

Episcopal Diocese of Iowa

Policies and Procedures for the Protection of Children, Youth, Vulnerable Adults and Pastoral Relationships



Episcopal Diocese of Iowa

Table of Contents

Episcopal Diocese of Iowa Policy and Procedures for the Protection of:

Children and Youth	39 pages
Vulnerable Adults	30 pages
Pastoral Relationships	30 pages

Each section contains the Appendices that pertain to that policy.

Here is a list of the Appendices:

- APPENDIX A:** SCREENING AND TRAINING PROTOCOLS
- APPENDIX B:** RECOMMENDED PRACTICES AND GUIDELINES FOR SOCIAL MEDIA AND ELECTRONIC COMMUNICATIONS **FOR CHILDREN AND YOUTH**
- APPENDIX B:** RECOMMENDED PRACTICES AND GUIDELINES FOR SOCIAL MEDIA AND ELECTRONIC COMMUNICATIONS **FOR VULNERABLE ADULTS**
- APPENDIX C:** APPLICATION FOR MINISTRY WITH CHILDREN AND YOUTH
- APPENDIX D:** REFERENCES
- APPENDIX E:** APPLICATION – ACKNOWLEDGEMENT, RELEASE AND SIGNATURE
- APPENDIX F:** HOW TO CONDUCT A CRIMINAL BACKGROUND CHECK IN IOWA
- APPENDIX G:** HOW TO CHECK THE SEXUAL ABUSE REGISTRY IN IOWA
- APPENDIX H:** REFERENCE QUESTIONS – MINISTRY WITH CHILDREN AND YOUTH
- APPENDIX I:** CONFIDENTIAL NOTICE OF CONCERN – MINISTRY WITH CHILDREN AND YOUTH
- APPENDIX J:** SPECIALIZED QUESTIONS FOR INTERVIEWING PEOPLE INTERESTED IN MINISTRIES WITH ADULTS INVOLVING PASTORAL RELATIONSHIPS
- APPENDIX K:** APPLICATION FOR MINISTRY WITH ADULTS
- APPENDIX L:** SPECIALIZED QUESTIONS FOR REFERENCES – MINISTRIES WITH ADULTS INVOLVING PASTORAL RELATIONSHIPS
- APPENDIX M:** GUIDELINES FOR PROVIDING COUNSELING
- APPENDIX N:** CODE OF CONDUCT FOR PERSONS WHO HAVE PASTORAL RELATIONSHIPS
- APPENDIX O:** CONFIDENTIAL NOTICE OF CONCERN – MINISTRY WITH ADULTS INVOLVING PASTORAL RELATIONSHIPS
- APPENDIX P:** INDIVIDUAL FORM OF RECEIPT
- APPENDIX Q:** COMPLIANCE CHECKLIST FOR CONGREGATIONS
- APPENDIX R:** HOW TO OBTAIN GUIDES FOR MANDATORY REPORTERS

Episcopal Diocese of Iowa Policy for the Protection of Children and Youth

This policy includes the following segments:

*Note: When accessing this document on a computer, click on the titles for direct links to the corresponding section.

I.	THEOLOGICAL AND ETHICAL FOUNDATIONS	2
II.	EXPECTATIONS AND LOCAL IMPLEMENTATION	4
III.	DEFINITIONS	5
IV.	APPLICATION AND SCREENING	8
	A. PUBLIC RECORDS CHECKS	
	B. ADDITIONAL SCREENING REQUIREMENTS	
V.	EDUCATION AND TRAINING	10
VI.	MONITORING AND SUPERVISION OF PROGRAMS	11
	A. UNRELATED ADULTS REQUIRED	11
	B. CREATING SAFE SPACE FOR CHILDREN AND YOUTH	11
	C. ONE-TO-ONE CONVERSATIONS WITH CHILDREN OR YOUTH	12
	D. BASIC NEEDS	12
	E. INCLUSIVENESS	13
	F. VIOLENCE AND WEAPONS	13
	G. BEHAVIORAL STANDARDS FOR ADULTS IN MINISTRY WITH CHILDREN OR YOUTH	13
	H. SPECIAL CONSIDERATIONS FOR OFF-SITE PROGRAMMING	15
	I. OVERNIGHT PROGRAMS	17
	J. TRANSPORTATION	18
	K. CAMPS AND RETREAT CENTERS	18
	L. TRAVEL	18
VII.	RESPONDING TO CONCERNS	21
	A. SUSPECTED ABUSE, NEGLECT, OR EXPLOITATION OF CHILDREN AND YOUTH	
	B. SUSPECTED VIOLATIONS OF THIS POLICY	
	C. LOCAL RESOURCES FOR RESPONSE	
VIII.	POLICY ADOPTION, IMPLEMENTATION, AND AUDIT	23
	A. DIOCESAN ADOPTION, IMPLEMENTATION, AND AUDIT	
	B. CONGREGATION AND ORGANIZATION ADOPTION, IMPLEMENTATION, AND AUDIT	
	APPENDIX A: SCREENING AND TRAINING PROTOCOLS	25
	APPENDIX B: RECOMMENDED PRACTICES AND GUIDELINES FOR SOCIAL MEDIA AND ELECTRONIC COMMUNICATIONS FOR CHILDREN AND YOUTH	26
	APPENDICES C-J: FORMS FOR POTENTIAL EMPLOYEES/VOLUNTEERS	30

I. THEOLOGICAL AND ETHICAL FOUNDATIONS

“And the Word became flesh and dwelt among us, full of grace and truth; we have beheld the Word’s glory, glory as of the only Child from God.”

— John 1:14 (*An Inclusive Language Lectionary*)

God expressed the fullness of humanity in Jesus of Nazareth, whom we worship as the Word made flesh. To be human is to live with God and the whole of creation in the fullness of freedom and the challenge of responsibility. The pattern of Jesus’ life, death, and resurrection resonates unreservedly with God’s call to perfect freedom and responsibility.

In baptism, God, speaking through the Church, claims us in Christ. We become, in Christ, the community of God’s final purpose: justice and peace, love and plenty for the whole creation. This new community lives in Eucharistic fellowship with God and Creation, as a sign and instrument of God’s reconciling purpose in the world.

The Church is called to embody and advance God’s mission. Ministry is the vocation of the whole community: laypersons, deacons, priests, and bishops who together represent Christ and the Church in the world.

The obligation to seek and serve Christ in all persons and to respect the dignity of every human being is binding for all the baptized. The authority with which **leaders** — ordained persons and adults who minister with minors (**children** and **youth**), and youth in leadership roles — are entrusted, creates an inherent power imbalance in the **pastoral relationship**. This power imbalance derives from the leadership role and, in the case of clergy, the symbolic authority of an ordained person. Christian leadership is intended to provide occasions for guidance and grace, and its abuse is always and unequivocally wrong.

Ministry involves a necessary tension between a Gospel-based integrity and a Gospel-based intimacy as modeled by the life of Christ. A rigid adherence to a system of rules leads to an unproductive legalism. Yet, without the framework of the law, the intimate relationships into which Christ calls us risk distortion and harm. All the people of God are called to minister attentively within this tension. These model policies are intended to provide a pattern for attentive practice of ministry.

This document is a statement for the Episcopal Diocese of Iowa, setting forth expectations for its leaders in their relationships with children and youth. The purpose of these model policies is to foster the highest standards of behavior in ministry settings. The document includes:

- **Screening and Training Protocols** ([Appendix A](#)), which explains the level of screening and training required before engaging in ministry with children and youth;
- A description of requisite training that is specialized and tailored to ministry role and function;

- Behavioral standards designed to ensure that children and youth and all who engage in ministry with them are treated with dignity and respect in all settings; and
- ***Recommended Practices and Guidelines for Social Media and Electronic Communications*** ([Appendix B](#)).

II. EXPECTATIONS AND LOCAL IMPLEMENTATION

This policy sets forth statements of general expectations and guidelines of behavior for ordained and lay people in the church when engaged in ministry with children and youth. This policy is mandated for all such activities sponsored by the Diocese of Iowa, its mission and ministries, congregations, institutions, organizations, and agencies. The purpose of these policies is to create safe and welcoming space for all children and youth in our communities and those engaged in ministry with children and youth and to prevent sexual abuse.

This policy or a substantially similar policy is also mandated for all diocesan congregations and their institutions, organizations and agencies. This policy is a model and, as such, it presents best practices for creating such safe space. Circumstances in many localities may make some of these best practices difficult to implement or even unworkable. As a result, local entities may make additions or revisions in developing local policy so long as they meet or exceed the requirements of these policies. This requires that local leadership understand this policy thoroughly enough to make appropriate judgments about local circumstances. Any such additions or revisions must be submitted in writing for the approval of the bishop. No provisions may be omitted from a local policy.

Church governing bodies and all leaders should understand these policies and all local requirements thoroughly enough to make appropriate judgments, and should consult with the Office of the Bishop when unanticipated situations arise.

No policy can foresee every possible circumstance to which it may be applied. Whenever applicable, questions of civil, criminal, and/or ecclesiastical discipline and employment offenses should be addressed with the relevant authorities immediately. Please contact the Office of the Bishop for consultation and resources if assistance is needed.

III. DEFINITIONS

NOTE: These definitions reflect our understanding of terms describing gender identity and sexuality, which are evolving as these model policies are being written.

Adult: Anyone who is 18 years or older and not in high school (see footnote to youth on page 6).

Bi-sexual – A person emotionally, romantically or sexually attracted to more than one sex, gender identity though not necessarily simultaneously, in the same way or to the same degree.

Bullying: Behavior that intimidates, humiliates, offends, degrades, or harms another person, whether verbal, psychological, social, physical, or otherwise.

Child: Anyone under the age of 12 years (see footnote to youth on page 6).

Child Protective Services: A social services program provided by state and local governments serving children and their families who are in need of assistance. Child Protective Services receive and investigate reports of suspected abuse, neglect, and exploitation.

Cisgender: An adjective describing a person whose sense of personal identity and gender corresponds with their gender or sex assigned at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Exploitation – The misuse of a person's funds, property or personal dignity by another person.

Gay – A person who is emotionally, romantically or sexually attracted to members of the same gender.

Gender Non-Binary: An umbrella term for people who identify their gender as neither male nor female. These people might identify as both ("bigender"), neither ("agender"), a mix between the two ("genderfluid"), or they can be unsure of their gender ("genderqueer"). This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Guideline – Recommended practice that allows for some discretion or leeway in its interpretation.

Intake Officer: The person(s) designated by each diocese to receive information regarding an offense for which a member of the clergy may be held accountable under *Title IV of the Constitution and Canons of The Episcopal Church*, which sets out the disciplinary process for clergy. Anyone may contact an Intake Officer to report concerns.

Leader: A person, adult or youth, who, for the benefit of another, engages in ministry without responsibility for oversight of others engaged in that same ministry. Examples include Sunday school teachers, camp counselors, and program team.

Lesbian – A woman who is emotionally, romantically or sexually attracted to other women.

LGBTQ+: An acronym for Lesbian, Gay, Bisexual, Transgender, Queer/Questioning,

and others. It refers to people whose gender identities vary from their gender or sex assigned at birth, or whose sexual orientations differ from the heterosexual majority. The “+” is an effort to include additional gender identities. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Mandated Reporter: A person who is required by state law to report reasonable suspicions of abuse, neglect, and/or exploitation of vulnerable populations to the appropriate state agency.

Neglect – Harm to a person’s health or welfare caused by the inability or failure of the adult, or an individual responsible for a significant aspect of the adult’s health or welfare. Neglect includes the failure to provide adequate food, shelter, clothing or medical care.

Non-binary – With reference to gender identity, an umbrella term for people who identify as neither male nor female. These people might identify with two genders (“bigender”), no gender (“agender”), have a gender identity that is not static (“genderfluid”), or identify as having a relationship to gender identity and expression that is non-normative (“genderqueer”). These are evolving terms, as our understanding and language around gender identity and sexuality expands and matures.

Off-Site: Any location other than the sponsoring Episcopal Church, institution, facility, or campus.

Organizations: All institutions for which the diocese or congregations have legal or fiduciary responsibility (examples: diocesan departments, commissions, congregations, schools, etc.).

Overnight: Any event that starts on one calendar day and ends on a different calendar day.

Pastoral Relationship: Any relationship (1) between a Member of the Clergy and any person to whom the Member of the Clergy provides or has provided counseling, pastoral care, spiritual direction or spiritual guidance, or from whom such Member of the Clergy has received information within the Rite of Reconciliation of a Penitent, or (2) between a lay minister and any person to whom the lay minister is offering prayer, ministry, and/or any person from whom the lay minister has received sensitive, personal, or confidential information in the course of offering ministry.

Procedure – A fixed, step-by-step, sequence of activities or course of action (with definite start and end points) that MUST be followed in the same order to correctly perform a task. Procedures are called routines.

Programs: Official activities and programs sponsored by The Episcopal Diocese of Iowa and its congregations (examples include: Happening, New Beginnings, pilgrimages, mission experiences, camp programs, etc.).

Protocol – General, unwritten rules or guidelines that are peculiar to every culture or organization, and are supposed to be observed by all parties in the conduct of business.

Public Records Check: A search of documents and data available to the public including criminal and civil court records, credit reports, and driving records from the department of transportation.

Queer – A term people often use to express their own fluid identities and orientations.

Questioning – A term used to describe people who are in the process of exploring their sexual orientation or gender identity.

Responsible Person: The person designated as being accountable for compliance with this policy for an event or program.

Sacramental Use: Consecrated or unconsecrated wine used in the setting of Eucharist.

Supervisor: A person who has oversight responsibilities for a ministry program and/or Leaders in a ministry program.

Title IV: A section of the *Constitution and Canons of The Episcopal Church* pertaining to clergy professional standards, accountability and ecclesiastical discipline.

Transgender: An adjective describing a person whose sense of personal identity and gender does not correspond with the gender or sex assigned to them at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Training: Organized activity designed to provide information and/or instructions to strengthen and enhance the recipient's understanding, capacity, and exercise of ministry.

- **Universal Training:** A standard of training that will foster a culture of safety and inclusion for all people that includes a broad overview of issues of vulnerability, power, and healthy boundaries. This training is designed to equip all people to live out their Baptismal Covenant.
- **Specialized Training:** A standard of additional training that equips people who participate in or have oversight responsibility for ministries. In addition to Universal Training, a person will have access to training that is specialized and tailored to their role and ministry function.

Youth: Anyone who is at least 12 years old, but not yet 18 years old. A youth may also be an individual who is 18 years old or older, and still in high school.¹

¹ Ages established in accordance with generally accepted definitions in the United States. These ages may vary across the wider Episcopal Church.

IV. APPLICATION AND SCREENING

The Diocese of Iowa, congregations, and other organizations are required to screen all persons according to the standards in the **Screening and Training Protocols** ([Appendix A](#)). For some positions, screening consists only of a Public Records Check. For other positions there are additional screening requirements of a written application, interview, and reference verification.

a. Public Records Checks

- Congregations and other organizations shall use a provider approved by the diocese to conduct public records checks ([Appendix F](#)). Such checks must be completed before the employee or volunteer begins interacting with children and youth. Please contact the diocesan office for a list of suggested vendors.
- Criminal public records checks shall include all available criminal records and sex offender registries;
- As a part of, or an extension of, diocesan events, ministry of the church or for a church sponsored event, all drivers must be at least 21 years of age and provide proof of insurance and a current driver's license, a completed volunteer driver information form, and have a satisfactory Iowa Department of Transportation records check.
- A credit check is required with check signing authority; and
- Public records checks must be updated at least every five years.

b. Additional Screening Requirements

Written application, interview, and reference verification are required before serving in certain roles and ministries as specified in the **Screening and Training Protocols** ([Appendix A](#)). Where required, these components are generally conducted in the following order:

- Submission of a completed written application to serve in a specified role with a clearly defined, written "job description." The application includes verifiable personal information; ([Appendix C](#))
- Personal interview;
- Reference verification conducted by congregations and other organizations to verify personal information and check references listed in the application (people who know but are not related to the applicant); ([Appendix D](#)) and
- Maintenance of these records as described below.

Potential Leaders or Supervisors must be known and active in the congregation for at least six months before engaging in ministry with children and youth, unless they are required to have public records checks and reference checks pursuant to the **Screening and Training Protocols** ([Appendix A](#)).

The Diocese of Iowa, congregations, and other organizations must keep and maintain all application and screening records secure and confidential in the diocese, congregation's, or organization's office. This includes a signature by each applicant verifying receipt of a copy of this policy ([Appendix E](#)), including any local procedures or variations.

V. EDUCATION AND TRAINING

Training shall be appropriate to each person's function according to the **Screening and Training Protocols** ([Appendix A](#)).

All Leaders shall have Universal Training that fosters a culture of safety and inclusion for all people and covers a broad overview of issues of vulnerability, power, and healthy boundaries. Universal Training is designed to equip all people to live out their Baptismal Covenant. All members of the Episcopal Church shall have access to this training.

In addition to Universal Training, all Supervisors and those with oversight responsibilities for ministry programs and/or other adults who engage in ministry with children and youth shall have Specialized Training that is tailored to their role and ministry function.

Depending on role and responsibility, Specialized Training should include:

- Prevention, identification, and response to all forms of abuse and neglect;
- Vulnerability within the pastoral relationship;
- An introduction to gender non-binary;
- The needs of LGBTQ+ children and youth;
- The ways that children and youth can engage in self-advocacy; and
- The needs of differently-abled children and youth.

Certification of training shall be renewed every three years.

The Diocese of Iowa, congregations, and other organizations with responsibility for programs with services or ministries to children and youth shall keep records sufficient to evidence compliance with this policy.

VI. MONITORING AND SUPERVISION OF PROGRAMS

A Responsible Person shall monitor and supervise the behavior of adults, children, and youth to ensure appropriate behavior and healthy boundaries.

