



The Episcopal Diocese of Eastern Oregon

Policies and Procedures for the Standards of Behavior For All Personnel (Clergy and Lay) and Responses to Misconduct in the Course of Ministry

The policies and procedures for this Diocese as set forth here are created within a scriptural, theological, and pastoral context. This Diocese affirms to the Church and all others our commitment to a safe and healthy environment within which clergy, parishioners, guests, and members of the community can gather for worship, study, work, prayer, meals, or any program or event. This document articulates the framework for healthy and appropriate behaviors that will nurture and sustain all people of all ages. We, as Christians and as Episcopalians, are committed to the welfare of all people, without reservation or exception. We therefore embrace and enforce the standards and expectations of these policies and procedures.

We also recognize that people do not always live up to the standards and expectations of healthy, appropriate interactions. Therefore, we also set forth here the framework within which this Diocese will respond to the disciplinary issues of misconduct within the Church. Our commitment is to timely and through response to all credible allegations or suspicions of misconduct by anyone engaged in ministry of any kind. With clergy, our responses are governed by Title IV of the *Constitution and Canons of the Episcopal Church in the United States of America* and the Canons of this Diocese. The appropriate civil and criminal authorities, as may be required, will be contacted. We shall give them our complete cooperation. Lay persons (volunteers or professionals), suspected or accused, shall be immediately removed from the situation, appropriate civil and criminal authorities contacted, and appropriate pastoral care initiated for the accused and alleged victim(s).

In all cases, the pastoral care of all parties directly involved or otherwise affected (e.g., a congregation or families) is of prime importance. The Diocese will make every reasonable and appropriate effort to see that justice is done, discipline applied, and pastoral care given.

The fundamental scriptural foundation for these standards of appropriate behaviors in the Church and for the protection of all people is clear. We are created in the Image and Likeness of God (Gen. 1.26-28). Our essential nature is sacred. We are, moreover, as St. Paul tells us, the dwelling place of the Holy Spirit (Rom. 8; I Cor. 3.16; 6.19). God has declared that human beings and the created order are essentially good (Gen. 1, *passim*). The Summary of the Law tells us that our fundamental orientation is

that of love: we are to love God with all our heart and mind and soul and strength, and our neighbors as ourself (Deut. 6.4; Mt. 22.37-40; Lk. 10.27; *Book of Common Prayer*, p. 324). Yet, Scripture also makes it abundantly clear that both we and the created order are completely conditioned by sin. The context of our living is profoundly broken. It is precisely this brokenness or sin that makes necessary these policies and procedures.

The positive ground of our behavior with one another is derived from our essential nature as godly people in whom the Spirit dwells. We find, therefore, in Scripture both the ground of our hope and the essential obligation to protect ourselves and one another from sin manifested in morally bad interactions. These policies and procedures are grounded in the truth of our relation with God that requires us to prohibit and to respond appropriately to anything and anyone that causes harm to another.

The Tradition of the Church, properly understood, is both sacred and very human. The Tradition, is also a lively, developmental reality which informs our life as persons and as Church at the deepest levels. At its best, this Tradition has always called us to live morally and spiritually good lives – what our Reformation forebearers called “Godly living.” As a living, developmental reality, the Tradition and therefore our understanding of “Godly living,” changes over time. Over the course of time, we have come to new insights and understandings that have shaped new responses and behaviors for nurturing and sustaining healthy environments for healthy people. Physical, sexual, emotional, and spiritual understandings and practices which may have been accepted or at least condoned in the past are no longer either acceptable or condoned. There are particular behaviors, attitudes, and understandings we rightly and necessarily set aside because we now understand that they are abusive and violate the dignity of human beings.

Healthy and appropriate behaviors, attitudes, and understandings must be embraced and sustained within the Church. Underlying our policies and procedures are constant and consistent biblical, theological, and sacramentally grounded principles: God’s clear intention and call to us to be profoundly protective of one another a persons; our baptismal commitment to respect the dignity of every human being; and, to create and sustain, with God’s help, healthy people in a healthy Household of Faith (see *Book of Common Prayer*, p. 304f.).

