c. Clergy of other jurisdictions who are assigned to pastoral work in this Diocese, whether seeking canonical residency within the Diocese or not.
- d. Clergy who are otherwise legitimately residing within the territory of the Diocese, including retired clerics and those engaged in part-time or supply ministry.
- e. In addition to the provisions of these Policies, the abovementioned clergy are also bound by the Customary and Canons of the Missionary Diocese of All Saints.

#### **2. Seminarians and Religious Orders:**

- a. All seminarians legitimately enrolled in the seminary program of the Diocese and those who are in process including aspirants, postulants and candidates to the priesthood.
- b. Those who are enrolled in the permanent diaconate formation program.

- c. Any members of religious orders working within the Diocese.

3. The Laity:

- a. All paid personnel whether employed in areas of ministry or other kinds of services by the Diocese, its parishes, missions, and schools.
- b. All volunteers. This includes any person who enters into or offers himself/herself for a Diocesan, parish, mission or church plant related service of his/her own free will.

4. Service Contractors

- a. Any organization or individual under contract to the Diocese, its parishes, missions, schools or agencies who work around children or youth.

**B. Types of Misconduct**

For the purpose of this policy, misconduct includes the four types of behavior listed below:

1. Immoral conduct: Conduct that is contrary to the discipline and teachings of the Church and which may result in scandal to the faithful or harm to the ministry of the Church.
2. The illegitimate and offensive use of power where the purpose or the effect is to create a hostile or intimidating work environment.
3. Exploitation: Taking advantage of a pastoral counseling relationship for the benefit of the pastoral counselor.
4. Abuse of minors: Physical, sexual or emotional abuse of children under the age of 18, or adults who are uniquely vulnerable to abuse of physical or mental disabilities.

The definition of abuse of minors is further defined in the policy for Protection of Children and Youth in Section VI.

### **III. Prevention of Immoral Conduct: Guidelines for Ethical Behavior**

#### **A. Definitions**

Immoral conduct is conduct contrary to the discipline and teachings of the Church and may result in scandal to the faithful or harm to the ministry of the Church.

#### **B. Standards of the Diocese as to Prevention of Immoral Conduct**

1. Church personnel enjoy a public trust and confidence. It is essential that Church personnel view their own actions and intentions objectively to assure that no observer would have grounds to believe that irregularity in conduct exists. All Church personnel have a responsibility to strive to uphold the standards of the Church in their day-to-day work and personal lives.
2. Further, it is fundamental to the mission of the Diocese, that Church personnel exhibit the highest ethical standards and personal integrity. The purpose of this policy is to ensure that all Church personnel follow the ethical standards of the Church. Therefore, Church personnel are prohibited from engaging in the following conduct:
  - a. Immoral conduct.
  - b. Actions that are disruptive to the ministry and public worship.
  - c. Possession or distribution of pornographic material.
  - d. Adultery, flagrant promiscuity, or illicit co-habitation.
  - e. Abuse of alcohol, drugs, or gambling.



- f. Stealing or any other form of theft, including misappropriation of Church funds.
  - g. Sexual harassment, exploitation or abuse.
  - h. Physical assault and fighting.
- 3. Church personnel should not harm the reputation of others by:
  - a. Disclosing without legitimate cause the faults or failings of others to persons who have no cause to know them.
  - b. Making false allegations against another.

## **IV. Prevention of Harassment: Guidelines for Professionalism**

### **A. Definitions**

- 1. Harassment is an illegitimate and offensive use of power where the purpose or the effect is to create a hostile or intimidating work environment.
- 2. Harassment encompasses a broad range of physical, psychological, written, or verbal behavior that includes, but is not limited to, the following:
  - Physical or mental abuse;
  - Racial insults;
  - Derogatory ethnic slurs;
  - Unwelcome sexual advances or touching;
  - Sexual comments or sexual jokes;
  - Requests for sexual favors as a condition of employment, or to affect other personnel decisions, such as promotion or compensation (e.g. quid pro quo);
    - Display of offensive materials;
  - Intimidation.
- 3. Harassment may be severe and/or pervasive.

- a. Severe conduct is sufficient to alter a workplace environment even though it may occur only once.
- b. Pervasive conduct is a persistent pattern of harassment.

## **B. Standards of the Diocese as to Prevention of Harassment**

- 1. Church personnel shall not engage in harassment and shall not tolerate harassment by other Church personnel.
- 2. Church personnel shall provide a professional work environment that is free from harassment.

