



THE DIOCESE OF SOUTHERN OHIO POLICY AND PROCEDURES FOR SAFE CHURCH STANDARDS FOR THE PROTECTION FROM SEXUAL MISCONDUCT AND ABUSE

INTRODUCTION

The purpose and intent of this policy is to safeguard employees, children, and others where possible from sexual harassment, exploitation and abuse. The policy is not meant to define an all-inclusive theology of sexual behavior. The Episcopal Church's teaching on sexuality is based on Biblical principles and the resolutions of General Convention. The Policy and Procedures that follows focus on the behavior of employed and volunteer personnel in the Diocese of Southern Ohio. This Policy defines basic terms in order prohibit sexual harassment, exploitation and abuse; as well as well as retaliation for bringing complaints or participating in the complaint process within the setting of the church and its ministries, and sets forth a process for receiving such complaints and resolving them.

Adopted

- ❖ The Standing Committee of the Diocese of Southern Ohio has approved this updated and revised policy at their meeting in June of 2012.
- ❖ It is the expectation that this policy be followed by all Governing Boards and be studied on an ongoing basis, no less than annually.

Context of this Work

- ❖ The context for Safe Church Standards is the Baptismal Covenant as described in *The Book of Common Prayer* and the Biblical principles of relationship and ministry. Relationships among people are at the foundation of Christian ministry and as such are central to the life of the church. Defining healthy and safe relationships through policies and codes of conduct is not meant, in any way, to undermine the strength and importance of personal interaction in our ministries. Rather, it is to assist in more clearly defining behaviors and practices that allow the church to more fully demonstrate its love and compassion for children and youth and all whom the Church serves in sincere and genuine relationships.
- ❖ Relationships in ministry should, ideally, be experienced as caring and without intention to do harm or allow harm to occur. This Code of Conduct has been adopted by The Diocese of Southern Ohio to help the Church create safe environments for those in our care and with whom we minister. We begin and focus considerably around the issues of protecting children and youth, as well as expand our focus to a more general purpose of establishing boundaries and protections for all people the Church serves – other adults and employees of the Church. Obviously not all considerations can be contained in a single document of this size, but rather point the need we have to continue the work of safeguarding our ministries to minimize the risk of any sexual misconduct and to respond appropriately and quickly if ever called upon.

GENERAL DEFINITIONS

Children and youth

- ❖ A child is defined as anyone under the age of 12 years.
- ❖ A youth is defined as anyone who is at least 12 years old, but not yet 18 years old.

Church Personnel

For the purposes of this policy, the following are included, but not limited in the definition of Church Personnel when they are functioning in their respective roles for or on behalf of the Episcopal Church:

- ❖ All clergy whether stipendiary or non-stipendiary.
- ❖ All paid personnel whether employed in areas of ministry or other kinds of services by the Diocese, its congregations, schools or other agencies, such as camps, and conference centers.
- ❖ Those who contract their services to the Diocese, its congregations, schools or other agencies on any on-going or regular basis.
- ❖ Volunteers, including any person who enters into or offers him / herself for a church related service, or who actually assists with or performs a service, whether or not they have been selected or assigned to do so. *Volunteers include members of Advisory Boards, Vestries, Bishop's Committees, Boards of Directors, etc.*

Clergy, Lay-Professional, Licensed and/or Regularly Work With / Around Children / Youth For the purpose of this policy, the following are included in the definition of **Church Personnel who Regularly Work With or Around Children / Youth (Church Personnel Group A)**:

- ❖ All clergy whether stipendiary or non-stipendiary who engage in ministry service.
- ❖ All paid or volunteer Church Personnel whose work regularly takes children/youth throughout the facility and/or assists with children/youth programs who have keys, giving them access to the buildings and grounds.
- ❖ All wardens.
- ❖ All persons who supervise or assist with supervising children or youth, other than church school teachers, in ministries, programs or activities more often than occasionally.
- ❖ All duly-appointed and licensed lay persons, whether as an employee or volunteer, who is authorized to provide ministry on behalf of the Church (*other than distribution of the Bread and Wine by a lay person at a public service of Holy Communion*).

