



Policy Manual for the Protection of Children and Youth

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Policy Manual for the Protection of Children and Youth
Anglican Diocese in New England

Editorial Committee

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ACKNOWLEDGEMENTS

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Dear Brothers and Sisters in Christ,

The Lord has blessed our diocese richly with many wonderful families. Our children, ranging in age from infants to teens, bring us inexpressible joy. It is our desire and our sacred trust to do all we can to provide a safe and nurturing environment for our children. Our commitment to their safety is expressed in this policy manual, which the diocesan Standing Committee adopted at its February 2022 meeting.

This manual and its provisions are binding on all clergy, staff and volunteers working with children at the diocesan and local church levels. It is of first importance that not only those working with children, but all those in leadership positions in the diocese, become thoroughly acquainted with this manual so that we experience full compliance with its provisions. Our attention to this issue is so important that I am requiring all clergy, staff and volunteers to receive training relating to child protection and the provisions of this manual every two years.

I hope you will all join me in committing to the safety of every child in our diocese.

I also want to take this opportunity to thank Rev. Geoff Little and Mrs. Anna Vickerman for their faithful and tireless work in accomplishing the enormous task of drafting this comprehensive policy. Our children will surely reap the benefit of their efforts.

Now, may the Lord bless and keep our children; may He make His face to shine upon them and be gracious unto them; and may He lift up His countenance upon them and give them peace.

In His great love,

+Bishop Andrew

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Purpose of this Policy

In our baptismal covenant we pray that as living members of the body of Christ, our children may grow up in every way into him who is the head. Each child is a unique treasure, created in God's image, a bundle of God-given ability, talent, and character. It is our high calling as the church to partner with parents and guardians to shepherd our children so that they may set their hope in God. As much as we wish it weren't so, sinful behavior has a way of creeping into our ministries and communities. A vital aspect of our mission is to protect children and youth and those who serve them.

The purpose of this policy is to provide minimum standards of care and vigilance to the clergy and laity of the Anglican Diocese in New England, that will inform our decisions and methods by providing a safe and healthy environment in which our children and youth can learn about and experience God's love and learn to keep his commandments.

This manual with exception of Appendix I, pages 79-87 should be used as the diocesan training manual. It should be read, taught, understood, and accepted by all members of the clergy, vestry, staff members, and volunteers with direct and indirect supervision over youth or children.

Diocesan Policy for the Protection of Children and Youth

The Anglican Diocese in New England accepts with deep gratitude and seriousness the trust given us by God to nurture and care for his people, especially those who are most vulnerable and in need of protection. This responsibility is especially true when caring for children and youth.

Current statistics regarding child abuse are alarming. One in every four girls and one in every eight boys are sexually abused before age 18, and approximately one in 20 children are physically abused annually.¹ Physical and emotional abuses can damage children at the core of who they are, and the effects often follow them into adulthood. Abused children are children at risk. They often become adults who suffer from low self-esteem, who are unable to form and keep healthy relationships, and who struggle to maintain healthy boundaries. Since it is impossible to identify a potential abuser by sight, the church must intentionally provide our children with boundaries that will protect and nurture them.

The diocese does not tolerate any form of child abuse involving our clergy, lay employees, volunteers, or other persons. Everyone who serves the church through educational, pastoral, recreational, or other activities is expected to maintain the highest biblical standards in relationships with those to whom they minister, avoiding any form of misconduct against children or youth. That commitment extends to sexual behavior.

No one in the employment or volunteer service of the diocese or its churches who has a civil or criminal record of child abuse, or who has admitted committing prior sexual abuse of a child or youth, will be permitted to serve with children or youth. We are also committed to providing pastoral care to all involved with, and/or affected by, instances of child abuse. Pastoral care grows out of Christ-centered relationships and proceeds with an awareness of the spiritual and emotional needs of both the individual and the community. It may include providing guidance, support, consolation, and even confrontation in an effort to minister as we believe God would desire.

¹<https://www.psychologytoday.com/conditions/child-abuse>

Responsibility for Creating and Revising the Policy

The bishop, in consultation with the Standing Committee, appoints members to the Committee for the Protection of Children and Youth. The committee is responsible for the creation and promulgation of, as well as adherence to, the Diocesan Policy for the Protection of Children and Youth, under the authority and oversight of the Standing Committee and the bishop, in accordance with the Canons of the Anglican Diocese in New England. The committee will update and revise the policy annually in light of practical experiences, medical and other scholarly research, legal developments, and other relevant considerations.