Theologically, a proper understanding of human being derives from our understanding of God. The Christian doctrine of God teaches us that God has revealed God’s self as Trinity. The inner life of God is the community of the Father, Son, and Holy Spirit. The dynamic of the inner life of God, which we know only through revelation is unqualified self-giving to the other in love (*agapê*). It is this same outward gift of self in love (*agapê*) toward us that is the heart of our relationship with God and with one another. The condition of possibility for authentic humanness as persons-in-community rests in God’s steadfast love toward the beloved. The health of the community and the health of the individual are therefore intimately bound together. In Christ we are constituted as a community of love which incarnates Godly living which reflects the inner life of God as the community of Trinity.

The practical standards by which we as Church are to live are those of loving, lively, healthy individuals in healthy communities of faith. The framework for our Godly living in community and the world are articulated in the vows of the Sacrament of Baptism. In the Baptismal Covenant (*Book of Common Prayer*, pp. 304-05), we vow to God and one another as brothers and sisters in Christ:

- (1) To resist evil, and to repent and return to God and seek God's forgiveness and that of one another when we sin;
- (2) to proclaim the Gospel in our lives through our words and deeds;
- (3) to seek and serve Christ in all persons;
- (4) to strive for justice and peace; and,
- (5) to respect the dignity of every human being.

We, the Body of Christ, the Household of Faith, are to be for and with one another as God in Christ through the Spirit is for and with us in our relationships and interactions with one another. We are to be a community committed to Godly living that gives, nurtures, and sustains healthy relationships and growth among all people. We are to be a community of love that emerges out of God's steadfast love for each of us as God's children and Image and Likeness. Therefore, behaviors, attitudes, or understandings that are contrary to that fundamental Godly imperative and our very nature, are manifestations of sin, and are unacceptable in the Church. Such behaviors, attitudes, and understandings cannot and will not be tolerated because they do harm and are destructive of God's beloved.

The biblical and theological perspectives which clearly show us that we are to be and can be, with God's help, the community we are created and called to be. The biblical and theological grounds on which we live compel us as Church to address the issues of misconduct and assure God's people that we understand and will respond to violations of the person and dignity of anyone. We shall do so in two ways: (1) as a matter of discipline, as prescribed by the *Constitution and Canons of the Episcopal Church in the United States of America* and the Canons of this Diocese; and (2) as a pastoral matter for the accused and his/her family, for the victim(s) and family(ies), and for the congregations involved.

At the canonical level, we deal with the good order of the Church. The process is a judiciary and disciplinary one in which the goal is justice and the restoration of the good order of the Household of Faith. As a pastoral matter, we engage in a delicate, focused process in which the goal is the restoration of health physically, psychologically, and spiritually, as well as forgiveness, and reconciliation. The purpose and hope is for the well-being of all concerned so that by appropriate, thorough, and compassionate attention to the violation experienced by the victim(s), family(ies), congregation(s), and the disciplinary, judicial, and pastoral needs of the accused, we all may go forward in renewed health. This is not a matter of forgetting; it is a matter of restoration of health and not becoming bound up by and stuck in the past. The goal is about living whole, healthy, and Godly. God both invites and accompanies us on this difficult and painful journey. At the end of the journey, God's love will raise us, and especially the victim (s) to renewed life and health.

The commitment of the Bishop and the Episcopal Diocese of Eastern Oregon is to create, insofar as reasonable and possible, a safe and healthy environment for safe and healthy people. It is our commitment that when the safety and well-being of those within the Household of Faith, our guests, and members of our communities experience a credible, reported violation of their safety and well-being, we shall respond. The foundation of both our standards for a safe, healthy community and our response to the violation of these standards will be thorough, appropriate, biblically grounded, theologically sound, and pastorally responsible.

The Right Reverend William O. Gregg, Ph.D.
Bishop of Eastern Oregon
December 10, 2003

**Episcopal Diocese of Eastern Oregon
Creating a Healthy Environment
Sexual Conduct Policy**

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation, whom you serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hinderence by reason of your negligence, ye know the greatness of the fault.

