



CENTER OF  
**THE GOLDEN  
ONE**

POLICY  
HANDBOOK

2020



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## CELL PHONE POLICY

Prohibiting the Use of Cell Phones While Driving a Motor Vehicle

Revised: August 28, 2020



## Cell Phone Policy

### Prohibiting the Use of Cell Phones While Driving a Motor Vehicle

*It is the spiritual teaching and spiritual guidance of Kalindi not to use cell phones while driving motor vehicles.*

In order to protect the public, the congregation and Center of The Golden One from hazards associated with the use of cell phones, the Center prohibits the use of cell phones (hand held or hands free) by Center staff and volunteers while driving a vehicle for Center business whether driving alone or with others. That means you cannot place or receive a call, text or email, search the web on a cell phone, or in any other manner operate a cell phone or other electronic device such as an iPad or laptop for the purpose of communicating with another person for any purpose.

*Any Center Staff member whether employed or a volunteer of the Center who drives a vehicle (whether or not owned by the Center) in the course and scope of Center business or service shall comply with this policy and indicate his or her acceptance of this policy by signing the acknowledgment below.*

Permitted cell phone use: Center employees, staff, or volunteers may use a cell phone in any one or more of the following circumstances:

1. While driving a vehicle in the course of Center business in which the use of a cell phone is legally permitted and is necessary to prevent injury or death to one or more persons, if no adult passenger is available to make the call; or
2. While driving a vehicle in the course of Center business and legally permitted if necessary to report the commission of suspected serious criminal activity, if no adult passenger is available to make the call; or
3. In a vehicle that is stopped in a safe location with the car safely in “park” or the engine off whichever is appropriate for conditions; or
4. While riding in the vehicle as a passenger; or
5. For the purpose of navigation provided all data entry is performed while the vehicle is stopped in a safe location. (Note: Per Colorado Law, adult drivers are prohibited from manual data entry and transmission on a cell phone while behind the wheel. This means “destination addresses” need to be entered while vehicle is stopped in a safe location with the car safely in “park” or the engine off whichever is appropriate for conditions.)





# CODE OF CONSCIOUSNESS

Revised: August 28, 2020



## Code of Consciousness

### **Introduction:**

This Code of Consciousness is intended for those walking the Center's two serious spiritual Paths – The Path to Ultimate Freedom® and the Freedom Walk Path of Transformation® – as well as for those who volunteer, give in service, and for everyone during the time of staffing the Love's Awakening Seminars®.

We are all committed to the common goal of furthering God's love as carried throughout this Mission: God's love for us, our love of God, and the love, care and respect we have for each other and this organization. This Code of Consciousness contains guidelines that will allow us to gain the most benefit from the spiritual teachings and find harmony in our service and interactions with each other. It also addresses care for our personal health and well-being, our finances, and our family responsibilities, as well as the need to comply with basic legal obligations.

The Code of Consciousness has two sections. The first section covers behavioral standards that reflect our love, care, and respect for each other, for the spiritual teachings, and for the organization. The second section covers specific participation parameters that support safe transformation for all.

Please read both sections thoroughly. To indicate your alignment with the Center's Code of Consciousness, sign and date where indicated.

Thank you.



## Code of Consciousness

### Behavioral Standards:

1. I will have care and respect for all people with whom I interact. I will refrain from gossip and from speaking disrespectfully or in hurtful or judgmental ways. I will be guided by the spiritual teaching called “Ten No’s.”
2. I support the Center’s Policy to Prevent Violent Behavior. I agree to control my being at all times, both in my speaking and in my actions. I understand that verbal abuse or bullying, self-harm, or physical violence against another for any reason may result in immediate suspension from participation and could lead to temporary or permanent dismissal. In cases of physical violence creating a danger to myself or others or resulting in injury to another person, the police will be notified.

Verbal abuse or verbal bullying means the repeated improper and excessive use of language to humiliate someone or to undermine someone’s dignity. Examples would be directing repeated statements that are threatening, insulting, humiliating or demeaning toward someone.

*Suspension or dismissal under this Code means: suspension or dismissal from participation in the activities of the Center and the Mission and is decided on an individual basis by designated organizational leadership with input from spiritual leadership.*

3. Even when my ego is being confronted or I experience a deep trigger, I agree never to take my feelings out on the person who is trying to help me, or anybody else. If the person facilitating an event gives me a direction or asks me to alter my behavior or activities in some way, I will respectfully comply without incident. I may not always understand why I am being given certain instructions, but in humility and openness I will comply so that everyone participating can receive maximum spiritual benefit from the event.
4. When staffing or volunteering as part of a service team, I agree to work in harmony with my team members and with service leadership. Should I choose to live communally (this is often required of those on the Path to Ultimate Freedom®), I agree to strive to live in harmony with my housemates. Failure to learn how to do so may result in suspension or dismissal.
5. I will approach spiritual offerings and teachings with respect, open-mindedness, and receptivity. I understand that these teachings and offerings are for me to use on my spiritual path and to assist me in coming closer to God. I will graciously accept what is offered and apply it to my life, according to my spiritual desire. I also understand that any suggestion from a leader is best received with an open mind and, through meditation, to gain personal understanding about it, and I will do that wholeheartedly. I understand that the intention of any suggestion given is to help me see an area of illusion or spiritual development needed that I may not yet be able to see fully myself.
6. I agree not to disclose confidential or proprietary information, such as the content of the Love’s Awakening Seminar®. To uphold a safer environment for myself and all participants, and to respect everyone’s privacy, I also agree not to disclose personally shared information.

**Note:** I understand that certain privately shared information about someone may be shared by leaders with appropriate individuals, such as medical or legal counsel or other spiritual or organizational leaders, when needed to provide help or direction for my spiritual, physical, or mental well-being.





## Code of Consciousness

7. The Center and other designated Center meditation event sites are drug-free and alcohol-free environments. I understand that I will not be able to participate in Center events if I appear to be under the influence of prescription medication, illegal drugs, marijuana, or alcohol, as these substances may impair my ability to function appropriately at an event. Performing a service task, coming to staff an event, or coming to meditations or events at one of our Centers or sites while under the influence of any of the above substances will result in suspension or other appropriate discipline. Repeated offenses could result in dismissal from any and all activities or participation. The Center reserves the right to determine appropriate consequences on a case-by-case basis.
8. Out of respect for everyone – leadership and participants – I commit to be on time for all events and service.
9. I agree to care for and respect Center facilities and meditation spaces. I will help to keep those spaces clean and in order. I will not damage Center property or the property of other congregants, and I will not remove Center property without permission.
10. I agree to conduct all my Center business as a participant, volunteer, or staff member with awareness and respect for the need to prevent breaches in our cyber-security. This includes respect for the Center’s information and document policies and practices, including all electronically stored information, to prevent the unauthorized and unencrypted disclosure of any private information or personal identifying information.

### **Participation Parameters:**

1. The Center is a spiritual organization. As such, its programs are spiritual and religious in nature and cannot address or treat medical, psychological, financial, or other material issues. The Center’s events and programs are not intended to be a substitute for professional help.

Based on the above, I understand that to provide me with the safest and most accurate and caring transformational experience, the Center has adopted the following participation parameters:

- A Based on an assessment of an individual’s pre-existing medical, psychological and material circumstances, participation with the Center may be limited to certain events and programs. This policy also applies to challenges that arise while doing Center spiritual work and programs, including childhood or other trauma, PTSD, addictions, and personality disorders.
- B The transformational work done within the Center, especially the deeper work associated with certain programs and with the two Paths, requires a strong material foundation as well as a strong medical and psychological foundation. The Center reserves the right to determine accuracy of participation in its programs and events based on input from leadership, the Well-Being Team, and if needed, from medical, psychological, and legal counsel.





## Code of Consciousness

- C There may be times during transformation when a person needs support of a medical, psychological, or other professional outside the Center. If a person needs professional support during their participation with the Center, depending on the circumstances, it may be recommended or required to be undertaken while the person continues with the spiritual offerings of the Center, or the individual may need time away from participating in the spiritual work offered at the Center to receive that support.
  - D I understand that the Center's spiritual and organizational leaders work with the Participation and Well-Being staff to ensure accuracy of participation because they understand the spiritual work of the Center and its events and programs in a way that an outside medical provider or other health care professional cannot. I agree to respect participation decisions as final.
  - E I understand I may be offered a participation plan that will outline parameters for my safer and more beneficial participation. It may include activities such as counseling or participation in a 12-step program or equivalent. I understand that any decision on dismissal or limitation of participation is entirely within the spiritual discretion of the Center, and I agree to abide by it in order to continue my participation.
2. Out of care for myself and everyone participating, I take full responsibility for my well-being. I will not attend events if there is a possibility that I have a contagious illness.
  3. For the Path to Ultimate Freedom participants, safer sex practices are mandatory and are stated in detail in the document, "Straight Talk About Sexually Transmitted Diseases and Safer Sex Practices" by Vince Roger, Medical Counsel. We strongly suggest that other participants also include safer sex practices as part of care for yourself and others. The document can be obtained from the Center Well-Being Team.
  4. Pregnancy does not exclude participation in certain Center events; however, the Center does have pregnancy guidelines designed to offer protection to the unborn child and to protect the Center from claims of legal liability initiated by partners or family. These guidelines can be obtained from the Center Well-Being Team. I agree to inform the Well-Being Team at the earliest possible time should I become pregnant and to follow the established pregnancy guidelines.
  5. I agree to abide by the laws and customs of the country in which I participate. Should I be found to have engaged in criminal activity, such as crimes against a person, crimes that demonstrate lack of trustworthiness, or crimes that pose a risk to the Center or its congregation members, I understand that the Center reserves the right, in its discretion, to dismiss or modify my participation.
  6. If I give in service to the Center or I staff Center events and activities, I agree to sign a **Volunteer Agreement**. Signing this Agreement acknowledges that I also have read and respect Center policies such as the **Policy to Prevent Sexual Misconduct**, the **Cell Phone Policy** prohibiting the use of cell phones while driving to conduct Center business, the Center's policy prohibiting any unauthorized private recording or photographing of events, and all other Center policies currently included in the **Volunteer Agreement**.



## Code of Consciousness

7. If at any point spiritual and organizational leadership feels my behavior reflects lack of alignment with the Center's basic spiritual teachings, leadership, this Code of Consciousness, or the other policies noted in #6 above, I will be asked to alter my behavior, and I may be given a participation plan, asked to take a leave of absence, or be dismissed from the Center and Center participation.
8. The two Paths and certain other Center programs have additional specific guidelines and may also have additional fees. I understand that failure to comply with the program-specific guidelines or failure to pay required fees could, at the discretion of the Center, result in my being asked to discontinue participation in that program or with the Center as a whole.
9. I understand that any decision about dismissal or limitation of participation is entirely within the spiritual discretion of the organization, and I will abide by any such decision.
10. If I have any concerns or complaints, I will take them to the Concerns and Complaints department with suggested constructive solutions. (concerns@miracle.org)

My signature indicates my understanding of and agreement with this **Code of Consciousness**.

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Signature

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Date

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Printed Legal Name





# DOCUMENT RETENTION, DELETION AND RETURN POLICY

Revised: August 28, 2020



## Document Retention, Deletion and Return Policy

Which Documents to Keep; Which Documents to Delete or Destroy

### Three Categories of Center Documents

Center of The Golden One documents include all documents produced in service to the Center by officers, employees, staff or volunteers both paper and electronic. A document may be as obvious as a memorandum, an email, a contract, or something not as obvious, such as a voicemail message, an expense record, or backup files on external hard drives or in the cloud.

In this Center document policy, there are three categories of Center documents. Each category is described below, with direction on which documents need to be kept and which need to be deleted or destroyed.

#### Category 1: Sourcing

- Kalindi La Gourasana was one of the Founders and long-time Head Ecclesiastical Master Minister of the Center. Kalindi La Gourasana while in the body was the Voice of the Incarnation of God, Lord Gourasana, “The Golden One” and Master for the World.
- The Lady is currently Head Ecclesiastical Master Minister of the Center and a Spiritual Master for the World who is leading people Home to God and into spiritual freedom.
- In general, sourcing documents should be retained. If the Center or any of its teachings have evolved to a point where the document is no longer relevant or accurate, sourcing documents should either be revised or deleted and replaced by an updated version, if necessary. This is especially true of sourcing documents originally spoken by Kalindi La Gourasana. As what She speaks changes and evolves, it is important either to revise past documents to reflect Her most current teachings or delete those that are no longer relevant. Certain documents might be kept in the archives for historical purposes at the direction of the sourcing committee and/or current Head Master Minister.

#### Category 2: Guidance

- Guidance is personal spiritual help, given by spiritual leaders of the Center who have been specially authorized by Kalindi or The Lady to speak in this way.
- In general, guidance may be written down and if appropriate, retained. Guidance should be revised if it has evolved or deleted if it is no longer relevant or accurate.
- Certain documents might be kept in the archives for historical purposes at the direction of the sourcing committee or current Head Master Minister.

#### Category 3: Regular Center Documents

- Center documents are categorized according to the department or sub-department that produced them, for example, the Accounting Department, the Retreat Administration Team, Well-Being, etc.





## Document Retention, Deletion and Return Policy

### Which Documents to Keep; Which Documents to Delete or Destroy

- The basic starting point of the Center document policy is that any document, electronic or paper, that concerns Center service, business, programs, teachings, or events should be debriefed on a regular basis. The critical consideration for debriefing documents is the question “is there a need to keep the document on an ongoing basis?”
- **Any document that is needed should be kept for as long as it is needed and should be revised and updated as appropriate.**
- **Any document that is not needed should be deleted or shredded unless there is a legal and/or business reason to keep it, which may include the documents below. When in doubt please consult with legal counsel or your supervisor.**

### Special Categories of Regular Center Documents

Several categories of documents bear special consideration and are identified here. For these specified documents, minimum retention periods are suggested below. However, the retention of these documents may also be retained longer if the general principles discussed above suggest they be retained longer.