➤ *Examples in addition to the above mentioned roles would include, but are not limited to:*

- Children's or youth choir directors, organists and other musicians who work with children or youth in any regular capacity, other than a single service as a guest musician and does not provide individual instruction.
- Lay youth ministers and/or Directors
- All Church Personnel who work or assist in the nursery more than four times a year or who work in the nursery if they are the only person over 21 present at any time
- All staff, whether volunteer or paid, at church camps
- All persons who provide transportation to children or youth without other adults in the vehicle more often than occasionally.
- Adult participants in overnight events with children/youth more than two times a year

Occasionally Work With or Around Children or Youth

For the purpose of this policy, the following are included in the definition of **Church Personnel who Occasionally Work With or Around Children / Youth (Church Personnel Group B)**:

- ❖ Church school teachers.
- ❖ All persons who supervise or assist with supervising children or youth in ministries, programs or activities infrequently, generally no more than three times a year or for one program or activity during a year that lasts less than a month (i.e. assisting with preparation for the Christmas pageant, or teaching one "unit" of Church School for a month). *continued...*

- ❖ All persons who provide transportation to children or youth without other adults in the vehicle infrequently, generally no more than three times a year.
- ❖ All persons who work or assist in the nursery four or fewer times a year, whether on an emergency basis or otherwise.
- ❖ Adults who participate in overnight activities with children or youth once or twice a year.

Abuse

Abuse refers to acts of mistreatment of anyone under the age of 18 (or mentally retarded, developmentally disabled, or physically impaired person under age 21) such as:

- ❖ Physical abuse is non-accidental injury, which is intentionally inflicted upon an individual.
- ❖ Sexual abuse by an adult is any contact or activity of a sexual nature that occurs between a child or youth and an adult. This includes any activity, which is meant to arouse or gratify the sexual desires of the adult, child or youth.
- ❖ Sexual abuse perpetrated by another child or youth is any contact or activity of a sexual nature that occurs between a child or youth and another child or youth when there is no consent, when consent is not possible, or when one of them has power over the other. This includes any activity, which is meant to arouse or gratify the sexual desires of any of the children or youth.
- ❖ Emotional abuse includes mental or emotional injury to any child, youth or adult that results in an observable and material impairment in the individual growth, development or psychological functioning, or that impedes an adult's ability to function.
- ❖ Neglect is the failure to provide for a child or youth's basic needs or the failure to protect a child or youth from harm as specified by law.
- ❖ Economic exploitation is the deliberate misplacement, exploitation, or wrongful temporary or permanent use of a child or youth's belongings or money.

Sexual Harassment:

Sexual harassment, meaning unwelcome sexual advances, unwelcome requests for sexual favors and other unwelcome verbal or physical conduct or communication of a sexual nature when:

- ❖ Submission to such conduct or communication is made, either explicitly or implicitly, a term or condition of the individual's employment; or,
- ❖ Submission to or rejection of such conduct or communication by an individual is used as a basis for employment decisions affecting such individual; or,
- ❖ Such conduct or communication has the purpose or effect of substantially interfering with an individual's employment or unreasonably creating an intimidating, hostile or offensive Work environment.
- ❖ Examples of unwelcome sexual harassment include, but are not limited to:
 - *Threatening adverse employment actions if sexual favors are not granted;*
 - *Promising preferential treatment in return for sexual favors;*
 - *Unwanted physical contact;*
 - *Sexually offensive remarks, including the following kinds of prohibited behavior:*
 - ***Verbal:*** sexual advances or propositions or threats; continuing to express interest after being informed the interest is unwelcome; sexual innuendoes; suggestive or insulting comments or sounds; sexual jokes or teasing of a sexual nature; commentary about an individual's body, sexual prowess or sexual deficiencies; and any other abuse of a sexual nature.
 - ***Visual:*** display of sexually suggestive objects, pictures, or letters; leering; obscene gestures; sexually suggestive or offensive graffiti.
 - ***Physical:*** unwanted physical contact, including offensive touching, pinching, brushing the body, intentionally impeding or blocking movement for sexual gratification; unwanted sexual intercourse or other unwanted sexual acts; sexual assault or battery.

Sexual Exploitation:

Sexual exploitation is the development or attempted development of a sexual relationship between a person in any ministerial position, lay or ordained, and an individual with whom he or she has a *Pastoral Relationship*.

