

**POLICIES AND PROCEDURES  
OF FAITH PRESBYTERIAN CHURCH, INDIANAPOLIS, IN,  
REGARDING SEXUAL MISCONDUCT PREVENTION AND RESPONSE**

1.0 Principles and Standards of Conduct

- As [God] who called you is holy, be holy yourselves in all your conduct; 1 Peter 1:15
- Tend the flock of God that is in your charge, ...not under compulsion but willingly 1 Peter 5:2–3
- You know that we who teach will be judged with greater strictness James 3:1 NRSV

1.1 The ethical conduct of all persons who minister in the name of Jesus Christ is of vital importance to Faith Presbyterian Church (the Church), because through these representatives an understanding of God and the gospels' good news is conveyed. As our "...manner of life should be a demonstration of the Christian gospel in the church and in the world" (Book of Order, G-6.0106a), it is incumbent upon the church to make every effort to prevent sexual misconduct and if allegations of sexual misconduct arise, to respond to those involved with compassion and with justice. To that end this policy has been adopted.

1.2 It is the policy of this church that all church members, church officers, employees and volunteers working in, with and for the church, are to maintain the integrity of ministerial, professional and Christian relationships at all times. Sexual misconduct is a violation of Christian relationships and professional responsibilities; thus, it is never permissible or acceptable.

1.3 Guiding Principles

The basic principles of conduct guiding this policy are as follows:

- 1.31 Sexual misconduct is a violation of the role of pastors, employees, volunteers, counselors, supervisors, teachers, and advisors of any kind who are called upon to exercise integrity, sensitivity, and caring in a trust relationship. Sexual misconduct breaks the covenant to act in the best interests of those who participate in the church's life, co-workers, and students.
- 1.32 Sexual misconduct is a misuse of authority and power that breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner. If the church member or participant, student, or employee initiates or invites sexual content in the relationship, it is the pastor's, officer's, or supervisor's responsibility to maintain the appropriate role and prohibit a sexual relationship.
- 1.33 Sexual misconduct takes advantage of the vulnerability of persons who are less powerful to act for their own welfare, including children. It is antithetical to the gospel call to work as God's servant in the struggle to bring wholeness to a broken world. It violates the mandate to protect the vulnerable from harm.

## 2.0 Behaviors Constituting Sexual Misconduct

Sexual Misconduct is the comprehensive term used in this policy to include:

- 2.1 Child sexual abuse, including, but not limited to any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Sexual behavior between a child and an adult is always considered forced whether or not consented to by the child. In the Presbyterian Church (U.S.A.), the sexual abuse definition of a child is anyone under age eighteen.
- 2.2 Sexual abuse as defined in the *Book of Order*: "Sexual abuse of another person is any offense involving sexual conduct in relation to (1) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or (2) any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position" (Book of Order, D-10.0401c).
- 2.3 Sexual harassment as defined for this policy is as follows: unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitutes sexual harassment when:
  - a. submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment, or their continued status in an institution;
  - b. submission to or rejection of such conduct is used as the basis for employment decisions affecting such an individual;
  - c. such conduct has the purpose or effect of unreasonably interfering with an individual's work performance by creating an intimidating, hostile, or offensive working environment; or
  - d. an individual is subjected to unwelcome sexual jokes, unwelcome or inappropriate touching, or display of sexual visuals that insult, degrade, and/or sexually exploit men, women, or children.
- 2.4 Rape or sexual contact by force, threat, or intimidation.
- 2.5 Sexual conduct (such as offensive, obsessive or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another.
- 2.6 Sexual Malfeasance; as defined by the broken trust resulting from sexual activities within a professional ministerial relationship that results in misuse of office or position arising from the professional ministerial relationship.
- 2.7 Misuse of technology; use of technology that results in sexually harassing or abusing another person, including texting or emailing suggestive messages and images to persons with whom one has a ministerial relationship. It is never appropriate to view pornography on church property. When this includes a person under the age of eighteen, it is considered child abuse. There is never an expectation of personal privacy when using technological equipment owned by a church or church entity or within the context of ministry.