All people who minister to children and youth must have ongoing supervision. Ongoing supervision should consist of regular check-ins by the Supervisor who may be parish clergy or a team leader. Such supervision shall review the scope, accountability, and responsibility of the ministry with the person engaged in the ministry. Each person engaged in such ministry should know who supervises their ministry and how to contact the Supervisor at all times.

The Diocese of Iowa, congregations, and organizations shall ensure that all people who minister to children and youth receive prior training as to the scope, accountability, and responsibility of the ministry.

The Diocese of Iowa, congregations, and organizations shall maintain an up-to-date list of persons with their contact information approved to minister to children and youth. This list shall be kept in the organization's office or other place where records are kept.

A. Unrelated Adults Required

At any gathering of children or youth, there shall be at least two unrelated adults with one being age 25 or older (the second adult needs to be at least two years older than the eldest participant), preferably reflecting the sex and gender identity of the participants. Adults should be present at ministry settings and events designed for children and youth. If unanticipated circumstances result in an adult being alone with children or youth, that adult shall report those circumstances to the Supervisor, clergy in charge, senior warden, or Responsible Person as soon as possible.

Only one adult may be sufficient in well-monitored, visually accessible program space on the church grounds, such as a Sunday School classroom, provided that another adult can maintain visual contact with the adult program leader. This can be accomplished by designating an individual to conduct frequent random checks of classrooms and unlocked spaces throughout the building(s). These exceptional circumstances must be specifically described in a written document and approved by the governing body of the congregation. See also sections on **Overnight Programs** ([Section VI, I](#)) and **Transportation** ([Section VI, J](#)).

B. Creating Safe Space for Children and Youth

To create a safe space, it is necessary to anticipate and avoid circumstances in which children and youth are exposed to inappropriate consumables, materials, unmonitored adult contact, or unsupervised peer contact.

For example:

- **Alcoholic beverages.** Alcohol (sacramental or otherwise) shall not be stored in publicly accessible areas of the church buildings.

- **Computers and electronic devices.** Children and youth shall have adequate supervision when using electronic devices belonging to the diocese, congregations, and other organizations. Devices shall have adequate password protection. Each user shall have their own account and password. See ***Recommended Practices and Guidelines for Social Media and Electronic Communications*** ([Appendix B](#)).
- **Persons with keys and access to locked spaces.** *Anyone with keys or electronic access* to church buildings shall meet all the requirements for screening and training according to the ***Screening and Training Protocols*** ([Appendix A](#)).
- **Unused spaces.** Spaces not in use should not be readily accessible. Given the vast differences in facilities, the diocese, congregation, and other organization should determine how best to meet this standard.

C. One-to-One Conversations with Children or Youth

When one-to-one conversations occur between an adult and a child or youth, another unrelated adult is either to be present or capable of visually monitoring the conversation.

Examples include:

- Planned or unplanned on-site conversations can take place in a public location, away from where others can hear but in view of other adults.
- Planned off-site conversations/meetings can take place in a public place (such as a coffee shop or restaurant) in view of other adults. A Responsible Person shall be informed about the appointment or plans in advance.

Confidentiality shall not be guaranteed if a child or youth discloses a situation pertaining to abuse, neglect, self-harm, or exploitation because of mandatory reporting laws.

Impulsive, secluded or secretive activity, online or in person with children or youth, may foster a high-risk situation, and is therefore to be avoided. See ***Recommended Practices and Guidelines for Social Media and Electronic Communications*** ([Appendix B](#)).

D. Basic Needs

No one is to be deprived of the basic human needs of food, drinking water, shelter, sleep, access to restrooms, safety, and clothing at any event.

Exceptions may be made for programs intended to teach children or youth about poverty, need, and hunger, such as an intentional fasting program. In these cases, children and youth must agree to participate in writing, and parents or guardians must give written permission that includes certification that the youth or child does not have a medical condition that would put the participant at risk by fasting or missing sleep. Participants who wish to withdraw or who are unable to complete the program must have their basic needs met immediately.

E. Inclusiveness

No one shall be denied rights, status or access to an equal place in the life, worship, and governance of any program or activity because of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, gender identity and expression, differing abilities, or socio-economic class. To the extent possible, all spaces and settings for programs, activities, and ministry shall be accessible.

The Episcopal Church seeks to support all children and youth by providing reasonable alternative arrangements regardless of state law to address safety and comfort.

Transgender, genderqueer, or gender non-binary children or youth who express the need or desire for increased privacy should be provided with reasonable alternative arrangements. Reasonable alternative arrangements may include the use of a private area, or a separate changing schedule, or use of a single stall restroom. Any alternative arrangement should be provided in a way that protects the child or youth's ability to keep their transgender status confidential. They should not be required to use a locker room or restroom that conflicts with their gender identity.

Safe bathroom/shower facilities will be provided by gender (or specific times will be assigned to the use of a single facility).

Adults should either have separate shower facilities or shower at other times than the youth. Separate dressing facilities should also be provided. See section on **Overnight Programs** ([Section VI, I](#)).

F. Violence and Weapons

- No one is to strike, hit, or otherwise physically threaten or harm anyone at any time.
- Bullying of any kind by anyone is prohibited.
- Children and youth shall not have weapons of any kind at any event or program for children or youth. Exceptions to this restriction may be made for camp programs or other specific programs with prior approval.
- No persons shall have firearms with them at any event or program for children or youth.
- Report suspected violations immediately. See **Suspected Violations of this Policy** ([Section VII, B](#)).

G. Behavioral Standards for Adults in Ministry with Children or Youth

Adults who work with children and youth are expected to model the patterns of healthy relationships that children and youth deserve in all settings. Being aware of your surroundings and audience at all times is crucial. Interactions should meet all requirements outlined above, and adults should be discouraged from initiating a private relationship with any unrelated child or youth from the church away from sanctioned church activities.

DOs

Adults are encouraged to:

- Have ongoing spiritual practices, which might include: daily prayer, regular participation in corporate worship, and Bible study;
- Spend time with and listen to children and youth, and advocate for their ministry within the Body of Christ;
- Offer appropriate physical expressions of care, which may include:
 - high fives and fist bumps;
 - hand-holding while walking with small children or in prayer;
 - brief touching of shoulders, hands, or arms;
 - “laying on of hands” under appropriate pastoral supervision;
 - brief hugs and arms around shoulders; and
- Model appropriate affection with other adults and be accountable to the community for behavior.

DON'Ts

Adults shall not under any circumstances:

- Provide children or youth with non-sacramental alcohol, marijuana, drugs, cigarettes, tobacco products, e-cigarettes, vapes, or pornography;
- Arrive under the influence of alcohol, illegal drugs, or misused legal drugs at any children’s or youth event or when they are responsible for children or youth at an event;
- Consume non-sacramental alcohol or illegal drugs or misuse legal drugs at any children’s or youth event or when they are responsible for children or youth at an event;
- Engage in illegal behavior or permit other adults or children or youth to engage in illegal behavior;
- Engage in any sexual, romantic, illicit, or secretive relationship or conduct with any child or youth; or
- Apart from planned pre-approved educational programs, discuss or joke about their own sexual activities, fantasies, or their own use, or abuse of drugs or alcohol with children or youth.

Anyone who suspects a violation of these policies shall take steps as outlined in ***Responding to Concerns*** ([Section VII](#)).

H. Special Considerations for Off-Site Programming

Off-site programs, trips, and events are a welcome and often necessary means for spiritual, social, and emotional development of children and youth. They also present additional challenges for maintaining best practices for safe and healthy ministry. The expectations for safe space, as described above, should be observed off-site.

In the event of uncertainty about application of the policy, the Responsible Person should contact their Supervisor with the relevant queries.

Because of the unique risks that can't always be anticipated, it is important to obtain permissions and manage documentation as described below.

1. Prior Approvals

- Diocesan sponsored programs, trips, or events shall receive prior diocesan approval.
- Written parental approval (via consent form, email, or text would be acceptable) is required prior to viewing any movie, whether off-site or on-site, rated "PG-13" or above, or participating in any conversation or program containing sexually explicit or violent content.
- These same prior approvals are required when the site is a private residence, hosting such events as cook outs, pool parties, progressive dinners, etc.

2. Registration, Waiver, and Release Forms

- All children, youth, and adults shall complete and sign a registration form and a waiver and release form before participating in any programs. Confidentiality must be preserved with respect to medical and other sensitive information in the forms. Such forms can encompass a program year.
 - There must be a parent/guardian's signature on all release and waiver forms for minors. Digital signatures are acceptable.
 - Completed release and waiver forms shall be maintained in a secure location on-site or online. Please check with the bishop's office concerning whether such forms may be saved electronically and the length of time the forms must be saved.
- Permission slips shall be provided for each off-site event and shall be signed by the parent/guardian.
- Prior permission for a minor to be photographed or recorded on film, videotape, audiotape, or other electronic media is required from a parent/guardian.

3. First Aid and Medications

- Current certification in First Aid, CPR, and Automated External Defibrillator (AED) is strongly encouraged for those who work with children and youth.
- A first aid kit, appropriately stocked for the event and participants, shall be available in an easily accessible location.
- A record must be kept for all medication or first aid given to a participant. This record shall include the participant's name, the date and time of service, the name of the person administering medication or treatment, and a description of the medication, dosage, and/or treatment given.
- All medications (prescription and over the counter) belonging to minors shall be given to the Responsible Person, unless otherwise agreed upon by the parents and the Responsible Person. Exceptions may include inhalers, epi-pens, and birth-control pills.
- Only the Responsible Person, or their adult designee, shall administer medications. Exceptions may include inhalers, epi-pens, and birth-control pills.

4. Supervision

- At any gathering of children or youth, there shall be at least two unrelated adults with one being age 25 or older (the second adult needs to be at least two years older than the eldest participant), preferably reflecting the sex and gender identity of the participants. Adults should be present at ministry settings and events designed for children and youth. If unanticipated circumstances result in an adult being alone with children or youth, that adult shall report those circumstances to the Supervisor, clergy in charge, senior warden, or Responsible Person as soon as possible.
- Minimum ratios of adult to child/youth shall be in accordance with American Camp Association (ACA) guidelines as follows:
 - 5 years & younger** — 1 adult for each 5 overnight-participants and 1 adult for each 6 day-participants
 - 6–8 years** — 1:6 for overnight, and 1:8 for day
 - 9–14 years** — 1:8 for overnight and 1:10 for day
 - 15–18 years** — 1:10 for overnight and 1:12 for day
- Additional adults can provide skills, mentorship, support, encouragement, spiritual guidance, and joy.
- When you have new leaders-in-training, the leadership teams should also have a reasonable number of experienced adult leaders to provide support.

5. Insurance

All trips to off-site destinations must have adequate insurance in case of emergency. For more information, contact your insurance broker.

I. Overnight Programs

In overnight programming, particular attention will be given to historically excluded or unrecognized people, such as LGBTQ+ and differently-abled individuals. In a situation of unequal power and safety, preferences of these individuals merit additional consideration, accommodation, and action to ensure:

- Participant privacy;
- Maximization of social integration of all participants;
- Minimization of stigmatization of any participants;
- Equal opportunity to participate; and
- Safety of all participants.

Other guidelines for overnight programs:

- The safe use of restrooms and showers by all participants requires the Diocese of Iowa, congregations and other organizations to consider numerous factors, including, but not limited to: age, sex, gender identity and expression, and privacy. Adults should have separate showers or separate times for showers.
- Overnight programs shall provide safe, supervised sleeping arrangements.
 - One child or youth per bed, including cots, pullouts or hideabeds, and rollaway beds; unless there is written consent from parents.
 - Supervision by two unrelated adults is required in any space where one or more youth are sleeping.
 - It is acceptable for all participants to sleep in the same open area when dressing rooms and bathrooms provide appropriate privacy.
- Participants shall have access to three substantial meals each full day and access to sufficient water.
- Participants shall be given the opportunity for at least seven hours of sleep each 24-hour period, except for programs where parental/guardian permission is given to miss sleep. In these cases, children and youth must agree to participate in writing, and parents or guardians must give written permission that includes certification that the youth or child does not have a medical condition that would put the participant at risk by missing sleep.
- Participants shall have some time set aside each day for rest or free time.

Best practice guidelines for hotel stays:

- One child or youth per bed, including cots, pullouts or hideabeds, and rollaway beds; unless there is written consent from parents.
- At least 2 children or 2 youth in each room.
- Adult supervisors or chaperones have rooms on the same floor, scattered among the rooms with children or youth, and at least one adult room is by the stairs or elevators;
- Adult leader assigns rooms and room occupants;

J. Transportation

- For the health and safety of all participants, the following practices shall be followed:
- For events that originate and/or terminate at the diocesan office, congregation, or organization's facility, all drivers must be at least 21 years of age and provide proof of insurance and a current driver's license, a completed volunteer driver information form, and have a satisfactory records check from the Department of Transportation.

All drivers and riders must comply with state laws including seat belt and cell phone usage.

- Parents/guardians are responsible for the transportation and safety of their children and/or youth to and from the event. This responsibility includes the transportation of any other passengers in their vehicle.
- Parents/guardians complete written permission forms before Responsible Person(s) transport children and youth for a diocesan sponsored activity or for any purpose on more than an occasional basis.

K. Camps and Retreat Centers

All camps, camping programs, and retreat centers of the diocese shall follow the guidelines for off-site programming established in this policy. In addition, camps should aim to follow American Camp Association standards to the best of the camp's ability.

L. Travel

Travel with children and youth presents amazing opportunities for participants to experience the church and the world on a larger scale with vastly different perspectives of faith communities and their contexts. It also presents challenges to normal safety protocols and opportunities for creativity if managed well. The following policies will help groups prepare for a variety of potential scenarios, as well as for domestic and international travel.

1. Adult Leaders and Chaperones

- Minimum ratios of adult to youth need to be greater due to the possibility of leaving an adult behind with a participant in the event of a medical emergency.
 - 9–14 years — 1:5**
 - 15–18 years — 1:7**
- Regardless of group size, no group should travel with fewer than three adult chaperones.
- One adult, minimum age 25, should serve as the travel administrator who is responsible for all aspects of the trip, including carrying all necessary documentation, contacts, and forms including:
 - medical releases;
 - community covenant;
 - emergency contacts;
 - itineraries; and
 - cash and/or credit card capacity to address emergencies.
- It is a best practice that, one adult, minimum age 25, should hold a current medical certification to manage administration of necessary and permissible medications, administer immediate and necessary first aid, and triage medical situations to determine if care of an individual needs to be taken to a higher level of care. When this is not possible, one person should be designated to supervise the administration of medications as instructed on medical release forms, and a clinic near your destination should be identified ahead of time in order to respond to health emergencies as rapidly as possible.
- Acceptable medical certifications include:
 - Wilderness Medical Response
 - Outdoor Emergency Care
 - Emergency Medical Technician/Paramedic
 - Nurse — RN/LPN/Nurse Practitioner
 - Physician’s Assistant
 - Medical Doctor
- Best practice is to designate an adult to serve as back-up to the travel administrator, and as back-up for simple first aid and administration of prescriptions. These could be the same person.
- A copy of all documents should be left with an accountable person at the diocesan, congregation, or organizations’ office. That person should also serve as the local emergency contact person for communications between the traveling group and families at home.

2. Insurance for Travel

- Short-term trip or supplemental insurance, available through most church and organization's policies as an added rider, must be secured at-least one month prior to travel.
- It is recommended that all travelers carry evidence of personal health insurance by virtue of a copy of the actual card provided to the insured person.
- Because not all individuals have access to affordable and adequate health insurance, it is recommended that health insurance be added to trip insurance.

3. International Considerations

- Check in with the U.S. Department of State on travel requirements, including visas.
- Make certain that every traveler's passport is valid for at least six months beyond your return date.
- Determine whether or not vaccinations are required and/or recommended for entry into specific countries.
- Arrange to have at least two cell phones with the group that will have active coverage in your destination(s). Make a back-up plan for communication with your Responsible Person at home.
- A more thorough list of international travel considerations with links to U.S. and global organizations can be found in the ***Youth in Mission Manual*** here; http://www.episcopalchurch.org/files/7-traveling_7.pdf

VII. RESPONDING TO CONCERNS

A. Suspected Abuse, Neglect, or Exploitation of Children and Youth

Any adult who has reason to suspect that abuse, neglect, or exploitation of children or youth has taken place, is strongly encouraged, and all Mandated Reporters are required, to contact the state's Child Protective Services.

In addition, anyone who has reason to suspect that abuse, neglect, or exploitation of children or youth has taken place within a facility or program of the diocese, congregation, or other organization, should immediately inform one of more or the following:

- The bishop or the bishop's office in the case of a diocese;
- Member of the clergy in charge or the senior warden in the case of a congregation;
- The director, head, or other governing officer in the case of other organizations; and/or
- The Intake Officer in case a member of the clergy is suspected of abuse, neglect and/or exploitation.

B. Suspected Violations of this Policy

Anyone who suspects a violation of these policies shall immediately report the violation to the Responsible Person, member of the clergy in charge, and senior warden.

Clergy in charge receiving reports of violations of this policy shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action up to and including termination of employment or unpaid ministry with the church. If the Responsible Person is a lay person, they are responsible to ensure that appropriate pastoral care is provided for all.

Anyone who suspects a violation of these policies by a member of the clergy shall immediately report the violation to the bishop's office and/or the Intake Officer. Anyone can make a report to an Intake Officer.

The bishop, hearing reports of violations by clergy, or by laity at diocesan events, shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/ or disciplinary action, up to and including canonical disciplinary action, as provided by Title IV of the Constitutions and Canons and/or termination of employment or unpaid ministry with the diocese.

C. Local Resources for Response

The Diocese of Iowa, congregations or organizations shall have available a list of resources that can give information and assistance to anyone concerned about

circumstances that may violate this policy. Such resources, with contact information, shall include:

- Responsible Person(s) for diocesan programs and ministries with children and youth;
- Clergy in charge of a congregation;
- Wardens;
- Bishop;
- Intake Officer(s); and
- Child Protective Services.

