TASK FORCE TO DEVELOP MODEL SEXUAL HARASSMENT POLICIES & SAFE CHURCH TRAINING

Membership

Ms. Judith Andrews, *Chair*	Olympia, VIII	2021
The Rt. Rev. Laura Ahrens, *Vice-Chair*	Connecticut, I	2021
Ms. Kemah Camara	Washington, III	2021
Ms. Cookie Cantwell	East Carolina, IV	2021
Dr. L. Zoe Cole	Colorado, VI	2021
The Rt. Rev. Mark Cowell	Western Kansas, VII	2021
The Rev. Gwen Fry	Arkansas, VII	2021
The Rev. Ivette Linares	Puerto Rico, IX	2021
The Rt. Rev. Kimberly Lucas	Colorado, VI	2021
Ms. Caren Miles	California, VIII	2021
The Rev. Deacon Tim Spannaus	Michigan, V	2021
Mr. Eric Travis	Michigan, V	2021
The Rev. Charlotte Wilson	California, VIII	2021
The Most Rev. Michael Curry, *Ex Officio*	North Carolina, IV	
The Rev. Gay Clark Jennings, *Ex Officio*	Ohio, V	

Changes in Membership

The Rev. Julie McCray-Goldsmith, resigned February 2020, replaced with The Rev. Charlotte Wilson.
The Rev. Gwen Fry, resigned December, 2020.

Acknowledgements

The Rev. Shannon Kelly, Director of the Department of Faith Formation, The Episcopal Church
Ms. Kathleen M. Floyd, Senior Vice President: Education and Wellness, Church Pension Group

Mandate

2018-A048 Establish Task Force to Oversee Creation of Training Materials

Resolved, That this 79th General Convention direct the Executive Council to establish a Task Force pursuant to Canon I.1.2.(o) to create and implement new safe church training materials to be developed during the next triennium to reflect the approved 2017 Model Policies for the Protection of Children and Youth and the approved 2017 Model Policies for the Protection of Vulnerable Adults, such committee to be comprised of at least nine (9) and no more than twelve (12) people who reflect the diversity of The Episcopal Church, which should include youth ministers, those working with vulnerable adults, educators for adults, and those experienced in the prevention of sexual abuse; membership should also include at least three (3) persons from the Task Force to Update Sexual Misconduct Policies appointed in 2015; and be it further

Resolved, That the Church Pension Group be asked to collaborate and coordinate their training program with this effort and to appoint a member to serve on the committee; and be it further

Resolved, That such safe church training materials for the prevention of sexual misconduct include written and web-based training materials that include responsive and multilingual online web-based resources, a modern content management system and a curated resource list, such training to provide Universal Training accessible to all congregants and ministry participants that fosters a culture of safety and inclusion for all people and Specialized Training consisting of discrete modules on topics directly related to ministry roles and functions; and be it further

Resolved, That this 79th General Convention assign to the Task Force that will oversee the new safe church training materials the following duties: where and how to host training materials that includes a comprehensive list of resources, develop a plan for continued updating of the training materials and the curating of resources, as well as a plan to oversee this work; and be it further

Resolved, That this 79th General Convention direct the Domestic and Foreign Missionary Society [DFMS] to host on its website the Model Policies for the Protection of Children and Youth and the Model Policies for the Protection of Vulnerable Adults for the prevention of sexual misconduct approved in 2017; and be it further

Resolved, That this 79th General Convention of The Episcopal Church commits itself to the financial support of the creation, implementation and maintenance of such safe church training materials to advance clergy wellness and reduce liability.

2018-A109   Create Task Force on Sexual Harassment

Resolved, That the 79th General Convention of the Episcopal Church declares that sexual harassment of adults by clergy, church employees and church members are abuses of trust, a violation of the Baptismal Covenant, contrary to Christian Character, and are therefore wrong; and be it further

Resolved, That the 79th General Convention of the Episcopal Church establish a Task Force on Sexual Harassment to be appointed by the Presiding Bishop and the President of the House of Deputies to prepare a Model Policy for Sexual Harassment of Adults for Dioceses, including parishes, missions, schools, camps, conference centers and other diocesan institutions. It shall be the duty of the Task Force to study, educate, develop curriculum, and propose and promulgate model policy and standards of conduct on different forms of harassment, and to advise the Church as resource persons. The membership of the Task Force is to be representative as to gender, race and ethnic diversity and should include lawyers whose practice covers this area of law or who serve or have served as chancellors for a diocese or church, human resource professionals, educators for adults, and those experienced in the prevention of sexual harassment. Approximately one-third of the members of the Task Force shall be clergy. The Task Force will report to the 80th General Convention and include as part of its report a Model Policy for Sexual Harassment of Adults for Dioceses.

Summary of Work

The work of the Task Force to meet each of its mandates is summarized below. The Task Force broke into two subgroups in order to more effectively accomplish its dual mandates. The whole Task Force met regularly to report on progress and to deliberate and make decisions as a group.

The Process to Create Training Materials

1.   Content Analysis
The Training Subgroup identified topics and desired learning outcomes for the training, based on the 2018 Model Policies and Model Anti-Harassment Policy summary document and the Best Practices Guide. Consistent with those documents, the new content eliminates the triggering and blaming aspects of the previous training, focusing on adopting safe practices and building a faithful culture of welcome and clear boundaries.

2.   Scope and Sequence
The subgroup organized the topics, subtopics and concepts into courses, based on how topics and concepts related to each other and by the intended audience.

See the Content List below in Appendix A.

3.   Vendor identification
During the Chicago meeting, the Task Force screened courses and content from as many potential vendors as could be identified. Additional reviews were conducted in subsequent weeks. The Task Force paid attention to accuracy of content, theological perspectives, instructional design, suitability

for use by TEC, and compatibility with contemporary learning management systems. Several vendors were selected for further review. The list of potential vendors was narrowed to two, both of whom had experience working with TEC and demonstrated capability to produce exceptional courses.

4. RFP

The Task Force issued a Request for Proposals to the two vendors and established a calendar for questions, proposal submission, reviews and presentations of proposals, followed by evaluation and award. The RFP specified course content, delivery and management capabilities, technical requirements and desired schedule. The Task Force invited the vendors to present their proposals to the Task Force May 19 and 20, 2020.

5. Award

The Task Force awarded the project to Praesidium, Inc., which had created the current Safeguarding courses used by TEC. The proposed courses are designed to be all new, not repurposing the current Safeguarding content, and with a changed focus and ethic: the focus of the new courses is honoring our Baptismal Covenant by creating and maintaining a safe environment, without the previous emphasis on avoiding litigation and pro forma compliance. Following the lead of the Model Policies, the new courses are designed to be soundly based in baptismal theology, enabling learners to see and be Christ to all they encounter in their ministries.

6. Development

In the Development phase, major responsibility shifted to Praesidium, as they created training materials for the web and for instructor-led classes. The Training Subgroup reviewed content as development progressed, looking for accuracy, completeness, faithfulness to TEC theology, practice, culture and norms, as well as instructional integrity and suitability for our audiences.

7. Listening Sessions

To assist the Task Force in gaining information and listen to experiences outside of Task Force members, Listening Sessions were developed. The purpose of the Listening Sessions was to ensure that as the Task Force develops the Training Materials, we had the opportunity to hear from the diverse membership of the church regarding topics, training methods, current experiences, and personal stories around each of the Training Areas.

A survey was prepared and sent out to the Church through Episcopal New Service, the General Convention Office and other networks that Task Force members were a part of. The survey asked for demographic information and invited people to indicate which Training Topic they were interested in being a part of for an online Listening Session. Utilizing the data, the Listening Sessions were created to be as diverse as possible. 2 sessions each of the 9 topics were scheduled for November and December. A moderator was hired, and along with Task Force members, listened to over 150 members of TEC. The information and suggestions shared have helped the Task Force to develop the training modules.

8.   Content of New Training Materials

A detailed outline of the training materials to be produced by Praesidium with input and participation of the Task Force is listed below in Appendix A.

9.   Work remaining for the next triennium

Significant work remains for the 2022-24 Triennium, primarily including translation and cultural adaptation for speakers of Spanish and French. Translation by itself is not adequate, as metaphors, images and guidelines do not work equally well across contexts. Native speakers of Spanish, Creole and French, representing the cultures found in TEC from Province IX to the American Southwest, from Haiti to Europe, are best able to facilitate the adaptation of Safe Church content throughout the Church.