#### 1. Tax Records

Tax records including, all documents concerning payroll, expenses, proof of deductions, business costs, accounting procedures, and other documents concerning the Center’s revenues. Tax records should be retained for at least seven years from the date of filing the applicable return. If these records pertain to some other category, such as an employee file, they should be maintained at least as long as the **greater** of any category requiring their retention.

#### 2. Employment Records / Personnel Records

State and federal statutes require the Center to keep certain recruitment, employment, and personnel information. The Center should also keep personnel files that reflect performance reviews and any complaints brought against the Center or individual employees under applicable state and federal statutes. The Center should also keep all final memoranda and correspondence reflecting performance reviews and actions taken by or against personnel in the employee’s personnel file. Employment and personnel records should be retained for six years following termination of an individual’s employment or service. It may be appropriate to retain certain files longer due to special statutes of limitations in particular types of situations. For example, if there are potential allegations of sexual harassment or other misconduct. Please check with your supervisor and legal counsel prior to deleting files documenting any sensitive staffing situations.

#### 3. Participant Records

The Center should keep all participant records indefinitely (at least for the lifetime of the person and the probate of their estate) under the theory that participants who no longer actively participate with the Center may at any point in their lifetimes change their mind and renew ties with the Center or the executor could potentially sue the Center.

## Document Retention, Deletion and Return Policy

### Which Documents to Keep; Which Documents to Delete or Destroy

#### 4. Board and Board Committee Materials

Articles, Bylaws, Meeting minutes, and all board resolutions, all documents pertaining to interactions with governmental entities federal, state or local including tax applications, legal matters, etc., should be retained “in perpetuity” (forever) in the Center’s minute book and official files of the Center. Board Committee minutes are to be treated like board minutes and kept. Also, a copy of all other Board and Board Committee materials should be kept for no less than seven years by the Center and perhaps indefinitely if they support board action, so check with legal counsel before eliminating them. (Since tax/financial records discussed above need to be kept for a minimum of seven years, some of this material may relate to those financial records.)

#### 5. Press Releases /Public Filings

The Center should retain permanent copies of all press releases and publicly filed documents under the theory that the Center should have its own copy to test the accuracy of any document a member of the public can theoretically produce against the Center.

#### 6. Legal Files

Legal counsel should be consulted to determine the retention period of particular documents, but important legal documents should generally be maintained indefinitely. Important legal documents include contracts, attorney letters, official correspondence, releases, settlements and anything else that could either serve as a precedent for future use or protect the organization from some kind of future claim.

#### 7. Marketing and Sales Documents

The Center should keep final copies of marketing and sales documents for the same period of time it keeps other corporate files, generally three years. An exception to the three-year policy may be sales invoices, contracts, leases, licenses, and other legal documentation. These documents should be kept for at least four years beyond the life of the agreement or indefinitely if considered an important legal document.

#### 8. Development/Intellectual Property

Development documents, such as the development of programs or seminar-type events, are often of value to the Center and are protected as copyrighted materials and may be considered trade secret where the Center:

- A derives independent economic value from the secrecy of the information; and
- B the Center has taken affirmative steps to keep the information confidential.

The Center should keep all development documents that may be protected as trade secret information for at least the life of the program or event developed.





## Document Retention, Deletion and Return Policy

Which Documents to Keep; Which Documents to Delete or Destroy

### 9. **Contracts**

Final, execution copies of all contracts entered into by the Center should be retained. The Center should retain copies of the final contracts for six years beyond the life of the agreement, and longer in the case of publicly filed contracts.

### 10. **Accounting and Finance Documents**

Accounting documents have specialized retention periods that the Legal Department and the Center's CPA should determine and communicate to Accounting.

### 11. **Archival Documents**

Center documents identified as having archival significance to the Center may be kept indefinitely. These may include:

- A Correspondence or letters among spiritual leaders and the people they are helping relating to spiritual transformation. Kalindi has said that these can provide a record of personal transformation or may be the basis of a book or autobiography.
- B Quotes by Kalindi or The Lady or another Center leader.
- C Documents relating directly to spiritual programs, such as Moving with the Host.
- D Notebooks from an event, such as a Seminar or The Intensive.
- E Documents that are retained as part of the Center's archival history.
- F Original sourcing or guidance even if no longer being followed as determined by the Head Master Minister or spiritual leadership of the Center.

### **Return of all materials on severance of volunteer or staff position with church**

The Center expects all ministers, officers, employees, staff and volunteers to comply with its policies and agreements including its Volunteer and Staffing Agreement. This includes the return of all materials on completion of service or termination of participation with the Center. That agreement states:

I understand that all materials made available to me in my service remain the property of the Center.

1. I agree to maintain all information I am entrusted with for my service in a secure manner following procedures of data safety outlined by the Center, whether it is electronic or hard copy.
2. I agree to promptly and appropriately return or dispose of all Center materials after I have finished using them in the performance of my service. For example, I will return and delete all copies of files relating to a project on my computer so that unedited or unfinished versions are not left on my computer.



## Document Retention, Deletion and Return Policy

### Which Documents to Keep; Which Documents to Delete or Destroy

This includes all talks, photographs, music, books, pamphlets, brochures, flyers or other creations of inspiration that I understand belong to the Center as I agreed to in the Volunteer Agreement.

3. I also agree to return to the Center, and to delete from my computer and files, any materials to which I may have been given access within two weeks of terminating my service with the Center or my participation with the Center.
4. I understand that the only exception relating to the return and deletion of any materials is if:
  - A I have a current license agreement or other written authorization that is continuing with the Center to retain certain materials as specifically identified by the Center; or
  - B I have personally purchased certain items, such as public recordings (tapes, CDs or digital), books or other such spiritual materials available to the public or Center participants for purchase and use.



## DRUG & ALCOHOL POLICY

Revised: August 28, 2020



## Drug & Alcohol Policy

The Code of Consciousness of Center of The Golden One applies to those walking the two serious spiritual Paths of the Center, the Path to Ultimate Freedom® and Freedom Walk – Path of Transformation®, as well as for those who volunteer and give in service to the Love’s Awakening® Seminars. The Code provides, in part, that “the Center’s designated meditation event sites are ‘drug and alcohol-free environments.’” Each person to whom the Code applies agrees in writing to the following understanding and commitment:

- I understand that I will not be able to participate in Center spiritual, organizational or community events if I appear to be under the influence of prescription medication, illegal drugs, marijuana or alcohol, as these substances may impair my ability to function appropriately at an event. Performing a service task, coming to staff an event, or coming to meditations or other events at one of our Centers or sites while under the influence of any of the above substances will result in suspension or other appropriate discipline. Repeated offenses could result in dismissal from any and all activities or participation. The Center reserves the right to determine appropriate consequences on a case-by-case basis.

The purpose of this Policy is to establish that all spiritual events at the Center and the Center’s designated meditation event sites are drug and alcohol free, without regard to whether participation in the event may be open to the public or to those who have not agreed to abide by the Center’s Code of Consciousness.

Center staff is authorized to uphold this Policy by taking reasonable actions:

- to screen people seeking to participate in a spiritual event at the Center;
- if appropriate under the circumstances, to make a determination that a person appears to be under the influence of drugs or alcohol;
- to ask a person who appears to be under the influence of drugs or alcohol to leave; and
- if the person asked to leave refuses to leave and/or causes a disturbance, to call the police for assistance.

The Center shall post in a highly visible place near the entrance of the Center facility a prominent sign that says:

**Spiritual events at Center of The Golden One are drug and alcohol free.**

**Visitors who appear to be under the influence of drugs or alcohol will be asked to leave.**

**Thank you for honoring this guideline and for helping the Center maintain the high consciousness necessary to facilitate our spiritual programs.**

The Center may, at the discretion of the Chief Executive Officer or her delegee, host an event at the Center that is not spiritual in nature, such as a holiday celebration, dance party or a wedding, where alcohol may be served. The Center may also, at the discretion of the CEO or her delegee, rent out the Center and as part of the contractual arrangement permit the lessee to serve alcohol at that non-Center function.





## EMAIL & MARKETING POLICY

Revised: September 4, 2020



## Email & Marketing Policy

As a non-profit organization, Center of The Golden One's resources are not to be used to support for-profit business and enterprises. The purpose of this policy is to ensure that the Center's email server and email addresses are not used for private business purposes and that the Center is not directly assisting or inadvertently being used to assist in the advertisement or marketing of private businesses.

This policy has three parts:

### 1. **Email addresses not used for commercial purposes**

The Center server and email addresses (miracle.org) may not be used in connection with any private business, or for any other for-profit commercial use. A private business or an individual conducting a private business should use an email address unassociated with the Center for communications related to that business.

### 2. **Bulk emails sent by the Center**

One of the main purposes of the Center is to get Gourasana's and Kalindi's teachings and programs out into the world. For a business that shares this purpose, the Center may with advanced approval permit limited help to a new private offering by allowing one-time access to the Center's email list (this means an initial email from the business and a reminder email a week or so later to make sure everyone gets a chance to respond and sign up if they want to).

This one-time use of the Center's email list needs to be approved in advance of use by the Center's Executive Team on a case-by-case basis.

If the Executive Team approves the use, the following disclaimer must be attached to the email:

*"Note from Center of The Golden One@:*

*One of the main purposes of Center of The Golden One is to get Gourasana's and Kalindi's teachings and programs out into the world. For a business, such as the one featured in this email, that shares a common purpose in this way, the Center may help it by allowing one-time access to the Center's email list. This use of the Center's email list is highly limited; each use is to be approved in advance by the Center's Executive Team on a case-by-case basis.*

*The Center cannot and does not directly endorse this business, endorse or recommend any of the products of this business, or assume liability for any of the offerings of this business."*

### 3. **Advertising, marketing and personal communication at the Center**

It is the Center's policy that the Center may, in its spiritual discretion, have a designated place, such as a community bulletin board, for the purpose of personal communications and flyers, which can include private business cards and brochures from people participating at the Center. These types of communications should not be left on tables or in the lobby of the Center.





## Email & Marketing Policy

### 4. Use of Center email addresses for Center business; exception for Personal Identifying Information

Effective from May 1, 2020 forward:

New Center staff and volunteers may be given a Center email address on the Center's "miracle.org" domain account. They should be encouraged to use their miracle.org email address whenever possible when conducting Center business. The one exception is if their communication includes Personal Identifying Information or other confidential information, in which case they should follow Center procedures for sending such information, for example by using the Center Server or a Proton Mail account.

When given a Center email address, these individuals shall sign an agreement that states:

*I agree to use the email address provided to me by Center of The Golden One whenever possible for conducting Center business. The exception is if I believe a communication I want to send contains Personal Identifying Information or other confidential information, in which case I agree to follow Center procedures for sending confidential information.*

*I agree to use the Center's email address only for Center business not for my personal or personal commercial business.*

*I understand that my email address will be discontinued when I sever ties with the Center, stop service for the Center, or am requested by the Center to stop using that address.*

## GIFT POLICY

Revised: September 4, 2020



## Gift Policy

### **Background and Purpose**

The Center of The Golden One is a 501(c)(3) charity under federal law. Being a charity gives the Center many substantial advantages, including being recognized as an organization devoted to the public good, as well as multiple tax relief benefits.

Being a charity means the Center must receive and distribute funds according to the requirements of charitable law. One of the most basic requirements is that money donated to the Center must be used for the religious purposes of the Center and not for the personal benefit of any individual, the legal terms for which are “private benefit” or “private inurement.”

Individuals working or volunteering for the Center must understand and operate on the basis that money coming towards the Center, or the representatives of the Center, is to be received only to further the Center’s charitable and religious purposes and not to enrich the individuals who represent the Center.

The purpose of this Gift Policy is to put in place practices and procedures that ensure that donations coming to the Center are used for the purposes of the Center and not for private benefit or private inurement.

### **General Rule: A Gift to Organizational and Spiritual Leadership is Presumed to be for the Center**

Center leaders, including those leaders who are ministers, employees, and those in top organizational and spiritual positions, are a central focus of this Gift Policy because they are ones most likely to be in a position to influence the manner and amount of donations by congregants. When a congregant wants to give back after being given to through a leader, the Center wants that gift to be received. The cycle of giving and receiving is an important spiritual tenet to respect. The Center encourages its leadership and representatives to receive gifts graciously, following the law and this policy as follows:

1. The gift is presumed to be for the Center and not for the individual leader.
2. Center leaders must at all times avoid situations involving donations of money or property where the leader’s personal interest is potentially in conflict with the interest of the Center. One example of a potential conflict of interest would be when a minister accepts a gift for the minister personally from a congregant who has come to the minister for spiritual counseling instead of referring the gift to the Center organization as a regular charitable donation.
3. Center leaders are directed to encourage all congregants to make all gifts of cash or property to the Center and not to themselves personally or to any other leader. Center leaders may not accept or solicit personal gifts of cash or other property from within the congregation for themselves or any other Center leader.
4. Center leaders shall notify the Center CEO in writing of all gifts and offers of gifts.

## Gift Policy

### Exceptions to the General Rule

There are three exceptions to the general rule that a gift is presumed to be for the Center and not for any individual leader. If a gift falls into one of these three exceptions, the Center CEO may authorize the leader to personally receive the gift.

