

*Safe Churches*  
*Ministry at the Beginning of the 21<sup>st</sup>*  
*Century*

**Policies for the  
Protection of Children and Youth  
from Abuse**

Diocese of Central Florida



Adapted from the Model Policies developed by  
THE CHURCH PENSION GROUP

and

Developed in Partnership with  
The Nathan Network

As Revised & Adopted, October 13, 2005

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## **I. Code of Conduct 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 Code of Conduct has been adopted by the Diocese of Central Florida to help the church create safe environments for children and youth and for those who minister to them. All Church Personnel are asked to carefully consider each statement in the Code and within the *Policies for the Protection of Children and Youth from Abuse* before agreeing to adhere to the statements and continue in service to the church.

### **Code of Conduct for Protection of Children and Youth**

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.

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 the *Policies for the Protection of Children and Youth from Abuse*.

All Church Personnel agree to comply with the Guidelines for Appropriate Affection with children and youth.

In the event that Church Personnel observe any inappropriate behaviors or possible policy violations with children or youth, Church Personnel agree to immediately report their observations.

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.

Please reference Section IV A and B.

## **II. General Definitions**

### **A. 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:

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. All paid personnel whether employed in areas of ministry or other kinds of services by the diocese, its congregations, schools or other agencies. For example, sexton, secretaries, youth minister, choir director, Christian Education Directors, school personnel.
3. Those who contract their services to the diocese, its congregations, schools or other agencies and that have regular access to children or the facilities.
4. Volunteers, including any person who enters into or offers him or herself for a church related service, or who actually assists with or performs a service, whether or not they have been selected or assigned to do so. Volunteers include members of advisory boards, vestries, Bishop's Committees, boards of directors, Sunday school teachers, nursery attendants, acolyte leaders, youth leaders, etc.

### **B. 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. A youth may also be an individual who is 18 years old or older, but still in high school.

### **C. "Regularly" or "Occasionally" Work With or Around Children or Youth**

#### **Regularly 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:"

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. All paid 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.

3. All volunteers who have keys giving them access to the buildings on the grounds except those who only occasionally access the buildings when little interaction with children or youth is likely (for example persons serving on the altar guild or flower guild).
4. All persons who supervise or assist with supervising children or youth, in ministries, programs or activities more often than occasionally, including church school teachers.
5. All persons who provide transportation to children or youth more often than occasionally.
6. Any paid personnel whose living quarters are on the grounds of the church, school or other related agency.
7. All vestry members or other members of similar decision-making groups elected or appointed after December 31, 2005 who have the authority to approve the creation of ministries, programs or activities for children or youth.

Examples include, but are not limited to:

- Children's or youth choir directors
- Organists who work with children or youth
- Lay youth ministers
- Volunteer youth directors
- All Church Personnel who work or assist in the nursery more than three times a year
- All adult Church Personnel who work in the nursery
- All staff, whether volunteer or paid, at church camps
- Adults who participate in overnight activities with children or youth

### **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 "Occasionally Work With or Around Children or Youth:" It is understood that these individuals will work with and under the direction of a person who "Regularly Work With or Around Children or Youth" and has received the training required under this policy.

1. All persons who supervise or assist with supervising children or youth in ministries, programs or activities infrequently, generally no more than three times a year or for one program or activity during a year that lasts less than a month (i.e. assisting with preparation for the Christmas pageant, or teaching one "unit" of Church School for a month).
2. All persons who provide transportation to children or youth infrequently, generally no more than three times a year.
3. All persons who work or assist in the nursery three or fewer times a year, whether on an emergency basis or otherwise.

## D. Types of abuse

1. **Physical abuse** is non-accidental injury, which is intentionally inflicted upon a child or youth.
2. **Sexual abuse** 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, child or youth.
3. **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.
4. **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.
5. **Economic exploitation** is the deliberate misplacement, exploitation, or wrongful temporary or permanent use of a child or youth's belongings or money.
6. **Unwanted Sexual Activity** is any contact or activity of a sexual nature that occurs between children, youth, or child/youth

## III. Safeguards for Children and Youth

### A. Screening and Selection

1. Any and all Church Personnel who Regularly Work With or Around Children/Youth shall be screened and selected utilizing at least the following:
  - a. **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).
  - b. **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.
  - c. **Sexual offender and predator registry check** in any state where the applicant has resided during the past seven (7) years.
  - d. Individual **interview** with the applicant.
  - e. **Reference Checks** of persons outside the congregation who know the applicant, preferably who know how the applicant works with children.
  - f. **Driving or motor vehicle records check** if the person may be transporting children or youth.
  - g. The above shall be initiated prior to the start of service.
2. Any and all Church Personnel who Occasionally Work With or Around Children or Youth shall be screened and selected utilizing at least the following:

- a. **A standard application** completed by the applicant that includes a release of information to conduct background checks and the **Code of Conduct** (Appendix C).
  - b. **Individual interview** with the applicant.
  - c. 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.
  - d. **Driving or motor vehicle records check** if the person will be transporting children or youth.
  - e. **Sexual offender and predator registry check** in any state where the applicant has resided during the past seven (7) years.
  - f. The above shall be initiated prior to the start of service
3. 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.
  4. Church Personnel who work with or around children or youth must have a personnel file that is kept where other church records are kept.
  5. Criminal records checks and sexual offender and predator registry checks will be conducted every seven (7) years for Church Personnel who Regularly Work With or Around Children or Youth.
  6. To the extent possible, no person will be permitted to supervise an immediate family member without other adults present when working with or around children or youth. For the purpose of this policy, immediate family member is defined as spouse, child, parent, sister, brother, similar in-law relationship, stepchild, stepparent, stepsibling, or grandparent.
  7. Church Personnel who transfer within the Diocese of Central Florida and apply for or are asked to or who do undertake positions working with or around children 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 the 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 worked with or around children since the screening was last done as shown in the applicant's personnel file.