THE PROCESS TO CREATE ANTI-HARASSMENT MATERIALS

The subgroup began its work by broadening the scope of its work to cover harassment generally, because both formal reports and anecdotal evidence demonstrated that the full scope of the problem in the Church was broad, preventing too many members, both lay and ordained, from living fully into our gifts and bearing witness to the Good News. The subgroup also identified initial goals to include seeking out models for its end products. We engaged in close examination of our authorizing resolution; the work of the House of Deputies Special Committee on Sexual Harassment and Exploitation; consultation with the Task Force to Study Sexism in TEC and Develop Anti-Sexism Training; and exploration of possible model documents. We established three guiding principles early on:

1. We were committed to producing resources for the whole Church. The multiple legal and cultural contexts that TEC includes would mean that we could provide only guides and samples, not a universal or binding policy for the whole Church. Each particular TEC context would ultimately need to develop their own culturally appropriate policies based on the principles, practices, and examples we could provide.

2. We wanted to produce two documents: first, a short summary document that could serve as a template for groups to develop an easily distributed, legally binding commitment against harassment; second, a guide to best practices for developing a fuller, more helpful policy for preventing harassment as well as responding well when it occurs. (In the end, we have included the short summary document as an appendix to the larger guide.)

3. There were no other denominational models for the kind of document we hoped to produce. We had to draw on a broader constellation of sources to develop ours: a few helpful policies from individual churches; diocesan policies and guides against bullying; and anti-harassment work in secular contexts (these last ran the gamut from Fortune 500 companies to punk rock and protest movements). We knew from the outset that this would mean whatever we produced this triennium would have to be, in essence, trial use documents that the Church could learn from and adapt as they began to be used.

From October 2019 to October 2020, the committee drafted both the Model Anti-Harassment Policy summary document and the Best Practices Guide and shared them with potential reviewers. We were able to have productive discussions with the rest of the Task Force and a very few chancellors and other outside readers; however, the reality of an entire society living through a pandemic together meant that it was extraordinarily difficult to schedule these meetings efficiently, and in the end, we were not able to workshop the documents as broadly as we had initially hoped and planned. In November 2020, we contracted with Jessica Davis Church Consulting for additional sensitivity editing, and updated the Best Practices Guide accordingly before submitting it in December.

1. <u>Content of the Best Practices Guide</u>

The Best Practices Guide is designed to help Episcopal churches, communities, or other organizations prevent, recognize, and respond to harassment in their midst. The Task Force sought to offer a resource that would serve Episcopal leaders, lay and ordained, in an understandable and easily contextualized way. It is grounded in scripture, theology, and our Baptismal Covenant and Christian identity. Recognizing that humans were meant for life-giving relationships and connection with God, each other, and creation, the document begins with a theological statement and a spiritual call to action.

In creating this Guide, the Diocese of Newark's Dignity At Work Task Force's report to their 141st Convention, "Fostering Respect in Church Settings: Collaborating to Reduce Bullying within our Church Community" (January, 2015) served as a particularly helpful resource.

The segments of the Best Practices Guide include:

- Introduction
- Spiritual Call to Action
- The Legal and Ecclesiastical Position
- How Can Congregations, Dioceses, and other Church Organizations Help to Prevent and Respond to Harassment?
- Appendix A: Examples of relevant behavior, possible remedies, and potential consequences
- Appendix B: Sample resources for persons directly involved
- Appendix C: Model Anti-Harassment Policy

The Model Policy provides a broad overview of the conduct that can be understood as harassing as well as a definition of sexual harassment. It encourages all Episcopal Church leaders, lay and ordained, to respond to harassment whenever they witness it, recognizing leaders' particular responsibility for ensuring a harassment-free environment and prompt responses to hurtful behavior.

The Model Anti-Harassment Policy is a short document that can be easily posted and distributed. It is not intended to serve as the sole statement on harassment for any Episcopal organization. Instead, it

is provided as a starting point from which to craft a robust, context-specific policy with detailed information on how to prevent, report, and respond to harassment in the community.

A copy of the Best Practices Guide, including its appendices is attached to this document below as Appendix B.

2.   Vision and Design of the Best Practices Guide and Model Anti-Harassment Policy
The Model Anti-Harassment Policy summary guide and Best Practices Guide reflect the understanding that harassment in a variety of forms permeates the Church. Harassment is perpetrated in many forms and settings; harassers include both clergy and lay people, and the harassed are also both clergy and laity. In some cases, senior clergy harass clergy with less status and/or who represent minority identities. In other cases, the harassers are laity and the victims are clergy (again, often clergy who represent minority identities. And although Title IV presumably addresses incidents of clergy harassment of laity, in too many cases, the form of harassment does not rise to the level recognized by even the informal structures of Title IV. The Model Anti-Harassment Policy summary guide and Best Practices Guide also recognizes that one comprehensive document to cover every context in The Episcopal Church is impossible, and so the Model is to have every institution in TEC follow the Best Practices Guide guidelines to develop their own policies and to keep within the parameters outlined in the Best Practices Guide and to use the Anti-Harassment Policy summary guide as the starting point.

The Task Force envisions these documents to be disseminated to the entire church and available online. The Task Force also envisions that every Congregation, Diocese, and other Church Organizations in The Episcopal Church create and adopt their own Anti-Harassment Policy from the guidance of these two documents by the end of the next triennium.

3.   Work for Next Triennium
Preliminary Anti-Harassment training materials are already being created by Praesidium as part of the Safe Church training in a module described in Appendix A. However, the nature of the problem and the variety of contexts in which The Episcopal Church engages in ministry (including different legal as well as cultural contexts and the many forms that harassment can take) means that the work cannot be completed in a single triennium. The work must continue, ideally with a combination of continuing task force and new task force members (representing additional diversity within the Church). This continuing body will need to evaluate these preliminary training materials to determine what is still missing, what needs to be refined, and to continue the development of training curricula throughout the church. The continuing work will include costs for both language translation and adapting the core curriculum for different ministry and cultural settings. "Train the Trainer" materials will also need regular updating to support implementation of the Model Policy and Best Practices Guide.

In order to facilitate the on-going development and training necessary to address the breadth of the problem and the institutional resistance to acknowledging or addressing the problems, the Model

Policy and Best Practices Guide will need to be publicized, while use and local adaptation must be encouraged at all levels of diocesan and institutional hierarchies.

A website has already been created for the revised and updated Safe Church policies and training. Because of the overlap of the subject matter and the fact that the of Resolution 2018-A109 and Resolution 2018-A049 were combined in a single task force, it makes sense that this skeleton website also be used to host the Anti-Harassment Model Policy and Best Practices Guide and related resources as they are created and curated. Like the Safe Church resources, the Anti-harassment resources will also need to be updated. The continuing body should also be equipped to take on that work.

Proposed resolutions

A064 Promote the Adoption and Use of Revised Praesidium Safe Church Training

Resolved, the House of _____ concurring, That the 80th General Convention direct the Office of Communications and the Office of Formation of the Episcopal Church, working in collaboration with FORMA and the Church Pension Group, to use the communication and marketing facilities of The Episcopal Church to promote the adoption and use of the revised Praesidium Safe Church training throughout the Church; that such promotion, marketing and communication vehicles should update all existing references to Safe Church training and reinforce the importance of creating a welcoming, safe environment for all of the people of God participating in Church sponsored or affiliated ministries, programs, congregations and other activities; and be it further

Resolved, That $15,000 be budgeted for the implementation of this resolution.

EXPLANATION

In 2003, General Convention directed each diocese to develop and adopt policies for the protection of children and youth. In 2015, General Convention directed that these policies be updated, and in 2018, General Convention directed that training for the protection of youth, young adults, and vulnerable adults be updated. Despite Church's commitment to the safety of all, especially children, not all dioceses have consistently implemented their own policies or those updated policies. In order to assure that this commitment is fully implemented, especially as training is being updated to reflect the update of the policies in 2017, the Church must commit resources actually capable of doing so. While the Office of Communication is well-suited to the task of promotion and marketing, the subject matter of the policies requires that the Office of Formation also be involved and authorized to work in conjunction with FORMA and the Church Pension Group, which also has a vested interest in assuring that relevant parish and diocesan leaders throughout the church have demonstrated their

practical commitment to the protection of children, youth, young adults, and vulnerable adults, by completing and updating training in this matter, especially the updated and revised training.