The 1549 Book of Common Prayer

The Episcopal Diocese of Eastern Oregon establishes the following policy regarding sexual conduct. All church workers are responsible for knowing and following the policy.

In particular, those required to know and follow this policy include:

- all clergy (either canonically resident or licensed in this Diocese, active or retired, paid or non-stipendiary)
- all postulants and candidates for Holy Orders
- all Diocesan employees (in any capacity)
- all who work with children & youth in paid or volunteer capacity
- all Diocesan pastoral care providers (including home & hospital visitors, counselors, and spiritual directors)
- all lay employees and volunteers with responsibility for pastoral care or supervision of others in congregational or church activities
- all members of governing boards of congregations and Diocesan institutions

All individuals covered by this policy will be provided with a copy of it and expected to complete and submit the acknowledgement form shown in Appendix #1 to the indicated recipient. Covered persons who are employees who do not or will not submit the acknowledgement form as expected will have a note to that effect placed in their permanent personnel file, and may be subjected to disciplinary action, including discharge; covered persons who are not employees who do not or will not submit this acknowledgement form may be asked to relinquish any responsibilities which they have assumed.

All covered individuals seeking employment or volunteer assignment with the Episcopal Diocese of Eastern Oregon following adoption of this policy will be provided with a copy of it and must sign the acknowledgment statement before their services may be engaged.

With regard to congregations and church agencies, the governing body of each shall adopt this policy by formal resolution on or before Easter, 2004, and shall inform the

Bishop's office in writing of its adoption, and any additional addenda they have added for their own particular situation.

All clergy and wardens of congregations, and persons with responsibility for oversight of church agencies whose adoption of this policy is not recorded in the Bishop's office, will receive a letter from the Bishop stating particular consequences.

Each congregation and church agency must also, on or before February 1, of each year:

- (i) review its sexual conduct policy and evaluate its implementation within the congregation, recording in its permanent records a summary of the evaluation, and
- (ii) require lay employees and volunteers who regularly supervise youth activities, who have not previously done so, to receive a copy of the adopted policy and sign a form acknowledging its receipt.

Each congregation and church agency shall retain its resolution adopting a sexual conduct policy and forms from covered individuals among its permanent records. All policies must be periodically updated to reflect canonical changes.

Policy Statement

It is the policy of the Episcopal Diocese of Eastern Oregon that sexual misconduct (abuse, harassment, or exploitation; see definitions) by any ordained person, church employee, or church volunteer will not be tolerated. To protect against sexual misconduct, the following procedures will be followed:

A. Screening Before Employment

Before any individual may be granted: ordination, acceptance of letters dimissory, church employment, license to function, supervisory responsibility, or responsibility for supervision of youth which extends beyond the Sunday School classroom; the Diocese, congregation, or diocesan institution responsible for granting that status will conduct a background check (within the confines of permissible law) to determine current or past sexual misconduct allegations, litigation (civil or criminal) involving such allegations, including allegations of paraphiliac behavior (“Paraphiliac” refers to a condition in which unusual or bizarre images or acts are necessary for sexual arousal. This category includes, but is not limited to, such disorders as pedophilia, exhibitionism, voyeurism, sexual masochism and sadism.) Background checks will include inquiries of all bishops having past or present authority over the individual, a criminal records check, reference checks, sexual offender registry checks, all schools attended during the past ten years, and all employers during the past ten years. If an individual has had one employer for over ten years, inquiries will be made of the two most recent employers.

In no case will an individual with a civil or criminal record of conviction of child sexual abuse or who has admitted prior sexual abuse of children, or anyone known to have a paraphiliac diagnosis, be given responsibilities which permit interaction with children or youth. Where evidence indicates that an individual has engaged in sexual misconduct other than with children, that individual will be eligible for employment or appointment to any position within the Episcopal Diocese of Eastern Oregon only when the Bishop is satisfied that amends have been made and professional rehabilitation has taken place.