### 3.0 Who is Covered by This Policy

This policy covers:

- 3.1 all officers (teaching elders, ruling elders, deacons) on the rolls of Faith Presbyterian Church, regardless of whether the officer is holding an installed position
- 3.2 all persons employed by or seeking employment with the church
- 3.3 all volunteers of the church, while acting on its behalf
- 3.4 all other representatives of the church
- 3.5 Those who are accused of sexual misconduct when:
  - a. access to the Accuser/Victim by the Accused is related to the Accused performing some form of service to or appointment by a committee, group, or board of the church
  - b. the behavior of the Accused, though not conducted in a church-related setting, raises questions for the church regarding the character and effectiveness of the accused

### 4.0 Prevention and Risk Management

#### 4.1 Implementation

Session, acting through Christian education and personnel committees, shall take appropriate steps to inform members, employees, volunteers, and students of the theological, ethical and fiduciary basis for standards of conduct, expectations of conduct and the procedures for effective response when receiving a report of sexual misconduct.

This policy shall be referenced during classes or gatherings of those being received into membership of Faith Presbyterian Church.

This policy shall be available electronically and in paper form, by request.

This policy shall be referenced at least quarterly in all church publications.

#### 4.2 Education and Training

Those needing special awareness of behavioral expectations and response to alleged sexual misconduct include installed officers, employees of the church and volunteers who work with children and youth.

Officer training, conducted annually, shall include a review of behavioral expectations of all those covered by this policy, including mandatory reporting, and the procedure for responding to allegations of sexual misconduct.

It is the responsibility of the head of staff to ensure that all employees and volunteers review and discuss this policy at least annually. Educational material should be provided to staff for review and discussion, by the pastor, at least every two years.

It is the responsibility of the head of staff to ensure that a review of behavioral expectations, including mandatory reporting, and the procedure for responding to allegations of sexual misconduct, is conducted annually. Consideration shall be given to periodic use of educational material for training purposes.

#### 4.3 Liability and Insurance

4.31 The session shall take such potential liability into consideration when establishing hiring, volunteer and supervisory practices.

4.32 The session shall regularly inform its liability insurance carriers of the activities and programs operated or sponsored by the church and of the duties and responsibilities of officers, employees, and volunteers. The church's insurance policy shall include endorsements to cover specific exposures such as camps, day-care operations, shelters, or other outreach programs.

4.33 The session shall obtain an endorsement to its general liability insurance policy specifically covering sexual abuse and molestation. Such coverage should provide for legal defense expenses and judgments in civil suits brought against the governing body or entity, its officers, directors, or employees.

#### 4.4 Employment Practices

##### 4.41 Record Keeping

The personnel committee shall maintain a personnel file on every employee, including pastors. The file should contain the application for employment, any employment questionnaires, background checks, references responses, and all other documents related to an employee's employment, except records which may be required, by law, to be kept in separate files.

##### 4.42 Pre-screening Applicants

If an applicant is unknown to Faith Presbyterian Church, the personnel committee shall confirm the applicant's identity by requiring photographic identification such as a driver's license. A background check, including a national criminal background check, shall be conducted on all applicants that may have interaction with children and youth.

Pre-employment screening should include specific questions related to discovering previous complaints of sexual misconduct. See Appendix B: Sample Exhibit E.

##### 4.43 References

References shall be contacted for prospective pastors, other employees, or volunteers. A written record of conversations or correspondence with references should be kept in the pastor or employee's personnel file. (See Appendix E)

In dealing with teaching elders or commissioned ruling elders when transferring from one position to another, the session will delegate responsibility for previous employer reference checks to the executive presbyter, or to the persons authorized by Whitewater Valley Presbytery, who report to the committee on ministry or committee on preparation for ministry.