A065 Translation and adaption of Safe Church training for speakers of Spanish, Creole and French

Resolved, the House of _____ concurring, That the 80th General Convention direct the Executive Council to establish a Task Force pursuant to Canon I.1.2.0 to create and implement Spanish, Creole and French language Safe Church training materials to be developed during the next triennium to reflect the approved 2017 Model Policies for the Protection of Children and Youth and the approved 2017 Model Policies for the Protection of Vulnerable Adults, such committee to be comprised of twelve (12 people who reflect the diversity of The Episcopal Church, which should include youth ministers, those working with vulnerable adults, educators for adults, at least eight (8 native speakers of Creole, French and Spanish from several regions and those experienced in the prevention of sexual abuse; membership should also include at least three (3 persons from the Task Force to Develop Model Sexual Harassment Policies & Safe Church Training appointed in 2018; and be it further

Resolved, that such new training materials be based on the Safe Church training developed in the 2018-2020 triennium by Praesidium, Inc., and that the new multi-lingual training be adapted to the variety of cultures in The Episcopal Church, in use of language, images, metaphors, examples, and the like; and be it further

Resolved, That the Church Pension Group be asked to collaborate and coordinate their training program with this effort and to appoint a member to serve on the task force; and be it further

Resolved, That the 80th General Convention of The Episcopal Church commits itself to the financial support of the creation, implementation and maintenance of such safe church training materials to advance clergy wellness and reduce liability; and be it further

Resolved, That $300,000 be budgeted for the creation of the French, Creole and Spanish Safe Church training materials described in this resolution and $50,000 for the work of the Task Force.

EXPLANATION

In 2018, General Convention directed development of training to implement the approved 2017 Model Policies for the Protection of Children and Youth and the approved 2017 Model Policies for the Protection of Vulnerable Adults. This training will have been developed in English by June, 2021. To make the training available across the church, it needs to be translated to the official languages of the Church. Literal translation is not the goal: The training must reflect the variety of cultures and traditions found in the Church, so that it can have the effect of changing behaviors and attitudes wherever the people of God interact.

The provided budget allows a translation process modeled on that of the Book of Common Prayer, with a single translator for each language, providing a unity of voice throughout the training, to be supported by consultants representing different regions. The consultants have the responsibility of assuring that the language and content are received and understood in their contexts. The budget also provides for implementing the three languages into the online and instructor-led learning materials.

The resolution further requests the continued support and maintenance of the translated versions of the training by Church Pension Group, consistent with the support of the prior versions of the training.

A066 Establish Interim Body to Oversee the Continuing Development of Anti-Harassment Best Practices, Model Policy Examples and Varied Training Materials

Resolved, the House of ____ concurring, That the 80th General Convention direct the Executive Council to establish a Task Force pursuant to Canon I.1.2.0 to oversee the continuing development and implementation of anti-harassment best practices, model policy examples, and varied training materials. The Task Force shall be comprised of at least nine (9) people who reflect the diversity of The Episcopal Church, to the degree possible, while also including those experienced in adult education, the prevention of sexual abuse, the prevention of employment discrimination, Human Resources, working with Title IV (including chancellors and Intake Officers), and working with survivors of abuse (including Victim Advocates); membership should also include at least three (3) persons from the Task Force to Develop Model Sexual Harassment Policies and Safe Church Training appointed in 2018; and be it further

Resolved, That the Task Force shall seek and consider feedback from local use and adaptation of the original model policy, from as diverse a group of communities within the Church as possible. The goal of the Task Force shall be to refine the Best Practices Guide, to gather samples of policies and practices in actual use across the Church, and to develop additional model policies for use in the broadest spectrum of church locations and extra-parochial communities; and be it further

Resolved, That the Church Pension Group be asked to collaborate with this effort and to appoint a member to serve on the Task Force; and be it further

Resolved, That the 80th General Convention of commit itself to the financial support of the continuing development of these materials, and training, as an element of its efforts to advance clergy wellness and reduce liability, as well as to the ability of all members of the Church to live into the Baptismal Covenant, seeking and serving Christ in all persons; and be it further

Resolved, That $75,000 be budgeted for the work of the Task Force over the next triennium.

EXPLANATION

While strong policies and training programs are essential components of this work, the various circumstances in which the church does its work, including geographic, legal, cultural, and ministry differences, mean that no single policy or even set of policies can meaningfully identify or address all harassment situations. The establishment of a continuing working group of members with related experience and expertise is essential to the capacity to engage the next step of the work that is required to fulfill the goals of Resolution 2018-A109 and effect long term improvements in the Church's witness to the image of God in each member and all with whom the church engages.

A067 Authorize and Support Interim Use and Local Adaptation of Model Anti-Harassment Policy in Light of Best Practices Guide

Resolved, the House of _____ concurring, That the 80th General Convention direct the Executive Council to provide for the support and encouragement of the interim use and adaptation of the Model Policy to Prevent Harassment by dioceses, congregations, and affiliated institutions; and be it further

Resolved, That the Best Practices Guide and Model Policy be hosted on the Domestic and Foreign Missionary Society [DFMS] Safe Church website. The website shall be adapted and monitored so that it becomes a site for on-going creation and curation of feedback from experimental use and local adaptation of the Best Practices Guide and Model Policy throughout TEC during the next triennium; and be it further

Resolved, That dioceses, congregations, and affiliated institutions report their feedback and recommendations for further development on the basis of their practice to the DFMS hosted Safe Church website.

EXPLANATION

The Best Practices Guide and Model Policy need to be easily accessible to all members and institutions of The Episcopal Church. The DFMS Safe Church website already provides access to the Model Policies for the Protection of Children and Youth and the Model Policies for the Protection of Vulnerable Adults and is therefore the ideal location for the Anti-Harassment Best Practices Guide and Model Policy documents. Because the needs and the practices of the Church are so diverse with respect to definitions of harassment, and its reduction and elimination, the continuing collection of data and stories is vital to the development of standardized, yet helpfully varied, training. Because the Task Force proposed to be created by Resolution A066 will also need such information to continue its work, they must also be able to solicit and collect feedback from dioceses, congregations and members of the Church that are following the best practices in their use and adaptation of the Model Policy.

A068 Amend Canon 1.17 – Safe Church Training

Resolved, the House of _____ concurring, That Canon 1.17 be amended by adding a new Sec. 9:

Sec. 9. All members of this Church shall take and complete the course of Safe Church Training provided by the Church and the Church Pension Group so that all members can participate fully in creating and maintaining safe environments for all people throughout the Church.

EXPLANATION

The General Convention has been working to address issues of sexual abuse and exploitation within the Church since at least 1985 and has committed itself on multiple occasions to being and becoming a place where children, youth and adults are safe, especially from abuse, neglect and exploitation. This was the primary driver for and the purpose of Safe Church training. However, actual implementation and tracking of training and compliance with the requirements remains inconsistent across the Church. Thus, the time has come to put teeth into the Church's commitment through a canonical provision.

Existing General Convention resolutions do not require all members of the Church to complete the training, although all are strongly encouraged to do so. Continuing evidence demonstrates that the perpetrators of harassment and other forms of misconduct that compromise the Church's ability to witness to the dignity of all humans include lay leaders and other lay members of the church and its affiliates. Best practices research from the secular world confirm that the Bystander Intervention approach of training is most successful in actually reducing incidents of abuse and misconduct. Therefore, it is appropriate that all members of the Church, as defined by the canons, and not just active ministry leaders, be required to complete the training. Although the current training requires adaptation for members under the age of 21, the revised training specifically addresses the needs of the Church's younger members.

Although Resolution 2018-A051 directs that a safe church audit be included in the Diocesan Parochial Report, the report disseminated for reporting in January 2021 did not include this provision. Therefore, a canonical provision is necessary to assure that the whole church is committed to the process to live into the vision of the Church as a place where children, youth, and adults are safe, especially from abuse, neglect, and exploitation.