For all exceptions: the gift must be a true gift.

To qualify for any of these three exceptions, the gift must meet the Internal Revenue Code section 102 standards of a true gift: *the gift is motivated solely from personal love and affection and is not meant as compensation, nor is anything expected in return.*

#### 1. **A gift of nominal value.**

The first exception to the general rule that a gift is presumed to be for the Center and not for any individual leader is a gift of nominal value.

This gift policy defines nominal value as those gifts having a value of less than \$100 dollars. Examples include flowers, a holiday turkey, an item of clothing for a birthday or similar holiday, or a gift card or similar nominal gift.

Before accepting any item, whether money or property, of greater than nominal value, the leader must ask the CEO for approval and the CEO must approve of the leader accepting the gift.

#### A Group Gifts

Falling under this exception that a leader may receive a gift of nominal value, congregants of the Center may come together and all pitch in to purchase a gift for a leader. For example, 10 or 15 people may each decide, without any input, encouragement, or solicitation from any leader, to contribute together \$50 toward a gift to a leader. The value of the gift is greater than the nominal amount, but each contribution is equal to or less than the nominal amount. This is an acceptable practice under this Gift Policy.

#### B Auction Gifts

During an auction conducted by the Center to raise funds for the Center, many people may make donations of money to “purchase” an item owned by the Center for a spiritual or organizational leader.

This is an acceptable practice under this Gift Policy because all the donations go directly to the Center for the item and most items are of a nominal value. Further, it is the practice and understanding that leaders receiving any item of substantial value are not the owners of the item; they are just in temporary possession of the item for a period of time until they give it back to the Center or it comes back to the Center after the leader’s death. The Center is developing policies, such as the Jewelry Trust Policy, to specifically provide that many special items remain in the legal ownership of the Center and are just on “loan” to the recipient.





## Gift Policy

### 2. **A gift from a family member or close personal friend.**

The second exception to the general rule that a gift is presumed to be for the Center and not for any individual leader is a gift given from a family member or close, long-standing personal friend of the leader. Someone whose relationship with the leader is based solely on their being a member of the congregation is not included.

The gift must be clearly intended by the giver for the leader's personal use and not for the Center.

The gift under this exception is not one that comes as a bequest by the giver after the death of the giver. See Exception #3 below for this circumstance.

This exception is intended to not only allow leaders to receive non-routine monetary gifts from family members or close personal friends but to also receive ongoing support by a family member, spouse or mate.

### 3. **Inheritance.**

The third exception to the general rule that a gift is presumed to be for the Center and not for any individual leader is a bequest in an individual's will that specifically identifies a leader in such a manner as to make it clear that the bequest is intended for the leader personally. It must be clear from the total circumstances surrounding the bequest that the leader did not exert undue influence in any form to obtain the bequest naming themselves instead of the Center as recipient. This inheritance gift exception also applies to gifts to leaders by intestate succession which are purely by operation of law based upon family relationship.

### **A gift that does not fall clearly within one of the three exceptions.**

If there is a proposed gift that does not fall clearly within one of the three exceptions outlined above and where a leader nevertheless believes the gift was intended as a personal gift for that leader and further believes the gift qualifies as a personal gift, then the leader must request that the Center Board of Directors or its appointed officers make a determination as to whether that gift may be accepted by the individual leader as a personal gift. The board may, in its discretion, delegate to officers of the corporation the authority to make this determination.

## Gift Policy

### Special Addendum Tax Consequences for a Leader

The Center's main concern in this policy is to put in place practices and procedures that ensure that donations (of money or goods) coming to the Center are used for the purposes of the Center and not for private benefit or private inurement. The policy makes a substantial effort to identify when certain donations may be viewed as "true gifts" to a leader and therefore, not for the private benefit or inurement of the leader. **Just because a donation may in certain circumstances under this policy be received by a leader without it being private benefit or inurement, does not necessarily mean that the donation is free of tax consequences for the leader.**

Anyone receiving a gift under this policy is solely responsible for paying all taxes that apply to the gift. The Center recommends that a leader retain a personal tax professional to assess and evaluate tax liability.

Without giving any legal or tax advice, the Center would like to make some points relating to the tax consequences of gifts that may be helpful. These points only apply in the United States and reflect the practices and procedures of the federal Internal Revenue Service (IRS). Leaders who reside in and receive gifts in other countries may, again, need to retain a personal tax professional to assess and evaluate tax liability in their country.

#### Helpful points:

- Where there has been an exchange of services, such as the provision of spiritual counseling services by the leader to a congregant, any item or money given to the leader for the services, directly or indirectly, is not likely to be considered a true gift by the IRS for tax purposes. The leader will have the responsibility to declare the fair market value of that item or money on their personal tax return as income. Further, the receipt of any monetary amount, if in exchange for services, must be reported even if the value of the gift is a nominal amount (under \$100) whether in cash, gift card, or gift certificate.
- A leader who receives a "group gift" or an "auction gift," as described above in this Policy, may need to pay special attention to the tax consequences of receiving the item by consulting their tax advisor.



STRAIGHT TALK ABOUT  
SEXUALLY TRANSMITTED DISEASES  
AND SAFER SEX PRACTICES

Vincent Roger, MD Medical Counsel

Revised: May, 2016

## ◆ Safer Sex Practices Policy

### Legal Disclaimer

- This document is based on information generally agreed upon by the American Medical Association and offered for informational purposes only. The information it contains is not intended to provide the reader with medical advice and each individual is encouraged to do their own independent research and consult with their personal physician. Reliance on the medical information contained in this document is at your own risk and the Center of The Golden One assumes no liability for its contents.
- The listing of a website or online material in this document is intended to facilitate the use of safer sex practices and does not constitute an endorsement of the website or imply agreement with any of the online content by the Center of The Golden One. Feel free to take the time to find alternative online sources for products or information. The Center of The Golden One has no financial arrangement with and receives no financial benefit from any of the websites mentioned in this document.

### General Information

- The only safe sex practices are those practices that leave no risk for transfer of a sexually transmitted disease (STD).
- Fantasy, self-masturbation, hot talk, loving touch, and non-sexual massage are the only truly safe sex practices.
- For all other types of sex, whether with one partner or multiple partners, the goal is safer sex practices. STDs are a risk every single time body fluids (blood, semen, vaginal fluid, saliva) are exchanged and from hand to genital or mouth to genital contact.
- Friendship, appearance, looking healthy, being in love, and being on a spiritual path give no protection from STDs. Safer sex practices should be an absolute part of every sexual encounter. Arguments against safer sex practices and condom use are arguments of ego and separate will. Safer sex practices are based on care and respect for each and every partner, common sense, and the absolute need to be responsible in opening up one's own sexuality as well as breaking up exclusivity.
- A profound spiritual experience or setting is not an excuse for relaxing safer sex practices. STDs do not care what setting unsafe sex takes place in.

### Basic Facts about Sexually Transmitted Diseases (STDs)

- Most people – especially men – lie about their sexual history.
- There are no blood tests for the most common STDs (herpes and HPV).
- STD tests are meaningless if the person has had unprotected sex since the tests were done.
- Most viral STDs like herpes and many strains of HPV cannot be cured with medication, diet, or supplements.





## Safer Sex Practices Policy

- It is much easier for a man to transmit an STD to a woman than vice versa.
- Anal sex is riskier than vaginal sex and both are riskier than oral sex.
- Men are more resistant to using safer sex practices and more willing to lie about their sexual history.

### More Facts About STDs

- There are now 26 identifiable STDs with the discovery that Zika virus can be sexually transmitted.
- One in two sexually active adults have an incurable STD.
- 64 million Americans have an incurable STD.
- Blood tests are only available for HIV, Syphilis, Hepatitis B and C. These are also the least common STDs.
- You can be infected for six months with HIV/AIDS and still have a negative blood test.
- Cultures for common bacterial STDs like Chlamydia may only be positive in 50% of men and 80% of women who have active disease.
- One in four new cases of HIV/AIDS is found in heterosexuals.
- Birth control pills and devices like the NUVA ring do not prevent STDs.
- Correct and consistent condom use can dramatically reduce the risk of STDs.

### Herpes Simplex

- There are two types of Herpes Simplex infections.
- Herpes Simplex 1 causes cold sores and fever blisters. Herpes 1 can be passed to the genitals via oral sex.
- Herpes Simplex 2 is genital herpes. Herpes 2 can be passed to the mouth and lips via oral sex.
- Herpes Simplex 2 is genital herpes. Herpes 2 can be passed to the mouth and lips via oral sex.
- Herpes CANNOT be detected by blood tests.
- Just because someone has not had an outbreak of sores for many months-or even years does not mean they no longer carry the virus.



## Safer Sex Practices Policy

- Herpes 1 and 2 are considered incurable.
- Herpes virus can be present in body fluids and therefore can be transmitted by men and women with no active signs or symptoms of herpes.

### **Human Papilloma Virus (HPV)**

- HPV is now the most common of all STDs.
- There are over 200 strains of HPV. Many are sexually transmitted.
- One group of HPV viruses causes genital warts that may be visible or invisible.
- Another group of aggressive HPV viruses can cause DNA changes in cells that lead to cervical cancer (becoming more common) and also anal, oral, and penile cancers.
- Some HPV lesions clear over time. Most do not. Since they are invisible and cause no obvious symptoms they can be transmitted to others for years.

Warning: Please read more about HPV prevention in the upcoming sections.

### **HIV/AIDS, Zika Virus, and Other Viral STDs**

- Being heterosexual does not protect from HIV/AIDS.
- Even within this Mission do not assume your partner is not having –or has not had– same sex relations.
- Bisexual men are often quite reluctant to talk with female partners about sexual encounters they have had with other men.
- As noted above, a person can carry the HIV virus –and pass it to others– for up to six months before an HIV test turns positive.
- Zika virus is a mosquito borne virus that targets brain and nerve cells and has been linked with severe birth defects as well as neurological damage in adults. Only recently has Zika been shown to be sexually transmitted as well.
- Hepatitis B virus sheds heavily into semen and vaginal secretions in the days just prior to onset of jaundice or other signs of illness.
- Protection from Hepatitis B and HIV is almost 100% if condoms are used properly and each and every time.





## Safer Sex Practices Policy

### Common Myths about STDs (Ego Arguments)

- If I love or feel strong passion for a person I won't get an STD.  
Answer: Wrong
- An intense spiritual setting or sex for spiritual reasons provides extra protection from STDs.  
Answer: Wrong
- A normal blood test and regular blood testing means my partner is safe.  
Answer: Wrong. There are no blood tests for the most common STDs.
- If no sores or bumps are seen, my partner is safe.  
Answer: Wrong. Most HPV strains can only be seen by microscope and herpes can shed large amounts of virus with no lesions.
- If my partner's previous partner did not notice an STD, it is okay to have unprotected sex with them.  
Answer: Wrong. Their previous partner could have cancer-causing HPV and not know it for 3 or more years.
- If there have been no herpes flares for months, or if there is no sign of herpes right now, my partner is safe.  
Answer: Wrong. The virus often sheds with no lesions and is considered incurable.
- If we have used condoms a couple of times we can have unprotected sex.  
Answer: No. HIV, herpes, Chlamydia, and HPV can all still be present.
- If a man just penetrates a little bit and does not cum, there is no risk of either an STD or pregnancy.  
Answer: Wrong. There could be sperm and an STD in precum when a man is excited. HPV could be present on the tip of the penis or the outer lips of the vagina.
- Being in a long-term relationship protects me from STDs, even if I have some unprotected sex on the side.  
Answer: Definitely no. The more sex partners the higher the risk of an STD.
- I am too old to need condoms or get an STD.  
Answer: STDs are spreading even in nursing homes. Many older people know very little about STDs and assume they have no risk.



## Safer Sex Practices Policy

- Since condoms don't work 100% of the time, why use them at all?

Answer: Condoms offer almost 100% protection from HIV, Chlamydia, and Hep B and may reduce the risk for herpes and HPV.

- A blowjob does not require safer sex precautions.

Answer: Wrong. Most STDs are passed in ejaculate. If HPV is present and not visible, the woman could get HPV of the oral cavity and HPV on her hand – which could then be spread to the vaginal area.

### Additional Points

- Since there is no such thing as safe sex, each partner has to decide what level of risk they are willing to take. The wishes of the partner who wants the least risk must be respected. If a man, for example, agrees to a condom for penetration and the woman wants condoms for penetration and oral sex, her wishes take precedent.
- Basic safer sex involves condom use for all vaginal and anal penetration. The condom should be latex or non-latex polyurethane when there is a known allergy to latex. Lambskin condoms do not prevent STD transmission.
- Note that condoms are not fully safe from HPV because the unseen lesions can be on the shaft of the penis, the scrotum and the perineal areas, none of which are covered by the condoms.
- Condoms should be used for all sex acts in the first six months of a new **monogamous** relationship. If either partner has sex even one time with another person during that six months, condoms are needed for six more months from the time of that other sexual encounter.
- If a relationship is non-monogamous condoms should be used every time there is penetration.
- **If a man's regular partner has evidence of HPV on a pap smear, they should not have sex with anyone, including their regular partner for eight full months before having sex with another person. The new partner should always be informed that the man may be carrying an aggressive strain of HPV and condom use is mandatory.**
- If your partner has ever been diagnosed with genital herpes, condoms should be used at all times. There is never a safe time to stop.

### Even Safer Sex

- Condoms should be used for oral sex (blowjobs). Flavored condoms without Oxy 9 are available for oral sex.