#### 4.44 Condition of Employment

Before the end of a six-week probationary period, employees with responsibility for the care and supervision of children must complete the signature pages of this policy showing that they have read and understood the policy. Each applicant should also complete a separate training on Recognizing and Reporting Suspected Child Abuse. The training may be provided at the church to allow for direct payment of this training. Failure to complete these two steps will result in the discharge of that person.

If false or misleading information is given by the applicant, or relevant information is withheld, the applicant should be eliminated from consideration.

Applicants should be informed of negative comments regarding sexual misconduct and shall be given an opportunity to submit additional references or to give other evidence to correct or respond to harmful information obtained from a reference.

## 5.0 Church Response to Allegations of Sexual Misconduct

### 5.1 Principles

In responding to allegations of sexual misconduct, members, officers, and employees of the church should seek healing and assure the protection of all persons. Where possible, the privacy of persons should be respected and confidentiality of communications should be maintained.

In responding to allegations of sexual misconduct, members, officers, and employees of the church should seek to uphold the dignity of all persons involved, including persons who are alleging harm, persons who are accused of sexual misconduct, and the families and communities of each.

Faith Presbyterian Church has jurisdiction over its members, officers, and employees such that if a member, officer, or employee is alleged to have committed an offense against Scripture or the PC(USA) Constitution, the church has the duty to inquire into the allegations and, if the allegations are proven, to correct the behavior of the member, officer, or employee and ensure the safety of others in the community. Allegations of sexual misconduct are always considered allegations of offense against Scripture or the PC(USA) Constitution that trigger the disciplinary processes of the PC(USA) set forth in the *Book of Order*.

If the person accused of sexual misconduct is no longer a member, officer, or employee of the Faith Presbyterian Church, but the conduct occurred while the person was acting on behalf of the Faith Presbyterian Church, the church does not have jurisdiction to correct the behavior, but it does have a duty to hear the allegations of offense and to take measures to prevent future occurrences of harm. The session may appoint an administrative commission to hear the allegations of sexual misconduct. The session may also take measures to prevent future occurrences of harm through education and policy.

### 5.2 Reporting Sexual Misconduct

#### 5.21 Knowledge of Reporting Process and Standards

Reports of allegations of sexual misconduct will occur in a variety of ways.

- a. Because a person reporting sexual misconduct will speak first to any person he/she chooses, it is important that officers, employees, and persons highly visible to church members and visitors understand how reports of incidents are channeled to the proper person. The allegations may come from persons who have or who do not have a formal relationship with Faith Presbyterian Church and may be made to a variety of officers or leaders within Faith Presbyterian Church. It is the duty of these officers and leaders to see that any allegation of sexual misconduct is reported appropriately, keeping in mind the

mandatory reporting requirements for allegations of child abuse.

- b. Reports of allegations of sexual misconduct should never be taken lightly or disregarded and allowed to circulate without concern for the integrity and reputation of the victim, the accused, and the church. Reports of allegations should be dealt with as matters of highest confidentiality, both before and after they have been submitted to appropriate authorities as outlined below.
- c. The first person to learn of an incident of sexual misconduct should not undertake an inquiry alone or question either the victim or the accused unless the incident is divulged in the process of pastoral care, counseling, or a therapy session. If the victim is hesitant to talk to “higher authorities,” the person who has received the initial report has a special responsibility to build trust and willingness to report the incident, lest the church be unable to respond because no one is able to give firsthand information.

#### 5.22 Receiving Reports of Sexual Misconduct

If the report is made orally, the person receiving the report of allegations should request that the person making the report of allegations place it in writing. A report of allegations of sexual misconduct in writing from a member of the PC(USA) alleging another member or officer of the PC(USA) committed an offense must be acted on according to the Rules of Discipline of the Book of Order. If a report in writing is received from a nonmember of the PC(USA) alleging a member or officer of the PC(USA) committed sexual misconduct, the report also should be acted on according to the Rules of Discipline of the Book of Order. If the person who makes the report is unwilling or unable to place it in writing, any member of the PC(USA) may make the written statement that will automatically trigger the Rules of Discipline of the Book of Order.