- ❖ For the purposes of this policy, a Pastoral Relationship can include but is not limited to:
- ❖ A clergy person and any person who attends a congregation or other ministry setting in which the clergy person serves; or
- ❖ Someone who seeks direct ministry from the clergy person.
- ❖ A Pastoral Relationship can also exist between any clergy person or duly-appointed lay person, whether as an employee or volunteer, who is authorized to provide and does provide such ministry, including but not limited to:
 - *Counseling*
 - *Pastoral care*
 - *Spiritual direction or intentional spiritual guidance*
 - *Ministration of any Sacrament (other than distribution of the Bread and Wine by a lay person at a public service of Holy Communion)*
 - *Life/leadership/peer coaching*
 - *Hearing a person's confession, in the course of the duly-authorized ministry*
 - *Other ministers licensed under Canon III.4: Pastoral Leaders, Worship Leaders, Preachers, Eucharistic Visitors, and Catechists and those they serve in the course of these ministries.*

SAFEGUARDS FOR PREVENTION OF SEXUAL MISCONDUCT

Working to keep all our ministries safe for all people, the Policy of the Diocese of Southern Ohio emphasizes a comprehensive approach commending the following areas:

- ❖ Screening and Selection of individuals
- ❖ Education and Training
- ❖ Monitoring and Supervision; as well as
- ❖ General Conduct of church personnel

Screening and Selection

- ❖ Church Personnel who **Occasionally Work With or Around Children or Youth (Church Personnel Group B)** should be screened and selected utilizing at least the following:
 - ***Survey*** –A standardized application or *Personal Information Survey* [see **Appendix B**] completed by the prospective volunteer that includes their willingness to authorize the release of information to conduct a background check if requested, and includes an acknowledgement that the applicant has received and read these policies [see **Appendices B and C**].
 - ***Interview*** – An interview of the individual by a supervisor (whether employee or volunteer) who had full training themselves to review any ministry / role description, these policies and the completed *Personal Information Survey* or standard application returned by the prospective volunteer.
 - ***Training*** – Successful Completion of *Introductory Safe Church Training (Online)*, in addition to any orientation or ministry training requested by the organization.
- ❖ Church Personnel who **Regularly Work With or Around Children or Youth (Church Personnel Group A)** should be screened and selected utilizing at least the following:
 - ***Survey*** –A standardized application or *Personal Information Survey* [see **Appendix B**] completed by the prospective volunteer that includes their willingness to authorize the release of information to conduct a background check if requested, and includes an acknowledgement that the applicant has received and read these policies [see **Appendices B and C**].

- **Interview** – An interview of the individual by a supervisor (whether employee or volunteer) who had full training themselves to review any ministry/role description, these policies and the completed Personal Information Survey or standard application returned by the prospective volunteer or employee.
 - **Background Checks** – Criminal Records and Sex Offender Registry Checks in any state where the applicant has resided during the past seven (7) years, and other states, if any, as determined by the congregation / agency.
 - **Vehicle Records** (if applicable) – Driving or Motor Vehicle Records Check if transporting children or youth regularly or for an extended trip of more than 48-hours.
 - **References** from at least two people who are not immediate family of the applicant and who have reason to know about his/her experience with children and youth.
 - **Training** – Successful Completion of Safe Church Training. All Paid Church Personnel, other than limited single-purpose independent contractors, are expected to complete full Safe Church Training within ninety days of employment (at least Online Training is expected within the first week of employment).
- ❖ All information gathered about an applicant (whether employee or volunteer) will be carefully reviewed and evaluated by a supervisor (ideally by at least two people in leadership) at the local congregation or agency to make a determination, in consultation with others as necessary, of whether this is an appropriate person to work with children & youth and to represent the Church with pastoral care.
 - ❖ As a human resource best practice, all congregations and other related agencies are expected to have personnel files developed and maintained in a reasonable and timely manner, kept where other church records are kept for all paid Church Personnel.
 - ❖ To the extent possible, no two immediate family members would be asked to exclusively work together with or to supervise one another when working with or around children or youth. For the purpose of this policy, *immediate family member* is defined as spouse, partner, child, parent, sister, brother, similar in-law relationship, step-family member, grandparent or co-habitant.