Responsibility for Implementing and Enforcing the Policy

The rector or priest-in-charge has overall responsibility for the administration of this policy within the parish, mission, church plant, or other church or diocesan ministries and for providing all reports requested by the diocesan office. In the absence of a rector or priest-in-charge, the lay leader or the senior warden will be responsible. Duties may be delegated, except in those areas for which the rector is specifically delineated as being responsible.

Diocesan Documentation Requirements

Churches are responsible for obtaining and keeping documentation, in perpetuity, which includes evidence of the following:

1. Employee / volunteer applications for those working in children and youth ministries
2. National Sexual Offender Registry / Criminal Background checks renewed as per screening procedures below, please reference page 11
3. Personal and professional reference checks
4. For drivers: copy of valid driver's license, vehicle registration, DMV record, and proof of auto insurance
5. Interviews with employees and volunteers
6. Certification that the clergy, vestry, and all lay workers, paid and volunteer, working in children and youth ministries has read, understood, and accepted the Anglican Diocese in New England Policies on the Protection of Children and Youth. **Policy Acknowledgement Form**, found on the last page of this manual.
7. Online MinistrySafe course completion and certificate renewal every two years
8. Written supervisory plans, please reference page 29
9. Reports of suspected child abuse, **Appendix A** (*keep in a secured location*)

Child Abuse Defined

Child abuse, in practical terms, refers to an act committed by a parent, caregiver or person in a position of trust (even though he/she may not care for the child on a daily basis), other adult third party, or a child which is not accidental and which harms or threatens to harm a child's physical or mental health or welfare. Each state has its own definition of what constitutes "child abuse" under civil and criminal laws, and each church in the diocese should be familiar with the relevant laws and legal definitions in its jurisdiction. In general, the definitions of "child abuse" and "child neglect" in all states in our diocese include the following elements (among others):

- Physical abuse
- Emotional abuse
- Neglect (both physical and mental)
- Sexual abuse/Exploitation

Specific definitions of child abuse and resources for finding the relevant child abuse reporting laws and legal definitions in each jurisdiction of the diocese may be found in the resource section of this document on pages 46-54.

Minimum Standards

The Anglican Diocese in New England requires that, at a minimum, each parish, mission, church plant, church or diocesan ministries has in place the following procedures for:

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These minimum standards apply even when no children are currently in attendance at church events.

Screening Procedures

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Screening Procedures for Clergy

The screening of clergy is the responsibility of the diocesan office.

Careful screening of clergy is done initially during the ordination and search processes and includes:

- Conducting National Sexual Offender Registry and Criminal Background checks through Oxford Document Management Company or other diocesan-approved screening providers. The Anglican Diocese in New England requires background checks be renewed every five years. It is the responsibility of all clergy to cooperate fully in all aspects of the screening process and to submit to the screening providers, in a timely manner, all documents needed to complete such checks.
- Conducting personal and professional reference checks.
- Conducting face-to-face interviews.
- Requiring the clergy person to state whether or not the clergy person and/or other members of the household have been arrested for, or convicted of, any crime involving child abuse and/or neglect, or had any such conviction expunged; been charged with child sexual abuse in a civil proceeding; committed an act of child sexual abuse; or (except where such inquiry is prohibited or limited by applicable laws or regulations) been diagnosed with any paraphilic psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism. A copy of this screening statement is found in **Appendix C**.
- Reviewing this policy with the individual and requiring the individual to sign and submit the **Policy Acknowledgment Form** found on the last page of this manual.

Screening Procedures for Employees

The screening of employees of the church or as well as any ministries of the diocese is the responsibility of the rector, priest-in-charge, senior warden, or ministry director.

Careful screening of employees includes:

- Reviewing signed job applications for those employed in children and youth ministries.
- Conducting National Sexual Offender Registry and Criminal Background checks; checks must be renewed every two years.
- Conducting personal and professional reference checks.
- Conducting face-to-face interviews.
- Requiring each applicant to state whether or not the applicant and/or other members of the household have been arrested for, or convicted of, any crime involving child abuse and/or neglect, or had any such conviction expunged; been charged with child sexual abuse in a civil proceeding; committed an act of child sexual abuse; or (except where such inquiry is prohibited or limited by applicable laws or regulations) been diagnosed with any paraphilic psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism. A copy of this screening statement is found in **Appendix C**.
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Screening Procedures for Volunteers

The screening of volunteers of the church as well as any ministries of the diocese is the responsibility of the rector, priest-in-charge, senior warden, lay leader, or ministry director.