#### 5.23 Mandatory Reporting of Child Abuse or Abuse of Those with Limited Capacity

- a. Teaching Elders, Ruling Elders and Deacons
  - All teaching elders, ruling elders and deacons are required to report knowledge of child abuse to the civil and ecclesiastical authorities according to the *Book of Order*. The *Book of Order* requires that:
    - “An elder shall report to ecclesiastical and civil legal authorities knowledge, gained in the course of service to the church, of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) she or he reasonably believes that there is risk of future physical harm or abuse” (G-6.0304b).
    - “A deacon shall report to ecclesiastical and civil legal authorities

knowledge, gained in the course of service to the church, of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) she or he reasonably believes that there is risk of future physical harm or abuse” (G-6.0402b).

b. Certified Christian Educators

- All certified Christian educators are required to report knowledge of child abuse to the civil and ecclesiastical authorities according to the *Book of Order*. The *Book of Order* requires that:
  - “Certified Christian educators [and certified associate Christian educators] shall report to ecclesiastical and civil legal authorities knowledge gained in the course of service to the church, of harm, or risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) he or she reasonably believes that there is risk of future physical harm or abuse” (G-14.0732).

c. Ministers

- All teaching elders are required to report knowledge of child abuse to the civil and ecclesiastical authorities according to the *Book of Order*. The *Book of Order* requires that:
  - “A minister of the Word and Sacrament shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-6.0204a; or (2) she or he reasonably believes that there is risk of future physical harm or abuse” (G-6.0204b).

- d. In addition, all persons covered by this policy have a duty to report knowledge of child sexual abuse or sexual abuse of an adult who lacks mental capacity to the sexual misconduct church and civil authorities. All persons should be informed of and must comply with state and local laws regarding incidents of actual or suspected child sexual abuse. These reports should be made within a reasonable time of receiving the information.

#### 5.24 If the Person Being Reported is a Teaching Elder or a Commissioned Ruling Elder

If the person who is accused of committing sexual misconduct is a teaching elder/minister of word and sacrament, whether serving in a position in a church or not, or a commissioned ruling elder serving in a church the report of allegations should be made to the stated clerk of the presbytery of which the elder is a member. If the report of allegations is placed in writing, the presbytery will respond by using the procedures set forth in the Rules of Discipline of the *Book of Order*.



## 5.25 If the Person Being Reported is a Member, Volunteer or Employee

If the person who is accused of committing sexual misconduct is a member, ruling elder, deacon, volunteer, or employee of Faith Presbyterian Church, the report of allegations should be made to the pastor, the clerk of session, or the chair of the personnel committee. If the accused is a member or officer of the church, the church will respond by using the procedures set forth in the Rules of Discipline of the Book of Order. If the accused is a nonmember employee or volunteer, the church will respond by using procedures set forth by the session of the congregation.

## 5.3 Responding

### 5.31 If the Accused is a Teaching Elder or Commissioned Ruling Elder

If the person accused is a teaching elder or commissioned ruling elder, the presbytery will respond to an allegation of sexual abuse by a teaching elder or commissioned ruling elder according to the Rules of Discipline and the policies of the presbytery, after the allegation is reported to the stated clerk of the presbytery.

### 5.32 If the Accused is a Ruling Elder, Deacon or Other Member of the PC(USA)

- a. When an allegation of offense of sexual misconduct has been received by the clerk of session, the clerk will report to the session that an offense has been alleged and the session will proceed according to the procedures set forth in the Rules of Discipline of the *Book of Order*. The session should appoint an investigating committee to inquire into the allegations. The investigating committee must promptly begin its inquiry into the allegations. Delay may cause further harm to the victim and/or the accused.

### 5.33 If the Accused is an Employee or Volunteer

When an accusation of sexual misconduct by a nonmember employee or volunteer is made, the personnel committee will be responsible for the inquiry.

