Anglican Diocese *of the* Upper Midwest

Guidelines on
Registered Sex Offenders
and their Attendance in Church

Approved by the Standing Committee

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The Biblical Foundation

A Christian approach to the incorporation of sex offenders into the life of the church has at its core a heart that seeks to love God and to love one's neighbor (Matthew 11:37-40). Sex offenders are our neighbors, and we must love them as God loves each of us (John 14:12). Loving one's neighbor is seeking what is God's best for them - given their needs and shortcomings - with a vision to the person God calls each of us to be through the Holy Spirit (Galatians 5:22-23). The love of God and love of neighbor is central to how Christians approach this important issue.

Furthermore, a Christian approach to the incorporation of sex offenders into the life of the church is guided by two important theological moral principles: opening the doors of the church to all and protecting the vulnerable. The first is the fundamental responsibility of the church to open its doors to all who seek redemption through Jesus Christ (Mathew 28:19-20). Although all have sinned and fall short of God's glory, each person can be made new in Christ through the cross (2 Corinthians 5:17).

The second moral principle is that Christian leaders have a duty to be good shepherds and protect the vulnerable under their charge. Jesus is the Good Shepherd who lays down his life for his sheep – he protects them from those who seek to "kill and destroy" (John 10:7-14). Church leaders are called to follow the example of Jesus Christ and be good shepherds also (1 Peter 5:1-5). This includes the obligation to ensure, as far as leaders are able, the safety of those who participate in the life of the church – in worship services and other church activities.

The presenting issue regarding the incorporation of sex offenders into the life of the church centers on the difficulties of how the church can both proclaim the saving grace of Jesus Christ and take the necessary steps to ensure that church activities are conducted in a safe manner. This is a practical issue. The variety of possible church ministries is endless – to the homeless, immigrants, hungry, poor, aged, infirmed, children, teens, college students, new mothers, athletes – to name a few. No congregation is called to do everything, but every congregation should discern whom they are called to serve.

These guidelines were developed to help congregations prayerfully consider whether the Lord is calling them to have a ministry to sex offenders by allowing them to participate in the life of their churches. The process requires a pastoral meeting with the offender, the offender submitting an application for permission to attend the church, and church leadership gathering the necessary information (including insurance coverage) to make a prudent decision. If, after prayerful consideration, the congregation feels called to this ministry, then it establishes protocols to protect the vulnerable as they welcome the offender. If not, church leadership provides pastoral direction to help the offender find a place that is better suited to meet their spiritual needs.

Identification of Registered Sex Offenders

Sexual offenders are often classified into three groups: registered sex offenders, known sex offenders, and unknown sex offenders.[1] A registered sex offender (RSO) is defined as anyone who has been convicted of a sexual crime under state or federal law and who has been sentenced for that crime, and who has been (as part of that sentence) ordered by the court to register with the state registry.[2] In order to protect the public, the federal government, in 2006, established national standards for reporting the name, address, and offenses of sex offenders who are no longer incarcerated. Each state must maintain an online state registry, and each is required to make such information public. If sentenced to a period of incarceration, the person generally does not have to register until just prior to release on to parole. If the person is placed on supervision (probation) they generally must register right away as a condition of supervision.[3]

Registered Sex Offenders

RSOs may be grouped into one of three "tiers" or "classes" (that may vary by state) based on the seriousness of the offense, the age of the offender, the age of the victim, and the possibility of recidivism. In general, Tier 1 (lowest) level crimes typically involve non-violent offenses with the least danger to the public (such as the possession of child pornography or exhibiting obscene material to minors). Tier 2 crimes can include a repeat offender with a prior Tier 1 crime, or an offender whose crime involves a more serious offence (such as indecent contact lascivious acts with a child). Tier 3 (the highest level) crimes include serious, aggravated offenses (such as rape or sexual contact with a child under 13). Although recidivism can be difficult to measure, different types of sex offenders have markedly different rates of recidivism.[4]

Typically, state laws restrict RSOs from entering public spaces such as schools, libraries, and parks where the vulnerable are likely to be present. Since state law varies in this regard, it is important for congregational leaders to familiarize themselves with their own state laws – or the laws of the surrounding states if a congregation borders multiple states. If a church is meeting in a school, it is

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[1] https://ministrysafe.com/wp-content/uploads/2021/11/ChurchExecutiveRegisteredSexOffenders.pdf Accessed 2/12/25.