VIII. POLICY ADOPTION, IMPLEMENTATION, AND AUDIT

A. Diocesan Adoption, Implementation, and Audit

The bishop or ecclesiastical authority for the diocese shall inform congregations and other organizations within the diocese of the contents of this diocesan policy, the requirement that each congregation or organization adopt a policy in accordance with the diocesan policy, and the vendor(s) approved by each diocese to conduct Public Records Checks.

The Diocese of Iowa shall conduct a **Safe Church Self-Audit** every three years to confirm compliance with diocesan safe church policies.

Procedures to be confirmed by audit will include (but are not limited to):

- Existence of diocesan policy that is consistent with and/or exceeds the requirements of this model policy;
- Provision of accessible and appropriate training for all those who work with children and youth in accordance with **Screening and Training Protocols** ([Appendix A](#)). Such training shall include, at a minimum, topics identified in this model policy;
- Verification that each congregation and/or organization within the diocese has adopted a policy that is consistent with and/or exceeds the diocesan policy; and
- Verification that each congregation and/or organization has a process to ensure members access training and conduct public record checks.

B. Congregation and Organization Adoption, Implementation, and Audit

Congregations and organizations must adopt a **Policy for the Protection of Children and Youth** that is consistent with and/or exceeds the requirements in this model policy and the diocesan policy.

Congregations and organizations may adopt site-specific variations from diocesan policies, where permitted by vestries or governing bodies, which shall be described in detail, including the circumstances under which those variations are to be permitted and their rationale. This approval shall be recorded in the minutes of the vestry or governing body.

The **Policy for the Protection of Children and Youth** shall be posted in an area where activities take place, and shall be given to all adults, guardians, and all paid and unpaid persons who minister to children or youth. These policies shall include the names and phone numbers of the member of the clergy in charge, the senior warden, and a contact person in the bishop's office.

Each congregation and organization is required to conduct a **Safe Church Self-Audit** annually to confirm compliance with safe church policies, and to report such audit to the bishop's office.

Procedures to be confirmed by audit will include (but are not limited to):

- Public records checks, application forms, records of screening and reference verification of paid and unpaid persons;
- Records of compliance with **Screening and Training Protocols** ([Appendix A](#));
- Procedures for responding to concerns and incidents; and
- Evidence of compliance with “safe space” requirements.

Appendix A: Screening and Training Protocol

Screening and Training Chart	Ministry Function	Public Records	App/Inter/Ref	Universal Training	Leader	Supervisor
Staff & Contracted Ministers (not covered below)	Church Employees	X	X	X		X
	Diocesan contractors (1099)	Depends		X	X	
	Clergy	X	X	X		X
	Church contractors (1099)	Depends		X		
	Diocesan Employees	X	X	X		X
	Diocesan Staff - unpaid	X	X	X		X
Program Supervisors						
	Child/Youth Choir Director	X	X	X		X
	Choir Director	X	X	X		X
	Commissioned Ministry Teams	X	X	X		X
	Director of Religious Education	X	X	X		X
	Camp Director	X	X	X		X
	Youth Minister	X	X	X		X
Program Participants (non-supervisory)						
	Acolyte Mentor	X		X	X	
	Choir parents			X		
	Church School Teacher	X		X	X	
	Counselor in Training	X- 18 and over	X	X	X	
	Nursery Worker - unpaid	X		X	X	
	Parish Nurse	X	X	X		X
	Teenage assistants			X	X	
	Musicians who work with youth	X	X	X		X
*Off-site	Camp Counselor	X	X	X		X
	Confirmation mentors	X	X	X	X	
	Lay Chaplains	X	X	X		X
	Pastoral Care Teams	X	X	X	X	
*Overnight	Youth Group Leaders	X	X	X		X
Drivers						
	Drivers	DMV		X		
Governance						
	Church Elected			X	X	
	Treasurer	Criminal & Credit		X	X	
	Vestry			X	X	
	Wardens	Criminal & Credit		X		X
Key Access						
	Altar Guild	Recommended		X		
	Building Hosts	Recommended		X		
Home Visitors						
	Eucharistic Visitors	X	X	X	X	
	Home Visitors	X	X	X	X	
	Stephen Ministers	X	X	X	X	
	Church Staff- unpaid	X	X	X		X
*Off-site: Any location other than the sponsoring Episcopal church, institution, facility, or campus.						
*Overnight: Any event that starts on one calendar day and ends on a different calendar day.						

Appendix B: Recommended Practices and Guidelines for Social Media and Electronic Communications for Children and Youth

Social media shapes the lives of young people and has the potential to empower ministry. Behavior in the digital sphere is never private. Posted content may be used out of context and out of the control of the originating individuals and organizations, putting them at risk. In addition, these powerfully connective tools are subject to the same dynamic of unequal power and potential for abuse that present a risk in all ministry relationships. Churches face the challenge of identifying and proactively addressing areas of potential risk in social media use in the midst of rapidly evolving technology. The following recommended practices and guidelines are designed to be a flexible template for developing policies and covenants governing the safe use of social media and digital communication in ministry settings.

General Information about Digital Communications

- All communications sent digitally (email, social networking sites or platforms, notes, texts, or posts, etc.) are NOT CONFIDENTIAL and can be shared or reposted to others.
- Interactions in the virtual world need to be transparent; that is, occurring in such a way that it is easy for others to see what actions are performed.
- In the virtual world, healthy boundaries and safe church practices must be adhered to as they are in the physical world.
- In the virtual world, “friend” can mean anyone with whom you are willing to communicate through that medium. In the physical world, friend can mean much more in terms of intimacy, self-disclosure, mutuality, and expectations for relationship.
- Laws regarding mandated reporting of suspected abuse, neglect, or exploitation of children or youth apply in the virtual world as they do in the physical world. Check your local applicable laws.

Recommended Practices and Guidelines for Churches and Organizations:

- Establish a policy that outlines professional and institutional standards for profiles and interactions on social networking sites and platforms.
- Establish a policy of transparency regarding social media accounts. The best practice is to have the diocese, congregation, or organization create and “own” the social media accounts representing the diocese, congregation, or organization respectively and have multiple administrators and/or supervisors with access. If personal accounts are used, a system of monitoring should be established.
- Establish a policy regarding the identification or “tagging” of individuals in online photos or videos. For example, on Facebook, “tagging” someone in a photo or video creates a hyperlink to that person’s profile page that can be clicked by anyone. The best practice is for the diocese, congregation, or

organization not to identify or “tag” individuals. The “tagging” of children and youth should be prohibited. When written permission is provided by a parent/guardian, the captioning of photos or videos of minors may be permitted. The caption should not include the minor’s full name, nor should it create a clickable link to someone’s personal profile. A policy of whether or not an individual can “self-tag” in a diocese, congregation, or organization’s online photo or video should also be established.

- A diocese, congregation, or organization does not have a responsibility to review or monitor the personal pages or groups that are not sponsored by that diocese, congregation, or organization, except as described in #2 above. The preceding statement should be included in the diocese, congregation, or organization’s Social Media Policy.
- Email can be a good method of communication, and it also has the opportunity to be misunderstood. Having a clear understanding and procedure for responding to digital communication that raises concern is prudent for all. Best practices can include not responding immediately and sharing the communication with a supervisor before responding. Phone and face-to-face meetings are preferred when responding to emotionally driven communications or pastoral emergencies.
- When using photos and videos for ministry purposes, obtain a media release for each person and only post images that respect the dignity of every person depicted.
- Dioceses, congregations, or organizations must inform participants when they are being videoed because church buildings are not considered public space. Signs should be posted that indicate a service or activity will be broadcast when worship services or activities are streamed or distributed on the web or via other broadcast media.

Recommended Practices and Guidelines for Interactions with Children and Youth:

- Prudent judgement should be used in the time of day a child or youth is contacted through social media. Under normal circumstances, refrain from contact or exchanging texts, chats, or emails before 8:00 am or after 10:00 pm, unless it’s an emergency.
- Privacy settings and personal boundaries should be implemented.
 - Create and use profiles on social networking sites that meet professional and institutional standards.
 - Do not submit connection requests (such as friend requests on Facebook or “Add Me” on Snapchat) to children or youth for personal interactions. Youth may not be able to decline such requests due to the disparity of power between youth and adults. Youth may ask to be “friends,” and adults should discern the nature of contact appropriate for healthy ministry.

- Apply privacy settings that are consistent with all children and youth, across all social networking sites and platforms. Avoid playing favorites or the appearance of playing favorites.
- Establish a regular ongoing and consistent system of review that focuses on settings, accessible content, photos, and videos to ensure compliance with professional and institutional standards.
- Inform parents of children and youth of social networking sites and platforms used within the ministry.
- When possible, send communication (1) to entire groups, (2) on an individual's "wall," or (3) in public areas, rather than in private messages. This includes photos, images and videos.
- When sending emails to a child or youth that contain personal or private information regarding that child or youth, a copy should be sent to the parents or guardians as well. Examples of these types of emails include: payment due information, specific medical requests or questions, etc. Mass emails sent to an entire group are not required to be copied to parents or guardians.
- Disclose **ongoing** digital pastoral communications (ie: e-mails, Facebook messages, texting, etc) with children and youth to a parent and/or a supervisor to determine when a referral to a professional provider or resource is needed.
- Create covenants to govern digital groups, which include:
 - Appropriate and inappropriate behavior of members (bullying, pictures that depict abuse, violence, illegal activities, sexual acts, etc.) and the consequence for inappropriate behavior;
 - Who may join and/or view group activity, when participants should leave the group and when/if the group will be disbanded;
 - Description of content that can be posted or published on the site or page;
 - A prohibition of "tagging" photos and videos of children and youth. However, the captioning of photos and videos is permissible with written permission from a parent or guardian;
 - Notification that mandatory reporting laws will be followed; and
 - Consequences for breaking the covenant.
- Delete inappropriate material posted in digital groups, address the behavior and report it, if necessary, in accordance with legal and institutional requirements.
- In video calls, follow the same criteria used in telephone calls. In addition, prudent judgement regarding attire and surroundings should be observed.

- Comply with the following best practices regarding “groups” on social networking sites:
 - Have at least two unrelated adult administrators as well as at least two youth administrators for groups that are designed for youth;
 - Use closed groups, but not “hidden” or “secret” groups, for youth;
 - Have only youth administrators invite other youth to join the online group, unless a youth previously asked an adult administrator to invite them to join;
 - Remove any content that shows or describes inappropriate behavior outside the bounds of the established behavioral covenant;
 - Open social networking groups for youth to parents of current members;
 - Remove adult leaders of youth groups and youth who are no longer members, due to departure, removal from position, or are ineligible because they “aged-out” of a program from social networking sites, list serves, etc;
 - Observe mandated reporting laws regarding suspected abuse, neglect, and exploitation.

Appendix C - Application for Ministry with Children & Youth

Name: _____

Address: _____

Phone #s: (home) _____ (work) _____ (cell) _____

E-mail Address _____

Date of Birth _____ Social Security # _____

Emergency Contact:

Phone # _____

Name and relationship _____

Applicant Occupation _____

Current job responsibilities and schedule:

Employment History

(include present and prior employers for the past ten years – add additional pages as needed)

Company name: _____

Position held: _____

Name of Supervisor and Phone # _____

Dates of employment: from _____ to present

Company name: _____

Position held: _____

Name of Supervisor and Phone # _____

Dates of employment: from _____ to _____

Reason for leaving position: _____

Company name: _____

Position held: _____

Name of Supervisor and Phone # _____

Dates of employment: from _____ to _____

Reason for leaving position: _____

Current and previous volunteer experience

(include present and past experience for the past ten years – add additional pages as needed)

Organization: _____

Duties: _____

Name of Supervisor and Phone # _____

Dates: from _____ to _____

Organization: _____

Duties: _____

Name of Supervisor and Phone # _____

Dates: from _____ to _____

Organization: _____

Duties: _____

Name of Supervisor and Phone # _____

Dates: from _____ to _____

Special interests, hobbies, and skills:

Why would you like to work with children and/or youth?

What qualities do you have that would help you work with children and/or youth?

How were you parented as a child?

How do/did you discipline your own children?

Would you be available for periodic training sessions? Yes No

Appendix D – References

In order to protect children, youth and the Diocese of Iowa strictly prohibits interaction with children or youth by anyone known to have a civil or criminal record of child abuse, or who has admitted to sexually abusing children or youth, or has a paraphiliac diagnosis (i.e. pedophilia, exhibitionism, voyeurism) as defined by the American Psychiatric Association. In order to keep our children safe, the Diocese of Iowa requires that all those who work with or around children and/or youth be screened. This screening includes completion of this application, reference checks, sexual offender registry checks, driving or motor vehicle checks (if the person may be transporting children or youth) and criminal history checks (except for church school teachers, adults who participate in overnight activities with children or youth once or twice a year, adults who work or assist in the nursery four or fewer times a year, and adults who supervise or assist with supervising children or youth infrequently – no more than three times a year or for one program or activity during a year that lasts less than one month – for example, assisting with preparation for the Christmas pageant or Vacation Bible School).

References: (Please provide three (3) character references - other than family members - who can identify your strengths and weaknesses and describe your background and ability to relate with children and youth.)

1. Name _____
Address _____
Home/ work/ cell phone #s _____
How does this person know you? _____

2. Name _____
Address _____
Home/ work/ cell phone #s _____
How does this person know you? _____

3. Name _____
Address _____
Home/ work/ cell phone #s _____
How does this person know you? _____

Please answer the following 10 questions.

(If any of your answers are yes, please attach another page and write a full explanation.)

Yes No 1. Have, you, at any time, been involved in or accused, rightly or wrongly, of sexual abuse, neglect or mistreatment (emotional or physical) of children or youth?

Yes No 2. Have you ever been accused or convicted of possession/sales of controlled substances or of driving under the influence of alcohol or drugs?

Yes No 3. Are you using illegal drugs?

Yes No 4. Have you ever been arrested or convicted for any criminal act more serious than a traffic violation?

Yes No 5. Have you ever been involved romantically or sexually with any student in youth ministry or had sexual relations with any minor after you became an adult?

Yes No 6. Have you ever had a paraphiliac diagnosis (pedophilia, exhibitionism, or voyeurism)?

Yes No 7. Have you ever been asked to step away from ministry or work with children or youth in any setting, paid or volunteer?

Yes No 8. Is there anything in your past or current life that might be a problem if we found out about it later?

Yes No 9. Have you ever been the victim of any form of child abuse? (If so, would you like to speak with your priest or a counselor? Yes No)

Yes No 10. Do you have any medical conditions or take any medications that might affect or make ministry with children and youth hazardous for you or them?

Appendix E - Acknowledgement, Release and Signature

To the best of my knowledge, the information contained in this application is complete and accurate. I understand that providing false information is grounds for not hiring me or choosing me for a volunteer position or for my discharge if I have already been hired or chosen. I authorize any person or organization, whether or not identified in this application, to provide any information concerning my educational, employment, volunteer, driving, criminal record, sexual registry or other qualification for my employment or volunteering. I also authorize _____(congregation) to request and receive such information. In consideration of the receipt and evaluation of this application by the Church, I hereby release any individual, church, youth organization, charity, employer, supervisor, reference, or other person or organization, including records custodians, from any and all liability for damages of whatever kind or nature that may at any time result to me, my heirs or family, because of compliance or any attempts to comply, with this authorization. I waive any right that I may have to inspect any information provided about me by any person or organization identified by me in this application. If hired or chosen, I agree to be bound by the Diocese of Iowa Policies and Procedures Concerning Sexual Boundaries. I have been given and have read a copy of these Policies & Procedures. If I violate these Policies and Procedures, I understand that my volunteer status may be terminated. I state that I HAVE CAREFULLY READ THE FOREGOING RELEASE AND KNOW THE CONTENTS THEREOF, AND I SIGN THIS RELEASE AS MY OWN ACT. This is a legally binding document, which I have read and understand.

X _____
Signed

Print name

Date _____

X _____
Witness Signature & Date

Appendix F – How to conduct a CRIMINAL BACKGROUND CHECK in the State of Iowa

The Diocese of Iowa requires that the background of church personnel **who regularly work with or around children or youth** be checked for any history of criminal behavior prior to beginning employment or volunteer work and every five years thereafter. The initial background check must go back at least seven years.

To check for a criminal record in the State of Iowa, contact the following:

Iowa Division of Criminal Investigation
Bureau of Identification
Wallace State Office Building
Des Moines, IA 50319

Forms for conducting a criminal background check can be obtained by calling (515) 275-6066 or downloaded from <https://dps.iowa.gov/sites/default/files/criminal-investigation/support-operations/RequestForm.pdf>

Request or download both the “request form” and the “billing form”.

Be sure you have the applicant’s signature before you request the criminal record check.

This release is part of the Volunteer Application (See Appendix E)

If the applicant has lived outside the State of Iowa in the past seven years, you will need to contact the other state(s) in which the person has lived to complete the check.

Another option for background checks is from Oxford Document Management Company. You may choose to complete a background check via Oxford through the diocesan office.

Appendix G– How to check the SEXUAL ABUSE REGISTRY in the State of Iowa

The Diocese of Iowa requires that the Sexual Offender Registry be checked for any church personnel **who work (either regularly or occasionally) with or around children** prior to beginning employment or volunteer work and every five years thereafter. The initial check must go back at least seven years.

To check for a criminal record in the State of Iowa, go to <https://www.iowasexoffender.gov>. You will also need to contact your local Sheriff/Police Department as some offenders are not on the registry. Prior to checking the sexual abuse registry, **be sure you have a signed release** from the individual whose background you are checking. This release is part of the Application for Ministry with Children or Youth (See Appendix C)

If the applicant has lived outside the State of Iowa in the past seven years, you will need to contact the other state(s) in which the person has lived to complete the check.