The personnel committee will do the following:

- a. Determine whether or not the allegation gives rise to a reasonable suspicion of sexual misconduct by the accused.
- b. If so, gather additional information necessary to make a decision about correcting the behavior.
- c. Determine any remedies, including limiting ministry, suspension, or termination necessary and advisable under the circumstances. If the accused is a member of another denomination, that denomination will be notified of the allegations and the response.
- d. Inform the victim and the accused of the remedy.

In all cases, the personnel committee shall prepare a written report. If the accused is an employee, the written report shall be included in the employee's permanent personnel file. If the accused is a non-member volunteer, the written report shall be retained in the church's files for seven years. The accused shall be allowed to attach any written statements to said documents, also for permanent inclusion in the permanent file.

5.34 Session must cooperate with civil authorities in an investigation of child sexual abuse or other criminal sexual misconduct. Church disciplinary proceedings cannot interfere with a criminal investigation by civil authorities and may have to be suspended until these are completed.

- a. The session has original jurisdiction in disciplinary cases involving members, ruling elders, and deacons of the church, each congregation having jurisdiction only over its own members.
- b. When a ruling elder or deacon renounces jurisdiction, the clerk shall report the renunciation at the next meeting of the session and shall record the renunciation in the minutes of session. The status of any pending charges may be shared with session at that time.

#### 5.35 Governing Body or Entity Record Keeping

The session or personnel committee shall keep detailed records of its actions and minutes of its deliberations and its conversations with the accuser, the accused, and other parties involved, correspondence, and copies of the reports received from committees or commissions. Such records will be kept confidential as far as possible.

**FAITH PRESBYTERIAN CHURCH, INDIANAPOLIS, IN**  
**APPENDIX A**  
**CHILD PROTECTION POLICY**

It is the policy of Faith Presbyterian Church to provide a spiritually-enriching, educational and safe environment for its youth. Youth for purposes of this policy means any child under age 18. Faith Presbyterian Church recognizes that a written policy can help protect our youth. The following has been adopted by the session of Faith Presbyterian Church as a guide to help ensure the safety of our youth, for the protection of our paid staff and volunteers, and as a guide for appropriate behavior.

All applicants for paid positions in the church will be required to consent, in writing, to a criminal background and reference check.

All volunteers who work with youth will be required to consent, in writing, to a criminal background check.

No individual with any relevant felony criminal conviction will be permitted to work with youth, whether in a paid or volunteer position. Persons who have been charged with physical or sexual abuse of an adult or child may be excluded from service; such instances will be reviewed on a case-by-case basis by a review team.

No volunteer will be accepted for work with youth until the volunteer has been active in the life of the church for at least three continuous months. Plus there will be an additional three months probationary period where the volunteer may work alongside an active member of more than six months, when working directly with children and youth.

At least two workers (paid or volunteer) shall be present at all times at all church activities attended by youth. The only exceptions to this are:

1. A regularly scheduled church school class, nursery or toddler session on Sunday mornings may be conducted by one worker, provided the room has an unobstructed window or other opening, permitting those outside the room to see inside, or the door remains open during the class or session.
2. If the activity takes place in the church building, one worker is sufficient if the door to the room is left open and there are others in the building at the same time.
3. A pastor providing confidential counseling services may meet in private with a child or youth. If any such counseling extends beyond a single session, the pastor shall obtain written permission from the parent or guardian of the child or youth.

Youth age 13 and over may assist in childcare and Christian education. Adult supervision must be present at all times. Their parents will be held responsible for the youth's behavior. Youth working in childcare shall have taken a "safe-sitting" course.

All persons, eighteen years of age and older, who work with children and youth in church activities shall be required to take the recommended training session, annually, for the prevention and reporting of child abuse.

Anyone who reasonably believes there has been an incident of child abuse or neglect shall immediately comply with all State law reporting requirements. In Marion County, such reports are to be made within 24 hours to the Marion County Child Protection Services ([317-636-2255](tel:317-636-2255)). In addition, the pastor, associate pastor, or an elder shall be notified immediately. Thereafter, the pastor, associate pastor or an elder will notify the church's attorney and presbytery, and a response will be coordinated with legal advice and presbytery's assistance. If a pastor is accused, the presbytery executive should be contacted immediately.