## **V. Prevention of Exploitation: Guidelines for Pastoral Counseling**

### **A. Definitions**

- 1. Pastoral counseling occurs when Church personnel offer spiritual direction or advice concerning moral or spiritual matters. The Church personnel may or may not be a certified spiritual director or trained, licensed or degreed in professional counseling. It is mandatory if there is a need for on-going counseling, Church Personnel, not certified or licensed, will refer to a professional.
- 2. Exploitation occurs when Church personnel take advantage of the pastoral counseling relationship for the benefit of the pastoral counselor.
- 3. Sexual exploitation is sexual contact between Church personnel and the recipient of their pastoral counseling services, regardless of who initiates the contact.
- 4. A conflict of interest occurs when Church personnel take advantage of pastoral counseling relationships in order to further their own interest.

## **B. Standards of the Diocese in Prevention of Exploitation**

1. Church personnel shall recognize their limitations in pastoral counseling situations. Those providing pastoral care should either have ongoing professional supervision or refer an individual to professional counseling after six sessions have been held. Fees or donations for pastoral care are prohibited; any person charging fees for counseling outside the scope of church employment must possess appropriate professional credentials and proof of separate professional liability insurance, including coverage for sexual misconduct, in force at all times. Persons practicing formal spiritual direction shall submit that ministry to peer or supervisory review with a spiritual advisor approved by the Bishop.
2. Church personnel shall not engage in exploitation, sexual exploitation, and/or sexual intimacies with persons whom they counsel. Church personnel are also prohibited from engaging in situations or conduct that can give the appearance of exploitation, sexual exploitation or sexual intimacies.
3. Church personnel shall not engage in exploitation, sexual exploitation, and/or sexual intimacies with relatives or friends of someone whom they have a counseling relationship.
4. Church personnel shall set and maintain clear, appropriate boundaries in all pastoral counseling relationships.
5. If physical contact is warranted for professional, clinical reasons, it should always be respectful and consistent with the intent to provide a safe and comfortable pastoral counseling environment.
6. Pastoral counseling should be conducted in appropriate settings at appropriate times and should not be held at places or times that would cause confusion about the nature of the relationship for the person being counseled. It is mandatory that in counseling situations, the “line of sight” rule is to be practiced, whereby additional personnel can see the counselor and counseled, but cannot hear what is being said.

7. No pastoral counseling should be conducted in private living quarters.

### **C. Standards of the Diocese as to Confidentiality**

1. The sacramental seal is inviolable by divine mandate; therefore, it is absolutely forbidden for a confessor to betray the confidence of a penitent in any way and for any reason.
2. Information disclosed to Church personnel during the course of counseling, advising, or spiritual direction shall be held in the strictest confidence possible, with due regard for the norm of civil and/or canon law.
3. Church personnel should discuss the nature of confidentiality, including its limitations, with each person who seeks pastoral counseling.
4. If there is clear and imminent danger, the Church personnel are to disclose the information necessary to protect the parties involved and to prevent harm.
5. If disclosure must be made, if feasible, the Church personnel should inform the person being counseled about the disclosure.
6. With the exception of knowledge gained in the Sacrament of Penance, knowledge that arises from professional contact may be used in teaching, delivering homilies, or other public presentations only when effective measures have been taken to absolutely safeguard both the individual's identity and the confidentiality of the disclosures. In the rare event that such disclosures are used, good pastoral judgment is of the utmost importance when making decisions about the use of information in public ministry.

### **D. Standards of the Diocese as to Conflicts of Interest**

1. Church personnel shall avoid pastoral counseling that might present a conflict of interest. Even the appearance of a conflict of interest

can call into question integrity and professional conduct.

2. If a conflict of interest exists or arises, Church personnel should inform all parties. If there is any question of conflict of interest, the matter is to be referred to the office of the Canon to the Ordinary. Resolution of the issues must protect the person being counseled.
3. Church personnel shall establish clear, appropriate boundaries with anyone with whom they have a business, professional, or social relationship.

## **VI. Policy for 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, ideally, always be experienced as caring and without intention to do harm or allow harm to occur. This Policy has been adopted by the Missionary Diocese of All Saints to help the churches 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 Policy within the *Policies for the Protection of Children, Youth and Adults from Abuse* before agreeing to adhere to the statements and continue in service to the church.

This Diocese, its congregations, and institutions prohibit interaction between children or youth and those with either a criminal record of child abuse or a mental health diagnosis of paraphilia (including pedophilia, exhibitionism, or voyeurism) as defined by the American Psychiatric Association, thus complying with state and insurance regulations.

## Code of Conduct for Protection of Children and Youth (See Appendix A)

- 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 to 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, Youth and Adults from Abuse*.
- All church personnel agree to comply with the *Guidelines for Appropriate Affection with Children and Youth* (See Appendix A). 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.
- 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.