[2] https://www.lawinfo.com/resources/sex-crime/sex-offender-tiers.html#what_is_a_sex_offender Accessed 1/27/25

[3] There are certain cases where a Sex Offender's registration status may not, in fact, appear on the public website. Although the Federal Registry guidelines give clear mandatory guidance on what must appear on the publicly available state websites, there are some discretionary exclusions of what a state must display. For example, the first of these is "any information about a tier 1 sex offender convicted of an offense other than a specified offense against a minor." U.S. Department of Justice, *The National Guidelines for Sex Offender Registration and Notification*, (2007), pp. 37-38.

[4]https://smart.ojp.gov/sites/g/files/xyckuh231/files/media/document/recidivismofadultsexualoffenders.pdf Accessed 1/27/25.

highly recommended that they seek legal counsel before welcoming RSOs to ensure that they are meeting state requirements.

Known Sex Offenders

A known sex offender "is an individual who is known to have sexually assaulted or abused anyone, child or adult. He or she might have been criminally convicted but not required to be placed on the Registry. Or, an abuser might have been arrested, but the arrest did not result in a conviction (i.e., deferred adjudication, victim did not wish to testify, and so on). In some circumstances, the abuser admits to past sexual abuse of a child, but no criminal prosecution occurred. In short, a known offender is someone who is known to have sexually abused a child in the past."[5] These guidelines recognize that this term covers a wide variety of circumstances and encourage churches to seek guidance and support from the Diocesan Safeguarding Coordinator when welcoming known offenders.

Unknown Sex Offenders

Unknown sex offenders are the largest group. They include "sexual offenders (who) look like you and me, and often have no criminal record or other obvious indicators of risk. In every ministry, there are unknown offenders." These guidelines presuppose that churches already have in place protective measures intended to ensure the safety of vulnerable populations from unknown sex offenders.[6]

The Duty to Disclose

Clearly, the legal requirement that RSOs have a duty to self-disclose their present address to the registry underscores the moral obligation offenders have to the community in which they reside. In the context of a church – where a Christian sex offender desires to be incorporated into the life of the church – the duty of the Christian RSO to self-disclose increases. Repentant sex offenders take full responsibility for their sins and the social and legal consequences that follow. They take the necessary steps to avoid committing the same sins again by setting up structures that remove temptation or avoid circumstances where weakness may lead to harming others and themselves. They desire accountability to be part of their Christian life. For these reasons, a sex offender who is a professed Christian is expected to self-disclose to pastoral staff about their past when they seek to become part of a church. A sex offender may not be aware of (or may not have yet internally acknowledged) this moral obligation. In this case it is a part of Christian discipleship to educate the offender regarding their current ethical and legal situation. Their self-disclosure to church leadership

[5] https://ministrysafe.com/wp-content/uploads/2021/11/ChurchExecutiveRegisteredSexOffenders.pdf Accessed 2/12/25
[6] Ibid.

includes their legal situation but any past relevant actions and behaviors that are spiritually relevant, even if they are not subject to the law.

A sex offender may come to the church as a seeker and not a professed Christian. However, the process is the same although the pastoral context is different. If a church finds that it is able to welcome a Christian RSO, it should also be able to welcome a RSO who is a seeker.