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## FAITH PRESBYTERIAN CHURCH, INDIANAPOLIS, IN

### APPENDIX B

#### Meeting the Needs of All Involved

In cases of sexual misconduct there are needs that have to be met for the good of all persons, groups, and entities. To ensure that session is ready to meet the variety of needs present, an independent response coordination team may be named. This team will not investigate the allegation or in any way function as an investigating committee for disciplining members or officers, but should confine itself to coordinating a process that will meet the specific needs of victims and their families (if any), the accused and family (if any), and the congregations:

#### A. The Needs of the Victim

Session and response coordination team should assure that adequate treatment and care are available for alleged victims of sexual misconduct and their families. Sometimes, the victim or family is so angry and alienated from the church, that offers of help may be perceived as insincere or as attempts of a cover-up. If the victim or family at first refuses, the church should continue to offer help. Above all the church should not act in a self-protective manner by ignoring the victim and their families.

The extent of the damage to the victims of sexual misconduct will vary from person to person, and is influenced by such factors as the degree or severity of abuse, the age and emotional condition of the victim, human dynamics, and the importance of one's religious faith. The governing body, entity, and response coordination team is to assume in all cases that the victim has been wounded by the experience.

Feelings of guilt, shame, anger, mistrust, lowered self-esteem, unworthiness, and feelings of alienation from God, self, the religious community, and family are frequent injuries suffered by victims. It is important for the response coordination team to be sensitive to the victim's pain and need for healing, and to act by making appropriate pastoral care available.

The following are some of the needs of the victim:

1. To be heard and taken seriously. From the time that the victim is first able to indicate that sexual misconduct has occurred, that person should receive immediate attention and serious consideration from all church representatives.
2. To receive pastoral and therapeutic support. The victim may require spiritual and professional assistance as a result of sexual misconduct. The response coordination team should offer to help arrange for such support from a pastor and therapist, if the victim desires. Discussions with such people would be confidential, privileged conversations.
3. To be informed about church process and progress with regard to the accusation. One member of the response coordination team should be the church contact person for the victim. Frequently, this contact person will give the victim information as to what is happening in the church as a result of the accusation.
4. To receive legal advice. The response coordination team should suggest that the victim might benefit from independent legal advice. (Legitimate claims might be more effectively pursued and flimsy or false claims discouraged.) If requested, the response coordination team should suggest ways in which independent legal advice can be obtained.

5. To be assured of an advocate of one's own choosing. A victim may need continuing moral support from one individual who is present while the church process deals with the accusation. This advocate may be a relative, friend, or someone suggested by the response coordination team. This advocate could speak for the victim, if necessary.
6. To be assured that justice will be pursued. The victim needs to be told by the response coordination team, and shown by the processes of the church, that justice is being pursued through fact-finding, truth-telling, confrontation, and agreement that may include removal or temporary exclusion of the accused from office or adjudication of the complaint.
7. To receive healing and reconciliation. In addition to specific forms of restitution mentioned above, the victim needs to receive a sense of healing and reconciliation with all concerned—the self, the family, the church and, ideally, the accused.

The response coordination team can help bring this about using the church's processes and resources.

While the above are needs of the victim, one recognizes that all of these needs may also not be met through a reasonable handling of a specific case, but may only occur over a lengthier period of time. All of these needs, however, should be taken seriously and compassionately, and the rights of the victim respected.

## B. The Needs of the Accused

Session shall offer treatment and care for the accused as well as alleged victims and families. If the accused is a minister, this is the primary responsibility of the committee on ministry (Book of Order, G-11.0501).

Feelings of guilt, shame, anger, mistrust, lowered self-esteem, depression, unworthiness, and feelings of alienation from God, self, the religious community, and family are often experienced by the accused. In addition, there may be fear of job loss, incarceration, and indignation if an allegation is false.