Careful screening of these individuals includes:

- Requiring being known no less than six-months in the local context to volunteer in children and youth ministries, except where the bishop, in consultation with the Committee for the Protection of Children and Youth, has granted a variance.
- Reviewing signed applications for those working in children and youth ministries.
- Conducting National Sexual Offender Registry and Criminal Background checks; checks must be renewed every two years.
- Conducting personal and other appropriate reference checks.
- Conducting face-to-face interviews.
- Requiring each applicant to state whether or not the applicant and/or other members of the household have been arrested for, or convicted of, any crime involving child abuse and/or neglect, or had any such conviction expunged; been charged with child sexual abuse in a civil proceeding; committed an act of child sexual abuse; or (except where such inquiry is prohibited or limited by applicable laws or regulations) been diagnosed with any paraphilic psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism. A copy of this screening statement is found in **Appendix C**.
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Training Procedures

Training is the most important deterrent to child abuse and is the responsibility of the church, under the direction of the rector, priest-in-charge, senior warden, or ministry director. Those who work with children or youth must be trained to recognize the warning signs of potential abuse, as well as learn the procedures for reporting suspected abuse. They also must become familiar with safe practices specific to their church designed to reduce the potential for abuse occurring. This manual with exception of Appendix I should be used as the diocesan training manual.

The Anglican Diocese in New England requires the following *minimum* training:

Reading Assignments

All members of the clergy, vestry, staff members, and volunteers with direct and indirect supervision over youth or children must certify that they have read, understood and accepted the Anglican Diocese in New England's *Policy Manual for the Protection of Children and Youth*. The **Policy Acknowledgment Form** can be found on the last page of this manual.

Workshop Attendance

Every **two** years volunteers who have contact with children and youth, and all clergy, wardens, and staff must:

- Attend a diocesan training workshop on this policy and
- Complete the online Sexual Abuse Prevention Course and follow-up test provided by MinistrySafe. Instructions on the implementation of the **MinistrySafe** program are detailed in **Appendix D**.

Each church is responsible to track and document the training/retraining of its volunteers, clergy, wardens, and staff.

In addition to these diocesan requirements, all clergy, wardens, staff, and volunteers who have contact with children and youth must also be trained in safe practices specific to their church.

Interacting Procedures

These procedures are intended to help children and adults feel safe in ministry and help detect problems before they turn into an incident of abuse.

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Communication Standards

Verbal interactions between clergy, staff members, or volunteers and children and youth should be positive and uplifting.

Staff members and volunteers should strive to keep verbal interactions encouraging and constructive and to be mindful of their mission of aiding parents in the spiritual growth and development of children. Hence, clergy, staff members, and volunteers should avoid talking to children or parents in a way that is or could be construed by any reasonable observer as being harsh, threatening, intimidating, shaming, derogatory, demeaning, or humiliating. In addition, clergy, staff members, and volunteers are expected to refrain from swearing in the presence of children. Verbal interaction concerns about children should be directed to parents, legal guardians, the appropriate ministry leader, or the clergy.

Clergy, staff members, and volunteers should avoid engaging in any sexually-oriented communications with children (except as noted in the following section on page 26, in educational or abuse-reporting contexts) and should refrain from discussing any inappropriate or explicit information about their own personal relationships, dating, or sexual activities with any child or youth in the program.

Clergy, staff members, and volunteers should report any sexually-oriented communications involving a child or youth to the appropriate ministry leader.

Clergy, staff members, volunteers, and participants should refrain from the use of, possession of, or being under the influence of, tobacco products (including vape/e-cigarettes), alcohol, cannabis or other recreational drugs, and illegal drugs while in church facilities, while traveling with or in the presence of children or youth or their parents, during church-sponsored children and/or youth activities, or while working with or supervising children.