### **A. General Definitions**

#### **1. Church Personnel**

For the purposes of this policy, the following are included in the definition of Church Personnel when they are functioning in their respective roles for the church:

- a. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
- b. All paid personnel 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. *(For example: nursery, janitorial)*
- 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, and boards of directors. *(For example: Volunteers with children and youth)*

## **2. Children and Youth**

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.

## **3. Adult**

A person of 18 years or older.

## **4. Regularly or Occasionally Work With or Around Children or Youth**

For the purpose of this policy, the following are included in the definition of Church Personnel who Regularly Work With or Around Children or Youth:

- a. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
- b. All paid or volunteer Church Personnel whose work regularly takes them throughout the facility or grounds or who has keys giving them access to the buildings on the grounds.
- c. 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.
- d. All persons who provide transportation to children or youth without other adults in the vehicle more often than occasionally.
- e. Any paid personnel whose living quarters are on the grounds of the church, school or other related agency.
- f. Any vestry members 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 ministers
- Church School teachers
- Volunteer youth directors
- All Church Personnel who work or assist in the nursery more than four times a year (either volunteer or paid)
- All Church Personnel who work in the nursery if they are the only person over 18 present at any time
- All staff, whether volunteer or paid, at church camps
- Adults who participate in overnight activities with children or youth more than twice a year



- All volunteers who work or assist in Vacation Church School

For the purpose of this policy, the following are included in the definition of Church Personnel who *Occasionally* work with or around children or youth:

- All persons who supervise or assist with supervising children or youth in ministries, programs or activities infrequently, generally no more than three times year or for one program or activity during a year totaling 10 days. (i.e. assisting with preparation for the Christmas pageant, or teaching one “unit” of Church School for a month).
- All persons who provide transportation to children or youth without other adults in the vehicle infrequently, generally no more than three times a year.
- All persons who work or assist in the nursery four or fewer times a year, whether on an emergency basis or otherwise.
- Adults who participate in overnight activities with children

## 5. Types of Abuse

- Physical abuse** is non-accidental injury, which is intentionally inflicted upon a child or youth.
- Sexual abuse perpetrated by an adult** is any contact or activity of a sexual nature that occurs between a child or youth and an adult. This includes any activity, which is meant to arouse or gratify the sexual desires of the 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, when consent is not possible, or when one child or youth has power over the other child or youth. This includes any activity, which is meant to arouse or gratify the sexual desires of any of the children or youth.

- d. **Emotional abuse** is mental or emotional injury to a child or youth that results in an observable and material impairment in the child or youth's growth, development or psychological functioning.
- e. **Neglect** is the failure to provide for a child or youth's basic needs or the failure to protect a child or youth from harm.
- f. **Economic exploitation** is the deliberate misplacement, exploitation, or wrongful temporary or permanent use of a child or youth's belongings or money.

## **B. Safeguards for Children and Youth**

### **1. Screening and Selection**

- a. Any and all Church Personnel who regularly work with or around children or youth shall be screened and selected utilizing at least the following:
  - i. A standard application completed by the applicant that includes an authorization for the release of information to conduct background checks and the Code of Conduct (Appendix C).
  - ii. 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 church. A Standard Records Check procedure is found in (Appendix E).
  - iii. Sexual offender registry check in any state where the applicant has resided during the past seven (7) years.
  - iv. Individual interview with the applicant.
  - v. Reference checks of persons outside the congregation who know the applicant, preferably who know how the applicant works with children.
  - vi. Driving or Motor Vehicle records check if the person may be transporting children or youth.
- b. Any and all Church Personnel who work with or around Children or Youth shall be screened and selected utilizing at least the following:

- i. A standard application completed by the applicant that includes an acknowledgment for the release of information to conduct background checks and the Code of Conduct (Appendix C).
  - ii. 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.
  - iii. Sexual Offender Registry Check
  - iv. Driving or Motor Vehicle records check if the person will be transporting children or youth.
- 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 work with children or youth.
- d. Church Personnel who work with or around children or youth must have a personnel file that is kept where other church records are kept.
- e. Criminal records checks and sexual offender registry checks will be conducted every three (3) years for church personnel who work with or around children or youth.
- f. Sexual Registry checks for people who occasionally work around children and youth.
- g. Church Personnel who transfer within the Missionary Diocese of All Saints and apply for or 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 Section A above. This requirement may be met through a transfer of a copy of their screening records 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 worked with or around children or youth since the screening was last done as shown in the applicant's screening records.

- h. Service Contractors are required to provide verification of screening, training and compliance in regard to proper sexual conduct.
- i. All members of the clergy, all members of the vestry, and those staff members with direct supervision over youth or children must certify that they understand and accepted the Missionary Diocese of All Saints' Policies for the Protection of Children, Youth and Adults from Abuse and sign an acknowledgement form.