## Safer Sex Practices Policy

*Note: Check out the Paradise Flavored Condoms for oral sex, including chocolate, vanilla, cola, mint and banana at [www.condomania.com](http://www.condomania.com)*

### Even Safer

- Use of condoms for blowjobs and saran wrap or a dental dam for oral sex (cunnilingus) on the woman. Unlike condoms, dental dams used properly do cover most areas that could be infected with HPV.
- Use of saran wrap or dental dam for anilingus (anal licking) on both a man and a woman.

### Even Safer Yet

- Using non-latex gloves when touching a partner's genitals.
- Use condoms on all sex toys that are inserted into the body.

### Even More Safe

- Rubbing together with clothes on. No genital to skin contact of any kind.

### Three Key Questions

When deciding whether to have sex with a new partner, asking three questions is critical.

1. Do you agree to condom use each and every time we have sex for six months?
2. Have you ever had herpes?
3. Have you ever had HPV, genital warts, an abnormal pap smear, or a partner with an abnormal pap smear?
  - A If the answer to question 1 is “no” or resistance, do not have sex.
  - B If the answer to question 2 is “yes” or “I don’t think so,” use condoms every single time.
  - C If the answer to question 3 is “yes” or “I don’t know,” do not have sex until both partners have gone 8 months without having sex with anyone, and then use condoms with awareness that there is still risk.



## Safer Sex Practices Policy

### When Can We Stop Using Condoms?

- Do not stop condom use –ever– unless both partners are in a truly monogamous relationship.

If the relationship is truly monogamous, you can have sex without condoms when:

1. Both have not had any sex with anyone else for at least six months or have been together for six months as exclusive partners and have been using condoms
2. Both partners see a doctor and have STD testing including for HIV/AIDS.
3. Neither person has ever been diagnosed with herpes or HPV and the man has never had a partner with an abnormal pap smear due to HPV.

### Information on Condoms

- A latex condom or a non-latex polyurethane condom is the gold standard. Do not use lambskin or other animal skin condoms. They do not protect from STDs.
- Most condoms work better using lubricants.
- Oil and oil-based substances will destroy the protection of a latex condom. Most massage and body oils contain latex damaging oils, so does Vaseline. Read the labels on lotions and massage oils.
- Condoms do not protect from HPV or herpes lesions that are in areas other than that covered by the condom.
- One condom does not fit all. [Condom Size Chart](#)
- Experiment with several types. Go to [www.condomania.com](http://www.condomania.com). Order a sampler pack from Lifestyles or Kimono or Condomania for \$12 a pack. Try them and find the one that feels and fits best.
- Learn how to put a condom on and how to safely take it off: [correct way to use a condom](#) or watch a Youtube video: [YouTube](#) (Or simply go to YouTube and enter “How to Use a Condom Correctly”)
- For women who want to be sure the man knows how to use condoms correctly check out this article: [YoungWomansHealth](#)
- Women should learn how to put condoms on men using their hands and also how to put condoms on using their mouth.
- Circumcised men generally prefer form-fit condoms and uncircumcised men prefer contour condoms.
- For penetration, use a condom with a reservoir tip and for sex toys use condoms with no reservoir.





## Safer Sex Practices Policy

- For oral sex, avoid condoms with non-oxy 9.
- Lifestyles Kyng condoms are available for men who have pain or breakage with normal condoms.
- Lifestyles SKYN condoms are available for those allergic to latex. Women who do not like the feel of latex condoms also enjoy the feel of SKYN condoms.
- Sensis condoms with QuickStrips have pull tabs that ensure correct and easy application.

### Female Condoms

- Female condoms are available for cases where the man refuses to use a condom. In this Mission, a man refusing to use a condom is unacceptable.
- The most common female condom is the FC2, a nitrile pouch that is inserted into the vagina much like a tampon. It has a ring at both ends. The inner ring helps guide the condom inside and prevents slipping. The outer ring remains outside the vagina to hold the pouch in place.  
<http://www.avert.org/female-condom.htm>
- Female condoms prevent pregnancy and reduce some risk from STD's but do not protect from transmission of herpes and HPV. Watch the YouTube video on how to use the female condom correctly:  
<youtu.be/LRZH5ASO-eM>

### Other Condom Hints

- Safer sex with condoms and barriers is much more pleasurable when lubricants are used.
- Lubricant can be placed on the tip of the penis in addition to the outside of the condom.
- Water based lubricants are the most commonly used. Popular brands are ID, ForPlay, and Wet.
- Water-based lubricants tend to dry out. Misting with water from a spray bottle will re-establish effectiveness.
- Silicone-based lubricants are more expensive and should be used when water is involved such as sex in a hot tub. ID Millennium and Wet Platinum are top sellers.
- Remember: Vaseline, massage oil, and most body oils and lotions can damage latex condoms.
- Condoms will last up to four years if kept in original package and stored in a cool, dry place. Carrying in a wallet or leaving them in a car during cold or hot weather will reduce life expectancy.



## Safer Sex Practices Policy

### Final Points

- There is no excuse for not using condoms.
- Men who say they do not like the feel or fit have simply not tried to find the style that works for them.
- Women who say they do not like the feel have not tried condoms with ribs or studs or non-latex SKYN condoms and/or are not using sufficient lubricant.
- A man who tries to have sex without a condom probably has had unprotected sex with other women who may have STDs.
- A woman who agrees to sex without a condom probably has had unprotected sex with other men who may have had STDs.
- When you have unprotected sex, you are having sex with every person your partner has ever had sex with.

### Buying Condoms Online

- [www.condomania.com](http://www.condomania.com)
- [www.undercovercondoms.com](http://www.undercovercondoms.com)
- For Europe and Australia go to:  
[www.condomunity.com/buy-condoms-online-guide](http://www.condomunity.com/buy-condoms-online-guide)  
for online stores and locations in your area.





## POLICY TO PREVENT SEXUAL MISCONDUCT

Adopted by the Board of Directors on November 14, 2011

Revised: August 29, 2012



# Policy to Prevent Sexual Misconduct

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## Policy to Prevent Sexual Misconduct

### Introduction

The Center of The Golden One (Miracle of Love Church) is committed to preventing sexual misconduct within the Church and to responding with fairness, justice and compassion when or if such misconduct ever occurs. This Statement of Policy describes how the Church intends to fulfill this commitment and provide as safe an environment for spiritual transformation as reasonably possible.

The Church recognizes that responding to any allegation of sexual misconduct requires sensitivity, flexibility, and respect for all persons affected, including the victim, person complained against, friends and family of both, the congregation and Church as a whole. This Policy is intended to provide a framework for guidance in dealing with cases (situations of alleged or actual misconduct) while preserving the Church discretion to treat each person and each case in a manner necessitated by differing facts, circumstances, and the needs of those affected. This policy cannot be imposed as a rigid law, binding on the Church or others as a dictate, but rather must be interpreted and applied compassionately in accordance with all the spiritual principles of the Church as well as evolving legal standards and requirements applicable at the time and place of the actual or alleged misconduct.

This procedure is not intended in any way to limit the spiritual or legal authority of the Church as guaranteed by the First Amendment of the U.S. Constitution and any other Constitution, Law or Protection accorded Churches in any other jurisdiction under religious freedom. The Church shall remain free to depart from this procedure and make a determination that a Minister, Master, Spiritual Leader or other religious functionary of the Church is not in spiritual alignment with the Spiritual Teachings and leadership of the Church and summarily dismissing that individual from the Church's spiritual leadership, Ministry or participation in the Congregation regardless of the procedures set forth in this policy.

The Church reaffirms its commitment to preventing sexual misconduct. It will continue to make clear in ongoing education of its leadership and staff that misconduct of this or any kind will not be tolerated.

Even the best preventative measures cannot completely eliminate ministerial sexual misconduct so the Church is adopting these procedures as guidelines for handling of such complaints.



## Policy to Prevent Sexual Misconduct

### Definitions

- **Sexual Misconduct**

Sexual misconduct may consist of any number of behaviors some of which are proscribed by criminal and civil law depending on the jurisdiction in which the behavior occurs. For example, Federal and State laws in the United States make distinctions among various types of sexual misconduct including “sexual abuse,” “sexual harassment,” and “sexual assault.” Many 4 jurisdictions also find ministers, spiritual leaders, spiritual counselors to be civilly liable for engaging in sexual behavior or sexual relationships with members of their congregation; or persons they are counseling. Liability may also exist under circumstances where a minister uses his or her “special relationship” or “spiritual position” to exploit or take advantage of the person to whom they are ministering. While some of these situations, particularly the ones that fall within criminal law are clear, others require good judgment, discernment and restraint on the part of the minister, master, spiritual leader, spiritual helper, spiritual mentor or volunteer so that “misconduct” does not occur. This policy will attempt to define some of the proscribed behaviors that would be considered “sexual misconduct,” however; this is not to be considered an exhaustive list.

- **Sexual Abuse**

Sexual abuse is sexual conduct (not limited to sexual intercourse but all sexual behavior) with a child or other person protected by the laws applicable in the jurisdiction in which the person is involved. The law often requires that Sexual abuse be reported to local authorities in which the alleged abuse occurred; the Church and its staff must comply with all such requirements for reporting.

- **Sexual Harassment**

Sexual harassment is any intentional or unintentional verbal or physical sexual advance that is unwelcome and personally offensive to its recipients. It is sexual conduct that creates an offensive, hostile or intimidating environment in the Church, workplace, programs of the Church or assistance and service that the Church provides. It may include verbal abuse, sexual innuendo, gender bias, unwelcome physical contact, demanding sexual favors with implied or overt threats (including spiritual threats or promises) or physical assault.

- **Sexual Exploitation**

Sexual exploitation is inappropriate sexual conversation, dating, or suggestions of sexual involvement and/or sexual contact between a minister, master, leader, spiritual counselor, or other staff member, whether employed or volunteer, in which the minister or other Church staff member as stated uses their position of trust, spiritual authority or circumstances in the Church to gain advantage, influence, or otherwise initiate and/or facilitate sexual contact or a sexual relationship with a member of the congregation. Sexual exploitation may be said to occur from the development –or attempt to develop– a sexual relationship between a minister, master, leader, employee or volunteer and any person with whom he or she is ministering, counseling, mentoring, or otherwise in a fiduciary relationship. This is particularly problematic though not limited to circumstances where a minister, leader, master or



## Policy to Prevent Sexual Misconduct

other person in a position of spiritual authority or apparent spiritual authority uses that position or spiritual teaching or spiritual desires of the congregant to either directly or indirectly influence the congregant to undertake relations with the minister, master, leader, mentor, or staff person. Sexual exploitation may exist whether or not an individual consents to the relationship.

- **Fiduciary Relationship**

A Fiduciary relationship is a relationship of trust in which a person places their complete confidence in another. The relationship can be formal and legal (Counselor and Congregant) as well as a less formal one, which is moral and personal (such as a “leader” and newer member or congregant).

- **Formal Complaint**

A formal complaint is a complaint preferably but not necessarily in writing that is specific in details as to time, place and specific misconduct of a particular individual or individuals such that a reasonable person would have “reason to believe” that the alleged sexual misconduct occurred and thus a reasonable person or body could rely on this information to proceed to investigate further and/or take action against the alleged perpetrator. At a minimum such written complaint would be dated and signed and in many instances it would be prudent that the writing state that its contents are true and correct.

- **Reason To Believe**

A person, or a Church committee making a finding or recommendation, is said to have “reason to believe” an accusation of misconduct, when the evidence is such that if that evidence was presented to individuals or a committee with similar background and training, the evidence would likely cause those individuals or that committee to believe that the misconduct had occurred.

- **Substantiated**

An allegation of misconduct is substantiated, or established, when:

- A an accused admits or does not contest an allegation or allegations,
- B there is credible evidence that sexual misconduct has occurred, or
- C acts known at the time of the investigation and review of an allegation indicate that it is more probable than not that sexual misconduct has occurred. (In determining whether a case is substantiated, considerable weight should be given to the victim or victims’ allegations.)

- **Minister**

Minister where used in this document shall also apply to mean any Master, Spiritual Leader, Spiritual Counselor, Spiritual Mentor, Lay Minister, Spiritual Buddy or anyone else in a position of being a Spiritual Guide or helper.





## Policy to Prevent Sexual Misconduct

- **Victim Assistance Coordinator**

This person shall be an individual appointed by one of the Master Ministers, the Spiritual Leadership Council or the Church organizational representative such as the CEO or other Church leader who is the one receiving the initial complaint. As a practical matter such an accusation would likely initially be addressed to the Head Master Minister, or one of the Master Ministers who will then pass the allegation or complaint on to an individual who will be designated as the “Victim Assistance Coordinator” who along with the assistance of legal counsel will see that the matter is properly investigated and all parties are properly held and procedures implemented.

### Education and Prevention Program

#### A **Education**

The Church is committed to the prevention of sexual misconduct by its ministers, workers and volunteers and shall as necessary and in its informed discretion make reasonable efforts to educate all its ministers, workers and volunteers on issues related to misconduct and the circumstances to be avoided. This education may include education and guidance to ministers, workers and volunteers of basic definitions of proscribed areas of misconduct and having them agree in writing that they have read, understood and agree not to engage in such misconduct.

#### B **Screening of Staff**

All ministers, workers and volunteers will be screened using reasonably available means as far as practical to assist in the prevention of sexual misconduct.

Such screening may include:

1. The Intensive application, which may contain important initial background information.
2. Legal Counsel recommends that an application to any Church program as a first layer of screening contain the following question:

“Have you ever been convicted of, or engaged in sexual harassment, child abuse, or any similar improper abusive sexual misconduct with an adult or minor.

