

**Code of Sexual Ethics  
and  
Professional Conduct**

**Revision accepted by Diocesan Council  
November 13, 2004**

**The Episcopal Diocese of Spokane**

## ACKNOWLEDGEMENTS

In the summer of 2001, Bishop Waggoner began assembling the Committee on Sexual Ethics in Conduct and Ministry. His call to the committee was to review and revise the current diocesan policies. Since the fall of 2001, the committee has approached this call with care, diligence and a deep passion for the safety of the people of God. The work of this committee has resulted in the Code of Sexual Ethics and Professional Conduct.

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Much of the work of the committee has been founded upon the wisdom of others who preceded us throughout the Anglican Communion. We are most grateful to the Diocese of Huron in Canada which has allowed us to adopt the same theological foundation which it so carefully developed. The Rev. Virginia Lane had much to do with its writing.

As we proceeded in this work, we have examined the policies and procedures of several dioceses, among them, the Dioceses of Huron, Chicago and San Diego. We owe much to the ministries of those who have led the way in the development of model policies. The work of the Diocese of Huron is reflected in our general policy and the work of the Diocese of Chicago and the Rev. Randall Warren, Pastoral Care Officer in that diocese, is reflected in the layout of the procedures.

The committee's work continued as we learned and developed training materials for both child and adult sexual abuse prevention training. Our diocesan revisions to comply with the General Convention Resolution B008: Protection of Children and Youth From Abuse began during the summer of 2004. With the availability of new national model policies and procedures which addressed the call of the resolution, the committee undertook the incorporation of portions of the new national model policies into our own. This 2<sup>nd</sup> revision is the result of that work.

Thorough review and revision cannot effectively happen without input from the congregations of the Diocese of Spokane. As we grow together and begin to implement this Code, do not hesitate to communicate comments and questions to the Committee on Sexual Ethics in Conduct and Ministry.

The Rev. Holladay Sanderson  
Chair

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## **I. PROLOGUE**

As members of the Christian community within the Episcopal Diocese of Spokane, we affirm the dignity and worth of all persons, young or old, male or female, rich or poor. Through our baptism as Christians, we have committed our lives to following the life and teachings of Jesus Christ. In this commitment we have willingly and knowingly entered into a 'Covenant Relationship', the values of which are contained within this document. Adherence to this covenant is seen and understood as a necessary and vital component of each of our lives as members of the Episcopal Diocese of Spokane.

The Code of Sexual Ethics and Professional Conduct is our standard for accountability in our sexuality. It applies to all people of the Diocese of Spokane, in all the churches, no matter what status, ministry, gender, office, context of work, or position, be it volunteer, paid, lay or ordained. As a fundamental part of adherence to our sacred covenant in Christ, familiarity with and adherence to this code is seen and understood as a necessary and vital component of each of our lives and ministries as members of the Episcopal Church. In particular, ordained persons, as people in positions of sacred trust and leadership, are called to uphold, promote and model the standards of professional competence and conduct as stated in this code.

The Code is an affirmation that in all matters, especially that of sexual conduct, we, as the people of the Episcopal Diocese of Spokane, are accountable:

- to God, to love our Creator with our entire being, mind, body, soul and strength, according to Christ's instruction,
- to one another, that our beliefs, language, actions, and commitments may reflect the value we place on a healthy relationship with God, which is the result of the reconciling work of Christ,
- to ourselves, that we may value such things as will engender a healthy, life-giving rule of Christian life, knowing that the things we do in private strongly form that which we become in community, and
- to the world, modeling the Reign of Christ, to the Glory of God, empowered by the Holy Spirit to spread the good news of Christ and bring people to a relationship with Jesus.

This accountability is scriptural, it is a part of our Anglican tradition, and it is based on sound reason.

## II. THEOLOGICAL FOUNDATION

This Code of Sexual Ethics and Professional Conduct finds its authority and integrity in the teachings and life of Jesus, especially:

*“You shall love the lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength... you shall love your neighbor as yourself. There is no commandment greater than these.”*

Jesus, speaking in Mark 12:29-31

Understanding our life theologically is key to the Christian community. We must do this in order to come to know how Jesus would have us live.

“Faithful Christian living is all of a piece... The essential call of God is constant throughout the many different biblical periods. The people of God are to worship only God, to love God, and to experience holiness in reflecting God’s righteousness and mercy in their own just living and compassion. All human relationships are meant to find their deepest value in the context of this response to God’s love. ‘We love because God first loved us’ (I John 4:9).”<sup>1</sup>

This challenge is especially important as we turn to our faith to gain understanding of ourselves as sexual beings, especially in the rapidly changing culture which offers powerful yet confused messages about sexuality and power. Sexuality is a wonderful gift of God, with the ability not only to create life, but to point to the even deeper self-giving *agape* love and commitment that God offers us, and makes possible between us.

“Perhaps the greatest danger in the human fascination with sexual activity is that it could cause people to lose sight of the ultimate goal of all of life – to come to respond to God’s love. No earthly relationship will ever wholly satisfy because the full belonging and unity we long for, as individuals and together, is found only in relationship with God... One must be careful neither to take sexuality out of this perspective nor so to concentrate on it that it becomes more than it should be as a part of the whole, both with respect to individuals and society.”<sup>2</sup>

Sadly, sexuality also has the potential to be used to alienate, harm, degrade, dominate and abuse, if it is used outside the purposes of our Lord’s will for fullness of life. More sadly, the nature of relationships in the church – as an ideally inclusive, open, and loving community – can leave us uniquely vulnerable to mistakes, indiscretion, and even deliberate acts of abuse. Worse still is the tragedy when these sins occur among the people of a community called to reconcile, heal, and offer help, hope and new life to the most vulnerable! These are the sins which this code of conduct seeks to prevent and overcome in the church.

“Jesus’ teaching is consistent with the entire biblical witness that calls disciples to show

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<sup>1</sup> The Right Reverend Frederick H. Borsch, *Christian Discipleship and Sexuality*, Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202, 1993, p. 1.

<sup>2</sup> *Ibid.*, p. 1.

forth God's care by having a special concern for the powerless and those in need, for children, widows, strangers and refugees, the sick, the imprisoned and the hungry. This life of witness and service was and is a demanding one. Clearly Jesus has strong expectations that his followers would lead disciplined and obedient lives, lives that did not just follow natural impulses, but were to be characterized by gracefulness. His disciples were to be a different kind of people."<sup>3</sup>

How, then do we understand this difference? How can we be whole people, both in sexuality and in faith? Scripture teaches us that:

- all persons were created by God in the divine image, male and female.
- all persons are equal in the eyes of God, whether young or old, female or male, rich or poor (even if through history this equality is contradicted by cultures, customs, language, laws, habits, and assumptions of society, and even of the Church itself),
- as a special part of the divine creation of matter, the human body is good. It is to be appreciated and respected as the temple, the locus wherein the Holy Spirit dwells, the place where the Word is made flesh.