Education and Training

- ❖ **Introductory Training** — Safeguarding Online, which is self-paced online, will be offered broadly to anyone in a congregation/ agency, with specific encouragement for: Vestry or mission council members and congregational leaders. Church Personnel who **Occasionally Work With or Around Children or Youth (Church Personnel Group B)**, such as volunteer Church School Teachers, and those described above are expected to complete at least *Introductory Training* (Safeguarding Online).
- ❖ **Full Training** (also referred to as “Safe Church Comprehensive Training”) consists of Safeguarding God’s People: parts Church Workers and Congregations & Ministries. Safe Church Comprehensive Training, which is about 6 hours or equivalent) will be offered broadly to anyone in a congregation/ agency, and would be expected of Church Personnel who **Regularly Work With or Around Children or Youth (Church Personnel Group A)**.
- ❖ Safe Church Comprehensive Training utilizes the *Safeguarding our Children* and *Safeguarding God’s People* materials developed by The Episcopal Church and also includes training on prevention of sexual harassment and exploitation in addition to prevention of abuse. Both parts of the training are required for certification. Only training using materials approved by The Episcopal Church is acceptable to the Diocese.
- ❖ Certificates of Program Completion are issued by the Diocese and will be sent to the email address provided on the participant’s registration. Local congregations / agencies are encouraged to keep a copy in their files as well. The trainer will notify the Diocese who has successfully completed the training to the diocesan office, so that the certificates can be issued by email.

- ❖ Training must be repeated a minimum of once every five (5) years, either by live training or online. It will be the responsibility of the individual to keep his/her training certificate current in order to renew any ecclesiastical license to function or as part of ongoing employment and/or ministerial role whereby Safe Church training is expected.

Monitoring and Supervision for Protection of Children and Youth

The following guidelines are intended to assist Church Personnel in monitoring and supervising behaviors and interactions with children and youth to identify and stop those that may be inherently harmful to children or youth, which are the type used by child molesters to “groom” children, youth and their parents, or which may create the conditions where abuse can occur more easily. They are also used to make decisions about interactions with children and youth in church sponsored and affiliated programs. They are not designed or intended to address interactions within families. When exceptions to these guidelines must be made, they will be reported to the supervisor of the Church Personnel making the exception as soon as possible.

- ❖ All Church Personnel who work with children and youth must agree to comply with the Diocesan Guidelines for Appropriate Affection. [see **Appendix A**]
- ❖ No person will be allowed to volunteer to regularly work in a parish context with children or youth until the person has been known to the clergy and congregation for at least six months.
- ❖ Programs for infants and children under six (6) years old will have procedures to ensure that children are released only to their parents or legal guardians or those designated by them.
- ❖ Church Personnel are prohibited from the use, possession, distribution, or being under the influence of alcohol, illegal drugs, or the misuse of legal drugs while participating in or assisting with programs or activities for children and youth specifically.
- ❖ Parents or guardians must complete written permission forms before Church Personnel transport children and youth for a church sponsored activity or for any purpose on more than an occasional basis.
- ❖ Church Personnel will respond to children and youth with respect, consideration and equal treatment, regardless of sex, race, religion, sexual orientation, culture or socio-economic status. Church Personnel will portray a positive role model for children and youth by maintaining an attitude of respect, patience, and maturity. They will avoid even the appearance of favoritism.
- ❖ One to one counseling with children and youth will be done in an open or public or other place where private conversations are possible but occur in full view of others.
- ❖ Personnel are prohibited from dating / becoming romantically involved with a child / youth.
- ❖ Church Personnel are prohibited from having sexual contact with a child or youth.
- ❖ Church Personnel are prohibited from possessing any sexually oriented materials (magazines, card, videos, films, clothing etc.) on church property or in the presence of children and youth except as expressly permitted as part of a pre-authorized educational program.
- ❖ Church Personnel are prohibited from using the Internet to view or download any sexually oriented materials on church property or in the presence of children and youth.
- ❖ Church Personnel are prohibited from discussing their own romantic and /or sexual activities, including dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos or materials on or from the Internet, with children or youth.
- ❖ Church Personnel are prohibited from sleeping in the same beds or sleeping bags, tents, hotel rooms, or other rooms with children or youth unless the adult is an immediate family member of all children or youth in the bed, sleeping bag, tent, hotel room or other room. It is acceptable to have multiple adults sleep with all the children or youth participating in one open space such as a church basement or camp lodge.
- ❖ Church Personnel are prohibited from dressing, undressing, bathing, or showering in the presence of children or youth.

- ❖ Church Personnel are prohibited from using physical punishment in any way for behavior management of children and youth. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting or any other physical force. Physical force may only be used to stop a behavior that may cause immediate harm to the individual or to a child, youth or others.
- ❖ Church Personnel are prohibited from using harsh language, degrading punishment, or mechanical restraint such as rope or tape for behavior management.
- ❖ Church Personnel are prohibited from participating in or allowing others to conduct any hazing activities relating to children's or youth ministry or camp activities.
- ❖ Every program for children and youth must have established ratios for adults and children. Compliance with the established ratio is required at all times, including activities that occur off church premises. *The minimum standard ratio shall be one (1) adult for every five (5) children/youth.*
- ❖ Church Personnel are prohibited from being alone with a child or youth where other adults cannot easily observe them; i.e., no private place or closed door without a window.
- ❖ Church Personnel over the age of 21 must directly supervise Church Personnel under the age of 18 and be physically present during all activities.
- ❖ Supervisory personnel and others are to monitor and supervise the behavior of adults, youth and other children with children and youth, so that inappropriate behaviors and interactions can be detected and stopped.