Physical Interactions

Those who serve, whether as clergy or lay workers, paid or volunteer, maintain a powerful relationship of authority and trust with the people to whom they minister. Betrayal of that trust through disciplinary actions or violation of sexual boundaries causes great emotional and spiritual harm. Such misconduct is a denial of our calling as Christians and may be a violation of the law. We must take every step to prevent it and to respond with swift appropriate action should misconduct occur.

Physical contact should be for the benefit of the child and never be based on the emotional needs of a staff member or volunteer. It is the policy of the Anglican Diocese in New England that staff members and volunteers are prohibited from using physical discipline in any manner for behavioral management of children. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, grabbing, hitting, or any other physical force as retaliation or correction for inappropriate behaviors by children.

Children are to be disciplined using breaks and other non-physical methods of behavior management. In some circumstances, physical restraint may be used to prevent self-injury by the child and/or harm to others or to property.

All forms of physical restraint used for prevention as well as uncontrollable or unusual behavior must be reported immediately to parents, the ministry director/children's pastor/youth pastor, and rector. **Incident Report form, Appendix B.**

Note: The diocese does not hold an official stance on parental physical discipline; however, parents who are clergy, staff, or volunteers, must adhere to diocesan policies and procedures when functioning in official diocesan roles with their own children.

Appropriate Physical Interactions

Appropriate physical affection between staff members or volunteers and children and youth are important for their development, and is generally suitable in the church setting. Please refer to **Appendix F** for standards of affection and behavior. Below are some examples:

Appropriate physical affection may include but is not limited to:

- Asking permission before touching
- Pats on the shoulder or back
- Touching hands, faces, shoulders, and arms of children or youth
- High-fives, hand-slapping
- Handshakes
- Fist bumps
- Thumbs-up
- Hugs, arms around shoulders
- Smiles
- Verbal praise
- Holding hands during prayer
- Holding hands while walking with small children
- Sitting besides small children
- Kneeling or bending down for hugs with small children

Inappropriate Physical Interactions

Inappropriate physical interaction may include but is not limited to:

- Wrestling
- Tickling
- Sitting in laps (except for nursery-aged children)
- Kissing on the mouth
- Inappropriate or lengthy full frontal embraces
- Commenting on children or youth's body, physique, or body development
- Forcing unwanted affection
- Piggy-back rides
- Any type of massage
- For other examples of inappropriate behavior, see **Appendix F**.

Bullying

Bullying is manifested in various ways: abusive language, offensive name-calling, any threat or acts of physical abuse, vandalism, theft, or destruction of property. Bullying violates a person's sense of worth and his or her immeasurable value to God. Bullying of all forms inhibits a person's ability to feel safe in the church's care. Therefore, any and all forms of bullying, including instances of bullying by a child, will not be tolerated in entities of the diocese. Staff members and volunteers must report incidents of bullying directly to their ministry supervisor under the provisions in the Reporting Internal Policy Violations on page 40. **Incident Report** form, **Appendix B**

Restroom Use

Because nursery-aged and special-needs children may require complete assistance with their bathroom activities, all staff members and volunteers will observe the following policies:

Diapering

- Only screened and trained nursery workers or the child's parent or legal guardian will undertake the diapering of children of either sex.
- Changing of diapers should be done in plain sight of other nursery workers; children should not be left unattended while being changed.
- Children should be re-diapered and re-clothed immediately upon the completion of changing their soiled diaper.
- Care should be taken to sanitize the diapering area according to your local standards and policies.

Restroom Use for Young Children

- No child will be forced to toilet train.
- Only screened and trained nursery workers can assist the child's parent or legal guardian in toilet training efforts with children.
- When children are assisted in bathrooms, the stall door is to be left partially open.
- Preschool-aged children are never to be left unattended in bathrooms.
- Children should be assisted in straightening their clothing before returning to the room with other children.
- "Accidents" should be handled by reassuring the child and completing the changing of diapers or underwear and clothing.

Restroom Use for Elementary-Aged Children

- Elementary-aged children may be accompanied to the restroom for supervision and assistance when needed. (However, children should receive the minimum amount of assistance needed based upon individual capabilities.) In a multi-stalled bathroom, a same-aged, peer-buddy system may also be used.
- Staff members and volunteers should take steps to avoid being alone with one child in the restroom. If a staff member or volunteer must go into the restroom to check on an individual child, he or she should seek out another worker to accompany him/her. If another worker is not available to accompany, he/she should go to the exterior bathroom door, knock, and ask if the child needs assistance. If the child requires assistance, the worker should leave the exterior bathroom door open when entering the bathroom area and try verbally to assist the child in completing his/her activities, while the child remains behind the door or the door of the bathroom stall.