The ministry of Christ was, and is, to reconcile a fallen humanity to their Creator; to open a path of salvation for all people. In so doing, Christ taught us how to live in faithful community. Misuse and misunderstanding of sexuality has the potential to destroy individuals and communities, but in these circumstances Christ offers redemption of sexuality back to the good purposes for which it was given. In healthy relationships, sexuality is an important and life-giving gift – it is part of being human. But it is only a part, and...

“...in Christian perspective, sexuality is to be disciplined in order to become a way of sharing and learning more about responsible, self-giving love and creativity.”<sup>4</sup>

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<sup>3</sup> Ibid., p. 2-3.

<sup>4</sup> Borsch, p. 15.

### III. THE BAPTISMAL COVENANT: OUR RULE OF LIFE

In our baptism as Christians, we have committed our lives to following the example, life and teachings of Jesus Christ. In Baptism, we have been given the gift of grace: a covenant relationship with God in Christ. Every time a Baptism is celebrated, the gathered church is called to reaffirm their own Baptismal vows, and to renew their commitment to live as a people of that covenant. We are bound by the vows of our Baptism, and our membership in the Body of Christ.

The vows that follow represent the common calling of every Baptized person in the Diocese of Spokane, calling us to a Christ-centered way of living. Each of these vows demands something from us, and bears directly on the way our sexuality is meant to be a gift of love, and not sin.

- ***Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?***

In order to keep this vow, it is essential to acknowledge the God-given value of every person, and to refuse to tolerate any vexatious or exploitative conduct or comment that might prevent a person from fully, safely, freely and joyfully participating in the regular learning, fellowship, worship and prayer of the Church. Our call is to draw people to Christ, to become a part of the Christian story and people. To misuse sexuality is to deny the possibility of keeping the above vow.

- ***Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?***

As the misuse of sexuality has the enormous potential to alienate people from God, one another, and even themselves (in other words, to be the cause of tremendous sin in human life and relationship), the Church has a special responsibility to persevere in resisting any teaching or conduct which would abuse the sacred nature of the gift of sexuality and sexual expression. In fact, the Church has a responsibility to call people away from such conduct or teaching, and back to the teachings of Christ and the way of life. Further, the Church has a responsibility to understand and to be clear about the relationship between sexuality and power, and to acknowledge that where an imbalance of power exists in a relationship, genuine consent to sexual expression cannot exist.

- ***Will you proclaim by word and example the good news of God in Christ?***

More positively, the Church has a responsibility to teach a theology of sexuality and sexual conduct as a part of the Good News of the life, ministry, and teaching of Jesus Christ. In other words, sexual integrity, and the joyful, exciting, life-giving expression of the same, is to be found as one possible healthy part of life in Christ. In this context, and within the proper relationship, sexuality has the ability to reflect most beautifully the depth of love possible in relationship with God.

- ***Will you seek and serve Christ in all persons, loving your neighbor as yourself?***

Sexuality is central to our being and permeates all our relationships. And yet, it is “sacred ground,” profoundly personal in nature. How we express our sexuality – be that

expression emotional, physical, or spiritual – is a reflection of how we live in relationship with God and one another. God values sexuality, as part of who we are, as good, blessed and purposeful. To be faithful, to seek and serve Christ in all persons, is to hold sexuality in the sacred web of love and covenant. To violate another person, especially sexually, violates both our relationship with that person, and with God.

- ***Will you strive for justice and peace among all people, and respect the dignity of every human being?***

It is incumbent upon Christians to take very seriously any circumstance in which sexual abuse is suspected or reported. It is important for justice to be carried out with thoroughness, care, and expedience, to provide a foundation for restoration of peace and healing. To establish justice and peace, we must protect those who are vulnerable, especially where there is an imbalance of power in a relationship. We must work for the healing of victims, their families, and congregations whenever sexual mistakes, indiscretions or abuse may occur. We must also take seriously our ministry of healing and restoration to offenders.

## GENERAL DEFINITIONS

### A. Church Personnel

For the purposes of this policy, the following are included in the definition of Church Personnel when they are functioning in their respective roles for the church:

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. All paid personnel whether employed in areas of ministry or other kinds of services by the diocese, its congregations, schools or other agencies. For example, Camp Cross.
3. Those who contract their services to the diocese, its congregations, schools or other agencies.
4. Volunteers, including any person who enters into or offers him or herself for a church related service, or who actually assists with or performs a service, whether or not they have been selected or assigned to do so. Volunteers include members of advisory boards, vestries, Bishop's Committees, and boards of directors. For example, Eucharistic Visitors.

### B. Children and vulnerable adults

By law, a child is defined as anyone under the age of 18 years. For the purposes of this policy, a child is under the age of 12 and a youth is a child generally 12 or older and younger than 18. Child or youth also includes an individual who is 18 years or older, but is still in high school.

A vulnerable adult is defined as anyone 18 years or older who, because of impairment of mental or physical function or emotional status, is unable or unlikely to report abuse or neglect without assistance.

### C. Regularly or Occasionally Work With or Around Children or Vulnerable Adults

For the purpose of this policy, the following are included in the definition of Church Personnel who Regularly Work With or Around Children, Youth or Vulnerable Adults.

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. All paid personnel.
3. All persons who supervise or assist with supervising children, other than church school teachers, in ministries, programs or activities more often than occasionally.
4. All persons whose ministries of pastoral care take place in people's homes and hospital or nursing home rooms more often than occasionally.

5. All persons who provide transportation to children or vulnerable adults without other adults in the vehicle more often than occasionally.
6. Any paid personnel whose living quarters are on the grounds of the church, school or other related agency.
7. All vestry members or other members of similar decision-making groups who have the authority to approve the creation of ministries, programs or activities for children or vulnerable adults.

Examples of Church Personnel who Regularly Work With or Around Children, Youth or Vulnerable Adults include, but are not limited to:

- Children's choir directors
- Organists who work with children or youth
- Lay youth ministers
- Volunteer youth directors
- Eucharistic Visitors
- Members of a pastoral visiting team who visit more than four times a year
- All Church Personnel who work or assist in the nursery more than four times a year
- All Church Personnel who work in the nursery if they are the only person over 21 present at any time
- All staff, whether volunteer or paid, at church camps
- Adults who participate in overnight activities with children or youth more than twice a year

For the purpose of this policy, the following are included in the definition of Church Personnel who Occasionally Work With or Around Children, Youth or Vulnerable Adults:

1. Church school teachers.
2. All persons who supervise or assist with supervising children or youth in ministries, programs or activities infrequently, generally no more than three times a year or for one program or activity during a year that lasts less than a month (i.e. assisting with preparation for the Christmas pageant, or teaching one "unit" of Church School for a month).
3. All persons who provide transportation to children or youth without other adults in the vehicle infrequently, generally no more than three times a year.
4. All persons who work or assist in the nursery four or fewer times a year, whether on an emergency basis or otherwise.