## **B. Education and Training Requirements**

1. Three hours of child abuse prevention 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 or, if that is not possible, one hour of child abuse awareness training before they start their work and the rest of the training within three months of starting.
2. One hour of child abuse awareness education and training is required for all Church Personnel who Occasionally Work With or Around Children or Youth before they start their work with children or youth or at least within three months of starting.

## C. 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. Programs and activities have to be monitored and supervised to do that.

Another aspect of monitoring and supervision is that supervisory personnel and others monitor and supervise the behavior of adults, youth and other children 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 standards guidelines and standards are covered in both the following **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**.

Every program for children and youth must have established ratios for adults and children established by the Diocesan Board (for diocesan activities), Vestry (for congregational activities), or by the Board of a church related institution. Compliance with the established ratio is required at all times, including activities that occur off church premises. Recommended guidelines follow:

1. Church Personnel are prohibited from being alone with a child or youth or multiple children or youth where other adults cannot easily observe them.
2. Church Personnel over the age of 21 must directly supervise Church Personnel under the age of 18 and be physically present during all activities.
3. Church Personnel are not permitted to develop new activities for children and youth without approval from the rector or canonical equivalent. The rector will consider whether the plan for a new activity includes adequate adult supervision.
4. Each program will develop age-appropriate procedures established by the Diocesan Board (for diocesan activities), Vestry (for congregational activities), or by the Board of a church

related institution to ensure the safety of children and youth using restrooms and showers or baths.

5. 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.
6. At least two unrelated Church Personnel must supervise activities. To the extent possible when both boys and girls are participating, male and female chaperones should be present.

#### **D. 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 in order to identify and stop those that may be inherently harmful to children or youth, which are the type used by child molesters to “groom” children, youth and their parents, or which may create the conditions where abuse can occur more easily. They are also 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 will be reported to the supervisor of the person granting the exception as soon as possible.

1. All Church Personnel who work with children and youth must agree to comply with these Guidelines for Appropriate Affection (Appendix A).
2. No person will be allowed to volunteer to regularly work with children or youth until the person has been known to the clergy and congregation for at least six months.
3. 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.
4. Church Personnel are prohibited from the use, possession, distribution, or being under the influence of alcohol, illegal drugs, or the mis-use of legal drugs while participating in or assisting with programs or activities for children and youth.
5. 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.
6. 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.
7. One to one counseling with children and youth will be done in an open or public or other place where private conversations are possible but occur in full view of others.

8. Church Personnel are prohibited from dating or becoming romantically involved with a child or youth.
9. Church Personnel are prohibited from having sexual contact with a child or youth.
10. 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 and youth except as expressly permitted as part of a pre-authorized educational program.
11. 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 and youth.
12. 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.
13. Church Personnel are prohibited from sleeping in the same beds or sleeping bags with children or youth unless the adult is an immediate family member of all children or youth in the bed or sleeping bag. It is acceptable to have multiple adults sleep with all the children or youth participating in one open space such as a church basement or camp lodge.
14. Church Personnel are prohibited from dressing, undressing, bathing, or showering in the presence of children or youth.
15. 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.
16. Church Personnel are prohibited from using harsh language, degrading punishment, or mechanical restraint such as rope or tape for behavior management.
17. 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.

## **IV. Responding to Problems**

### **A. Reporting of *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 the *Policies for Protection of Children and Youth from Abuse*, they must immediately report their observations. Examples of inappropriate behaviors or policy violations 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 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 as follows:
  - a. A telephone call or meeting with the immediate supervisor of the person and the rector,
  - b. A telephone call or meeting with a church warden if the person is the rector;
  - c. A telephone call, meeting or written notice to the Bishop or Canon to the Ordinary;
  - d. Submit a *Notice of Concern* (Appendix B) to the Immediate Supervisor, Rector and the Bishop.
3. All reports of inappropriate behavior or policy violations with children or youth will be taken seriously.

### **B. Reporting of *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 and to the Rector.
2. Failure to report suspected abuse of children or youth is a crime. Reports may be made confidentially or anonymously. The State of Florida provides immunity from civil liability for persons required to report suspected abuse in good faith and without malice. Simply stated, “in good faith” means that the person submitting the report believes what he or she is reporting to be true.
3. In addition to reporting to the state authorities, Church Personnel are required to report any suspected or known abuse of children or youth that may have been perpetrated by Church Personnel directly to the rector of their 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 may be reported to the Diocese of Central Florida in the following ways:
  - a. A telephone call, meeting or written notice to the Bishop or Canon to the Ordinary;

- b. A telephone call or meeting with the rector, if the member of the clergy is not the person being complained about.
- 5. The Diocese of Central Florida and all of our congregations and institutions will cooperate with any investigation by state authorities to the fullest extent appropriate and inform authorities that a concurrent internal investigation will be directed by the Diocese of Central Florida.