General Code of Conduct

- ❖ Church Personnel agree to do their best to prevent abuse and neglect among children and youth, as well as sexual harassment and exploitation among the adults involved in church activities and services.
- ❖ Church Personnel agree not to physically, sexually or emotionally abuse or neglect a child or youth, nor engage in harassing or exploitative conduct with the adults they minister to.
- ❖ Church Personnel agree to comply with the Guidelines for Appropriate Affection with children and youth [see Appendix A].
- ❖ In the event that Church Personnel observe any inappropriate behaviors or possible policy violations with children or youth, or adults served by the Church, Personnel agree to immediately report their observations as herein provided.
- ❖ All Church Personnel acknowledge their obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with these policies.
- ❖ Church Personnel understand that the church will not tolerate abuse of children/ youth, nor the sexual misconduct of adults and agree to comply in spirit and action with this position.
- ❖ The Diocese prohibits direct supervision of children or youth within the congregations, agencies, and organizations of the Diocese by anyone with a civil or criminal record of child sexual abuse or who is currently under investigation for sexual abuse or who has admitted to engaging in prior sexual abuse or has been known to have a paraphiliac diagnosis (*in other words, pedophilia, exhibitionism, voyeurism, etc. as defined by the American Psychiatric Association in the DSMV™ or its updates*).
- ❖ Child Abuse Reporting – The Episcopal Church takes any concern of policy violation very seriously. Anyone can submit a Confidential Notice of Concern [see Appendix D] – and forward it directly to the Bishop's Office. All incidents of suspected child sexual abuse should be reported immediately to 911 or the local Public Children's Service Agency [PCSA] (Administered by Ohio Department of Jobs and Family Services) in accordance with Ohio law. *It is critical that clergy understand how the "cleric-penitent" relationship is considered privileged (and when it is not) under Ohio statutes [applicable statutes include: Ohio Rev. Code § 2151.421(A)(4)(a)–(d); § 2151.85; § 2317.02(c)] Diocesan policy is to cooperate fully with law enforcement officials in investigating any and all allegations.*

POLICY

Abuse and Sexual Misconduct Prevention

- ❖ Sexual misconduct is not primarily about sex; rather it is about the misuse of power and the betrayal of the covenant or trust relationship between a person in a ministerial, pastoral or leadership role in the church and someone committed to their care or to whom this relationship connotes trust. Maintaining the line or boundary between appropriate professional conduct and misconduct is the responsibility of the church leader. Failure to do so is a “boundary violation.”
- ❖ The Diocese of Southern Ohio will not tolerate sexual misconduct and abuse in any form by any person representing the Episcopal Church in any ministerial service to the Church including, but not limited to, any ordained person, aspirant, postulant, candidate, or seminarian sponsored by or working in this Diocese, and by any lay employee or volunteer working in any capacity for the Diocese, any diocesan related institution or any congregation in the Diocese.
- ❖ This policy and the law of the State of Ohio prohibit sexual harassment, misconduct and retaliation for having brought a complaint or having opposed sexual harassment and /or for having participated in the complaint process.
- ❖ Situations of possible abuse require civil authorities to investigate all reports made to peace officers or the county public children services agency. All incidents of suspected child sexual abuse should be reported immediately to 911 or the local Public Children’s Service Agency [PCSA] (Administered by Ohio Department of Jobs and Family Services) in accordance with Ohio law. It is diocesan policy to cooperate fully with law enforcement officials in investigating any and all such allegations.
- ❖ “Sexual exploitation” is the development or attempted development of a sexual relationship between a person in any ministerial position, lay or ordained, and an individual with whom he or she has a *Pastoral Relationship*.
- ❖ It is also considered “sexual exploitation” for clerics, employees or regular volunteers to have any sexual involvement and/or sexual contact with those persons with whom they have a pastoral relationship including but not limited to, counseling, pastoral care, or spiritual direction.
- ❖ Relationships of unequal responsibility or status may not be treated as mutual. It is not appropriate for the deeper emotional and relationship needs of clergy or other church workers engaged in pastoral care to be directed toward those among whom they minister. Where dual relationships are attempted, one relationship or the other is inevitably sacrificed. In all cases, clergy are bound to protect the pastoral relationship regardless of their own personal needs.
- ❖ In this Diocese, dating between a bishop, priest, deacon or paid lay church professional and a member of the congregation in which s/he ministers is not permissible:
 - With any person to whom the church professional person has given or is giving counseling, spiritual direction or guidance
 - With any person from whom the church professional person has received confession or confidential information
 - With any member of the family of a person to whom the church professional person has given or is giving counseling, spiritual direction or guidance
 - With any patient, resident or student in an institution at which the church professional person currently serves as a teacher, counselor, administrator, or chaplain.