## **2. Education and Training Requirements**

- a. Child abuse prevention and awareness education and training is required for all Church Personnel who regularly work with or around children or youth before they start their work with children or youth. The training program shall be one approved by the Bishop or his designate.
- b. Every two years, our clergy, vestry, staff and volunteers who have contact with youth and children must complete the Bishop-approved or his designate-approved workshop.

## **3. Monitoring and Supervision of Programs**

The monitoring and supervision of programs and activities involving children or youth is important for safeguarding children and youth and involves several aspects. One aspect involves having structural guidelines or standards for the programs and activities for children and youth. These include such things as who approves new programs, how many adults need to be present and the like. In addition to setting structural guidelines and standards, church leaders must make sure the structural safeguards

are followed. To do this, programs and activities have to be monitored and supervised.

Another aspect of monitoring and supervision is that supervisory personnel monitor and supervise the behavior of adults, youth and other children who are with children and youth so that inappropriate behaviors and interactions can be detected and stopped. Some behaviors and interactions are potentially harmful to children or youth in and of themselves. Examples include providing alcohol or drugs to children or youth or actually having sexual contact with a child or youth. Other behaviors and interactions are not necessarily harmful in and of themselves but are the same behaviors and interactions known to be used by those who abuse children or youth to “groom” them or their parents for eventual abuse or which provide the privacy child molesters need in order to abuse children or youth. Examples of those behaviors and interactions include holding children over the age of three on the lap, transporting a child or youth alone, and the like. The structural guidelines and standards are covered in both this Monitoring and Supervision section and in the following section, General Conduct for the Protection of Children and Youth. The behaviors and interactions of persons with children and youth that need to be monitored and supervised are covered in the section on General Conduct for the Protection of Children and Youth and in the Guidelines for Appropriate Affection.

- a. Every program for children and youth must have a minimum of two adults with a ratio of one additional adult for every ten youth.
- b. Church Personnel are prohibited from being alone with a child or youth or multiple children or youth where other adults cannot easily observe them.
- c. An up-to-date list of approved congregation-sponsored programs for children and youth will be maintained in the church office or other place where church records are kept.
- d. Church Personnel are not permitted to develop new activities for children and youth without approval from the rector or canonical equivalent. 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 adult supervision.

- e. Each program will develop age-appropriate procedures to ensure the safety of children and youth using restrooms and showers or baths.
- f. When supervising or assisting private activities such as dressing, showering or diapering infants or children, Church Personnel will remain in an area observable by other adults or work in pairs.
- g. At least two Church Personnel must supervise activities. When both boys and girls are participating, male and female adults must supervise.

#### **4. General Conduct for the Protection of Children and Youth**

The following guidelines are intended to assist Church Personnel in monitoring and supervising behaviors and interactions with children and youth to identify and stop those that may be inherently harmful to children or youth, that are the type used by child molesters to groom children, youth and their parents, or that may create the conditions where abuse can occur more easily. These guidelines should also be used to make decisions about interactions with children and youth in church sponsored and affiliated programs. They are not designed or intended to address interactions within families. When exceptions to these guidelines must be made, they should be reported to the supervisor of the Church Personnel making the exception as soon as possible.

- a. All Church Personnel who work with children or youth must agree to comply with the Missionary Diocese of All Saints Guidelines for Appropriate Affection (Appendix A).
- b. No person will be allowed to volunteer to regularly work with children or youth until that person has been known to the clergy and congregation for at least six months.

- c. Programs for infants and children under six (6) years old will have procedures to ensure that children are released only to their parents or legal guardians or those designated by them.
- d. Church Personnel are prohibited from the use, possession, distribution, or being under the influence of alcohol, illegal drugs, or the misuse of legal drugs while participating in or assisting with programs or activities specifically for children or youth.
- e. Parents or guardians must complete written permission forms before Church Personnel transport children and youth for a church sponsored activity or for any purpose on more than an occasional basis.
- f. Church Personnel will respond to children and youth with respect, consideration and equal treatment, regardless of sex, race, religion, sexual orientation, culture or socio-economic status. Church Personnel will portray a positive role model for children and youth by maintaining an attitude of respect, patience, and maturity. They will avoid even the appearance of favoritism.
- g. One-to-one counseling with children or youth will be done in an open or public or other place where private conversations are possible but occur in full view of others.
- h. No dating relationships will take place between those who minister with youth and those they supervise at any time. Such a relationship blurs the ministry being performed, and is easily and predictably misunderstood. Supervisors and ministers who violate this policy will be immediately and permanently removed from their supervisory and ministerial position.
- i. Church Personnel are prohibited from having sexual contact with a child or youth.