\_\_\_\_Yes      \_\_\_\_No

If “yes,” please state when and what was it for? Describe in detail the circumstances and include the dates:

Note: The admission of child abuse or elder abuse may trigger a reporting obligation on the part of certain licensed individuals required by law to report such abuses.”

## Policy to Prevent Sexual Misconduct

3. A written job application or volunteer applications and agreements.
4. Ongoing program screening.
5. In person interviews of potential staff including volunteers.
6. Requiring references and reference checks.
7. Background checks may include: credit checks, identity checks, motor vehicle department checks or in some cases searches of public records, such as conviction records in appropriate cases. (In the case of actual employment, special rules may apply to background checks of candidates for employment under Fair Credit Reporting Act 7 requiring disclosure and agreement prior to search and therefore counsel should be consulted prior to the conduct of these searches.)

The Church shall in its discretion use the guidelines in Appendix 1 as one useful guideline of what may be considered to be reasonable screening procedures for a particular staff position (as compiled by Zürich Insurance Company.) This approach may be considered instructive only and shall not be conclusive as to what is reasonable in a particular circumstance.

### **Highest Level of Screening to Apply:**

If an individual will be involved as staff, including a volunteer, in a setting where they have contact with children, the disabled or elderly, it is recognized that it is in the best interest of the Church to conduct criminal background checks to identify whether there is any evidence of sexual misconduct or abusive behavior. (An individual's background information should remain confidential and only be provided to those persons who have an operational need for the information.) An exception may be justified in the discretion of the Church where the individual holds a current professional license that includes as a prerequisite to issuance and ongoing professional standing a criminal background check by a Federal or State governmental authority, such as public school teachers, medical doctors, mental health providers and licensed social workers, lawyers, police officers or other currently licensed individuals. In the discretion of the Church this individual may be exempted from duplicative requirement of a criminal background check so long as no known complaints have been lodged against the individual. In all situations involving children, strict compliance with all other preventative procedures such as signing agreements and proper chaperoning must be observed in addition to screening, ongoing training,

### **C Maintain Oversight and Supervision**

It is recognized by the Church that the Church's sexual abuse and misconduct prevention program needs to be part of the Church's "culture" and day-to-day operations. Everyone, including Church leadership (organizational and spiritual), volunteers, and participants must recognize that it is up to all to work together to comply with Church policies and prevent sexual misconduct from occurring. While we recognize everyone's commitment to privacy and confidentiality, this is one area where transparency and oversight is absolutely critical. It is the responsibility of each leader, volunteer and





## Policy to Prevent Sexual Misconduct

individual to come forward and report any circumstances that even present a suspicion of possible misconduct or concern to Church officials, particularly to the CEO (Katy Pillar), Church Legal Counsel (J.M. Sandlow) and Complaints Manager (Rachael Wilder). The success of our prevention program depends on each one of us speaking up and not allowing any misconduct to take root in the Mission.

### Procedures for Addressing Alleged Misconduct

These procedures are intended to provide a framework for guidance in dealing with cases (situations of alleged or actual misconduct) while preserving the Church's discretion to treat each person and each case in a manner necessitated by differing facts, circumstances, and the needs of those affected. These procedures cannot be imposed as a rigid law, binding on the Church or others as a dictate, but rather must be interpreted and applied compassionately in accordance with all the spiritual principles of the Church as well as evolving legal standards and requirements applicable at the time and place of the actual or alleged misconduct.

#### A Initial Contact

A contact may be by mail, by telephone by e-mail or in person. The complainant need not identify himself or herself (or the victim if it is another individual) when he or she makes first contact with the Church official about the alleged misconduct. The complainant may anonymously ask questions about how the Church handles such matters.

A complaint of sexual misconduct may be directed to the Head Master Minister, one of the other Master Ministers, or someone else in leadership.

1. The individual contacted, whether a Minister or other representative, should:
  - A assure the complainant that the Church does not tolerate sexual misconduct and takes seriously all reports of such misconduct;
  - B explain the Church's policy of referring the complaint to the appropriate Church officials and investigating the complaint promptly;
  - C answer any questions the complainant may have about the policies of the Church regarding sexual misconduct or inform the complainant that a Church representative will be in contact with them to answer their questions if the person receiving the complaint does not have that information;
  - D express care and concern for the complainant (or victim if the complainant themselves is not the victim); and

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E when the complainant is anonymous, encourage the complainant to identify themselves or the victim and the minister involved in the allegation and assure them that their complaint will be handled with a minimum of disclosure of only what is necessary for appropriate handling of the situation and without repercussion from the Church towards them.

2. **Importantly, it must be explained to the complainant that the Church can do little about a report of sexual misconduct until the complainant actual identifies herself or himself, the victim and the alleged person complained against of the misconduct. The Church official also needs to explain that the Church cannot take action until it receives a formal complaint usually in writing but under certain appropriate circumstances this complaint might be made through oral interview.**

**In any meeting with Church representatives, a complainant may be accompanied by a friend, family member, support person or advocate of his or her choice.**

3. **If the report to the minister or Church official involves an allegation of sexual or physical abuse to a child (under 18 in many jurisdictions) or other protected individual under local law such as an elderly person, and that minister or other Church official is under a legal obligation to report such abuse, the minister or Church official receiving that report shall make the necessary report to Child Protective Services and/or appropriate law enforcement officials in accordance with the laws of the local jurisdiction within the applicable time period. *(In many locations this is within 24 - 48 hours or immediately if there is a real danger of substantial bodily injury, depending on the jurisdiction.)***

### B Investigation

After receipt of a formal complaint, a Church official shall, with the assistance of Legal Counsel, conduct an investigation and interview the victim and others as that Church official considers necessary before presenting the matter to the Spiritual Leadership Panel for recommended action. The investigating Church official has discretion to contact the minister in question at this point or not prior to referring the matter to the Spiritual Leadership Panel for further investigation, consideration and recommended findings. The preliminary investigation shall be conducted quickly and as discreetly as it is possible under the circumstances. All of those contacted will be asked to keep the contact in confidence during the investigation to prevent needless harm to all concerned. If, at the end of the investigation, the Church determines that sexual misconduct did not occur, that conclusion will be communicated to those contacted by the Church during the investigation so that the reputation of the person complained against is not unnecessarily tainted.

If the report of misconduct appears credible and involves sexual misconduct (or other misconduct) for which the person complained against might be disciplined, the Church official shall refer the matter to Spiritual Leadership Panel for further action.





## Policy to Prevent Sexual Misconduct

### C **Spiritual Leadership Panel**

The Spiritual Leadership Panel shall for the purposes of this procedure include senior members of the spiritual leadership of the Church designated by the Council of Master Ministers who may also sit on the Spiritual Leadership Panel, Organizational leaders of the Church, Legal and Medical Counsel and anyone else deemed necessary to the proceedings.

#### 1. Investigative and Fact Finding Powers

The Spiritual Leadership Panel has authority to conduct whatever investigation it considers necessary, including the gathering of further documentation, interviewing of witnesses and requesting additional information or statements from the person complained against.

The Spiritual Leadership Panel may contact the person complained against either before or subsequent to its deliberations and findings. The Spiritual Leadership Panel, if it has contact with the person complained against should inform the person that such conduct, if it occurred, will not be tolerated by the Church and will be dealt with swiftly and appropriately. The person complained against will also be strongly admonished not to have any contact with the complaining party, victim or witnesses. If the person complained against admits the alleged misconduct, appropriate remedies need only be considered by the Spiritual Leadership Panel. The totality of circumstances, including prior misconduct, severity of misconduct and any evidence that misconduct might occur in the future can be considered in weighing its recommendations to the Board of Directors for final action. If the person complained against has not admitted the alleged offense then it is incumbent on the Spiritual Leadership Panel to make a preliminary finding of misconduct. Once the Spiritual Leadership Panel has weighed the evidence and determined that it is more probable than not that the misconduct has occurred as alleged, a preliminary finding of misconduct may be referred to the Board of Directors of the Church for final action. The Spiritual Leadership Panel should state in its finding the basis of its decision and attach any evidence on which it made its decision and recommendations.

#### 2. Temporary Emergency Powers

In the situation of a credible showing based on a formal complaint where there is reason to believe a potential serious harm to others may exist, the Spiritual Leadership Panel may take any temporary actions it considers necessary and appropriate to protect the congregation and members, including suspension of all the responsibilities of the person complained against with the Church and even their participation if necessary pending further investigation. As noted previously, if not already reported to the authorities, legal requirements may dictate contact with appropriate law enforcement or Child Protective Services. Notice of other leaders to be watchful of the person complained against pending further investigation or perhaps even notice to the congregation may be necessary and is within the options available to the Spiritual Leadership Panel and leadership.



## Policy to Prevent Sexual Misconduct

### 3. Appropriate Actions by the Spiritual Leadership Panel

In appropriate cases, the Head Master Minister or Spiritual Leadership Panel or designated representative of the Church may ask the person complained against to resign from his or her position. In most cases if the person complained against does not agree to resign, then a disciplinary proceeding outlined above and confirmed by the Board of Directors will be necessary.

An example of where this might not be necessary is where the individual is found criminally responsible for the alleged misconduct in a court of law. Under such actions summary dismissal is appropriate. Similarly, if misconduct is witnessed by Church officials. This procedure shall not limit the Church's Spiritual Leadership Panel or Ecclesiastical Council discretion to dismiss anyone in spiritual leadership with or without a hearing for Spiritual reasons.

Depending on the scope and gravity of the offence, if recurrence is possible or other circumstances necessitate, a recommendation of a leave of absence, a suspension of duties or a final severance of a position may be appropriate. The Spiritual Leadership Panel should look to the totality of circumstances in making its recommendation to the Board of Directors.

The Spiritual Leadership Panel or spiritual leadership may add conditions to its recommendation of Church actions, including: (1) providing for the need for spiritual counsel of the person complained against; (2) providing a requirement for professional medical or psychological counseling, addiction counseling or other professional assistance including hospitalization. These types of conditions may be particularly effective when used in conjunction with a substantial leave of absence, suspension or dismissal of a minister or leader (perhaps for many, many years) yet with the possibility of someday returning to leadership if rehabilitation is established to the satisfaction of the Spiritual Leadership Panel and Board of Directors. "Dismissal with the possibility of applying for reinstatement" after a substantial number of years may be the appropriate remedy for very serious sexual misconduct. This remedy that communicates both the seriousness of the misconduct and the necessity for definitive action by the Church yet still offers the complained against individual a possibility of redemption and an incentive to rehabilitation, may actually prompt them to get the professional help they need and really change their life.

The Church and Spiritual Leadership Panel may weigh these considerations in fashioning the overall recommendation to the Board of Directors.

The CEO or the complained against party may appeal for final decision by the Board of Directors on any part of the findings of the Spiritual Leadership Panel or proposed actions by the Spiritual Leadership Panel, or the entire findings and proposed actions of the Spiritual Leadership Panel. The appeal must be in writing and must be submitted to the Secretary of the Board on or before one week after the date of the Spiritual Leadership Panel's final findings and recommendations. If neither the CEO nor the complained against party make this written appeal, the findings become final without the need for formal board approval. If there is an appeal, the Board of Directors must take final action as described below.





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### D Final Action by the Board of Directors of the Church

The Board of Directors shall have final review of any decision regarding Church discipline of alleged sexual misconduct that is appealed to it by the CEO or the person complained against. Its decisions shall be final and shall be unreviewable in the courts to the fullest extent permitted by the U.S. Constitution and all other applicable law. The Board may in its full and unreviewable discretion consider if it desires new evidence, take testimony, conduct a de novo hearing if it so desires or it may simply approve or modify the decision of the Spiritual Leadership Panel. The Head Ecclesiastical Master Minister and other Ecclesiastical Master Ministers may at their discretion and on their own initiative appear before the Board of Directors to give spiritual guidance to the Board of Directors of the Church.

Prior to rendering its final decision, the Board of Directors shall make sure that the person complained against was confronted with the substance of the allegations of misconduct made against him or her and that he or she had a reasonable opportunity to respond to those charges and admitted the charges or it was found more probable than not that the person complained against committed the sexual misconduct in question.

The Board of Directors may affirm, modify or overrule all or part of the recommendations of the Spiritual Leadership Panel and make its own finding which shall be the final decision of the Church on the subject of the alleged sexual misconduct.

### E Disclosure of Findings and Actions

Except in the most unusual circumstances, the Church will in its discretion disclose information relating to credible allegations of sexual misconduct by its Ministers, staff and volunteers. Although disclosure can increase short term pain caused by the misconduct, experience has demonstrated that disclosure speeds the healing of the primary and secondary victims of the misconduct and empowers unknown victims to come forward and seek help, protect others from being victimized by the same perpetrator and demonstrates the commitment of the Church to deal openly and honestly with the problem with the goal of increasing God's Love and Healing Presence.

Decisions regarding who will make what disclosure to whom and when will vary from case to case. In general, though, the Church leadership will consider the following guidelines:

1. Disclosure of ministerial sexual misconduct will be made to the leadership of the minister's congregation, to the members of the minister's present congregation, to congregants where the minister was previously posted and to other ministers within the congregation. In some situations, wider disclosure will be made to previous congregations, or to the entire Church.
2. Typically, disclosure will be made when
  - A the minister admits to committing sexual misconduct;
  - B the minister resigns his or her position in the Church after being accused of sexual misconduct;



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- C the minister is placed on leave of absence or temporarily suspended in response to an allegation of sexual misconduct;
  - D the minister is suspended or removed from Church duties as a result of formal disciplinary proceedings; or
  - E secular legal proceedings (civil or criminal) are initiated against the minister.
3. Spiritual Leadership is committed to work closely with the organizational leaders regarding appropriate disclosure to the members of the congregation. Disclosure to the congregation will be made usually by one or more of the Spiritual leaders or by one of the Master Ministers.
4. To protect the privacy of those harmed by the misconduct, only the following will be disclosed:
- A the fact that the minister has been accused of, admitted to, resigned, or been found by the Board of Directors of having committing sexual misconduct;
  - B the gender of the complainant;
  - C whether the complainant was an adult or a child at the time of the misconduct; and sometimes
  - D whether the complainant was a member of the minister's congregation or a person to whom the minister was providing spiritual care or counseling.