5. Adults who participate in overnight activities with children or youth once or twice a year.

#### **D. Types of Abuse**

1. Physical abuse is non-accidental injury, which is intentionally inflicted upon a person.
2. Sexual abuse perpetrated by an adult is any contact or activity of a sexual nature that occurs between an adult and a child, youth, or vulnerable adult. This includes any activity, which is meant to arouse or gratify the sexual desires of the adult, child, youth, or vulnerable adult .
3. Sexual abuse includes any contact or activity of a sexual nature that occurs between two people when there is no consent, when consent is not possible, or when one person has power over the other. This includes any activity which is meant to arouse or gratify the sexual desires of any another person.
4. Emotional abuse is mental or emotional injury to person that results in an observable and material impairment in a person's growth, development or psychological functioning.
5. Neglect is the failure to provide for a child, youth, or vulnerable adult's basic needs or the failure to protect a child, youth, or vulnerable adult from harm.
6. Economic exploitation is the deliberate misplacement, exploitation, or wrongful temporary or permanent use of a person's belongings or money.

#### **E. Additional Definitions**

Adjudication – the action of issuing a decision or judgment.

Advocate – one who has been specially trained to understand, support and help people who have survived violent and abusive situation. Advocates can offer assistance in understanding legal and canonical processes as well as provide referrals to a variety of support systems.

Affiliated function – an activity associated with service in the diocese.

Allegation – an assertion or statement yet to be proved.

Any person of the Diocese of Spokane – any person who is a member of or employed by the Episcopal Church in the Diocese of Spokane.

Canonical – conforming with or ordered by canon law.

Cleric – a member of the clergy.

DCFS – Department of Child and Family Services or Division of Children and Family Services. The child protection unit of the Idaho Department of Health and Welfare.

DSHS – Department of Social and Health Services. The child protection department in Washington state.

Diaconal – of or concerning a deacon.

HOPE Center – an agency licensed by DSHS to provide temporary residential placement and other services to street youth.

Jurisdiction – the legal power to administer and enforce the law; the exercising of this power; the region within which this power is valid or in which a person has authority.

Litigation – the action of contesting a law.

Mandated reporter – any individual who is required by state law to report suspected child abuse and/or neglect to the proper authority in his/her state.

Mentor – an experienced and trusted friend and adviser.

Postulant – one who is in an early stage in the process towards ordination.

Presentment – the formal statement of a matter to be dealt with that is to be presented to the appropriate authority.

Referral – the transfer for the attention or action of someone else.

Seductive – tempting; leading aside or away.

Sexual harassment – a form of sex discrimination that violates Title VII of the Civil Rights Act of 1964. Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitutes sexual harassment when submission to or rejection of this conduct explicitly or implicitly affects an individual's employment, unreasonably interferes with an individual's work performance or creates an intimidating, hostile or offensive work environment.

Sexual misconduct – a general term that includes sexual abuse, sexual exploitation and sexual harassment. With a minor, sexual misconduct includes sexual molestation or sexual exploitation of a minor and other behavior by which an adult uses a minor as an object of sexual gratification.

Statute – a law passed by a legislative body and formally placed on record in a written or printed form; the written or printed record of this law.

Statutory – of or relating to or having the nature of a statute or statutes; conforming to a statute; established by a statute; (of an offense) declared by statute to be an offense and therefore legally punishable.

## STATEMENT OF DIOCESAN POLICY

### a) General

It is the policy of the Diocese of Spokane that sexual abuse (sexual harassment, sexual exploitation, sexual misconduct) of any kind by any person of the Diocese of Spokane (volunteer, paid, lay or ordained) will not be tolerated, regardless of the jurisdiction in which a person carries out their work or ministry.

In relationships of trust, whether with children or adults, care must be exercised to avoid taking advantage of trust, or abusing a situation of responsibility and caring. Clergy and other Church workers need to recognize the unique dynamics of these relationships and the potential for harm and abuse. Vulnerabilities are exposed, and the very strengths of these relationships, namely the expression of care and love, can easily take on inappropriate forms.

In particular:

- i. Appropriate boundaries are to be respected and maintained by all clergy and other professionals in the service of the Diocese in every pastoral and counseling situation. The support and/or pastoral care function creates a specific relationship of trust. Exploitation of this trust through sexual activity, or touching for sexual purposes, or the suggestions or depiction of any such activity, will not be tolerated.
- ii. Clergy, staff and volunteers are expected to maintain the ethical standards in all their relationships with those for whom they have responsibility. These standards shall apply whether in the service or employ of the Diocese, any of its parishes, or any affiliated function.
- iii. In a pastoral or counseling relationship, all forms of sexual behavior or harassment are unethical, even when a recipient of care invites or consents to such behavior or involvement. Sexual behavior is defined as, but not limited to, all forms of overt and covert seductive speech, gestures and behavior as well as physical contact of a sexual nature; harassment is defined as but not limited to repeated comments, gestures or physical contacts of a sexual nature.
- iv. We recognize that the relationship between the support counselor or pastoral care provider and their recipient involves a power imbalance, the residual effects of which are operative following the termination of a professional relationship. Therefore, all sexual behavior or harassment with former recipients of care is unethical.
- v. Sexual abuse (sexual harassment, sexual exploitation, sexual misconduct or sexual assault) of a child by any person of the Diocese of Spokane (volunteer, paid, lay or ordained) will not be tolerated, and must be reported immediately. No notion of pastoral confidence shall interfere with this requirement

## **b) Training**

### Child Sexual Abuse Prevention Training:

1. Three hours of child abuse prevention education and training is required for all **Church Personnel who Regularly Work With or Around Children, Youth, or Vulnerable Adults** before they start their work with children, youth, or vulnerable adults or, if that is not possible, one hour of child abuse awareness training before they start their work and the rest of the training within three months of starting.
2. One hour of child abuse awareness education and training is required for all **Church Personnel who Occasionally Work With or Around Children, Youth, or Vulnerable Adults** before they start their work with children, youth, or vulnerable adults.
3. Church Personnel who are responsible for screening, selection and supervision of others in programs for children and youth are **encouraged** to complete specialized education and training in screening, selection and monitoring.

### Adult Sexual Abuse Prevention Training

A minimum of four hours of initial training on issues of sexual harassment in employment, mentor and colleague relationships and sexual exploitation in pastoral relationships will be required of all clergy and paid personnel in program ministries. Although other paid personnel are not required to attend the adult sexual abuse prevention training, it is encouraged for all paid personnel in the diocese. The training is also strongly encouraged for wardens of the congregations.

## **c) Screening and Selection**

1. All clergy, employees and volunteers who will be **regularly** working with or around children, youth, or vulnerable adults shall:
  - a. Submit a written application that includes an authorization for the release of information to conduct background checks and the Code of Conduct (Appendix G).
  - b. Be interviewed
  - c. Be known to the clergy or congregation for at least six months
  - d. Agree to a criminal records check (see Appendices H and I for the proper procedures for criminal records checks)
  - e. Agree to a sexual offender registry check
  - f. Provide a minimum of 2 outside references
2. It is also strongly recommended that all Church Personnel who will be **occasionally** working with or around children, youth, or vulnerable adults:
  - a. Submit a written application that includes an authorization for the release of information to conduct background checks and the Code of Conduct (Appendix G).

- b. Be interviewed.
  - c. Be known to the clergy or congregation for at least six months.
  - d. Agree to a criminal records check (see Appendices H and I for the proper procedures for criminal records checks)
  - e. Agree to a sexual offender registry check.
3. Church school teachers who work with children exclusively during public church school hours and in physical spaces where other adults routinely are present would be exempt from this requirement, although many parishes may wish to engage in the above screening and selection process.
4. All information gathered about an applicant will be carefully reviewed and evaluated to make a determination, in consultation with others as necessary, of whether or not the person is appropriate to work with children or youth.
5. Church Personnel who work with or around children or youth must have a personnel file that is kept where other church records are kept.
6. It is recommended that criminal records checks and sexual offender registry checks be conducted every five (5) years for Church Personnel who Regularly Work With or Around Children or Youth.
7. Church Personnel who transfer within the Diocese of Spokane and apply for or are asked to or who do undertake a position working with or around children or youth are required to undergo the same screening and selection process in Section A above. This requirement may be met through a transfer of a copy of 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 worked with or around children or youth since the screening was last done as shown in the applicant's personnel file.

**d) Employment by or transfer to other dioceses**

No priest or deacon of this diocese with a record of sexual abuse will be transferred to a ministerial position in another diocese. The Bishop will notify local ordinaries of other dioceses concerning the status of priests/deacons of the Diocese of Spokane who reside in other dioceses. If the Diocese learns that a (former) employee, seminarian, or volunteer with a record of sexual abuse is seeking ministerial placement elsewhere, the Bishop of Spokane will immediately notify the Ordinary or ecclesiastical authority of the facts and circumstances in this Diocese. This information will be disclosed to others making legitimate inquiry.

**e) Knowledge of Diocesan Policies and Procedures on Sexual Ethics in Conduct and Ministry**

The Diocese of Spokane will use reasonable efforts to obtain and keep on file signed statements by all of its clergy, volunteers who regularly supervise youth activities, vestry members and employees that each such party has received the diocesan policies and procedures and understands the contents.

## RESPONSES

### 1. REPORTING ABUSE OF AN ADULT

**Introduction** – This procedure is intended to acknowledge several concerns:

- that every allegation which reaches the Bishop or the supervisor deserves a response and investigation where appropriate
- that the Bishop or supervisor cannot be the only one who actually assesses or evaluates the substance of the allegations
- that a shared approach, involving legal, mental health, and pastoral avenues is desirable
- that criminal proceedings are a common result of the process and litigation, by its very nature is a recourse available to anyone
- that a uniform procedure ensures that all cases will be treated with justice as well as consistency
- that allegations of sexual misconduct are concerns which bear no relationship to differing opinions on controversial matters
- that the Bishop's pastoral concern is directed to both alleged offenders as well as those making allegations
- that people can be wrongfully accused of sexual misconduct
- that this procedure will be employed in each instance of allegation, unless the Bishop reasonable determines, based upon all information available and reviewed by him/her (and concurred with by the Chancellor) that the allegation is unfounded or of a trivial nature
- that the Bishop may consult, in confidence, with any person so chosen to review issues and materials regarding any alleged incident(s) of sexual misconduct
- that the Bishop be committed to guarding the privacy of all individuals concerned with utmost care
- that the Bishop may, when deemed appropriate, commence a process for canonical discipline.

This process is intended to give the Bishop guidance while affording him/her the opportunity to customize each procedure according to the circumstances.

**In the event of a report to him of possible sexual misconduct by a lay employee or volunteer, the Bishop will follow as much of this procedure (specified for the clergy) as is appropriate for the circumstance.**

**Procedure for Bishop's Response to Allegations of Clergy Sexual Misconduct**

1. The Bishop will meet, as soon as possible, with the party or parties making the allegation and hear out the specifics raised. At the Bishop's discretion, such meetings may involve other staff members or consultants. The complainant is encouraged to include a support person at this meeting. Notes will be taken which are utilized by staff for the preparation of a written report of the allegations made. This report is reviewed and approved by the complainant(s). The Bishop will ask the complainant(s) to sign an affidavit to the report.

In accordance with Title IV. 3(A)4, the Bishop may appoint an advocate to assist the complainant(s) in understanding and participating in the disciplinary processes of the Church, in formulating and submitting an appropriate charge, and in obtaining assistance in spiritual matters. The complainants are entitled to the counsel of an attorney and/ or advocate of their choice.

2. The Bishop will meet with the named cleric as soon as possible. S/he will outline the allegations and hear out all responses given. Such meeting may include other persons at the invitation of either the Bishop or the cleric. Each may bring a support person or legal counsel to such a meeting.

In accordance with Title IV.14.8(a), the Bishop will notify the cleric of the availability and identity of the consultant. The consultant shall be available to consult with and advise the cleric and his or her legal advisors at reasonable times prior to the issuance of a Presentment. The consultant shall explain the rights of the cleric and the alternatives available under Title IV.

3. The Bishop will specify to both the cleric and the complainant(s) appropriate guidelines for privacy as this process continues.
4. The Bishop will, after hearing both sides or at any point, begin canonical proceedings for discipline if appropriate. In accordance with canon law, the Bishop may inhibit the accused from acting as a cleric while the proceedings are pending. S/he may also address with the cleric limitations on activities to be observed while the process of investigation and resolution are continuing.

If the Bishop is presented with conflicting stories (“my word against your word”), s/he will advise both parties of their right to provide additional documentation or other material relevant to the matter. The Bishop may, at his/her discretion, invite both parties to meet in his/her presence with other professionals or advocates present as may be desired by the parties involved. The Bishop may, at his/her discretion, consult and involve the designated diocesan response team for further investigation and/or adjudication as s/he deems appropriate.

5. As needed, the Bishop will refer the cleric to the Bishop’s designee for appropriate assessment and treatment resources. The cleric will sign a release of information to allow the clinical provider(s) to share recommendations with the Bishop or the Bishop’s designee. These services will conform to the direction and guidelines of Church Insurance or other insurers.
6. The Bishop may make any such referral as a written pastoral direction, in which case, failure to comply will be grounds for canonical discipline.
7. The Bishop will not specify a likely outcome of the recommended assessment and treatment, but will insist that such recommendations as may be forthcoming be pursued in a timely manner.
8. The Bishop will receive the results of such assessment and will designate both clinical and legal advisors who will review and interpret the results to the Bishop. Contact with consultants from the Church Insurance Company and/or other insurers will continue as appropriate to the circumstances.
9. Written documentation will be made of each of the steps above. Such records will ordinarily be kept in strict confidence, but the Bishop will cooperate by furnishing to the appropriate civil or criminal authorities, on request, any materials that could otherwise be subpoenaed.
10. The Bishop’s designee will assure that all recommended services are being pursued by the cleric and will receive periodic reports from the clinical providers as to the progress in treatment. Such reports will conform with customary practice in human resources management: no clinical details will be given, but general progress comments will be requested.
11. The Bishop or his/her designee will assure the complainant(s) that actions are being taken, without specifically disclosing the clinical avenues. The Bishop, or his designee, will maintain a pastoral contact with the complainant(s) and assure that they receive appropriate referrals to mental health or other support services as needed.

12. If it is determined in the Bishop's reasonable opinion that there is no substance to the presented allegations, the Bishop will place a note in the cleric's file recording the determination of "no substance", and the cleric will also be afforded the opportunity to place a statement in the file.
13. The complainant(s) will be kept advised at all stages of the process and told of its outcome.
14. Written material which is produced in this process will be filed in the Bishop's Office under lock and key. Except for circumstances detailed in Step 9 or as provided by law or in the case of an ecclesiastical trial, these files will not be released.

## 2. REPORTING ABUSE OF A CHILD

The Diocese of Spokane is committed to providing a safe environment in which children can grow in the Christian faith and learn of the abiding love and presence of God through relationships of trust and acceptance. Complaints related to sexual abuse of a child must be taken seriously and be dealt with in a spirit of compassion and justice.

Persons in the Diocese who receive a report of child abuse that they credit or are concerned about, or have reason to believe that a child known to them in their church-related work has been abused or neglected, should report or encourage reporting of the circumstances. Appendix E contains a sample report listing the information needed by the appropriate agencies. To make a report, they may:

- Make a report to the law enforcement jurisdiction where the child resides.
- Make a report themselves by calling
  - In Washington: DSHS: 1-866-EndHarm (1-866-363-4276)
  - In Idaho: DCFS: 1-800-926-2588 (Idaho CareLine)
- Report to a mandated reporter, who will then make a report (any person who is a mandated reporter and relies upon someone else to make the report should verify that it has been done).

A list of mandated reporters in Washington and Idaho can be found in Appendix D.

In addition, someone who is not a mandated reporter may urge the child to report to a mandated reporter (such as a teacher, nurse, school counselor, physician) and be an advocate for the minor as he or she prepares to do this.

DSHS (WA) and DCFS (ID) have published pamphlets with respect to reporting requirements and procedures. Copies are available directly from DSHS, DCFS or through the Diocese.

The Bishop or the Bishop's designee is prepared to help any member of the clergy or lay person who is confronted with an issue of this kind.

Note that, in addition to these statutory obligations and avenues, any reports of sexual harassment, molestation, or abuse by clergy, employees or volunteers must also be made to the Bishop either directly or through the Bishop's designee. This obligation attaches to both current and past incidents, whether the individual concerned is presently a minor or adult. A prompt telephone call should be made to the Bishop or the Bishop's designee at 509-624-3191 or 800-359-2587. A Confidential Notice of Concern for the Bishop or Bishop's Designee is contained in Appendix F.

When a report is made, or a basis for concern exists, about the possible sexual misconduct involving a child, a written report should be made, if at all possible. A sample format compiling the information important to make an investigation is attached.

### 3. PASTORAL CARE ISSUES

Confidentiality Statement: The victim, the accused and other involved parties are entitled to confidentiality within the limits of an ongoing investigation and respect for the victim's privacy.

#### A. Pastoral Care to the Victim

If the victim is a child, the Bishop or his/her designee will ensure the required reporting to the proper authorities has occurred and that cooperation in the ensuing investigation is taking place.

The Bishop or his/her designee shall try to respond to the victim(s) of abuse by naming an appropriate person for advocacy and support during the investigation and resolution process. The advocate's role is to listen and support the victim and family members. The advocate may make referrals to and encourage participation in all available therapeutic treatment and other support resources.

Personal contact, including phone calls and in-person contact with the victim, child or adult, and the family of the victim should be made as soon as possible within the framework of any ongoing law enforcement investigation. It is important to maintain ongoing follow-up contact with the victim and the family to assess changing needs and concerns of the victim and his/her support system.

#### B. Pastoral Care to the Victim's Family

The Bishop or her/his designee should attempt to meet, as soon as possible, with the victim's family in order to assess the whole family's needs. It is important to maintain an ongoing supportive relationship to all involved as the investigation and resolution process can take many months to reach closure. A pastoral contact should be assigned to stand by/be with the family throughout the investigation and resolution process.

#### C. Pastoral Care to the Congregation

Particular care should be paid to the congregational community as they, too, suffer when one of its clergy, paid employees, or volunteers is accused of, convicted of, or admits to sexual misconduct. The Bishop or her/his designee should meet with the wardens and/or congregation in order to inform them that an investigation of alleged sexual abuse or misconduct is taking place. The Bishop or designee will outline the necessary diocesan procedures.

The congregation should be cautioned against gossip and rumor while being assured that they will be apprised of the progress of the investigation as appropriate within the bounds of confidentiality of all parties and any ongoing investigation.

Within the bounds of confidentiality, the Bishop or designee shall meet with the congregation and communicate the final results of the process, with special attention paid to the implications of disciplinary action if taken. The Diocese may make available a trained resource person who can assist the congregation to address their concerns and bring healing to them.

Liturgical resources for healing in a congregation should be made available with guidance and support for their use as needed.

D. Pastoral Care to Colleagues and the Wider Church

Pastoral care to colleagues and the wider church community is a corporate responsibility. Part of the ongoing healing ministry of the church is to acknowledge our weaknesses and to teach each other about power, healthy relationships, and sexuality. It is understood that a person is innocent until proven otherwise. To promote mutual support, those informed of the allegations should be admonished against gossip and rumor. Colleagues of the accused will be kept apprised of the progress of the investigation as necessary within the bounds of confidentiality, any ongoing investigation, and the wishes of the victim.

E. Pastoral Care to the Accused

Confronting any person, ordained or lay, with an accusation of sexual misconduct which may lead to disciplinary action is a difficult task. This is particularly true when the person is a friend and/or colleagues. This discussion should be seen as a pastoral and caring act, providing for the common good of the church and also offering the possibility for restoration and healing within the church community.

The Bishop or his/her designee will appoint a pastoral care provider for the accused for the purpose of support during the investigation of allegations of sexual misconduct. The accused will be informed of the process of the investigation including the commitment to confidentiality within the bounds of any ongoing investigation.

Where allegations have been substantiated, confession and acknowledgement of responsibility by the offender should be regarded as the necessary first step in any possible restoration to ministry. However, confession and absolution should be conducted with care and cannot be considered the sole basis for restoration. Therapeutic evaluation as well as treatment, if deemed necessary, is required for restoration to ministry.

F. Pastoral Care to the Family of the Accused

The Bishop or his/her designee should ensure that pastoral contact and support are offered to the family at the request of the accused, or as deemed necessary and appropriate by the Bishop or designee. This provider of pastoral care shall be someone other than the one attending the victim's family.

## **APPENDIX A: GENERAL CONDUCT FOR THE PROTECTION OF CHILDREN AND YOUTH**

The following guidelines are intended to assist Church Personnel in monitoring and supervising behaviors and interactions with children and youth to identify and stop those that may be inherently harmful to children or youth, that are the type used by child molesters to groom children, youth and their parents, or that may create the conditions where abuse can occur more easily. These guidelines should also be used to make decisions about interactions with children and youth in church sponsored and affiliated programs. They are not designed or intended to address interactions within families. When exceptions to these guidelines must be made, they should be reported to the supervisor of the Church Personnel making the exception as soon as possible.

1. All Church Personnel who work with children or youth must agree to comply with the Diocese of Spokane Guidelines for Appropriate Affection (Appendix A).
2. No person will be allowed to volunteer to **Regularly Work With or Around Children or Youth** until the person has been known to the clergy and congregation for at least six months.
3. Programs for infants and children under six (6) years old will have procedures to ensure that children are released only to their parents or legal guardians or those designated by them.
4. Church Personnel are prohibited from the use, possession, distribution, or being under the influence of alcohol, illegal drugs, or the misuse of legal drugs while participating in or assisting with programs or activities specifically for children or youth.
5. Parents or guardians must complete written permission forms before Church Personnel transport children and youth for a church sponsored activity or for any purpose on more than an occasional basis.
6. Church Personnel will respond to children and youth with respect, consideration and equal treatment, regardless of sex, race, religion, sexual orientation, culture or socio-economic status. Church Personnel will portray a positive role model for children and youth by maintaining an attitude of respect, patience, and maturity. They will avoid even the appearance of favoritism.
7. One-to-one counseling with children or youth should be done in an open or public or other place where private conversations are possible but occur in full view of others.
8. Church Personnel are prohibited from dating or becoming romantically involved with a child or youth.

9. Church Personnel are prohibited from having sexual contact with a child or youth.
10. Church Personnel are prohibited from possessing any sexually oriented materials (magazines, cards, videos, films, clothing etc.) on church property or in the presence of children or youth except as expressly permitted as part of a pre-authorized educational program.
11. Church Personnel are prohibited from using the Internet to view or download any sexually oriented materials on church property or in the presence of children or youth.
12. Church Personnel are prohibited from discussing their own sexual activities, including dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos or materials on or from the Internet, with children or youth.
13. Church Personnel are prohibited from sleeping in the same beds, sleeping bags, tents, hotel rooms or other rooms with children or youth unless the adult is an immediate family member of all children or youth in the bed, sleeping bag, tent, hotel room or other room. It is acceptable to have multiple adults sleep with all the children or youth participating in one open space such as a church basement or camp lodge.
14. Church Personnel are prohibited from dressing, undressing, bathing, or showering in the presence of children or youth.
15. Church Personnel are prohibited from using physical punishment in any way for behavior management of children and youth. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting, or any other physical force. Physical force may only be used to stop a behavior that may cause immediate harm to the individual or to a child, youth or others.
16. Church Personnel are prohibited from using harsh language, degrading punishment, or mechanical restraint such as rope or tape for behavior management.
17. Church Personnel are prohibited from participating in or allowing others to conduct any hazing activities relating to children's or youth ministry or camp activities.

## **APPENDIX B: MONITORING AND SUPERVISION OF PROGRAMS**

The monitoring and supervision of programs and activities involving children or youth is important for safeguarding children and youth and involves several aspects. One aspect involves having structural guidelines or standards for the programs and activities for children and youth. These include such things as who approves new programs, how many adults need to be present and the like. In addition to setting structural guidelines and standards, church leaders must make sure the structural safeguards are followed. Programs and activities have to be monitored and supervised to do that.

Another aspect of monitoring and supervision is that supervisory personnel and others monitor and supervise the behavior of adults, youth and other children with children and youth so that inappropriate behaviors and interactions can be detected and stopped. Some behaviors and interactions are potentially harmful to children or youth in and of themselves. Examples include providing alcohol or drugs to children or youth or actually having sexual contact with a child or youth. Other behaviors and interactions are not necessarily harmful in and of themselves but are the same behaviors and interactions known to be used by those who abuse children or youth to "groom" them or their parents for eventual abuse or which provide the privacy child molesters need in order to abuse children or youth. Examples of those behaviors and interactions include holding children over the age of three on the lap, transporting a child or youth alone, and the like.

The structural guidelines and standards are covered in both this **Monitoring and Supervision** section and in the following section, **General Conduct for the Protection of Children, Youth, and Vulnerable Adults** (Appendix A). The behaviors and inter-actions of persons with children and youth that need to be monitored and supervised are covered in the section on **General Conduct for the Protection of Children, Youth, and Vulnerable Adults** and in the **Guidelines for Appropriate Affection** (Appendix C),

1. Church Personnel are prohibited from being alone with a child or youth or multiple children or youth where other adults cannot easily observe them.
2. Church Personnel over the age of 21 must directly supervise Church Personnel under the age of 18 and be physically present during all activities.
3. An up to date list of approved congregation-sponsored programs for children and youth will be maintained in the church office or other place where church records are kept.
4. Church Personnel are not permitted to develop new activities for children and youth without approval from the rector or canonical equivalent. 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 adult supervision.
5. At least two unrelated Church Personnel must supervise activities. When both boys and girls are participating, male and female adults must be present.

## **APPENDIX C: GUIDELINES FOR APPROPRIATE AFFECTION**

The Diocese of Spokane is committed to creating and promoting a positive, nurturing environment for our children's and youth ministries that protect our children and youth from abuse and our Church Personnel from misunderstandings. When creating safe boundaries for children and youth, it is important to establish what types of affection are appropriate and inappropriate, otherwise that decision is left to each individual. Stating which behaviors are appropriate and inappropriate allows Church Personnel to comfortably show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries with children or youth. These Guidelines are based, in large part, on avoiding behaviors known to be used by child molesters to groom children or youth and their parents for future abuse. The following guidelines are to be carefully followed by all Church Personnel working around or with children, youth, or vulnerable adults.

1. Love and affection are part of church life and ministry. There are many ways to demonstrate affection while maintaining positive and safe boundaries with children, youth, and vulnerable adults.

Some **positive** and **appropriate** forms of affection are listed below:

- Brief hugs.
- Pats on the shoulder or back.
- Handshakes.
- "High-fives" and hand slapping.
- Verbal praise.
- Touching hands, faces, shoulders and arms of children or youth.
- Arms around shoulders.
- Holding hands while walking with small children.
- Sitting beside small children.
- Kneeling or bending down for hugs with small children.
- Holding hands during prayer.
- Pats on the head when culturally appropriate. (For example, this gesture should typically be avoided in some Asian communities).

2. The following forms of affection are considered **inappropriate** with children, youth, and vulnerable adults in ministry setting because many of them are the behaviors that child molesters use to groom children or youth and their parents for later molestation or can be, in and of themselves, sexual abuse.

- Inappropriate or lengthy embraces.
- Kisses on the mouth.
- Holding children over three years old on the lap.
- Touching bottoms, chests or genital areas other than for appropriate diapering or toileting of infants and toddlers.

- Showing affection in isolated areas such as bedrooms, closets, staff-only areas or other private rooms.
- Occupying a bed with a child or youth
- Touching knees or legs of children or youth.
- Wrestling with children or youth.
- Tickling children or youth.
- Piggyback rides.
- Any type of massage given by a child or youth to an adult.
- Any type of massage given by an adult to a child or youth.
- Any form of unwanted affection.
- Comments or compliments (spoken, written, or electronic) that relate to physique or body development. Examples would be, "You sure are developing," or "You look really hot in those jeans."
- Snapping bras or giving wedgies or similar touch of underwear whether or not it is covered by other clothing.
- Giving gifts or money to individual children or youth.
- Private meals with individual children or youth.

## **APPENDIX D: MANDATED REPORTERS**

In Washington state, mandated reporters include:

1. Medical practitioners (licensed health service providers, including: podiatrists, optometrists, chiropractors, registered or licensed nurse, dentists, osteopaths, surgeons, physicians and religious healing practitioners).
2. Professional school personnel (including, but not limited to, teachers, counselors, administrators, child care facility personnel and school nurses).
3. “Social services counselor” (anyone engaged in a professional capacity during the regular course of employment in encouraging or promoting the health, welfare, support or education of children, or providing social services to adults or families, including mental health, drug and alcohol treatment, and domestic violence programs).
4. Coroners, medical examiners and licensed pathologists.
5. Registered pharmacists.
6. Licensed or certified child care providers or their employees.
7. Department of Social and Health Services employees.
8. Juvenile probation officers.
9. Law enforcement.
10. Department of Corrections employees who become aware of possible child abuse or neglect during the course of their employment.
11. Staff of responsible living skills programs or HOPE centers.
12. Staff or volunteers in the state Family and Children’s Ombudsman Office.
13. Any adult who resides with a child suspected to have suffered severe abuse.

In Idaho, anyone is required to call whenever there is reason to believe that a child under the age of 18 has been abused, neglected, or abandoned. Clergy are exempt when information is received in a confessional setting.

**APPENDIX E: SAMPLE REPORT FORM**

**REPORT OF SUSPECTED SEXUAL MISCONDUCT**

**Reported by:**

\_\_\_\_\_  
Name and Title

\_\_\_\_\_  
Address

\_\_\_\_\_  
City, State, and Zip Code

\_\_\_\_\_  
Telephone

**Date of Report:**

\_\_\_\_\_

**Person suspected of misconduct:**

\_\_\_\_\_  
Name and Title

\_\_\_\_\_  
Address

\_\_\_\_\_  
City, State, Zip Code

\_\_\_\_\_  
Telephone

**Other person(s) involved  
(witnesses or victims):**

\_\_\_\_\_  
Name

\_\_\_\_\_  
Age and Sex

\_\_\_\_\_  
Address

\_\_\_\_\_  
City, State, and Zip Code

\_\_\_\_\_  
Telephone

**REPORT OF SEXUAL MISCONDUCT, CONTINUED**

Describe incident(s) of suspected sexual misconduct, including date(s), time(s), and locations(s).

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Identify eyewitnesses to the incident, including names, addresses, and telephone number, where available:

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Other information which may be helpful to the investigation:

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**APPENDIX F:  
CONFIDENTIAL NOTICE OF CONCERN  
FOR THE BISHOP OR THE BISHOP'S DESIGNEE**

Individual(s) of Concern:

Date of occurrence:

Time of occurrence:

Type of Concern:

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

Describe the situation: What happened, where it happened, when it happened, who was involved, who was present, who was notified? If reported to the State, what was their recommendation about investigating? *Attach additional sheets if needed.*

Has this situation ever occurred previously? *Attach additional sheets if needed.*

What action was taken? How was the situation handled, who was involved, who was questioned, were police called? *Attach additional sheets if needed.*

What is the follow-up plan? Does anyone else need to be notified? Will the situation need monitoring? Would you like someone to call you to discuss this situation? *Attach additional sheets if needed.*

Submitted by: (Please print) \_\_\_\_\_

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

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

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

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

Once completed, please submit to the Bishop or the Bishop's Designee

**APPENDIX G:  
SAMPLE APPLICATION FORM, CODE OF CONDUCT,  
AND  
ACKNOWLEDGMENT, RELEASE AND SIGNATURE**

INSTRUCTIONS: Please complete all of the questions accurately and fully. *Attach additional sheets if needed.*

Today's date: \_\_\_\_\_

**PERSONAL DATA**

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

Street address: \_\_\_\_\_

City: \_\_\_\_\_

State: \_\_\_\_\_ Zip: \_\_\_\_\_

How long at current address: \_\_\_\_\_

Home phone: \_\_\_\_\_

Work phone: \_\_\_\_\_

Best time to contact you: \_\_\_\_\_

Email address: \_\_\_\_\_

Driver license number: \_\_\_\_\_ State: \_\_\_\_\_

Social Security number: \_\_\_\_\_

Are you legally eligible to work in this country?       Yes  No

Note: If you are chosen for a paid position, you will be required to show documents verifying your employment eligibility and identity to complete the INS Form I-9 as required by the Immigration Reform and Control Act.

Please list your addresses in the past five years. *Attach additional sheets as needed.*

For what position are you applying? \_\_\_\_\_

What interests you about the position for which you are currently applying?

\_\_\_\_\_

What has prepared you for the position for which you are currently applying?

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

**EMPLOYMENT HISTORY**

Attaching additional sheets as needed, please complete for your prior employers, covering the past TEN years, beginning with your current employer

**CURRENT EMPLOYER**

Company name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_  
Immediate supervisor name: \_\_\_\_\_  
Immediate supervisor phone number: \_\_\_\_\_  
Position held: \_\_\_\_\_  
Dates of employment: from \_\_\_\_\_ to \_\_\_\_\_  
Reason for leaving position: \_\_\_\_\_

**PREVIOUS EMPLOYER**

Company name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_  
Immediate supervisor name: \_\_\_\_\_  
Immediate supervisor phone number: \_\_\_\_\_  
Position held: \_\_\_\_\_  
Dates of employment: from \_\_\_\_\_ to \_\_\_\_\_  
Reason for leaving position: \_\_\_\_\_

**VOLUNTEER EXPERIENCE**

Attaching additional sheets as needed, please include all experience working with children or youth.