Transportation

Staff members and volunteers may from time to time be in a position to provide transportation for children or youth. The following guidelines should be strictly observed when workers are involved in transporting children:

- Adult volunteer drivers must provide to the church copies of valid driver's licenses, vehicle registration, and proof of insurance.
- No one under age 25 may drive vehicles rented by a church unless explicitly allowed by the rental agreement.
- No drivers under age 25 may drive church-owned vehicles unless explicitly covered by the church's auto insurance policy. Churches are advised to consult with their insurance provider regarding the minimum age for adult drivers. Under no circumstances should anyone under the age of 18 be allowed to drive children or youth as part of an event.
- It is understood that the adult workers driving as part of an event must have undergone a background check including a DMV record check.
- Use of child safety seats that meet federal and state standards are required.
- Drivers and passengers must follow airbag age/weight regulations per specific vehicle guidelines.
- At no time shall there be one adult and one child traveling in a vehicle (except in a parent/child, other familial, or emergency situation, or local variance approved by the bishop). Automobiles will have either one driver and two or more participants or two adults and any number of children or youth (within the seat belt limitations of the vehicle; seatbelts are ALWAYS required). If there is an extenuating circumstance causing only one adult and one child or youth to travel together in an automobile, permission must be obtained from the parent or legal guardian. This permission should be written and signed by the parent/guardian or documented by the volunteer if only verbal consent is obtainable. The child or youth must be transported in the back seat of the vehicle in such circumstances.
- No cell phones, except hands-free devices, may be utilized by the driver while transporting for church, except in an emergency. If renting vehicles, be aware of the rental policies on cell phone usage.
- Children and youth should be transported directly to their destination. Unauthorized stops to a non-public place is prohibited. Stops for meals, refueling, and restroom breaks should be done as a group. Staff members and volunteers should avoid transportation circumstances that leave only one child in transport.
- Staff members and volunteers should avoid physical contact with children while in vehicles.

First Aid & Medication

If possible, medication should be administered by the parent of the child or youth.

Medication may be given to a child or youth by a staff member or volunteer as authorized by the parent. The medication, including over-the-counter medication, must be in the original packaging.

When medically necessary, medication or first aid may be given to a child or youth by a staff member or volunteer consistent with the **Supervisory Plan**, please refer page 29. Parents should be notified whenever medication or first aid has been administered. Document all injuries and report serious injuries to your rector and the child or youth's parents immediately. **Incident Report** form, **Appendix B**.

Photography

Photos of children and youth are not to be used contrary to parental wishes. Churches should refrain from posting any personally identifying information about children or youth pictured online or in print publications without prior parental permission.

Any concern can easily be handled by including a consent statement on programming registrations that are signed by the parent/guardian.

The consent/release forms can be found in **Appendix E**.

Technology & Social Media

The diocese recognizes that the use of individual and/or church owned technology including, but not limited to, cell phones, smart watches, computers, iPads, gaming devices, etc. during church sponsored programs/events can be useful or detrimental to the gathered community.

It is understood that the use of technology should support, enrich, and enhance the community by facilitating resource sharing, innovation, and communication. The use of the internet, social media, and other technologies is considered a privilege and must be used responsibly. All virtual spaces are to be treated the same as in-person spaces upholding the minimum standards of the diocesan policy for interacting and communicating.

Social media avenues are important ways for youth ministry, staff, and volunteer leaders to connect with students. Their world is often constructed around social media. Having personal interactions in this venue allows adults to model appropriate behavior in social media, and it forms valuable connections with students.

Clergy, staff members, and volunteers shall refrain from connecting with students on social media when students are younger than the minimum age as established by each social media outlet (for example, Facebook's minimum age is currently 13).

It is expected that all diocesan verbal **Communication Standards**, page 17, are upheld in the context of social media connections and all electronic communications.

The diocese strongly recommends each congregation/ministry have a proactive policy to clearly communicate expectations regarding the use of the internet, social media including other electronic communications, and technology in the context of children and youth ministries. Prior to all children and youth activities/programs expectations for the use and restriction of technology are to be included in the written **Supervisory Plan**, page 29, and communicated to all parties.