- j. Church Personnel are prohibited from possessing any sexually oriented materials (magazines, cards, videos, films, clothing, etc.) on church property or in the presence of children or youth except as expressly permitted as part of a pre-authorized educational program.
- k. Church Personnel are prohibited from using the Internet to view or download any sexually oriented materials on church property or in the presence of children or youth
- l. Church Personnel are prohibited from 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 the Internet, with children or youth.
- m. Church Personnel are **required** to remain in a common sleeping area with children and youth in order to provide immediate adult supervision.
  - 1) When common sleeping areas are used at least two adult sponsors of the same gender will be assigned to reside in the sleeping area. When boys and girls sleep in a common area together, adults of each gender must be present.
  - 2) The assignment of these adult sponsors for this duty will be given by the chief sponsor on any given event.Church Personnel are prohibited from sleeping in the same beds, sleeping bags, tents or any similar place with children or youth unless the adult is an immediate family member of the child or youth.
- n. Church Personnel are prohibited from dressing, undressing, bathing, or showering in the presence of children or youth.
- o. Church Personnel are prohibited from using physical punishment in any way for behavior management of children and youth. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting, or any other physical force.



Physical force may only be used to stop a behavior that may cause immediate harm to the individual or to a child, youth or others.

- p. Church Personnel are prohibited from using harsh language, improper punishment, or mechanical restraint such as rope or tape for behavior management.
- q. Church Personnel are prohibited from participating in or allowing others to conduct any hazing activities relating to children's or youth ministry or camp activities.

## **VII. Responding to Problems**

### **A. Reporting Inappropriate Behaviors or Policy Violations with Children or Youth**

1. When Church Personnel observe any inappropriate behaviors, behaviors that are inconsistent with the Guidelines for

Appropriate Affection, or which may violate any provision of these *Policies the for Protection of Children, Youth and Adults from Abuse*, they must immediately report their observations. Examples of inappropriate behaviors or policy violations, but not limited to the following, would be:

- seeking private time with children or youth,
  - taking children or youth on over-night trips without other adults,
  - swearing or making suggestive comments to children or youth, or selecting or using staff or volunteers without the required screening.
2. Such inappropriate behaviors or possible policy violations that relate to interactions with children or youth should be reported in one of the following ways:

- a. A telephone call, email or meeting with the immediate supervisor of the person,
  - b. A telephone call, email or meeting with the rector/vicar if the person is not the rector/vicar;
  - c. A telephone call, email or meeting with a church warden if the person is the rector/vicar;
  - d. A telephone call, meeting, email or fax to the bishop;
  - e. Submit a *Notice of Concern* (Appendix B), signed or unsigned, to the bishop.
3. All reports of inappropriate behavior or policy violations with children or youth will be taken seriously.

## **B. Reporting Suspected Abuse of Children or Youth**

1. All Church Personnel are required by this policy to report known or suspected abuse of children or youth to the appropriate state authorities.
2. 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/vicar of your Parish 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 should be reported to the Missionary Diocese of All Saints in one of the following ways:

- a. A telephone call, meeting, email or fax to the bishop, or his appointee;
  - b. Submit a *Notice of Concern* (Appendix B), signed or unsigned, to the bishop or his appointee.
- 5. The Missionary Diocese of All Saints and the Parish 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 Missionary Diocese of All Saints.

## **Appendix A: Guidelines for Appropriate Affection with Children and Youth**

### **A. Standards for Appropriate Affection:**

The Missionary Diocese of All Saints and its Parishes are 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 Standards 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 Standards 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:

- Asking permission before touching
- 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 settings because many of them are the behaviors that child molesters use to groom children or youth and their parents for later 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
- 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
- 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
- Touching or hugging from behind
- Games involved in inappropriate touching **B. Behavior**

### **Standards:**

1. Any verbal or nonverbal sexual behavior with any child, youth or vulnerable adult is inappropriate and forbidden.
  - Never allow children, youth or vulnerable adults to become sexual with one another during ministry activities.
  - Sexual gestures or overtures a child, youth or vulnerable adult makes to a minister should be reported to the supervisor and the parent/guardian so that discussion can be held with the child, youth or vulnerable adult.
2. Dating, going out with, or becoming romantically involved with any child, youth, or vulnerable adult is forbidden.
3. Discretion must be used in dealing with all, especially regarding physical contact. Any overt display of affection should be made in a public setting in front of other group members and should respect wishes of the other person.