## Appendix A. Guidelines for Appropriate Affection

The Diocese of Central Florida 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 and youth. The Guidelines are based, in large part, on avoiding behaviors known to be used by child molesters to "groom" children, youth, and their parents for future abuse. The following guidelines are to be carefully followed by all Church Personnel working around or with children and 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 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.

- Hugs from behind.
- 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 in non public places.

# 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?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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

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

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

Submitted to: \_\_\_\_\_ Date: \_\_\_\_\_

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

Anti-Racism Training  
in  
The Diocese of Central Florida



The Anti-Racism Training and Action Program sponsored through the Episcopal Church is a process of and for dismantling racism in the Church and other institutions in society. The Bishop of this Diocese is in full agreement with the sector of the wider Church which has placed racism prevention at the forefront of its obligation to serve God and God's people. The goal set forth here in this booklet is to inform clergy and all people in leadership roles within the Diocese of their obligation to help dismantle the structures of racism and sensitize those who embrace such structures to see the face of God in the people of God.

**From the 73<sup>rd</sup> General Convention of the Episcopal Church  
Denver, Colorado, July 4-15, 2000**

**Resolution # B-049     Require Anti-Racism Training**

*Resolved*, That beginning on September 1, 2000 the lay and ordained leadership of the Episcopal Church, including all ordained persons, professional staff, and those elected or appointed to positions of leadership on committees, commissions, agencies, and boards be required to take anti-racism training and receive certification of such training; and be it further

*Resolved*, That the Executive Council select and authorize appropriate programs that will be used at the national level; that each province select and authorize appropriate programs that will be used at the provincial level; and that each diocese select and authorize appropriate programs that will be used at the diocesan and parochial levels, each province and diocese to determine those lay and clergy leaders who are to take the training; and be it further

*Resolved*, That the Standing Commission on National Concerns continues to develop a list of such appropriate resources; and be it further

*Resolved*, That each national committee, commission, agency, and board, and each province and diocese maintain a register of those who are trainers and those who have been trained, and forward this information to the Executive Council by January 1, 2003, and every two years thereafter, and the Council report on this information to the 74th and 75th General Conventions.

**From the 35<sup>th</sup> Annual Convention of the Diocese of Central Florida  
Winter Park, Florida, January 23 – 24, 2004**

**Resolution R-1     Anti-Racism**

*RESOLVED*: That this annual convention of the Diocese of Central Florida does now commit itself to work to become a church committed to ending institutional and other forms of racism in this diocese and that each congregation commit itself to the work of overcoming the sin of racism through dialogue and training offered by the Anti-Racism Commission, and be it further

*RESOLVED*: That the lay and ordained leadership of the Diocese of Central Florida including all ordained persons, professional staff and those elected or appointed to positions of leadership on committees, commissions, agencies, and boards be required to take anti-racism training as provided by the Diocese of Central Florida Anti-Racism Commission; and be it further

*RESOLVED*: That all parishes involved in search processes along with their vestries be encouraged to take the Diocese of Central Florida Anti-Racism Dialogue training; and be it further

*RESOLVED*: That the Diocese of Central Florida commitment include but not be limited to increasing the recruitment and deployment of minorities as clergy and lay professionals in the church.

+ + + + +

In response to Resolution R-1, Bishop Howe invited a group, under the direction of The Reverend Canon Nelson W. Pinder, to meet and to begin crafting a program for anti-racism training that would be of real help to our Diocesan family. The Committee adopted the following Mission Statement in 2005:

The objective of the Committee on Anti-Racism is to help church leaders embrace our differences and increase our understanding of racism, so that we may effectively do ministry and mission with all God's people in the Diocese of Central Florida

## Definitions associated with Racism

|                      |   |
|----------------------|---|
| Racism               | The theory that distinctive human characteristics and abilities are determined by race  |
| Institutional Racism | Racism finding expression through an institution (eg. a church) and fomented by habit rather than by intent   |
| Prejudice            | A prejudgment on insufficient grounds; it can be positive or negative   |
| Bigotry              | A more intensive form of prejudice which carries the negative side of prejudgment   |
| Stereotyping         | Attributing characteristics to a group simplistically and uncritically. Often there is the assumption that those characteristics are rooted in significant biological differences; Racial profiling |
| Discrimination       | The act or practice of according negative differential treatment to individuals or groups on the basis of group, class, or affiliation, such as race, religion, and gender                          |
| Scapegoating         | The act or practice of assigning blame or failure to persons or groups, instead of placing it on the person(s) to whom blame or failure actually belongs  |

## What can I do to dismantle Racism?

All Episcopalians have a role to play. Ask yourself: what I can do to promote multicultural reconciliation? What role can I personally play in my church?

- Acknowledge Racism exists
- Acknowledge that anyone can be a Racist
- Renew your faith in God as stated in the Book of Common Prayer. Commit yourself to eradicating racism wherever it exists.
- Organize others to join you in your quest for change and reconciliation in social and religious gatherings. Include different races as well as different cultures in activities of the church.
- Join others in Anti-Racism Training and make a special effort to do what is necessary to end racism where ever it exists.