A069 Create DFMS Staff Position to Manage Safe Church Website and Respond to Inquiries

Resolved, the House of _____ concurring, That the 80th General Convention direct the Executive Council to create and fill a staff position, to serve as a point of contact for dioceses and individuals to obtain information about complying with the Model Policies for the Protection of Children, Youth, and Vulnerable Adults and the requirement to complete the updated Praesidium Safe

Church Training managed by the Church Pension Group; and reinforce the importance of creating a welcoming, safe environment for all of the people of God participating in The Episcopal Church sponsored or affiliated ministries, congregations, programs and other activities. This staff person shall report directly to the Canon to the Presiding Bishop for Ministry within The Episcopal Church; and be it further

Resolved, That the Church Pension Group be asked to collaborate and coordinate with this staff person and designate a member to liaise with the staff person, to assure that all necessary information is provided to those who contact the DFMS office with questions and concerns, subject to any applicable confidentiality and/or privacy restrictions, and in the collection and dissemination of information regarding the use and adaptation of diocesan and ministry-specific policies, as well as of use and adaptation of anti-harassment policies based on the Best Practices Guide; and be it further

Resolved, That $105,000, to include salary and benefits, be budgeted to fund this vital position.

EXPLANATION

The establishment of the Safe Church website provides a point of contact for the gathering and dissemination of information and in that sense can serve the Church well in its efforts to redress the comprehensive and long-standing problems of harassment, sexual abuse and exploitation. However, it is only the beginning of an on-going systemic response. The various listening sessions conducted by the Task Force to Develop Model Sexual Harassment Policies and Safe Church Training have confirmed that despite the long history of work in various dioceses and at various levels of the Church, the inconsistent implementation of training and response to allegations of misconduct by both clergy and laity in the Church leave many wondering where to turn and how to pursue redress for problems, especially, but not exclusively, when laity are the perpetrators of harm. A contact person is needed to help members of the Church, including lay and ordained leaders, identify resources to assist them in responding to complaints and creating cultures in which all members and participants feel safe and welcome.

Supplemental Materials

Table of contents:

Appendix A: Titles and Description of the Nine Modules for Safe Church Training

Introduction and Theological Background

- Reasons for the training

- Theological and ethical foundations

- Definitions

- Support video from the Presiding Bishop

- Different groups will get different training, depending on roles and responsibilities

- Content warning: uncomfortable topics; take care of yourself

- Prayer

Inclusion

- All people are beloved children of God

- We work to foster Beloved Communities where all people may experience dignity and abundant life

- Requirement of a commitment to form loving, liberating and life-giving relationships with each other

- How to recognize and respond to discriminatory language/behavior

Healthy Boundaries

- Physical and emotional boundaries

- Power imbalance

- Benefits of healthy boundaries

- Maintaining your own healthy boundaries

- Supporting others' boundaries

- Social media boundaries

- How to recognize and respond when you see unhealthy boundaries

- Adult specific

- Children & youth specific, including self-advocacy, and ways that young adults can speak up

Power Imbalances

- Definitions: age, size, physical, position, orders, race, class, gender, power of the group
- Recognizing - can't eliminate, only recognize them
- Power isn't bad; it's how it's used; abuse of power is the issue
- Healthy relationships
- Hierarchy
- Response to unhealthy expressions of power
- Dual relationships

Pastoral Relationships

- Definition
- Clarity of training & role (stay in your lane)
- Boundaries/restrictions on pastoral relationships and on both sides
- Dual relationships: friend vs friendly,
- Space (windows, doors, one-to-one Zoom, social media)
- Difference between pastoral relationship & counseling

Abuse & Neglect

- Adults - definitions
- Children and youth - definitions
- Identification/recognition
- What do you do if you see it or hear about it
- Reporting: Church and government requirements
- Who and how to report to
- Locate and use resources

Bullying

- Adults
- Children & youth
- Identification/recognition
- Locate and use resources
- When, who and how to report to
- Pastoral care for victims and bullies

Anti-Harassment

- Statement (reiteration*) of Healthy Relationship
- Define harassment, includimg sexual harassment & legal definition
- Overview of prevention methods, using several broadly representative examples
- How to handle complaints
- Maintaining healthy parish environment
- *building on/referencing work on boundaries, power differentials, and healthy relationships elsewhere in modules.

Organizational Rules and Specific Ministry Policies

- Model policies: Children and Youth, Vulnerable Adults
- Diocesan content
- Best practices
- Screening, Monitoring & Supervision standards

Train the Trainer

- Facilitation of online and face-to-face instruction
- Use of Safe Church courses and modules, including the Learning Management System

Appendix B: Best Practices Guide

Introduction

> We are putting no obstacle in anyone's way, so that no fault may be found with our ministry,
> but as servants of God we have commended ourselves in every way.
> *2 Corinthians 6:3-4*

> We all are called for service to witness in God's name.
> Our ministries are different, our purpose is the same:
> to touch the lives of others by God's surprising grace,
> so people of all nations may feel God's warm embrace.
> *"We all are one in mission", Wonder, Love, and Praise 779*

From the beginning, human beings were meant for connection and relationship. "It's not good that the human is alone," God said, and made a helper and partner.[1] As members of one body in Christ, as people called to minister in God's name, we seek to nurture interpersonal relationships that are healthy and life-giving for all. We hope and perhaps even expect that the Church should be a place where we can trust one another and where God's warm embrace feels comfortably close at hand.

Yet too often, the Church has fallen far short of that goal. The ways in which the Church has fallen short were detailed by the House of Deputies Special Committee on Harassment and Exploitation in 2018. They confirmed that many of the Church's members, lay and ordained, experience various forms of harassment that interfere with their ability to live fully into their vocations or roles and to participate in the life and work of the Church.[2] When any member harasses another, they abuse the trust of the whole Body, violate the baptismal covenant, and act contrary to Christian character. Harassment (whether by lay or ordained members of the Body) must be taken seriously by the whole Church, because when any member harms another, the whole Body is harmed.

Harassment is unwelcome conduct toward an individual on the basis of race, color, religion, sex, sexual orientation, gender identity, gender expression, national origin, age, weight, height, disability, military status, family status, marital status, or any legally protected status, any time the conduct creates an intimidating, hostile, or offensive environment. Examples of harassment that may violate this policy include, but are not limited to [3]

- Oral, written, or electronic communications that contain slurs, negative stereotyping, offensive jokes, insults, or threats. This includes comments or jokes that are dismissive of human dignity or targeted at individuals or groups based on attributes listed above.

- Nonverbal conduct, such as leering and giving inappropriate gifts.

- Physical conduct, such as assault or unwanted touching.

- Visual images, such as derogatory or offensive pictures, cartoons, drawings or gestures. Such prohibited images include those in hard copy or electronic form.

- Expressed or implied demands for favors in exchange for some benefit (e.g., a promotion, a leadership role) or to avoid some detriment (e.g., termination, removed financial support for a pet project)

Taking harassment seriously includes taking seriously the differences of power resulting from distinctions in order and role, as well as power differentials that also exist outside the Church.[4] It includes doing all we can to prevent harassment from happening as well as providing structures for responding appropriately to stop harassment; for redressing harm caused by harassment to the harassed, the harasser, and the community; and for exploring how and when reconciliation may be possible. Such responses will and should vary depending on the circumstances.

This document is for you if you have ever witnessed or experienced harassment in the Church and wondered how you can help prevent it from happening to someone else. This document is for you if you have been accused of harassment in the past and wondered how you can avoid similar situations in the future. This document is for you if you work in shared spaces with representatives or ministries of the Episcopal Church and want to build a culture of mutual respect.

But this document is especially for you if you are a lay or ordained leader of any sort in any Episcopal church, community, or other context. When we accept leadership roles, we accept heightened responsibility for helping to set expectations in our context, as well as for noticing and redirecting harassing behavior in others. Leaders also bear a particular responsibility for understanding how their own behavior may land (including the reality that their behavior may land differently simply because they are a leader).

This document is designed to assist you in preventing and responding to harassment in your context. It serves as a statement and a guide for the Episcopal Church, to help ensure that the behavior of church members (individually and corporately) witnesses to the transforming power of God's love. It offers a set of best practices for developing consistent methods of preventing, identifying, and compassionately responding to the harassment we know is taking place in the Church. The practices outlined here are designed to govern all members of the Church, lay and ordained; employees of churches, broader Church or church-related entities such as camp & conference centers, schools, etc.; volunteers; service providers; and any others acting on church/institutional property or participating in church-sponsored events.