B. Standard of Conduct

All those exercising authority in the Episcopal Church in the Diocese of Eastern Oregon (clergy, paid staff, and volunteers) are expected to govern their behavior in accordance with the following principles. As stated earlier, these principles apply to clergy in all their relationships within the church, and to other church workers within the realm of the responsibility they have been assigned.

Clergy and other church leaders are accountable to the church for their behavior.

- (a) All covered individuals will have received a copy of and will be expected to be aware of the Sexual Conduct Policy which has been adopted by that institution or by the Diocese. To assist in their understanding, attendance at the following educational sessions will be mandatory.

1. Within six months of beginning church employment and/or licensure, all clergy and paid staff, and any volunteer involved in the supervision of youth activities, will participate in training which will include prevention, identification, and response to child sexual abuse in church settings. This requirement applies to all clergy, regardless of employment status or particular responsibilities.
 2. Within six months of beginning church employment in any capacity, all church workers, will participate in training on prevention, identification and response to sexual harassment in relationships, mentor and colleague relationships, and sexual exploitation in pastoral relationships. (While this training is not required of non-supervisory office workers, and others, such as maintenance workers, it is highly recommended for those who come in contact with the public.) This requirement applies to all clergy, regardless of employment status or particular responsibilities.
 3. Requests that alternative forms of training be accepted in place of the Diocesan educational programs are to be reviewed by the Bishop's Office.
- (b) All clergy and others who provide counseling or spiritual direction are required to have ongoing professional supervision or to refer each individual to professional counseling after six sessions have been held. Those engaged in spiritual direction are expected to submit that ministry to regular review by a spiritual advisor approved by the Bishop.
- (c) The behavior of employees and volunteers is expected to conform at all times to the principles and standards described in this policy. Any ordained person who believes that this policy should not apply to his or her pastoral situation will work with the Bishop to define precisely what modification in the stated policy may be made in his/her case. Any lay employee or volunteer (counselor, youth group leader, home visitor, supervisor, or other) who believes that this policy should not apply to his or her situation will seek and follow the guidance of the Bishop.
- (d) These expectations apply to all clergy (retired or active, canonically resident or licensed, paid or non-stipendiary) as well as to all postulants and candidates for Holy Orders and church workers in pastoral or supervisory relationships.

Pastoral conduct must be governed by fiduciary responsibility

Within the community which is the church, human beings (lay and clergy alike) support and depend upon one another. A pastoral role, however, carries with it a responsibility

to be attentive to the pains and needs of others without any expectation that that attentiveness will be reciprocated. It is not appropriate for the deeper emotional and relationship needs of clergy or others engaged in pastoral care to be directed toward those among whom they minister. No one can be both pastor/supervisor and lover. Where dual relationships are attempted, one relationship or the other is inevitably sacrificed. Therefore, once a pastoral relationship has been initiated, it is only with great care and under particular conditions that it will be permissible to redefine that relationship as a personal one.

Dating between an ordained person and a member of the congregation in which he or she ministers will be permissible when the ordained person:

- Reports the fact of a social-dating relationship with a parishioner both to the bishop or the bishop's designee and to either the rector or other priest-in-charge (if the ordained person is not the rector or priest-in-charge) or at least one Warden of the congregation, and
- Makes alternate provision for the pastoral care of the member of the congregation.

In this Diocese, dating between a bishop, priest or deacon and a member of the community in which he or she ministers is not permissible with:

- Any person to whom the ordained person has given or is giving counseling, spiritual direction or guidance.
- Any person from whom the ordained person has received confession or confidential information.
- Any patient, resident or student in an institution at which the ordained person currently serves as a teacher, counselor, administrator, or chaplain. Where such a relationship has included counseling, dating between an ordained person and a counselee is not permissible at any time after formal counseling has ended, even if one or both parties have departed from the institution in which the counseling relationship was established.

In all cases, clergy are bound to protect the pastoral relationship regardless of their own personal needs.

Pastoral and supervisory relationships may not be sexualized.