4. “Buddy systems” must be used by Church Personnel whenever possible, but especially when children, youth or vulnerable adults are involved.
  - *Never* be alone with a child or youth or multiple children or youth where others cannot easily observe the program or activity.
  - One-to-one counseling with a child, youth or vulnerable adult should always occur in a public place, never alone in a car or a private place.
  - Never invite or host children, youth or vulnerable adults in your home unless another unrelated adult is present.
5. Parents/Guardians must complete written permission forms before transporting children and youth for a church sponsored activity.
  - Driving *alone* with a child, youth or vulnerable adult should be avoided at all times.
  - However, if riding or driving alone with a child, youth or vulnerable adult cannot be avoided, special care should be taken:
    - ✓ Do not sit close to one another in the car.
    - ✓ Do not come into physical contact with each other. ✓ Do not stop the car to talk.
    - ✓ If you must stop, turn on the inside light of the car.
    - ✓ Avoid physical contact (hugs and kisses) when saying goodbye.
    - ✓ Be aware of the time you depart and arrive. Mark those times in your diary or record.
6. Never swear or use foul or abusive language in the presence of those you serve in ministry.
7. Never use your role to degrade, ridicule, threaten or humiliate another person.
8. Never speak graphically about sexual activities, including your own, and do not allow others to do so. This includes dreams and fantasies or the use of sexually oriented materials such as pornography, videos, or materials on or from the Internet.

9. Never show sexually oriented or pornographic materials to those you serve in ministry. (such as magazines, cards, videos, films, DVDs, clothing etc.)
10. Never use the Internet to view or download any sexually oriented materials on church property or in the presence of children and youth.
11. Never spank, shake, slap or physically punish children, youth or vulnerable adults.
12. Never wrestle with or tickle a child, youth or vulnerable adult.
13. Never give tobacco, alcohol or unauthorized drugs to children, youth or vulnerable adults.
14. Never use, possess or be under the influence of alcohol at any time while ministering to children, youth or vulnerable adults.
15. Never use, possess or be under the influence of illegal drugs at any time.
16. Never use tobacco products while in the presence of children or youth.
17. When Church Personnel experience romantic or sexual attraction for a child, youth or vulnerable adult, the minister is required to discuss the situation with the supervisor or spiritual director for guidance.
18. All suspicions of child sexual abuse must be reported as required by state law and diocesan policies. Any knowledge or suspicion of any minister having an inappropriate relationship with a child, youth or vulnerable adult must be reported promptly to that person's supervisor.
19. Standards for communication or conduct of relationships apply to electronic media including internet access, email, chat rooms, phone conversations, photos and pictures. **C. Behaviors to Avoid:**

- Meeting alone in isolated places.
- Showing favoritism.
- Physical contact that can be misinterpreted.
- Provocative or revealing attire.
- Meeting in homes and in bedrooms without others present.
- Being nude in front of children, youth or vulnerable adults.
- Sleeping in bed with children, youth or vulnerable adults.
- Special gift giving.
- Discussing your own dating activities, sexual activities or encouraging others to do so.
- Keeping “secrets” about relationships.
- Failing to adhere to uniform or accepted standards of affection.
- Showing affection when no one else is around.
- Staring while others are dressing.
- Commenting on others’ bodies.
- Taking pictures while others are dressing or showering.
- Shaming or belittling an individual.

## **Appendix B**

### **Confidential Notice of Concern**

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: \_\_\_\_\_

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? *(Attach additional sheets if needed.)*

Has this situation ever occurred previously? *(Attach additional sheets if needed.)*

What action was taken? How was the situation handled, who was involved, who was questioned, were police called? *(Attach additional sheets if needed.)*

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? (*Attach additional sheets if needed.*)

Submitted by: (*Please print*) \_\_\_\_\_

Telephone number: \_\_\_\_\_

Location and address: \_\_\_\_\_

Signature: \_\_\_\_\_

Reviewed by: \_\_\_\_\_

*\*Once completed, please email directly to the Bishop of All Saints at:*

[darryl@ascensionwv.org](mailto:darryl@ascensionwv.org)

## Appendix C

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*Sample Application Form, Code of Conduct, and Acknowledgment, Release and Signature*

*Instructions: Please complete all of the questions accurately and fully.*

*Attach additional sheets if needed.*

Today's date: \_\_\_\_\_ PERSONAL

DATA:

Name: \_\_\_\_\_

Street address: \_\_\_\_\_

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 1-9 as required by the Immigration Reform and Control Act.*

Please list your addresses in the past five years:

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For what position are you applying?