This document starts from the perspective of protecting those most vulnerable, because by doing so, we increase the safety of and support for all persons. Anyone may be harassed, and anyone may harass another person; however, women; trans, nonbinary and gender nonconforming persons; children; the elderly; those who are Black, Indigenous and/or people of color; and persons with disabilities are often at greater risk of harassment, including sexual harassment and assault.

In most cases, these practices and the model policy they guide focus on forms of harassment other than physical or sexual abuse and/or assault, although some cases of harassment may ultimately escalate to become such cases. While there may be a variety of responses to harassment which appropriately redress harm and maintain community bonds, there is never any excuse for, nor should there be toleration for, abuse or assault. [5]

As a Church body, we have learned through hard experience that ignoring harassment within the body of Christ will not make it go away - it simply reduces the Church's capacity to witness to God's transforming love. Policies and practices are not a magic wand; they cannot substitute for an authentic culture of mutual care for one another, nor for the caring responses needed when harassment occurs. However, their implementation often helps communities to become and remain more spiritually healthy and to reduce the occurrence of harassment.

Spiritual Call to Action

> Then God said, "Let us make humankind in our image, according to our likeness…." So God created humankind in his image, in the image of God he created them.
> *Genesis 1:26a, 27a*

Every person is made in the image of God. This reality undergirds everything we do as the people of God, especially when it comes to how we treat one another. All our words and actions - as individuals, as communities, and as a whole Church - must therefore be informed by this truth. We seek always to honor the divine image in one another and in ourselves through our words and actions. When we fail to do so, we hurt one another and we obscure God's image in ourselves.

When Jesus highlighted the commandments to love God with all we are and have and to love our neighbors as ourselves,[6] he reinforced for us that link. We cannot honor God and hurt our sibling;[7] we cannot harm our sibling and hope to escape unscathed ourselves.[8]

When we are received into the household of God through baptism, these bonds are sealed in a new way. We promise to respect the dignity of every human being, to seek and serve Christ in each other, and to strive for justice and peace among all people.[9] These promises do not leave room for us to harass or intimidate or retaliate against one another, nor do they permit us to stand by silently when others do these things. All of us, lay and ordained, are equally bound by these promises. All forms of harassment, aggressive pressure or intimidation, persecution, force, coercion, and molestation are violations of our baptismal vows.

At the same time, our understanding of God's command to love one another is formed by the people around us. In particular, our race, ethnicity, and culture affect what we perceive to be harassment in ways we may not always be aware of. A firm tone of voice may be considered appropriate and respectful in one cultural context yet feel aggressive to someone from another context. Avoiding eye contact may be experienced as respectful by one person or a sign of mistrust by another. It is crucial that our conversations about how to respect the dignity of each person include voices from a range of cultural perspectives as we set the tone for what we consider "appropriate" in our settings. We must take into account the full range of power differences in a situation and prioritize safety first and comfort second as we seek to live out our love and respect for one another.

 The image of God within each of us and the promises we make to God and one another in baptism call us to be better. When we become aware of situations that obscure God's image in ourselves, in members of our communities, and in those we serve, we are compelled to act on that awareness.

The Legal and Ecclesiastical Position

> Almighty God, whose loving hand has given us all that we possess: Grant us grace that we may
> honor you with our substance, and, remembering the account which we must one day give, may
> be faithful stewards of your bounty, through Jesus Christ our Lord. Amen.
> *For the Right Use of God's Gifts, Book of Common Prayer, p. 827*

Although no comprehensive policy yet exists outlining general expectations for how all church members
and others in church settings treat each other, several existing church policies do address various types
of improper conduct in our Episcopal communities.

Such policies include but are not limited to:

- Title III on Ministry and especially Canon III.1 on Lay Ministry.

- Title IV on Ecclesiastical Discipline for ordained ministers.

- Model Policies for the Protection of Children, Youth and Vulnerable Adults.

- Anti-Racism Training.

- Canons prohibiting discrimination against members and employees of the church as well as in
  the discernment process for ordination on the basis of race, color, ethnic origin, national origin,
  marital or family status (including pregnancy or child care plans), sex, sexual orientation, gender
  identity and expression, disabilities or age.

- Charter for the Safety of People within the Churches of the Anglican Communion.

These may have implications for a faithful response to harassment (sexual and otherwise).

Harassment may be understood as a form of discrimination, and thus definitions of harassment are
often part of laws against discrimination. Secular laws against discrimination vary by region and country,
and, in the United States, by state. Because TEC exists throughout the United States and in 16 other
countries in several very different regions of the world, no single definition of harassment is likely to be
helpful in ensuring that all people are treated with dignity and respect in all parts of the church. Still,
some of the characteristics of harassment deemed illegal in different parts of the world may include:

- Certain forms of unequal treatment or bullying.

- Verbal, physical, or sexual conduct, when unwelcome.

- Unwelcome behavior motivated by a person's actual or perceived sex, sexual orientation,
  gender identity/expression, race/ethnicity, age, ability, or physical appearance or background.

- Behavior that creates/has the purpose of creating hostility, intimidation, humiliation or offense.

- Making a person's employment or role within the organization conditional on their acceptance
  of certain unwelcome conduct.

Although all Christians have made a commitment to love our neighbors as ourselves, only clergy are
currently subject to discipline under the canons for violations of these promises. Although some parish
bylaws and diocesan canons provide for the removal of lay leaders (especially wardens and vestry
members) from ministry leadership positions, no churchwide policies provide for discipline when a lay

person harasses another person (lay or ordained). Parishes, dioceses, and other church organizations that have relevant policies can use these as guides as they adapt the sample policies and best practices to the particular contexts of their communities.

In some cases, actions by individuals in the Church may give rise to secular lawsuits. It may also be necessary for the Church to involve the police or other secular legal authorities and support the prosecution of, or other legal action against, the harasser. In these and all harassment situations, the church has a responsibility to provide for the entire community's sense of safety as they consider the harasser's participation in the life of the church. When police or other secular authorities become involved, this is likely to increase the trauma some members of the community experience. Such involvement may also lead to a harasser escalating the unwanted behavior. Care should therefore be taken to engage law enforcement officers only when necessary, when doing so is required by law, and with the goal of preventing and/or ending harm. Questions about whether or how to involve secular legal authorities should never turn on considerations of liability alone or minimization or denial of problems. It is vital for institutional leaders to take all allegations of harassment seriously so that prompt and supportive action can be taken for the well-being of all in the community.

How Can Congregations, Dioceses, and other Church Organizations Help to Prevent and Respond to Harassment?

> You... were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love. For the entire law is fulfilled in keeping this one command: "Love your neighbor as yourself."
> *Galatians 5:13-14, CEB*

The freedom for which Christ has set us free is the freedom to love actively: to grow in community with God and with one another in order that the whole body of Christ might flourish. But as the apostle Paul taught, often we do not do the good we want to do; instead, we do the very thing we mean to avoid. When that happens, our communities - whether congregations, dioceses, schools, or other groups - can help us reorient ourselves toward that love which respects the dignity of every person, so that we can choose the good next time.

Even before your group has established a formal policy for preventing and responding to harassment, you can begin to set standards about how you intend to treat each other, whether in physical space or digital space. These standards should be modeled by ordained and lay staff and leadership. Consider especially the following norms:

Make seeking consent a part of everything you do. It might feel odd at first to ask, "May I sit here?" "Can I give you a high five or a hug?" or "Would you like help carrying that?" and to hear "No thank you" as easily as "Yes, please". But the more we make it a habit in all our interactions, from greeting a small child to comforting the bereaved, the less we will have to work to remember it in situations that might otherwise feel sexualized, and the more we will honor God's image in one another and in ourselves.

If a person says, "This is upsetting to me," practice taking that seriously, no matter how innocently the

original comment or action was meant. (Keep in mind that the most important priority is everyone's safety and basic human dignity - not protection from uncomfortable truths. Sometimes we feel upset because we have been wronged, and sometimes we feel upset because someone has asked us to acknowledge that we have done wrong. Taking the moment seriously means taking the context seriously as well.) When we make it a habit to stop, listen, and adjust our behavior even in the little hurts, it's easier to avoid hurting each other in bigger ways. It also makes us more likely to respond well when we do hurt each other in bigger ways.