A sexual relationship between a pastor (lay or clergy, paid or volunteer) and a member of the group within which that pastor ministers is not permissible. Suggestive behavior – behavior that presumes an intimacy which cannot be part of a pastoral relationship – is also prohibited. Whether or not the other person indicates that an advance will be welcome, the pastor may not engage in verbal or physical conduct of a sexual nature, such as: significant glances, standing too close for another's comfort, intimate voice tone, lingering hugs or handshakes, sexual allusions, "teasing" or "joking" which is an expression of sexual energy.

It is the pastor's responsibility to see that pastoral relationships are not sexualized and to maintain appropriate boundaries even when others express eagerness to cross them. In addition, pastors must understand that conduct which is not intended to be of a sexual nature may nonetheless be interpreted in that way. Accordingly, those subject to this policy must take great care to avoid any conduct which can be misunderstood as sexual.

In the church, as in any workplace, a positive work environment is one in which the dignity of each person is respected. Sexual harassment is therefore not permissible.

C. Creating a Healthy Environment for Children

Every congregation and institution in the Episcopal Diocese of Eastern Oregon will adhere to the following policies and procedures to protect children within their faith household.

1. All employees and volunteers who work with children; will go through a screening process including completion of a standard application, reference checks, employment checks, criminal records checks, other public records checks, sexual offender registry checks, and face-to-face interviews.
2. All employees and volunteers who work with children will participate in training in the following areas:
 - the identification of child abuse
 - acceptable and unacceptable interactions with children including; physical contact, language, types of activities, acceptable locations and role modeling
 - how to respond to suspicious or inappropriate behaviors or suspected abuse
3. Every congregation and institution will establish procedures for monitoring children's programs including:
 - removing privacy areas from public use and operating programs in open spaces
 - the provision of adequate staff/volunteer ratios
 - identifying high risk activities and locations
4. Every congregation and institution will establish a procedure for responding to suspected child abuse that conform to state laws and the policy of The Diocese of Eastern Oregon.

Rev. 2/3/04

**The Episcopal Diocese of Eastern Oregon
Sexual Conduct Policy Acknowledgment**

I acknowledge that I have received, read and understand the contents of the Sexual Conduct Policy of The Episcopal Diocese of Eastern Oregon. I understand that sexual misconduct is grounds for disciplinary action, including termination of employment or suspension from service. I understand that I am expected to attend the training required by this policy, and that submission to the procedures outlined, including the duty to report suspected sexual misconduct, is a condition of my service in The Diocese of Eastern Oregon. I understand that this policy may be updated from time to time and that I will be responsible for reading and filing the updates.

Signed: _____

Name: _____

Please print

Date: _____

Parish or Organization: _____

Name of Congregation or Entity:

Please indicate the date that the governing body (vestry or board) has adopted the Diocesan Sexual Conduct Policy and attach a copy of the minutes of the meeting at which it was adopted.

Date: _____

NOTE: All clergy acknowledgment forms will be kept on file in the Diocesan Office. Acknowledgment forms for local lay employees and volunteers will be kept on file by the entity engaging their services. These files are considered "permanent."

Definitions
For the purpose of this policy

SEXUAL MISCONDUCT is a term referring to any:

- (a) **SEXUAL ABUSE** or sexual molestation of any person, including but not limited to, any sexual involvement or sexual contact with a person who is a minor or who is legally incompetent. Sexual abuse is a criminal offense and must be reported to law enforcement officials.
- (b) **SEXUAL HARASSMENT** in a situation where there is an employment, mentor, or colleague relationship between the persons involved, including but not limited to sexually-oriented humor or language; questions or comments about sexual behavior or orientation unrelated to employment qualifications; undesired physical contact; inappropriate comments about clothing or physical appearance; or repeated requests for social engagements.
- (c) **SEXUAL EXPLOITATION**, including but not limited to, the development of or the attempt to develop a sexual relationship between a cleric, employee or volunteer and a person with whom he/she has a pastoral relationship, whether or not there is apparent consent from the individual.

ACCUSED - shall mean a church worker or a member of the clergy charged with an offense.

ADVOCATE - shall mean a person, lay or clergy, assigned by the Ecclesiastical Authority to support and assist a complainant or an alleged victim in any proceedings contemplated by Title IV of the national canons.