When a person is found not guilty of charges of sexual misconduct, it is important session to see that the decision is disseminated as widely as possible within their power, unless doing so would further injure the person accused.

### 1. Personal Care

Whether the allegations about the accused are eventually found to be true or not, the accused deserves to be treated with Christian kindness and respect.

The response coordination team may suggest that the accused seek spiritual support or professional counseling.

### 2. Economic Security and Care for Family of Accused

When an allegation of sexual misconduct has been made against a pastor, the economic security of the accused is directly threatened, along with reputation, career, and family relationships. Again, the committee on ministry can be of assistance.

The response coordination team may alert the committee on ministry to the possible spiritual, emotional, and financial needs of the family of the accused and recommend expert resources.

### C. The Needs of a Congregation in a Context of Sexual Misconduct

Session and response coordination team should be aware of the problems a congregation may experience following allegations of sexual misconduct by a minister, employee, or volunteer. The allegations may polarize the congregation or organization, damage morale, create serious internal problems, and even limit the trust a congregation may place in succeeding pastors. Efforts should be taken to recognize and identify the problems and heal any damage that may be done to the congregation or organization.

When there is sexual misconduct on the part of a minister, non-ordained staff, or volunteer, a number of needs unique to that congregation will emerge since sexual misconduct impacts congregations in different ways. Therefore, these needs will not necessarily emerge in the same sequence in each situation. Depending on the parties involved in the sexual misconduct, some of the needs may not emerge. In any event, those managing the church's response to the sexual misconduct will want to know that the following needs may emerge:

#### 1. Pastoral Care

Members and staff of the congregation will need pastoral care. If it is the pastor who is involved in the sexual misconduct, care will need to be provided by another member of the ordained staff or by a trained interim pastor. If the pastor leaves as a result of sexual misconduct, a trained interim pastor or consultant in sexual misconduct may need to work with the congregation for an extended period of time.

If it is not a pastor who is involved in the sexual misconduct, then the pastor will provide the needed care for the congregation. The pastor, if not previously trained in this specialty area, will need to consult with denominational specialists who will advise him or her how to proceed and any anticipated problems.

#### 2. Information About the Case

Members of the congregation will need opportunities both to receive and give information. If a case of sexual misconduct becomes a matter of public knowledge within a congregation and if a pastor has been found guilty of sexual misconduct, the interim pastor or consultant may hold appropriate meetings with individuals, small groups, or with the whole congregation. Such meetings should provide information about sexual misconduct in general, Presbyterian polity and our judicial process, and how others who may have been victimized may be heard and ministered to. If the offender is not the pastor, then the pastor may perform these functions. At such meetings, one may expect members to vent their feelings. An opportunity for this to happen should be provided. If this venting does not take place, then it may create serious problems for the future of the congregation, for future pastors, and for session.

#### 3. Resource Persons

In light of the above needs, the following are several resource persons whose services would be valuable to a congregation in the context of sexual misconduct: a trained interim pastor, a committee on ministry representative knowledgeable in polity and the effects of sexual misconduct in the church, a consultant or therapist with knowledge and experience in dealing with sexual misconduct, an attorney who can discuss legal aspects of a case, an insurance agent who can advise the congregation about their exposure to liability or coverage.



**FAITH PRESBYTERIAN CHURCH, INDIANAPOLIS, IN**

**APPENDIX C**

Employment Questionnaire

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

Last

First

Middle

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

Street

City

State

Zip Business

Phone: \_\_\_\_\_ Home Phone: \_\_\_\_\_

Have you ever been known by any other name? \_\_\_\_\_ Yes \_\_\_\_\_ No \_\_\_\_\_

If yes, please provide other name(s): \_\_\_\_\_

Employment Record (List current and previous employers for the last five years)