It is the hope of this diocese that we join hands and set a Christian example for future generations of Episcopalians.

In his Pastoral Letter April 15, 2008, our bishop, The Right Reverend John Wadsworth Howe wrote:

“We are committed to making the Great Commandment and the Great Commission the twin priorities of the Diocese of Central Florida. We strive to encourage each other to remain faithful to Jesus, loyal to the Gospel, obedient to God’s Word, filled with the spirit, rejoicing in his love.”

## Resources

Dillard, Angela D. Guess Who's Coming to Dinner Now?: Multicultural Conservatism in America. New York University Press, 2001

Davis, Angela Y. Women Race & Class. New York: Vintage Books, 1983

Gates, Henry Louis, Jr., and Cornel West. The Future of the Race. New York: A.A. Knopf, 1996

Haney-Lopez, Ian F. White by Law: The Legal Construction of Race. New York: New York University Press, 1998.

Haines, Byron Frank L. Cooley, eds. Christians and Muslims Together: An Exploration by Presbyterians. Philadelphia: Geneva Press, 1997

Hopkins, Dwight N., ed. Black faith and Public Talk: Critical Essay on James H. Cone's *Black Theology and Black Power*. Maryknoll, NY: Orbis, 1999

Anti-Racism Training Class through the Institute for Christian Studies, Diocese of Central Florida. Contact the Dean, the Venerable Kristi Alday [therev.interlachen.net@gmail.com](mailto:therev.interlachen.net@gmail.com) for further information

A PowerPoint teaching is available from the Diocesan Anti-Racism Committee. Contact the Reverend Christopher Braithwaite [chris.brat@hotmail.com](mailto:chris.brat@hotmail.com) for information and further details.

## **From the Book of Common Prayer**

### *For the Human Family*

O God, you made us in your own image and redeemed us, through Jesus your Son: Look with compassion on the whole human family take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. *Amen* [Page 815]

### *For the Diversity of Races and Cultures*

O God, who created all peoples in your image, we thank you for the wonderful diversity of races and cultures in this world. Enrich our lives by ever-widening circles of fellowship, and show us your presence in those who differ most from us, until our knowledge of your love is made perfect in our love for all your children; through Jesus Christ our Lord. *Amen* [Page 840]

### *A Prayer for Mission*

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near; Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. *Amen* [Page 100]

10/8/1010

# **Policy for the Prevention of Sexual Exploitation of Adults**



**Diocese of Central Florida**

# Sexual Exploitation Policy

## Prohibition Against Sexual Exploitation

The Diocese of Central Florida 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.

**Sexual exploitation** includes, but is not limited to, the following actions:

*Verbal expressions* such as sexual innuendo, indecent proposals, the sharing of sexual stories, jokes or fantasies, or making inappropriate comments about someone's appearance

*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.), or the revealing of parts of the body with the intent of attraction or arousal

*The sexualizing of a Pastoral Relationship* by requesting dates, giving unwanted attention, or offering personal gifts out of the norm

**A Pastoral Relationship** is a relationship between any clergy person, duly appointed lay person, or minister licensed under Canon III.4 (Pastoral Leader, Worship Leader, Preacher, Eucharistic Visitor, or Catechist), whether employee or volunteer, who is authorized to provide and does provide any of the following ministries:

- counseling
- pastoral care (in the case of a clergy person, this care is understood to extend to any person who takes part in a congregation or other ministry setting in which the clergy person serves)
- spiritual direction or spiritual guidance
- ministration of any Sacrament (other than the distribution of Holy Communion by a lay person at a public celebration of the Eucharist)
- life/leadership/peer coaching
- the hearing of confessions

and any person who is the recipient or intended recipient of such ministries.

## Reporting Suspected Sexual Exploitation

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/Vicar or clergy person in charge of the congregation
- the Senior Warden of the congregation who will confer with the Rector/Vicar.
- the Bishop
- the Canon to the Ordinary

# Sexual Exploitation Policy

Via any of the following:

- Telephone call
- Letter
- Email
- Fax
- In-person meeting
- Filing a “Notice of Concern” (*See Form C*)

Church personnel are required to report any suspected or known policy violations to the Rector/Vicar or clergy person in charge of the congregation. When the suspected or known violation involves the Rector/Vicar then the report should be made to the Bishop or Canon to the Ordinary.

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

[Under Florida Law, certain persons have mandatory reporting requirements for instances of abuse, neglect, or exploitation of vulnerable adults. Vulnerable adults are persons 18 years or older whose ability to perform the normal activities of daily living or to provide for his or her own care or protection is impaired due to a mental, emotional, long-term physical, or developmental disability or dysfunctioning, or brain damage, or the infirmities of aging. Persons subject to the law include medical personnel, mental health professionals, spiritual healers, and law enforcement officers, among others. For more information on the Florida Department of Children and Families' Central Abuse Hotline, refer to Chapter 415, Florida Statutes, "Adult Protective Services."]