Any use of technology or other electronic means of communication that is considered a hindrance or distraction, or is detrimental to the community may result in loss of privileges during church sponsored programs/events. **Incident Report** form, **Appendix B**.

During diocesan sponsored children and youth events the use and restriction of technology will be determined by the designated ministry leader and will be clearly articulated to all parties prior to the event. All participating churches/attendees must agree to abide by the minimum standards as laid out by the diocesan ministry leader.

In addition to the above provision all parties are required to comply with the diocesan Social Media Policy.

Guidelines for Technology and Social Media:

(The following are some suggested pastoral guidelines)

- Be vigilant to model healthy boundaries and love and care for students safely.
- Review interacting procedures in the diocesan document as all minimum standards apply for virtual spaces and electronic communications.
- Paid leadership may consider having two accounts, one for personal use and one for professional use.
- Set very stringent privacy settings on your account across all platforms. Set password locks on all devices.
- Use the basic “home phone rule”. Do not text, chat, or email with students at a time you would not normally call their home phone line. For example, before 8am or after 9pm.
- If a young person contacts you after hours and it’s not an emergency-wait until morning to reply.
- Be transparent in all interactions.
- Do not delete any correspondence. This provides transparency should a query or complaint arise.
- If a leader or volunteer has regular contact with a student, the ministry leader and the parents should be aware that the student is in conversation with leaders.
- It is recommended that youth groups create closed groups, not hidden, that youth and leaders can join.
- Use group apps rather than private messages for ongoing communication.
- If a situation arises where only one adult is present in electronic communication, a minimum of two students should also be present, unless acquiring parental consent.
- User should not send messages or posts in any manner that they would not be comfortable seeing reproduced publicly. All usage of social media is public and permanent and thus requires discretion and prudence.
- Be aware that posted words, comments, images, and videos can easily be misinterpreted.
- Any messages received that relate to or are in support of illegal activities, or that are prohibited by diocesan policy, or make the user feel uncomfortable, shall be reported immediately to the ministry leader. (**Incident Report form, Appendix B**)
- The diocese is not financially responsible for lost, stolen, or broken items.

Materials Related to Sexuality

Staff members and volunteers may employ (subject to the approval of the rector or rector's designee) age-appropriate materials when leading discussions dealing with human sexuality/sexual abuse prevention/sexual purity.

Any prospective material should be made available for review for the parents of the participants. Prior to introducing these materials, notice should be provided to parents in order to allow an opt-out should there be concerns or objections.

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*Please refer to **Appendix G** *Youth Ministry Help Sheet* for monitoring overnight events.

On-Site Monitoring

The following protocol will help to ensure that church activities are conducted in a safe and secure environment for all children and youth involved:

- All children and youth activities shall be designed to be supervised by **two or more** screened and trained individuals.
- No child will ever be left unattended in the building or on the property during or following a church activity.
- Clergy, staff members, and volunteers should have no interactions with children or youth where they cannot be observed by third parties.
- In a discipleship or mentoring relationship, all interactions should take place in public or where other persons are present.
- Keep unused rooms locked when possible.
- Keep children and youth in supervised areas within the church property.
- Ministry/meetings shall not take place behind closed doors unless there is a clear window. If there is no ability to see into the room, the door must remain open.
- Everyone should watch for policy violations.
- Parents should have an open invitation to visit at any time, unannounced.
- A careful review should be made of new programs and/or significant changes to a program structure.
- An onsite or offsite written supervisory plan shall be in place for all educational, pastoral, recreational, or other programming that involves children or youth. The purpose of the supervisory plan for any given activity is to give direction to staff, both volunteer and paid, to insure appropriate measures are in place to meet the diocesan standard for supervision. All staff for the activity need to be informed of the contents of the supervisory plan. It is recommended that a copy of the plan be provided for staff persons, and that the plan be posted in a visible location.

Please refer to the following provided guidelines when creating a **Supervisory Plan**.