The very existence of the state and federal sex offender registries underscores the moral obligation civil authorities have taken up to protect the public. We believe that our Church and the leaders of our congregations have an even greater moral responsibility, and duty, to protect the most vulnerable within their congregations. Victims of sexual violence have been subject to significant physical and emotional harm, but when such violence occurs within a church the spiritual harm of sexual violence increases. The additional spiritual trauma is significant. Furthermore, church leaders have an increased duty to protect the vulnerable in their congregations because RSOs are not restricted by state law from entering churches the way they may be when it comes to public places. The parents and guardians of the church's vulnerable populations trust church leaders to ensure safe spaces and activities for their children.

Also, it is a sad reality that some sexual predators will use a church and church programs, especially children and youth programs, to try to get close to and groom their next victims. Some of their behavior may appear as a "normal" expression of affection for a young church member — or another adult member — when in fact the sexual offender has a hidden motive in developing trust that leads to abuse or assault. For these reasons, every congregation must have policies and procedures in place and act on them in a timely manner to ensure that the church is a safe space for all. Every church staff member must be trained to be aware of best practices in protection of church members, and of the "hidden" signs of sexual grooming or abuse.

Guideline Limitations

These guidelines assume that several protective measures are already in place within the congregation that are designed to help ensure safety of all members, especially our most vulnerable populations, from registered, known, and unknown sex offenders. These measures include:

1. processing criminal background record checks for all paid and unpaid staff, leaders, and volunteers who work with children, youth, and/or the cognitively disabled;
2. providing diocesan-approved trainings on the prevention of sexual abuse for all paid and unpaid staff, clergy, leaders, and volunteers who work with children, youth, and/or the cognitively disabled;
3. implementing security procedures for all church activities; and
4. complying with all legal requirements such as mandated reporting of suspected abuse.

A Four Step Safety Program

These guidelines expect that any registered, known, or unknown sex-offender is to self-report their sexual offense history to the Rector or pastoral staff before attending worship or taking part in any church activity or program.

Setting Up a Program

In all cases, whether the sex offender has self-disclosed or whether the presence of a sex offender has been brought to the attention of the Rector by a third party, the Rector or designee will investigate all reports. The Rector will meet with and inform the sex offender of the *Four Step Safety Program* and inform the RSO that he/she cannot attend church activities until an *Attendance and Spiritual Care Covenant* is in place. The Rector or designee will conduct the investigation and inform the Senior Warden and the church council that such an investigation is being conducted. The Rector must inform the sex offender that he is a mandatory reporter and that he is required to report suspected abuse to the proper legal authorities.

The Four Step Safety Program will be completed in an expedient manner.

Step 1: Having a Pastoral Conversation

Since the registered, known, or unknown offender is seeking to be incorporated into the life of the church, the Rector must meet with the offender in confidence to better understand their spiritual background. Although the Rector is in the best position to know how to proceed with a pastoral meeting, the following four suggestions may be helpful.

A. Prayer

B. Explaining the *Four Step Safety Program*

- Communicating that the offender is not allowed to participate in any church activities until an *Attendance and Spiritual Care Covenant* is in place;
- Summarizing the biblical foundation for the *Four Step Safety Program*
    1. Having a heart that loves God and neighbor (which includes sex offenders);
    2. Opening church doors to all who seek redemption in Christ;
    3. Protecting the vulnerable in the church.
- Showing appreciation for the offender's self-disclosure;
- Summarizing the four steps;
- Assuring the offender that he/she can withdraw from the *Four Step Safety Program* at any time; all records will be kept in confidence;
- Reminding the offender that church leaders are mandatory reporters and will comply with all legal reporting requirements;
- Stating that the process will conclude with a decision of total inclusion, limited inclusion, or total exclusion;

- Promising that the process will be completed in an expedient manner;
- Acknowledging that going through this background check is a difficult process and that the pastoral staff is committed to walking with the offender.

C. Engaging in a Pastoral Conversation – This conversation is pastoral in nature and not forensic or sacramental. The Rector seeks to better understand the offender's well-being. The following questions may be helpful. Has the offender been active in a previous church and recently moved into the area? Has the offender been estranged from church and is now returning to faith? Is the offender a seeker who does not know the Lord? Has the offender been directly asked to leave a previous church or been removed against his/her choice?