CHURCH WORKER - shall mean any member of the clergy, either paid or voluntary, any lay employee, or any member of the laity working on behalf of the church who is engaged in pastoral or supervisory activities.

COMPLAINANT - shall mean the person or body by whom a charge is made.

FIDUCIARY RELATIONSHIP - shall mean a relationship of trust such that one must put the interests of the other person above his/her own interests.

OFFENDER - shall mean a member of the clergy or a lay worker who engages in sexual

abuse, harassment, or exploitation

PASTORAL COUNSELING RELATIONSHIP – shall mean a relationship between a cleric, employee or volunteer and any person to whom such cleric, employee or volunteer provides counseling, pastoral care, spiritual direction or guidance or from whom such cleric, employee, or volunteer has received confession or confidential or privileged information.

PASTORAL RELATIONSHIP – shall mean the relationship of any member of the clergy or any lay person to whom the Church accords a similar measure of authority (even though less formally or of a more limited scope) through employment, commissioning, or assignment; and those with whom such persons interact (such as parishioners, clients, employees, students, staff, and others – indeed, anyone whom they serve or supervise) in their capacities as representatives of God, the church, the congregation, etc. Whether within formal counseling or in more informal educational or recreational settings, these are relationships of authority and trust. The responsibility for protecting the integrity of the relationship lies with the ordained or lay minister.

RESPONDENT – shall mean a member of the clergy charged with an offense.

SUSPENSION – shall mean a sentence by which the member of the clergy is directed to refrain temporarily from the exercise of the gifts of ministry conferred by ordination.

TEMPORARY INHIBITION – shall mean that Temporary Inhibition authorized by Title IV.

VICTIM – shall mean a person who has been or is alleged to be the objects of acts of the Respondent.

**Creating a Healthy Environment
Policies & Procedures for Responding to Allegations of
Professional Misconduct by Clergy/Church Workers
Involving Sexual Abuse, Exploitation and/or Sexual Harassment**

I. Preface

Clergy and church workers possess power over those to whom they minister. By definition, the cleric and church worker's relationship with those to whom they minister is one of inequality of power and also of intimacy, each which can lead to sexual exploitation and/or sexual harassment. The expectation of those served is that the clergy and church workers will exercise the power and intimacy of their roles with integrity, sensitivity and caring. Any use of the ministerial relationship by the clergy or church worker to engage in sexual contact or to sexually harass another is abusive, exploitative, unjust and incompatible with the sacred nature of the office. Such a breach of trust will be taken seriously and, if substantiated by the preponderance of the evidence, demands disciplinary action. These procedures are intended to help the church deal sensitively and responsibly with allegations of professional misconduct of a sexual nature by clergy or church workers.

II. Procedures

A. Complaints are to be made to the Bishop's Office.

Any person who believes she or he has been sexually abused, harassed, or exploited, or has knowledge of alleged sexual misconduct, is to report this information immediately to the Bishop, or if the Bishop is not available, the report is to be made to the Canon to the Ordinary. In the event the sexual misconduct involves the Bishop personally, the information is to be presented to the President of the Standing Committee of the Diocese. The complaint will need to be received in writing and signed by the complainant. If the complainant is unable or chooses not to submit a written allegation, the Bishop may continue the investigation if there appears to be sufficient evidence that the alleged professional misconduct of a sexual nature occurred. All allegations are taken seriously and responded to immediately.

B. Preliminary Investigation

Upon receipt of information from a confidential background investigation, letter, telephone call, or personal conversation by the Bishop regarding alleged sexual misconduct, the Bishop will initiate a preliminary investigation into the matter. This allows a short period of time to determine initially whether there is cause to proceed (the complaint has sufficient merit) with a full investigation and the potential need to restrict clerical duties. **The Bishop may at any time, in accordance with church law restrict the duties of, or temporarily inhibit, a member of the clergy against whom a complaint of sexual misconduct is made.**

- a. If the Bishop in consultation with other designated person(s) determines that the alleged sexual misconduct did not take place, the complainant will be notified.
- b. If the Bishop does not dismiss the complaint, it is then investigated. The Bishop may assign a Case Manager to serve as liaison to the media, chancellor, law enforcement agencies, congregation, community and to maintain all documentation pertinent to the investigation.
- c. The person who is alleged to have engaged in sexual misconduct will be notified of the complaint and be asked to provide a written and signed response to the allegations. The accused person will be offered an Advocate, or seek counsel of their own choice.