Disclosure should never include the name of the complainant or facts from which she or he could readily be identified. If the minister has denied the allegations, that fact will also be disclosed.

5. Persons who believe that they have been harmed (directly or indirectly) by the minister will be invited to contact Church Organizational Leadership, Church Spiritual leadership or any others who have agreed to be available to those persons.

### Final Commitment to Healing

The Church and its leadership will work with congregations and others to help ensure that care and support are available to all those harmed by ministerial sexual misconduct. The Church is committed to assist the primary and secondary victims of sexual misconduct to find necessary and appropriate resources, persons and materials that might help them on their journey to healing. The Church and leadership will assist the congregation in dealing with the pain and disruption caused by the minister's misconduct and will help the congregation continue in its mission.





## Policy to Prevent Sexual Misconduct

### Appendix 1

#### Background Check Chart\*

Position/ Role	County Criminal Search	ID	State Sexual Offender Registry	Reference Check	Education Verification	Credit Check	Employment Verification	Motor Vehicle Records Check
Spiritual Leader	X	X	X	X	X	X	X	X
Youth Spiritual Leader	X	X	X	X	X		X	X
Individuals with access to Church financial records or confidential Church records	X	X	X	X	X	X		
Individuals who have keys to the Church buildings or property	X	X	X	X	X		X	
Employees or Members of the Miracle of Love Community	X	X	X	X	X	X	X	
Individuals who work with youth	X	X	X	X	X		X	
Individuals who work as caregivers for elderly, sick, or nursing home residents	X	X	X	X	X		X	
Anyone providing transportation services for Church events	X	X	X	X	X		X	X

**This chart is intended to offer guidance to Church leadership but not to limit its discretion to act as necessary in particular instances.**

# Policy to Prevent Sexual Misconduct

## Appendix 2

### Legal Guidelines Relating to Children

#### Introduction

These guidelines are in addition to all the policies regarding screening of staff and background checks in youth programs. These have been in place for some years and are incorporated into this broader policy against sexual misconduct and abuse. Additional youth program guidelines may be added to this appendix as necessary to comply with evolving legal and safety standards for the exercise of reasonable care in the protection of children.

#### General Policies and Rules

- A Seek responsible adults to be present at all youth events. Do not leave children alone at such events. Always have an appropriate number of adult chaperones present at any youth activity, event or group trip to provide adequate supervision. It may be desirable for the program manager to check ahead of time with local governmental officials (such as childcare licensing officials) to help determine any required or recommended adult to child ratio in order to provide appropriate supervision for youth programs.
- B The children should never be alone with any adult; two adults, one of each sex, must be present at all times. This includes but is not limited to travel in a vehicle, residence, sleeping facility, or any other closed area. For certain purposes involving privacy, such as a rest room or dressing room, two adults may wait outside the room while it is in use. If it necessary to assist a child in a rest room or dressing room, two adults of the same sex as the child, or the parent of the child, should assist the child.
- C Avoid unnecessary physical contact with a child, especially if ever alone with him or her. In any situation where some physical contact may be appropriate, such as comforting a child in meditation, use sound discretion and moderation. If a child initiates physical contact out of affection, an appropriate response is proper if it is not prolonged or excessive.
- D Do not provide or allow the use of alcohol by or in the presence of children or anyone under the age of 21 (unless the law provides otherwise in your particular jurisdiction.) Do not provide drugs or other intoxicants or allow the use of drugs or intoxicants at any time when children are present or likely to be present.
- E Always maintain a professional attitude when dealing with children, avoiding emotional attachment and being aware of the possibility of attraction of adults in positions of authority and trust. If a personal or physical attraction begins to develop, the child should be referred to another qualified adult. This guideline is particularly important in counseling and supporting children in counseling and emotional situations.
- F If one-on-one counseling is ever appropriate, then a parent or guardian or other responsible adult should remain nearby and a door may be left open to avoid any possibility of even an appearance of impropriety.





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- G Do not allow children to have, or assist children in gaining access to inappropriate websites, movies, videotapes, audiotapes, DVDs, or compact discs. Do not allow children to have, or assist children in gaining access to pornographic materials of any kind.
- H Child discipline issues should be dealt with in the same general manner and with the same professionalism as would be exercised in a public school system. Guidelines followed by a public school system in the area may be instructive in guiding how to handle a particular situation and may be referred to for guidance on the matter. Parents should be brought in as necessary and particularly in any serious breach of discipline. There shall be a policy of no tolerance to bullying or similar misbehavior. Established principles of mediation may be used, as well as timeouts, suspensions and dismissals where necessary depending on the gravity of the misconduct.
- I Use permission slips to promote good communication with parents and guardians. Permission should include the type, place, times of the planned activity involving children and emergency contact numbers. Plans for adult supervision should also be communicated.
- J Permission should be obtained from both parents to participate. This includes **both** parents signing a permission slip for participation in a follow-up program. Please understand that releases offer only a minimum of protection -- our real protection of the children and ourselves is in how tight a ship the Church runs in dealing with children.
- K For the Church's protection, the Church should make sure to communicate directly with both parents, especially if they are not living together, to make sure that everyone is informed and on the same page. This avoids potential issues and disagreements involving the Church in family disputes.
- L Everything we do is not just about legal compliance but about keeping a safe and loving environment for our children.

### Content and Activities

- A Content should be limited to meditation, spiritual teaching, discussion and sharing. The Church should generally not get into family issues, other kinds of life problems, or giving any kind of guidance or direction other than the most remedial spiritual direction regarding meditation, basic universal spiritual teachings and spiritual support.
- B Counseling support may be appropriate in some circumstances but should be closely supervised by leadership, legal counsel and the child's parents.
- C The Church is not trying to make children disciples of Kalindi or this path, that is for them to come to on their own, if they choose. We are here to give them basic spiritual truth and let them develop their relationship with God in a safe spiritual situation as Gourasana guides us to do in the book, *Breaking the Cycle of Birth and Death*.



## Policy to Prevent Sexual Misconduct

- D If children are having day-to-day problems (whether in school, with their parents etc.), their parents should appropriately be brought in and provide them the guidance and direction they need.
- E Meditations (active or dance) should generally be segregated appropriately according to age, such as for example the 8-12 and 13-17 meditating separately (at least in different parts of the room) with an adult watching each group to make sure that big children do not injure smaller ones by accident. Silent meditation or basic teachings may be given to the group at large. All basic direction and guidance should be recorded so we have a record of appropriateness.
- F Sharing should be segregated as indicated with an adult in each sharing group. They can be in the same room ... if in separate rooms you would need two adults with each group. Sharing should be age appropriate. Younger children should not be guided to share about drugs, sex or anything that would not be discussed as age appropriate in for example the public school system.
- G No activity outside of meditation, sharing or discussion of spiritual matters without preapproval of parents and the legal team should take place.

### Additional Logistics Guidelines for Children Intensives

- A **Appropriate supervision in and out of the room.** Basic rule of thumb - two adults at all times minimum. There must be adequate adult supervision of children to meet basic standards in the community regarding childcare. (Check with the YMCA or public schools; the legal team recommends a student to staff ratio of at least 7:1.)
- B The legal team recommends having a DJ, a leader and an assistant in the room and a security person (man) and woman outside. The woman outside can act as chaperone for the building and see that children safely get to the bathroom and return to the chapel room. Children should use the single bathrooms (generally used for leaders), not the communal ones, and be encouraged to lock the doors behind themselves for privacy.
- C Children should be dropped off and picked up by parents unless written permission is given to someone else to release children into custody of and a note from the parents should be provided like at any other institution.
- D Parents must be informed and give permission (as in public school) for any activities out of the normal meditation and spiritual discussion including any offsite activities. If the children are transported, all official safety precautions and guidelines should be strictly followed (e.g. vehicles, insurance, car seats/boosters, front seat airbag warnings for children under 12, etc.)
- E Staff should be screened as with youth events and must read and sign the staff standards of conduct including policy and assurance about child abuse.
- F Parents should be permitted to sit in or attend events so long as they are not a disturbance as in any public school. If the parents' child does not want them present then the parents should work it out with their child. If parents insist and the child doesn't want them, the child cannot participate.



## Policy to Prevent Sexual Misconduct

### Safety Guidelines

- A A male adult should be present at the entrance whenever children are present to overall protect space and should know who is in the building. That person would call 911 in the event of an emergency. A female counterpart should be present to make sure that the children are not alone with a man when the children are out of the room.
- B Leadership should call parents if any problem with a child comes up and not try to deal with the child on their own.
- C Any emergency or life-threatening situation requires **contact of authorities –911 immediately– do not try to deal with it yourself**. Please also contact legal counsel and the Church CEO (J.M. Sandlow and Katy Pillar) in the event of any situation but **do not delay calling 911 in an emergency to talk to them**.
- D Always, make sure liability insurance for Church is current.
- E Make sure all safety procedures and requirements are up to speed, such as fire code compliance, fire extinguishers etc.
- F Ask these questions:
  1. Is someone overseeing safety?
  2. Are there clear procedures in place that the event manager knows about and are they current? The same or stricter event procedures need to be in place for children’s events as for adult events.
  3. Always bear in mind if you are running a children’s program that it is not a casual situation but requires very careful planning and compliance with the above guidelines.

### Staff Applications

- A The following must be added to the initial staff application for all Youth Intensives and all youth events where children are present:

**“I the undersigned certify that I have never been convicted nor engaged in any kind of sexual misconduct, child abuse or any similar improper behavior involving children. I further agree that I will not engage in any such misconduct, or abuse and will report any potential situation where a child’s well-being might be endangered immediately to the seminar manager or leadership. I further promise not to be alone with any of the children and I agree to always have another adult present when I am staffing and with any children (any child) as part of a Center of The Golden One event or activity.”**



## Policy to Prevent Sexual Misconduct

- B Before a staff applicant is accepted to staff, the person must also sign a separate staffing policy agreement, which contains similar agreement and representations. It is included as Appendix 3.
- C There must be no doubt that people are screened to exclude anyone who is a sex offender, or has ever engaged in any kind of sexual misconduct with a child. This means ever, even as a young man or woman. No exceptions. Zero tolerance -- it does not matter if they are the “Son of God Himself.” **This is sourcing!**





## Policy to Prevent Sexual Misconduct

### Appendix 3

#### Staffing Policy Agreement

#### Policy on Staffing a Children's Event

The policy of the Center of The Golden One as to who may lead, staff or assist at an event in which children (persons who have not reached their 18th birthday) are the exclusive or the primary group of participants is as follows:

1. No person may staff or assist at the event if the person has been convicted of sexual misconduct, sexual harassment, or sexual molestation or other similar improper behavior or abuse toward anyone, whether a child or not.
2. No person may staff or assist at any "children's event" who has ever engaged in Sexual or Physical Abuse of any child (this includes an adult's sexual behavior of any kind with a person defined as a child or underage person.)
3. Each person leading, staffing or assisting "any children's event" in any way by signing below hereby consents and grants permission to The Center of The Golden One in its discretion to conduct all such "background checks" as it deems appropriate or as required by law or local custom to help the Center determine if the undersigned may have something in their background that may potentially endanger a child.
4. A person who is staffing or assisting at the event shall immediately report to the event manager or the leader of the event any potential situation in which a child's physical or emotional safety may be endangered.
5. A person who is staffing or assisting at the event shall never be alone with any child or group of children participating in the event. There always needs to be more than one adult present.
6. No person may staff or assist at the event who has not read, understood, and agreed to comply with and be bound by this Policy on Staffing a Children's Event. I also agree to follow all the staffing rules and guidelines on the attached page (exhibit 1).

I have read and understand this policy and agreement. I agree to comply with and be bound by all the terms of this policy. By signing below you further certify that you have never engaged in Child Abuse of any kind (as defined by state law and paragraph 2 above.)

---

Signature

---

Date

---

Printed Legal Name

## Policy to Prevent Sexual Misconduct

### Exhibit 1 to Staffing Agreement for Youth Events

1. The children should never be alone with any adult; two adults, one of each sex, must be present at all times. This includes but is not limited to travel in a vehicle, residence, sleeping facility, or any other closed area. For certain purposes involving privacy, such as a rest room or dressing room, two adults may wait outside the room while it is in use. If it necessary to assist a child in a rest room or dressing room, two adults of the same sex as the child, or the parent of the child, should assist the child.
2. Avoid unnecessary physical contact with a child, especially if ever alone with him or her. In any situation where some physical contact may be appropriate such as comforting an individual in meditation use sound discretion and moderation. If a child initiates physical contact out of affection, an appropriate response is proper if it is not prolonged or excessive.
3. Seek responsible adults to be present at all youth events and do not leave children alone at such events. Always have an appropriate number of adult chaperones present at any youth activity, event or group trip to provide adequate supervision.
4. Do not provide or allow the use of alcohol by or in the presence of children or anyone under the age of 21 (unless the law provides otherwise in your particular jurisdiction.) Do not provide drugs or other intoxicants or allow their use at any time when child are present or likely to be present.
5. Always maintain a professional attitude when dealing with children, avoiding emotional attachment and being aware of the possibility of attraction of adults in positions of authority and trust. If a personal or physical attraction begins to develop, the child should be referred to another qualified adult. This guideline is particularly important in counseling and supporting children in counseling and emotional situations.
6. If one on one counseling is ever appropriate then a parent or guardian or other responsible adult should remain nearby and a door may be left open to avoid any possibility of even an appearance of impropriety.
7. Do not allow children to have, or assist children in gaining access to inappropriate websites, movies, videotapes, audiotapes, DVDs, or compact discs. Do not allow children to have, or assist children in gaining access to pornographic materials of any kind.
8. Child discipline issues should be dealt with in the same general manner and with the same professionalism as would be exercised in public schools systems. Guidelines followed by the public school system in the area may be instructive in guiding how to handle a particular situation and may be referred to for guidance on the matter. Parents should be brought in as necessary and particularly in any serious breach of discipline. There shall be a policy of no tolerance to bullying or other similar misbehavior. Established principles of mediation may be used, as well as timeouts, suspensions and dismissals where necessary depending on the gravity of the misconduct.