If the offender is a professed Christian, the following spiritual areas may be explored.

- Awareness of Sin - How sorrowful is the offender for what happened? Since sinful behavior encompasses more than legal offenses (i.e. there are sinful behaviors outside legal jurisdiction) are there related sinful matters that need to be brought before the Lord? To what extent does the offender still wrestle with these sins?
- Confession of Sin – Has the offender confessed this sin to the Lord? What were the circumstances of the confession? (If the offender desires to engage in sacramental confession, this requires a separate meeting for the sacrament.)
- Assurance of Forgiveness and Commitment not to Sin Again – To what extent does the offender understand that God has forgiven this sin? What steps has the offender taken not to sin again – to protect the vulnerable?

D. Clarifying the Goal of the *Four Step Safety Program* – The goal of the *Four Step Safety Program* is the spiritual growth of the offender and the protection of the vulnerable. The purpose is to discern whether this congregation is a suitable place for that growth to occur. If the final decision is that the offender cannot be included in the life of the congregation, then the pastoral staff should try to help the offender find a place that is better suited to the offender's spiritual needs.

Step 2: Submitting an Application for Permission to Attend Church

If the offender wants to continue with the *Four Step Safety Program*, then he/she must complete and sign the *Application for Permission to Attend* and the other permissions. This allows the church to conduct an investigation so it can make an informed decision as to the extent the offender will be able to participate in church activities. To better understand the offender, the nature of the crime, and the victims, the offender provides the following:

A. Personal Information (necessary to obtain a criminal record check)

- Legal Name and any Alias
- Date of Birth
- Social Security Number
- Address (and previous addresses)
- Marital status
- Children (if any)

- Present Employment

B. Criminal Information

- Date of arrest and original charge(s);
- Date charges were filed;
- Court of Jurisdiction (name and location)
- Any plea agreement or reduction of charges from the original charges;
- Disposition of charges;
- Related charges of which he/she may not have been convicted which were dismissed;
- The exact nature of the conviction;
- Length of Incarceration (if applicable): facility and location;
- Date of Parole;
- Date of Probation (if given instead of Incarceration) and term of Probation;
- Whether the person is currently on Parole or Probation;
- Name and phone number of Parole or Probation Officer;
- Was the victim (or victims) an adult or a juvenile?
- Was the victim (or victims) related to the offender?
- Present location of the victim(s), if known, and specifically whether they attend the church;
- Signed permission for a criminal record check.

C. Probation or Parole Information (if applicable)

- Contact information for parole or probation officer;
- Reporting frequency;
- Full current conditions of parole/probation;
- Signed permission for communicating with the parole/probation officer or any mentioned third party

D. Counseling Information (if applicable)

- Contact information for therapist(s) or counselor(s)
- Signed permission for communicating with therapists

E. Faith Information

- Church or faith background, if any
- Church involvement during and since the offense, if any
- Contact information for previous pastor(s)/church(es)

Step 3: Investigation

The Rector or designee will thoroughly investigate the information gathered on *The Application for Permission to Attend Church*. The investigator will complete and sign the *Investigation Form*.

A. Personal Information

- Was the provided information accurate?

B. Criminal Information

- Was the provided information accurate?
- Was the provided information complete? (After completing the criminal background check, was there any information on it that should have been self-disclosed but was omitted?)

C. Parole or Probation Information - Information from the parole or probation officer is to be obtained in writing or, if that is not possible, a detailed written account of the officer's response should be provided.

- Contact the parole or probation officer.
- Obtain a copy of the parole or probation agreement.
- Discuss the following questions with the parole or probation officer:
  - Is the offender still on parole or probation?
  - Did he/she complete his/her full sentence in prison?
  - Is he/she allowed to attend church given the conditions of parole?
  - If the parole officer says that the offender is free to attend church, would the parole officer recommend any conditions for attendance?
  - Does the parole or probation agreement contain the condition of congregational notification?