Organization: \_\_\_\_\_  
Contact: \_\_\_\_\_  
Phone: \_\_\_\_\_  
Duties: \_\_\_\_\_  
Dates: from \_\_\_\_\_ to \_\_\_\_\_

Organization: \_\_\_\_\_  
Contact: \_\_\_\_\_  
Phone: \_\_\_\_\_  
Duties: \_\_\_\_\_  
Dates: from \_\_\_\_\_ to \_\_\_\_\_

**Educational History**

Are you a High School graduate? [ ]Yes [ ]No If yes, what year? \_\_\_\_\_  
Name and location of High School \_\_\_\_\_

If no, did you obtain a GED? [ ]Yes [ ]No If yes, what year? \_\_\_\_\_

Education beyond High School:

Do you have an undergraduate degree? [ ] Yes [ ] No If yes, what year? \_\_\_\_\_

Name and location of institution \_\_\_\_\_

Major \_\_\_\_\_ Minor \_\_\_\_\_

Do you have a postgraduate degree? [ ] Yes [ ] No If yes, what year? \_\_\_\_\_

Name and location of institution \_\_\_\_\_

Major \_\_\_\_\_

If needed, please attach a complete list of colleges and university attended, years of attendance, major and minor, and degree received.

PROFESSIONAL/CIVIC REFERENCES

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

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

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Daytime phone: \_\_\_\_\_

How long have you known this person? \_\_\_\_\_

Relationship to you: \_\_\_\_\_

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

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

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Daytime phone: \_\_\_\_\_

How long have you known this person? \_\_\_\_\_

Relationship to you: \_\_\_\_\_

PERSONAL REFERENCES

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

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

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Daytime phone: \_\_\_\_\_ Evening: \_\_\_\_\_

How long have you known this person? \_\_\_\_\_

Relationship to you: \_\_\_\_\_

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

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

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Daytime phone: \_\_\_\_\_ Evening: \_\_\_\_\_

How long have you known this person? \_\_\_\_\_

Relationship to you: \_\_\_\_\_

**FAMILY REFERENCES**

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

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

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Daytime phone: \_\_\_\_\_ Evening: \_\_\_\_\_

How long have you known this person? \_\_\_\_\_

Relationship to you: \_\_\_\_\_

Have you ever been accused of physically, sexually or emotionally abusing a child or an adult?  Yes  No If yes, please explain. \_\_\_\_\_

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

**Code of Conduct for the Protection of Children, Youth and Vulnerable Adults**

Please read and initial each item to signify your agreement to comply with the statement.

\_\_\_\_\_ I agree to do my best to prevent abuse and neglect among children, youth and vulnerable adults involved in church activities and services.

\_\_\_\_\_ I agree not to physically, sexually or emotionally abuse or neglect a child, youth or vulnerable adult.

\_\_\_\_\_ I agree to comply with the policies, procedures, and guidelines of the Code of Sexual Ethics and Professional Conduct of the Diocese of Spokane.

\_\_\_\_\_ In the event that I observe any inappropriate behaviors or possible policy violations with children, youth, or vulnerable adults, I agree to immediately report my observations.

\_\_\_\_\_ I acknowledge my obligation and responsibility to protect children, youth, and vulnerable adults and agree to report known or suspected abuse of children, youth, or vulnerable adults to appropriate church leaders and state authorities in accordance with the diocesan policies.

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

**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 previous employment, education, credit history, driving record, criminal conviction record, sexual offender registry or other qualifications for my employment or volunteering. I also authorize \_\_\_\_\_ [Parish] to request and receive such information.

If hired or chosen, I agree to be bound by \_\_\_\_\_[Parish's] policies and procedures, including but not limited to the Code of Sexual Ethics and Professional Conduct of the Diocese of Spokane. I understand that these may be changed, withdrawn, added to or interpreted at any time at the \_\_\_\_\_ [Parish's] sole discretion and without prior notice to me.

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

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

**I have read and understand the above provisions.**

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

## **APPENDIX H: PROCEDURE FOR BACKGROUND CHECKS**

The procedures for background checks are designed to provide consistent and credible information. Records of these inquiries should be kept indefinitely. Background checks are required as follows:

### Clergy:

Background checks for the clergy, initiated by the Diocese, will include inquiries of all bishops having past or present canonical authority over the individual, a check of all employers of the individual during at least the past five years and of all schools he/she has attended during at least the past five years. If the individual has had one employer for five years, then inquiries will be made of the two most recent employers.

When a congregation is calling a clergyperson, this background check procedure should be coordinated between the bishop or the bishop's designee and any search committee. It is recommended that a professional investigation agency be engaged.

### Paid Staff Members who Work with Children or Youth:

Inquiries will be made of the individual's employers during at least the past five years and of all schools attended during at least the past five years. If the individual has had one employer for five years, then inquiries will be made of the two most recent employers. For a young adult with little employment experience, previous schools should be substituted for employers. In addition, organizations that serve youth in which the individual has participated should be consulted.

This background check should be made by the employing congregation or diocesan organization. It is recommended that a professional investigation agency be engaged.

### Persons in the process toward ordination:

Men and women in the process toward ordination will be subject to a state police criminal history background check before they are made Candidates for Holy Orders in the diaconal ordination process and before they are made Postulants for Holy Orders in the process toward ordination to the priesthood.

This background check is conducted by the Bishop's designee.

### Paid employees at the diocesan or congregational level:

Paid employees who do not work with children or youth will be subject to a state police criminal history background check.

This background check is conducted by the employing executive.

### Volunteers who regularly work with youth or whose ministries of pastoral care take place in people's homes, hospitals, or nursing homes:

Congregations who utilize the ministries of volunteers for youth and pastoral care ministries are strongly encouraged to conduct the state police criminal history background checks.

## **Instructions for Obtaining State Patrol/ State Police Criminal Background Checks**

**Washington (This service is free to non-profit groups)**

### ***A. Registering your church for an account***

1. On the web, go to <https://watch.wsp.wa.gov/>
2. Click on the tab that says "forms" at the upper left of the page
3. On the "forms" page, click on WATCH Application Packet  
Fill out the form for a non-profit group. This will establish an account and you will be issued a password.

### ***B. Doing the background check***

1. Once the account is established, you can go online to the above address (<https://watch.wsp.wa.gov/>) and sign in by clicking "login using pre-established account. You will need your account name, user name and password to do this.
2. Once you have logged in, you can fill in the information for a background check. Once you have filled in the name and birth date of the person for whom you are requesting the background check it takes a minute or two to be processed. (If the person has a very common name, there may be other people in the database with the same name and birth date. You may need to request a driver's license or social security number to refine the search.)
3. When you have submitted the information, check "inbox" for results. If the report says "no record found," that means that there is no criminal history on file in the system.

**Idaho (There is a \$10 charge for each background check.)**

1. On the web, go to <http://www.isp.state.id.us/>.
2. On the state police home page, find "Criminal Justice" on the menu to the left of the page and click on "criminal identification" under that heading.
3. Then click on "Criminal History Information Services. On the right side of that page, you choose either a pdf or word formatted form for a "name based search."
4. Download and print that form, fill it in and mail it to the Idaho State Police (address is on the form) with a check for \$10. You should also submit a signed waiver from the person whose criminal history is being checked.