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9. Use permission slips to promote good communication with parents and guardians. Permission should include the type, place, times of the planned activity involving children and emergency contact numbers. Plans for adult supervision should also be communicated.
10. Permission should be obtained from **both** parents to participate. This includes both parents signing a permission slip for participation in a follow-up program.
11. For the Church's protection, the Church should make sure to communicate directly with both parents especially if they are not living together to make sure that everyone is informed and on the same page. This avoids potential issues and disagreements involving the Church in family disputes. Please understand that releases offer only a minimum of protection - our real protection of the children and ourselves is in how tight a ship the Church runs in dealing with children.

*Remember that everything we do is really not just about legal compliance but to keep a safe and loving environment for our children.*



## Policy to Prevent Sexual Misconduct

### Appendix 4

#### Language to Be Added to General Volunteer Agreement

To be signed by all of the Center of The Golden One volunteers on signing up to volunteer:

The Center of The Golden One® (Miracle of Love®) is committed to preventing sexual misconduct within the Church and to respond with fairness, justice and compassion when or if such misconduct ever occurs. The Center is asking that all of its volunteers join the Center in its commitment to prevent such abuse. Please read the attached portions of the Center's Policy to Prevent Sexual Misconduct and please agree to abide by its terms while volunteering with the Center of The Golden One. (You may obtain a complete copy of our overall policy and guidelines at any time upon request.)

### Excerpt from the Center of The Golden One Policy to Prevent Sexual Misconduct

#### Introduction

The Center of The Golden One (Miracle of Love Church) is committed to preventing sexual misconduct within the Church and to responding with fairness, justice and compassion when or if such misconduct ever occurs. This statement of policy describes how the Church intends to fulfill this commitment and provide as safe an environment for spiritual transformation as reasonably possible.

The Church recognizes that responding to any allegation of sexual misconduct requires sensitivity, flexibility, and respect for all persons affected, including the victim, person complained against, friends and family of both, the congregation and Church as a whole. This Policy is intended to provide a framework for guidance in dealing with cases (situations of alleged or actual misconduct) while preserving the Church discretion to treat each person and each case in a manner necessitated by differing facts, circumstances, and the needs of those affected. This policy cannot be imposed as a rigid law, binding on the Church or others as a dictate, but rather must be interpreted and applied compassionately in accordance with all the spiritual principles of the Church as well as evolving legal standards and requirements applicable at the time and place of the actual or alleged misconduct.

This procedure is not intended in any way to limit the spiritual or legal authority of the Church as guaranteed by the First Amendment of the U.S. Constitution and any other Constitution, Law or Protection accorded Churches in any other jurisdiction under religious freedom. The Church shall remain free to depart from this procedure and make a determination that a Minister, Master, Spiritual Leader or other religious functionary of the Church is not in spiritual alignment with the Spiritual Teachings and leadership of the Church and summarily dismissing that individual from the Church's spiritual leadership, Ministry or participation in the Congregation regardless of the procedures set forth in this policy.

The Church reaffirms its commitment to preventing sexual misconduct. It will continue to make clear in ongoing education of its leadership and staff that misconduct of this or any kind will not be tolerated.

Even the best preventative measures cannot completely eliminate ministerial sexual misconduct so the Church is adopting these procedures as guidelines for handling of such complaints.



## Policy to Prevent Sexual Misconduct

### Definitions

- **Sexual Misconduct**

Sexual misconduct may consist of any number of behaviors some of which are proscribed by criminal and civil law depending on the jurisdiction in which the behavior occurs. For example, Federal and State laws in the United States make distinctions among various types of sexual misconduct including “sexual abuse,” “sexual harassment,” and “sexual assault.” Many 4 jurisdictions also find ministers, spiritual leaders, spiritual counselors to be civilly liable for engaging in sexual behavior or sexual relationships with members of their congregation; or persons they are counseling. Liability may also exist under circumstances where a minister uses his or her “special relationship” or “spiritual position” to exploit or take advantage of the person to whom they are ministering. While some of these situations, particularly the ones that fall within criminal law are clear, others require good judgment, discernment and restraint on the part of the minister, master, spiritual leader, spiritual helper, spiritual mentor or volunteer so that “misconduct” does not occur. This policy will attempt to define some of the proscribed behaviors that would be considered “sexual misconduct,” however; this is not to be considered an exhaustive list.

- **Sexual Abuse**

Sexual abuse is sexual conduct (not limited to sexual intercourse but all sexual behavior) with a child or other person protected by the laws applicable in the jurisdiction in which the person is involved. The law often requires that Sexual abuse be reported to local authorities in which the alleged abuse occurred; the Church and its staff must comply with all such requirements for reporting.

- **Sexual Harassment**

Sexual harassment is any intentional or unintentional verbal or physical sexual advance that is unwelcome and personally offensive to its recipients. It is sexual conduct that creates an offensive, hostile or intimidating environment in the Church, workplace, programs of the Church or assistance and service that the Church provides. It may include verbal abuse, sexual innuendo, gender bias, unwelcome physical contact, demanding sexual favors with implied or overt threats (including spiritual threats or promises) or physical assault.

- **Sexual Exploitation**

Sexual exploitation is inappropriate sexual conversation, dating, or suggestions of sexual involvement and/or sexual contact between a minister, master, leader, spiritual counselor, or other staff member, whether employed or volunteer, in which the minister or other Church staff member as stated uses their position of trust, spiritual authority or circumstances in the Church to gain advantage, influence, or otherwise initiate and/or facilitate sexual contact or a sexual relationship with a member of the congregation. Sexual exploitation may be said to occur from the development –or attempt to develop– a sexual relationship between a minister, master, leader, employee or volunteer and any person with whom he or she is ministering, counseling, mentoring, or otherwise in a fiduciary relationship. This is particularly problematic though not limited to circumstances where a minister, leader, master or staff person. Sexual exploitation may exist whether or not an individual consents to the relationship.



## TEACHINGS POLICY

Policy Regarding Use of Center Teachings by People Acting  
Independently of the Center

Revised: September 4, 2020



## Teachings Policy

### **Introduction:**

Gourasana came to this earth to help those who are ready, willing and able to break the cycle of birth and death and find full union with God in this lifetime. To accomplish His spiritual mission, He created an organization to disseminate His teachings. The organization He created, Center of The Golden One®, is responsible for disseminating and safeguarding His teachings so they remain as pure as possible for as long as possible.

Gourasana's express purpose in coming to this earth is stated in this excerpt from the Mission Statement for Center of The Golden One:

The express purpose of the Incarnation of God, Lord Gourasana, is to help those who are ready for a leap in consciousness to break the cycle of birth and death and return back Home to God. He has come in answer to the cry of the thousands who are ready. His desire is to see to it that those people have the help that they need to succeed.

Over time, the ultimate effect and bigger picture of this Incarnation coming is that the pure love of God is meant to come into the world in a massive way, and that phenomenon of love will assist the evolution of the collective consciousness. The more people there are throughout the world who come into the light and love of God, the more the great pure love and light of God will come into the world. Without that express purpose, the ultimate effect will not happen.

Center of The Golden One exists to fulfill Gourasana's purpose by providing the programs and paths that assist people in doing the serious and radical spiritual work necessary to accomplish their spiritual goals, and by striving to maintain the purity of the teachings of our Founders (Gourasana, Kalindi and The Lady) and doing everything possible to keep our offerings true to Gourasana's intent.

The Center created this Teachings Policy as part of our ongoing endeavor to always stay true to Gourasana's purpose in coming.

### **People Acting Independently of the Center**

This Teachings Policy applies to people who, on a particular project or in operating their private businesses, are acting independently of the Center.

You may be a member of the Center's Congregation or participating in a formal spiritual path with the Center. You may be doing volunteer service for the Mission and have agreed to be supervised by the Center in your service. At the same time though, you may be pursuing a business or private endeavor that is not related to and is independent of any official Center purpose or activity. What you do in your private activities that are independent of the Center does not require any approval from or have any connection with the Center; nevertheless, when it comes to using the teachings or work product of the Center in your private, independent activities, certain basic legal principles apply to what you can and cannot do. This Teachings Policy outlines important legal points relating to the Center's teachings and work product.

## Teachings Policy

On the other hand, you may not be a member of the Center's Congregation; it may be that you do not participate in any of the events or activities of the Center and have never agreed to be supervised by the Center in any of your activities. You may be – and we certainly hope you are – a friend of the Center, but you are not necessarily in full alignment with the purposes of the Center and how the Center desires that its teachings be used to accomplish those purposes. What you pursue in your private life does not require approval from the Center; nevertheless, when it comes to using the teachings or work product of the Center in your private, independent activities, certain basic legal principles apply to what you can and cannot do. This Teachings Policy outlines important legal points relating to the Center's teachings and work product.

First and foremost, you are free – and encouraged – to speak about or write about, using your own words, your own spiritual transformation and how your transformation has been influenced and advanced by the Center's teachings. Of course, if you attended our events and agreed to nondisclosure or to keep certain aspects confidential, we expect you to follow those agreements. It would be great, as you speak or write in your own words about how the teachings of Gourasana, Kalindi, The Lady, and other Center spiritual leaders have impacted you, that you give credit where credit is due, but this is up to you. If you have realized the importance of some teaching for yourself, for example, going to sleep in prayer, you are completely free to share this teaching, in whatever way you wish using whatever of your own words you may choose.

Secondly, though, you may, instead of expressing yourself in your own words, wish to go back to the source of the speaking. You may desire to share a Gourasana quote with a friend or on your Facebook page. You may wish to play a talk by The Lady for your family, your friends, or online, for your social network. You may have a business client or two who could benefit from reading a chapter out of one of Kalindi's books. It is at this point that this Teachings Policy kicks in.

### **Purity and Legal Considerations**

When you make use of the Center's teachings in their original form, this raises the kind of purity questions talked about in the introduction to this Policy. We feel it is our role, as the conveyors and protectors of the teachings, to ensure they are presented accurately to the world – the words and meaning are not altered in any way.

Over time, laws have developed that attempt to establish a balance between freedom of expression by everyone and the need to protect copyrighted works, so that those creating new works can keep them pure and even make a living off of them. In the United States, the balance of these competing needs has developed into what is referred to as the "fair use" doctrine. In this Teachings Policy we put forward our view of the fair use doctrine and make requests that we think allow for fair sharing of original works under that doctrine.

Over and beyond the fair use doctrine, a practice has developed throughout the world of helping businesses protect their unique branding. It is called "trademarking." No one is allowed to take another business's name or slogan or logo and use it as their own. This not only is very close to stealing another person's business, it would be overwhelmingly confusing to customers. So, businesses can take the initiative to protect their names and special slogans by registering them as provided by law. The Center has done this with its own names and the names of many of its programs and offerings by registering them in the United States. In this Teachings Policy, we ask that our trademarks be respected.



## Teachings Policy

### Teaching Policy Points

Out of respect for the Incarnation coming to fulfill His purpose and in gratitude of your having received the teachings in some way, the Center asks that you use good faith in following the requirements and requests of the Center as stated in this Policy.

This Policy is subject to change at the discretion of the Center.

1. If you are speaking or writing using entirely your own words and your own personal spiritual experiences, there are no restrictions.
2. If you use the Center's copyrighted material, legal restrictions come into play.
3. **Copyrighted material of the Center includes all the teachings and material the Center has produced in any written or recorded medium, including all material made by Gourasana, Kalindi, The Lady, all other spiritual leaders and teachers of the Center, or any individual while working for the Center, whether as a volunteer or paid staff. These teachings and material belong to the Center.**
4. The Center specifically encourages the "fair use" of its teachings by individuals. This essentially means that individuals may share the Center's copyrighted teachings and material among their friends and family in any private setting where no money is charged. An example of this is sharing a Kalindi talk you have purchased from the Center by playing it in at your home with some of your friends and then talking about it afterward. If no money is charged and the setting is private, fair use allows a full sharing among friends and family of the Center's previously purchased material and teachings.
5. The situation changes if the sharing of the Center's works is either public or in a commercial context, or both. Without providing specific legal advice, we can offer you some examples of what we consider would not be fair use and would, in fact, be a copyright violation:
  - A You are publishing a book and you are using, without permission of the Center and without proper attribution, quotations of the Center's Founders: Gourasana, Kalindi, and The Lady;
  - B You run a business and you think a client of yours could benefit from listening to a Kalindi talk and you play that talk for your client in your business context or you make a copy of that talk and give the client the talk instead of asking the client to purchase the talk from the Center;
  - C You put on a commercial public event and charge money for that event and as part of the content of the event, without permission from the Center, you use a portion of a Center publication, talk, or other work of the Center, such as displaying a picture of the Light Beings created by the Center; and
  - D You decide to use, without permission from the Center, a short quote from Gourasana but you alter several words within the quote to fit better with the audience you are addressing.