D. Therapy Information - Information from the therapist is to be obtained in writing or, if that is not possible, a detailed written account of the therapist's response should be provided.

- Contact the offender's therapist.
- What understanding does the therapist believe the offender has of his/her crime?
- Is he/she in an ongoing recovery group?
- Would the therapist recommend any conditions for church attendance?

F. Faith Information - Information from the previous pastor(s) is to be obtained in writing or, if that is not possible, a detailed written account of the pastor's response should be provided.

- Determine whether the registered offender's victim(s) has any connection to the church.
- Speak to the Rector/pastor of any church the offender has attended since the offense.
- What was the behavior/demeanor of the offender while in attendance?
- What services/activities did he/she attend?
- What, if any, conditions for attendance were put in place? Did the offender adhere to any such conditions?
- What pastoral care did he/she receive?
- Why did he/she leave the church?
- Would the Rector/pastor recommend the offender be allowed to attend the present church? If so, what conditions, if any, would he/she recommend? Anything else?

Step 4: Writing an Attendance and Spiritual Care Covenant

The Rector will gather all the preceding information to create an *Attendance and Spiritual Care Covenant* with the assistance of three additional people:

- Senior Warden (or member of the church's vestry selected by the vestry)
- Diocesan Chancellor (or an attorney designated by the diocesan chancellor)
- A psychologist, counselor, or social worker.

If any of the above members has a conflict of interest because of a connection to the offender, they must disclose that connection and recuse themselves from participation. The Rector will then appoint a new member. All deliberations are to be kept in strict confidence prior to the writing and delivery of the *Attendance and Spiritual Care Covenant*. All materials related to the investigation will be treated confidentially and kept in a limited-access secured file.[7]

Before making a decision, the above members will check with the congregation's insurance providers to determine to what extent its insurance coverage includes having a ministry to RSOs and known sexual offenders. They also will consult with the Diocesan Safety Coordinator and the Bishop in the writing of an *Attendance and Spiritual Care Covenant.*

The *Attendance and Spiritual Care Covenant* will have two parts. As an attendance Covenant, it will state the decision of the Rector taken on the offender's request for participation in the life of the church: Full Exclusion, Full Inclusion, or Conditional Attendance. As a spiritual care Covenant, it provides pastoral guidance for the spiritual care for the offender.

In all three cases – Full Exclusion, Full Inclusion, and Conditional Attendance – the Rector makes the final decision and is responsible for producing the *Attendance and Spiritual Care Covenant.*

The Rector and offender must sign the Covenant. If chaperones are part of the Covenant, they should sign the agreement, as well as indicate that they are fully informed of the nature of the agreement. The *Attendance and Spiritual Care Covenant* will be reviewed annually by the Rector and the offender.

The Rector will inform the vestry of the decision; the vestry must give its consent to the Covenant before it is enacted. A copy of the Attendance and Covenant Agreement must be kept on file in the church office; a copy must be sent to the Diocesan Safeguarding Coordinator and the Bishop.

On the appointment of a new Rector, that Rector will be given the files relating to any and all existing Covenants and incomplete investigations. During the time of an *interregnum*, the Senior Warden, if not already aware of existing Covenants, will be given access to any and all Covenants.

Option 1: Full Exclusion

A. Attendance

If this option is selected, then the *Attendance and Spiritual Care Covenant* will state that the church is not in a position to allow the RSO to participate in any church activities. Reasons for this may include:

- The application for attendance had significant misrepresentations and/or omissions;

[7] https://www.brotherhoodmutual.com/legalassist/docs/RegisteredSexOffendersinMinistry.pdf Accessed 2/12/25.

- The nature or frequency of the offender's crimes are such that participation cannot be made safe;
- The victims attend the church;
- Conditional attendance is not feasible or enforceable.

If this option is selected, then the *Attendance and Spiritual Care Covenant* will make clear that the offender cannot participate in any church activities.