**Church Personnel** are defined as:

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church
2. All paid personnel (including church and church-related institution employees) whether employed in areas of ministry or other kinds of services by the diocese, its congregations, schools or other agencies
3. All interns, persons in the ordination process, persons serving in field education assignments

## Safeguards for Preventing Sexual Exploitation of Adults

### A. Screening and Selection

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

1. Applicants shall be known to the leadership of the congregation for at least six (6) months.

# Sexual Exploitation Policy

2. Background Screening must include the following:
  - a. An **Application** form [or church deployment form] completed by the applicant that includes an authorization for the release of information to conduct background screening and reference checks (*See Forms A & B*) and that also includes the **Code of Conduct** (*See Forms D*).
  - b. **Criminal Records 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 (7) years, and other states, if any, as determined by the congregation or diocese.
  - c. **Sexual Offender Registry Check** in any state where the applicant has resided during the past seven (7) years.
  - d. **Individual Interview** with the applicant.
3. 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.
4. Information on Persons Who Have Pastoral Relationships must be kept in a confidential file where other church records are kept.
5. Criminal records checks and sexual offender registry checks will be renewed if and when in the opinion of the supervisor such renewal is warranted.
6. Persons Who Have Pastoral Relationships who transfer within the Diocese of Central Florida 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 pertinent information 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.

## B. Education and Training Requirements

### Persons Who Have Pastoral Relationships

Before any person engages in Pastoral Relationships s/he is required to complete training on the prevention of sexual exploitation of adults. If that is not possible, this policy must be reviewed and discussed with her/him before s/he has Pastoral Relationships. The remainder of the education and training must be completed within three months of the beginning of this new position. This training requirement must be implemented by December 31, 2010.

### Supervisors and Decision-Makers of Persons Who Have Pastoral Relationships

Within three months of becoming a Supervisor or Decision-Maker, individuals must review the Policy for the Prevention of Sexual Exploitation of Adults and sign a statement indicating that they understand the policy and are in compliance with it. They are encouraged to attend *Preventing Sexual Exploitation in Communities of Faith – For Congregations* training.

# Sexual Exploitation Policy

## **Supervisors and Decision-Makers are defined as:**

1. All persons who supervise Persons Who Have Pastoral Relationships.
2. All members of decision-making bodies who have the authority to approve the creation of ministries, programs, church activities, or policies involving Pastoral Relationships.
3. Standing Committees, Diocesan Councils/Executive Boards, Vestries, Bishop's Committees and Boards of Directors for Schools who appoint or approve Persons Who Have Pastoral Relationships as defined in this policy.

## **C. Activities for Monitoring and Supervising Pastoral Relationships**

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:

1. 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.
2. Requiring that all new activities that include Pastoral Relationships have the approval of the Rector/Vicar or canonical equivalent before they start. The Rector/Vicar will consider whether the plan for a new activity includes adequate monitoring and supervision.
3. Requiring that all Persons Who Have Pastoral Relationships be approved to do so by the Rector/Vicar or canonical equivalent in accordance with the Screening and Selection process above.

Settings where Pastoral Relationships take place 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)
- be in open, visible spaces or in closed spaces that have windows that remain unobstructed by closed blinds, furniture, plants, or other adornments
- convey safety and comfort without the use of couches, loveseats, beds, futons or other furniture that would encourage close seating between the persons in the Pastoral Relationship

## **D. 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 congregations, schools and church-related organizations 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
- to be carefully followed by all who are involved in Pastoral Relationships

## Sexual Exploitation Policy

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:

- any form of unwanted affection
- inappropriate or lengthy embraces
- inappropriate 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
- comments or compliments (spoken, written, or electronic) that relate to a person's body or appearance that are at all suggestive.
- giving gifts or money to favored individuals
- repeated and/or private meetings with individual adults, especially meetings that occur away from church property and during non-business hours
- electronic communications 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

**Persons Who Have Pastoral Relationships are prohibited from:**

- dating or becoming romantically involved with those with whom they have a Pastoral Relationship as long as the Pastoral Relationship continues. This prohibition shall remain in effect until consultation with the Rector/Vicar (or in the case of a deacon and priest with the Bishop or Canon to the Ordinary).
- having sexual contact with any person with whom he/she has a Pastoral Relationship
- possessing any sexually oriented materials (magazines, cards, videos, films, clothing etc.) on church property or using such materials in the conduct of their ministry unless the materials are part of a pre-approved educational program or curriculum and are used only for that purpose
- using the Internet to view or download any sexually oriented materials on church property or from having it on church-owned computers, and from bringing such materials onto church property
- discussing their own sexual activities, including dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos or materials on or from the Internet, with any person with whom they have a Pastoral Relationships

## Forms

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

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

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

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

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

I have read and understand the above provisions.

Signature \_\_\_\_\_

Date \_\_\_\_\_

Print Name \_\_\_\_\_

Parish or Institution \_\_\_\_\_

# Forms

## B. Background Inquiry Release Form

For: \_\_\_\_\_  
(Church or Organization)

In relation to my serving in the Diocese of Central Florida, I understand and authorize the access of information from various federal, state, and other agencies maintaining information regarding any public record information.

I also understand this information may be accessed during my service and up to 30 days after separation from this Diocese. I hereby consent to your obtaining various public record information from Diocesan/Church employers, from Professional Screening Services, Inc. and/or any other party or agency, in accordance with the Fair Credit Reporting Act and any and all state and federal laws. I also understand that the requested information below is to be used for proper identification only and not for discriminatory purposes.