Appendix H– Reference Questions - Ministry with Children & Youth

The Diocese of Iowa requires references submitted by those who will be working with children or youth be checked. At least one reference must be checked for those who occasionally work with or around children or youth and it is recommended that all three be checked for those working regularly with children and youth. The following form is offered for your use:

_____ is applying to work with children and/or youth at _____ and has given your name as a reference. This person will have close contact with children and/or youth and we want to ensure that these relationships will be healthy ones. Please complete the form below and use the enclosed envelope to send us your evaluation of this person’s character and integrity. Your response will remain confidential.

1. Describe your relationship with this person.

2. How long have you known this person?

Please use the following scale to respond to questions 3 through 8:

1 – low 2 – below average 3 – average 4 – very good 5 – excellent

How would you rate the following?

3. Involvement in peer relationships? _____ 1 2 3 4 5

4. Emotional maturity? _____ 1 2 3 4 5

5. Resolving conflict? _____ 1 2 3 4 5

6. Following through with commitments? _____ 1 2 3 4 5

7. Ability to relate to children (3-12) _____ 1 2 3 4 5

8. Ability to relate to children (13-18) _____ 1 2 3 4 5

9. What are this person’s greatest strengths?

10. How would you feel about having this person working with your child or youth?

11. Do you have any concerns with this person working with children or youth? If so, please explain. (Please check here _____ if you have concerns that you would prefer discussing in person.)

12. Is there anything else we should know in our consideration of this person?

Thank you for taking the time to fill this out. If you have questions regarding this reference, please contact _____

Your name (printed) _____

Phone #s (day, evening, cell) _____

Signature X _____ Date _____

Appendix I - Confidential Notice of Concern - Ministry with Children & Youth

Individual(s) of Concern: _____

Date of occurrence: _____

Time of occurrence: _____

Type of Concern:

- Inappropriate behavior with a child or youth
- Policy violation with a child or youth
- Possible risk of abuse
- Other concern: _____

In responding to the following, attach additional sheets of paper as needed.

Describe the situation: What happened, where it happened, when it happened, who was involved, who was present, who was notified?

If reported to the State, what was their recommendation about investigating?

Has this situation ever occurred previously?

What action was taken? How was the situation handled, who was involved, who was questioned, were police called?

What is the follow-up plan? Does anyone else need to be notified? Will the situation need monitoring?

Would you like someone to call you to discuss this situation? Yes No

Submitted by: (Please print) _____

Telephone numbers (home, work, cell): _____

Location and address: _____

Signature: X _____ Date _____

Once completed, please fax to the confidential fax line 515-277-0106.

Appendix J - Specialized Questions for Interviewing People Interested in Ministries with Adults Involving Pastoral Relationships

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

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

Episcopal Diocese of Iowa Policy for the Protection of Vulnerable Adults

This policy includes the following segments:

*Note: When accessing this document on a computer, click on the titles for direct links to that section.

I.	THEOLOGICAL AND ETHICAL FOUNDATIONS	2
II.	EXPECTATIONS AND LOCAL IMPLEMENTATION	4
III.	DEFINITIONS	5
IV.	APPLICATION AND SCREENING	8
	A. PUBLIC RECORDS CHECKS	
	B. ADDITIONAL SCREENING REQUIREMENTS	
V.	EDUCATION AND TRAINING	10
VI.	MONITORING AND SUPERVISION OF PROGRAMS	11
	A. PRESENCE OF UNRELATED ADULTS SUGGESTED	11
	B. CREATING SAFE SPACE FOR PASTORAL RELATIONSHIPS AND/OR MINISTRY WITH VULNERABLE ADULTS	11
	C. INCLUSIVENESS	12
	D. VIOLENCE	12
	E. BEHAVIORAL STANDARDS FOR MINISTRY WITH VULNERABLE ADULTS	12
	F. VISITS TO PRIVATE RESIDENCES	14
	G. VISITS TO RESIDENTIAL FACILITIES	14
	H. OFF-SITE VISITS, EVENTS, AND PROGRAMS	14
	I. TRANSPORTATION	16
	J. INSURANCE FOR OVERSEAS PILGRIMAGES AND MISSION TRIPS	16
	K. INTERNATIONAL CONSIDERATIONS	16
	L. CONFERENCE AND RETREAT CENTERS	16
VII.	RESPONDING TO CONCERNS	17
	A. SUSPECTED ABUSE, NEGLECT, OR EXPLOITATION OF A VULNERABLE ADULT	
	B. SUSPECTED VIOLATIONS OF THIS POLICY	
	C. LOCAL RESOURCES FOR RESPONSE	
VIII.	POLICY ADOPTION, IMPLEMENTATION, AND AUDIT	19
	A. DIOCESAN ADOPTION, IMPLEMENTATION, AND AUDIT	
	B. CONGREGATION AND ORGANIZATION ADOPTION, IMPLEMENTATION, AND AUDIT	
	APPENDIX A: SCREENING AND TRAINING PROTOCOLS	21
	APPENDIX B: RECOMMENDED PRACTICES AND GUIDELINES FOR SOCIAL MEDIA AND ELECTRONIC COMMUNICATIONS FOR VULNERABLE ADULTS	22
	APPENDIX K: APPLICATION FOR MINISTRY WITH ADULTS	25
	APPENDIX F: HOW TO CONDUCT A CRIMINAL BACKGROUND CHECK	29
	APPENDIX G: HOW TO CHECK THE SEXUAL ABUSE REGISTRY IN IOWA	30

I. THEOLOGICAL AND ETHICAL FOUNDATIONS

“And the Word became flesh and dwelt among us, full of grace and truth; we have beheld the Word’s glory, glory as of the only Child from God.”

— John 1:14 (*An Inclusive Language Lectionary*)

God expressed the fullness of humanity in Jesus of Nazareth, whom we worship as the Word made flesh. To be human is to live with God and the whole of creation in the fullness of freedom and the challenge of responsibility. The pattern of Jesus’ life, death, and resurrection resonates unreservedly with God’s call to perfect freedom and responsibility. In baptism, God, speaking through the Church, claims us in Christ. We become in Christ the community of God’s final purpose: justice and peace, love and plenty for the whole creation. This new community lives in Eucharistic fellowship with God and Creation, as a sign and instrument of God’s reconciling purpose in the world.

The Church is called to embody and advance God’s mission. Ministry is the vocation of the whole community: laypersons, deacons, priests, and bishops who together represent Christ and the Church in the world.

The obligation to seek and serve Christ in all persons and to respect the dignity of every human being is binding for all the baptized. The authority with which **leaders** — ordained persons and adults who minister with **vulnerable adults** — are entrusted, creates an inherent power imbalance in the **pastoral relationship**. This power imbalance derives from the leadership role and, in the case of clergy, the symbolic authority of an ordained person. Christian leadership is intended to provide occasions for guidance and grace, and its abuse is always and unequivocally wrong.

Ministry involves a necessary tension between a Gospel-based integrity and a Gospel-based intimacy as modeled by the life of Christ. A rigid adherence to a system of rules leads to an unproductive legalism. Yet, without the framework of the law, the intimate relationships into which Christ calls us risk distortion and harm. All the people of God are called to minister attentively within this tension. These policies are intended to provide a pattern for attentive practice of ministry.

This document is a statement for The Episcopal Diocese of Iowa, setting forth expectations for its leaders in their relationships with vulnerable people. The purpose of these model policies is to foster the highest standards of behavior in ministry settings. The document includes:

- **Screening and Training Protocols** ([Appendix A](#)), which explains the level of screening and training required before engaging in ministry with vulnerable adults;
- A description of requisite training that is specialized and tailored to ministry role and function;

- Behavioral standards designed to ensure that vulnerable adults and all who engage in ministry with them are treated with dignity and respect in all settings; and
- ***Recommended Practices and Guidelines for Social Media and Electronic Communications for Vulnerable Adults*** ([Appendix B](#)).

II. EXPECTATIONS AND LOCAL IMPLEMENTATION

This policy sets forth statements of general expectations and guidelines of behavior for ordained and lay people in the church when engaged in ministry with vulnerable adults. This policy is mandated for all such activities sponsored by the Diocese of Iowa, its mission and ministries, congregations, institutions, organizations and agencies. The purpose of these policies is to create safe and welcoming space for all vulnerable adults and those engaged in ministry with vulnerable adults, and to prevent sexual abuse.

This policy or a substantially similar policy is also mandated for all diocesan congregations and their institutions, organizations and agencies. This policy is a model and, as such, it presents best practices for creating such safe space. Circumstances in many localities may make some of these best practices difficult to implement or even unworkable. As a result, local entities may make additions or revisions in developing local policy so long as they meet or exceed the requirements of these policies. This requires that local leadership understand this policy thoroughly enough to make appropriate judgments about local circumstances. Any such additions or revisions must be submitted in writing for the approval of the bishop. No provisions may be omitted from a local policy.

Church governing bodies and all leaders should understand these policies and all local requirements thoroughly enough to make appropriate judgments, and should consult with the Office of the Bishop when unanticipated situations arise.

No policy can foresee every possible circumstance to which it may be applied. Whenever applicable, questions of civil, criminal, and/or ecclesiastical discipline and employment offenses should be addressed with the relevant authorities immediately. Please contact the Office of the Bishop for consultation and resources if assistance is needed.

III. DEFINITIONS

NOTE: These definitions reflect our understanding of terms describing gender identity and sexuality, which are evolving as these model policies are being written.

Adult: Anyone who is 18 years or older and not in high school.¹

Adult Protective Services: A social services program provided by state and local governments serving vulnerable adults and their families who are in need of assistance. Adult Protective Services receive and investigate reports of suspected abuse, neglect, and exploitation.

Bullying: Behavior that intimidates, humiliates, offends, degrades, or harms another person, whether verbal, psychological, social, physical, or otherwise.

Cisgender: An adjective describing a person whose sense of personal identity and gender corresponds with their gender or sex assigned at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Exploitation: The misuse of a person's funds, property or personal dignity by another person.

Gender Non-Binary: An umbrella term for people who identify their gender as neither male nor female. These people might identify as both ("bigender"), neither ("agender"), a mix between the two ("genderfluid"), or they can be unsure of their gender ("genderqueer"). This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Guideline: Recommended practice that allows for some discretion or leeway in its interpretation.

Intake Officer: The person(s) designated by each diocese to receive information regarding an offense for which a member of the clergy may be held accountable under *Title IV of the Constitution and Canons of The Episcopal Church*, which sets out the disciplinary process for clergy. Anyone may contact an Intake Officer to report concerns.

Leader: A person who, for the benefit of another, engages in ministry without responsibility for oversight of other adults engaged in that same ministry. Examples include: Eucharistic Visitors and members of pastoral care teams.

LGBTQ+: An acronym for Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, and others. It refers to people whose gender identities vary from their gender or sex assigned at birth, or whose sexual orientations differ from the heterosexual majority. The "+" is an effort to include additional gender identities. This is an evolving term, as

¹ Ages established in accordance with generally accepted definitions in the United States. These ages may vary across the wider Episcopal Church.

our understanding and language around gender identity and sexuality expands and matures.

Mandated Reporter: A person who is required by state law to report reasonable suspicions of abuse, neglect, and/or exploitation of vulnerable populations to the appropriate state agency.

Neglect: Harm to a person's health or welfare caused by the inability or failure of the adult, or an individual responsible for a significant aspect of the adult's health or welfare. Neglect includes the failure to provide adequate food, shelter, clothing or medical care.

Off-Site: Any location other than the sponsoring Episcopal church or institutional facility or campus.

Organizations: All institutions for which the diocese or congregations have legal or fiduciary responsibility (examples: diocesan departments, commissions, congregations, schools, etc.).

Overnight: Any overnight sleeping event that starts on one calendar day and ends on a different calendar day.

Pastoral Relationship: Any relationship (1) between a Member of the Clergy and any person to whom the Member of the Clergy provides or has provided counseling, pastoral care, spiritual direction, or spiritual guidance, or from whom such Member of the Clergy has received information within the Rite of Reconciliation of a Penitent, or (2) between a lay minister and any person to whom the lay minister is offering prayer, ministry, and/or any person from whom the lay minister has received sensitive, personal, or confidential information in the course of offering ministry.

Procedure: A fixed, step-by-step, sequence of activities or course of action (with definite start and end points) that MUST be followed in the same order to correctly perform a task. Procedures are called routines.

Programs: Official activities and events sponsored by the Episcopal Diocese of Iowa and its congregations.

Protocol: General, unwritten rules or guidelines that are peculiar to every culture or organization, and are supposed to be observed by all parties in the conduct of business.

Public Records Check: A search of documents and data available to the public including criminal and civil court records, credit reports, and driving records from the department of transportation.

Responsible Person: The person designated as being accountable for compliance with this policy for an event or program.

Sacramental Use: Consecrated or unconsecrated wine used in the setting of Eucharist.

Supervisor: A person who has oversight responsibilities for a ministry program and/or leaders in a ministry program.

Title IV: A section of the *Constitution and Canons of The Episcopal Church* pertaining to clergy professional standards, accountability, and ecclesiastical discipline.

Transgender: An adjective describing a person whose sense of personal identity and gender does not correspond with the gender or sex assigned to them at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Training: Organized activity designed to provide information and/or instructions to strengthen and enhance the recipient's understanding, capacity, and exercise of ministry.

- **Universal Training:** A standard of training that will foster a culture of safety and inclusion for all people that includes a broad overview of issues of vulnerability, power, and healthy boundaries. This training is designed to equip all people to live out their Baptismal Covenant.
- **Specialized Training:** A standard of additional training that equips people who participate in or have oversight responsibility for ministries. In addition to Universal Training, a person will have access to training that is specialized and tailored to their role and ministry function.

Vulnerable Adult:

- Any adult who is ministered to in their home (by Eucharistic Visitors, Pastoral Care Visitors, Stephen Ministers, or others);
- Any adult who is wholly or partially dependent upon one or more other persons for emotional, psychological, or physical care or support. Such dependency may be temporary as in the case of an accident, illness, or birth of a child; and
- Any adult who by virtue of a crisis, experiences vulnerability leading to dependency on another or lacks agency in a pastoral relationship as in the wake of death of a family member or job loss.

IV. APPLICATION AND SCREENING

The Episcopal Diocese of Iowa, congregations, and other organizations are required to screen those persons seeking to serve in the ministries listed in [Appendix A](#). For some positions, screening consists only of a Public Records Check. For other positions there are additional screening requirements of a written application, interview, and reference verification.

A. Public Records Checks

- Congregations and other organizations shall use a provider approved by the diocese to conduct public records checks. Such checks must be completed before the employee or volunteer begins interacting with children and youth. Please contact the diocesan office for a list of suggested vendors.
- Criminal public records checks shall include all available criminal records and sex offender registries;
- As a part of, or an extension of, diocesan events, ministry of the church or for a church sponsored event, all drivers must be at least 21 years of age and provide proof of insurance and a current driver's license, a completed volunteer driver information form, and have a satisfactory Iowa Department of Transportation records check.
- A credit check is required with check signing authority; and
- Public records checks must be updated at least every five years.

B. Additional Screening Requirements

Written application, interview, and reference verification are required before serving in certain roles and ministries as specified in the **Screening and Training Protocols** ([Appendix A](#)). Where required, these components are generally conducted in the following order:

- Submission of a completed written application to serve in a specified role with a clearly defined, written "job description." The application includes verifiable personal information;
- Personal interview;
- Reference verification conducted by congregations and other organizations to verify personal information and check references listed in the application (people who know but are not related to the applicant); and
- Maintenance of these records as described below.

Potential leaders or supervisors must be known and active in the congregation for at least six months before engaging in ministry with vulnerable adults unless they are required to have public records checks and reference checks pursuant to the

Screening and Training Protocols ([Appendix A](#)).

The Diocese of Iowa, congregations, and other organizations must keep and maintain all application and screening records secure and confidential in the diocese, church, or organization's office. This includes a signature by each applicant verifying receipt of a copy of this policy, including any local procedures or variations.

V. EDUCATION AND TRAINING

Training shall be appropriate to each person's function according to the **Screening and Training Protocols** ([Appendix A](#)).

All Leaders shall have Universal Training that fosters a culture of safety and inclusion for all people and covers a broad overview of issues of vulnerability, power, and healthy boundaries. Universal Training is designed to equip all people to live out their Baptismal Covenant. All members of the Episcopal Church shall have access to this training.

In addition to Universal Training all Supervisors and those with oversight responsibilities for ministry programs and/or other adults who engage in ministry with Vulnerable Adults shall have Specialized Training that is tailored to their role and ministry function.

Depending on role and responsibility, Specialized Training should include:

- The prevention, identification, and response to all forms of abuse and neglect, including financial exploitation;
- Mandated and voluntary reporting of suspected abuse, neglect, and exploitation of vulnerable adults;
- Vulnerability within the pastoral relationship;
- An introduction to gender non-binary;
- The needs of aging LGBTQ+ individuals who often struggle to find care or residential facilities adequately equipped to meet their needs; and
- The ways that vulnerable adults can engage in self-advocacy.

Certification of training shall be renewed every three years.

The Diocese of Iowa, congregations, and other organizations with responsibility for programs with, or services or ministries to vulnerable adults shall keep records sufficient to evidence compliance with this policy.

VI. MONITORING AND SUPERVISION OF PROGRAMS

A Responsible Person shall monitor and supervise the behavior of adults, children, and youth to ensure appropriate behavior and healthy boundaries.

All people who minister to vulnerable adults and/or have pastoral relationships with others must have ongoing supervision. Ongoing supervision should consist of regular check-ins by the Supervisor who may be parish clergy or a team leader. Such supervision shall review the scope, accountability, and responsibility of the ministry with the person engaged in the ministry. Each person engaged in such ministry should know who supervises their ministry and how to contact the Supervisor at all times.

The Diocese of Iowa, congregations, and organizations shall ensure that all people who minister to vulnerable adults receive prior training as to the scope, accountability, and responsibility of the ministry.

The Diocese of Iowa, congregations, and organizations shall maintain an up-to-date list of persons with their contact information approved to minister to vulnerable adults and/or engage in pastoral relationships with others. This list shall be kept in the organization's office or other place where records are kept.

It is best practice for those ministering to vulnerable adults to document their visits, including time, place, and any observations or concerns. Such documentation is reviewed by the Supervisor. Confidentiality among clergy and lay ministers is required and all documentation is kept confidential. This documentation promotes continuity of care and transparency in ministry.

All new activities that include pastoral relationships and/or ministry to vulnerable adults shall have a Responsible Person to monitor and supervise all events to ensure appropriate behavior and healthy boundaries.

A. Presence of Unrelated Adults Suggested

It is recommended for those ministering to vulnerable adults, or in the homes of others, to do so with another trained adult minister present. If it is not possible for another adult minister, or another person to be present, a member of the vulnerable adult's household should be present. If circumstances result in a minister being alone this situation should be reported to a Supervisor.

B. Creating Safe Space for Pastoral Relationships and/or Ministry with Vulnerable Adults

Creating safe spaces may require a balance of the need and desire for confidentiality with the need to avoid circumstances that could result in exposure of vulnerable adults to undue influence or exploitation. Creating safe spaces may also require the balancing against a need or desire for confidentiality. On-site and off-site settings

for ministry with vulnerable adults and pastoral relationships and conversations should:

- Be in places where casual monitoring by others is convenient; and
- Convey safety and comfort.

C. Inclusiveness

No one shall be denied rights, status, or access to an equal place in the life, worship, and governance of any program or activity because of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, gender identity and expression, differing abilities, socio-economic class, or age. To the extent possible, all spaces and settings for programs, activities and ministry shall be accessible.

The Episcopal Church seeks to support all persons by providing reasonable alternative arrangements regardless of state law to address safety and comfort.

Transgender, genderqueer, or gender non-binary adults who express the need or desire for increased privacy should be provided with reasonable alternative arrangements. Reasonable alternative arrangements may include the use of a private area, or a separate changing schedule, or use of a single-stall restroom. Any alternative arrangement should be provided in a way that protects the adult's ability to keep their transgender status confidential, if they so desire.

Transgender, genderqueer, or gender non-binary adults should not be required to use a locker room or restroom that conflicts with their gender identity. Safe bathroom/shower facilities will be provided by gender (or specific times will be assigned for the use of a single facility).

D. Violence

- No one is to strike, hit, or otherwise physically threaten or harm anyone at any time.
- No one is to control or attempt to control another by bullying, intimidation, threats, verbal/emotional abuse, or isolation from others. Bullying of any kind by anyone is prohibited.
- Report suspected violations immediately. See ***Suspected Violations of this Policy*** (Section VII, B).

E. Behavioral Standards for Ministry with Vulnerable Adults

All who work with vulnerable adults are expected to model the patterns of healthy relationships. To this end, lay, and ordained ministers working with vulnerable adults shall:

- Take care not to unduly influence a person to whom they minister;

- Accept only token gifts from those to whom they minister. Ministers given gifts shall report those gifts in writing to their Supervisor, clergy, senior warden, or Responsible Person;
- Decline to accept loans of any kind from those to whom they minister;
- Decline to agree to be named as a beneficiary or to act as an administrator or executor in a will of anyone to whom they minister; and
- Inform Supervisor, clergy, senior warden, or Responsible Person of anything that causes concern for the safety or wellbeing of those to whom they minister.

DO's

All who minister to vulnerable adults are encouraged to:

- Have ongoing spiritual practices, which might include daily prayer, regular participation in corporate worship, and Bible study;
- Spend time with and listen to vulnerable adults, and advocate for their ministry within the Body of Christ;
- Offer appropriate physical expressions of affection, as long as they are welcomed by the recipient. These may include:
 - brief hugs;
 - pats on the shoulder or back;
 - kisses on the cheek;
 - handshakes;
 - holding hands during prayer; and
- Maintain healthy boundaries when sharing personal information.

DON'Ts

Adults shall not under any circumstances:

- Provide vulnerable adults with non-sacramental alcohol, marijuana, illegal drugs, cigarettes, e-cigarettes, vapes, or pornography;
- Arrive under the influence of alcohol, illegal drugs, or misuse of legal drugs when they are responsible for, or ministering to, a vulnerable adult;
- Consume non-sacramental alcohol or illegal drugs or misuse legal drugs when they are responsible for, or ministering to, a vulnerable adult;
- Engage in illegal behavior or permit others to engage in illegal behavior; or
- Engage in any sexual, romantic, illicit, or secretive relationship or conduct with any vulnerable adult.

F. Visits to Private Residences

The safety of all persons and healthy boundaries are essential when visiting a vulnerable adult in a private home.

- Avoid situations that might compromise these boundaries; common examples include:
 - Visiting behind closed bedroom doors;
 - Sitting on the bed of the person being visited; or
 - Visiting a person while they are not fully clothed.
- It is recommended to visit in teams of two or more. If it is not possible for another adult minister, or another person to be present, a member of the vulnerable adult's household should be present.

G. Visits to Residential Facilities

The safety of all persons and healthy boundaries are also essential when visiting a vulnerable adult in a Residential Facility. Best practices include:

- Facility staff should be informed of the visitor's presence;
- If a visit takes place out of sight of staff, they should be notified in advance and informed when such meeting is concluded;
- The door to a resident's private room should remain ajar during visits;
- Visitors should be mindful that LGBTQ+ residents may not be safe to express their sexual identity or orientation, as staff members may not yet have been trained; and
- In the event of uncertainty about application of this policy, the visitor is encouraged to contact their Supervisor with the relevant queries.

H. Off-Site Visits, Events, and Programs

Off-site programs, trips, and events are a welcome and often necessary means for spiritual, social, and emotional wellbeing of vulnerable adults. They also present additional challenges for maintaining best practices for safe and healthy ministry. The expectations for safe space, as described above, should be observed off-site.

In the event of uncertainty about application of this policy, the Responsible Person should contact their Supervisor with the relevant queries.

Because of the unique risks that can't always be anticipated, it is important to obtain permissions and manage documentation as described below.

- **Prior Approvals**

- Diocesan sponsored programs, trips, or events shall receive prior diocesan approval.
- These same prior approvals are required when the site is a private residence, hosting such events as cook outs, progressive dinners, etc.

In the event of uncertainty, the Responsible Person should contact the bishop's office with the relevant information.

- **Registration, Waivers, and Release Forms**

Due to the unique risk of off-site programs that cannot always be anticipated, it is important to obtain permissions and manage documentation as described below:

- All participants shall complete and sign a registration, waiver, and release before participating in any program. Confidentiality must be preserved with respect to medical information.
 - There must be a signature on all release and waiver forms. If a person is unable to consent due to impairment or lack of agency, then the signature of that person's guardian, spouse, or other trusted family member is required. Digital signatures are acceptable.
 - Completed release and waiver forms shall be maintained in a secure location on-site. Check with the bishop's office regarding whether such forms may be saved electronically and how long they must be retained.
- Permission slips shall be provided for each event and shall be signed by the vulnerable adult, guardian, spouse, or other trusted family member.
- Prior permission for an individual to be photographed or recorded on film, videotape, audiotape, or other electronic media is required.

- **First Aid and Medications**

Current certification in First Aid, CPR, and Automated External Defibrillator (AED) is strongly encouraged for those who work with vulnerable adults.

- In the unlikely event that a vulnerable adult requires assistance with medications of any type, then a record must be kept for all medication or first aid given to a participant. This record shall include the participant's name, the date and time of service, the name of the person administering medication or treatment, and a description of the medication, dosage and/or treatment given.
- All medications (prescription and over the counter) belonging to vulnerable adults requiring assistance with medications shall be given to the Responsible Person, unless otherwise agreed upon. Only the Responsible Person, or their adult designee, shall administer medications.

I. Transportation

For the health and safety of all participants, the following practices shall be followed:

- For events that originate and/or terminate at the diocesan, congregation, or organization's facility, all drivers must be at least 21 years of age and provide proof of insurance and a current driver's license, a completed volunteer driver information form, and have a satisfactory DMV records check;
- Anyone being transported must consent to such transportation beforehand. If a person is unable to consent due to impairment or lack of agency, then prior approval by that person's guardian, spouse, or other trusted family member is required; and
- All drivers and riders must comply with state laws including seat belt and cell phone usage.

J. Insurance for Overseas Pilgrimages and Mission Trips

- It is recommended that the sponsoring organization obtain short-term trip insurance. It is available through most church and organization's policies as an added rider, and typically must be secured at-least one month prior to travel.
- It is recommended that all travelers carry evidence of personal health insurance by virtue of a copy of the actual card provided to the insured person.
- Because not all individuals have access to affordable and adequate health insurance, it is recommended that health insurance be added to trip insurance.

K. International Considerations

- Check in with the U.S. Department of State on travel requirements, including visas.
- Make certain that every traveler's passport is valid for at least six months beyond your return date.
- Determine whether or not vaccinations are required and/or recommended for entry into specific countries.
- Arrange to have at least two cell phones with the group that will have active coverage in your destination(s). Make a back-up plan for communication with your Responsible Person at home.

L. Conference and Retreat Centers

All conference and retreat centers of the diocese, congregations, and organizations shall follow the guidelines for off-site programming established in this policy.

VII. RESPONDING TO CONCERNS

A. Suspected Abuse, Neglect, or Exploitation of a Vulnerable Adult

Anyone who has reason to suspect that abuse, neglect, or exploitation of a vulnerable adult has taken place, is strongly encouraged, and all mandated reporters are required to contact the state's Adult Protective Services.

In addition, anyone who has reason to suspect that abuse, neglect, or exploitation of a vulnerable adult has taken place within a facility or program of the diocese, congregation, or other organization, should immediately inform one of more or the following:

- The bishop or the bishop's office in the case of a diocese;
- Member of the clergy in charge or the senior warden in the case of a congregation;
- The director, head, or other governing officer in the case of other organizations; and/or
- The Intake Officer in case a member of the clergy is suspected of abuse, neglect, and/or exploitation.

B. Suspected Violations of this Policy

Anyone who suspects a violation of these policies shall immediately report the violation to the Responsible Person, member of the clergy in charge, and senior warden.

Clergy in charge receiving reports of violations of this policy shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action up to and including termination of employment or unpaid ministry with the church. If the Responsible Person is a lay person, they are responsible to ensure that appropriate pastoral care is provided for all.

Anyone who knows of a violation of these policies by a member of the clergy shall immediately report the violation to the bishop's office and/or the Intake Officer. Anyone can make a report to an Intake Officer.

The bishop, hearing reports of violations by clergy, or by laity at diocesan events, shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/ or disciplinary action, up to and including canonical disciplinary action, as provided by Title IV of the Constitutions and Canons and/or termination of employment or unpaid ministry with the diocese.

C. Local Resources for Response

The Diocese of Iowa, congregation, or organization shall have available a list of local resources that can give information and assistance to anyone concerned about

circumstances that may violate this policy. Such resources with contact information shall include:

- Responsible Person(s) for programs and ministries with vulnerable adults;
- Clergy in charge of a congregation;
- Wardens;
- Bishop
- Intake Officer(s); and
- Adult Protective Services.

VIII. POLICY ADOPTION, IMPLEMENTATION, AND AUDIT

A. Diocesan Adoption and Implementation

The bishop or ecclesiastical authority for the diocese shall inform congregations and other organizations within the diocese of the contents of the diocesan policy, the requirement that each congregation or organization adopt a policy in accordance with the diocesan policy, and the vendor(s) approved by each diocese to conduct Public Records Checks.

The Diocese of Iowa shall conduct a **Safe Church Self-Audit** every three years to confirm compliance with diocesan safe church policies.

Procedures to be confirmed by audit will include (but are not limited to):

- Existence of diocesan policy that is consistent with and/or exceeds the requirements of this model policy;
- Provision of accessible and appropriate training for all those who work with vulnerable adults in accordance with **Screening and Training Protocols** (Appendix A). Such training shall include, at a minimum, topics identified in this policy;
- Verification that each congregation and/or organization within the diocese has adopted a policy that is consistent with and/or exceeds the diocesan policy; and
- Verification that each congregation and/or organization has a process to ensure members access training and conduct public record checks.

B. Congregation and Organization Adoption, Implementation, and Audit

Congregations and organizations must adopt a **Policy for the Protection of Vulnerable Adults** that is consistent with and/or exceeds the requirements in this policy.

Congregations and organizations may adopt site-specific variations from diocesan policies, where permitted by vestries or governing bodies, which shall be described in detail, including the circumstances under which those variations are to be permitted and their rationale. This approval shall be recorded in the minutes of the vestry or governing body.

The **Policy for the Protection of Vulnerable Adults** shall be posted in an area where activities take place, and shall be given to all adults, guardians, and all paid and unpaid persons who minister to vulnerable adults. These policies shall include the names and phone numbers of the member of the clergy in charge, the senior warden, and a contact person in the bishop's office.

Each congregation and organization is required to conduct a **Safe Church Self-Audit** annually to confirm compliance with safe church policies, and to report such audit to the bishop's office.

Procedures to be confirmed by audit will include (but are not limited to):

- Public records checks, application forms, records of screening, and reference verification of paid and unpaid persons engaged in ministry with vulnerable adults;
- Records of compliance with **Screening and Training Protocols** ([Appendix A](#));
- Procedures for responding to concerns and incidents; and
- Evidence of compliance with “safe space” requirements.

Appendix A: Screening and Training Protocols

Screening and Training Chart	Ministry Function	Public Records	App/Inter/Ref	Universal Training	Leader	Supervisor
Staff & Contracted Ministers (not covered below)	Church Employees	X	X	X		X
	Diocesan contractors (1099)	Depends		X	X	
	Clergy	X	X	X		X
	Church contractors (1099)	Depends		X		
	Diocesan Employees	X	X	X		X
	Diocesan Staff - unpaid	X	X	X		X
Program Supervisors						
	Child/Youth Choir Director	X	X	X		X
	Choir Director	X	X	X		X
	Commissioned Ministry Teams	X	X	X		X
	Director of Religious Education	X	X	X		X
	Camp Director	X	X	X		X
	Youth Minister	X	X	X		X
Program Participants (non-supervisory)						
	Acolyte Mentor	X		X	X	
	Choir parents			X		
	Church School Teacher	X		X	X	
	Counselor in Training	X- 18 and over	X	X	X	
	Nursery Worker - unpaid	X		X	X	
	Parish Nurse	X	X	X		X
	Teenage assistants			X	X	
	Musicians who work with youth	X	X	X		X
*Off-site	Camp Counselor	X	X	X		X
	Confirmation mentors	X	X	X	X	
	Lay Chaplains	X	X	X		X
	Pastoral Care Teams	X	X	X	X	
*Overnight	Youth Group Leaders	X	X	X		X
Drivers						
	Drivers	DMV		X		
Governance						
	Church Elected			X	X	
	Treasurer	Criminal & Credit		X	X	
	Vestry			X	X	
	Wardens	Criminal & Credit		X		X
Key Access						
	Altar Guild	Recommended		X		
	Building Hosts	Recommended		X		
Home Visitors						
	Eucharistic Visitors	X	X	X	X	
	Home Visitors	X	X	X	X	
	Stephen Ministers	X	X	X	X	
	Church Staff- unpaid	X	X	X		X
*Off-site: Any location other than the sponsoring Episcopal church, institution, facility, or campus.						
*Overnight: Any event that starts on one calendar day and ends on a different calendar day.						

Appendix B: Recommended Practices and Guidelines for Social Media and Electronic Communications for Vulnerable Adults

Social media is an ever-increasing part of adult lives, and has the potential to empower ministry. Behavior in the digital sphere is never private. Posted content may be used out of context and out of the control of the originating individuals and organizations, putting them at risk. In addition, these powerfully connective tools are subject to the same dynamic of unequal power and potential for abuse that present a risk in all ministry relationships. Churches face the challenge of identifying and proactively addressing areas of potential risk in social media use in the midst of rapidly evolving technology. The following recommended practices and guidelines are designed to be a flexible template for developing policies and covenants governing the safe use of social media and digital communication in ministry settings.

General Information about Digital Communications

- All communications sent digitally (email, social networking sites or platforms, notes, texts, or posts, etc.) are NOT CONFIDENTIAL and can be shared or reposted to others.
- Interactions in the virtual world need to be transparent; that is, occurring in such a way that it is easy for others to see what actions are performed.
- In the virtual world, healthy boundaries and safe church practices must be adhered to as they are in the physical world.
- In the virtual world, “friend” can mean anyone with whom you are willing to communicate through that medium. In the physical world, friend can mean much more in terms of intimacy, self-disclosure, mutuality, and expectations for relationship.
- Laws regarding mandated reporting of suspected abuse, neglect, or exploitation of vulnerable adults apply in the virtual world as they do in the physical world. Check your local applicable laws.

Recommended Practices and Guidelines for Churches and Organizations:

- Establish a policy that outlines professional and institutional standards for profiles and interactions on social networking sites and platforms.
- Establish a policy of transparency regarding social media accounts. The best practice is to have the diocese, congregation, or organization create and “own” the social media accounts representing the diocese, congregation, or organization respectively and have multiple administrators and/or supervisors with access. If personal accounts are used, a system of monitoring should be established.
- Establish a policy regarding the identification or “tagging” of individuals in online photos. For example, on Facebook, “tagging” someone in a photo or video creates a hyperlink to that person’s profile page that can be clicked by anyone. The best practice is for the diocese, congregation, or organization

not to identify or “tag” individuals. The “tagging” of vulnerable adults should be discouraged. The captioning of photos or videos may be permitted when written permission is provided by a vulnerable adult (or the person’s guardian, spouse, or other trusted family member when the vulnerable adult is unable to consent due to impairment or lack of agency). The caption should not include the individual’s full name, nor should it create a clickable link to someone’s personal profile. A policy of whether or not an individual can “self-tag” in a diocese, congregation, or organization’s online photo should also be established.

- A diocese, congregation, or organization does not have a responsibility to review or monitor the personal pages or groups that are not sponsored by the diocese, congregation, or organization respectively, except as described in #2 above. The preceding statement should be included in the diocese, congregation, or organization’s Social Media Policy.
- Email can be a good method of communication, and it also has the opportunity to be misunderstood. Having a clear understanding and procedure when responding to digital communication that raises concern is prudent for all. Best practices can include not responding immediately and sharing the communication with a supervisor before responding. Phone and face-to-face meetings are preferred when responding to emotionally driven communications or pastoral emergencies.
- When using photos and videos for ministry purposes, obtain a media release for each person and only post images that respect the dignity of every person depicted.
- Dioceses, congregations, or organizations must inform participants when they are being videoed because church buildings are not considered public space. Signs should be posted that indicate a service or activity will be broadcast when worship services or activities are streamed or distributed on the web or via other broadcast media.

Recommended Practices and Guidelines for Vulnerable Adults:

- Prudent judgement should be used in the time of day a vulnerable adult is contacted through social media. Under normal circumstances, refrain from contact or exchanging texts, chats, or emails before 8:00 am or after 10:00 pm, unless it’s an emergency.
- Privacy settings and personal boundaries should be implemented.
 - Create and use profiles on social networking sites that meet professional and institutional standards.
 - Apply privacy settings that are consistent with all vulnerable adults, across all social networking sites and platforms. Avoid playing favorites or the appearance of playing favorites.

- Establish a regular ongoing and consistent system of review that focuses on settings, accessible content, photos, and videos to ensure compliance with professional and institutional standards.
- When possible, send communication (1) to entire groups, (2) on an individual's "wall," or (3) in public areas, rather than in private messages. This includes photos, images, and videos.
- Disclose **ongoing** digital pastoral communications (ie: e-mails, Facebook messages, texting, etc) with a vulnerable adult to a supervisor to determine when a referral to a professional provider or resource is needed.
- Create covenants to govern digital groups, which include:
 - Appropriate and inappropriate behavior of members (bullying, pictures that depict abuse, violence, illegal activities, sexual acts, etc.) and the consequence for inappropriate behavior;
 - Who may join and/or view group activity, when participants should leave the group, and when/if the group will be disbanded;
 - Description of content that can be posted or published on the site or page;
 - Discourage "tagging" photos and videos of vulnerable adults. However, the captioning of photos and videos is permissible with appropriate written permission as described above;
 - Notification that mandatory reporting laws will be followed; and
 - Consequences for breaking the covenant.
- Delete inappropriate material posted in digital groups, address the behavior and report, if necessary, in accordance with legal and institutional requirements.
- In video calls, follow the same criteria used in telephone calls. In addition, prudent judgement regarding attire and surroundings should be observed.
- Comply with the following best practices regarding "groups" on social networking sites:
 - Have at least two unrelated administrators;
 - Use closed groups, but not "hidden" or "secret" groups, for vulnerable adults;
 - Remove any content that shows or describes inappropriate behavior outside the bounds of the established behavioral covenant; and
 - Observe mandated reporting laws regarding suspected abuse, neglect, and exploitation.

Appendix K - Application for Ministry with Adults

Name: _____
Address: _____
Phone #s: (home) _____ (work) _____ (cell) _____
E-mail Address _____
Social Security # _____

Emergency Contact _____ Phone # _____
Name and relationship _____
Occupation _____
Current job responsibilities and schedule: _____

Employment History (include present and prior employers for the past ten years –add additional pages as needed)

Company name: _____
Position held: _____
Name of Supervisor and Phone # _____
Dates of employment: from _____ to present

Company name: _____
Position held: _____
Name of Supervisor and Phone # _____
Dates of employment: from _____ to _____
Reason for leaving position: _____

Company name: _____
Position held: _____
Name of Supervisor and Phone # _____
Dates of employment: from _____ to _____
Reason for leaving position: _____

Current and previous volunteer experience (include present and past experience for the past ten years – add additional pages as needed)

Organization: _____
Duties: _____
Name of Supervisor and Phone # _____
Dates: from _____ to _____

Organization: _____
Duties: _____
Name of Supervisor and Phone # _____
Dates: from _____ to _____

Organization: _____
Duties: _____
Name of Supervisor and Phone # _____
Dates: from _____ to _____

Special interests, hobbies, and skills: _____

In what ministries with adults do you envision engaging? _____

Why are you interested in these ministries? _____

What personal qualities, training and/or skills do you have that would help you in these ministries? _____

Would you be available for periodic training sessions? Yes No

Keeping God's People Safe: Prohibition of Sexual Harassment & Exploitation

The Diocese of Iowa prohibits sexual harassment of Church Personnel by anyone (including supervisors or decision-makers, co-workers, consultants, vendors and other non-employees). The behavior of individuals engaging in such conduct, or supervisors or decision-makers who knowingly allow such behavior to continue, will not be tolerated. The Diocese of Iowa 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.

References: (Please provide three character references - other than family members -who can identify your strengths and weaknesses and describe your background and ability to relate with adults.)

1. Name _____
Address _____
Home/ work/ cell phone #s _____
How does this person know you? _____

2. Name _____
Address _____
Home/ work/ cell phone #s _____
How does this person know you? _____

3. Name _____
Address _____
Home/ work/ cell phone #s _____
How does this person know you? _____

Please answer the following questions. (If any of your answers are yes, please attach another page and write a full explanation.)

Yes No 1. Have you, at any time, been involved in or accused, rightly or wrongly, of sexual abuse, neglect or mistreatment (emotional or physical) of children or youth?

Yes No 2. Have you, at any time, been involved in or accused, rightly or wrongly of sexual harassment or sexual exploitation?

Yes No 3. Have you ever been accused or convicted of possession/sales of controlled substances or of driving under the influence of alcohol or drugs?

Yes No 4. Are you using illegal drugs?

Yes No 5. Have you ever been arrested or convicted for any criminal act more serious than a traffic violation?

Yes No 6. Have you ever had a paraphilia diagnosis (pedophilia, exhibitionism, or voyeurism)?

Yes No 7. Have you ever been asked to step away from ministry in any setting, paid or volunteer?

Yes No 8. Is there anything in your past or current life that might be a problem if we found out about it later?

Acknowledgment, Release, and Signature

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

_____ [congregation] and the Diocese of Iowa to request and receive such information.

If hired or chosen, I agree to be bound by Diocese of Iowa policies and procedures, including but not limited to its **Policies for the Prevention of Sexual Exploitation of Adults** and **Code of Conduct for Persons Having Pastoral Relationships**. I understand that these may be changed, withdrawn, added to or interpreted at any time at the Diocese of Iowa's sole discretion and without prior notice to me. I also understand that my employment or volunteering may be terminated, or any offer or acceptance of employment or volunteering withdrawn, at any time, with or without cause, and with or without prior notice at the option of

_____ [congregation] and the Diocese of Iowa, 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

_____ [congregation] and the Diocese of Iowa for employment, volunteering or the providing of any benefit.

I have read and understand the above provisions.

Signature X _____ Print Name _____

Date _____

Witness Signature & Date X _____

Appendix F – How to conduct a **CRIMINAL BACKGROUND CHECK** in the State of Iowa

The Diocese of Iowa requires that the background of church personnel **who regularly work with or around children or youth** be checked for any history of criminal behavior prior to beginning employment or volunteer work and every five years thereafter. The initial background check must go back at least seven years.

To check for a criminal record in the State of Iowa, contact the following:

Iowa Division of Criminal Investigation
Bureau of Identification
Wallace State Office Building
Des Moines, IA 50319

Forms for conducting a criminal background check can be obtained by calling (515) 281-4776 or downloaded from <https://dps.iowa.gov/sites/default/files/criminal-investigation/support-operations/RequestForm.pdf>

Request or download both the “request form” and the “billing form”.

Be sure you have the applicant’s signature before you request the criminal record check.

This release is part of the Volunteer Application (See Appendix C)

If the applicant has lived outside the State of Iowa in the past seven years, you will need to contact the other state(s) in which the person has lived to complete the check.

Another option for background checks is from Oxford Document Management. You may choose to complete a background check via Oxford through the

amymellies@gmail.com

2021-06-17 14:24:00

Added this sentence, please feel free to rewrite.

Appendix G – How to check the SEXUAL ABUSE REGISTRY in the State of Iowa

The Diocese of Iowa requires that the Sexual Offender Registry be checked for any church personnel **who work (either regularly or occasionally) with or around children** prior to beginning employment or volunteer work and every five years thereafter. The initial check must go back at least seven years.

To check for a criminal record in the State of Iowa, go to <https://www.iowasexoffender.gov>. You will also need to contact your local Sheriff/Police Department as some offenders are not on the registry. Prior to checking the sexual abuse registry, **be sure you have a signed release** from the individual whose background you are checking. This release is part of the Application for Ministry with Children or Youth (See Appendix C)

If the applicant has lived outside the State of Iowa in the past seven years, you will need to contact

Episcopal Diocese of Iowa Policy for the Protection of Pastoral Relationships

This policy includes the following segments:

*Note: When accessing this document on a computer, click on the titles for direct links to that section.

I.	INTRODUCTION	2
II.	KEEPING ADULTS SAFE: Prevention & Response to Boundary Violations and Suspected Sexual Exploitation	3
A.	DEFINITIONS	3
B.	SAFEGUARDS FOR PREVENTION SEXUAL EXPLOITATION OF ADULTS	4
1.	SCREENING AND SELECTION	4
2.	EDUCATION AND TRAINING	5
3.	MONITORING AND SUPERVISING	5
4.	BEHAVIORAL GUIDELINES FOR THE PREVENTION OF SEXUAL EXPLOITATION OF ADULTS	6
5.	RESPONDING TO PROBLEMS	7
III.	KEEPING ADULTS SAFE: Preventing & Responding to Sexual Harassment	8
A.	DEFINITIONS	8
B.	PROCEDURE FOR REPORTING SUSPECTED HARASSMENT/RETALIATION	9
1.	GENERAL PROCEDURES APPLICABLE TO ALL CHURCH PERSONNEL	9
2.	ADDITIONAL OPTIONS FOR CHURCH EMPLOYEES, NOT VOLUNTEERS	11
C.	EDUCATION AND TRAINING REQUIREMENTS	11
IV.	DIOCESAN PROCEDURES FOR RESPONDING TO COMPLAINTS OF VIOLATIONS OF SEXUAL BOUNDARIES	12
A.	BY A CLERIC	12
B.	BY A LAY VOLUNTEER	12
C.	BY A LAY PROFESSIONAL EMPLOYEE	12
APPENDIX A:	SCREENING AND TRAINING PROTOCOLS	14
APPENDIX B:	RECOMMENDED PRACTICES AND GUIDELINES FOR SOCIAL MEDIA AND ELECTRONIC COMMUNICATIONS FOR VULNERABLE ADULTS	15
APPENDIX K:	APPLICATION FOR MINISTRY WITH ADULTS	18
APPENDIX F:	HOW TO CONDUCT A CRIMINAL BACKGROUND CHECK IN IOWA	29
APPENDIX G:	HOW TO CHECK THE SEXUAL ABUSE REGISTRY IN IOWA	30
APPENDIX L:	SPECIALIZED QUESTIONS FOR REFERENCES – MINISTRIES WITH ADULTS INVOLVING PASTORAL RELATIONSHIPS	
APPENDIX M:	GUIDELINES FOR PROVIDING COUNSELING	
APPENDIX N:	CODE OF CONDUCT FOR PERSONS WHO HAVE PASTORAL RELATIONSHIPS	
APPENDIX O:	CONFIDENTIAL NOTICE OF CONCERN – MINISTRY WITH ADULTS INVOLVING PASTORAL RELATIONSHIPS	
APPENDIX P:	INDIVIDUAL FORM OF RECEIPT	
APPENDIX Q:	COMPLIANCE CHECKLIST FOR CONGREGATIONS	
APPENDIX R:	HOW TO OBTAIN GUIDES FOR MANDATORY REPORTERS	

I. INTRODUCTION: Lord Jesus Christ urges us to receive and serve the least among us as we receive and serve him. Our churches are to be havens of safety for all. In Baptism, we promise to seek and serve Christ in all persons, love our neighbors as ourselves, strive for justice and peace, and respect the dignity of every human being. When a person is baptized, we in the congregation promise to help that child of God grow into the full stature of Christ.

The Church has always recognized that those in ordained ministry bear a particular responsibility to pattern their lives according to Jesus' example. Not only are bishops, priests, and deacons regarded by the faithful and the world as examples of what a Christian life should be but any moral offense by clerics is especially hurtful because it betrays that trust committed to them by the Church to nurture and care for every member.

In recent years it has become increasingly clear that some clergy, lay employees and church volunteers have engaged in inappropriate sexual behavior which has hurt the very persons entrusted to their care. Unfortunately, in the past, instances of such behavior were sometimes denied by church authorities or dealt with secretly. Clergy offenders were sent on to another congregation or diocese. Lay employees and church volunteers were permitted to stay in positions of trust or quietly moved on to other congregations while victims were neglected or even blamed and congregations ignored. Such responses fail to implement the standards of justice and Christian love that God requires of the Church.

Since at least 1992, the Diocese of Iowa has worked to establish clear standards concerning Sexual Misconduct and, where allegations of Sexual Misconduct have been made, to establish procedures which afford a full and fair hearing to persons making complaints, alleged victims (if not the person making the complaint) and to alleged offenders. The primary intent of these Policies has been and continues to be the prevention of occurrences of Sexual Misconduct in the first place and the assurance that, where allegations of Sexual Misconduct are made, the response to any allegation or instance of Sexual Misconduct will be just and compassionate, and so may allow God's grace to work redemptively and healing to occur for all involved.

Sexual Misconduct Prohibited. The Diocese of Iowa strictly prohibits sexual abuse of children and sexual harassment and exploitation of adults.

Compliance Required. Compliance with these policies is required of all congregations in the Diocese of Iowa. They should be reviewed annually by the Vestry/Bishop's Committee. The "Compliance Checklist" ([Appendix Q](#)) is to be attached to a copy of the official minutes of the Vestry/Bishop's Committee meeting documenting the annual review of these policies and sent to the Bishop of the Episcopal Diocese of Iowa. These policies are supplemented by the "Episcopal Diocese of Iowa Policy for the Protection of Vulnerable Adults". In the event of any inconsistency between these policies and the Policy for the Protection of Vulnerable Adults, the more restrictive provision shall be followed.

II. KEEPING ADULTS SAFE: Prevention & Response to Boundary Violations and Suspected Sexual Exploitation

A. Definitions

- **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.
- A **Pastoral Relationship** is a relationship:
 - Between any clergy person and any person:
 - Who attends a congregation or other ministry setting in which the clergy person serves
 - Who seeks ministry from the clergy person

OR

- Between any clergy person or any duly-appointed lay person, whether employee or volunteer, who is authorized to provide and does provide:
 - Counseling
 - Pastoral care
 - Spiritual direction or spiritual guidance
 - Ministration of any Sacrament (other than the distribution of the Bread and Wine by a lay person at a public service of Holy Communion)
 - Life, leadership, peer coaching
 - Hearing a person's confession, in the course of the duly-authorized ministry and those they serve in the course of these ministries.

OR

- The following ministers licensed under Canon III.4: Pastoral Leaders, Worship Leaders, Preachers, Eucharistic Visitors, and Catechists and those they serve in the course of these ministries.
- **Sexual exploitation** includes, but is not limited to the following actions:
 1. Verbal: such as sexual innuendo, indecent proposals, sharing sexual stories, jokes or fantasies, or making inappropriate comments about someone's appearance.
 2. Behaviors: such as inappropriate touching, sending or posting communications with sexual content (correspondence, email text messages, instant messages, photographs, attachments, phone conversations, voice mail, etc).
 3. Sexualizing a Pastoral Relationship or relationship between a clergy or lay person and anyone to whom he or she provides ministry (e.g., requesting dates, giving unwanted attention, etc).

Clergy and their church-members should resist forming romantic relationships, especially those that might develop across pastoral lines.

Clergy and Lay Pastoral Care Providers need to be aware of the potential for perceived power inequities between the provider and a counselee. They also need to remain mindful of the vulnerability of someone undergoing or recovering from a crisis or in the midst of a life transition. Similarly, persons in crisis or life transitions (such as divorce, bereavement, career change, or the ordination process) should be encouraged to recognize that they are in a place in life which calls for caution in starting a new relationship, especially a romantic one. This is all the more applicable when the person the individual desires, or who desires the individual, is a trusted counselor, priest, or deacon.

On **very rare occasions**, an ordained leader and a lay member of the same church may wish to begin dating or find that they have fallen in love. In such instances, the couple **must**, jointly or individually, **contact the Bishop** and arrange a meeting to discuss the relationship. Exceptions to the policy on romantic relationships may be made under limited circumstances. In those instances, the Bishop will develop guidelines applicable to the specific relationship, on a case-by-case basis.

B. Safeguards for Preventing Sexual Exploitation of Adults

1. Screening and Selection

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

Persons Who Have Pastoral Relationships shall be screened before engaging in Pastoral Relationships.

- a. Applicants shall be known to the leadership of the congregation for at least six months.
- b. Background Screening
 - An **Application** form ([Appendix K](#)) completed by the applicant that includes an authorization for the release of information to conduct background screening and reference checks and that also includes the **Code of Conduct**.
 - **Criminal Background Check** for people who will be working with vulnerable adults in the home of the vulnerable adult in any state where the applicant has resided during the past seven years. ([see Appendix F](#))
 - **Sexual Offender Registry Check** in any state where the applicant has resided during the past seven years. ([see Appendix G](#))
 - **Individual Interview** with the applicant. ([see Appendix L](#))
 - **Reference Checks** of applicants should include at least one relative outside the congregation and at least one other person outside the congregation. ([see Appendix K](#))
- 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 engage in Pastoral Relationships.
- d. Persons Who Have Pastoral Relationships must have a personnel file. This file is to contain the person's written application, documentation of references and background checks, including criminal record and sex offender registry, and documentation of participation in Safeguarding God's People training (sexual exploitation prevention training developed by the Church Pension Fund). Personnel files should be kept in the church in a locked cabinet so that there is reasonable assurance of privacy. Personnel files shall be available to the Bishop, if he so desires, at the time of the Bishop's Visitation.
- e. Persons Who Have Pastoral Relationships who transfer within the Diocese of Iowa and apply for or are asked to or who do undertake a position in which they have Pastoral Relationships are required to undergo the same screening and selection process specified above. This requirement may be met through a transfer of a copy of their 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

Before **any person engages in Pastoral Relationships** s/he is required to complete *Safeguarding God's People: Preventing Sexual Exploitation in Communities of Faith* training. If that is not possible,

this policy must be reviewed and discussed with her/him before s/he has Pastoral Relationships. The rest of the education and training must be completed within six months of beginning to have Pastoral Relationships. **All persons who supervise Persons Who Have Pastoral Relationships or are members of decision-making bodies** who have the authority to approve the creation of ministries, programs, church activities, or policies involving Pastoral Relationships (such as Standing Committees, Diocesan Councils/Executive Boards, Vestries, and Bishop's Committees, Boards of Directors for Schools) must complete *Safeguarding God's People: Preventing Sexual Exploitation in Communities of Faith* training within six months of becoming a supervisor or decision-maker.

3. Monitoring and Supervising

The monitoring and supervision of programs and activities involving Pastoral Relationships is important for safeguarding adults from sexual exploitation. Monitoring and supervision should include, but are not limited to:

- 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.
- 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.
- 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.
- Guidelines for Settings where Pastoral Relationships take place:
 - these settings should, whenever possible, be places where casual monitoring by others is convenient (for example along well-traveled hallways or in areas where other Church Personnel work nearby).
 - they should be in open, visible spaces or in closed spaces that have windows that remain unobstructed by closed blinds, furniture, plants, or other adornments – a sense of privacy can be maintained by arranging furniture so that Persons Who Have Pastoral Relationships are always visible, but the parishioner or visitor does not feel exposed.
 - comfortable chairs set at a 45 degree angle from each other create a good area for conversation – couches and love seats are discouraged but if they are used Persons in Pastoral Relationships should not sit on them with parishioners or other visitors – having furniture that reclines can leave persons open to false allegations of inappropriate behavior.
 - if the space has a private entrance, and it is used, be sure staff knows when someone is in the space and when it is being used for Pastoral Relationships.
 - artwork should be tasteful without offending the staff or other visitors.

4. Behavioral Guidelines for the Prevention of Sexual Exploitation of Adults

When creating safe boundaries for Persons Who Have Pastoral Relationships, it is important to establish what types of interactions are appropriate and inappropriate. Stating which behaviors are appropriate and inappropriate allows Church Personnel to comfortably show positive affection in

ministry, and yet identify individuals who are not maintaining safe boundaries with other adults.

These Guidelines are: based, in large part, on avoiding behaviors known to be used by those who have engaged in sexual exploitation of adults; intended to assist Church Personnel and Congregants in monitoring and supervising behaviors and interactions of Persons Who Have Pastoral Relationships to help maintain appropriate boundaries at all times; intended to be used to make decisions about interactions of Persons Who Have Pastoral Relationships with those with whom they have a Pastoral Relationship; and to be carefully followed by all who are involved in Pastoral Relationships.

Some **appropriate** interactions, as long as they are welcomed by the recipient, are listed below:

- brief hugs
- pats on the shoulder or back
- kisses on the cheek
- handshakes
- holding hands during prayer

Some **inappropriate** interactions in Pastoral Relationships and other ministries with adults include:

- inappropriate or lengthy embraces
- kisses on the mouth
- touching sexual areas of the body
- showing affection while in isolated areas such as bedrooms, closets, staff-only areas or other private rooms
- any form of unwanted affection, 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."
- giving gifts or money to and the receiving of gifts or money from favored individuals
- repeated and/or private meetings with individual adults in settings that might be construed as "romantic"

Some **inappropriate** interactions in Pastoral Relationships and other ministries with adults continued

- repeated electronic communications, such as email or text, especially those that contain personal disclosures or solicitations of an intimate relationship
- seeking excessive private time with a specific adult
- changing one's manner of dress when in the company of a specific adult
- providing a specific adult with personal access such as one's personal email address or cell phone number if that is not the norm

5. Responding to Problems

If you believe that you or someone else has been subjected to sexual exploitation, actions that violate this policy or inappropriate behavior, you may make your concerns known to the offending person if you are comfortable doing so, or you may report your concerns in accordance with the following:

Reports of suspected or known sexual exploitation may be reported to: the rector or clergy person in charge of the congregation, the Senior Warden of the congregation, or the bishop via any of the following: telephone call, e-mail, letter, fax, in-person meeting, filing a "Confidential Notice of Concern".

Church Personnel are required to report any suspected or known policy violations to the rector or

clergy person in charge of the congregation. All reports of sexual exploitation, policy violations or inappropriate behavior under this policy will be taken seriously.

III. Keeping Adults Safe: Preventing & Responding to Sexual Harassment

A. Definitions

Sexual harassment includes unwelcome sexual advances and requests for sexual favors. Other unwelcome conduct which may constitute sexual harassment includes, but is not limited to, the following:

Verbal:

- repeated sexual innuendos, sexual epithets, derogatory slurs, off-color jokes (for example, jokes that include sexual language, innuendo, references, scenarios, etc.); propositions, threats, or suggestive or insulting sounds (for example, comments about body, sexuality, etc., including insults and innuendo) even if the comment is about someone else;
- inappropriate e-mail (for example, e-mail that includes sexual jokes or other references of a sexual nature about any person, gossip or speculation about a person's sexuality, sexual practices, sexual health, pregnancy, virility, etc.). This includes e-mail that was sent accidentally, for example by hitting the "forward" button instead of "reply," or forgetting that a particular individual or worker is on one of your group lists.

Visual/Non-Verbal:

- derogatory posters, cartoons or drawings (for example, cartoons and calendars that include nudity, sex acts, provocative poses, innuendo, sexual language, etc.);
- suggestive objects or pictures (for example, photographs that include nudity, sex acts, provocative poses; wallpaper, Screensavers, or other electronic displays of a sexual nature);
- graphic commentaries; leering; or obscene gestures (for example, vulgar gestures, gestures simulating sexual acts, "shooting the finger," kissing the air toward someone or licking the lips in a sexually suggestive or provocative manner).

Physical:

- Unwanted physical contacts (including touching, interference with an individual's normal work movement, unwelcome displays of romantic or sexual affection, aggressive physical contact or assault); and

Other:

- Making or threatening reprisals to an individual who opposes, objects to or complains about sexual harassment; possession of inappropriate material of a sexual nature in the Church or its display, duplication, or transmission.

Such verbal and physical conduct may constitute harassment when:

- A. Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or other Church work;
- B. 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;
- C. Such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile or offensive working environment.

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

Retaliation

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. Retaliation is a serious violation of Church policy and applicable law. If you believe you have been subjected to retaliation in violation of this Policy, you should report your complaint immediately in the manner specified in Section B below. Individuals will

be subject to discipline, up to and including termination if they are found to have retaliated against an individual because such individual (A) in good faith and with a genuine belief that he/she has been subjected to sexual harassment, made an honest complaint about such conduct, (B) participated honestly and in good faith in any investigation into a sexual harassment complaint, and/or (C) in good faith opposed acts of sexual harassment.

Church Personnel

For purposes of this Policy, the term “Church Personnel” shall mean:

- a. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the Church;
- b. All paid personnel (including Church employees) whether employed in areas of ministry or other kinds of services by the diocese, its congregations, schools or other agencies.
- c. Those who contract their services to the diocese, its congregations, schools, or other agencies;
- d. Volunteers, including any person who enters into or offers him or herself for a Church related service, or who actually assists with or performs a service, whether or not they have been selected or assigned to do so. Volunteers include but are not limited to members of advisory boards, vestries, bishop’s committees and boards of directors.
- e. All persons in the ordination process including persons serving in field education assignments.

Church Employees

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

Supervisors and Decision-Makers

For purposes of this Policy, the term “supervisors and decision-makers” shall mean:

- a. All persons who have the express authority to hire, select, supervise, discipline, promote, demote, terminate, set compensation or other terms and conditions of employment;
- b. All persons who have the express authority to recruit, duly appoint, select, license, discipline, supervise, terminate, or set terms and conditions of volunteer service;
- c. All members of decision-making bodies who have the authority to approve the creation of ministries, programs, Church activities, or personnel policies;
- d. 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, Boards of Directors for Schools, and the like.

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

1. General Procedures Applicable to All Church Personnel

If you believe 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, you have a 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. If you believe you have been the victim of any form of sexual harassment or retaliation, you must promptly give notice of your complaint to one or more of the following:

1. Your supervisor;
2. Anyone in your supervisory chain;
3. The rector of the congregation;
4. A warden of the congregation;
5. The bishop [or other designated person in the diocese]; and/or
6. Chancellor or vice-chancellor of the diocese.

You are not required to complain to your supervisor or within your chain of command. In addition to reporting the offending behavior to one of the people listed above, you are encouraged to speak directly to the individual whose conduct you find objectionable. You are not required to do this and it is suggested that you should do so only if you are comfortable with that action. If you decide to speak directly to the person involved, you may find that clear communication can sometimes resolve an issue immediately, as well as build greater understanding between individuals in the Church.

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

1. Telephone call
2. Letter
3. E-mail
4. Fax
5. In-person meeting
6. Filing a "Confidential Notice of Concern" (Appendix L)

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 of the congregation (for congregations) or bishop (for dioceses), even if you ask the supervisor or decision-maker to keep the complaint confidential, or indicate that you do not wish to file a formal complaint. Church Personnel are required to report immediately any suspected or known policy violations to the rector of the congregation.

All supervisors and decision-makers are expected to act promptly and appropriately to prevent (1) sexual harassment in the Church, and (2) retaliation against those who make a good faith complaint of sexual harassment, or those who participate honestly and in good faith in either an investigation of a complaint or oppose illegal or prohibited sexual harassment in the Church.

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 orally or in writing. Once Church management receives notice of any complaint of sexual harassment it will swiftly determine whether or not a fact-finding investigation is necessary. If it is determined that a fact-finding investigation is necessary, it will be launched promptly. If necessary, intermediate measures may be taken before completing the investigation to ensure that further sexual harassment does not occur.

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.

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.

As the complaining party, you will be given notice, in a timely fashion, of the outcome of the investigation of any formal or informal complaint.

2. Additional Options for Church Employees, Not Volunteers

This section provides additional options for Church **employees, not volunteers**, who believe they have been the victim of any form of sexual harassment, as prohibited by federal, state or local law.

If you are a Church **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 Iowa

Civil Rights Commission, Grimes State Office Building, 400 East 14th Street, Des Moines, IA 50319, Tel: (515) 281-4121 or Toll Free 1-800-457-4416, Fax: (515) 242-5840, <http://www.state.ia.us/government/crc/>.

As a general matter, the time frame for filing a complaint with the Iowa Civil Rights Commission is three-hundred (300) days from the date of the alleged act of unlawful sexual harassment. See Iowa Code section 216.15(13).

Iowa cities with populations greater than twenty-nine thousand are required to maintain an independent local civil rights agency or commission. Contact information for those agencies and commissions may be obtained from the Iowa Civil Rights Commission or its website, <http://www.state.ia.us/government/crc/>.

Warning: These time limits typically do not run from the date that the complaint made to the Church is resolved but from the date the act of sexual harassment is alleged to have occurred. **Please note that this is not legal advice.** Individual employees are responsible for confirming the time frames and other requirements for filing a complaint with these administrative agencies by contacting the agencies themselves and/or legal counsel.

Nothing in this posting or in the Church's sexual harassment policy creates any legal rights that did not otherwise exist nor does the Church admit that it is covered by or subject to any federal, state, or local laws.

C. Education and Training Requirements

1. Church Personnel

Church Personnel are required to participate in *Safeguarding God's People: Preventing Sexual Harassment of Church Workers* training. Existing Church Personnel must be trained within three (3) months of the effective date of this Policy. New Church Personnel must be trained before they start work in their Church position. If that is not possible, the Policy must be reviewed and discussed with them before they start work and the training must be completed within six months of starting.

2. Supervisors and Decision-Makers

Supervisors and decision-makers must complete *Safeguarding God's People: Preventing Sexual Harassment of Church Workers* training within six months of the effective date of this Policy, or of becoming a supervisor or decision-maker.

IV. Diocesan Procedures for Responding to Complaints of Violations of Sexual Boundaries

A. Information received by anyone in the diocese concerning **sexual boundary violations by a cleric** shall be forwarded to the diocesan Intake Officer for investigation and action in accordance with Title IV of the Canons of the Episcopal Church (Ecclesiastical Discipline), as revised July 1, 2011. Whenever a report is made to an Intake Officer, the Bishop is required to provide an appropriate pastoral response. This shall include an explanation of the steps that will be taken to investigate the complaint and, when appropriate, providing the complainant or other interested person with information concerning the Church's procedure for resolving such matters, either by conciliation, agreement, or contested hearing.

The diocese shall publicize methods and means of reporting information concerning allegations of sexual misconduct and other offenses. Details of Title IV procedures may be found at http://www.episcopalarchives.org/pdf/CnC/CandC_2009pp123-166.pdf

B. Reports of **sexual boundary violations by a lay volunteer** affiliated with the Diocese of Iowa shall be immediately forwarded to the Standing Committee. These complaints of sexual boundary violations may involve another adult, dependent adult or child.

1. For the purposes of this policy adult lay volunteers will be considered to be peers of other adults, and unless the action is illegal, any sexual activity will not be considered the responsibility of the church to monitor or rectify. Pastoral support will be offered to both parties in assessing and dealing with the personal dilemma posed.

If a complaint is made by one adult against another adult volunteer alleging criminal behavior against him/herself or another adult, it will be the responsibility of the complainant to make a criminal complaint to the secular authorities. The person making the complaint will at all times be treated with respect, and if the complaint results in a conviction, the perpetrator will be relieved of any leadership responsibilities.

2. If the complaint involves criminal activity perpetrated against a child or dependent adult, the legal authorities will be informed immediately. While the matter is investigated, the accused volunteer will withdraw without prejudice from all leadership positions. The parish clergy will not, while the complaint is under investigation, hear the formal sacramental confession of the either the accused or the complainant; but will make every effort to provide for ongoing pastoral care for both parties. Both the complainant and the accused will refrain from discussing the case with the congregation at large.

If the complaint is found to be true, the perpetrator will resign formally from any position of responsibility in the church and will be barred from further service for a period of time to be determined by the nature of the charges. Assuming that the misconduct is against a child, the perpetrator will be permanently prohibited from further ministries involving children or youth.

C. Reports of **sexual boundary violations by a lay professional employee** affiliated with the Diocese of Iowa shall be immediately forwarded to the Standing Committee. These complaints of sexual boundary violations may involve another adult, dependent adult or child.

Complaints made against lay professional employees (e.g., paid youth directors, Directors of Christian Education, Music Directors) of the church will be handled carefully, in accordance with employment law as well as the church's policies and procedures. A carefully written job description will include directions about expectations regarding dating relationships with members of the congregation. In the event of a complaint involving a child or dependent adult, once again the

appropriate legal authorities will be notified, and the accused will be removed from any supervision of or work with children and youth. Where the lay employee directly supervises adult volunteers, the professional will be expected to refrain from exploitative relationships with those supervised.

Appendix A: Screening and Training Protocols

Screening and Training Chart	Ministry Function	Public Records	App/Inter/Ref	Universal Training	Leader	Supervisor
Staff & Contracted Ministers (not covered below)	Church Employees	X	X	X		X
	Diocesan contractors (1099)	Depends		X	X	
	Clergy	X	X	X		X
	Church contractors (1099)	Depends		X		
	Diocesan Employees	X	X	X		X
	Diocesan Staff - unpaid	X	X	X		X
Program Supervisors						
	Child/Youth Choir Director	X	X	X		X
	Choir Director	X	X	X		X
	Commissioned Ministry Teams	X	X	X		X
	Director of Religious Education	X	X	X		X
	Camp Director	X	X	X		X
	Youth Minister	X	X	X		X
Program Participants (non-supervisory)						
	Acolyte Mentor	X		X	X	
	Choir parents			X		
	Church School Teacher	X		X	X	
	Counselor in Training	X- 18 and over	X	X	X	
	Nursery Worker - unpaid	X		X	X	
	Parish Nurse	X	X	X		X
	Teenage assistants			X	X	
	Musicians who work with youth	X	X	X		X
*Off-site	Camp Counselor	X	X	X		X
	Confirmation mentors	X	X	X	X	
	Lay Chaplains	X	X	X		X
	Pastoral Care Teams	X	X	X	X	
*Overnight	Youth Group Leaders	X	X	X		X
Drivers						
	Drivers	DMV		X		
Governance						
	Church Elected			X	X	
	Treasurer	Criminal & Credit		X	X	
	Vestry			X	X	
	Wardens	Criminal & Credit		X		X
Key Access						
	Altar Guild	Recommended		X		
	Building Hosts	Recommended		X		
Home Visitors						
	Eucharistic Visitors	X	X	X	X	
	Home Visitors	X	X	X	X	
	Stephen Ministers	X	X	X	X	
	Church Staff- unpaid	X	X	X		X
*Off-site: Any location other than the sponsoring Episcopal church, institution, facility, or campus.						
*Overnight: Any event that starts on one calendar day and ends on a different calendar day.						

Appendix B: Recommended Practices and Guidelines for Social Media and Electronic Communications for Vulnerable Adults

Social media is an ever-increasing part of adult lives, and has the potential to empower ministry. Behavior in the digital sphere is never private. Posted content may be used out of context and out of the control of the originating individuals and organizations, putting them at risk. In addition, these powerfully connective tools are subject to the same dynamic of unequal power and potential for abuse that present a risk in all ministry relationships. Churches face the challenge of identifying and proactively addressing areas of potential risk in social media use in the midst of rapidly evolving technology. The following recommended practices and guidelines are designed to be a flexible template for developing policies and covenants governing the safe use of social media and digital communication in ministry settings.

General Information about Digital Communications

- All communications sent digitally (email, social networking sites or platforms, notes, texts, or posts, etc.) are NOT CONFIDENTIAL and can be shared or reposted to others.
- Interactions in the virtual world need to be transparent; that is, occurring in such a way that it is easy for others to see what actions are performed.
- In the virtual world, healthy boundaries and safe church practices must be adhered to as they are in the physical world.
- In the virtual world, “friend” can mean anyone with whom you are willing to communicate through that medium. In the physical world, friend can mean much more in terms of intimacy, self-disclosure, mutuality, and expectations for relationship.
- Laws regarding mandated reporting of suspected abuse, neglect, or exploitation of vulnerable adults apply in the virtual world as they do in the physical world. Check your local applicable laws.

Recommended Practices and Guidelines for Churches and Organizations:

- Establish a policy that outlines professional and institutional standards for profiles and interactions on social networking sites and platforms.
- Establish a policy of transparency regarding social media accounts. The best practice is to have the diocese, congregation, or organization create and “own” the social media accounts representing the diocese, congregation, or organization respectively and have multiple administrators and/or supervisors with access. If personal accounts are used, a system of monitoring should be established.
- Establish a policy regarding the identification or “tagging” of individuals in online photos. For example, on Facebook, “tagging” someone in a photo or video creates a hyperlink to that person’s profile page that can be clicked by anyone. The best practice is for the diocese, congregation, or organization not to identify or “tag” individuals. The “tagging” of vulnerable adults should be discouraged. The captioning of photos or videos may be permitted when written permission is

provided by a vulnerable adult (or the person's guardian, spouse, or other trusted family member when the vulnerable adult is unable to consent due to impairment or lack of agency). The caption should not include the individual's full name, nor should it create a clickable link to someone's personal profile. A policy of whether or not an individual can "self-tag" in a diocese, congregation, or organization's online photo should also be established.

- A diocese, congregation, or organization does not have a responsibility to review or monitor the personal pages or groups that are not sponsored by the diocese, congregation, or organization respectively, except as described in #2 above. The preceding statement should be included in the diocese, congregation, or organization's Social Media Policy.
- Email can be a good method of communication, and it also has the opportunity to be misunderstood. Having a clear understanding and procedure when responding to digital communication that raises concern is prudent for all. Best practices can include not responding immediately and sharing the communication with a supervisor before responding. Phone and face-to-face meetings are preferred when responding to emotionally driven communications or pastoral emergencies.
- When using photos and videos for ministry purposes, obtain a media release for each person and only post images that respect the dignity of every person depicted.
- Dioceses, congregations, or organizations must inform participants when they are being videoed because church buildings are not considered public space. Signs should be posted that indicate a service or activity will be broadcast when worship services or activities are streamed or distributed on the web or via other broadcast media.

Recommended Practices and Guidelines for Vulnerable Adults:

- Prudent judgement should be used in the time of day a vulnerable adult is contacted through social media. Under normal circumstances, refrain from contact or exchanging texts, chats, or emails before 8:00 am or after 10:00 pm, unless it's an emergency.
- Privacy settings and personal boundaries should be implemented.
 - Create and use profiles on social networking sites that meet professional and institutional standards.
 - Apply privacy settings that are consistent with all vulnerable adults, across all social networking sites and platforms. Avoid playing favorites or the appearance of playing favorites.
 - Establish a regular ongoing and consistent system of review that focuses on settings, accessible content, photos, and videos to ensure compliance with professional and institutional standards.
 - When possible, send communication (1) to entire groups, (2) on an individual's "wall," or (3) in public areas, rather than in private messages. This includes photos, images, and videos.

- Disclose **ongoing** digital pastoral communications (ie: e-mails, Facebook messages, texting, etc) with a vulnerable adult to a supervisor to determine when a referral to a professional provider or resource is needed.
- Create covenants to govern digital groups, which include:
 - Appropriate and inappropriate behavior of members (bullying, pictures that depict abuse, violence, illegal activities, sexual acts, etc.) and the consequence for inappropriate behavior;
 - Who may join and/or view group activity, when participants should leave the group, and when/if the group will be disbanded;
 - Description of content that can be posted or published on the site or page;
 - Discourage “tagging” photos and videos of vulnerable adults. However, the captioning of photos and videos is permissible with appropriate written permission as described above;
 - Notification that mandatory reporting laws will be followed; and
 - Consequences for breaking the covenant.
- Delete inappropriate material posted in digital groups, address the behavior and report, if necessary, in accordance with legal and institutional requirements.
- In video calls, follow the same criteria used in telephone calls. In addition, prudent judgement regarding attire and surroundings should be observed.
- Comply with the following best practices regarding “groups” on social networking sites:
 - Have at least two unrelated administrators;
 - Use closed groups, but not “hidden” or “secret” groups, for vulnerable adults;
 - Remove any content that shows or describes inappropriate behavior outside the bounds of the established behavioral covenant; and
 - Observe mandated reporting laws regarding suspected abuse, neglect, and exploitation.

Appendix K - Application for Ministry with Adults

Name: _____
Address: _____
Phone #s: (home) _____ (work) _____ (cell) _____
E-mail Address _____
Social Security # _____

Emergency Contact _____
Phone # _____
Name and relationship _____
Occupation _____
Current job responsibilities and schedule: _____

Employment History (include present and prior employers for the past ten years – add additional pages as needed)

Company name: _____
Position held: _____
Name of Supervisor and Phone # _____
Dates of employment: from _____ to present

Company name: _____
Position held: _____
Name of Supervisor and Phone # _____
Dates of employment: from _____ to _____
Reason for leaving position: _____

Company name: _____
Position held: _____
Name of Supervisor and Phone # _____
Dates of employment: from _____ to _____
Reason for leaving position: _____

Current and previous volunteer experience (include present and past experience for the past ten years – add additional pages as needed)

Organization: _____
Duties: _____
Name of Supervisor and Phone # _____
Dates: from _____ to _____

Organization: _____
Duties: _____
Name of Supervisor and Phone # _____
Dates: from _____ to _____

Organization: _____

Duties: _____

Name of Supervisor and Phone # _____

Dates: from _____ to _____

Special interests, hobbies, and skills: _____

In what ministries with adults do you envision engaging? _____

Why are you interested in these ministries? _____

What personal qualities, training and/or skills do you have that would help you in these ministries? _____

Would you be available for periodic training sessions? Yes No

Keeping God's People Safe: Prohibition of Sexual Harassment & Exploitation

The Diocese of Iowa prohibits sexual harassment of Church Personnel by anyone (including supervisors or decision-makers, co-workers, consultants, vendors and other non-employees). The behavior of individuals engaging in such conduct, or supervisors or decision-makers who knowingly allow such behavior to continue, will not be tolerated. The Diocese of Iowa 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.

References: (Please provide three character references - other than family members - who can identify your strengths and weaknesses and describe your background and ability to relate with adults.)

1. Name _____

Address _____

Home/ work/ cell phone #s _____

How does this person know you? _____

2. Name _____

Address _____

Home/ work/ cell phone #s _____

How does this person know you? _____

3. Name _____

Address _____

Home/ work/ cell phone #s _____

How does this person know you? _____

Please answer the following questions. (If any of your answers are yes, please attach another page and write a full explanation.)

Yes No 1. Have you, at any time, been involved in or accused, rightly or wrongly, of sexual abuse, neglect or mistreatment (emotional or physical) of children or youth?

Yes No 2. Have you, at any time, been involved in or accused, rightly or wrongly of sexual harassment or sexual exploitation?

Yes No 3. Have you ever been accused or convicted of possession/sales of controlled substances or of driving under the influence of alcohol or drugs?

Yes No 4. Are you using illegal drugs?

Yes No 5. Have you ever been arrested or convicted for any criminal act more serious than a traffic violation?

Yes No 6. Have you ever had a paraphiliac diagnosis (pedophilia, exhibitionism, or voyeurism)?

Yes No 7. Have you ever been asked to step away from ministry in any setting, paid or volunteer?

Yes No 8. Is there anything in your past or current life that might be a problem if we found out about it later?

Acknowledgment, Release, and Signature

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

If hired or chosen, I agree to be bound by Diocese of Iowa policies and procedures, including but not limited to its **Policies for the Prevention of Sexual Exploitation of Adults** and **Code of Conduct for Persons Having Pastoral Relationships**. I understand that these may be changed, withdrawn, added to or interpreted at any time at the Diocese of Iowa's sole discretion and without prior notice to me. I also understand that my employment or volunteering may be terminated, or any offer or acceptance of employment or volunteering withdrawn, at any time, with or without cause, and with or without prior notice at the option of _____ [congregation] and the Diocese of Iowa, 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 _____ [congregation] and the Diocese of Iowa for employment, volunteering or the providing of any benefit.

I have read and understand the above provisions.

Signature X _____ Print Name _____

Date _____

Witness Signature & Date X _____

Appendix F – How to conduct a CRIMINAL BACKGROUND CHECK in the State of Iowa

The Diocese of Iowa requires that the background of church personnel **who regularly work with or around children or youth** be checked for any history of criminal behavior prior to beginning employment or volunteer work and every five years thereafter. The initial background check must go back at least seven years.

To check for a criminal record in the State of Iowa, contact the following:

Iowa Division of Criminal Investigation
Bureau of Identification
Wallace State Office Building
Des Moines, IA 50319

Forms for conducting a criminal background check can be obtained by calling (515) 281-4776 or downloaded from <https://dps.iowa.gov/sites/default/files/criminal-investigation/support-operations/RequestForm.pdf>

Request or download both the “request form” and the “billing form”.

Be sure you have the applicant’s signature before you request the criminal record check. This release is part of the Volunteer Application (See Appendix C)

If the applicant has lived outside the State of Iowa in the past seven years, you will need to contact the other state(s) in which the person has lived to complete the check.

Another option for background checks is from Oxford Document Manager. You can choose to complete a background check via Oxford through the diocese.

amymellies@gmail.com

2021-06-17 14:24:00

Added this sentence, please feel free to rewrite.

Appendix G – How to check the SEXUAL ABUSE REGISTRY in the State of Iowa

The Diocese of Iowa requires that the Sexual Offender Registry be checked for any church personnel **who work (either regularly or occasionally) with or around children** prior to beginning employment or volunteer work and every five years thereafter. The initial check must go back at least seven years.

To check for a criminal record in the State of Iowa, go to <https://www.iowasexoffender.gov>. You will also need to contact your local Sheriff/Police Department as some offenders are not on the registry. Prior to checking the sexual abuse registry, **be sure you have a signed release** from the individual whose background you are checking. This release is part of the Application for Ministry with Children or Youth (See Appendix C)

If the applicant has lived outside the State of Iowa in the past seven years, you will need to contact the other state(s) in which the person has lived to complete the check.

Appendix L - Specialized Questions for References - Ministries with Adults Involving Pastoral Relationships

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

Appendix M - Guidelines for Providing Counseling

- Limited number of sessions, generally no more than 4 or 5 on any particular life issue.
- Don't go outside your area of expertise. Refer to a psychologist, credentialed professional, medical doctor, or mental health professional.
- If you are separately credentialed and/or licensed as a mental health professional (psychologist, marriage and family therapist, substance abuse counselor, etc.) you should clearly separate those two roles and communicate to all concerned when you are functioning in each role. The counseling practice should not use the Church letterhead, should have a different bank account and ideally a separate geographic location.
- Clergy separately credentialed should not serve as mental health professionals for members of their own congregation. This policy recognizes that the counseling session should be a safe space in which the counselee is able to engage invulnerable sharing of personal material. This sharing often involves complex relational dynamics which are best observed and discussed only within the counseling session. Regularly encountering one's counselor during worship or serving together on a church committee seriously complicates the counseling relationship and increases the possibility that confidences could be violated or other forms of misconduct could occur.
- If you practice as a separately credentialed and/or licensed mental health professional while serving in the Church, you must maintain in full force separate professional insurance coverage at all times for any work you do outside your church role. The insurance must name of your church employer or church for whom you function in Pastoral Relationships as an additional insured. You must provide evidence of such insurance to your church employer or church for which you function in Pastoral Relationships annually.

Appendix N - Code of Conduct for Persons Who Have Pastoral Relationships:

- I understand that the Diocese of Iowa will not tolerate the sexual exploitation of adults.
- I will not sexually exploit any person I serve or work with on behalf of the church.
- I understand that I am prohibited from dating or becoming romantically involved with anyone with whom I have a Pastoral Relationship as long as the Pastoral Relationship continues and that at least one year must pass after the Pastoral Relationship has ended before dating or any type of romantic activity may occur.
- I will participate in Safeguarding God's People training for prevention of sexual harassment and exploitation.
- I agree to comply with all Diocese of Iowa policies concerning sexual boundaries as specified in *Keeping God's People Safe*.
- If I have questions about the implementation of these policies, I will seek advice from the bishop, chancellor (or vice-chancellor) or a trusted colleague.
- I agree, whenever appropriate and possible, to have one-to-one meetings with adults during regularly/publicly scheduled hours and by appointment on church property while others are present in the building, in other appropriate professional settings or non-romantic public places where they can be observed.
- I agree to maintain clear and appropriate boundaries and avoid even the appearance of impropriety.
- I will not possess any sexually oriented materials (magazines, cards, videos, films, clothing etc.) on church property or use such materials in the conduct of my ministry unless the materials are part of a pre-approved educational program or curriculum and are used only for that purpose.
- I will not use the Internet to view or download any sexually oriented materials on church property or have it on church-owned computers, or bring such materials onto church property.
- I will not discuss my own sexual activities, including dreams and fantasies or discuss my use of sexually oriented or explicit materials such as pornography, videos or materials on or from the Internet, with any person with whom I have a Pastoral Relationship.
- I agree to immediately report any inappropriate behaviors, boundary violations or possible policy violations I observe under these policies.
- I acknowledge my obligation and responsibility to prevent sexual exploitation of adults and agree to report known or suspected sexual exploitation of adults to church leaders.

Appendix O - Confidential Notice of Concern - Ministry with Adults Involving Pastoral Relationships

Individual(s) of Concern: _____

Date of occurrence: _____

Time of occurrence: _____

Type of Concern:

Inappropriate behavior within a Pastoral Relationship

Policy violation with those served in ministry

Possible risk of an inappropriate relationship between adults of unequal power

Other Concern: _____

Describe the situation using additional sheets of paper as needed:

What happened, where did it happen, when did it happen, who was involved, who was present, and who was notified?

Has this situation ever occurred previously?

What action was taken? How was the situation handled, who was involved, who was questioned, were police called?

What is the follow-up plan? Does anyone else need to be notified? Will the situation need monitoring?

Would you like someone to call you to discuss this situation?

Submitted by: (Please print) _____

Telephone numbers (home, work, cell): _____

Location and address: _____

Signature: X _____

Date _____

Once completed, please fax to the confidential fax line 515-277-0106.

Appendix P - Individual Form of Receipt

I hereby acknowledge that I have received a copy of the *Keeping God's People Safe: Policies and Procedures Concerning Sexual Boundaries* and that I understand the content of these Policies and Procedures.

X _____
Signature

Date _____

Print Name

(All clergy, all lay employees and all volunteers who regularly supervise youth activities, **including** unpaid Sunday School teachers, and vestry members shall be furnished with a copy of these Policies and shall complete and sign a certificate evidencing the receipt of these Policies. Each Congregation shall retain the receipts among its permanent records.)

Appendix Q – Compliance Checklist for Congregations

Name of Church _____
Church location _____

____ 1. This Compliance Checklist is to be attached to a copy of the official minutes of the Vestry/Bishop's Committee meeting documenting the annual review of *Keeping God's People Safe: Policies and Procedures Concerning Sexual Boundaries* in the Episcopal Diocese of Iowa.

____ 2. A personnel file has been established for every lay person who works with or around children or youth and for each lay person who exercises ministry with adults involving pastoral relationships. The personnel files are kept in a locked cabinet in the church where there is reasonable assurance of privacy. (Documentation for clergy is to be kept in their personnel file in the diocesan office.)

____ 3. A standard application has been completed and placed in the personnel file of each lay person who works with or around children or youth and each lay person who exercises ministry with adults involving pastoral relationships.

____ 4. A criminal records check has been completed and placed in the personnel file of each person who regularly works with or around children or youth, and each lay person who exercises ministry with adults involving pastoral relationships.

____ 5. A sexual offender registry check has been completed and placed in the personnel file for each person who works with or around children or youth.

____ 6. An individual interview has been conducted with each person who works with or around children and youth and with each lay person who exercises ministry with adults involving pastoral relationships. These interviews are documented in each person's personnel file.

____ 7. Reference checks have been completed on each person working with or around children or youth and on each person who exercises ministry with adults involving pastoral relationships. These references checks are documented in each person's personnel file.

____ 8. All church personnel who work with or around children or youth have completed the required level of Safeguarding God's Children training. Documentation of completion of training has been placed in each person's personnel file.

____ 9. All church personnel who exercise ministry with adults involving pastoral relationships have completed the required level of Safeguarding God's People -Prevention of Sexual Harassment and Exploitation training. Documentation of completion of training has been placed in each person's personnel file.

X _____ Date _____
Signature of Person completing Checklist

Return to: Episcopal Diocese of Iowa, 225-37th Street, Des Moines, IA 50312-4305

Appendix R – How to obtain Guides for Mandatory Reporters

(These publications are no longer being printed in booklet form by Iowa's Department of Human Services; however, they are available online.)

Child Abuse - A Guide for Mandatory Reporters:

http://www.dhs.state.ia.us/policyanalysis/policymanualpages/Manual_Documents/Forms/comm164.pdf

Dependent Adult Abuse – A Guide for Mandatory Reporters:

http://www.dhs.state.ia.us/policyanalysis/policymanualpages/Manual_Documents/Forms/comm118.pdf