B. Spiritual Care

Since the Covenant includes spiritual care, it must provide the offender pastoral guidance for spiritual care outside of the congregation. These may include:

- Providing online worship opportunities when available;
- Participating in online Bible study and prayer groups;
- Finding local faith-based outreach groups for offenders;
- Taking Holy Communion to offenders away from the church;
- Contacting a church in the community that is set up for Conditional Attendance by offenders.

If it comes to the Rector's attention that the offender is seeking to join a different church, the Rector has an obligation to contact the pastor of that church.

Option 2: Full Inclusion

A. Attendance

If this option is selected, then the *Attendance and Spiritual Care Covenant* will state that the RSO will be allowed to attend Sunday services and/or other activities.

- Even in these cases, it is expected that each RSO will have a chaperone for church activities. This may be removed after several years provided that there have been no violations of the covenant.
- It is expected that the RSO will not approach others but allow others to approach him/her (for example, at Passing of the Peace).

Reasons for selecting this option may include the nature of the offense, the length of time since the offense was committed, and a very little chance for recidivism.

B. Spiritual Care

Since the covenant includes spiritual care, the Rector will meet with the offender to help discern what church activities would best promote spiritual growth.

Option 3: Conditional Attendance

A. Attendance

If this option is selected, then the RSO is offered conditional attendance based on certain conditions.

A conditional attendance agreement requires clarity on the behavioral expectations of the offender for participating in church activities. Typical restrictions to be considered include:

- **Limiting Activities -** The offender's attendance may be limited to certain services and/or program activities (e.g. Sunday services are not allowed, but the Wednesday morning service is allowed; the Lenten Dinner on church property is not allowed, but participation in an "adults only" or same-gender small group is allowed).

- **Limiting Access -** The offender may be limited to certain areas of the church building (e.g. prohibited from entering the youth wing, Sunday school rooms). This intervention may require more extensive notification of staff, security personnel, and others who can monitor these areas. Bathrooms are particularly difficult to monitor.

- **Limiting Digital Access -** The offender may be prohibited from contacting or communicating with vulnerable church populations on social media.

- **Limiting Leadership in Worship - The** offender may be allowed to participate in worship activities as a congregant but not on the worship teams or serving in certain positions on Sunday morning.

- **Requiring Chaperones -** The offender may be required to always be in the presence of a designated chaperone while on church property. Such requirements must address the following issues.
    - Who is/are the chaperone(s)?
    - Do the proposed chaperones have sufficient objectivity and reliability?
    - When and where will the chaperone and offender meet prior to church activities?
    - When are the chaperone's duties done for the church activities?
    - What happens if either party must cancel?
    - What is the expectation regarding restroom visits?
    - What reports must the chaperone provide to church leadership?
    - What are the responsibilities of the chaperone beyond accompanying the registered offender each week?

- **Consequences for Violations of Agreement -** If an offender is allowed to attend the church only under certain conditions, what are the consequences for violation? At a minimum, the violation must require a meeting of the offender with Rector, a review of the *Attendance and Spiritual Care Covenant* and the signing of a new agreement, or Full Exclusion.

- **Notification -** The extent to which church leaders notify the members of the church regarding the presence of an offender at worship or church activities is left to church leadership. If members are notified, it is best to limit the information about the sexual offender to information that is publicly available, and to share it in a private setting not a public service.

- **Review -** The *Attendance and Spiritual Care Covenant* must be reviewed annually by the rector and the offender.

B. Spiritual Care

Since the covenant includes spiritual care, the Rector and church staff will discern ways in which Christian spiritual growth and discipleship can be encouraged. Options may include:

- Setting expectations for regular worship;
- Providing discipleship opportunities with church staff or clergy;
- Encouraging the writing of a "Rule of Life" which is reviewed periodically with church staff or clergy;
- Regular meeting with a spiritual director.