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

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

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**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 \_\_\_\_\_

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 \_\_\_\_\_

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 \_\_\_\_\_

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 \_\_\_\_\_

Reason for leaving position: \_\_\_\_\_

**VOLUNTEER EXPERIENCE:** *(Include all experience working with children or youth)*

Organization: \_\_\_\_\_

Contact: \_\_\_\_\_

Phone: \_\_\_\_\_

Duties: \_\_\_\_\_

Dates: from \_\_\_\_\_ to \_\_\_\_\_

Reason for Leaving: \_\_\_\_\_

Organization: \_\_\_\_\_

Contact: \_\_\_\_\_

Phone: \_\_\_\_\_

Duties: \_\_\_\_\_

Dates: from \_\_\_\_\_ to \_\_\_\_\_

Reason for Leaving: \_\_\_\_\_

### **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: \_\_\_\_\_



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: \_\_\_\_\_

**FAMILY REFERENCES:**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_ Zip: \_\_\_\_\_

Daytime phone: \_\_\_\_\_

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 Policy for General Conduct for the Protection of Children and Youth defined in the *Policies for the Protection of Children, Youth and Adults from Abuse*.

\_\_\_\_\_ I agree to comply with the Standards 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, Youth, and Adults from Abuse*.

\_\_\_\_\_ I acknowledge receipt of a copy of the *Policies for the Protection of Children, Youth and Adults from Abuse*.

\_\_\_\_\_ I acknowledge that I have read and understand the *Policies for the Protection of Children, Youth and Adults 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.

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### **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 the Missionary Diocese of All Saints [Parish] to request and receive such information.

If hired or chosen, I agree to be bound by the Missionary Diocese of All Saints's [Parish's] policies and procedures, including but not limited to its *Policies for the Protection of Children, Youth, and Adults 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 Diocese's [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 the Missionary Diocese of All Saints [Parish] or myself.

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

I have read and understand the above provisions.

Signature: \_\_\_\_\_

Date \_\_\_\_\_

## **Appendix D**

### **RESPONSE PROCEDURES FOR A COMPLAINT**

#### **Before a complaint is received:**

The Bishop will appoint members of the laity and clergy to serve on Response Teams.

*The Bishop will choose more than are necessary for one Response Team. It should include at least one woman and one man; at least one lay person, and normally might include a cleric, an attorney and a mental health professional. From this membership will be appointed a Chair, a Complainant's Advocate, an Accused's Advocate and a Congregational*

*Advocate. Before serving on a Response Team, members will receive training in crisis intervention and interviewing alleged offenders, complainants, and witnesses. Training and ongoing supervision of Response Team members will be under the direction of a person skilled in these areas appointed by The Bishop.*

*In selecting persons to serve on a Response Team, the Bishop will take care not to assign any person whose judgment or objectivity might be impaired because of a relationship with, or knowledge of, any parties or witnesses to a complaint. If any member of a Response Team at any time has a potential conflict (as above), the person will disqualify herself or himself for this investigation.*

### **Explanation of Duties of Advocates:**

- ◆ *The Complainant Advocate is responsible for interviewing the complainant, producing a report, functioning as the primary liaison between the Bishop and the complainant, and ensuring proper pastoral care is evident.*
- ◆ *The Accused's Advocate is responsible for interviewing the alleged offender, producing a report, functioning as the primary liaison between the Bishop and the alleged offender, and ensuring proper pastoral care is evident.*
- ◆ *The Congregational Advocate is responsible for interviewing the congregation, if needed, assisting the wardens and vestry during the investigation, functioning as a liaison between the Bishop and the congregation, ensuring information on the process is available, and assuring that proper aftercare is delivered to the affected congregation or community.*

### **Following the receipt of a complaint:**

1. The bishop will respond to requests for meetings with him as soon as possible. The bishop will meet with the party making the allegation and hear the specifics raised. At the bishop's discretion, such meetings may involve other staff members or consultants. An investigation cannot

proceed unless a complainant is willing to drop conditions of anonymity for reporting purposes.

*If the Bishop is unavailable, then a person designated by the Bishop will begin the interview process.*

*If the complaint alleges sexual misconduct by the Bishop, the Standing Committee will perform the functions assigned to the Bishop by this policy.*

- 2.If the complainant is not the alleged victim, the Bishop will meet with the complainant as well as the alleged victim. At the bishop's discretion, such meetings may involve other staff members or consultants.
- 3.The bishop will meet with the alleged offender as soon as possible. He will outline the allegations and hear all responses given. Such meeting may include other persons at the invitation of either the bishop or the alleged offender.
- 4.If the complaint alleges sexual abuse of a minor or an incompetent adult, the Bishop will, in consultation with the Diocesan Chancellor, notify the relevant law enforcement authorities. The Bishop and any other church officials or employees with knowledge of the alleged abuse will be guided by the progress of the law enforcement investigation.
- 5.The Bishop will name the Response Team, if further investigation is deemed necessary.
- 6.The Complainant's Advocate, working with the alleged victim (if not the complainant) and/or the complainant, should draft a written statement which includes the date(s), locations(s), time(s), the name of the alleged offender, and a description of the alleged offense(s); as well as the names, addresses, and telephone numbers of any witnesses if known. The statement is based upon the facts supplied by the person making the complaint. The accused's Advocate will work with the alleged offender to prepare a written statement. If the Bishop deems necessary,

the Congregational Advocate will work with the congregation to prepare a statement.

