

I. Introduction

“...Like all things human, through its misuse and abuse, sexuality can be perverted and corrupted, becoming an instrument of sin rather than the means for glorifying God and fulfilling oneself as made in His image, and according to His likeness.”

These words come from the Orthodox Church in America’s *Policies, Standards and Procedures on Sexual Misconduct*. Some forms of sexual misconduct can be serious enough to warrant criminal prosecution, imprisonment, registration as a sex offender and monitoring by police, even after the offender has been released from prison.

How should the Church offer pastoral care to sex offenders while also protecting the parish community he or she may wish to join? This guide will help you to come up with an answer that fits the particular circumstances your parish is facing. Like most pastoral issues, there is no one-size-fits-all solution, and you will need to assess, discuss and pray about the response that best addresses your unique situation.

One of the hallmark’s of our Lord’s teaching is that *no one* is beyond His love and forgiveness, and that includes sex offenders. In the Gospel of John the Lord says, “...Him who comes to me I will not cast out” (John 6:37). In Exodus He says, “I, the Lord, am your healer” (Exodus 15:26). Sex offenders—like all the rest of us—need forgiveness and healing in the “hospital” of the Church. No one is prevented from praying and pursuing a life of repentance and holiness. But in the case of sex offenders, their healing may require them to be apart from the community or strictly monitored.

Even after sincere repentance every one of us can fall. That’s a reality and why we have the sacrament of confession. But when a sex offender falls back into old patterns, the consequences can be traumatic for the “little ones” that the parish must protect. A parish community is and ought to be a place of welcome, trust, kindness and forgiveness. But these very strengths also make a community vulnerable to the grooming behaviors typical of a sex offender. When a sex offender fails in repentance, others can be very badly hurt. So the parish must take steps to ensure that doesn’t happen. Most often this will require the “tough love” approach outlined in this guide.

II. Statistics on recidivism

The report, "Recidivism of Sex Offenders Released from Prison in 1994" (NCJ-198281), was written by the Bureau of Justice Statistics (BJS).

The data are from the study documented levels of recidivism among all 272,111 men and women released from state prisons in 15 states in 1994. The 272,111 included 9,691 male sex offenders. The 9,691 are two-thirds of all the male sex offenders released from state prisons in the United States in 1994. The study represents the largest followup ever conducted of convicted sex offenders following discharge from prison and provides the most comprehensive assessment of their behavior after release. (Note: While this study follows only male sexual offenders and statistics show that most offenders are men, parishes should still be aware that women can also be sexual offenders / predators.)

The full report can be downloaded at <http://www.bjs.gov/content/pub/pdf/rsorp94.pdf>

Some highlights from the study:

- Within 3 years following their release, 5.3% of sex offenders (men who had committed rape or sexual assault) were rearrested for another sex crime.
- Of the almost 9,700 sex offenders released in 1994, nearly 4,300 were identified as child molesters. An estimated 3.3 percent of the 4,300 released child molesters were rearrested for another sex crime against a child within 3 years. Most of the children they were alleged to have molested after leaving prison were age 13 or younger.
- Compared to non-sex offenders released from State prisons, released sex offenders were 4 times more likely to be rearrested for a sex crime.
- Other BJS surveys have shown that 70 percent of all men in prison for a sex crime were men whose victim was a child. In almost half of the child-victim cases, the child was the prisoner's own son or daughter or other relative.

III. Assessing attitudes and current practices: “Sex Offenders in the Church” survey

In April 2010, Christianity Today International (CTI) conducted a survey of 2,864 people, including ordained church leaders (15 percent), church staff (20 percent), lay leader and members (43 percent), and other active Christians (22 percent). Respondents were drawn from the readers of CTI publications and websites. The entire study can be found as Appendix to this Guide.

The primary purpose of the survey was to explore the attitudes and beliefs among church leaders regarding integrating sex offenders into the faith community. Likewise, it sought to compile practices churches are using to both extend compassion to offenders and maintain the safety of all church members, especially children.

This study may assist church leaders in understanding the spectrum of opinions and emotional reactions to sex offenders in the church. It is not intended to suggest a course of action, but to provide insight into the complexity of the issue thus preparing church leaders for discussing it with their parishioners.

Highlights from the study:

- Eight in ten respondents think convicted sex offenders belong in a church as attenders, under continuous supervision, and subject to appropriate limitations. In contrast, five percent say they belong in church as attenders, with no limitations and no supervisions required.
- Three percent think the known offender should be completely excluded. Three times as many (9 percent) say the known offender should be embraced without qualifications.
- The majority of respondents are influenced by the seriousness of the sex offender’s crime in their decision to allow an offender to integrate into the faith community. For 52 percent of the

respondents, standards for participation are determined in part by the seriousness of the sex offense committed.

- 37 percent report that when their church discovers that a sex offender is attending their church, they conditionally include the offender. Two percent report that their church completely excludes the offender.
- More than half of respondents are aware that their church actively attempts to determine if there are sex offenders in the church. 39 percent are aware of these attempts occurring only when an individual is being considered for a position of leadership, teaching or working with children or other vulnerable individuals. Background screening is the most common process among those who are aware that this is being done.
- Nearly all (99%) respondents think there should be a notification to various leaders/sectors of the congregation when the presence of a registered sex offender who is a member or attender at church becomes known.
 - 90% think the staff needs to be notified, 78% say elders should know, and 62% think the board should be notified.
 - Very few (18%) think the entire congregation needs to be notified.

IV. OCA Policy on registered sex offenders

This policy applies to registered sex offenders. These offenders may have offended against either minors OR other adults.

15.01 A registered sex offender must disclose to the parish priest his/her status prior to attending the church. It is the expectation within the parishes and institutions of the OCA that any registered sex offender will disclose this fact to the church leaders before ever attending any church event. Failure to do so will result in church members not being able to trust the offender within the community and may result in additional community and liturgical restrictions being imposed on him/her.

15.02 Should an individual with a past sex offending history become known, the following steps should be taken:

(A) If a **layperson** learns of a person's sex offender status, he/she must immediately inform the parish priest.

(B) If a **clergyman** learns of a person's sex offender status, he must:

1. Immediately inform his local dean, bishop, and the Office for Review of Sexual Misconduct (ORSMA). Verify the person's status by checking the state or national registry for sex offenders (www.nsopr.gov)
2. Inform the parish council president and /or council to discuss the manner in which the information is to be disclosed to the parish at large
3. Inform the sex offender that you, as clergyman, are mandated to adhere to this policy

and that a plan of accountability specific to the offender must be created by the parish in order to allow the offender's participation, ideally *before* the offender starts attending services.

4. Consult the parish or diocesan legal counsel regarding the legal obligations and risks of allowing a sex offender to attend the parish, and rights of the sex offender.
5. Contact the parish insurance carrier to determine level and kind of coverage necessary regarding a sex offender attending the parish.

(C) The clergyman and parish council should refer to the *Sex Offenders in the Church: A Guide for Parishes* to assist in developing a case specific plan in dealing with the registered sex offender(s) in your church.

(D) Once the offender-specific plan is adopted by the parish, it must be signed by all relevant parties including but not limited to: the registered sex offender, the parish priest, supervisors, therapist, parole officer, etc. Then,

1. Provide a copy of the plan to the offender.
2. Provide a copy to the diocesan office and ORSMA.
3. Keep a copy on file at the local parish and make it available for anyone to review.

Any violation of any part of the plan must result in the termination of the offender's participation and membership in the church. The plan may have to be revised if new information comes to light or if legal or church standards (the PSPs) change. Also, if the demographics of the parish change (e.g. more children / youth in the church), this would necessitate a modification in the plan.

(E) If the offender attends any other Orthodox church for any reason, he/she must inform the priest of the parish that he/she will be visiting of his/her status as a sex offender.

15.03 Restrictions on the sex offender's participation in the church

(A) The sex offender will never be allowed to work with children or youth in the church or participate in church-related activities where children and youth are primarily involved.

(B) The sex offender may not transport children or youth to/from church.

(C) If a sex offender is asked to be a godparent, the priest must discuss this with the offender and relevant support people (probation officer, mental health specialist, etc). The parents must be informed of the offender's status so they can make an informed decision. If the sex offender's actions had involved children, the priest should decline permission for the offender to be a godparent.

- (D) Depending on the offense that the sex offender committed, other restrictions should be placed on the offender's activities to reduce the likelihood of similar acts occurring.
- (E) A sex offender may never be ordained to the Holy Orders or tonsured a reader or subdeacon. Even the lesser orders of reader and subdeacon are perceived as figures of authority in the church by many faithful.
- (F) The sex offender may not hold other positions of leadership or authority in the parish or other Orthodox organizations. These positions include, but are not limited to: choir director, parish council member / president, church officer, warden, starosta, catechist, greeter, etc.

15.04 Communication

- (A) Each clergyman in a diocese must inform his local dean and bishop if a registered sex offender is attending his parish.
- (B) Any new, incoming clergy at any individual parish where there is a registered sex offender must be informed by his predecessor, local dean and/or bishop that such a person is a participating member of the parish and the nature of the offense if known.
- (C) If the registered sex offender leaves a parish, the priest must inform his local dean and bishop. If the offender is transferring to another parish, the receiving clergyman should be told by his bishop and/or local dean of the status of the sex offender.
- (D) The priest of the parish the sex offender is leaving from must also contact the receiving priest to share any information about the offender, how compliant he/she was, level of participation, parish plan of accountability, and any other relevant information.

3. Things to consider when creating the plan of accountability

When faced with the knowledge of a registered sex offender, church leaders and members must consider various options. These options include doing nothing at all in response to the sex offender, totally exclude the offender, or allow conditional participation. Of these three options, choosing to do nothing about the offender places vulnerable members at high risk of abuse and increases liability to the church as a whole. Members and leaders of a church should **always** choose to do something in response to a known registered sex offender.

It is important that parishes be realistic about the reality of the situation. After considering all of the variables below, a parish may decide it cannot safely accommodate a registered sexual offender. This is in no way a negative reflection on the part of the parish nor is it considered "un-Christian." Exclusion may be the only viable option.

Because each parish and sex offender is unique, it is not advisable to create one plan to apply to all situations. Therefore, each church must draft an individualized Plan of Accountability for every sex offender that wants to join the parish. When beginning to create an individualized plan, parish leaders and members should consider the following factors:

A. Parish size and demographics

How large is your membership? In parishes with more than a dozen regular attendees, keeping track of a registered sex offender can be difficult. People unknown to the priest and the membership may come and go without notice, especially in large congregations.

What are the demographics of your church? Do you have children and youth attending at any given service or church event? Do you have vulnerable adults attending? If the answer is yes, then they are at risk of being harmed and a plan must be formed to protect them. If there are no children and/or vulnerable adults in your parish, then it may not be necessary to create a structured plan. However, it should still be discussed among lay leaders and the priest. The discussion and final decision should be documented in parish meeting minutes.

B. Severity of the offense

Not all offenses / offenders are the same. Their crimes may vary widely in severity and type. For this reason, sex offenders are classified into three categories - Tier 1, 2, and 3. Each local jurisdiction classifies specific crimes differently, however, the following is a broad description of each tier.

Tier 1

These are the least severe sex crimes that include: The person is on the registry for 15 years. A Tier I sex offender is someone convicted of a sex offense not included in the other tiers. The act defines a sex offense as (1) a crime involving a sexual act or sexual contact with another, (2) specified crimes against minors, (3) specified federal crimes and military crimes, and (4) attempt or conspiracy to commit one of them. Certain foreign crimes and certain crimes involving consensual sexual conduct are excluded but certain juvenile adjudications are included.

Tier 2

These are more severe sex-related crimes with minors between the age of 13 and 17. These include: sex trafficking, coercion and enticement, transportation with intent to engage in criminal sexual activity, or abusive sexual contact; involves using a minor in a sexual performance, soliciting a minor for prostitution, or producing or distributing child pornography; or occurs after the offender became a Tier I sex offender. The person is on the registry for 25 years.

Tier 3

These are the most heinous sex crimes and the person remains on the registry for life. They are comparable or more severe than one of the following federal crimes or conspiracy or attempt to commit one of them: aggravated sexual abuse, sexual abuse, or abusive sexual contact against a minor under age 13. The crime involves kidnapping a minor, unless the actor is a parent or guardian; or occurs after the offender became a Tier II sex offender.

If you have someone who is a Tier 3 offender, it may be the best response to exclude them from attending. Even if the crime(s) occurred decades ago, consider the age of the victim(s); if the incident(s) involved pre-pubescent or early-pubescent children, it should not matter how long ago it occurred, since such a person may be a pedophile (someone with a sexual preference for prepubescent or early pubescent minors).

You may talk with the individual about the nature of the offense. However, some offenders will minimize what they did, conceal important aspects of their crime, or deny it happened despite their conviction. For this reason, it is advisable that the priest contact the offender's probation or parole officer if he/she still has one, and/or therapist. If there is no one to contact or the information provided is incomplete, one can conduct a court records transcript search where the trial was held. There is a cost for court transcripts, but, they will provide the best information as to what exactly happened and the ultimate ruling on the case.

C. Physical grounds of the church

When perpetrators look for opportunities to abuse a child, they will try to find a place where there is little chance of being caught. Luring children or vulnerable adults into private spaces, including bathrooms, is where the abuse is most likely to happen. Easy access to multiple locations on church grounds increases the risk.

When considering allowing a sex offender into the church, think about the physical surroundings:

Is there more than one building on the parish grounds (eg. rectory, church hall, school, etc.)?

Are all these building separated or connected?

Where are the restrooms located? Do they have multiple stalls? Is it just one room with a locking door?

When creating the plan, be very specific about what areas the offender is allowed access to and what is restricted.

D. Supervisors / Guardians

If your church has one or more areas that could potentially provide an opportunity for an offense, you will have to provide supervision of the sex offender and/or install a monitoring system (i.e. cameras). The offender may not like having to be 'watched' all the time, however, it is the only way to ensure he/she does not re-offend.

Does your church have people willing to fulfill the role of supervisor/guardian?

Are they willing to take on the liability risks of such a role?

How long are they willing to be a supervisor/guardian?

E. Liability considerations

From a liability standpoint, the risk to minors and to your church in allowing a pedophile to attend may be too high. In addition, exclusion may be the proper response in cases where the victim(s) of the sex offender's crimes attend the same church.

A church cannot be held liable for unknowingly allowing a registered sex offender to attend services. The information in this guide relates to *known* registered sex offenders only. Furthermore, there is no need to perform background checks on everyone in the church. The church's legal duty to proactively check backgrounds arises when someone is set apart in an official capacity as with employees or board members, or those who work with minors in some way, as a volunteer, teacher, transportation provider, etc., those who have keys to the church or may be elevated to a position of authority and leadership.

It is a good practice to put all decisions and discussions regarding the sex offender in writing. Most often, the issue is brought up during a parish council meeting. The meeting minutes should clearly reflect the discussion of the OCA policy concerning registered sex offenders and what actions are to be taken.

F. Spiritual needs of the offender

Be specific about how and when the spiritual and sacramental needs of the offender will be met. This is a critical piece of the plan as it seeks to balance the Church's responsibility to protect others while seeking to save the soul of the offender.

4. The plan of accountability

If your parish has decided that it will allow the registered sex offender to participate in the church, a plan of accountability must be drafted with very clear guidelines and conditions for the offender, supervisors, priest, and parish. Every new offender in the same parish will need a new plan according to the individual circumstances of each situation and shifting parish dynamics.

The drafting process should be a collaborative one between the parish, the offender, parole or probation officer, and therapist. Some important steps include:

- Consult the parish insurance company and attorney. Some insurance companies ask if any member, employee, or volunteer (past or present) has been accused or convicted of sexual misconduct. This may affect your coverage.
- Contact the offender's therapist and/or probation/parole officer. These individuals will provide additional information concerning the offender that will help form your plan. They should be an integral part of the plan for added accountability.
- The plan should be signed by the offender and given a copy of the individualized plan of accountability. See 15.02 (D) of the Sex Offender Policy for further instruction on who needs to sign and receive a copy of the plan.

5. Resources

Appendix I: Sex Offenders in the Church survey, 2010
Christianity Today International

Appendix II: Sample plan of accountability

US Dept. of Justice National Sex Offender Public Website registry
<http://www.nsopr.gov/en/Registry>

Church Liability and Registered Sex Offenders
<http://blog.agfinancial.org/bid/100370/Church-Liability-and-Registered-Sex-Offenders>

Center for Sex Offender Management
[Fact Sheet: What You Need to Know about Sex Offenders](#)
http://www.csom.org/pubs/needtoknow_fs.pdf

Recidivism of Sex Offenders Released from Prison in 1994
Bureau of Justice
<http://www.bjs.gov/content/pub/pdf/rsorp94.pdf>



CHRISTIANITY TODAY

INTERNATIONAL

Sex Offenders in the Church Survey
Executive Report

Conducted by:

Cynia Solver
Solver Solutions
April, 2010

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BACKGROUND

Purpose

The primary purpose of this research is to explore the attitudes and beliefs among church leaders regarding integrating sex offenders into the faith community. Likewise, it seeks to compile practices churches are using to both extend compassion to offenders and maintain the safety of all church members, especially children.

In addition, this research shows the differences in attitudes among pastoral leaders, church staff, and lay leaders.

Methodology

All responses were gathered in an online survey. Invitations to participate in the survey were sent to CTI e-newsletter subscribers of BuildingChurchLeaders.com, Your Church, Leadership Journal, BuildingforMinistry.com, Church Law & Tax Update, Church Finance Update, ChurchSafety.com, Church Office Today Update, Richard Hammar’s Essential Reminder, CT Connection, Books & Culture, and Entertainment. Invitations were sent out in the form of e-newsletters, Twitter mentions, and editors’ personal networking efforts.

Upon completion of the survey, all respondents were offered a free download called “Child Sexual Abuse Response Plan” from YourChurchResources.com.

Sample

Number of respondents	3825
Number of blank responses (deleted from analyzed results)	961
Number of completed responses	2864

Timing

Survey field dates	April 9-May 3, 2010
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Limitations

At 95 percent confidence, margin of error are as follows:

	Number of respondents	Margin of error +/-
Total Responses	2864	1.83
Pastoral Leaders	923	3.23
Non-Pastoral Leaders	566	4.12
Lay Leaders/Members	1227	2.80

EXECUTIVE SUMMARY

Respondent and Church Profile

- One-third of respondents are pastors, one-fifth are non-pastoral leaders, and 43 percent are lay leaders, members or attendees.
- The average church size of respondents is 620, with a median of 274. Nearly one-fourth (23 percent) come from a church of less than 100 in worship attendance; 32 percent have an average worship attendance of 500 or more, and the rest (46 percent) belong to a church with an average of 100-499 in worship attendance.
- Respondents primarily reside in a suburb of a larger city, or a small town or rural area. Very few come from a farming area.
- Two in ten respondents describe their denominational affiliation as Baptist (22 percent) or Independent/Interdenominational/Nondenominational (21 percent).

Respondents' Opinions About the Issue

- Eight in ten respondents think convicted sex offenders belong in a church as attenders, under continuous supervision, and subject to appropriate limitations. In contrast, five percent say they belong in church as attenders, with no limitations and no supervisions required.
- While three percent of the respondents think convicted sex offenders do not belong in a church, five percent say they belong in church as leaders.
- Three percent think the known offender should be completely excluded. Three times as many (9 percent) say the known offender should be embraced without qualifications.
- The majority of respondents are influenced by the seriousness of the sex offender's crime in their decision to allow an offender to integrate into the faith community. For 52 percent of the respondents, standards for participation are determined in part by the seriousness of the sex offense committed.
- Respondents feel that finding out about the presence of a registered sex offender in the church is a bigger problem for their church than it is to them personally.
- When the presence of a registered sex offender becomes known, nearly all (99 percent) respondents think someone needs to be notified. Of the specific people to inform first, church staff get the highest percentage at 90 percent, followed by elders at 78 percent.
- When asked how they would respond if a known offender expressed a desire to serve in a ministry at church, almost half say they would be opposed (choosing 1 or 2 on a scale of 1 to 5 where 1 is opposed and 5 is not at all concerned).
- Nearly two-thirds of respondents believe that people who were sexually abused as children are at a greater risk for becoming abusers as adults.
 - The majority (56 percent) of those who believe this think that it should be a standard policy to question all adults about any history of past abuse before they are allowed to serve in a ministry at church.
 - One-fourth (23 percent) think questioning all adults about this is an invasion of privacy.

EXECUTIVE SUMMARY

Respondents' Opinions About the Issue (continued)

- Two-thirds of respondents think the strategies for managing risks associated with sex offenders in church depend on the circumstances of each case. However, more than half of respondents advocate for church leaders using the following strategies when they become aware that *someone in church might be at a higher risk of committing sexual offense*:
 - Talk to the individual (81 percent)
 - Offer counseling at church or provide a referral for professional counseling (65 percent)
 - Talk to elders (61 percent)
 - Talk to staff (60 percent)
- More than half of respondents think church leaders should take the following steps when they become aware that *someone in church is an offender*.
 - Pray about it (82 percent)
 - Talk to elders (76 percent)
 - Talk to staff (76 percent)
 - Talk to their probation officer (57 percent)
 - Draft conditional attendance agreement (i.e., covenant agreement, accountability agreement, etc.) (57 percent)
- One-fourth (26 percent) of respondents think a known ex-offender should be allowed to serve in a leadership position in church. One and a half times more respondents (38 percent) think they should not be allowed to lead.
- Nearly 4 in 10 respondents think sex offenders can be completely rehabilitated to the point where they no longer pose a threat to others (37 percent). A nearly equal number (38 percent), are not sure whether an offender can be rehabilitated, or they are not sure about it. One-fourth does not believe they can be completely rehabilitated.

Realities in the Church

- More than half of respondents are aware that their church actively attempts to determine if there are sex offenders in the church. 39 percent are aware of these attempts occurring only when an individual is being considered for a position of leadership, teaching or working with children or other vulnerable individuals.
 - Background screening is the most common process among those who are aware that this is being done.
- In most cases, respondents say a person's sex offense record is known when the offender informs the pastor or a church leader.
- 18 percent of respondents are aware of someone who attends their church that is a spouse or family member of a known sex offender.

- Four percent of respondents think juveniles sexually abusing other minors is happening or has happened to their church. Eight times as many (32 percent) report that it is not a threat in their church.
- Six percent of respondents are aware of juvenile sex offenders attending their church.
 - In most cases, the sex offense record became known to the church when the offender's parents or legal guardians informed the pastor.

Church Response

- 37 percent report that when their church discovers that a sex offender is attending their church, they conditionally include the offender. Two percent report that their church completely excludes the offender.
- The top three *steps taken* by churches when they learn an attender or member from church is an offender are the same top three steps respondents think church leaders *should take* (see Respondents' Opinions about the Issue).
 - Pray about it (43 percent)
 - Talk to elders(39 percent)
 - Talk to staff (39 percent)
- Nearly three-fourths (73 percent) of respondents' churches do not have their own recovery ministries to minister to people with sexual addictions. Of these churches:
 - 24 percent do nothing
 - 49 percent do not provide recovery ministries but provide referrals to other ministries/organizations that can help.

Please note: Responses that do not add up to 100 percent are due to multiple responses, rounding of numbers, or cases where respondent refused to answer.

RESPONDENTS' POSITION IN THE CHURCH

Q: What is your position in your church?

- One-third (32 percent) of respondents are Pastoral Leaders, one-fifth are Non-Pastoral Leaders/Staff, and 43 percent are Lay Leaders/Members/Attendees.
- Looking at the positions individually, the highest percentages of respondents are Senior Pastor/Minister and Lay Leader/Volunteer, at 15 percent each.

Originally, 42 percent of respondents selected “other” (from the list provided) to describe their position in church. Responses of those who provided their position were coded and new categories were created as indicated by asterisks (*) below.

Number of Respondents	2864
	%
Pastoral Leaders	32
Senior Pastor/Minister	15
Children's Pastor/Minister/Director	4
Executive Pastor	3
Youth Pastor/ Minister/Director	3
Other Pastor	7
Non-Pastoral Leaders/Staff	20
Elder	8
Administrator/Board Member/Other Church Leader*	6
Paid Staff*	6
Lay Leaders/Members/Attendees	43
None	20
Lay Leader/Volunteer*	15
Member/Attendee*	8
Other	5

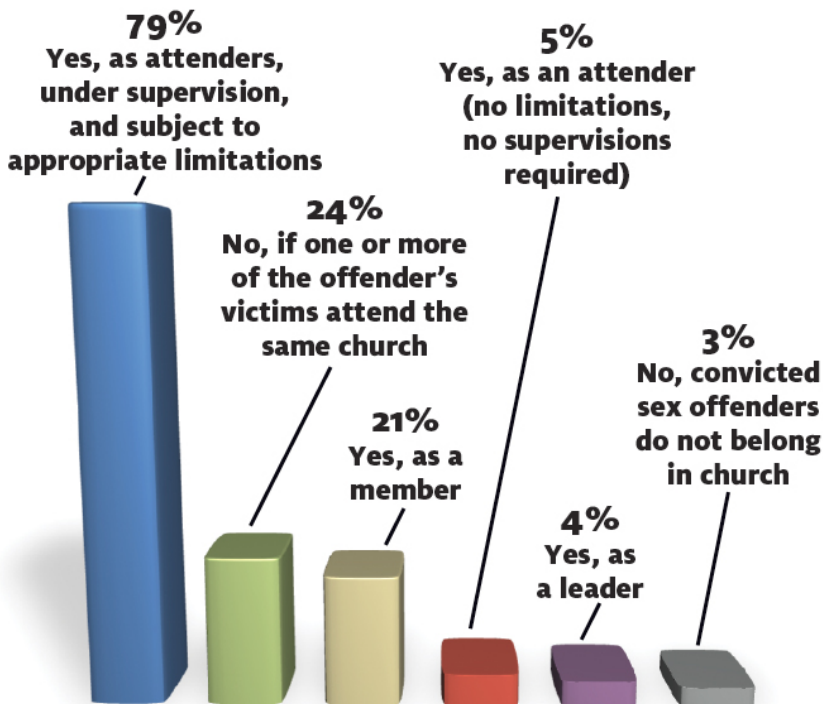
RESPONDENTS' OPINIONS ABOUT THE ISSUE

Sex Offenders in the Church

Q: In *your opinion*, do convicted sex offenders, who have been released from prison, belong in a church? (Choose ALL that apply)

For this question and the rest of this survey, we define sex offender as one who has committed a sex crime that involves any illegal or coerced sexual activity, such as sexual assault, sexual battery, sexual abuse, rape, statutory rape, date rape, prostitution, as well as indecent exposure, and lewd acts, whether against a child or adult.

- 8 in 10 respondents think convicted sex offenders who have been released from prison belong in a church as attenders, under continuous supervision, and are subject to appropriate limitations.
- More than 2 in 10 respondents think convicted sex offenders belong in a church as members (21 percent). An almost similar percentage (24 percent) think they do not belong in a church if one or more of the offender's victims attend the same church.
- While three percent of the respondents think convicted sex offenders do not belong in a church, four percent think they can be leaders in the church, and five percent think they belong as attenders with no limitations or supervisions required.



Sex Offenders in the Church (continued)

Number of Respondents	2845
	%
Yes, as attenders, under continuous supervision, and subject to appropriate limitations	79
No, if one or more of the offender's victims attend the same church	24
Yes, as member	21
Yes, as attenders (no limitations, no supervisions required)	5
Yes, as leader	4
No, convicted sex offenders do not belong in a church	3

Significant differences:

- Pastors are more likely than members to say that convicted sex offenders belong in a church under continuous supervision, and are subject to appropriate limitations (83 percent vs. 76 percent).
- Pastors are also more likely to say that convicted sex offenders belong in a church as a member (25 percent vs. 19 percent and 20 percent for Leaders and Members, respectively).
- Members are more likely than all the other groups to say convicted sex offenders belong to a church as attenders with no limitations and no supervisions required. (6 percent vs. 4 percent each for Pastors and Leaders)
- Respondents from small towns are more likely than those from farming areas or metropolitan cities to say that convicted sex offenders belong in a church as attenders, under continuous supervision, and are subject to appropriate limitations (83 percent vs. 74 percent and 75 percent respectively).

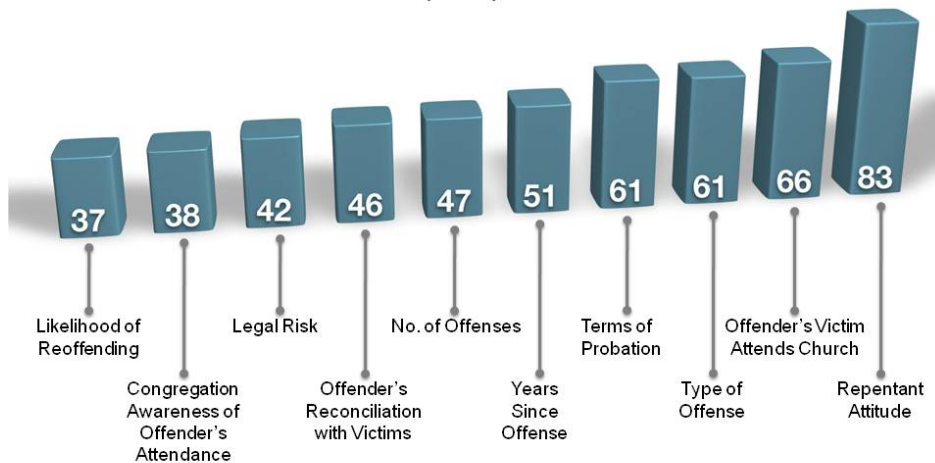
Factors Influencing Opinions about Sex Offenders

Q: What factors influence your opinions on whether or not sex offenders should be allowed to participate in church? (Choose ALL that apply).

- Repentant attitude of offender is the number one factor that influences respondent’s opinion on whether or not sex offenders should be allowed to participate in church.

Top Ten Factors

What influences your opinion on whether former sex offenders should be allowed to participate in church?



Number of Respondents	2836
	%
Repentant attitude of offender	83
Do one or more of the offender's victims attend the church	66
Type of offense	61
Terms of the offender's probation (if any)	61
Years since offense occurred	51
Number of offenses	47
Offender's reconciliation with victims	46
Risk of legal liability for the church or board	42
Level of awareness in congregation of offender's attendance	38
Statistics on recidivism rate of offenders (i.e. likelihood they will offend again)	37
Insurance company guidelines	31
Other (verbatim responses available)	17

Decision to Allow Offender in the Church

Q: To what extent does the seriousness of a sex offender’s crime influence your decision to allow him or her to integrate into your faith community (i.e. sex offense against a child vs. statutory rape)? (Choose ONE)

- For the majority of respondents (52 percent), standards for participation [of a sex offender] are determined in part by the seriousness of the sex offense committed. The rest of the respondents are evenly split among those who say the same standard for participation should be applied to anyone convicted of a sex offense and those who say all are welcome at their church regardless of their sinful past.

Number of Respondents	2827
	%
Standards for participation are determined in part by the seriousness of the sex offense(s) committed.	52
The same standards for participation should be applied to anyone convicted of a sex offense, regardless of the seriousness of their crime(s).	24
All are welcome at our church, regardless of their sinful past.	24

Problem with Sex Offender in the Church

Q: If you were to find out that your church has a registered sex offender who is a member or attender, how big of a problem do you feel this is for you and your church? (Please choose a number on a scale of 1 to 5 where 1 is not a problem and 5 is a big problem.)

- Respondents feel the presence of a registered sex offender in the church is more of a problem for their church than to them personally. 45 percent rank this as a big problem (responding with either a “4” or a “5”) for their church, while 29 percent rank this (using the same scale) as a big problem for them personally.

		Not a problem	2	3	4	Big problem	Mean
	# of Respondents	%	%	%	%	%	#
For my church	2836	8	14	33	28	17	3.3
For me personally	2830	18	23	30	17	12	2.8

Who Needs to be Notified

Q: When the presence of a registered sex offender at church becomes known, who do you think needs to be notified? (Choose ALL that apply.)

- Nearly all (99 percent) respondents think there should be a notification to various leaders/sectors of the congregation when the presence of a registered sex offender who is a member or attender at church becomes known.
 - 90 percent think the staff needs to be notified, 78 percent say elders should know, and 62 percent think the board should be notified.
 - Very few (18 percent) think the entire congregation needs to be notified.
- Of all the varied written responses for “other” who needs to be notified, Pastors were mentioned the most.

Number of Respondents	2846
	%
Staff (youth/children's ministry directors, etc.)	90
Elders	78
The offender's probation officer (if applicable)	64
Board	62
Church attorney	42
Insurance company	26
Entire congregation	18
Other (verbatim responses available)	15
None	1

Significant differences:

- Members are more likely than all the other groups to say the entire congregation needs to be notified (22 percent vs. 13 percent and 15 percent for Pastors and Leaders, respectively).
- Looking at more detailed church positions, the following were observed:
 - Elders are more likely to say elders need to be notified (87 percent).
 - Children’s Pastor/Minister/Director are more likely to say staff (youth/children’s ministry directors, etc.) need to be notified (98 percent).

Responding to the Ex-offender’s Desire to Serve

Q: If you knew a member or attender in your congregation had a previous sex offense on their record, how would you respond to his or her desire to serve in a ministry at church?
 (Respondents were shown a scale where 1 is “*completely opposed*” and 5 is “*not at all concerned.*”)

- With a mean of 2.5, and 40 percent who chose the midpoint value (3), most respondents have a neutral response on an ex-offender’s desire to serve in a ministry at church.
- Looking at the top and bottom numbers, there are nearly five times more respondents who say they are completely opposed (14 percent) than those who say they are not at all concerned (3 percent).

Number of Respondents	2848
	%
Opposed (Values 1 and 2 combined)	46
3	40
Not Concerned (Values 4 and 5 combined)	14
<i>Mean</i>	2.5

Risk for Becoming Abusers

Q: Do you believe that people who were sexually abused as children are at greater risk for becoming abusers as adults?

- Nearly two-thirds (63 percent) of respondents believe that people who were sexually abused as children are at a greater risk for becoming abusers as adults.

Number of Respondents	2864
	%
Yes	63
No	10
Not sure	26

Questions Regarding History of Past Abuse

Q: Should all adults be questioned about any history of past abuse before they are allowed to serve in a ministry at church? (Choose ONE)

- The majority (56 percent) of respondents who believe that people who were sexually abused as children are at greater risk for becoming abusers as adults think all adults should be questioned about history of past abuse as a standard policy before they are allowed to serve in a ministry at church. Less than half of this number (23 percent) thinks this is an invasion of privacy.

Number of Respondents who said “yes” to previous question: Do you believe that people who were sexually abused as children are at greater risk for becoming abusers as adults?	1805
	%
Yes, this should be a standard policy	56
No, this is an invasion of privacy	23
Not sure	20

Response Strategies for Higher Risk Individuals

Q: What response strategies do you think church leaders should take when they become aware that someone in church *might be at a higher risk of committing a sexual offense?* (Choose ALL that apply)

- The number one strategy respondents think church leaders should employ when they become aware that someone in their church might be at a higher risk of committing a sexual offense is to talk to the individual (81 percent).
- Two-thirds think the response strategy depends on the circumstance for each case (68 percent), or a similar percentage suggests the strategy should be to offer counseling at the church or provide a referral for professional counseling (65 percent)..
- One percent thinks nothing needs to be done at all.

Number of Respondents	2850
	%
Talk to the individual	81
Depends on the circumstances of each case	68
Offer counseling at church or provide a referral for professional counseling	65
Talk to elders	61
Talk to staff	60
Remove (at least temporarily) from leadership	46
Talk to attorney	27
Contact insurance company	14
Contact your denomination (if applicable)	14
Talk to congregation	8
Other (verbatim responses available)	9
Don't know/not sure	1
Nothing needs to be done	1

Response Strategies for Offenders

Q: What response strategies do you *think* church leaders should take when they become aware that someone from church (an attender or member) *is a former sex offender?* (Choose ALL that apply)

- The top three response strategies picked by more than three-quarters of respondents are to pray about it, talk to elders, and talk to staff.

Number of Respondents	2847
	%
Pray about it	82
Talk to elders	76
Talk to staff	76
Contact their probation officer	57
Draft conditional attendance agreement (i.e. chaperone agreement, accountability agreement, etc.)	57
Talk to attorney	38
Discuss with the police	29
Contact insurance company	23
Contact your denomination (if applicable)	20
Talk to congregation	16
Other (verbatim responses available)	13
Don't know/not sure	1
None	< 1/2

Response Strategies for Offenders (continued)

Significant differences

Respondents from large churches are *less* likely to do the following compared to medium and small churches when they become aware that someone from church is an offender:

- Talk to elders (73 percent vs. 80 percent for small, 77 percent for medium)
 - Talk to congregation (13 percent vs. 19 percent small, 16 percent medium)
- Contact denomination if applicable (16 percent vs. 24 percent small, 22 percent medium).

- Respondents from small churches are *less* likely to do the following compared to medium and large churches when they become aware that someone from church is an offender:
 - Talk to staff (69 percent vs. 79 percent for large, 77 percent for medium)

Ex-offender in a Position of Leadership at Church

Q: Should a known ex-offender ever be allowed to serve in a position of leadership in the church?

- One-fourth (26 percent) of the respondents think a known ex-offender should be allowed to serve in leadership position at church.
- Nearly 4 in 10 think a known sex offender should not be allowed to serve in a leadership position at church.

Number of Respondents	2834
	%
Yes	26
No	38
Not sure	36

Significant differences:

- Pastors are more likely than Leaders and Members to answer yes, ex-offenders should be allowed to serve in a position of leadership in the church (31 percent vs. 24 percent and 23 percent, respectively).

Can Sex Offenders be Rehabilitated?

Q: In your opinion, can sex offenders be completely rehabilitated to the point where they no longer pose a threat to others?

- Nearly 4 in 10 respondents believe sex offenders can be completely rehabilitated to the point where they no longer pose a threat to others (38 percent) while another 37 percent are not sure.
- One-fourth of the respondents believe they cannot be completely rehabilitated.

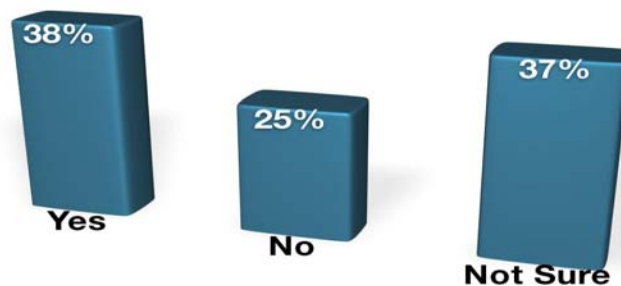
Number of Respondents	2841
	%
Yes	38
No	25
Not sure	37

Significant differences:

- Pastors are more likely than Leaders and Members to say ex-offenders can be completely rehabilitated (43 percent vs. 35 percent and 36 percent respectively).
- Likewise, respondents from smaller churches are more likely than those from larger churches to say ex-offenders can be completely rehabilitated (45 percent vs. 37 percent for those from medium and 33 percent from large churches).
- Respondents from farming areas (51 percent) and metropolitan cities (43 percent) are more likely than respondents from small towns (36 percent) or the suburbs (35 percent) to say yes when asked if sex offenders can be completely rehabilitated.

Prospects for Rehab

Can sex offenders be completely rehabilitated to the point where they no longer pose a threat to others?



REALITIES IN CHURCH

Determining Sex Offenders in the Church

Q: To your knowledge, is your church actively attempting to determine if there are sex offenders in your church? (Choose ONE)

- More than half of the respondents are aware that their church is actively attempting to determine if there are sex offenders in the church. 39 percent are aware of this being done only when an individual is being considered for position of leadership, teaching or working with children and other vulnerable individuals.

Number of Respondents	2864
	%
Yes	12
Yes, but only when being considered for position of leadership, teaching, or working with children and other vulnerable individuals at church	39
No	24
Don't know	25

Significant differences

- Pastors and Leaders are more likely to know about their church's attempts to determine the presence of sex offenders in their church, while Members are more likely to say they do not know.
- Respondents from smaller churches are more likely to say their churches are not actively attempting to determine if there are sex offenders in their churches (39 percent vs. 25 percent for medium and 13 percent for large).
- Respondents from churches in farming areas (38 percent) are more likely to say their church is not actively attempting to determine the presence of sex offenders in their church vs. 24 percent in metropolitan cities, 26 percent in small towns, and 21 percent in the suburbs.
- Among those who know their church actively attempts to determine if there are sex offenders in the church (1,446 respondents), background screening is the most common process used to determine if there are sex offenders in the church (83 percent).
- Pastors are more likely than Leaders or Members to say their church uses sex offender registries (63 percent vs. 57 percent and 41 percent respectively).

Respondents who are knowledgeable that their church are actively determining presence of sex offenders in church	1446
	%
Background screenings	83
Sex offender registries	55
Other	14
Don't know	7

Number of Attenders, Members, Leaders with Criminal Records

Q: To your knowledge, how many attenders, members, or leaders in your church have a criminal record based on a sex offense?

- While about half of the respondents are not aware of individuals with criminal records in their church, about 2 in 10 say they know of an attender or member who has a criminal record based on sex offense(s). Three percent are aware of church leaders who have criminal records based on sex offense.

	Attenders	Members	Leaders
Number of Respondents	2783	2744	2675
None	25	32	56
1-5	18	17	3
6-10	1	1	0
More than 10	1	< ½	< ½
Don't know	56	51	41

Significant differences:

- Pastors and Leaders are more knowledgeable of this type of information than Members.
- In general, respondents from small and medium churches are more likely than those from large churches to say they have no knowledge of attenders, members, and leaders who have a criminal record based on sex offense(s).
- In contrast, respondents from large churches are more likely than all others to know more cases of attenders and members with criminal records based on a sex offense.
- Respondents from large churches are also more likely to say they do not know the number of attenders, members, or leaders who have criminal sex offense records.
- Respondents from churches set in farming areas and small towns are more likely than churches from metropolitan cities or suburban areas to say they have no knowledge of attenders, members, and leaders with criminal records based on a sex offense.

How the Person’s Sex Offense Record Became Known

Q: How did you find out about the person’s sex offense record? (Choose ALL that apply)

- In most cases, churches learn of an offender’s criminal record when this individual self-discloses about his or her past to the pastor or a church leader.
- In addition to the offender telling the pastor of his or her sex offense record, the two other most common ways of learning about this information are by someone from the congregation telling the church leadership, as well as searching through sex offender registries.

Number of Respondents	794
	%
The offender told the pastor or a church leader	55
Someone from the congregation told us (church leadership) and we investigated	34
Through sex offender registries	33
Through background screening	21
Someone from outside the church told us (church leadership) and we investigated	17
Other	20
Don't remember	4

Church Attender with Sex Offender in Family

Q: Are you aware of anyone who attends your church that is a spouse or family member of a known sex offender? (Thus, that offender, though not a church attender, may pick up kids occasionally, or attend Christmas Eve service, etc.)

- About 2 in 10 (18 percent) respondents are aware of someone attending their church that is a spouse or family member of a known sex offender.

Number of Respondents	2840
	%
Yes	18
No	82

Significant differences:

- Pastors and Leaders are more likely than Members to be aware of attenders who have a spouse or family member that is a known sex offender (23 percent Pastors and 22 percent Leaders vs. 13 percent Members).
- Taking a closer look at those in pastoral positions, children’s pastor/minister/director are more likely than all other positions to be aware of this information.

Juvenile Offenders in the Church – Extent of Problem

Q: To what extent do you think juveniles sexually abusing other minors is a problem in your church?

- Four percent of respondents think that juveniles sexually abusing other minors is happening or has happened in their church.
- Nearly one-third (32 percent) report that it is not a threat at all in their church.

Number of Respondents	2819
	%
1 Not a threat at all	32
2	34
3	25
4	6
5 This is happening/has happened in our church	4

Significant differences:

- Respondents from small churches are more likely than those from medium and large churches to say that a juvenile sexually abusing another minor is not a threat at all in their church (50 percent vs. 32 percent and 20 percent, respectively).

Presence of Juvenile Sex Offenders in the Church

Q: Are you aware of any juvenile sex offenders (minors, according to your state law, who have committed a sex crime) attending your church?

- Six percent of respondents are aware of juvenile sex offenders attending their church. This type of information is something that Pastors are more likely to be aware of than Leaders and Members.

Number of Respondents	2864
	%
Yes	6
No	94

Significant differences:

- Respondents from large churches are more likely than those from small and medium churches to be aware of juvenile sex offenders attending their church (8 percent vs. 3 percent and 6 percent respectively).

Discovering Juvenile's Sex Offense Record

Q: How did you find out about the juvenile's sex offense record? (Choose ALL that apply)

- In most cases, the juvenile's sex offense record became known to the church when the offender's parents or legal guardians informed the pastor.

Those who are aware of juvenile sex offenders attending their church	167
	%
The offender's parent(s) or legal guardian(s) informed the pastor or a church leader.	49
Someone from the congregation informed church leadership, and we investigated	32
The offender told the pastor or a church leader	27
Someone from outside the church informed church leadership, and we investigated	13
Other (verbatim responses available)	20
Don't know	7

CHURCH RESPONSE

Church Actions

Q: When you discover that a sex offender is attending your church, which of the following actions does your church take? (Choose ALL that apply)

- Nearly half (46 percent) of the respondents have not encountered a known offender in their church.
- By a wide margin, the most common action churches take when they discover that a sex offender is attending their church is to conditionally include the offender (with chaperones and an attendance agreement).

Number of Respondents	2864
	%
Have not encountered a known offender in our church	46
Conditionally include the offender (with chaperones, attendance agreement)	37
Completely exclude the offender	2
Nothing yet, but we intend to welcome sex offenders into our faith community without qualifications	3
Nothing yet, and we don't plan to do anything about this	2
Other (verbatim responses available)	14

Steps Taken

In the following bar chart, we compared what steps respondents *think* a church should take when they become aware of an offender in their church versus what steps they *do* take.

Opinion:

Q: What response strategies do you think church leaders should take when they become aware that someone from church (an attender or member) *is an offender?* (Choose ALL that apply)

- Almost all respondents think one or more strategies should be taken by church leaders when they become aware that someone from church is an offender.
- The top three response strategies picked by more than three-quarters of respondents are to pray about it, talk to elders, and talk to staff.

Reality:

Q: When you learn an attender or member from your church is an offender, which of the following steps do you take? (Choose ALL that apply)

- The top three steps churches take when they learn an attender or member of their church is an offender are: pray about it, talk to elders, and talk to staff.

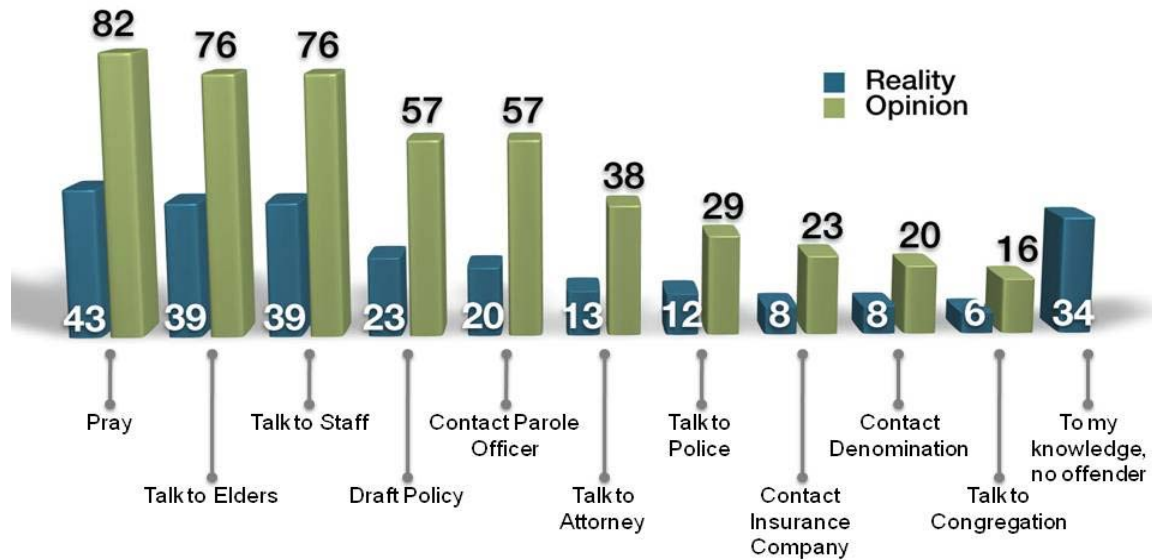
- The rankings for the actual steps taken are mostly the same as compared to a previous question on what actions they *think* church leaders should take, although the percentages for steps taken are lower.
- One-third (34 percent) of the respondents reported that they are not aware of any sex offender who attends their church.

Significant differences:

- Respondents from small churches are more likely than medium and large churches to talk to the congregation when they learn that an attender or member of the church is an offender (9 percent vs. 6 percent and 3 percent, respectively).

Steps Taken

When you learn an attender or member from your church is an offender, which of the following steps do you take?



Providing Ministries to People with Sexual Addictions

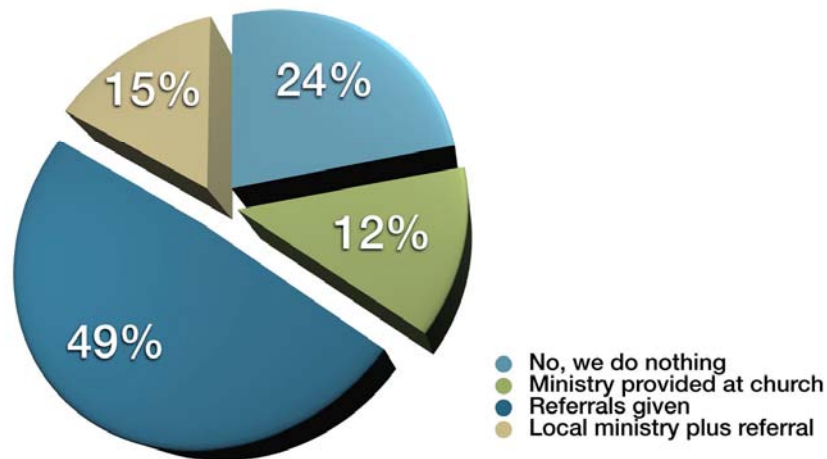
Q: Does your church provide recovery ministry(ies) to people with sexual addictions, including cyberporn addiction, as well as other sex-related issues or problems? (Choose ONE)

- Nearly three-fourths (73 percent) of the respondents' churches do not have their own recovery ministries to minister to people with sexual addictions.
 - 24 percent do nothing
 - 49 percent do not provide recovery ministries but provide referrals to other ministries/organizations that can help.

Number of Respondents	2783
	%
Yes, we have ministries in the church	12
No, but we provide referrals to other ministries/organizations that can help	49
Yes, we have ministries in the church and we provide referrals to other ministries/organizations	15
No, we do nothing	24

Ministry to People with Sexual Addictions

Does your church provide recovery ministry to people with sexual addictions including cyberporn addiction as well as sex-related issues or problems?



CHURCH PROFILE

Church Size

Q: What is the size of your church? (Average total worship attendance including children)

- The average church size for the respondents is 620. About one-fourth of the respondents are from small churches (less than 100 average total worship attendance).
- 46 percent of the respondents are from churches with an average worship attendance of 100 to under 500.
- About one-third of the respondents are from churches with an average worship attendance of 500 or more.

Number of Respondents	2847
	%
Less than 100	23
100-199	21
200-299	11
300-499	14
500-999	13
1,000-1,999	8
2,000 or more	11
<i>Mean</i>	620
<i>Median</i>	274

Church Setting

Q: In which setting is your church located?

- The largest group of respondents is from a suburb of a larger city, followed closely by those who are from a small town or rural city.

Number of Respondents	2845
	%
Suburb of a larger city	37
Small town or rural city	34
Metropolitan city	23
Farming area	6

Denominational Affiliation

Q: What is the denominational affiliation of your church?

Number of Respondents	2734
	%
Baptist	22
Independent/Interdenominational/ Nondenominational	21
Assemblies of God/Pentecostal/Charismatic	11
Presbyterian	7
Methodist	6
Christian Church/Disciples of Christ/ Church of Christ	4
Lutheran	4
Brethren/Mennonite	2
Other	22

DISCLAIMER: This document is an example of “A Parish Integration Agreement” between a parish and a known sex offender who wishes to be part of the parish. This sample plan does not cover every possible contingency. Each parish may have special concerns or provisions which they will also want to include in the agreement they enter into with a known sexual offender. Parishes are encouraged to carefully think about the terms of any such agreement and should consider consulting with the parish’s legal counsel about the agreement they wish to adopt. The individualized plan / agreement must be in accordance with the policy on registered sex offenders (PSP Section 15).

SAMPLE PARISH INTEGRATION AGREEMENT

This agreement is between (parish name), (city), (state), and (sex offender’s name), a prospective member of (parish name). This agreement is intended to protect (sex offender’s name) and ensure that *his/her* integration into our parish is smooth, and to provide accountability and protection from re-committing any sex offense, especially against a minor, vulnerable adult, or any previous victim(s). This agreement is also a vehicle to assist the parish of (parish name) Orthodox Church to grow spiritually as a healing community that is serious about helping broken people experience the reality of Christ in daily life. (sex offender’s name) and (parish name) agree and understand that this agreement is not intended to be a legally enforceable contract, but instead is intended to document a moral understanding between (sex offender’s name) and (parish name).

EXPECTATIONS OF (PARISH NAME):

(1) (parish name) will make its best efforts to provide a loving, forgiving, non-judgmental (yet accountable) environment, by allowing and encouraging (sex offender’s name) to regularly attend Divine Services, so long as *he/she* is meeting the expectations of *him/her* as outlined below.

(2) At the discretion of the pastor and diocesan bishop, and in accordance with the Holy Canons of the Orthodox Church, (sex offender’s name) will be given the opportunity to become a full member of (parish name) and participate accordingly, in due time, in the sacraments of the Holy Orthodox Church.

(3) The pastor will generally be available during regular office hours, and by appointment, to help counsel (sex offender’s name).

(4) The pastor and (sex offender’s name) will work out a regular schedule for (sex offender’s name) to make *his/her* sacramental confession once the diocesan bishop has given approval for (sex offender’s name) to be formally received at (parish name).

(5) The pastor, and other accountability partners as may be assigned by the pastor and agreed upon by (sex offender’s name), will provide (sex offender’s name) with their cell phone numbers so that *he/she* can contact them in cases of emergency, if *he/she* is having severe temptations to commit a sexual offense and/or needs help removing himself from

a situation.

(6) The pastor will appoint two guardians who will make their best efforts to ensure that (sex offender's name) avoids or is quickly removed from situations on church property which could result in accusations of sexual misconduct being made against *him/her* by children or vulnerable adults. The primary duties and responsibilities of the guardians are outlined in detail below.

EXPECTATIONS OF (sex offender'S NAME) AND *his/her* GUARDIANS:

(1) (sex offender's name) will fully disclose the exact nature of *his* past offense(s) to the current pastor and any future pastor(s). This information will be held as confidential and shared only at the discretion of the pastor on an "as needed" basis, as determined solely by the pastor.

(2) (sex offender's name) will ensure that *he/she* is supervised and accompanied by at least one guardian at all times *he/she* is on the church property, including restrooms and parking lots. The guardians will agree to these guidelines and show their approval by signing this agreement.

(3) (sex offender's name) shall avoid all contact with minors under the age of 18, vulnerable adults, or any other individual representative of *his/her* past offense(s) or crime(s), and *he/she* will never be alone with any of them.

(4) If asked to supervise or watch a child or vulnerable adult for any reason, (sex offender's name) will decline.

(5) (sex offender's name) will not sit next to a child or vulnerable adult at any time *he/she* is on church property. Whenever possible, (sex offender's name) will attempt to stand or sit in an area of the church, with one of *his/her* guardians immediately next to him.

(6) (sex offender's name) will not be in areas of the church where children or vulnerable adults are playing, congregating, or being taught. The sole exception to this rule is being in the church temple or chapel during Divine Services, or in the church hall for coffee hour. Even during these times, (sex offender's name) will not stand in the hallways unless several other adults are also congregating there at the same time (e.g., immediately after services), as children frequently congregate in those areas.

(7) (sex offender's name) will not take a child or vulnerable adult with him, provide transportation for them, or attempt to see them outside of church, with two exceptions: (a) (sex offender's name) sees them off of the church property at a church function with several other adults present at all times; (b) (sex offender's name) sees them outside of church with their adult family members or guardian(s) constantly present with them (e.g., if *he/she* is invited to someone's house, to a restaurant).

(8) (sex offender's name) will not kiss, hug, allow to sit on *his/her* lap, or otherwise touch children, vulnerable adults, or past victim(s). If such people attempt or initiate contact with him, *he/she* will remove himself from the situation, even if other adults are present.

(9) (sex offender's name) will not be present in the home of children or vulnerable adults unless one of *his/her* guardians is present with *him/her* at all times while in the home **and** *he/she* has received written permission from the pastor and *his/her* treatment provider/therapist *at least* seven (7) days in advance, which permission should only be granted if there is an agreed-upon plan that *he/she* provides in anticipation of possibly encountering children in that specific home.

(10) (sex offender's name) will not place himself in any position of authority that the Parish Council **and** pastor have not approved.

(11) (sex offender's name) will not engage in any comments or activity that could reasonably be construed as sexual misconduct, including making any sexual remarks, making any sexual gestures, or using any sexual humor with or to anyone at church.

(12) Parish staff, the parish council, parish childcare providers/teachers, and anyone else the pastor deems necessary will be made aware of this agreement so they can help provide accountability and oversight for the protection of both (sex offender's name) and children or vulnerable adults. They will also be informed of (sex offender's name) expressed desire to get well and the actions in which *he/she* has engaged to get well.

(13) If the pastor asks (sex offender's name) to meet with *him/her* for any reason, (sex offender's name) will comply as soon as possible.

(14) If (sex offender's name) has sexual thoughts or fantasies regarding a minor or vulnerable adult *he/she* will notify the pastor and treatment provider/therapist immediately. *He/she* will be assured of assistance without fear of punishment, as long as *he/she* has not acted on the thoughts.

(15) (sex offender's name) will sign a release of information for the pastor to permit communication with any and all of *his/her* treatment providers/therapists.

(16) Should (sex offender's name) lapse and commit a sexual offense, *he/she* will immediately notify law enforcement, or if *he/she* desires, *he/she* will immediately notify the pastor outside of sacramental confession, who will assist *him/her* in notifying law enforcement.

(17) (sex offender's name) will also agree to attend on a weekly basis a 12-step or similar program for people with sexual addictions, approved by the pastor. *He/she* will work the program and find a sponsor as an extra member of this healing team. *He/she* will attend these meetings indefinitely, missing only with permission from the pastor.

(18) As life continues to evolve, situations change and so may this agreement. (sex

offender's name) agrees to abide by any additions, amendments or changes that the pastor may deem necessary for the welfare of (sex offender's name) and *his/her* family, the parish of (parish name), and the community at large.

(19) Any violation of this agreement will result in (sex offender's name) expulsion from (parish name).

With our signatures, we agree to the terms and conditions set forth in this document.

_____ (pastor's name) – Pastor (parish name)	_____ Date
--	---------------

_____ (sex offender's name)	_____ Date
--------------------------------	---------------

_____ (guardian 1's name) - Guardian	_____ Date
---	---------------

_____ (guardian 2's name) – Guardian	_____ Date
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