Guidelines for Appropriate Affection

The Diocese of Southern Ohio is committed to creating and promoting a positive, nurturing environment for all our ministries that protect those in our care as well as co-workers from abuse and our Church Personnel from misunderstandings. When creating safe boundaries, it is important to establish what types of affection are appropriate and inappropriate; otherwise, that decision is left to each individual. Examples of behavior thought generally appropriate or inappropriate allow Church Personnel to comfortably show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries with those to whom we minister. The guidelines are based, large part, on avoiding behaviors known to be used by perpetrators for future abuse.

Examples of positive and appropriate forms of affection are included in **Appendix [A]**.

Regarding Counseling:

- ❖ By the nature of pastoral care vs. professional counseling, this Diocesan Policy would expect that after three counseling sessions have been held concerning a given particular life issue / crisis, clergy and other pastoral care providers shall refer the counselee to other professional counselors for continued counseling.
- ❖ Dating between an church professional person and a counselee is not permissible at any time after counseling has ended even if one or both parties have departed from the institution in which the counseling relationship was established.
- ❖ Where none of the circumstances listed in Paragraph '2' is the case, dating between a church professional person and a member of the larger community in which he or she ministers will be permissible when the church professional person reports the fact of a social-dating relationship involving the larger-community (not a parishioner) both to the bishop or the bishop's designee and to the priest-in-charge or at least one Warden of the congregation.
- ❖ This guideline applies not only to ordained persons, but to lay paid professionals exercising similar authority and responsibility in the church.

RESPONDING – COMPLAINT AND REPORTING PROCESS

General

Complaints dealing with suspected abuse are to be reported first to civil authorities to help ensure the ongoing safety of the child; with follow-up through the Church Reporting Process. All matters of sexual misconduct by clergy fall under Title IV of The Episcopal Church's *Constitutions and Canons*, and related Diocesan Canons, which spell-out the appropriate ways reports are received and acted upon.

Governing Board Responsibility

The Governing Board (Vestry or Mission Council, etc.) is responsible for helping to foster a setting free from abuse and sexual misconduct and for enforcing this policy. It is critical that clergy understand how the "cleric-penitent" relationship is considered privileged (and when it is not) under Ohio statutes [applicable statutes would include: Ohio Rev. Code § 2151.421(A)(4)(a)—(d); § 2151.85; § 2317.02(c)]

Initial Complaint

The Episcopal Church takes any and all concerns of violations of these Policies very seriously. Anyone may submit a **Confidential Notice of Concern** [see **Appendix D**] directly to the Bishop's Office. Any **Confidential Notice of Concern** shall be directed to the **Canon to the Ordinary** who serves as an **Intake Officer** for all reports / complaints pursuant to Title IV of the *Constitution and Canons* of The Episcopal Church.

APPENDIX [A]