Known Offender Consultation Guidelines

When a known sexual offender is brought to the attention of the rector of a congregation, the rector is encouraged to engage in a pastoral conversation with the known sexual offender to better understand the circumstances of the case as well as to assess the offender's spiritual well-being. Following this conversation, the rector is encouraged to consult with Diocesan Safety Coordinator as to best practices for handling the situation. The rector may also consult with the Diocesan Intake Officer or even initiate the Four Step Safety Program if the rector thinks it necessary. The level of consultation – no consultation, consultation with the Diocesan Safety Coordinator, consultation with the Diocesan Safety Coordinator and the Intake Officer or initiating a full investigation as outlined by The Four Step Safety Program – is left to the discretion of the rector. The rector may restrict the known sexual offender from certain types of ministry.

In all cases involving Known Sexual Offenders, the rector must put in writing the decision that he made and the reasons for making this decision. A copy is kept in a confidential file at the church office; a copy must also be sent to the Diocesan Safety Coordinator.

References

These guidelines are indebted to the *Policy on Registered Sexual Offenders and their Attendance at Church* which was produced by the Anglican Diocese of Pittsburgh and is available on the Anglican Church of America website.[8] We are also grateful for the preliminary work done by the Registered Sexual Offenders Task Force of the Diocese of the Upper Midwest.

National Sex Offender Public Website: https://www.nsopw.gov/

Sex Offender Registries for States in the Upper Midwest Diocese:

- Illinois: https://isp.illinois.gov/Sor
- Iowa: https://www.iowasexoffender.gov/search
- Minnesota: https://coms.doc.state.mn.us/publicregistrantsearch
- Missouri: https://www.mshp.dps.mo.gov/CJ38/search.jsp
- South Dakota: https://sor.sd.gov/
- Wisconsin: https://appsdoc.wi.gov/public

G.R.A.C.E. Known Offender Resource Page
https://www.netgrace.org/resources/tag/Known+Offenders

Love, Gregory and Kimberlee Norris, "Registered Sex Offenders: Should Your Church Accommodate Known Offenders?" *Church Executive.* n.d. https://ministrysafe.com/wp-content/uploads/2021/11/ChurchExecutiveRegisteredSexOffenders.pdf

"Known Offenders: A G.R.A.C.E. Live Conversation," YouTube, December 22, 2021. https://www.youtube.com/watch?v=AXJ1wEGiNjw

"Registered Sex Offenders in Ministry Activities," *Brotherhood Mutual* https://www.brotherhoodmutual.com/legalassist/docs/RegisteredSexOffendersinMinistry.pdf

Summit Church Sample Conditional Attendance Policy (with sample pastoral interview questions) https://bradhambrick.com/wp-content/uploads/2018/01/Summit-Church-Sex-Offender-Policy_2019.pdf

[8] https://anglicanchurch.net/safeguarding-in-our-churches/. Accessed May 19, 2025.

Application for Permission to Attend [Church Name]

The goal of the *Four Step Safety Program* is the spiritual growth of known offenders. The purpose is to discern whether this church is a suitable place for that growth to occur. This questionnaire is designed to gather the necessary information for church leaders to conduct an investigation and craft an *Attendance and Spiritual Care Covenant.*

A. Personal Information

Full name: _____Date: _____

Present address:_____

Address(es) since the offense:_____

_____

Phone number:_____

Email: _____

Date of birth:_____

Other names (maiden, alias, nickname): _____

_____

Social Security number: _____

Marital status: _____

Names of children (if any): _____

_____

Present occupation and employer: _____

_____

B. Legal Information

Date of arrest and original charge(s): _____
_____

Date charges were filed: _____
_____

Court of Jurisdiction (name and location): _____
_____

Any plea agreement or reduction of charges from the original charges: _____
_____

Disposition of charges: _____
_____

Related charges of which he/she may not have been convicted which were dismissed:
_____
_____

The exact nature of the conviction: _____
_____

Length of Incarceration (if applicable): facility and location: _____
_____

Date of Parole: _____
_____

Date of Probation (if given instead of Incarceration) and term of Probation: _____
_____

Whether the person currently on Parole or Probation: _____
_____

Name and phone number of Parole or Probation Officer: _____
_____

Was the victim (or victims) an adult or a juvenile? _____
_____

Was the victim (or victims) related to the offender? _____
_____

Present location of the victim(s), if known, and specifically whether they attend the church:
_____
_____

Signed permission for a criminal record check.

C. Probation and Parole Information

Contact information for parole or probation officer: _____
_____

Reporting frequency:_____
_____

Full current conditions of parole/probation: _____
_____

Signed permission for communicating with the parole/probation officer or any mentioned third party

D. Therapy Information

Contact information for therapist(s) or counselor(s): _____
_____

Signed permission for communicating with therapists

E. Church Information

Church or faith background, if any: _____
_____

Church involvement during and since the offense, if any: _____
_____

Contact information for previous pastor(s)/church(es): _____
_____

Provide a brief statement of Christian faith and experience (conversion, spiritual growth), if any:

_____

_____

_____

_____

_____

_____

Permission and Release

The above information in this application is true and accurate to the best of my knowledge. I understand that false information or incomplete information may lead to denial of my application for attendance, participation, or membership at [Church Name].

I hereby authorize [Church Name] to verify all information contained on this application with any of the third parties who are listed. I further authorize that any person listed above may disclose any and all personal knowledge of me. This includes all criminal, pastoral, legal, medical or psychological records, or any other area or record of importance to this application. I waive any right I may have to inspect any information provided about me by those identified on this application.

Furthermore, I waive the right to sue the aforementioned persons for releasing such requested information; and I will hold harmless (Church Name) for any consequence of their legal use or handling any information they receive as a result of this waiver and person, or for the action or use of such information by any third party.

I understand the purpose of this application and agree to the release and verification of the aforementioned information.

Signature: _____ Date: _____

Criminal Record Check

I authorize [Church Name] representatives to complete a Criminal Record Check in any jurisdiction whatsoever and to use information provided in this application for that purpose.

Signature: _____ Date: _____

Investigation Form

Name of person completing investigation: _____ Date: _____

Name of registered sex offender:_____

The investigation is to address the following categories detailed in the document.

- **Criminal Record Check -** Attach the criminal record check to this document.
- **Parole Officer -** The information from the parole officer is to be obtained in writing or, if that is not possible, a detailed written account of the officer's response should be provided. Attach a copy of the parole agreement with this document.
- **Victims -** Do any of the victims have any connection to the church? If yes, describe and attach to this document.
- **Therapy -** Attach any documentation provided by therapist(s). The information from the therapist is to be obtained in writing or, if that is not possible, a detailed written account of the therapist's response should be provided and attached to this document.
- **Church Involvement -** Attach any documentation provided by pastor(s). The information from the pastor is to be obtained in writing or, if that is not possible, a detailed written account of the pastor's response should be provided and attached to this document.
- **Other Pertinent Information**

Was any additional information gathered? If yes, attach to this document.

Signature of Investigator: _____ Date: _____

Attendance and Spiritual Care Covenant

Rector: _____

Senior warden or vestry member: _____

Chancellor: _____

Trained psychologist, counselor, or social worker: _____

Part 1: Attendance Plan

Outline a specific plan that addresses all the categories detailed in the guidelines:

- Full Exclusion
- Full Inclusion
- Conditional Attendance
  - Limiting Activities
  - Limiting Access
  - Limiting Leadership in Worship
  - Requiring Chaperones
  - Violations of Agreement
  - Notification
  - Review

Part 2: Spiritual Care Plan

Outline a specific plan that addresses all the categories detailed in the guidelines:

- Worship
- Spiritual Growth

The Rector and registered sex offender must sign this document. Designated chaperones may be requested to sign the agreement as well.

Signature: _____ Date: _____

Signature: _____ Date: _____

Signature: _____ Date: _____

Signature: _____ Date: _____