Practice letting go of opinions about other people's bodies. When we learn not to worry about how other people dress their bodies, how big or small those bodies are, how people manage what their bodies can or cannot do, etc., we don't have to worry about whether our comments about their bodies will be received the way we meant them.

Consider your group's culture of ritual touch in addition to everyday touch. For instance, how do/could/will moments such as the passing of the peace truly honor the dignity of and divine image in each person, as they were created to do?

Focus on building Christian relationships of mutual accountability grounded in God's call and love. Commit to telling the truth about yourselves and others and be honest about harm done by and to you. Practice receiving others' apologies with compassion rather than shaming them or minimizing the impact. Teach and model confession, lament, intercessory prayer, and making amends as key ingredients to building accountable Christian communities.

Our good intentions are easier to live out when our communities have agreed on what it looks like to love one another honestly and serve one another humbly. In addition to being intentional with our informal community norms, formal anti-harassment policies help us clarify our vision and standards for our community and give us a path forward when harassment does occur. You will find several examples of anti-harassment policies at www.episcopalchurch.org/safe-church. One or more may provide a useful template for your own group.

Whether you begin from a template or from scratch, don't go it alone. Your policy will better reflect your community and have more authority among your members if the group that creates it includes clergy, staff, and lay members who represent the diversity of your particular community. Recognize as you invite these individuals that members of vulnerable communities must be part of the work if it is to reflect their needs and their past experiences of harassment. Recognize also that many of these individuals are frequently asked to give the Church the benefit of their labor and experience and consider compensating them for this work if you are able to do so. If your local context includes intentional communities and/or community organizing networks, you may find these to be valuable resources as well.

Keep in mind that ordained and lay staff, volunteers, and members may all experience or witness harassment. Anyone may also harass, either intentionally or unintentionally. Therefore, your policy will need to provide all members of the community with options for responding if they do experience or witness harassment, as well as help everyone to understand how behavior may be experienced as

harassing so they can avoid it. The more representative your group is, the more effective your policy will be at accounting for the variety of situations you may encounter.

Here are some other important considerations to take as you create your own anti-harassment policy:

Take a "bystander intervention" approach

As the church, non-profit, and corporate worlds alike have incorporated more policies and trainings to improve workplace safety and inclusion, we have learned a bit about what works and what doesn't. Most of us don't just want the environments around us to be safe for us - we want them to be safe for everyone! Yet we can find ourselves getting resentful when trainings and policies seem to assume we are behaving badly and need to be kept under control.

The most effective way to help transform your culture is to assume that most people in your church, diocese, school, or organization mean well and want to help make a safe environment. Approach your policy writing, follow-up communications, and training from this perspective. Commit to supporting one another in becoming an accountable community where members speak and receive the truth about harm that is done. Teach people how to seek help, how to apologize, and how to make appropriate amends. Teach them what to watch for, how to intervene, and how to support those who have been harassed. The more you treat people like they're on the team, the more likely it is they'll act like they're on the team.

Plan how you will respond when harassment occurs

 Your policy should include a plan for ensuring that its goals and promises can be lived out. Identify a process for how to report a violation as well as what steps should be taken once it is reported. Include what interim steps you might take while the report is investigated, in order to ensure a sense of safety for those involved. Commit to seeing your process through and know whose responsibility it is to oversee which steps.

As a Church, we minister in hundreds of different cultural and legal contexts. It would be impossible to craft a detailed, "one-size-fits-all" response to harassment across all these contexts; however, there are a number of things you will need to consider as you plan your local policy:

What is the reality of your context? Are you highly resourced? Is your system based on one person doing everything? Does everyone know each other? How is the reality of your context both a blessing and a drawback? How will that impact what it looks like to follow up and monitor complaints in your community?

In particular, what resources are available in your local community to help you respond to harassment? While the police may be needed for things like filing reports, learn about who else in your community can help instead or as well. Mental and behavioral health professionals, county social service agencies, local transformative justice groups, and community advocacy and support organizations may be able to provide training and consultation.

Most people who experience harassment simply want the behavior to stop. While we want our policies

and their enforcement to be rigorously fair, it's important to take into account the unique details of each situation. Some situations call for disciplinary action beyond a change of behavior; others do not. Remember that our goal is to be both fair and sensitive at the same time, to treat all with dignity and respect and to create a pathway to relationship in community for the one who has done harm, if they are willing to take accountability.

- Provide compassionate care for the person making the complaint of harassment.
- Listen to the complainant's description of what happened and ask what they want done.
- Work for the best solution for the person(s) who have been harmed, prioritizing their self-determination whenever possible.
- Mutually agree on a Pastoral Care Partner for the complainant. This PCP will walk with the complainant through the rest of the process.
- Mutually agree on a Pastoral Care Partner for the accused. This PCP will walk with the accused through the rest of the process.
- Follow the laws and policies of your location.
- Keep the matter as confidential as possible, without diminishing the complainant's agency or ability to appropriately function.
- Make a plan for the safety of the community.
- Deal with the situation in a timely manner, while staying in regular communication with the persons most directly involved.
- Keep the complainant's sense of safety as a primary concern as you explore options for resolution.
- Follow up periodically with the complainant after the initial resolution. Address any retaliation, whether direct (such as removing someone from a committee or job) or indirect (such as being treated coolly by members of the congregation).
- Don't force reconciliation. Keep in mind that interpersonal relationships are messy and there may be many faithful outcomes for any given situation.
- Include a resource page for those who may have experienced harassment as well as one for those who have been accused of harassment. (Samples of such a resource can be found in Appendix B of this document.)
- Identify who should respond to allegations of harassment

Choosing who will respond is a matter that requires particular care and consideration. You will need to identify who can begin in this role immediately, and also whether this person or team will be your best long-term solution. In most cases, the best long-term answer to this question is to form or connect with an ombuds team or office. However, as this is a relatively recent approach to resolving instances of sexual harassment, most congregations, dioceses, and other Episcopal groups and organizations will not immediately have access to this model.

In the meantime, consider who in your sphere might match the following description.

An effective intake person will be:

- <u>Trusted by all constituencies</u>. They must have the trust of the bishop/rector/senior leadership, as well as of those who have the least power and authority in your group (visitors, new members, students, employees, etc.). They must also have the trust of those who will offer counsel to the harassed (staff, teachers, lead volunteers, camp counselors, etc.) so that they will recommend speaking with the intake person.

- <u>A bridge builder</u>. They must work with all sorts of people in all sorts of situations and be able to help people come to common conclusions. They must be able to step outside of their own experience to have empathy with people of various backgrounds and identities.

- <u>A problem solver</u>. They must be a respectful listener so that they can help people find solutions appropriate to the situation instead of merely imposing a one-size-fits-all answer. They must be able to discern when an informal response is enough to stop the behavior, and when a formal process must be engaged. They should have a healthy approach to conflict and not be avoidant or over-fond of it.

- <u>Equipped</u>. They must have sufficient time to dedicate to this work, as well as clear policies and procedures to guide their responses. They and you should be clear about their role: are they to facilitate a consensus, make recommendations, or impose a final and binding obligation? They will likely also need ongoing emotional and spiritual support, especially if and when they have a relationship with any party to the complaint.

- <u>Discreet</u>. They must be able to keep strict confidentiality when required and refrain from public speculation or private gossip when strict confidentiality is not possible.

- <u>Connected but independent</u>. An intake coordinator will not be able to earn full trust if they are so caught up in the church systems that they cannot take the risk of saying something the senior leadership doesn't want to hear. Nor will they be able to work effectively if they are so far outside that they do not understand how church systems operate. Ideally, they would also be conversant with canonical and legal standards as well as counseling practices.

Where might you find such a person? Unless you have the financial and human resources to hire an outside expert (and most of us won't), you'll likely need to find someone who can begin with the appropriate levels of trust and responsible character and learn the specific skills required for this role. In most circumstances, the best answer is to equip a team of at least two people, to maximize the possibility of trust and provide some collegiality and accountability for the intake coordinators themselves. Good candidates for the role might include:

- A lay person with outside training in this work (The fact that lay people do not vow obedience to the institution of the Church can be very helpful here.)