Signature \_\_\_\_\_ Date \_\_\_\_\_

Please print the following information

Name: \_\_\_\_\_  
(First) (Middle) (Last)

Current Address \_\_\_\_\_  
(Street)

\_\_\_\_\_  
(City) (State) (Zip code)

Previous Address (only if at current address ***less than 5 years***)

\_\_\_\_\_  
(Street)

\_\_\_\_\_  
(City) (State) (Zip code)

Social Security Number \_\_\_\_\_ Date of Birth \_\_\_\_\_

Gender \_\_\_\_\_ Driver's License Number \_\_\_\_\_ State \_\_\_\_\_

Diocese where you are canonically resident \_\_\_\_\_

Diocese in which you currently serve (if different) \_\_\_\_\_

Return completed form: ATTN: The Reverend Canon Ernest L. Bennett, Diocese of Central Florida,  
1017 East Robinson Street, Orlando, FL 32801

July 06

## Forms

### C. Confidential Notice of Concern

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: What happened, where it happened, when it happened, who was involved, who was present, and 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.

If you answered yes to the previous question:

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:

Telephone number:

Location and address:

## Forms

### D. Code of Conduct for Persons Who Have Pastoral Relationships

#### Persons Who Have Pastoral Relationships:

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

#### Persons Who Have Pastoral Relationships are prohibited from:

- dating or becoming romantically involved with those with whom they have a Pastoral Relationship as long as the Pastoral Relationship continues. This prohibition shall remain in effect until consultation with the Rector/Vicar (or in the case of a deacon and priest with the Bishop or Canon to the Ordinary).
- having sexual contact with any person with whom he/she has a Pastoral Relationship
- possessing any sexually oriented materials (magazines, cards, videos, films, clothing etc.) on church property or using such materials in the conduct of their ministry unless the materials are part of a pre-approved educational program or curriculum and are used only for that purpose
- using the Internet to view or download any sexually oriented materials on church property or from having it on church-owned computers, and from bringing such materials onto church property
- discussing their own sexual activities, including dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos or materials on or from the Internet, with any person with whom they have a Pastoral Relationships

**Signed and agreed upon:** \_\_\_\_\_

**Printed Name:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Parish or Institution** \_\_\_\_\_

# Resources

## A. Suggested Questions for the Interview

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

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

## B. Suggested Questions for References

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

# Resources

## C. Suggested Guidelines for Office Decor

Spaces where Pastoral Relationships occur should be a relaxing and productive setting ready at all times for use for Pastoral Relationships. The following are recommendations that will help create an environment that is peaceful and private while allowing appropriate supervision.

### Furniture

Comfortable chairs set at a 45 degree angle from each other create a good area for conversation. Couches and loves seats are discouraged but if they are used Persons Who Have Pastoral Relationships should not sit on them with parishioners or other visitors. Having furniture that allows reclining can leave persons open to false allegations of inappropriate behavior.

### Artwork

Artwork should be tasteful without offending the staff or other visitors.

### Windows

Windows in walls or doors should be unobstructed by blinds, furniture, curtains, or posters so that the space is always available to casual monitoring. A sense of privacy can be maintained by arranging the furniture so that Persons Who Have Pastoral Relationships are always visible, but the parishioner or visitor does not feel exposed.

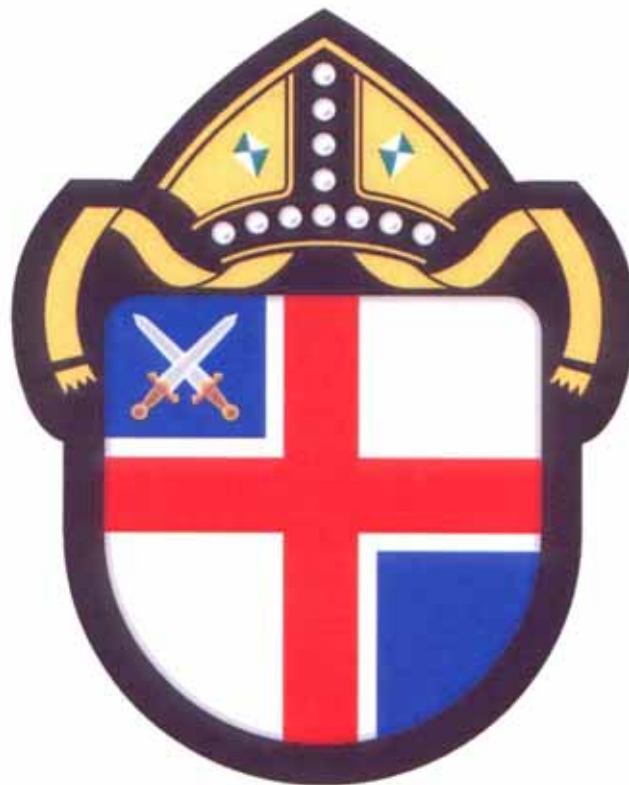
### Entrances

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.

## D. Suggested Guidelines for Providing Counseling

- Limited number of sessions, generally no more than 4 or 5 on any particular life issue
- Don't go outside your area of expertise. Refer to a psychologist, credentialed professional, medical doctor, or mental health professional.
- Even if you are separately credentialed and/or licensed as a mental health professional (psychologist, marriage and family therapist, substance abuse counselor, etc.) while you are functioning on behalf of the church you should:
  1. Make it clear to those you are serving that you are NOT serving in that role.
  2. If you function in that role while you are also functioning on behalf of the church, you should clearly separate those two roles by where you practice each and clearly communicate to all concerned of when you are functioning in each role.
  3. You must maintain in full force adequate professional insurance at all times for any work you do outside your church role covering general liability, including coverage for sexual misconduct, in an amount set by the Diocesan Board, and with an insurance company approved by the Diocesan Board and naming your church employer or church for whom you function in Pastoral Relationships as an additional insured.
  4. You must provide evidence of such insurance to your church employer or church for which you function in Pastoral Relationships annually.

# **Policy for the Prevention of Sexual Harassment of Church Workers**



**Diocese of Central Florida**

## **Sexual Harassment Policy**

The Diocese of Central Florida (the “Church”) prohibits sexual harassment of church and church-related institution personnel by anyone (including supervisors or decision-makers, co-workers, consultants, vendors and other non-employees). Such sexual harassment is prohibited. The behavior of individuals engaging in such conduct, or supervisors or decision-makers who knowingly allow such behavior to continue, will not be tolerated.

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

### **A. Prohibited Behavior**

As noted above, the Church prohibits all forms of sexual harassment in the church and church-related institutions. Specific definitions and examples of sexual harassment are set forth below.

#### **1. Sexual Harassment**

Sexual harassment is prohibited by this Policy. 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)

## Sexual Harassment Policy

### **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 (as defined above) in the church and church-related institution 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 and church-related institution work
- b. Submission to or rejection of such conduct by an individual is used as a basis for employment or other church and church-related institution 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

## **2. Retaliation**

The church or church-related institution will not take any action in retaliation against any church or church-related institution 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
- c. in good faith opposed acts of sexual harassment

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

### **1. General Procedures Applicable to All Church and Church-related Personnel**

If you believe that the actions or words of a supervisor/manager, co-worker, customer, vendor, volunteer, or other individual in the church or church-related institution constitutes illegal or prohibited sexual harassment, you have a responsibility to report that behavior promptly to the church and church-related institution's management. Prompt reporting enables the church and church-related institution to stop the sexual harassment, before it becomes more 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:

- a. Your supervisor
- b. Anyone in your supervisory chain
- c. The rector/vicar or clergy person in charge of the congregation
- d. A warden of the congregation

## Sexual Harassment Policy

- e. The Bishop
- f. The Canon to the Ordinary

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 for you to consider doing this only if you are comfortable doing so. 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 or church-related institution.

You may formally or informally complain to any of the above personnel via any of the following:

- Telephone call
- Letter
- E-mail
- Fax
- In-person meeting
- Filing a “Notice of Concern” (*See Form C*)

Keep a written contemporaneous record of your actions.

All supervisors and decision-makers are required to report all formal and informal complaints, as well as any suspected or known policy violations, immediately to the rector or clergy person in charge of the congregation (for parishes) or to the Canon to the Ordinary or Bishop (for dioceses), or to the Head of School/Institution and Rector where applicable (for church-related institution), 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/vicar or clergy person in charge of the congregation.

All supervisors and decision-makers are expected to act promptly and appropriately to prevent sexual harassment in the church or church-related institution, and 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, church-related school or institution.

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 verbally or in writing. Once church or church-related institution 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 reduce the possibility of any sexual harassment.

Moreover, the church or church-related institution 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 and church-related institution personnel with a need to know in order to carry out the purpose and intent of this Policy.

## Sexual Harassment Policy

Corrective or disciplinary action will be taken against any church or church-related institution personnel found to have engaged in sexual harassment. Such action may include counseling and/or appropriate disciplinary measures, 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 and Church-Related Institution Employees, Not Volunteers

This section provides additional options for church and church-related institution **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 or church-related institution **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 Florida Commission on Human and/or the Equal Employment Opportunity Commission (EEOC), as well as pursuing any other remedies permitted by law.

As a general matter, the time frame for filing a complaint with the Florida Commission on Human Relations is one year from the date of the alleged act of unlawful sexual harassment.

In Florida, a complaint with the EEOC must be filed within 180 days from the date of the unlawful sexual harassment.

The church or church-related-institution **employee, not volunteer**, must note that these time limits typically do not run from the date that the complaint made to the church or church-related institution 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 for filing a complaint with these administrative agencies by contacting the agencies themselves and/or 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. General Definitions

### 1. 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 and church-related institution employees) whether employed in areas of ministry or other kinds of services by the diocese, its congregations, schools or other agencies

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- c. All interns, persons in the ordination process, persons serving in field education assignments

### **2. Church or church-related institution Employees**

For purposes of this Policy, the term “church or church-related institution employees” shall mean all individuals hired by the church or church-related institution who are employees of the church or church-related institution for purposes of federal, state and/or local discrimination and harassment laws.

### **3. 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 and church-related institution activities, or personnel policies
- d. Standing Committees, Diocesan Councils/Executive Boards, Vestries, Bishop’s Committees and Boards of Directors for Schools.

## **D. Education and Training Requirements**

### **1. Church and church-related institution Personnel**

Church and church-related institution personnel are required to complete training on the prevention of sexual harassment and the organization’s sexual harassment policy. Existing church and church-related institution personnel must be trained by December 31, 2010. New church and church-related institution personnel must be trained before they start work in their church or church-related institution 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 three (3) months of starting.

### **2. Supervisors and Decision-Makers**

Within three months of becoming a Supervisor or Decision-Maker, individuals must review the Policy for the Prevention of Sexual Harassment of church and church-related institution Workers and sign a statement indicating that they understand the policy and are in compliance with it. They are encouraged to attend *Prevention of Sexual Harassment of Church Workers* training.

## Forms

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

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

If hired or chosen, I agree to be bound by \_\_\_\_\_ [Parish or Institution's] policies and procedures, including but not limited to its *Policies for the Prevention of Sexual Harassment*. I understand that these may be changed, withdrawn, added to or interpreted at any time at the \_\_\_\_\_ [Parish or Institution's] sole discretion and without prior notice to me.

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

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

I have read and understand the above provisions.

Signature \_\_\_\_\_ Date \_\_\_\_\_

Print name \_\_\_\_\_

Parish or Institution \_\_\_\_\_

# Forms

## B. Background Inquiry Release Form

For: \_\_\_\_\_  
(Church or Organization)

In relation to my serving in the Diocese of Central Florida, I understand and authorize the access of information from various federal, state, and other agencies maintaining information regarding any public record information.

I also understand this information may be accessed during my service and up to 30 days after separation from this Diocese. I hereby consent to your obtaining various public record information from Diocesan/Church employers, from Professional Screening Services, Inc. and/or any other party or agency, in accordance with the Fair Credit Reporting Act and any and all state and federal laws. I also understand that the requested information below is to be used for proper identification only and not for discriminatory purposes.

Signature \_\_\_\_\_ Date \_\_\_\_\_

Please print the following information

Name: \_\_\_\_\_  
(First) (Middle) (Last)

Current Address \_\_\_\_\_  
(Street)

\_\_\_\_\_  
(City) (State) (Zip code)

Previous Address (only if at current address *less than 5 years*)

\_\_\_\_\_  
(Street)

\_\_\_\_\_  
(City) (State) (Zip code)

Social Security Number \_\_\_\_\_ Date of Birth \_\_\_\_\_

Gender \_\_\_\_\_ Driver's License Number \_\_\_\_\_ State \_\_\_\_\_

Diocese where you are canonically resident \_\_\_\_\_

Diocese in which you currently serve (if different) \_\_\_\_\_

Return completed form: ATTN: The Reverend Canon Ernest L. Bennett, Diocese of Central Florida,  
1017 East Robinson Street, Orlando, FL 32801

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## Forms

### C. Confidential Notice of Concern

Individual(s) of Concern:

Date of occurrence:

Time of occurrence:

Type of Concern:

Inappropriate behavior in th4e workplace

Sexual harassment policy violation

Retaliation

Other concern:

Describe the situation: What happened, where it happened, when it happened, who was involved, who was present, and 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.

If you answered yes to the previous question:

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 needs monitoring? Would you like someone to call you to discuss this situation? Attach additional sheets if needed.

Submitted by:

Telephone number:

Location and address:

## Resources

### A. Equal Employment Opportunity Commission (EEOC)

#### **FEDERAL**

U.S. Equal Employment Opportunity Commission  
1810 L Street, N.W.  
Washington, D.C. 20507  
(202) 663-4900  
TTY: (202) 663-4494  
1 (800) 669-4000  
<http://www.eeoc.gov>

#### **DISTRICT OFFICE**

**Miami District Office** (The Miami District Office has jurisdiction over the State of Florida, Counties of Alachua, Baker, Bradford, Brevard, Broward, Charlotte, Citrus, Clay, Collier, Columbia, Desoto, Dixie, Duval, Flagler, Gilchrist, Glades, Gadsden, Hamilton, Hardee, Hendry, Hernando, Highlands, Hillsborough, Indian River, Jefferson, Lafayette, Lake, Lee, Leon, Levy, Madison, Manatee, Marion, Martin, Miami Dade, Monroe, Nassau, Okeechobee, Orange, Osceola, Palm Beach, Pasco, Pinellas, Polk, Putnam, Sarasota, Seminole, St. Johns, St. Lucie, Sumter, Suwannee, Taylor, Union, Volusia, and Wakulla, and the Commonwealth of Puerto Rico and the U.S. Virgin Islands.)

One Biscayne Tower  
2 South Biscayne Boulevard, Suite 2700  
Miami, FL33131  
1-800-669-4000  
FAX: 305-808-18 55  
TTY: 1-800-669-6820

### B. Human Rights Issues in Private Employment

Office Addressing Human Rights Issues  
in Private Employment in the State of Florida

Florida Commission on Human Relations  
2009 Apalachee Parkway, Suite 200  
Tallahassee, FL 32301  
In FL: (850) 488-7082  
Tel: (800) 342-8170  
Fax: (850) 488-5291  
TTY: (800) 955-8771  
<http://fchr.state.fl.us>