## Teachings Policy

6. You must give proper attribution for any quote used. Attribution means specifically that you identify the creator of the work, the title of the work, the copyright owner of the work, and the date it was published. An example of the minimum required attribution would be: “Gourasana, Title of Work, Center of The Golden One®, copyright 1995.”

In addition to the minimal attribution required by law above, the Center requests that as part of the attribution, that you include our website address: CenterofTheGoldenOne.com. For example: “Gourasana, Title of Work, Center of The Golden One®, copyright 1995, found at CenterofTheGoldenOne.com.”

7. The Center also requests that when you use quotes or teachings under the fair use doctrine or with the Center’s written approval, that **you do your best and use good faith to represent the teachings accurately**. Quotes or teachings must not be taken out of context or misused. Misuse would include applying a teaching in a way that is confusing or substantially different from the way it was intended when originally spoken or written.
8. If your use of the Center’s copyrighted materials goes beyond the fair use doctrine – you must get written permission from the Center in advance.
9. If you use quotes or teachings beyond the fair use doctrine for commercial gain, you are required to pay the Center for that use. It is considered a commercial gain if independent persons charge money for an event or a publication.
10. For permission to use copyrighted material and arrange payment for that use, please contact the CEO of the Center (Katy Pillar; katy@miracle.org).
11. The Center’s legally registered names are the property of the Center and you are not permitted by law to use these names. These currently are:

Miracle of Love®  
The Intensive®  
Gourasana Meditation Practice®  
GMP®  
Meditation for this Age®  
Modern-Day Meditation®  
Path to Ultimate Freedom®  
Center of The Golden One®  
Love’s Awakening®  
Freedom Walk – Path of Transformation®

11. You may not make your own copies of the Center’s copyrighted material and then sell, distribute, or give away those copies, including written or recorded talks, artwork or books, as this amounts to a form of theft. All Center materials need to be appropriately purchased from the Center.





## Teachings Policy

13. The Center will not provide you with playlists from meditations or other events. The actual playlists that are recorded in any medium are the Center's work product and are protected by copyright law.
14. You may not copy or give information, talks, or materials from the Center's Love's Awakening® Seminar or other events. This includes the Center's written or recorded procedures, manuals, or written material.
15. Unless you have been officially recognized by the Center as such, you are not part of the Center's spiritual lineage and are requested to not represent that you are part of that lineage or allow others to falsely represent, directly or indirectly, you as part of that lineage. Additionally, you are requested not to represent that you can break people free from the cycle of birth and death within the spiritual lineage of the Center.
16. The Center further requests that if in your private activities that are independent of the Center you are sharing with or working with people who are seeking to break the cycle of birth and death through the application of the Center's teachings or are seeking the truth spoken by Gourasana, Kalindi, The Lady or other spiritual masters of the Center, that you please direct them to Center of The Golden One.

# TRANSGENDER BATHROOM POLICY

Revised: September 4, 2019





## Transgender Bathroom Policy

It is our policy that transgender people visiting our Center can use the bathroom of their choice according to their personal gender identification. Gender specific bathrooms (Men's and Women's) are located off of the downstairs lobby. We also have a single, all gender bathroom located at the top of the stairs on the third floor. Anyone is welcome to use that bathroom at their personal discretion. This policy is consistent with the anti-discrimination laws generally applicable in Colorado.

Colorado is one of the 16 states across the country that has an anti-discrimination law that protects transgender people in places of public accommodation. These are places like schools...or public buildings with bathrooms. In these places it means you have to let a transgender person use the bathroom that matches how they identify themselves. Churches are specifically exempted from being considered places of public accommodation for the purposes of having to follow strictly these anti-discrimination laws, but many voluntarily do so as this is considered a more enlightened approach.

## POLICY TO PREVENT VIOLENT BEHAVIOR

Revised: September 4, 2019





## Policy to Prevent Violent Behavior

### Background

Center of The Golden One has a longstanding policy as part of its Code of Consciousness that states: “You will not be allowed to participate in Center events if you exhibit any kind of violent behavior to yourself or others.”

Evolving social norms and new legislation in the area of violence and abuse prevention have led us to offer further explanation and clarity about our policy to prevent violence among ourselves and others.

The policy statements contained in this document are not intended in any way to limit the Center’s Board of Directors or spiritual leadership’s discretion in determining an appropriate response by the Center to any circumstances of violence or threatened violence. The determination of what is an appropriate response shall remain within the sole discretion of the Center at all times and is not subject to review by any other agency or court\* .

### Violent Behavior

Over the course of time, questions have arisen as to what the Code of Consciousness means by “violent behavior.” Our definition, using common sense and contemporary standards, is:

Violent behavior is an immediate threat of physical violence or actual physical violence considered as criminal assault, and includes intentional hitting, kicking, shoving, choking, grabbing, or spitting on another. It also includes breaking, shoving, or knocking over property, furniture, or punching holes in walls, etc.

Violent behavior must be controlled in all circumstances regardless of physical, medical, mental conditions or addictions.

The only time physical force may be acceptable is as a last resort in defense of oneself or in defense of another to prevent imminent injury or death. Physical force should not be applied to prevent damage to property.

### Consequences of Violent Behavior

Anyone who commits violence against themselves or another person (or with respect to property), whether that act or threat is committed on Center property, at a Center event offsite or in their personal life, may be:

- permanently or temporarily dismissed from participating at the Center; or
- placed on a strict probationary participation plan with conditions that the person has to follow to be allowed to participate.

Participation consequences are at the sole discretion of the Center, as decided by the Board of Directors and CEO, with input from the Center’s spiritual leadership and legal, medical and other advisory groups, as appropriate.



## Policy to Prevent Violent Behavior

The conditions for participation may include abiding by any legal consequences they have received and/or getting medical, psychological or addiction treatment.

No one should be permitted to continue participation without seriously addressing the underlying condition that led to the violent behavior and providing adequate documentation that they are not a danger to the Center and its congregation.

### **Calling the Authorities/911**

Questions have also arisen:

- When should 911 be called?
- When, if ever, should the Center internally deal with a violent situation?

The Center encourages people to call 911 whenever there is any imminent threat of harm from violence.

On Center property and at Center events, 911 should be called whenever there is a perceived threat of danger to anyone (oneself or another, including the person engaging in violent behavior).

For the protection of all the Center's congregants, the Center strongly recommends to all congregants, that even when in their own homes, congregants call 911 whenever there is a perceived threat of danger to anyone (either themselves or another, including the person engaging in violent behavior.)

If there is no threat of danger to oneself or another person, but only to property, the person damaging property should be asked to immediately stop. If the person does not immediately stop, 911 should be called to prevent further harm or escalation of violence.

The Center understands that the result of calling 911 and the authorities may be that the person exhibiting violence or immediate threats of violence may become involved with the criminal justice system. While the Center realizes that the criminal justice system is far from perfect in dealing with all situations of violence, the Center recognizes that it is not its mission or purpose to protect anyone from the legal consequences of their actions. The Center has no expertise in these matters and it is the Center's policy to not interfere and hope that appropriate professional support can be found and utilized.

\*The policy statement contained in this document has been approved by the Center Board of Directors and is intended to expand on the approved Code of Consciousness. This expanded explanation of the Center's policy shall not give anyone standing to complain, or create any criminal or civil causes of actions (including in negligence), against the Center, or its Directors, Officers, Spiritual Leadership or volunteers should the Center in a particular circumstance decide at its discretion to deviate from this policy.





# VOLUNTEER AGREEMENT

Revised: August 19, 2019



## Volunteer Agreement

Thank you for volunteering with the Center. Our organization relies on volunteer service, as we have a very small paid staff. Volunteering is an opportunity to give, without expecting any return, other than the joy and satisfaction of selfless giving. Your service makes it possible for the Center to function as well as provide all the teachings, events and programs that we offer. You are appreciated! We hope that you will find this kind of devotional giving to be a very rich, spiritual practice.

Please read this document in full so that you understand the procedures and policies you are asked to follow as a volunteer. This Agreement applies to volunteering or giving in service to any of the Center's programs, seminars, workshops, meditations and offerings.

### Part I. General Procedures and Policies

1. By signing this Agreement, I acknowledge that my volunteering and staffing is solely a gift of love and I expect no compensation for my service (such as wages, employment benefits, insurance, credits toward courses and programs, and tangible gifts) unless another arrangement is made between the Center and me in writing.
2. I agree that the use of Center facilities, such as the telephone, a Center email account, copy machines and computers are only for the business of the Center and not for personal use.
3. I agree to respect the confidentiality of everyone's personal communications.
  - A I will also respect the confidentiality and proprietary nature of Center-sponsored materials and information that I may be given, whether the information is of a financial, proprietary or private nature. I agree to not use any information for my own purposes or disclose or give it to anyone else it is not intended for, when entrusted to me in my service.
  - B I understand that all materials made available to me in my service remain the property of the Center.
    - B.1 I agree to maintain all information I am entrusted with for my service in a secure manner following procedures of data safety outlined by the Center, whether it is electronic or hard copy.
    - B.2 I agree to promptly and appropriately return or dispose of all Center materials after I have finished using them in the performance of my service. For example, I will delete all files relating to a project on my computer so that unedited or unfinished versions of them are not left on my computer.
      - B.2.A I also agree to return to the Center, and to delete from my computer and files, any materials to which I may have been given access within two weeks of terminating my service with the Center or my participation with the Center.





## Volunteer Agreement

- B.2.B** I understand that the only exception relating to the return and deletion of any materials is if:
- A** I have a current license agreement or other written authorization that is continuing with the Center to retain certain materials as specifically identified by the Center; or
  - B** I have personally purchased certain items, such as public recordings (tapes, CDs or digital), books or other such spiritual materials available to the public or Center participants for purchase and use.
4. If I am editing or creating any materials to be used by the Center, such as talks, photographs, music, books, pamphlets, brochures, flyers or other creations of inspiration, I understand and agree that all rights of ownership, including the copyright, belong to the Center. By signing this Agreement, I agree that any rights I may have had in such works are assigned and conveyed to the Center.
5. I understand that volunteers and staff are not “official spokespersons” of the Center, even though others may mistakenly believe them to be. I will direct all business, government and media inquiries about the Center (even if I think I know the answers) to our headquarters in Denver, Colorado. It has always been Gourasana’s guidance to not speak to the press under any circumstance. So even if I feel I am helping to spread the work, I will instead direct those inquiries to the Center’s designated press person.

### Part II. Standards of Conduct

*By signing below I acknowledge that I have read, understood and agree to these standards of conduct as a condition of being allowed to volunteer or staff.*

1. I am responsible for my own physical or mental well-being. If my health, including my mental health, becomes problematic in any respect, I agree to change or terminate my volunteering and inform my manager or supervisor.
2. I understand that the Center is “committed to preventing sexual misconduct” within the Center as stated in its Policy to Prevent Sexual Misconduct and is “committed to responding with fairness, justice and compassion when or if such misconduct ever occurs.”
  - A** I agree that I will not engage in any sexual misconduct as defined in that Policy, including sexual abuse of an adult or minor, sexual harassment or sexual exploitation. I further agree to immediately inform my manager or supervisor if I see anyone engaging in sexual misconduct while volunteering for the Center.

*Please take the time to review the entire Policy to Prevent Sexual Misconduct, especially its definitions of sexual misconduct, sexual abuse, sexual harassment, and sexual exploitation, which can be found on the Center’s website, [centerofthegoldenone.com](http://centerofthegoldenone.com).*



## Volunteer Agreement

3. I will act honestly and with integrity in handling the money or property of the Center. I agree not to engage in theft, embezzlement or fraud and other such activities in relation to the Center's money or property. If I see anyone engaging in any act of dishonesty with respect to money or property while volunteering for the Center, I will immediately inform my manager or supervisor or someone in a position of responsibility for the Center or of the Center's offerings.
4. I agree to abide by the Center's Policy to Prevent Violent Behavior and to not engage in any violence or aggression towards anyone. I understand that I can be asked to terminate my service and/or participation with the Center if I engage in violence or aggressive behavior.
5. I agree to not use a cell phone or other similar electronic device in any manner (including "hands-free" mode) while driving a vehicle or operating any dangerous machine while performing Center service. I agree to abide by the Cell Phone Policy while volunteering or staffing.
6. I agree to abide by the Center's Drug and Alcohol Policy. I will be alcohol and drug free when participating in Center events, and I also agree to be alcohol and drug free when staffing an event or doing any service for the Center.
7. Finally, I agree to respect all laws (federal, state and local) applicable in the jurisdiction in which I am staffing, volunteering or performing any service for the Center and will seek the assistance of my manager, supervisor or legal counsel if appropriate.

*Unless otherwise agreed in writing by you and the Center, this Agreement applies to all your future staffing, volunteering for or performance of any service with the Center or any of its affiliated organizations or individuals. As a volunteer or staff member, you are responsible for your own well-being and satisfaction. Giving in service and devotion to others is one of the greatest gifts to each of us.*

Copies of all of the policies mentioned in this Agreement are available on request from your manager or supervisor, or in our Learning Center on the Center's website.

If you understand and agree to these conditions of staffing, volunteering, or otherwise assisting the Center, please sign and date below.

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Signature

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Date

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Printed Legal Name