Employed by: \_\_\_\_\_

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

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

Supervisor: \_\_\_\_\_ Phone: \_\_\_\_\_

Supervisor's Title \_\_\_\_\_

Employed from (month/year) to \_\_\_\_\_ (month/year) \_\_\_\_\_

Why did you leave? \_\_\_\_\_

Employed by: \_\_\_\_\_

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

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

Supervisor: \_\_\_\_\_ Phone: \_\_\_\_\_

Supervisor's Title \_\_\_\_\_

Employed from (month/year) to \_\_\_\_\_ (month/year) \_\_\_\_\_

Why did you leave? \_\_\_\_\_

Employed by: \_\_\_\_\_

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

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

Supervisor: \_\_\_\_\_ Phone: \_\_\_\_\_

Supervisor's Title \_\_\_\_\_

Employed from (month/year) to \_\_\_\_\_ (month/year) \_\_\_\_\_

Why did you leave? \_\_\_\_\_

I certify that (a) no civil, criminal, ecclesiastical complaint has ever been sustained or is pending against me for sexual misconduct; (b) I have never resigned or been terminated from a position for reasons related to sexual misconduct.

Signature Date

Note: If you are unable to make the above certification you may instead give in the space provided a description of the complaint, termination, or the outcome of the situation and any explanatory comments you care to add.

**FAITH PRESBYTERIAN CHURCH, INDIANAPOLIS, IN**  
**APPENDIX D**

Release

The information contained in this questionnaire is accurate to the best of my knowledge and may be verified by the employing entity. I hereby authorize Faith Presbyterian Church to make any and all contacts necessary to verify my prior employment history, and to inquire concerning any criminal records or any judicial proceedings involving me as a defendant. By means of this release I also authorize any previous employer and any law enforcement agencies or judicial authorities to release any and all requested relevant information to the Faith Presbyterian Church. \_\_\_\_\_ I have read this release and understand fully that the information obtained may be used to deny me employment or any other type of position from the employing entity. I also agree that I wily hold harmless the employing entity or judicial authority from any and all claims, liabilities, and cause of action for the legitimate release or use of any information.

Signature \_\_\_\_\_

Witness \_\_\_\_\_

Witness \_\_\_\_\_

**FAITH PRESBYTERIAN CHURCH, INDIANAPOLIS, IN**

**APPENDIX E**

Record of Reference Checks

2. Name of applicant: \_\_\_\_\_

3. Reference or church contacted (if a church, identify both the church and person contacted):

4. Date and time of contact:

5. Person contacting the reference or church:

6. Method of contact (phone, letter, personal conversation):

7. \_\_\_\_\_ Summary of conversation (summarize the reference's remarks concerning the applicant's fitness and suitability for the position, any convictions for or actions pending related to sexual misconduct, sexual harassment or child abuse:

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

Name

Title

Signature

Date

**FAITH PRESBYTERIAN CHURCH, INDIANAPOLIS, IN****APPENDIX F**Acknowledgement of Receipt of Policies and Procedures  
Regarding Sexual Misconduct Prevention and Response

I hereby acknowledge that I received on \_\_\_\_\_(date), a copy of the "Policies and Procedures Regarding Sexual Misconduct Prevention and Response of Faith Presbyterian Church" that I have read the policy, understand its meaning, and agree to conduct myself in accordance with the policy.

Signature \_\_\_\_\_

**FAITH PRESBYTERIAN CHURCH, INDIANAPOLIS, IN**

**APPENDIX G**

Report of Suspected Sexual Misconduct

Reported by: \_\_\_\_\_

Name \_\_\_\_\_

Title \_\_\_\_\_

Address \_\_\_\_\_

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

Telephone \_\_\_\_\_

Date of Report: \_\_\_\_\_

Person suspected of misconduct:

Name

Title

Address

City, State, and Zip Code\_

Telephone

Other person(s) involved (witness or victims):

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

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

Address \_\_\_\_\_

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

Telephone \_\_\_\_\_

Describe incident(s) of suspected sexual misconduct, including date(s), time(s), and location(s):

Identify eyewitnesses to the incident, including names, addresses, and telephone numbers, where available: \_\_\_\_\_