- A lay or clergy person with a previous counseling background

- A well-trusted, retired bishop of another diocese

- Someone on the staff of the parish/diocese/school/organization who is not the rector/bishop/senior leader

- Someone who has been a leader in a neighboring parish/diocese/organization but is outside the direct scope of your church or organization

- Someone without a formal role in your church or organization who has a high level of trust from all parties.

Finally, keep in mind that very few people trust any institution, including the Church, to respond well when harassment occurs. Your intake coordinator(s) will begin with a trust deficit to overcome. You can set the stage for easier trust building by gathering a small group of people who represent different stakeholders in your church or organization, and discerning together whom to appoint to this position, rather than having the rector/bishop/senior leader appoint them independently.

Communicate with the whole Body

Once you have identified what behaviors you expect from one another and how you will respond when people behave otherwise, it's time to share the plan with the whole community. Make your policy widely available, including on your website and in hard copy. Create a short summary version of your policy that can be posted in plain view and/or handed out regularly. (A model policy of this sort can be found in Appendix B of this document.)

Discuss it as a community. Make these expectations as much a part of your community's care for each other as washing your hands. Have regular conversations with your ordained and lay staff and leadership about how your goals are being lived out and how your community can keep building on these goals.

Train leaders

While keeping people safe from harassment is the work of the whole community, your leaders bear particular responsibility for helping model this well and offering constructive correction where needed. Train your leaders regularly on what you expect from them and make confession, seeking forgiveness, and making amends a regular part of your life together.[10]

Appendix A: Examples of harassing behavior, possible remedies, and potential consequences

Examples of harassing behavior

This list of behaviors is not exhaustive, but gives a clear indication of the types of actions that constitute harassment:

- consistently attacking someone's professional or personal standing
- attempting to make someone appear incompetent
- deliberate sabotage of a person's work or actions
- public or private displays of offensive material
- use of emails or texts to harass or insult, sent either to the individual or to third parties
- spreading malicious rumors to third parties
- public humiliation by constant innuendo, belittling and 'putting down'
- personal or aggressive insults
- aggressive gestures, verbal threats and intimidation
- unwanted physical contact
- talking/shouting directly into someone's face
- direct physical intimidation, violence or assault
- persistent threats to a person's security

Examples of sexual harassment

 The following describes some of the types of acts that may be sexual harassment:

- Touching, pinching, patting, grabbing, poking or brushing against another person's body
- Rape, sexual battery, molestation or attempts to commit these assaults
- Prolonged handshakes or hugs, including ritual greetings such as the passing of the peace
- Requests for sexual favors, including those accompanied by implied or overt threats. Such threats may include job performance evaluations, promotions or pay, access to volunteer roles, or personal safety;
- Subtle or obvious pressure for unwelcome sexual activities
- Unwanted expressions of sexual attraction, especially repeated expressions
- Sexually-oriented gestures, noises, remarks, jokes or comments about a person's sexuality or sexual experience, which create a hostile, uncomfortable environment
- Sexually-oriented displays or publications, such as pictures, posters, calendars, graffiti, objects, promotional material, reading materials, or other materials that are sexually demeaning or pornographic. This includes such displays on church-owned or church-operated computers or cell phones and sharing any such displays while in the church context.

- Overly generous gifts or gifts of a sexual, intimate nature.
- Hostile actions taken against an individual because of that individual's sex, sexual orientation, gender identity, and the status of being transgender, such as:
  - Interfering with, destroying or damaging a person's workstation, tools or equipment;
  - Sabotaging an individual's work;
  - Bullying, yelling, slurs;
  - Requesting or demanding intimate information, such as information about someone's genitalia, medical procedures, or sexual activities.

Examples of Remedial Measures for Clergy Who are Aggressors

- Title IV;
- Recommend peer support group;
- Oral or written warning;
- Recommendations of appropriate behavior;
- Corrective instruction or other relevant learning or service experience;
- Recommend behavior assessment or evaluation;
- Behavioral management plan, with benchmarks that are closely monitored;
- Counseling;
- Requiring restitution and/or restoration of Complainant to prior position.

Examples of Remedial Measures for Lay Staff Aggressor

- Recommend peer support group;
- Oral or written warning;
- Recommendations of appropriate behavior;
- Corrective instruction or other relevant learning or service experience;
- Recommend behavior assessment or evaluation;
- Behavioral management plan, with benchmarks that are closely monitored;
- Counseling;
- Requiring restitution and/or restoration of Complainant to prior position.
- Termination.

Examples of Remedial Measures for Wardens and Vestry Members who are the Aggressor

- Oral or written warning;
- Recommendations of appropriate behavior;
- Corrective instruction or other relevant learning or service experience;
- Recommend behavior assessment or evaluation;

- Behavioral management plan, with benchmarks that are closely monitored;
- Counseling;
- Requiring restitution and/or restoration of Complainant to prior position.
- Recommendation for resignation.
- Removal from position

Examples of Remedial Measures for Lay People who are the Aggressor and not office-holders

- Oral or written warning;
- Recommendations of appropriate behavior;
- Corrective instruction or other relevant learning or service experience;
- Recommend behavior assessment or evaluation;
- Behavioral management plan, with benchmarks that are closely monitored;
- Counseling;
- Removal from the Community, short or long term.

Examples of Consequences for Clergy

- Referral of the matter to the Ecclesiastical Disciplinary System (Title IV);
- A letter to the personnel file;
- Legal action;
- A Pastoral Directive that could include requirements for training, counseling, etc.

Examples of Consequences Lay Staff

- Letter of reprimand;
- Probation;
- Salary freeze;
- Temporary removal from duties;
- Legal action;
- Suspension with or without pay; and
- Termination.

Example of Consequences for Wardens or Vestry Members

- Counseling or related services;
- A request for resignation;
- Removal of warden or vestry member, and
- Legal action.

Examples of Consequences for Lay People who aren't office-holders

- Counseling or related services;
- Participation contingent on changed behavior
- Requirement to limit participation
- Removal of participation

Examples of Support for Clergy Subjects of Harassment

- Pastoral Support from an appropriate source
- Development of a recommended protection/ safety plan
- Expectation that the needs and comfort of the target of the harassment take precedence
- Congregational leadership involvement that includes lay and clergy
- Possible changes could include physical environment; work schedules; ministry oversight responsibilities
- Regular check-in
- Open to modification
- Counseling
- Documentation of incident, response, and follow-up
- Furlough or other leave at full pay

Examples of Support for Staff Subjects of Harassment

- Pastoral Support from an appropriate source
- Development of a recommended protection/ safety plan
- Expectation that the needs and comfort of the target of the harassment take precedence
- Congregational leadership involvement that includes lay and clergy
- Possible changes could include physical environment; work schedules; ministry oversight responsibilities
- Regular check-in
- Open to modification
- Counseling
- Documentation of incident, response, and follow-up
- Furlough or other leave at full pay

Examples of Support for Wardens and Vestry persons Subject of Bullying

- Pastoral Support from an appropriate source
- Development of a recommended protection/ safety plan

- Expectation that the needs and comfort of the target of the harassment take precedence

- Congregational leadership involvement that includes lay and clergy

- Possible changes could include physical environment; work schedules; ministry oversight responsibilities

- Regular check-in

- Open to modification

- Counseling

- Documentation of incident, response, and follow-up

Appendix B: Sample resources for persons directly involved

I think I have been the Subject of Harassment. What can I do?

If you think you've been harassed, you might feel afraid that no one will believe you. You might wonder if what you are experiencing is harassment or if you are making too much out of the experience. You might even blame yourself. These are common responses, but you are not to blame for any harassment. You are not responsible for determining whether what you are experiencing is harassment or for addressing it. You deserve to be believed and you do not need to go through this alone. The Church is charged with keeping all members safe from such behavior and has chosen and equipped intake coordinators to receive your report and offer you the support you deserve.

Harassment often starts subtly and becomes more severe over time. Those who harass others are unlikely to stop unless they are confronted. If they are challenged early, though, it is often possible to stop the behavior using informal means. So, if you do not feel physically threatened, make a report to the intake coordinator identified by your organization as soon as you are able.

Your report should include a record of all experiences of harassment. Document as much of the following as possible:

- Date, time, and place of incident

- Nature of incident: with as much detail as possible, tell what happened and its effect on you

- Name/ contact information of witnesses and any additional information they have, including other targets of the harasser

- Any action you, the harasser, or others have taken, including spoken or written conversation(s) about the incident

- Emails, text, voice messages, or any other communications that relate to the incident

- Anything else that helps develop a fuller picture of the situation

If there are gaps in your memory, record as much as you know. This information may be needed as evidence.