Safeguards: Positive and Appropriate forms of Affection

- ❖ Love and affection are part of church life and ministry. There are many ways to demonstrate affection while maintaining positive safe boundaries.
- ❖ **Appropriate** – Some positive and appropriate forms of affection are listed below:
 - Brief hugs
 - Pats on the shoulder or back
 - Handshakes
 - “High fives” and hand slapping
 - Verbal praise
 - Touching hands, faces, shoulders and arms of children or youth
 - Arms around shoulders
 - Holding hands while walking with small children
 - Sitting beside small children
 - Kneeling or bending down for hugs with small children
 - Holding hands during prayer
 - Pats on the head when culturally appropriate
- ❖ **Inappropriate** –The following forms of affection are considered inappropriate, especially with children and youth in ministry setting because many of them are the behaviors that child molesters use to “groom” children or youth for later molestation or can be, in and of themselves, sexual abuse. Examples include:
 - Inappropriate or lengthy embraces
 - Kisses on the mouth
 - Holding children over three years old on the lap
 - Touching bottoms, chest or genital areas other than for appropriate diapering or toileting of infants and toddlers.
 - Showing affection in isolated areas such as bedrooms, closets, or other private rooms
 - Occupying a bed with a child or youth
 - Touching knees or legs of children or youth
 - Wrestling with children or youth
 - Tickling children or youth
 - Piggyback rides
 - Any type of massage given by a child or youth to an adult; by an adult to a child or youth
 - Any form of unwanted affection
 - Comments or compliments (spoken, written or electronic) that relate to physique or body development.
 - Snapping bras or giving “wedgies” or similar touch of underwear whether or not it is covered by other clothing
 - Giving gifts or money to individual children or youth except for group awards or Christmas or birthday acknowledgments, etc.

Sample Plan for Supervising Showering of Youth and Children

Plans should be made to provide reasonable privacy for showering. A sample plan might look like this: Boys and Girls will shower in separate areas or at separate times. A minimum of two adults of the same gender will be outside the bathroom or shower facility but within hearing range during the time that youth are showering. Should there be a need to respond to a situation in the shower area, both adults should respond. Youth will be sent to the shower area a few at a time. The number of youth sent to the shower area should not exceed the number of showers. If at all possible, private changing areas should be provided.

APPENDIX [B]

PERSONAL INFORMATION SURVEY

Instructions: Please complete all of the questions accurately and fully. Attach additional sheets if needed.

Today's Date: _____

Name: _____

Street Address: _____ City: _____ State: ____ Zip: _____

DOB: _____ Social Security Number: _____

Driver License: State _____ Number: _____

How long at current address: _____ Email Address: _____

Phone: Home (____) _____ Work (____) _____ Other (____) _____

Emergency Contact Person: _____ Tel # (____) _____

Note: *If you are chosen for a paid position, you will be required to show documents verifying your employment eligibility and identity to complete the IN Form I-9 as required by the Immigration Reform and Control Act.*

What is the position/ministry you are considering?

What interests you about this ministry/position that you are considering?

What do you feel has prepared you for the role/position you are considering?

Is there anything we should know about your health/physical condition that this role/position might affect?

continued...

Our Safe Church Guidelines asks that you list several people who can speak about you and your particular gifts (Non-family. please)

Reference Name	Address (City, State, Zip)	Daytime Phone	Years known	Relationship to You

Have you ever been convicted of a felony?
(Y / N) _____ If yes, please explain

Have you ever been convicted of physically, sexually or emotionally abusing a child or an adult?
(Y / N) _____ If yes, please explain

Have you ever been arrested or charged with driving under the influence of alcohol or illegal drugs?
(Y / N) _____ If yes, please explain

Acknowledgment, Release and Signature

- ❖ To the best of my knowledge, the information contained in my application is complete and accurate. I understand that providing false information is grounds for not hiring me or not choosing me for a volunteer position and also for discharge if I have already been hired or chosen.
- ❖ I authorize any person or organization, whether identified or not on this application to provide any necessary and relevant information regarding my previous employment, education, credit history, driving record, criminal confiscation record, sexual offender registry or other data about my qualifications for my employment or volunteering. I also authorize _____ to request and receive such information.
- ❖ If hired or chosen, I agree to be bound by any and all applicable policies and procedures developed by either _____ and/or the Diocese of Southern Ohio, including but not limited to its Policy and Procedure Concerning Sexual Misconduct. I understand that these may be changed, withdrawn, added to or interpreted at any time by the Diocese of Southern Ohio or by _____ at their sole discretion and without any prior notice to me.
- ❖ I understand that my employment and/or volunteer service is considered “at-will” and may be terminated, or any offer or acceptance of employment or volunteer service withdrawn at any time, with or without cause and with or without prior notice at the option of _____ or myself. Nothing contained in this application or in any pre-employment or pre-volunteering communication is intended to or creates a contract between myself and _____ for either, employment and/or volunteer service (or the providing of any benefit).
- ❖ I have read and understood the above provisions. I have received a copy of the Diocesan Policy and Procedures for Safe Church Standards Against Sexual Exploitation and Abuse for the Diocese of Southern Ohio.

Signature

Date

Reviewed by: _____

Date: _____

APPENDIX [C]

AFFIRMATION OF CODE OF CONDUCT AND CONSENT TO ANY REQUESTED BACKGROUND CHECK

Code of Conduct for the Protection of Children and Youth

Read and initial each item to signify your agreement to comply with the statement.