- ◆ *It is intended that the Advocates will be the main point of contact during the investigation of the charges. This will help protect the alleged victims and other involved parties.*
- ◆ *The Response Team will keep the Bishop informed of progress and findings during the investigation, and will move as swiftly as possible towards completion of a final report and recommendations to the Bishop. The final report can include the original written statement of the complainant and/or victim and all written statements submitted by other persons, as well as a plan for congregational aftercare.*

7. The Bishop should arrange for an evaluation of the alleged offender by a licensed mental health care professional qualified and experienced in the evaluation of sexual misconduct. This evaluation shall be arranged as soon as possible. The Bishop will encourage the alleged offender to undergo the evaluation and to agree that the results of the evaluation will be available to the Bishop and the alleged offender.
8. The Bishop will not at any time following the making of the complaint hear the sacramental confession of the complainant, the alleged victim (if other than the complaining witness), or the alleged offender. The Bishop may, if requested, recommend confessors.
9. Any party or witness to an alleged act of sexual misconduct may be asked to be interviewed or to submit a statement in writing.
10. After receiving the Response Team's recommendations and meeting with the Response Team, the Bishop will make a determination as to whether the complaint of sexual misconduct has been substantiated and, if so, the severity of the matter and what action, if any, is to be taken.

### **When a Determination is made:**

The Bishop will inform the complainant, the alleged victim (if other than the complaining witness), and the alleged offender.

#### Unsubstantiated Complaints:

If the Bishop determines that the complaint is unsubstantiated, a written report to that effect will be placed in the Bishop's confidential file and a copy will also be given to the person accused. If the alleged offender is a cleric not canonically resident in this diocese, the Bishop should also transmit a copy of the report to the bishop of the diocese in which the cleric is canonically resident. The Bishop will also meet with the complainant to discuss the determination. He may meet with the alleged offender to discuss any steps that may be necessary to make known the determination.

#### Substantiated Complaints:

1. The Bishop will meet the complainant and/or victim to express the Church's deepest regret and to discuss appropriate responses by the Church to assist in healing. The complainant and/or victim may be accompanied by person(s) of their respective choosing. The Bishop, in consultation with others, will determine what assistance should be offered.

*The Bishop may meet, if appropriate, with the victim's spouse and/or family to discuss how the church may assist them.*

2 .The Bishop may meet with the offender. Another person may accompany the offender if he or she desires. The Bishop will inform the offender of the actions the Bishop intends to take. Whenever an allegation of sexual misconduct in a current position is substantiated, the Bishop normally will act to remove the offender from all current positions of pastoral responsibility. When the allegation that is substantiated relates to a previous context of ministry, the Bishop at his discretion may act to remove the offender from current positions. In the case of a cleric, the Bishop will also determine whether disciplinary action under Title IV of the Canons of the Anglican Church in North America is appropriate.

*The Bishop may meet, if appropriate, with the offender's spouse and/or family to discuss how the Church may assist them.*

*In making any decisions about professional rehabilitation and future employment for the offender, the Bishop is guided by the assessments of those experts in the treatment of sexual misconduct who have treated or evaluated the offender. In most cases, significant involvement in personal psychotherapy and employment outside the Church will be required before any redeployment in the Church will be considered. At the Bishop's discretion, public acknowledgment of the misconduct, including exoneration of and restitution to the victim may be required. In no case will the victim be publicly identified without his or her consent.*

3. The Bishop, and others at the discretion of the Bishop, will notify the wardens, if the offender serves a parish, or the appropriate representatives of the place of ministry, if the offender does not serve a parish, and discuss with them what assistance would be most helpful or healing.

♦ *The Bishop, Response Team members, and all other representatives of the Diocese will make every effort to protect the privacy of victims of sexual misconduct. All records of the investigations and determinations by the Bishop will be held in strict confidence and separate from ordinary personnel files except as specified in the procedures.*

♦ *All persons seeking positions of paid pastoral responsibility and all paid teachers, administrators, and faculty within the Diocese must undergo a background check utilizing appropriate procedures and forms. Similarly, all aspirants for Holy Orders, when required to undergo the pre-ordination psychological examination will also undergo a background check.*

## **Appendix E**

### **Criminal Records Check Standard Procedure**

The Diocese is happy to assist any congregation in locating a certified investigator/agency for assistance in these background checks.



The Diocese uses:

Oxford Document Management Co.

PO BOX 307

Anoka, MN 55303

Phone #800-801-9114 Fax

#800-951-9114