

Episcopal Diocese of Dallas
POLICIES FOR SAFEGUARDING
GOD’S PEOPLE
(revised 2021)

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Introduction

The Episcopal Diocese of Dallas presents Policies for Safeguarding God's People. It is the intent of the Episcopal Diocese of Dallas to incorporate the following three policies into one policy, known as the Policies for Safeguarding God's People:

- Policies for the Prevention of Sexual Harassment of Church Workers
- Policies for the Prevention of Sexual Exploitation of Adults
- Policies for the Protection of Children and Youth from Abuse

Since these Policies for Safeguarding God's People may be presented in whole or in part, it is important to understand that each section will rely on language found in the General Definitions or information found in the Appendices of this document. Instructors and participants should make time to review and understand the information in both of these sections.

The preferred method of training in the Diocese of Dallas is via the online training modules available through Praesidium and Armatus (<https://praesidiuminc.com/>). For information about accessing this training, please contact the Diocese.

Some churches may prefer to teach these policies in a group setting instead of utilizing the online system. This will require approximately seven hours of time. Specifically, 1.5 hours for each of the first two sections, or 3 hours. The last unit, Policies for the Protection of Children and Youth from Abuse, requires 4 hours to complete. This may be extended, depending on class size or design of the class to address a specific ministry or setting.

These combined policies were adapted from Model Policies created by the Church Pension Group and the Nathan Network, as well as by the Episcopal Diocese of Dallas. The Nathan Network is a non-profit organization dedicated to serving the Episcopal Church by providing support for those engaged in preventing and/or responding to sexual misconduct through training and empowerment, education, spiritual support, resources, and networking.

A complete history and original copy of the Model Policies can be found at:
<https://www.cpg.org/administrators/insurance/preventing-sexual-misconduct/overview/>.

The following are references to Legislation from General Convention of the Episcopal Church which were specifically related to the development of these policies:

- Prevention of sexual harassment of church workers, Resolution Number: 1991-B052, General Convention Resolution A156 (2006)
- Prevention of sexual exploitation of church workers, General Convention Resolution B052 (1991), General Convention Resolution A156 (2006)

- Protecting children & youth from abuse, Resolution X031, House of Bishops Letter on Child Sexual Abuse 2003, Resolution B008, Protection of Children and Youth from Abuse, 74th General Convention (2003)

Sample Forms

The Appendices contain sample forms. It is important that any personnel policies and/or forms be carefully considered, developed, and revised to fit the needs of each setting and reviewed in light of each congregation's unique programs. These sample forms are provided strictly as a convenient reference and starting point to help congregations in the development of forms, such as an application, reference request on the covered subjects, as desired.

Distribution and Copying

Copies of Model Policies can be obtained from the Church Pension Group on its website at www.cpg.org.

Commercial use of Model Policies for the Prevention of Sexual Exploitation of Adults is strictly prohibited.

Commercial use of Model Policies for the Prevention of Sexual Harassment of Church Workers is strictly prohibited.

Commercial use of Model Policies for Safeguarding God's Children is strictly prohibited.

SUMMARY OF REQUIREMENTS

- Who needs to be trained
 - Clergy
 - Vestry
 - Nursery, children, and youth workers
 - Anyone with a key
- Training
 - May be completed online or in group setting with DVDs
 - Requirements for various groups of people within the church can be found in Appendix L
 - Should be completed before the person begins his/her work with the church
 - Must be re-done every three years
- Background Checks
 - Include Criminal Records Check and Sexual Offender Registry Check
 - Should be completed before a person begins his/her work
 - Must be re-done every three years
 - Resources for conducting them can be found in Appendix H
- Paperwork (examples can be found in Appendices)
 - Application
 - Signed acknowledgement of Diocesan Policies (online Policies module counts as this)
 - Signed Code of Conduct
- Other Important Notes
 - Outside Groups
 - Leader who has a key must follow same policy as anyone else with a key
 - If other members of the group work with children (i.e. Boy Scouts, tutoring groups, etc.) then they must either have training equivalent to the Diocesan requirements (via that group or another source) or complete Diocesan training and background checks
 - Contractors with keys (cleaning, landscape, maintenance, etc)
 - Same policy applies as anyone else with a key

I. GENERAL DEFINITIONS

- A. Children, youth, and young adults:
1. A “child is defined as anyone under the age of 12 years.
 2. A “youth” is defined as anyone between the ages of 12 and 18 years old, or an individual who is 18 years old or older but still in high school.
 3. An “adult” is defined as a person is over the age of 18 years old and is out of high school.
- B. Church: For purposes of this Policy, the term “Church” means the Episcopal Diocese of Dallas (referred to herein as “Diocese”) and its member parishes and missions, affiliated schools, affiliated agencies, and clergy who are canonically resident in the Diocese.
- C. Church Employee: For purposes of this Policy, the term “church employee” means all individuals hired by the Church who are employees of the Church for purposes of federal, state, and/or local discrimination and harassment laws.
- D. Church Personnel: For purposes of this Policy, the term “church personnel” means:
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 employees) whether employed in areas of ministry or other kinds of service by the Church (e.g., secretaries, compensated treasurers or sextons, choir directors or other musicians)
 3. Those who contract their services to the Church
 4. Volunteers, including any person who expresses interest in 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
 5. All interns, persons in the ordination process, and persons serving in field education assignments
 6. Examples of church personnel who “regularly work with or around children or youth” include, but are not limited to:
 - a. All clergy
 - b. All Church employees who supervise or assist with supervising children and youth (e.g., nursery workers, family life ministry coordinators, youth directors)
 - c. All volunteers who supervise or assist with supervising children (e.g., Godly Play teachers, Sunday School teachers, children’s choir helpers, day camp volunteers)
 - d. All persons who provide transportation to children or youth on a regular basis
 - e. Any individual whose living quarters are on the grounds of the Church

- f. All Church employees and volunteers who supervise or assist with supervising youth (e.g., youth group leaders)
 - g. Church employees and volunteers who work or assist in the nursery
 - h. All staff, whether volunteer or paid, at church camps
 - i. Adults who participate in overnight activities with children or youth (e.g., youth retreats, mission trips)
 - j. Church school teachers
 - k. Children's or youth choir directors, including organists who work with children or youth.
7. Examples of church personnel who "occasionally work with or around children or youth" include, but are not limited to:
- a. 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 (e.g., assisting with preparation for the Christmas pageant, or substituting in a Church school classroom)
 - b. All persons who provide transportation to children or youth without other adults in the vehicle no more than four times a year
 - c. All persons who work or assist in the nursery four or fewer times a year whether on an emergency basis or as a substitute
8. Examples of church personnel who do not regularly or occasionally work with or around children or youth may include, but are not limited to:
- a. Vestries (so long as they do not assist with youth programs)
 - b. Volunteers who work with adult groups
 - c. Leaders of adult Sunday school, small groups, DOK, men's groups, etc.
 - d. Members of advisory boards, bishop's committees, boards of directors and advisory boards of directors
 - e. Staff or volunteers who maintain buildings and grounds, including contractors
 - f. Leaders of outside groups using church facilities who are issued a key
 - g. Anyone else who is given a key to the church (but is not otherwise covered by one of the other categories above)
 - h. Administrative office help

- E. Pastoral Relationship: For purposes of this Policy, a "pastoral relationship" means a relationship between:
- 1. Any clergy person (stipendiary, non-stipendiary, or otherwise) and any person who attends a congregation or other ministry setting in which the clergy person serves or who seeks ministry from the clergy person
 - 2. Any person and a clergy person or a duly-appointed lay person, whether employee or volunteer, who is authorized to provide and provides to that person:
 - a. Counseling
 - b. Pastoral Care

- c. Spiritual direction or spiritual guidance,
 - d. Leaders of adult Sunday School, Bible Studies, DOK, men's group, or other small groups
 - e. Ministration of any Sacrament (other than the distribution of the Bread and Wine by a lay person at a public service of Holy Communion)
 - f. Life/leadership/peer coaching
 - g. Hearing a person's confession, in the course of the duly-authorized ministry
3. Any minister licensed under Canon III.4 (e.g., pastoral leaders, worship leaders, preachers, Eucharistic visitors, Lay Catechists, or Lay Evangelists) and those they serve in the course of these ministries

F. Supervisors and Decision-Makers: For purposes of this Policy, the term "supervisors and decision-makers" means:

- 1. All persons who supervise church personnel who have pastoral relationships
- 2. All persons who have the express authority to hire, select, supervise, discipline, promote, demote, terminate, or set compensation or other terms and conditions of employment
- 3. All persons who have the express authority to recruit, duly appoint, select, license, discipline, supervise, terminate, or set terms and conditions of volunteer service
- 4. All members of decision-making bodies who have the authority to approve the creation of ministries, programs, Church activities, or personnel policies involving pastoral relationships
- 5. All members of Standing Committees, Diocesan Councils/Executive Boards, Vestries, and Bishop's Committees who appoint or approve persons who have pastoral relationships as defined in this Policy including all Standing Committees, Commissions on Ministry, Vestries, Board of Directors for Schools, Bishops Committees and the like

G. Types of Abuse

- 1. "Physical abuse" is a non-accidental injury, which is intentionally inflicted upon another person (child, youth or adult).
- 2. "Sexual abuse perpetrated by an adult" is any contact or activity of a sexual nature that occurs between a child or youth and an adult. This includes any activity which is meant to arouse or gratify the sexual desires of the adult, child, or youth.
- 3. "Sexual abuse perpetrated by another child or youth" is any contact or activity of a sexual nature that occurs between a child or youth and another child or youth when there is no consent, when consent is not possible, or when one child or youth has power over the other child or youth. This includes any activity which is meant to arouse or gratify the sexual desires of the child or youth involved in the activity.
- 4. "Emotional abuse" is mental or emotional injury to a child or youth that results in an observable and material impairment in the child's or youth's growth, development, or psychological functioning.

5. “Neglect” is the failure to provide for a child’s or youth’s basic needs or the failure to protect a child or youth from harm.
6. “Economic exploitation” is the deliberate misplacement, exploitation, or wrongful temporary or permanent use of a child’s or youth’s belongings or money.
7. “Sexual harassment” is harassment or unwelcome attention of a sexual nature. It includes a range of behavior from mild transgressions and annoyances to serious abuses, which can even involve forced sexual activity. Sexual harassment is considered a form of illegal discrimination and is a form of abuse (sexual and psychological) and bullying.
8. “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.
9. “Spiritual abuse” is a form of psychological abuse in which a person in a position of leadership uses religion to harass, humiliate, or manipulate another person. An example is a cult mentality, in which there is a heavily legalistic and/or coerced conversion or over-emotional dependency on a leader.

II. EDUCATION AND TRAINING REQUIREMENTS

A. Education and Training Requirements for Policies for Prevention of Sexual Harassment of and by Church Workers (see charts in Appendix L: Required Training)

1. Church Employees

- a. Church employees are required to take training on sexual harassment and the organization's sexual harassment policy.
- b. Required Training – choose one of the following methods
 - i. Online Module - *Safeguarding God's People: Preventing Sexual Harassment for Workers*
 - ii. Live Training - *Safeguarding God's People: Preventing Sexual Harassment of Church Workers*
- c. Existing church employees must be trained within three months of the effective date of this Policy.
- d. New church employees should be trained before they start work. 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 months of starting.
- e. Church employees must be given a copy of the Diocesan Policies for Safeguarding God's People and sign an acknowledgement that they have read and understand the current Policies.
- f. A certificate of completion of this training will be on file with the congregation and diocese.
- g. This training must be completed every three years.

2. Supervisors and Decision-Makers

- a. Supervisors and decision-makers are required to take training on sexual harassment and the organization's sexual harassment policy.
- b. Required Training – choose one of the following methods
 - i. Online Module – *Safeguarding God's People: Preventing Sexual Harassment for Managers & Supervisors*
 - ii. Live Training - *Safeguarding God's People: Preventing Sexual Harassment of Church Workers*
- c. Existing Church supervisors and decision-makers must be trained within three months of the effective date of this Policy.
- d. New Church supervisors and decision-makers should be trained before they start work. 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 months of starting.
- e. Church supervisors and decision-makers must be given a copy of the Diocesan Policies for Safeguarding God's People and sign an acknowledgement that they have read and understand the current Policies.

- f. A certificate of completion of this training will be on file with the congregation and diocese.
- g. This training must be completed every three years.

B. Education and Training Requirements for Policies for the Prevention of Sexual Exploitation of and by Church Workers (see charts in Appendix L: Required Training)

1. Personnel Who Have Pastoral Relationships

- a. Church personnel who have pastoral relationships are required to complete training on the prevention of the sexual exploitation of adults.
- b. Required Training – choose one of the following methods
 - i. Online Module: *Safeguarding God’s People: Preventing Sexual Exploitation in Communities of Faith – For Ministries*
 - ii. Live Training - *Safeguarding God’s People: Preventing Sexual Exploitation in Communities of Faith*
- c. Existing Church personnel with pastoral relationships must be trained within three months of the effective date of this Policy.
- d. New Church personnel with pastoral relationships should be trained before they engage in a pastoral relationship. If that is not possible, the Policy must be reviewed and discussed with them before they begin engaging in pastoral relationships, and the training must be completed within three months of engaging in pastoral relationships.
- e. Church personnel must be given a copy of the Diocesan Policies for Safeguarding God’s People and sign an acknowledgement that they have read and understand the current Policies.
- f. A certificate of completion of this training will be on file with the congregation and diocese.
- g. This training must be completed every three years.

2. Supervisors and Decision-Makers of Persons Who Have Pastoral Relationships

- a. Supervisors and decision-makers of persons who have pastoral relationships are required to take training on the prevention of sexual exploitation of and by church workers.
- b. Required Training – choose one of the following methods
 - i. Online Module: *Safeguarding God’s People: Preventing Sexual Exploitation in Communities of Faith – For Ministries*
 - ii. Live Training - *Safeguarding God’s People: Preventing Sexual Exploitation in Communities of Faith*
- c. Existing Church supervisors and decision-makers must be trained within three months of the effective date of this Policy.
- d. New Church supervisors and decision-makers should be trained before they start work. 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 months of starting.

- e. Church supervisors and decision-makers must be given a copy of the Diocesan Policies for Safeguarding God's People and sign an acknowledgement that they have read and understand the current Policies.
- f. A certificate of completion of this training will be on file with the congregation and diocese.
- g. This training must be completed every three years.

C. Education and Training Requirements for Policies Protecting Children and Youth from Abuse (see charts in Appendix L: Required Training)

- 1. Church Personnel Who Work Regularly or Occasionally With or Around Children or Youth
 - a. All church personnel who work regularly or occasionally with or around children or youth are required to complete child abuse awareness education and training prior to beginning their work with or around children and/or youth. If that is not possible, then the person to be trained must complete the training within thirty days of being hired.
 - b. Required Training – choose one of the following methods
 - i. Online Modules – *Meet Sam, It Happened to Me, Keeping Your Church Safe, Your Policies, Social Media Safety*
 - ii. Live Training – *Safeguarding God's Children: Preventing Child Sexual Abuse*
 - c. To satisfy the training requirements, each church personnel covered by this section must:
 - i. Complete the required training.
 - ii. Have a certificate of completion of the courses filed with the Church and the Diocese.
 - iii. Be given a copy of the Diocesan Policies for Safeguarding God's People.
 - iv. Sign an acknowledgement that they have read and understand the current Policies for Safeguarding God's People.
 - v. Sign a copy of the "Contractual Code of Conduct" found in the Diocesan policies.
 - d. This training must be completed every three years.
 - i. For the Online Modules, the course *Abuse Prevention Refresher* may be taken for re-certification in place of *Meet Sam, It Happened to Me*, and *Keeping Your Church Safe*.
 - ii. The *Your Policies* module must be re-taken every three years.

2. Church Personnel Who Do Not Work With or Around Children or Youth

- a. Church personnel, including those who have keys to the building, who do not work with or around children or youth are still required to complete the “Safeguarding” training program.
- b. Required Training – choose one of the following methods
 - i. Online Modules – *Meet Sam, It Happened to Me, Keeping Your Church Safe, Your Policies*
 - ii. Live Training – *Safeguarding God’s Children: Preventing Child Sexual Abuse*
- c. Church personnel must be given a copy of the Diocesan Policies for Safeguarding God’s People and sign an acknowledgement that they have read and understand the current Policies.
- d. Church personnel must sign a copy of the “Code of Conduct” found in the Diocesan policies (see Appendix G).
- e. This training must be completed every three years.
 - i. For the Online Modules, the course *Abuse Prevention Refresher* may be taken for re-certification in place of *Meet Sam, It Happened to Me*, and *Keeping Your Church Safe*.
 - ii. The *Your Policies* module must be re-taken every three years.
- f. Vestry members, whose responsibilities include the oversight of a congregation, are required to complete the “Safeguarding” training program. Within thirty (30) days of election of the new vestry members at an annual meeting, all vestry members must:
 - i. Complete Required Training – choose one of the following methods
 - a. Online Modules – *Meet Sam, It Happened to Me, Keeping Your Church Safe, Your Policies*
 - b. Live Training – *Safeguarding God’s Children: Preventing Child Sexual Abuse*
 - ii. Receive a copy of the Diocesan Policies for Safeguarding God’s People;
 - iii. Sign an acknowledgement that they have read and understand the current Policies for Safeguarding God’s People
 - iv. Sign a copy of the “Code of Conduct” found in the Diocesan policies (see Appendix G).
 - v. This training must be completed every three years.
 - a. For the Online Modules, the course *Abuse Prevention Refresher* may be taken for re-certification in place of *Meet Sam, It Happened to Me*, and *Keeping Your Church Safe*.
 - b. The *Your Policies* module must be re-taken every three years.

III. POLICIES FOR THE PREVENTION OF SEXUAL HARASSMENT OF AND BY CHURCH WORKERS

The Episcopal Diocese of Dallas prohibits all church personnel from engaging in sexual harassment. Further, the Diocese prohibits sexual harassment of church personnel by anyone (including supervisors or decision-makers, co-workers, consultants, vendors and other nonemployees). The behavior of any individuals engaging in such conduct, or supervisors or decision-makers who knowingly allow such behavior to continue, will not be tolerated.

ALL CHURCH PERSONNEL, WHETHER SUPERVISORY OR NON-SUPERVISORY, AND WHETHER PAID OR VOLUNTEER, ARE PROHIBITED FROM ENGAGING IN THE CONDUCT PROHIBITED BY THIS POLICY.

A. Prohibited Behavior

1. As noted above, the Church prohibits all forms of sexual harassment in the Church. Specific definitions and examples of sexual harassment are set forth in the “General Definitions” section above, as well as below.
2. 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:
 - a. Verbal:
 - i. Repeated sexual innuendos, derogatory slurs, off-color jokes (for example: jokes that include sexual language, innuendo, references, scenarios, etc.)
 - ii. 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
 - iii. 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.
 - b. Visual/Non-Verbal:
 - i. Derogatory posters, cartoons, or drawings (for example: cartoons and calendars that include nudity, sex acts, provocative poses, innuendo, sexual language, etc.)

- ii. Suggestive objects or pictures (for example: photographs that include nudity, sex acts, provocative poses; wallpaper, screensavers, or other electronic displays of a sexual nature)
- iii. 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)
- c. Physical
 - i. 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)
- d. Other
 - i. Making or threatening reprisals to an individual who opposes, objects to, or complains about sexual harassment
 - ii. Possession of inappropriate material of a sexual nature in the Church or its display, duplication, or transmission
- e. Such verbal and physical conduct may constitute harassment when:
 - i. Submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment or other Church work
 - ii. Submission to or rejection of such conduct by an individual is used as a basis for employment or other Church work decisions affecting such individual
 - iii. 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

3. Retaliation

- a. The Church will not take any action in retaliation against any church personnel who, in good faith and with a genuine belief that he/she has been sexually harassed, brings or voices a complaint pursuant to this Policy or otherwise opposes sexual harassment. In addition, the Church will not tolerate any retaliatory acts by other individuals.
- b. 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 C 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:
 - i. In good faith and with a genuine belief that he/she has been subjected to sexual harassment, made an honest complaint about such conduct
 - ii. Participated honestly and in good faith in any investigation into a sexual harassment complaint
 - iii. In good faith opposed acts of sexual harassment.

B. Safeguards for Preventing Sexual Harassment

1. Screening and Selection

- a. Any and all applicants for employment in the Church shall be screened and selected using the following tools and procedures before beginning work:
 - i. Background Screening
 - a. An Application form completed by the applicant that includes an authorization for the release of information to conduct background screening and reference checks (See Appendix B) and that also includes the Code of Conduct (Appendix G)
 - b. Criminal Records Check in any state where the applicant has resided during the past five (5) 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 five (5) years.
 - d. Individual Interview with the applicant.
 - e. Reference Checks of applicants should include at least one relative outside the congregation and at least one other person outside the congregation.
 - ii. A personnel file that will be kept where other church records are kept.
 - iii. Criminal records checks and sexual offender registry checks will be conducted every three (3) years.
 - a. For Clergy, the Diocese will conduct and pay for the initial criminal records and sexual offender registry checks when the clergy person enters the Diocese.
 - b. Subsequently, for Clergy serving in a church, it is the congregation's responsibility to conduct these screenings.
 - c. For non-parochial Clergy, the Diocese will conduct the background check, and the clergy person is responsible for the cost.
 - iv. Church personnel who transfer within the Diocese and apply for, are asked to, or who do undertake a position in different church are required to undergo the same screening and selection process specified above. This requirement may be met through a transfer of a copy of their personnel file to the new congregation, school, agency, or program together with completion of a new application, individual interview and reference checks with the congregations, schools, agencies or other programs for which the applicant has had pastoral relationships since the screening was last done as shown in the applicant's personnel file.

2. Education and Training

- a. Any and all church personnel must comply with the Education and Training Requirements as set forth herein (see Section II and Appendix L).

C. Procedures for Reporting Suspected Sexual Harassment and/or Retaliation

These policies offer two options for reporting sexual harassment and/or retaliation: Option 1 is for Employers of 15 or more employees, and Option 2 is for Employers of less than 15 employees.

1. If Employer is covered by Title VII and has 15 or more employees:
 - a. If an individual believes that the actions or words of a supervisor/manager, co-worker, customer, vendor, volunteer, or other individual in the Church constitutes illegal or prohibited sexual harassment, that individual has the responsibility to promptly report that behavior to the Church's management. Prompt reporting enables the Church to stop the sexual harassment before it becomes severe or pervasive.
 - b. If an individual believes he or she has been the victim of any form of sexual harassment or retaliation, that individual must promptly give notice of his or her complaint to one or more of the following:
 - i. His or her supervisor
 - ii. Anyone in the supervisory chain of command
 - iii. The rector or clergy person in charge of the congregation
 - iv. A warden of the congregation
 - v. The bishop or other designated person in the diocese
 - c. Individuals are not legally required to complain to their supervisor or within their chain of command. In addition to reporting the offending behavior to one of the people listed above, individuals are encouraged to speak directly to the individual whose conduct he or she finds objectionable, but only if he or she is comfortable doing so. If a person decides to speak directly to the other person involved, they may find that clear communication can sometimes resolve an issue immediately, as well as build greater understanding between individuals in the Church. However, such discussions are not always possible, and are not required.
 - d. An individual who believes that he or she has been the subject of sexual harassment may formally or informally complain to any of the above personnel via any of the following:
 - i. Telephone call
 - ii. Letter
 - iii. E-mail
 - iv. Fax
 - v. In-person meeting

- vi. Filing a Notice of Concern (This is found in the appendices on the Diocesan website: <http://edod.org/resources/safeguarding/>)
 - e. 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 Assistant Bishop of the Episcopal Diocese of Dallas. All complaints must be reported, even if the individual reporting the violation has requested that the complaint be kept confidential. Church personnel are required to report immediately any suspected or known policy violations to the rector or clergy person in charge of the congregation. If the rector or clergy person in charge of the congregation is part of the problem, it is appropriate for a supervisor or decision maker to make this report to the Assistant Bishop.
 - f. All supervisors and decision-makers are expected to act promptly and appropriately to prevent sexual harassment in the church and retaliation against those who make a good faith complaint of sexual harassment, those who participate honestly and in good faith in an investigation of a complaint, or those who oppose illegal or prohibited sexual harassment in the church.
 - g. All complaints of sexual harassment will be reviewed and investigated promptly and impartially by church management and/or its designee. Complaints may be made verbally or in writing. Once a supervisor or decision maker receives notice of any complaint of sexual harassment, he/she will swiftly determine whether or not a fact-finding investigation is necessary. If it is determined that a fact-finding investigation is necessary, it will be launched promptly. If necessary, intermediate measures may be taken before completing the investigation to ensure that further sexual harassment does not occur.
 - h. Moreover, the Church will protect the confidentiality of the allegations to the extent possible; however, no individual can be promised or guaranteed strict or absolute confidentiality. For example, information may have to be disclosed to those officials and/or church personnel with a need to know in order to carry out the purpose and intent of this Policy.
 - i. Corrective or disciplinary action will be taken against any church personnel found to have engaged in sexual harassment. Such action may include counseling and/or appropriate disciplinary measures, up to and including termination.
 - j. The complaining party will be given notice, in a timely fashion, of the outcome of the investigation of any formal or informal complaint.
2. If Employer has less than 15 employees
- a. If an individual believes the actions or words of a supervisor/manager, co-worker, customer, vendor, volunteer, or other individual in the church constitutes illegal or prohibited sexual harassment, that individual has the responsibility to promptly report that behavior to the church's management.

Prompt reporting enables the church to stop the sexual harassment before it becomes severe or pervasive.

- b. If an individual believes that he or she has been the victim of any form of sexual harassment or retaliation, that individual must promptly give notice of the complaint to one or more of the following:
 - i. His or her supervisor
 - ii. Anyone in the supervisory chain of command
 - iii. The rector or clergy person in charge of the congregation
 - iv. A warden of the congregation
 - v. The bishop or other designated person in the diocese
- c. Individuals are not legally required to complain to their supervisor or within their chain of command. In addition to reporting the offending behavior to one of the people listed above, individuals are encouraged to speak directly to the individual whose conduct he or she finds objectionable, but only if he or she is comfortable doing so. If a person decides to speak directly to the other person involved, they may find that clear communication can sometimes resolve an issue immediately, as well as build greater understanding between individuals in the Church. However, such discussions are not always possible, and are not required.
- d. An individual who believes that he or she has been the subject of sexual harassment may formally or informally complain to any of the above personnel via any of the following:
 - i. Telephone call
 - ii. Letter
 - iii. E-mail
 - iv. Fax
 - v. In-person meeting
 - vi. Filing a “Notice of Concern” (This is found in the appendices on the Diocesan website: <http://edod.org/resources/safeguarding/>)
- e. 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 Assistant Bishop of the Episcopal Diocese of Dallas. All complaints must be reported, even if the individual reporting the violation has requested that the complaint be kept confidential. Church personnel are required to report immediately any suspected or known policy violations to the rector or clergy person in charge of the congregation. If the rector or clergy person in charge of the congregation is part of the problem, it is appropriate for a supervisor or decision maker to make this report to the Assistant Bishop.
- f. All supervisors and decision-makers are expected to act promptly and appropriately to prevent sexual harassment in the church and retaliation against those who make a good faith complaint of sexual harassment, those who

participate honestly and in good faith in an investigation of a complaint, or those who oppose illegal or prohibited sexual harassment in the church.

- g. 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 management receives notice of any complaint of sexual harassment, it will swiftly determine, after consultation with the Bishop, whether or not a fact-finding investigation is necessary. If it is determined that a fact-finding investigation is necessary, it will be launched promptly. If necessary, intermediate measures may be taken before completing the investigation to ensure that further sexual harassment does not occur.
 - h. Moreover, the Church will protect the confidentiality of the allegations to the extent possible; however, no individual can be promised or guaranteed strict or absolute confidentiality. For example, information may have to be disclosed to those officials and/or church personnel with a need to know in order to carry out the purpose and intent of this policy.
 - i. Corrective or disciplinary action will be taken against any church personnel found to have engaged in sexual harassment. Such action may include counseling and/or appropriate disciplinary measures, up to and including termination.
 - j. The complaining party will be given notice in a timely fashion, of the outcome of the investigation of any formal or informal complaint.
3. Additional Options for Church Employees, Not Volunteers
- a. If you are a church employee, not a volunteer, as defined under this policy and you believe you have been the victim of any form of illegal sexual harassment, in addition to the procedure set forth above, you also have the option of consulting with an attorney and/or filing a complaint with the Texas Workforce Commission (TWC) and the Labor and Employment Opportunity Commission (EEOC), as well as pursuing any other remedies permitted by law. Generally, complaints must be filed within 180 days of the date of the alleged discrimination under Texas law.
4. Timeliness
- a. For all employment related complaints, a charge must be filed with TWC and/or the EEOC within 180 days from the date of the alleged violation, in order to protect the charging party's rights.
 - b. This 180-day filing deadline may be extended to 300 days if the charge also is covered by a state or local anti-discrimination law.
 - c. These time limits do not apply to claims under the Equal Pay Act, because under that Act, persons do not have to first file a charge with EEOC in order to have the right to go to court. However, since many EPA claims also raise Title VII

sex discrimination issues, it may be advisable to file charges under both laws within the time limits indicated.

IV. POLICIES FOR THE PREVENTION OF SEXUAL EXPLOITATION BY CHURCH PERSONNEL IN A PASTORAL RELATIONSHIP

The Episcopal Diocese of Dallas 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, as defined above in the “General Definitions” section.

ALL CHURCH PERSONNEL ENGAGING IN A PASTORAL RELATIONSHIP, WHETHER SUPERVISORY OR NON-SUPERVISORY, AND WHETHER PAID OR VOLUNTEER, ARE PROHIBITED FROM ENGAGING IN SEXUAL EXPLOITATION.

A. Prohibited Behavior

1. As noted above, the Church prohibits all forms of sexual exploitation in the Church. The term, “sexual exploitation” is specifically defined in the “General Definitions” section above.
2. Sexual exploitation includes, but is not limited to, the following actions:
 - a. Verbal: such as sexual innuendo, indecent proposals, sharing sexual stories, jokes, or fantasies, or making inappropriate comments about someone’s appearance
 - b. Behaviors: such as inappropriate touching, sending or posting communications with sexual content (correspondence, email, text messages, instant messages, photographs, attachments, phone conversations, voice mail, social networking, etc.)
 - c. Sexualizing a Pastoral Relationship (e.g., requesting dates, giving unwanted attention, etc.)

B. Reporting Suspected Sexual Exploitation

1. 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:
 - a. Reports of suspected or known sexual exploitation may be reported to:
 - i. the rector or clergy person in charge of the congregation
 - ii. the Senior Warden of the congregation
 - iii. the Assistant Bishop

- b. An individual who believes that he or she has been the subject of sexual harassment may formally or informally complain to any of the above personnel via any of the following:
 - i. Telephone call
 - ii. Letter
 - iii. Email
 - iv. Fax
 - v. In-person meeting
 - vi. Filing a “Notice of Concern” (This is found in the appendices on the Diocesan website: www.edod.org)
- c. Church personnel are required to report any suspected or known policy violations to the rector or clergy person in charge of the congregation.
- d. All reports of sexual exploitation, policy violations, or inappropriate behavior under this policy will be taken seriously.

C. Safeguards for Preventing Sexual Exploitation

1. Screening and Selection

- a. Any and all persons who have pastoral relationships shall be screened and selected using the following tools and procedures before engaging in pastoral relationships:
 - i. Applicants shall be known to the leadership of the congregation for at least six (6) months to a year.
 - ii. Background Screening
 - a. An Application form completed by the applicant that includes an authorization for the release of information to conduct background screening and reference checks (See Appendix B) and that also includes the Code of Conduct (Appendix G)
 - b. Criminal Records in any state where the applicant has resided during the past five (5) 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 five (5) years.
 - d. Individual Interview with the applicant.
 - e. Reference Checks of applicants should include at least one relative outside the congregation and at least one other person outside the congregation.
 - iii. 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.

- iv. Persons who have pastoral relationships must have a personnel file that is kept where other church records are kept.
- v. Criminal records checks and sexual offender registry checks will be conducted every three (3) years on persons who have pastoral relationships.
 - a. For Clergy, the Diocese will conduct and pay for the initial criminal records and sexual offender registry checks when the clergy person enters the Diocese.
 - b. Subsequently, for Clergy serving in a church, it is the congregation's responsibility to conduct these screenings.
 - c. For non-parochial Clergy, the Diocese will conduct the background check, and the clergy person is responsible for the cost.
- vi. Persons who have pastoral relationships who transfer within the Diocese and apply for, are asked to, or who do undertake a position in which they have pastoral relationships are required to undergo the same screening and selection process specified above. This requirement may be met through a transfer of a copy of their personnel file to the new congregation, school, agency, or program together with completion of a new application, individual interview, and reference checks with the congregations, schools, agencies or other programs for which the applicant has had pastoral relationships since the screening was last done as shown in the applicant's personnel file.

2. Education and Training

- a. Any and all church personnel must comply with the Education and Training Requirements as set forth herein (see Section II and Appendix L).

3. Activities for Monitoring and Supervising Pastoral Relationships

- a. 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 is not limited to:
 - i. 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.
 - ii. Requiring that all new activities that include pastoral relationships have the approval of the rector or canonical equivalent before they start. Requests to develop new activities should be submitted in writing to the rector. The rector will consider whether the plan for a new activity includes adequate monitoring and supervision.
 - iii. Requiring that all persons who have pastoral relationships be approved to do so by the rector or canonical equivalent in accordance with the Screening and Selection process above.
 - iv. Settings where pastoral relationships take place should:

- a. 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)
 - b. Be in open, visible spaces, or in closed spaces that have windows that remain unobstructed by closed blinds, furniture, plants, or other adornments
 - c. 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
4. Behavioral Guidelines for the Prevention of Sexual Exploitation of Adults
- a. 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 show positive affection in ministry and yet identify individuals who are not maintaining safe boundaries with other adults. These guidelines are:
 - i. Based, in large part, on avoiding behaviors known to be used by those who have engaged in sexual exploitation of adults
 - ii. Intended to assist church personnel and congregants in monitoring and supervising behaviors and interactions of persons who have pastoral relationships to help maintain appropriate boundaries at all times
 - iii. Intended to be used to make decisions about interactions of persons who have pastoral relationships with those with whom they have a pastoral relationship
 - iv. To be carefully followed by all who are involved in pastoral relationships
 - b. Some appropriate interactions, as long as they are welcomed by the recipient, are listed below:
 - i. Brief hugs
 - ii. Pats on the shoulder or back
 - iii. Kisses on the cheek
 - iv. Handshakes
 - v. Holding hands during prayer
 - c. Some inappropriate interactions in Pastoral Relationships and other ministries with adults include:
 - i. Inappropriate or lengthy embraces
 - ii. Kisses on the mouth
 - iii. Touching sexual areas of the body
 - iv. Showing affection while in isolated areas such as bedrooms, closets, staff-only areas, or other private rooms
 - v. Any form of unwanted affection
 - vi. Comments or compliments (spoken, written, or electronic) that relate to a person's body or appearance that are at all suggestive. Examples would be,

“You should wear that outfit more often,” or “You look really hot in those jeans.”

- vii. Giving gifts or money to favored individuals
- viii. Repeated and/or private meetings with individual adults, especially meetings that occur away from church property and during non-business hours
- ix. Repeated electronic communications, such as email or texts, especially those that contain personal disclosures or solicitations of an intimate relationship
- x. Seeking excessive private time with a specific adult
- xi. Changing one’s manner of dress when in the company of a specific adult
- xii. Providing a specific adult with personal access such as one’s personal email address or cell phone number if that is not the norm

V. POLICIES FOR PROTECTING CHILDREN AND YOUTH FROM ABUSE

Relationships among people are the foundation of Christian ministry and, as such, are central to the life of the church. Defining healthy and safe relationships through policies and codes of conduct is not meant, in any way, to undermine the strength and importance of personal interaction in our ministries. Rather, it is to assist in more clearly defining behaviors and practices that allow the church to more fully demonstrate its love and compassion for children and youth in sincere and genuine relationships. Relationships in ministry should always be experienced as caring and without intention to do harm or allow harm to occur. These Policies and Codes of Conduct have been adopted by the Episcopal Diocese of Dallas 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.

A. Code of Conduct for the Protection of Children and Youth

1. Church personnel agree to do their best to prevent abuse and neglect among children and youth involved in church activities and services.
2. Church personnel agree to not physically, sexually or emotionally abuse or neglect a child or youth.
3. Church personnel agree to comply with the policies for general conduct with children and youth as defined in these Policies for the Protection of Children and Youth from Abuse.
4. All church personnel agree to comply with the Guidelines for Appropriate Affection (See Appendix I) with children and youth.
5. In the event that church personnel observe any inappropriate behaviors or possible policy violations with children or youth, church personnel agree to immediately report their observations to their supervisor and/or to the appropriate legal authority.
6. 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.
7. Church personnel understand that the Church will not tolerate abuse of children and youth and agree to comply wholeheartedly with this position.

B. Safeguards for Children and Youth

1. Screening and Selection

- a. Any and all church personnel who are paid employees or who regularly work with or around children or youth in overnight situations or long-term nursery care shall be screened and selected utilizing at least the following:
 - i. Standard Application for an Employee or a Standard Application for a Volunteer (See Appendices A and B) completed by the applicant that includes an authorization for the release of information for background checks
 - ii. Criminal Records Check in any state where the applicant has resided during the past five (5) years, and other states, if any, as determined by the Church (See Appendix H)
 - iii. Sexual Offender Registry Check in any state where the applicant has resided during the past seven (7) years (See Appendix H)
 - iv. Individual interview with the applicant (See Appendix D)
 - v. If an employee, reference checks with persons outside the congregation who know the applicant, and preferably who know how the applicant works with children (See Appendix E)
 - vi. Driving or Motor Vehicle Records Check if the person may be transporting children or youth
- b. Any and all church personnel who regularly or occasionally work with or around children or youth shall be screened and selected utilizing at least the following:
 - i. Standard Application for a Volunteer completed by the applicant and the Code of Conduct (See Appendix A and B)
 - ii. Criminal Records Check in any state where the applicant has resided during the past five (5) years, and other states, if any, as determined by the Church (See Appendix H)
 - iii. Sexual Offender Registry Check in any state where the applicant has resided during the past five (5) years (See Appendix H)
 - iv. Individual interview with the applicant (See Appendix D)
 - v. If an employee, reference checks with persons outside the congregation who know the applicant, and preferably who know how the applicant works with children (See Appendix E)
 - vi. Driving or Motor Vehicle Records Check if the person may be transporting children or youth
- c. All information gathered about an applicant will be carefully reviewed and evaluated to make a determination, in consultation with others as necessary, of whether or not the person is appropriate to work with children or youth.
- d. Church personnel who work with or around children or youth must have a personnel file that is kept where other Church records are kept.
- e. Criminal records checks and sexual offender registry checks will be conducted every three (3) years for church personnel who regularly work with or around children or youth.

- i. For Clergy, the Diocese will conduct and pay for the initial criminal records and sexual offender registry checks when the clergy person enters the Diocese.
 - ii. Subsequently, for Clergy serving in a church, it is the congregation's responsibility to conduct these screenings.
 - iii. For Licensed and Retired Clergy not serving in a church, the clergy person is responsible for paying for the screenings.
- f. Church personnel who transfer within the Diocese of Dallas and apply for, or are asked to, or who do undertake a position working with children or youth are required to undergo the same screening and selection process as in the sections above. This requirement may be met through a transfer of a copy of their personnel file to the new congregation, school, agency, or program together with the completion of a new application, individual interview, and reference checks with the congregations, schools, agencies, or other programs for which the applicant has worked with or around children or youth since the screening was last done as shown in the applicant's file.

2. Education and Training:

- a. Any and all Church personnel must comply with the Education and Training Requirements as set forth herein (see Section II and Appendix L).
- b. Teenagers working with children must be supervised by at least two adults over the age of 21 who have been fully certified in Safeguarding practices.
 - i. Teenagers over the age of 16 through graduation from High School are required to take the Safeguarding training for Protecting Children and Youth from Abuse.
 - ii. Teenagers under the age of 16 must have read the section of the Diocesan policies on *Protecting Children and Youth from Abuse* and reviewed them with the Safe Church Administrator or member of clergy for that congregation, focusing on the Guidelines for Appropriate Affection (Appendix Ia) and reporting procedures.
 - iii. Teenagers who have graduated from High School must complete all Safeguarding Training and screening procedures as outlined in these policies.
- c. Outside groups using congregation facilities or partnering with congregation programming and working with children or youth must comply with Diocesan requirements and guidelines.
 - i. Leaders of such groups who are issued a key must take all Diocesan training and complete background checks
 - ii. All adults (volunteer or employees) of the group must provide proof of background checks and proper training that meets or exceeds Diocesan requirements.
 - iii. If training does not meet or exceed Diocesan requirements, they must complete all appropriate training before use of facilities begins.

iv. All volunteers and employees must review and sign the Diocesan *Policies for Safeguarding God's People*.

3. Monitoring and Supervision of Programs

- a. Church personnel who are responsible for screening, selection and supervision of others in programs for children and youth are required to keep adequate records in this area.
- b. The Diocese of Dallas will maintain a database record of all church personnel who have received Safe Church Training in child abuse prevention.
- c. The minimum number of adults at any activity involving children or youth is two. It may be appropriate for a Sunday School class to have only one teacher so long as at least one other adult can maintain visual contact with the teacher. The congregation, school, agency or program is responsible for ensuring that sufficient leadership is provided for all activities.
- d. Church personnel are prohibited from being alone with a child or youth where other adults cannot easily observe them.
- e. An up to date list of approved congregation-sponsored programs for children or youth will be maintained in the church office or place where other church records are kept.
- f. Church personnel are not permitted to develop new activities for children or youth without approval from the rector or vestry. No event for children or youth shall take place in a private residence without prior approval from the rector or vestry. Requests to develop new activities should be submitted in writing to the rector or vestry who will consider whether the plan includes adequate adult supervision.
- g. Each program will develop age-appropriate procedures to ensure the safety of children and youth using restrooms and showers or baths.
- h. When supervising or assisting private activities such as dressing, bathing, or diapering infants or children, church personnel will remain in an area observable by other adults or work in pairs.
- i. When both boys and girls are participating in an activity other than educational programs or under nursery care, male and female adults must be present.

4. General Conduct for the Protection of Children and Youth

These guidelines should be used to make decisions about interactions with children and youth in church-sponsored and affiliated programs. They are not designed or intended to address interactions within families. When exceptions to these guidelines must be made, they should be reported to the supervisor of the church personnel making the exception as soon as possible.

- a. All church personnel who work with children or youth must agree to comply with the Diocese of Dallas Guideline for Appropriate Affection (See Appendix Ia).
- b. No person will be allowed to volunteer or be employed to work with children or youth until the person has been known to the clergy and congregation for at least six months. Staff and volunteers may be hired for specific skills or diversity. Some examples include: kitchen, international staff, licensed RN, physician, Emergency Medical Technicians, or Red Cross training. In these cases, the director or priest shall seek three references who have known the applicant for not less than six months, and the staff or volunteer person must undergo the standard training.
- c. Programs for infants and children under six years old must have procedures to ensure that children are released only to their parents or legal guardians or those designated by them.
- d. Church personnel are prohibited from the use, possession, or distribution of alcohol or illegal drugs or the misuse of legal drugs while participating in or assisting with programs or activities specifically for children or youth.
- e. Parents or guardians must complete written permission forms before church personnel transport children and youth for a church-sponsored activity or for any purpose on more than an occasional basis.
- f. Church personnel will respond to children and youth with respect, consideration, and equal treatment regardless of sex, race, religion, sexual orientation, culture, or socio-economic status.
- g. 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.
- h. One-to-one counseling with children or youth will be done in a place where private conversations are possible, but occur in full view of others, including open or public places.
- i. Church personnel are prohibited from dating or becoming romantically involved with a child or youth.
- j. Church personnel are prohibited from having sexual contact with a child or youth.
- k. Church personnel are prohibited from possessing any sexually oriented materials (magazines, cards, videos, films, clothing, etc.) on church property or in the presence of children or youth, except as expressly permitted as part of a pre-authorized educational program.
- l. Church personnel are prohibited from using the internet to view or download any sexually oriented materials. If discovered, the person is subject to immediate termination.
- m. 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.

- n. On any overnight events, the sleeping arrangements shall be reviewed and approved by the priest and wardens, or governing committee for each programmed event. Wherever possible, children and youth should be supervised by teams of trained volunteers or personnel.
- o. Church personnel should avoid dressing, undressing, bathing, or showering in the presence of children or youth.
- p. 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
- q. Church personnel are prohibited from using harsh or degrading language, punishment, or restraint such as rope or tape for behavior management.
- r. 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.

C. Responding To Problems

Reporting inappropriate behaviors or policy violations with children or youth

1. When church personnel observe any inappropriate behaviors inconsistent with the Guidelines for Appropriate Affection (see Appendix Ia) or which may violate any provision of these Policies, they must immediately report their observations. Examples of inappropriate behaviors or policy violations would be:
 - a. Seeking private time with children or youth
 - b. Taking children or youth on over-night trips without other adults
 - c. Swearing or making suggestive comments to children or youth
 - d. Selecting or using staff or volunteers without the required screening
2. Such inappropriate behaviors or possible policy violations that relate to interactions with children or youth should be reported in one of the following ways
 - a. A telephone call or meeting with the immediate supervisor of the person
 - b. A telephone call or meeting with the rector, if the person is not the rector
 - c. A telephone call or meeting with a church warden if the person is the rector
 - d. A telephone call, meeting, email, or fax to the Assistant Bishop
 - e. Submit a signed Notice of Concern and send it to the Assistant Bishop
3. All reports of inappropriate behavior or policy violations with children or youth are taken seriously. A priest may request a personal inquiry pursuant to Title IV, Canon 3, Section 6.

D. Reporting Suspected Abuse of Children or Youth

1. All church personnel are required to report known or suspected abuse of children or youth to the Department of Family and Protective Services immediately, but no later than within 48 hours from the time of the suspected abuse. A report shall be made to:

Texas Department of Family and Protective Services

Texas Abuse Hotline: 1-800-252-5400

Online: www.txabusehotline.org

2. Failure to report suspected abuse of children or youth may be a crime, in violation of Section 21.11 of the Texas Penal Code. Reports may be made confidentially or anonymously to appropriate authorities. Texas provides immunity from civil liability for persons who report suspected abuse in good faith. Simply stated, “in good faith” means that the person submitting the report believes what he or she is reporting to be true.
3. In addition to reporting to the state authorities, church personnel are required to report any suspected or known abuse of children or youth that may have been perpetrated by church personnel directly to the rector of the 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 Episcopal Diocese of Dallas in the following ways:
 - a. A telephone call, meeting, email, or fax to the Assistant Bishop:
Tel: (214) 826-8310
Email: msmith@edod.org
Fax: (214) 826-5968 (cover letter to the Assistant Bishop)
 - b. A telephone call or meeting with the rector, if the rector is not the person about whom the complaint is lodged
 - c. Send a signed Notice of Concern to the Assistant Bishop
5. The Episcopal Diocese of Dallas and every congregation 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.

Appendix A

The Application Process

Each staff/volunteer file needs to have a current application. A thorough application provides the employer/supervisor with a number of important items, including but not limited to:

- Letter of intent or cover letter
- Resume
- Personal Information
- Employment Information
- Education and Training
- Criminal Background Information; and
- Release of Liability for references and a more thorough background check

Appendix B
(Sample) Staff/Volunteer Employment Application

Position applying for

Please attach to this application:

- **A cover letter, which addresses the following: what interests you about the position for which you are applying, and what life experiences has prepared you for this position.**
- **Resume, which includes the following: complete education, employment history for the past 10 years and volunteer work history.**

Personal Information

First Name (Full Legal Name)	Middle Name	Last Name
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Permanent Address	City	State	Zip
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Present Address	City	State	Zip
-----------------	------	-------	-----

Preferred Phone (Home/Cell)	Email
-----------------------------	-------

Religious Denomination	Home Parish
------------------------	-------------

Work Phone	Best time to contact you	Which number?
------------	--------------------------	---------------

Social Security Number	Driver's License/State
------------------------	------------------------

Prior Addresses

List all addresses where you have lived during the past seven years, listing as much of the following information as possible (attach a separate sheet if necessary):

1. _____

Street Address	City	County	State	Country	Dates
----------------	------	--------	-------	---------	-------

2. _____
Street Address City County State Country Date

3. _____
Street Address City County State Country Date

Employment Information

Date you can start: _____

Are you currently employed? _____

If you are currently employed, may we contact your present employer? _____

Have you ever applied for or been employed by this organization before? _____

If yes, please provide the dates of your previous employment? _____

Please indicate the position you held: _____

Are you legally eligible to work in this country? (i.e. If you are not a U.S. Citizen, do you have the necessary documentation to complete an I9 form?) _____

Employment History

Please provide the following information for each of your employers for the past ten years (that is not otherwise listed on a resume, if you are submitting one with your application.)

Company Name: _____

Address: _____ City: _____ State: _____

Immediate Supervisor Name: _____ Tel: _____

Position Held: _____ Dates: _____

Reason for leaving position: _____

Company Name: _____

Address: _____ City: _____ State: _____

Immediate Supervisor Name: _____ Tel: _____

Position Held: _____ Dates: _____

Reason for leaving position: _____

Company Name: _____

Address: _____ City: _____ State: _____

Immediate Supervisor Name: _____ Tel: _____

Position Held: _____ Dates: _____

Reason for leaving position: _____

Education and Training

High School graduation or General Education Development test passed? _____
If no, circle the highest grade you have completed: 1 2 3 4 5 6 7 8 9 10 11 12

Colleges, Vocational or Technical School, Seminars, Type of Degree or Certificate
Please describe any degrees, specialized education, certifications, or other training that specifically relates to the position for which you are applying: _____

References

For reference purposes, please list three people who you know well (not relatives) that you will be asking to fill out and return a reference form for you.

(Name)	(Address)	(Phone)	(Email)
1. _____			
2. _____			
3. _____			

Background Information

Have you been convicted of a felony or served time in prison during the last seven years? YES NO
If yes, explain each conviction on an attached sheet and include (1) Date, (2) Charge, (3) Place, (4) Action Taken. (Conviction is not an automatic bar to employment. Each case is considered separately.)

Have you ever been accused of physically, sexually, or emotionally abusing a child or an adult?
If yes, please explain on a separate sheet of paper. YES NO

Please list any other names you have ever used or been known by, including previous married names or changes of name or any other aliases used for any purpose: _____

Please list any website, blogs, domains, social media profiles, etc. belonging to you that are accessible to the public: _____

Authorization and Release

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 The Episcopal Diocese of Dallas to investigate any of the information listed on my application for employment as well as my driving record through the Department of Transportation. Furthermore, I authorize The Episcopal Diocese of Dallas, any current or former employer, any current or former employees, or any person used as a reference to disclose any and all information or opinions about me and release them from liability for any disclosure they make.

Further, I understand that The Episcopal Diocese of Dallas may search publicly accessible internet sites for content which may be considered inappropriate for potential staff of The Episcopal Diocese of Dallas.

I understand that misrepresentation or omission of the facts requested may be cause for dismissal.

I understand and agree that a background check may be conducted with respect to me, and that the information I have provided herein may be verified by contacting persons and organizations with whom I have had contact or which may have information concerning me. I agree to release from liability The Episcopal Diocese of Dallas and its agent(s) who conduct and participate in any such review and those individuals, organizations, and their agent(s) who provide information about me during this review, only to the extent that such information is released without malicious intent. All materials pertaining to the background check shall be the property of The Episcopal Diocese of Dallas. I authorize all such person to treat a photocopy of this Authorization as though it were an original, executed Authorization.

I HAVE READ AND UNDERSTAND THIS AUTHORIZATION AND RELEASE, AND FUTHER REPRESENT THAT I HAVE SIGNED IT VOLUNTARILY.

Date: _____ .. Signature: _____

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 convictions record, sexual offender registry, or other qualifications for my employment or volunteering. I also authorize The Episcopal Diocese of Dallas and any of its designees, specific to this application to request and receive such information.

If hired or chosen, I agree to be bound by the policies and procedures of The Episcopal Diocese of Dallas, including but not limited to the *Policies for Safeguarding God's People*. I understand that these may be changed, withdrawn, added to, or interpreted at any time at the sole discretion of The Episcopal Diocese of Dallas 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 my supervisor 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 The Episcopal Diocese of Dallas, any of its ministries, or congregations for employment, volunteering, or the providing of any benefit.

I have read and understand the above provisions.

Date: _____ Signature: _____

Appendix C
(Sample) Parish Release Form

Acknowledgement, Release, and Signature for Inclusion in Application

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 _____ [referred to herein as “the Parish”] to request and receive such information.

If hired or chosen, I agree to be bound by the policies of the Parish, including but not limited to the *Policies for Safeguarding God’s People*. I understand that these may be changed, withdrawn, added to or interpreted at any time at the sole discretion of the Parish, and without any notice to me.

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

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

I have read and understand the above provisions.

Signature: _____ Date: _____

Appendix D

Questions for the Interview

The Interview

When interviewing an applicant for a paid or volunteer position, it is important to craft the interview questions specifically to the ministry or ministries in which the applicant may be asked to participate. Below are sample questions that can be used to carefully tailor questions to specific ministries.

Generally, it is recommended that more than one person participate in the interview, and that notes are taken and kept in the applicant's file.

Sample Questions

- Do you know of any reason why someone might consider you unsuitable for this position?
- Do you believe you are suited for this position? If so, why?
- 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?
- 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?
- 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.).
- Please give an example of a "boundary violation." Has that ever happened to you? Has anyone ever said you violated a boundary of some sort?
- Have you ever been charged (formally or informally) with any ethics violations, sexual exploitation, sexual abuse or sexual harassment?
- 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.
- Have you ever been asked to resign or been terminated by a training program or employer? If yes, please explain.
- Have you ever been sued for any reason? And if so -- what was it? Will you provide us with copies of the pleadings?
- Has anyone ever accused you of any kind of misconduct? Was there an investigation? What was the result of that accusation?

- Are you now or have you ever been involved in the production, sale, or distribution of pornographic materials? If yes, please explain.
- Have you ever had a restraining order, injunction, protective order or the like issued against you? Have you ever had your parental rights restricted, suspended or terminated? Have any of your children ever been in foster care? Have you ever been the subject of an investigation by Child Protective Services? Have you ever been accused of family violence? If so, please explain.

Appendix E

Questions for References

References

Checking references is an important part of the due diligence that should be done for all applicants. Each file should have a record of references as outlined in the Safeguarding Policies. Questions should be asked to assist in identifying any behaviors that may be cause for concern, as well as identifying any additional information that needs to be gathered.

Sample Questions

- Please give an example of how (the Applicant) maintains good boundaries with adults.
- Have you ever heard (the Applicant) tell a joke or say something that made you or others uncomfortable?
- Would you be comfortable referring a friend of yours to (the Applicant) for (child care/counseling/supervising youth)?
- The position for which (the Applicant) 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 (the Applicant) should not be allowed to do this work?

Appendix F

(Sample) Confidential Personal Reference Form

Applicant Name: _____

Applicant Job Title: _____

To be completed by the Applicant and given to the Reference.

Dear _____

I have applied for [] employment [] volunteer position with The Episcopal Diocese of Dallas for the following position: _____

I hereby authorize the release of information requested below concerning my employment or volunteer work with your organization. I hereby release the parties involved from any liability that may be associated with responding to the requested information.

Signature of Applicant

Date

Printed legal name of Applicant

To be filled out by Employer or Volunteer Supervisor.

Please answer all questions about the Applicant honestly and accurately.

Dates Applicant was with your organization: from _____ to _____

Position Applicant held with your organization: _____

Nature of work, specific duties and responsibilities: _____

Reason for leaving employment: _____

If Applicant was dismissed, please provide an additional statement regarding dismissal.

Please check which box accurately applies to the Applicant.

	Excellent	Good	Satisfactory	Below Average	Poor
General Conduct					
Work Performance					
Attitude to Work					
Initiative					
Ability to Work with Others					
Reliability/Attendance					
Job Knowledge:					

1. Would you re-hire the Applicant, or continue to use him/her as a volunteer? _____
If no, why not: _____
2. Are you aware of any problems that would limit the Applicant's ability to fulfill this obligation? _____
3. Are you aware of any problems or concerns that should limit or preclude this individual from working with children? _____
4. Would you recommend the Application for placement in a church setting? _____

Additional Comments: _____

Signature: _____

Print Name: _____

Date: _____ Telephone No.: _____

Position Held: _____

Company Name: _____

Company Address: _____

Appendix G

(Required) Code of Conduct Forms

All persons who have pastoral relationships in the Church must sign the attached Code of Conduct form. In addition, if the employee/volunteer also works with children or youth, that employee/volunteer needs to sign the Code of Conduct for Working With Children and Youth.

All volunteers/employees who participate in activities within the Diocese MUST sign the attached policies.

THE EPISCOPAL DIOCESE OF DALLAS
CODE OF CONDUCT FOR PERSONS WHO HAVE PASTORAL RELATIONSHIPS

Persons who have pastoral relationships AGREE:

1. That the Church will not tolerate the sexual exploitation of the individuals it serves;
2. Not to sexually exploit, or attempt to sexually exploit, any person they serve or work with on behalf of the Church;
3. To comply with the policies for general conduct with adults as defined in these *Policies for Safeguarding God's People*;
4. 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;
5. To maintain clear and appropriate boundaries and avoid even the appearance of impropriety;
6. To immediately seek advice from the Bishop, a trusted colleague or mental health professional, if he or she has any questions about the propriety of a relationship with whom the he/she has a Pastoral Relationship;
7. To immediately report any inappropriate behaviors, boundary violations or possible policy violations that are observed;
8. To help prevent sexual exploitation of adults by immediately reporting 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:

1. Dating or becoming romantically involved with those with whom they have a Pastoral Relationship as long as the Pastoral Relationship continues;
2. Having sexual contact with any person with whom he/she has a Pastoral Relationship;
3. Possessing any sexually oriented materials (magazines, cards, videos, films, clothing, digital content, 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;
4. Using the Internet to view or download any sexually oriented materials on church property or from having it on church-owned computers, smart phones, tablets, etc., and from bringing such materials onto church property;
5. Discussing their own sexual activities, including dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos, websites, or any other materials from the Internet, with any person with whom they have a Pastoral Relationship.

I ACKNOWLEDGE THAT I HAVE READ, UNDERSTAND, AND WILL ABIDE BY THIS CODE OF CONDUCT.

Signed by: _____ Date: _____

Printed Name: _____

Witnessed by: _____

THE EPISCOPAL DIOCESE OF DALLAS
CODE OF CONDUCT FOR THE PROTECTION OF CHILDREN AND YOUTH

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

_____ I agree to do my best to prevent abuse and neglect among children and youth and adults involved in church activities and services;

_____ I agree not to spiritually, physical, sexually, or emotionally abuse or neglect a child or youth;

_____ I agree to comply with the *Policies for Safeguarding God's People*

_____ I agree to comply with the Guidelines for Appropriate Affection with children and youth;

_____ If I observe any inappropriate behaviors or possible policy violations with children or youth, I agree to immediately report my observations to the supervisor of the program, priest, senior warden, the Assistant Bishop

_____ I acknowledge my obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate leaders and state authorities in accordance with the Policies for Protecting Children and Youth from Abuse;

_____ I understand that the church will not tolerate abuse of children and youth, and I agree to comply in spirit and in action with this position.

I ACKNOWLEDGE THAT I HAVE READ, UNDERSTAND, AND WILL ABIDE BY THIS CODE OF CONDUCT.

Signed by: _____ Date: _____

Printed Name: _____

Witnessed by: _____

Appendix H

Criminal Background & Sex Offender Registry Checks

Comprehensive criminal background checks must be completed for each Applicant at the time of the application. A comprehensive criminal background check includes searching through the information available for the locations (city, county, state, and federal districts) where the applicant has resided over the past five years.

Additionally, criminal background searches need to be conducted for all staff/volunteers every three years.

A record of the search results must be maintained as part of the applicant's file. There are a variety of services available, including:

Oxford Document Management Company, Inc.

www.oxforddoc.com

Publicdata.com

www.publicdata.com

www.Familywatchdog.us

Costs vary according to the service used. The organization reviewing the Applicant (for staff or volunteer) is responsible for the costs associated with the background check.

Texas State Criminal Records and Sex Offenders Registry Information

Texas Department of Public Safety

Crime Records Division

P.O. Box 4143

Austin, TX 78765

https://records.txdps.state.tx.us/DPS_WEB/SorNew/index.aspx

Appendix I

- Ia Guidelines for Appropriate Affection**
- Ib Guidelines for Social Media**
- Ic Guidelines for Office Décor**
- Id Guidelines for Providing Pastoral Counseling**

Ia: GUIDELINES FOR APPROPRIATE AFFECTION

The Episcopal Diocese of Dallas and all of its parishes, missions, schools, agencies, camps and programs are committed to creating and promoting a positive, nurturing environment for our children and youth ministries that protect children and youth from abuse, and also protect 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 as a community, and not leave that decision to be made on an individual basis. Stating which behaviors are appropriate and inappropriate allows Church Personnel to show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries with children or youth. These Guidelines are based, in large part, on avoiding behaviors known to be used by child molesters to groom children or youth and their parents for future abuse. The following guidelines are to be carefully followed by all church personnel working around or with children or youth.

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:

1. Brief hugs in group settings or open areas (i.e., not private);
2. Pats on the shoulder or back;
3. Handshakes;
4. “High –fives” and hand slapping;
5. Verbal praise;
6. Touching hands, shoulders and arms of children or youth;
7. Arms around shoulders;
8. Holding hands while walking with small children;
9. Sitting beside small children;
10. Kneeling or bending down for hugs with small children;
11. Holding hands during prayer;
12. Pats on the head when culturally appropriate (e.g., this gesture should be avoided in some Asian communities);
13. Meeting at a public setting for a meal or coffee (e.g., youth minister meeting one-on-one with a student at McDonalds or Starbucks).

The following forms of affection are considered INAPPROPRIATE with children and youth in ministry settings. Many of these behaviors are behaviors that child molesters use to groom children or youth and their parents for later molestation, and can constitute an act of abuse:

1. Inappropriate or lengthy hugs;

2. Kisses on the mouth;
3. Holding children over three years old on the lap
4. Touching bottoms, chests, or genital areas other than for appropriate diapering or toileting of infants and toddlers;
5. Showing affection in isolated areas such as bedrooms, closets, restrooms, staff only areas, or other private rooms;
6. Occupying a bed with a child or youth;
7. Touching knees or legs of children or youth;
8. Wrestling with children or youth;
9. Tickling children or youth;
10. Piggyback rides;
11. Any type of massage given by a child or youth to an adult;
12. Any type of massage given by an adult to a child or youth;
13. Any form of unwanted affection;
14. Comments or compliments (spoken, written, or electronic) that relate to physique or body development, e.g. "You sure are developing," or "You look really hot in those jeans";
15. Snapping bras or giving wedgies or similar touch of underwear whether or not it is covered by other clothing;
16. Giving gifts or money to individual children or youth;
17. Private meals with individual children or youth.

Ib: GUIDELINES FOR SOCIAL MEDIA WHEN WORKING WITH YOUTH

For many, social networking is the preferred method of communication. In order to protect youth from abuse and staff/volunteers from false allegations, staff and volunteers must adhere to the following guidelines:

1. Communication between youth and staff/volunteers shall be done through the public pages set up by the congregation or the diocese. Staff/volunteers should not initiate any private messaging features, and if contacted via private messaging should alert the youth that he/she is not permitted to communicate via private messaging. This approach allows administrators to monitor communication and ensure that staff and volunteers do not have private (and possibly inappropriate) conversations with youth.
2. Youth shall be informed that staff/volunteers are not permitted to “chat” via instant messaging, or otherwise communicate via the private messaging features of any social media, apps, etc. Youth shall be informed of the proper ways to communicate with staff/volunteers (via public messaging or email accounts hosted and monitored by the congregation or diocese).
3. Staff/volunteers shall not exchange text messages with youth, except through phone numbers for which records are available from the phone company to verify messages sent and received (e.g. Verizon, AT&T, Sprint, etc.). Staff/volunteers shall not exchange text message with youth through texting apps. Any inappropriate messages received by any youth, whether message or pictures, shall be reported immediately to the supervisor of the staff/volunteer.
4. Staff/volunteers shall not post any inappropriate pictures/comments online.
5. Staff/volunteers shall not use apps or social media that, as part of the features of that app, instantaneously deletes messaging, such as Snap Chat.

Ic: GUIDELINES FOR OFFICE DÉCOR FOR PERSONS WHO HAVE PASTORAL RELATIONSHIPS

The following are recommendations that will help create an environment that provides a confidential and peaceful setting, while allowing appropriate supervision. These guidelines are intended to protect both persons receiving pastoral care, as well as the persons who have pastoral relationships from accusations.

Furniture:

Comfortable chairs set at a 45-degree angle from each other create a good area for conversation. Couches and love seats are discouraged, as are chairs that recline. Persons who have pastoral relationship should not sit on a couch or love seat with parishioners or other visitors.

Artwork:

Artwork should be tasteful, and should not have anything that could be considered offensive to staff, volunteers, 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 the person who have pastoral relationship are always visible, but the parishioner or visitor does not feel exposed.

Entrances:

Entrances to the space should be accessible to others. If a private entrance is used to accept visitors, staff must be notified when someone has entered through the private entrance.

Id: GUIDELINES FOR PROVIDING PASTORAL COUNSELING

Pastoral care is an important part of ministry. These guidelines are intended to assist the provider of pastoral care from not over-stepping the role from pastoral care to other types of counseling/therapy for which a license is required.

- Sessions should be limited – generally no more than four or five on any particular life issue
- Don't go outside area of expertise – refer to psychologist, credentialed professional, medical doctor, or licensed mental health professional

Church staff, including clergy, who work for the church and are separately credentialed and/or licensed as a mental health professional (psychologist, marriage and family therapist, substance abuse counselor, etc.), while functioning on behalf of the church shall:

1. Make it clear to parishioners and individuals seeking pastoral care that he/she is NOT functioning in the role for which he/she is licensed.
2. Individuals who are licensed as a mental health professional and work outside of the church setting must maintain in full force separate professional insurance coverage at all times for any work done outside of the church role. The insurance must have per occurrence limits of at least \$1,000,000 and aggregate limits of at least \$2,000,000, including coverage for Sexual Misconduct, however defined in the policy, with limits of at least \$1,000,000 and name the church as an additional insured. Evidence of the insurance must be provided to the church employer/sponsor annually.

Appendix J

Notice of Concern

To be filled out immediately by the complainant with as much detail as possible. Once completed please email to the Assistant Bishop, The Rt. Rev. Michael Smith (msmith@edod.org).

Individual(s) of concern: _____

Date of occurrence: _____ Time of occurrence: _____

Place of occurrence: _____

Type of concern:

- Inappropriate comments with child, youth or other staff;
 - Inappropriate behavior with child, youth or other staff;
 - Possible risk of abuse;
 - Inappropriate behavior within a Pastoral Relationship
 - Policy violation with those served in ministry;
 - Risk of inappropriate relationship between adults of unequal power;
 - Other concerns: _____
- _____
- _____

Specific Information: (attach additional sheets if needed)

Describe the situation: what, where, and when it happened; who was involved; who was present; and who was notified. If reported to the State, did they make a recommendation regarding an investigation? _____

Has this situation ever occurred previously? If yes, what action was taken? How was the situation handled? Who was involved? Who was questioned? Were police called?

What is the follow-up plan for the current situation? Does anyone else need to be notified? Will the situation need monitoring? Would you like someone else to call you to discuss

this situation? _____

Contact Information:

Printed Name: _____

Signature: _____

Telephone Number: _____

Email: _____

Address: _____

Date: _____

Diocesan Office Use Only

Reviewed by: _____

Date Reviewed: _____

Action Taken: _____

Appendix K

Reference Information

The directory of information contained herein was current at the time it was compiled in January 2015. Agencies may change their name and/or contact information from time to time, and therefore, the information contained herein may no longer be current.

Federal

U.S. Equal Employment Opportunity Commission

www.eeoc.gov

131 M Street NE

Washington, D.C. 20507

1-800-669-4900

TTY 1-800-669-6820

info@eeoc.gov

Dallas District Office

207 S. Houston Street

3rd Floor

Dallas, TX 75202

1-800-669-4000

TTY: 800-669-6820

Fax: 214-253-2720

State

Texas Workforce Commission – Civil Rights Division

www.twc.state.tx.us

(888) 452-4778

Texas Department of Family and Protective Services

www.dfps.state.tx.us

Abuse Hotline: 800-252-5400

Safeguarding Training

To register your church or organization for Safeguarding God's People training, please contact Laura Faulkner at the Diocesan office: 214-826-8310, lfaulkner@edod.org.

Appendix L Training Requirements (choose one)

Online Training Modules

	Meet Sam	It Happened to Me	Keeping Your Church Safe	Abuse Prevention Refresher*	Policies of the Diocese of Dallas	Social Media Safety	Preventing Sexual Exploitation – For Ministries	Preventing Sexual Exploitation – For Congregations	Preventing Sexual Harassment – For Workers	Preventing Sexual Harassment – For Supervisors
Anyone who has a key	X	X	X	X*	X					
Any volunteer who works with children or youth	X	X	X	X*	X	X				
Volunteer nursery workers	X	X	X	X*	X					
Key lay leaders	X	X	X	X*	X		X			
Paid nursery workers	X	X	X	X*	X		X		X	
Participants in the discernment process	X	X	X	X*	X	X		X		X
Paid staff members	X	X	X	X*	X	X	X		X	
Vestry members	X	X	X	X*	X			X		X
Clergy	X	X	X	X*	X	X		X		X

*Abuse Prevention Refresher may be taken as re-certification only. It takes the place of Meet Sam, It Happened to me, and Keeping Your Church Safe.

Group/Live Training

	Preventing Child Sexual Abuse	Preventing Sexual Exploitation in Communities of Faith	Preventing Sexual Harassment of Church Workers
Anyone who has a key	X		
Any volunteer who works with children or youth	X		
Volunteer nursery workers	X		
Key lay leaders	X	X	
Paid nursery workers	X	X	X
Participants in the discernment process	X	X	X
Paid staff members	X	X	X
Vestry members	X	X	X
Clergy	X	X	X