C. Response Team

Upon decision by the Bishop that there is sufficient cause to suspect that there might be some merit to the allegations of sexual misconduct, a response team of a minimum of two persons, at least one of whom is of the same gender as the accuser, will be notified to begin a formal investigation. The Response Team will be appointed by the Chancellor, with the Bishop's approval, and will operate under the supervision and direction of the Chancellor.

The Response Team will receive adequate training in the dynamics of professional misconduct of a sexual nature, and in techniques for investigating allegations of professional misconduct of a sexual nature.

D. Investigation

If the Bishop determines that there is sufficient cause to suspect that there is merit to the allegations of sexual misconduct, a full investigation will be initiated by the Response Team. If the complaint includes allegations of child abuse, law enforcement agencies having jurisdiction will be notified within 24 hours of receipt of the allegation. The Diocese will cooperate fully with state and local law enforcement officials in the investigation of alleged child abuse.

Throughout the investigation all matters discovered by the Response Team will be treated with utmost care. All steps and information obtained will be recorded in writing and all records and other media will be kept in a locked file. The Response Team will interview the complainant, the accused and other persons having knowledge of the alleged misconduct, as necessary. Written, dated, and signed statements and other documents from these witnesses may be received into the official record of the investigation. The Response Team will prepare a written summary of the interviews, statements and other documentation obtained in the course of the investigation and share them with the Bishop. The procedures of the investigation will continue even if there is a lack of cooperation, or resignation, by the accused cleric or church worker.

In the event the complainant chooses not to follow through with the investigation, the Chancellor or Bishop may still request the Response Team to pursue the investigation.

As soon as possible, the Bishop, Chancellor, Response Team, Case Manager, and possibly other persons will meet with the appropriate body of the congregation or institution to inform them of the nature of the allegation and to discuss the policy and procedures that will be followed.

E. Responses

If the allegation is substantiated by the Response Team, and the accused is a clergy person, disciplinary procedures as defined under Title IV by national canons will be followed. If the accused is a church worker, immediate dismissal may occur.

The complainant will be informed by the Bishop of the action taken regarding the offender. The person assigned to provide pastoral care to the complainant will offer support, assess the individual's needs and recommend a variety of resources for healing.

The Diocese will arrange to reach out to family members of the accused throughout the investigative and disciplinary process. This may include pastoral care, counseling or financial support during possible employment transition.

The Bishop, in consultation with the Response Team and the local governing board, will communicate to the congregation the findings and action of the Response Team. A consultant will be offered to the congregation for education regarding the ethics of ministry and also to attend to the congregation's grief, anger, and other reactions. Additional follow-up will be made over the proceeding twelve month period.

**Acceptable/Unacceptable Interactions
Between Employees and Volunteers and Children**

Acceptable Interactions

- Side hugs
- Pats on the shoulder or back
- “high-fives” and hand slapping
- Holding hands while walking with small children
- Holding hands during prayer
- Kneeling or bending down for hugs with small children
- Kisses on the cheek
- Pats on the head where culturally appropriate
- “Line of sight” rule - not alone with a child unless in the line of sight of another adult
- With child in public area - private areas are locked
- Doors to rooms are kept open or there is a window in the door to see into room
- Visitors can drop in at any time

Unacceptable Interactions

- Full body hugs or lengthy embraces
- Kisses on the mouth
- Holding children over three years old on the lap
- Touching bottoms, chests or genital areas
- Sleeping or being in bed with a child
- Touching knees or legs of children or youth
- Wrestling with children or youth
- Tickling children or youth
- Piggyback rides
- Any type of massage
- Sharing “dirty” or sexualized jokes or material
- Sharing your own personal sexual behavior or history