Do not meet with or confront the harasser alone.

It is never too late to ask for help. If you have been harassed, you deserve and will receive support.

If you do feel that your physical safety may be in danger, trust your judgment. Your intake coordinator will help you access the services you need to be safe. Besides the police, these might include support resources inside and outside your Episcopal community.

I have been accused of Harassment. What can I do?

As part of the Church's work to keep all members safe from harassment, all such complaints must be followed up and investigated. If you are accused of harassment, you will have a chance to respond to the accusation. However, simply denying there is a problem or insisting that the problem lies with the Complainant will not be a sufficient response. Your church, diocese, or organization has identified and equipped intake coordinators and others who will listen to your experience of the incident(s) and offer you the appropriate support and guidance.

If you have been accused of harassment, do not seek to meet with the complainant alone and do not agree to do so if asked.

Do contact the appropriate intake coordinator as soon as possible. They will meet with you privately to talk through the situation. They will listen to you fully and will take all relevant information into account. They may discuss constructive response options with you.

Sometimes, the problem can be resolved informally through discussion with the intake coordinator. It is possible that you did not realize the impact your behavior or words have had on others, in which case becoming aware of this and acting or speaking differently may redress the problem. In other instances, further work and a more formal process may be needed. You might be offered professional help to recognize, understand, and change your behavior. In some situations, a refusal to accept this help could result in corrective action, loss of ministry leadership or participation, or even legal action taken against you.

If you are a clergyperson accused of harassment, a formal complaint might be lodged against you and there may be consideration of whether the matter constitutes misconduct under Title IV of the canons.

Throughout all formal or informal responses to harassment accusations, the primary objective is to identify the underlying issues and fully eliminate the cause(s) of offense in a timely manner and without retribution.

Appendix C: Model Anti-Harassment Policy for posting or distribution

This document provides a model for a short summary policy that can easily be posted in plain view and/or handed out. It should not be used as a substitute for creating a robust policy specific to your context with detailed information on how to prevent and respond to harassment.

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Model Anti-Harassment Policy

It is the policy of The Episcopal Church to provide and maintain our environments free from harassment of any kind as part of our Baptismal commitment to respect the dignity of every human being. Additionally, it is important that we fully comply with all applicable laws in creating healthy working environments. Harassment undermines the integrity of our relationships and negatively impacts the morale and productivity of all who participate in the life of The Episcopal Church.

It is prohibited for any employee, supervisor, volunteer, member, visitor, or program participant (whether clergy or lay) to harass another employee, supervisor, volunteer, member, visitor, or program participant (whether clergy or lay) during working or non-working hours, on the basis of race, color, religion, sex, sexual orientation, gender identity, gender expression, national origin, age, weight, height, disability, military status, family status, or marital status.

Harassing Conduct

Harassment is unwelcome conduct toward an individual on the basis of race, color, religion, sex, sexual orientation, gender identity, gender expression, national origin, age, weight, height, disability, military status, family status, marital status, or any legally protected status, any time the conduct creates an intimidating, hostile, or offensive environment. Examples of harassment that may violate this policy include, but are not limited to: [11]

- Oral, written, or electronic communications that contain slurs, negative stereotyping, offensive jokes, insults, or threats. This includes comments or jokes that are dismissive of human dignity or targeted at individuals or groups based on attributes listed above.
- Nonverbal conduct, such as leering and giving inappropriate gifts.
- Physical conduct, such as assault or unwanted touching.
- Visual images, such as derogatory or offensive pictures, cartoons, drawings or gestures. Such prohibited images include those in hard copy or electronic form.
- Expressed or implied demands for favors in exchange for some benefit (e.g., a promotion, a leadership role) or to avoid some detriment (e.g., termination, removed financial support for a pet project)

Sexual harassment

Sexual harassment means unwelcome sexual advances, unwelcome requests for sexual favors, unwelcome physical contact of a sexual nature, or unwelcome verbal or physical conduct of a sexual nature.

Sexual harassment includes conduct directed by a person at another person of the same or another gender. Unwelcome verbal or physical conduct of a sexual nature includes, but is not limited to, the deliberate, repeated making of unsolicited gestures or comments of a sexual nature; the deliberate, repeated display of offensive sexually graphic materials; or deliberate verbal or physical conduct of a sexual nature, whether or not repeated, that is sufficiently severe to interfere substantially within a ministry context and/or an employee's work performance or to create an intimidating, hostile or offensive environment.

Behavior that respects dignity and difference

Our goal is to have an environment where we all treat each other respectfully. Any behavior that does not respect a person's dignity, even if it does not rise to the level of "harassment," interferes with that goal. Episcopal Church leaders at all levels and in all contexts are encouraged, as part of setting and maintaining an appropriate tone, to respond to behavior that falls short of this goal, even where no one has complained or indicated they have been offended.

How to report a violation

Do not assume that your supervisor, clergyperson, or ministry leader is aware of the problem. We need you to bring your complaints and concerns to our attention so that we can help resolve them. When concerns and complaints arise, document them. If you wish to report your concerns, bring them to the designated response person, if your ministry context has one, or else to your immediate supervisor or ministry leader. (If your immediate supervisor or ministry leader is the harasser, you should bring your concerns to their supervisor if they have one, or to another leader in the community.)

Investigation and response

When you report a complaint of harassment or inappropriate behavior, your complaint will be investigated. Where there has been a violation of policy, appropriate action will be taken to resolve problems and avoid future violations. In appropriate cases, disciplinary action (including potential termination of employment or leadership responsibilities) may be taken against those violating the Anti-Harassment Policy. You can expect to be informed periodically about the status of your complaint.

Leadership responsibility

While building a culture of respect and appropriate behavior is work that belongs to the whole community, it is the responsibility of senior lay and clergy leadership to ensure an environment free of harassment and inappropriate behavior and that complaints are handled promptly and effectively. Leadership with personnel responsibilities must: inform their employees, clergy, supervisors, volunteers, and members about this policy (including posting this policy in an easily visible location); specify a

person to hear complaints; promptly investigate allegations of harassment; take appropriate action (including disciplinary action); and take steps to prevent retaliation.

<u>Retaliation is prohibited</u>

This policy strictly prohibits any retaliation against any person who reports a concern about harassment or other inappropriate behavior or participates in an investigation of a violation of this policy. To help avoid retaliation, senior leadership shall make an earnest effort to facilitate repentance and repair within the affected community.

Endnotes

(1) Genesis 1:18, Common English Bible.

(2) Members of the committee gathered data informally from lay and ordained members throughout the Church, including their own experiences of systemic sexism, misogyny, misuse of power, sexual harassment, exploitation, and violence in the Church 9and other employment and institutional settings). Although other denominations, including the United Methodist Church, have gathered official data on these issues within their denomination, and these reports informed the special committee's work, TEC has not conducted a formal, denomination-wide study. A report of the special committee's work was not included in the Blue Book for the 79th General Convention but may be found on-line at https://extranet.generalconvention.org/staff/files/download/22107 . In addition, a summary of the committee's work and resulting resolutions may be found on-line at https://houseofdeputies.org/2018/10/06/special-committee-on-sexual-harassment-and-exploitation-legislation/

(3) A more detailed list of example behaviors is included in Appendix A.

(4) These may include but are not limited to: ability, gender, race, wealth and status, relative size, familiarity with the space or community, or education level.

(5) Whatever other actions the church takes in such cases, the church should always work primarily to assure safety for those who have been assaulted. Church members and officials should cooperate as needed with secular legal authorities to take appropriate action against the assault perpetrator while continuing to provide pastoral and community support for the victim. In situations in which the church also engages in its own disciplinary processes, these should not be used to hinder or interfere with secular criminal processes.

(6) Matthew 22:34-40

(7) 1 John 4:20

(8) 1 Corinthians 12:12-27

(9) BCP p. 305

(10) At the time of writing, TEC does not offer anti-harassment training directly; however, preliminary anti-harassment training materials are currently being created by our Safe Church Training vendor to reflect the guidelines outlined in this guide.

(11) A more detailed list of example behaviors is included in Appendix A.