- I agree to do my best to prevent abuse and neglect among children and youth involved in church activities and services.
- I agree not to physically, sexually or emotionally abuse or neglect a child or youth.
- I agree to comply with the policies for General Conduct for the Protection of Children and Youth defined in the Policies for the Protection of Children and Youth from Abuse.
- I agree to comply with the Guidelines for Appropriate Affection with children and youth.
- In the event that I observe any inappropriate behaviors or possible policy violations with children or youth, I agree to immediately report my observations.
- I acknowledge my obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with the *Policies for the Protection of Children and Youth from Abuse*.
- I understand that the church will not tolerate abuse of children and youth and I agree to comply in spirit and in action with this position.

Background Check Notice

- ❖ Ohio law requires that volunteers who will have unsupervised access to children be provided this notice. As a volunteer who can have unsupervised access to children, you might be required to provide a set of impressions of your fingerprints and/or your social security number and a criminal records check might be conducted with respect to you. If a criminal records check is made, it would be to determine whether you have been convicted of one or more offenses described in Division (A)(1) of section 109.572 of the Ohio Revised Code. If a criminal records check is made and it shows that you were convicted of one or more of these offenses, we may be required to inform all parents and guardians of children to whom you have unsupervised access concerning any such reported conviction.
- ❖ We understand that this Ohio law is intended to upgrade the safety and protection of our children and not to discourage volunteer service. We would appreciate your signing the receipt of this notice provided below, so that we may establish our compliance with this Ohio law. Your Social Security Number will be used exclusively for the purpose of any background check, so as to avoid confusion with persons who have similar names.

I acknowledge and understand of the above this _____ day of _____, 20____

Print Name: _____

Social Security Number: _____ - _____ - _____ Date of Birth: _____ / _____ / _____

Signature: _____

APPENDIX [D]

CONFIDENTIAL NOTICE OF CONCERN

To: The Rev. Canon Jack Koepke, *The Canon to the Ordinary*
Diocese of Southern Ohio: 412 Sycamore St., Cincinnati, OH 45202
tel: 800-582-1712 • fax: 513-371-5136 • Email: JKoepke@diosohio.org

Individual(s) of Concern _____

Date of Report _____

Date of Occurrence _____

Time of Occurrence _____

Type of Concern:

- _____ Inappropriate behavior with a child or youth
- _____ Policy violation with a child or youth
- _____ Possible risk of abuse
(physical, emotional, sexual, neglect)
- _____ Other concern: _____

If the individual(s) of concern is (are) minors (under 18); then please provide the following information as best as you are able:

Child's age(s): _____

Name(s) and address(es) of the child and the child's parent(s) or guardian(s):

Address: _____

City: _____

State & Zip: _____

Describe the situation: What happened, where it happened, when it happened, who was involved, who was present, who was notified? If reported to the State, what was their recommendation about investigating?

To your knowledge has this situation ever occurred previously? _____ Explain:

What action was taken?

How was the situation handled, who was involved, who was questioned, were police called?

Submitted by: _____ Telephone number: _____

Location and address: _____

Signature: _____ Date: _____

Reviewed by: _____ Date: _____

REFLECTION AND RESOURCES FOR THE PARISH:

Reflection:

When was the last time our Vestry reviewed the Safe Church Policy? _____

Does our parish have a current Directors & Officers insurance policy? _____

Does that or other insurance policy cover cases of sexual misconduct? _____

When was the last time our Priest-in-Charge / Rector had training? _____

Are all other paid staff members up-to-date for Safe Church Training? _____

When have our wardens received this training? _____

Would my parish be willing to host / facilitate a training for the diocese? _____

If "yes," when would be the best time(s) of the year for our parish? _____

Local Resources:

→ Who I can notify in my program: _____

→ (2 to 3 people) I can notify in my parish or institution:

1. _____

2. _____

3. _____

→ Who I can notify in the diocese: *The Canon to the Ordinary, The Rev. Jack Koepke*

Diocese of Southern Ohio:

412 Sycamore St., Cincinnati, OH 45202

tel: 800-582-1712

fax: 513-371-5136

→ If you suspect abuse, report to the police or protective services:

1. CPSA (reports & investigations in my county): _____

2. Police (immediate situation): **9-1-1** or... _____

3. *Other hotline for my area:* _____

NOTES: