

ANGLICAN DIOCESE OF THE GREAT LAKES

SEXUAL MISCONDUCT/ABUSE PREVENTION POLICY STATEMENT

## REGARDING PREVENTION OF SEXUAL MISCONDUCT, CHILD ABUSE, AND ALLEGATIONS OF SUCH ABUSE BY CLERGY AND EMPLOYEES AND VOLUNTEERS IN THE ANGLICAN DIOCESE OF THE GREAT LAKES AND IT’S CONGREGATIONS

## **(The following must receive a copy of this policy and acknowledge receipt: All employees of the Diocese, Members of the ADGL Standing Committee, All Volunteers working with youth at Diocesan Events, and all Clergy in the Diocese (Appendix A). In addition, each Congregation must complete a Certificate of Compliance (Appendix B).**

Endorsed by The Bishop and Standing Committee

FROM THE BISHOP

Our Lord Jesus Christ has made it clear to us that we must care for His people with utmost diligence, especially children as the most vulnerable among us. (Matthew 18:5-7)

In a time when sexual exploitation is rampant in our culture and many churches and service organizations, the ADGL is revising and strengthening our Sexual Abuse Prevention Policies to equip the clergy and parishioners of this diocese. Our congregations must be places safe from sexual exploitation, for our children and people of all ages. These efforts are crucial for us to minister in a way that honors Jesus Christ, guards the dignity of the people He has created, and maintains the integrity of the Anglican Diocese of the Great Lakes.

Please use this material to help our clergy and lay leaders know the laws, appropriate behaviors, and above all, to create safe places for the ministry of the Church. Pray for the people under your charge leading and serving them in all godliness and holiness to the glory of our Lord and Savior, Jesus Christ.

The Rt. Rev. Mark Engel

*Bishop, Anglican Diocese of the Great Lakes*

SEXUAL MISCONDUCT: A BIBLICAL PERSPECTIVE

The victims of sexual sins and abuse should be a priority for ministry, care, restoration, and healing. It should be stated that the administration of punishment to perpetrator(s) should be administered by the Church according to Biblical principles and given over to civil authorities in a timely manner when criminal actions are suspected. In the context of this written policy statement, which includes both the Church and civil authorities, it should be noted that our Lord desires that all would come to repentance and be restored from brokenness in mind, body, and spirit. As faithful witnesses of God's mercy as modeled by Christ on the cross, our role in the Church is not to condemn, but to restore.

Moral failure and disobedience in the area of sexual purity will destroy not only the life of the perpetrator but devastate those victimized and impact many others in the community. The spiritual scars from sexual sin are ugly, deep, and long-lasting. Almighty God cares too much for all His children to leave such tampering and spiritual abuse unpunished.

AN IMPORTANT LOOK AT SCRIPTURE

The abuse of children is a very serious matter in our Lord’s eyes. He states in Matthew 18:6, “But whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.” See Galatians 5:16-25; Romans 13:14.

Scripture tells us that not respecting and honoring one another as created in God’s image is unacceptable, hidden but demeaning and sinful behavior. “But I say to you that everyone who so much as looks at a woman with evil desire for her has already committed adultery with her in his heart,” and “The righteousness of the upright delivers them, but the treacherous are taken captive by their lust.” See Mathew 5:28 and Proverbs 11:6.

When a born-again believer in Christ denies his or her sin, becoming stubborn in their heart and refusing to submit to the will of God in their life, they have hardened their heart. We are mindful that sin will find you out. See Galatians 6:7-8.

Those who work gently to restore the hard of heart, being mindful of their own heart, will cover a multitude of sins. God does not condemn us, our own wickedness does that on its own. (Jeremiah 2:19). Jesus did not come to condemn, but to give life abundantly (John 3:16-17).

Child abuse may be a result of demon activity, compulsive behavior, sexual addiction, drugs and alcohol, or similar problems. Those who do such things have no self-control (temperance), which is obtained through the Holy Spirit. Incest and molestation are crimes of lust and perverse sexual behavior. It is sinful and God speaks strongly concerning such sexual sin. See Leviticus 20:11,12,14,17;1 Corinthians 5:1,5.

Therefore, if you confess your sin, God will forgive you (1 John 1:9; Revelation 2:4, 5; Hebrews 7:25; Isaiah 55:7; Hosea 14:4; James 5:19, 20.

INTRODUCTION: BACKGROUND CHECKS

The Anglican Diocese of the Great Lakes (ADGL or diocese) requires complete background checks of all members of the clergy seeking canonical residence or license in the diocese prior to the acceptance of Letters Dimissory or the issuance of a License to Officiate. The Bishop will not sign Letters of Agreement for congregations calling clergy without the complete results of the Background Check. Therefore, it is the responsibility of the congregation to notify the Diocese to begin a background check as soon as the vestry has made a decision on who they would like to call.   A call to a new clergyperson will not be issued until the results of that background check are complete. The congregation is responsible for the cost of the Background Check. Most insurance carriers will also require the congregation to conduct its own, independent background check. (Check with your insurance carrier).

In addition, each member of the clergy is required to complete a diocesan sponsored training program on the prevention of Adult Misconduct and Child Abuse (Guard your Heart /Keeping Our Sacred Trust and Ministry Safe). If they have completed this training in another diocese, they may submit certification in lieu of attending an additional session. The training must be completed before their employment in the diocese.

THEOLOGICAL STATEMENT

Christians believe that human beings were created in the image of God, that we are called to be stewards of creation and that God values sexuality as good, blessed, and purposeful; sexuality is understood to be a gift to be celebrated, held within the bond of love and covenant of heterosexual marriage.  Sexuality is central to our humanity; it expresses our longing to reach out to others in order to be in a relationship with them. Our God-given nature invites us to the responsible fulfillment of our sexuality. This understanding of sexuality calls for equal respect for all men, women, and children as persons made in God's image and for everyone's right to sexual and bodily integrity.

*Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with his death, and for whom he shed his blood. The Church and the congregation whom you must serve, is his Spouse and his Body. --* The 1549 Book of Common Prayer

Cranmer's words from the Ordinal are a forcible reminder of the serious responsibility laid upon those set apart for ordination. Ordained leaders are entrusted with influence in the lives of the faithful and have a deep trust relationship with them. Bishops, priests, and deacons are regarded by the faithful and the world as examples of what a Christian life should be, any moral offense is doubly hurtful. It betrays not only the trust committed to them by the Church to nurture and care for every member but also the trust placed in the ordained by those members. Any abuse of that power and violation of that trust in an inappropriate sexual relationship destroys the spiritual integrity of the ordained and great harm is done to the community of faith. Such actions also malign the name of Christ and defame the work of the Church, doing irreparable harm to its witness in the world.

Because we are also called into a baptismal covenant that commits us to "seek and serve Christ in all persons, loving your neighbor as yourself," and to "strive for justice and peace among all people and respect the dignity of every human being," it is imperative that we work to make the Church a safe place for all persons; where care- givers, teachers, leaders, both paid and volunteer, ordained and lay, minister appropriately to the needs and concerns of the world. Those who work and minister in Christ's name must model God's trustworthiness. For any Christian, ordained or lay, to betray that trust by sexually abusing a child or harassing or exploiting an adult, is to deny Christian identity. Such a betrayal is a gross injury to the one abused and a violation of faithfulness to Christ.

STATEMENT OF THE POLICY

The Bishop’s office, in cooperation with the Standing Committee, is responsible for setting clear diocesan policies and disciplines; diocesan leaders are responsible for knowing and abiding by them. **Any allegation of sexual exploitation or abuse must and will be taken seriously. If the allegation involves behavior directed toward a minor, it shall be reported to the relevant law enforcement authorities in compliance with applicable law.**

**Sexual Misconduct Prohibited:** The Bishop of the Anglican Diocese of the Great Lakes and the Anglican Diocese of the Great Lakes strictly prohibit sexual misconduct by any member of the clergy, aspirant, postulant, candidate, or seminarian sponsored by or working in this diocese, and by any lay employee, staff person or volunteer, working in any capacity for the Anglican Diocese of the Great Lakes, any diocesan related institution or congregation in this diocese.

**Protection of Children:** The Anglican Diocese of the Great Lakes strictly prohibits interaction with children and youth under the age of 18 at any church sponsored or church related activity or program on or off church property by anyone with a civil or criminal record of child sexual abuse or other sexual crimes or who has admitted to committing prior sexual abuse to another person, or anyone known to have a paraphiliac diagnosis.

**Child Abuse Reporting:** All incidents of child sexual abuse shall be reported to the relevant law enforcement authorities in compliance with applicable law. (See Appendix C for immediate contact information for child protective services for each state represented by the Anglican Diocese of the Great Lakes). Local law enforcement should immediately be contacted when allegations of misconduct are reported.

A. IMPLEMENTATION OF POLICY

1. **Adult Misconduct Training:** All members of the clergy wh0 are canonically resident, licensed/domiciled or are serving in the diocese, and all employees of the diocese are **required** to complete diocesan approved initial training on issues of sexual harassment, mentor and colleague relationships, and sexual exploitation in pastoral relationship (“Guard Your Heart”. Please see Appendix D) **It is also required that all employees of diocesan institutions and congregations complete either the diocesan sponsored training or equivalent training in compliance with their insurance carrier’s requirements**.

1. **Child Abuse Training:** All members of the clergy canonically resident, licensed/domiciled or serving in the diocese and all employees of the diocese and all volunteers working with children or youth at diocesan events are required to complete training on issues of child sexual abuse in a congregational setting (See Appendix D). This training shall include a review of all types of child abuse (verbal, physical, neglect, and sexual), youth protection safeguards and a review of the state child abuse statutes and reporting requirements. **It is also required that all employees of diocesan institutions and congregations and adult volunteers who regularly supervise youth activities in diocesan institutions. programs and congregations complete the diocesan training or equivalent training in compliance with their insurance carrier’s requirements**.

1. **Background Checks:**

**Clergy Prior to Employment or Reception and Ordinands**: The diocese will conduct background checks as follows: of all individuals applying to the diocese discernment process as a Postulant for Holy Orders which may be conducted again prior to ordination to the Diaconate at the discretion of the Bishop; of all members of the clergy seeking canonical residence or license in the diocese prior to the acceptance of Letters Dimissory or issuance of a License to Officiate; of all employees, lay or clergy, of the diocese prior to employment and all volunteers that work with children or youth at diocesan events.

**Clergy:** The diocese requires a new application (See Appendix E) and a new background check every three years. (*Check with your Insurance Carrier for specifics most are three years some are less*).

**Congregational Volunteers:** It is also required that congregations and diocesan institutions conduct equivalent background checks of all volunteers who supervise youth activities in diocesan institutions, programs, and congregations; and of all lay employees prior to employment in compliance with their insurance carrier’s requirements.

**Background checks include the following:**

A. Oxford Document Management Company (ODM) or Secure Search (SS) or Ministry Safe (MS) or another equivalent agency will conduct a background check that will include:

Inquiries of all Bishops having past or present canonical authority over the individual, all schools attended by the individual during the past five years, and all employers of the individual during the past five years. If the individual has had one employer for over five years, then inquiries will be made of the two most recent employers. In the case of clergy, “employer” shall be the senior wardens of congregations served during the past five years. In the case of bi-vocational clergy or chaplain clergy, “employer” will include employers or supervisors of that work. As an alternative, this portion of the reference check may be conducted by the staff of the diocese for current clergy.

1. Credit Bureau Record Check

C. Motor Vehicle Record Check

D. Sexual Misconduct/Criminal Record Check

ODM or an equivalent agency is instructed to not divulge, furnish, or make accessible to any person or use in any other way, any confidential information other than as specifically set forth by written instruction of the diocese. ODM retains and stores all records for a minimum period of five years, unless instructed otherwise by the diocese. Congregations may use the services of ODM or other equivalent agency at congregational expense to conduct background checks.

GUIDING PRINCIPLES

For purposes of this policy, unless the context requires a different interpretation, a reference to “the Bishop” shall be deemed to include the ecclesiastical entity authorized to act in the absence of the Bishop, and a reference to “the priest” shall be deemed to include the person in charge of a congregation where such person has a title other than “priest” (such as vicar, deacon in charge, or lay pastor). Throughout this policy statement, the phrase “the complainant” shall be interpreted to include the words “the alleged victim, if not the complainant.”

THESE POLICIES ACKNOWLEDGE THE FOLLOWING:

* That a person can be wrongly accused of sexual misconduct.
* That the protection of children and persons legally incapable of consent shall be of utmost concern; allegations of sexual misconduct and/or child abuse within a congregation will be taken seriously. Allegations of sexual misconduct and/or child abuse within a congregation deserve a response from the diocese and will be acted upon as required by law.
* That the Bishop will not be the only one who assesses or evaluates the substance of allegations. An approach which involves legal, mental health, and pastoral components is desirable; a uniform procedure ensures that all cases will be treated with compassion and justice. The protection of the complainant and the complainant's family will be of paramount concern.
* That the Bishop holds both pastoral and disciplinary responsibilities; the Bishop’s pastoral concern is directed to alleged offenders as well as the alleged victims and the congregations involved.
* That the Bishop should refrain from placing conversations regarding allegations within a sacramental framework (confession) but is well-advised to show concern for privacy of all individuals concerned.
* That the Bishop may refer cases for further investigation under relevant canonical procedures when deemed appropriate.
* That, with limited exceptions occurring in a Privileged Relationship (as defined below), anyone subject to this Policy who learns of sexual misconduct (i) by anyone subject to this Policy or (ii) against anyone intended to be protected by this Policy has a responsibility to report the information to appropriate ecclesiastical authorities promptly.  Such reporting is required by law in certain cases described below. (Check with your state for mandated reporting requirements).
* Leaders who learn of sexual misconduct of colleagues, even if the information is gained in a counseling setting, have an ethical responsibility to follow up on this information by reporting the information to appropriate ecclesiastical authorities. Such mandated reporting is required by law in cases of child sexual abuse.

RESPONDING TO COMPLAINTS OF SEXUAL MISCONDUCT

REPORTING

At the diocesan level: All complaints of sexual misconduct by any member of the clergy, lay employee or volunteer will be reported to the Bishop who will report it to the Anglican Diocese of the Great Lakes (ADGL) Chancellor. If the complaint is against the Bishop, then the President of the Standing Committee should be informed and will contact the ADGL Chancellor.

 At the congregational level: any member of the clergy, lay employee, or volunteer of a member congregation of the Anglican Diocese of the Great Lakes will be reported immediately to the priest/vicar-in-charge (If they are included in the complaint then the senior warden of the congregation should be contacted), and the Bishop of the Anglican Diocese of the Great Lakes who will contact the Chancellor.

As required by law, a complaint alleging abuse of a minor or incapacitated adult will be referred to the appropriate law enforcement officials. The Bishop, or in his absence the Chancellor, will comply with the reporting and notification requirements as contained in the diocesan, congregation, or other liability policies for insurance claims.

RESPONSE

Upon receiving a complaint of sexual misconduct, the Bishop or priest/vicar-in-charge will personally assure the complainant that the Church is concerned, and that the complaint will be investigated promptly and thoroughly.

Any member of the clergy who believes himself or herself to be under imputation of sexual misconduct may request the Bishop to begin an investigation. The Bishop is required to see that the requested investigation is completed.

If the alleged offender is a lay employee or volunteer of the diocese, employment or volunteer activities may be suspended by the Bishop until such time as the allegations of sexual misconduct or child abuse are resolved. This leave is without prejudice, i.e., does not imply guilt or innocence of the person under investigation and payment of benefits to the employee may continue at the discretion of the Bishop.

If the alleged offender is a lay employee or volunteer of an agency related to the diocese or congregation, employment or volunteer activities should be suspended by the employer or person responsible until such time as the allegations of sexual misconduct or child abuse are resolved. This leave is without prejudice and does not imply guilt or innocence of the person under investigation and payment of salary and benefits to the employee may continue at the discretion of the employer or person responsible. The employer or person responsible will notify the Bishop of the suspension.

Every incident should follow the specific guidelines and requirements of the ACNA and ADGL Canons, particularly Title IV.

The Bishop or anyone who may subsequently be involved in the process **will not at any time** following the first receipt of the complaint, hear the sacramental confession of **any** of the persons involved.

SPECIFIC POLICIES

* Any lay volunteer who holds a leadership position must be a practicing believer in Jesus Christ and be a member of a congregation in the diocese for a period of 6 months.
* “Two Adult Rule” Is a requirement that two unrelated adults be available when supervising children. On diocesan or church property or at any diocesan or church sponsored event, no adult shall be left alone with a child unless in the case of an emergency. (Any exceptions to this Rule must be approved by your insurance carrier and the Priest/Vicar).
* Only approved nursery workers will be allowed in the nursery. (Except parents assisting with their child). It is recommended that the workers do not change diapers. If the need arises, the parents should be alerted and asked to come and change the diaper. (Some insurance carriers allow changing of diapers with written consent from the parents(s) or legal guardian(s))
* Children will only be released to approved parents or guardians. If a child is to be released to a non-custodial parent or guardian, written permission is required, and identification will be required before the child is released.
* There must be a window on all doors at the diocese or congregation in the designated area(s) where minors are meeting. If there is not a window in the door, the door must remain open.
* Off-site activities (not on diocesan or congregational property) involving minors must require the written permission of a parent or guardian. There should be at least two adults for every 10 children. If an adult employee or volunteer is transporting unrelated minor(s) their background check must include a motor vehicle record search.
* Any individual emails, texts, and electronic meetings such as zoom from a staff member or volunteer of the church directly with a child is forbidden unless the parent or guardian of the child is copied utilizing the same media.
* All volunteers and employees if they are or have been accused of abuse or charged with a felony, are required to report themselves to the Bishop, or in their absence the chancellor at the diocesan level, and Priest/Vicar-in-charge and the Senior Warden at the congregational level (The priest/vicar-in-charge must then contact the ADGL Bishop who will contact the Chancellor).
* Any pastoral counseling of a minor should be witnessed by one other unrelated adult, and parental or guardian permission must be obtained before any ordained pastoral staff may meet with a minor. The door must remain open during the counseling with another adult person on the premises. All onsite and offsite pastoral counseling with an adult or minor is prohibited unless another adult is on the premises.
* It is highly recommended that another unrelated adult be on the premises when there is one on one counseling with another adult. (This may be a mandatory requirement by the local congregation’s insurance carrier.)
* If a known registered sexual offender participates in worship or other ministry related activities, a designated mentor, sponsor, or chaperone will be assigned and responsible for monitoring the offender’s activities while on the premises or while participating in a ministry sponsored activity.
* The Anglican Diocese of the Great Lakes requires that members of the clergy and other pastoral care givers refer an individual to professional counseling after meeting for six sessions. Clergy may continue to provide ongoing pastoral care, prayer ministry and spiritual direction. (Exceptions must be approved by the Bishop in writing) **Fees or donations for pastoral care are prohibited**.
* This Policy must be reviewed by the appropriate approving authorities every three years.

APPLICABILITY

**This Policy Statement is applicable to all members of the clergy canonically resident, licensed/domicile or serving in the Anglican Diocese of the Great Lakes, to all lay employees and church volunteers affiliated with any activities and programs of the Anglican Diocese of the Great Lakes, including any committee, commission, or similar body of the Anglican Diocese of the Great Lakes.**

This policy statement is provided as a resource to the congregations in the Anglican Diocese of the Great Lakes. Insurance companies report a disturbing increase in claims alleging sexual misconduct against members of the clergy and secular mental health practitioners. A congregation’s adoption of written standards of conduct may be required by insurers as a condition of coverage (See Misconduct Policy Template and Application to Work with Youth available from the Diocese). Strong warranty language in some policies requires careful compliance on the part of insured entities. Failure to comply with policy standards could result in denial of insurance coverage in the event of a claim.

Each Congregation must have a Misconduct Policy. This policy statement is not intended as a substitute for understanding the conditions of your particular congregation’s insurance coverage. The Vestry or Mission Council of each congregation has an obligation to its clergy, staff, the congregation, and the diocese to assure that the conditions of its insurance coverage are met. Read your policy and contact the Diocese if you have any questions. **The Diocese assumes no responsibility for a congregation’s non-compliance with their insurance carrier’s policy.**

DOCUMENTING COMPLIANCE

The Bishop or his designee will be required to notify all members of the clergy canonically resident, licensed/domicile in the diocese, employees of the diocese, those in the discernment process for Holy Orders, volunteers for the diocese who regularly supervise youth activities, and lay members of the Standing Committee and other diocesan leadership groups, including boards of any diocesan agency or institution, and inform them of the content of this policy statement. The policy statement will be reviewed as required by the Standing Committee and, if changes are made, a revised policy will be made available on the ADGL website.

It will be the responsibility of the priest/vicar-in-charge of each congregation to ensure that all clergy, volunteers who regularly supervise youth activities, vestry members and employees (full or part-time) affiliated with any activities and programs of the congregation are made aware of the congregation’s policies and that those who are required to complete approved training and background checks do so as required. Appendix B may be used as an example of acknowledgment of receipt of the congregation’s policies and procedures. **The diocese assumes no responsibility for a congregation in non-compliance with their insurance carrier’s policy on acknowledgment of receipt of the congregation’s policies and procedures or insurance carrier training requirements**.

As used herein, “congregation” or “church” includes all congregations and any other entity affiliated or in association with the diocese.

APPENDIX A

ACKNOWLEDGMENT OF RECEIPT OF POLICIES Clergy, Lay Employees, Volunteers, and those in the process of Holy Orders **\*** I hereby acknowledge that I have received a copy of the **Anglican Diocese of the Great Lakes Policy Statement: “Sexual Misconduct/Abuse Prevention Policy Statement”** adopted by the Bishop and Standing Committee, \_\_\_\_\_\_\_\_\_ (Date) and that I understand its content. I certify that I have completed the required diocesan approved training required per this document.

Please check **one** of the following:

\_\_Clergy \_\_Laity

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

*Signature*

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

*Print Name*

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

*Congregation*

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

*Date*

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

*Position*

**\*** This receipt must be signed by all clergy canonically resident, licensed/domicile or serving in this diocese, by all employees of the diocese, by Postulants for Holy Orders, volunteers for the diocese who regularly supervise youth activities, and lay members of diocesan leadership groups.

**Return this form to:**

**Anglican Diocese of the Great Lakes 810 S Main St. #393, Akron, OH 44311**

or sign, scan, and email to:    [aorchard@ADGL.us](mailto:aorchard@ADGL.us)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ APPENDIX B

CERTIFICATE OF COMPLIANCE -CONGREGATION

We acknowledge that the congregation of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Church Name) has received a copy of the “Anglican Diocese of the Great Lakes Sexual Misconduct/Abuse Prevention Policy Statement”endorsedby the Bishop and Standing Committee of the ADGL and that we understand its content.

We hereby certify that the congregation of   \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Church Name).

has obtained and will maintain sexual misconduct insurance coverage ($1 million recommended).

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

A. We hereby certify that, in connection with such insurance coverage, the Congregation:

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Church Name) has adopted (1) the Anglican Diocese of the Great Lakes Policy Statement **or** (2) the Anglican Diocese of the Great Lakes “Abuse Prevention and Sexual Acts Policies & Procedures / Application Youth Worker and Misconduct Coverage” Template concerning Prevention of and Allegations and Incidents of Sexual Misconduct,

OR

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Church Name) has adopted equivalent policies and procedures that comply with the conditions of the Congregation’s sexual misconduct insurance coverage (said policies are attached).

We hereby certify that all clergy, volunteers who regularly supervise youth activities, vestry members and employees (full or part-time) affiliated with any activities and programs of the Congregation who are required to complete diocesan approved training and undergo background checks have completed all requirements of this document.

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

*Priest/Vicar-in-Charge        Date        Senior Warden    Date*

**Return this form to:**

**Anglican Diocese of the Great Lakes**

**810 S Main St. #393**

**Akron, OH 44311**

   or sign, scan, and email to:    [aorchard@ADGL.us](mailto:aorchard@ADGL.us)

Pick A or B. If you choose “A” Pick one of the choices 1 or 2

## APPENDIX C

## State Agencies

## State Statutes for Mandatory Reporters

We recommend the resource at ChildWelfare.gov to search for state laws, with updated laws. The website can be found at:

https://[www.childwelfare.gov/topics/systemwide/laws-policies/state/](http://www.childwelfare.gov/topics/systemwide/laws-policies/state/)

Contact Information for State Child Protective Services

To download a national list of State Child Protective Services, visit https://[www.childhelp.org/hotline/](http://www.childhelp.org/hotline/)

APPENDIX D

CURRENT PROVIDERS

Ministry Safe

[www.ministrysafe.com](http://www.ministrysafe.com/)

Guard Your Heart

<https://www.udemy.com/course/guard-your-heart-training/>

APPENDIX E

Logo

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Anglican Diocese of the Great Lakes

**Youth Worker and Misconduct Coverage Application**

(Required for all Clergy, Staff and Volunteers. In addition, it is required for all Standing Committee members and officers in order to be covered for potential Misconduct)

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

Phone Number: (Home) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

(Cell)\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Address: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_City \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ State: \_\_\_\_

Zip Code: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

How long have you lived at this address? \_\_\_\_\_\_\_\_

How long have you lived in the State: \_\_\_\_\_\_\_ Sex: \_\_\_\_ Male \_\_\_\_ Female Date of Birth: \_\_\_\_\_\_

Driver’s License Number: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Social Security Number: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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

Employer’s Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Address: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Emergency Contact (Name): \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Phone #): \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

In which program(s) do you want to become involved? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

What other children’s/youth work experience do you have (Include Churches that were regularly attended over the past 10 years)?

**Organization Program Date Contact**

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

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**Education Name of Institution Year Degree**

**High School \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_\_\_**

**College \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_\_**

**Other \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_\_**

**Have you at any time:** (Please explain any Yes answers on a separate page)

\*Been arrested for any reason? \_\_\_\_Yes \_\_\_\_No

\*Been convicted of or pleaded guilty or no contest to any crime? \_\_\_\_Yes \_\_\_\_No

\*Engaged in or been accused of, or plead guilty or no contest to any child molestation, exploitation, abuse, or sexual misconduct? \_\_\_\_ Yes \_\_\_\_No*.*

**Are you aware of:**

\*Having any traits or tendencies that could pose any threat to children, youth, or others? \_\_\_\_Yes \_\_\_\_No

\*Any reason why you should not work with children, youth, or others? \_\_\_\_Yes \_\_\_\_No

\*(These five questions are requested to be in an application by most insurance companies but may not be legally asked of an employee in certain states; check with your legal counsel.)

Have you regularly attended a local congregation in the ADGL Diocese for at least six months? \_\_\_\_ Yes \_\_\_\_No

Willing to submit to a background check before beginning your volunteer position? \_\_\_Yes \_\_\_\_No

**References:** **List names and phone numbers of at least two references who are not related to you.**

**(1)** Reference is: \_\_\_\_Employer \_\_\_\_Education \_\_\_\_Personal

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

**Title/ Relationship:** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**Phone:** (\_\_\_\_\_\_\_) \_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_

**(2)** Reference is: \_\_\_\_Employer \_\_\_\_Education \_\_\_\_Personal

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

**Title/ Relationship:** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**Phone:** (\_\_\_\_\_\_\_) \_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_

*I recognize that Anglican Diocese of the Great Lakes is relying on the accuracy of the information I provided on the Youth Worker and Misconduct Coverage Application form. Accordingly, I attest and affirm that the information I have provided is true and correct.*

*I authorize the organization to contact any person or entity listed on the Youth Worker and Misconduct Coverage Application form, and I further authorize any such person or entity to provide the organization with information, opinions, and impressions relating to my background or qualifications.*

*I voluntarily release the organization and any such person or entity listed on the Youth Worker and Misconduct Coverage Application form from liability involving the communication or information relating to my background or qualifications. I further authorize the organization to conduct a criminal background investigation if such a check is deemed necessary.*

*I have carefully read the policy and procedures of the organization, and I agree to abide by them and to protect the health and safety of the children or youth assigned to my care or supervision.*

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

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

*(Please read this document carefully before signing.*

APPENDIX F

**SEXUAL SINS - SCRIPTURE**

Sexual sins are included in the “works of the flesh” as recorded in Galatians 5:19. The following are the words listed in the Greek text:

* **Adultery** (GR: moicheia): clandestine sexual intercourse by a married person with another individual against the will of their spouse. Fornication (GR: porneia) The same as adultery besides all manner of other illicit sexual activity.
* **Uncleanness** (GR: akatharsia) Whatever is opposite of purity; including sodomy, homosexuality, lesbianism, pederasty, bestiality, and all other forms of sexual perversion. Lasciviousness (GR: aselgeia) Licentiousness, lustfulness, un-chastity, and lewdness. The promoting and partaking of that which tends to produce lewd emotions, anything tending to foster sexual sin and lust.

**PARAPHILIAC BEHAVIOR** includes:

* **Pedophilia:** a sexual disorder which includes recurrent intense sexual urges and/or sexual fantasies involving sexual activity with a prepubescent child or children (generally age 13 or younger), the person has acted on these urges, or is markedly distressed by them and the person is at least 16 years old and at least five years older than the child who is the subject of the urges and/or fantasies.
* **Hebephilia:** a sexual disorder in which a male offender prefers adolescent females and has acted on these urges or is markedly distressed by them.
* **Ephebophilia:** a sexual disorder in which a male offender prefers young males and has acted on these urges or is markedly distressed by them.
* **Exhibitionism:** a sexual disorder which includes recurrent intense sexual urges and/or sexually arousing fantasies involving the exposure of one’s genitals to an unsuspecting stranger, and the person has acted on these urges, or is markedly distressed by them.
* **Voyeurism:** a sexual disorder which includes recurrent, intense sexual urges and/or sexually arousing fantasies involving the act of observing unsuspecting people, usually strangers, who are either naked, or in the process of disrobing, or engaged in sexual activity, and the person has acted on these urges, or is markedly distressed by them.

**DEFFINITIONS OF SEXUAL MISCONDUCT**

For the purposes of and as used in this policy statement.

**ADVOCATES** are persons appointed by the Bishop to assist the complainants and alleged victims in understanding and participating in the disciplinary processes of the Church, to obtain assistance to formulate and submit an appropriate charge and in obtaining assistance in spiritual matters. **Advocates** are not to serve as legal advisors or pastors.

**CHILD ABUSE** means non-accidental serious physical or mental injury, sexual abuse or exploitation or serious physical neglect caused by the acts or omissions of the parent or caretaker. (See your state guidelines).

**CONSULTANTS** are person(s) appointed by the Bishop to consult with and advise the member of the clergy accused of sexual misconduct and his or her legal advisors at reasonable times prior to the issuance of a Presentment. The consultant shall explain the rights of the member of the clergy and the alternatives.

**“DATING” RELATIONSHIPS** are relationships excluded from the definition of Sexual Exploitation. These would include relationships in which two parties, one or both of whom is a clergy person, employee, or lay leader, are publicly engaged, intending a Christian marriage or when two such persons are exploring a relationship which may lead to a Christian marriage. In such situations, the relationship is to be conducted with the knowledge of the priest/vicar-in-charge and the spiritual guidance of the Bishop or his designee.

**PASTORAL RELATIONSHIP** means a relationship between a member of the clergy, employee or volunteer and any person to whom such member of the clergy, employee or volunteer provides formal counseling, pastoral care, spiritual direction, or spiritual guidance or from whom such member of the clergy, employee or volunteer has received a confession or confidential or privileged information.

**PRIVILEGED RELATIONSHIP** means a relationship between a member of the clergy and a person in which communications regarding past actions are made by the person to the member of the clergy with the expectation that such communications are secret and confidential (confessional).

**RESPONSE TEAM** is drawn from psychologists, counselors, attorneys, and members of the clergy or other persons appointed by the Bishop of the Anglican Diocese of the Great Lakes to provide pastoral, emotional and spiritual support to congregations and individuals in crisis.

**SEXUAL ABUSE** refers to sexual involvement or contact by one person with another who does not, or is unable to, consent. **Sexual abuse of a minor or of a person who is deemed legally incapable of consent is a criminal offense and normally must be reported to law enforcement or child protective services immediately (Check your state requirements).**

**SEXUAL ABUSE of CHILDREN** includes but is not limited to; the obscene or pornographic photographing, filming or depiction of children for commercial purposes or exploitation, the employment, use, persuasion, inducement, enticement or coercion of any child to engage in or assist any other person to engage in any sexually explicit conduct, or any simulation of any sexually explicit conduct for the purpose of producing any visual depiction of any sexually explicit conduct, or the rape, molestation, incest, prostitution or other form of sexual exploitation of children

**SEXUAL MISCONDUCT** refers to:

* Sexual abuse or sexual molestation of any person, including but not limited to, any sexual involvement or sexual contact with a person who is a minor or who is legally incompetent.
* Sexual harassment (unwelcome sexual advances, requests for sexual favors, sexually motivated physical contact or other unwelcome verbal or physical conduct or communication of a sexual nature) in a situation where there is an employment, mentor or colleague relationship between the persons involved, including but not limited to, sexually oriented humor or language, questions or comments about sexual behavior or preference unrelated to employment qualifications, undesired physical contact, inappropriate comments about clothing or physical appearance, or repeated requests for social engagements.
* Sexual coercion, including the use of physical or emotional power to gain sexual gratification.
* Sexual exploitation, including but not limited to, the development of or the attempt to develop a sexual relationship between a member of the clergy, employee or volunteer affiliated with the Anglican Diocese of the Great Lakes and a person with whom he/she has a pastoral relationship, whether or not there is apparent consent from the individual. Sexual exploitation includes activity during a pastoral relationship such as sexual involvement, or sexually demeaning comments.

**The apparent consent of a possible victim to the sexual or romantic relationship seldom determines whether there has been sexual exploitation. The imbalance of power between the church worker and the person in a pastoral relationship may undermine the validity of such consent. The fact that sexual activity is initiated by someone other than the church worker does not relieve that worker of responsibility, nor does it make sexual activity under those circumstances acceptable.**