Have a Supervisory Plan for On-Site Activities & Events

On-site supervisory plans should be age appropriate and may include:

- A list of the personnel responsible for running the activity
- The details of the registration process and registration form for the activity
- A description of the physical environment in which the activity will occur
- A policy for the use and restrictions of electronic devices/technology
- A policy for bathroom procedures related to the specific activity unless the general church restroom procedures are applicable
- Procedures for first aid and medication related to the specific activity unless the general policies of the church related to first-aid and the administration of medication are applicable
- A policy for the reporting of disciplinary concerns and/or injuries or other incidents
- Instructions for the release of children related to the specific activity unless the general policies of the church are applicable

Have a Supervisory Plan for Off-Site Activities & Events

Off-site supervisory plans should be age appropriate and may include:

- A list of the personnel responsible for running the activity
- The details of the registration process and registration form for the activity
- A description of the physical environment in which the activity will occur taking care that the physical environment should be inspected and prepared for child safety for the developmental age of those being served, (ie: keeping in mind outlet coverings, sharp corners, sharp objects, unsecured furniture, access to outdoors, toxic materials, etc.).
- A plan for off-site transportation to and from the activity
- A plan for dining arrangements related to the activity
- A policy for bathroom procedures related to the specific activity
- A plan for showering arrangements

- A plan for sleeping arrangements
- Procedures for first aid and medication related to the specific activity unless the general policies of the church related to first aid and the administration of medication are applicable
- A policy for the use and restrictions of electronic devices/technology
- A policy for the reporting of disciplinary concerns and/or injuries or other incidents
- Instructions for the release of children related to the specific activity unless the general policies of the church related to the release of children are applicable

The Release of Children and Youth

Any time that a child or youth has been entrusted to church staff members or volunteers, the church incurs responsibility for the safety and well-being of the child. Staff members and volunteers must act to ensure the appropriate supervision and safety of children and youth in their charge.

Staff and volunteers are responsible for releasing children and youth in their care only to parents, legal guardians, or other persons designated by parents or legal guardians. It is presumed that a person who drops off a child or youth has authority to pick up the child or youth.

In the event that staff and volunteers are uncertain of the propriety of releasing a child, they should immediately contact their immediate supervisor before releasing the child or youth.

For events, at least two staff or volunteers must remain at the event until all youth have left or the until all children or youth have been released to parents or guardians.

Ratios: Adult:Child & Adult:Youth

The following is the diocesan recommended ratios. The parish is responsible for complying with all state guidelines. Please note that **two** unrelated trained adults is always the minimum standard to meet the requirement:

AGE	2 ADULTS FOR UP TO:	1 ADDITIONAL ADULT FOR EVERY ADDITIONAL:
INFANTS 0-1 YEARS OLD	6 CHILDREN	1-3 INFANTS
TODDLERS 1-2 YEARS OLD	12 CHILDREN	1-6 TODDLERS
WALKERS-PRESCHOOL 2-5 YEARS OLD	16 CHILDREN	1-8 PRESCHOOLERS
KINDER-ELEMENTARY SCHOOL	16 CHILDREN	1-8 ELEMENTARY SCHOOL STUDENTS
*JUNIOR HIGH / MIDDLE SCHOOL	24 YOUTH	1-12 JR HIGH / MIDDLE SCHOOL STUDENTS
*HIGH SCHOOL	24 YOUTH	1-12 HIGH SCHOOL STUDENTS

For mixed groups, the ratio should correspond to that for the youngest child in the group.

Age Appropriate Supervision

It is prohibited to leave older minors responsible for the care of younger children or youth. Older youth such as youth interns can assist in supervision but must not be solely responsible. An adult's presence is required. An adult is considered 18 years of age or older.

*Youth Overnight and Off-Campus Event Ratios:

Junior High/Middle School:

2 adults for up to 10 youth, with an additional adult for every 1-5 youth.

High School: 2 adults for up to 16 youth, with an additional adult for every 1-8 youth.

It is recommended to have both male and female leaders when both male and female students are participating. Please refer to **Appendix G** for further guidelines in the **Youth Ministry Help Sheet for Overnight Events**.

NOTE: Child ratios may need to be adjusted in extraordinary circumstances such as COVID-19. Please refer to the regulations in your state and look to updated guidance from the Committee for the Protection of Children and Youth as needed.

Dressing & Showering

Staff members and volunteers should never be nude in the presence of children or youth in their care.

In the event there is a situation that may call for or contemplate the possibility of nudity (i.e., changing clothes during a pool party, a weekend or overnight retreat, etc.), the children's ministry director or youth pastor will detail procedures for showering or changing clothes in the **Supervisory Plan** for the scheduled event.

Responding & Reporting Procedures

When there is reason to believe child abuse or neglect has occurred or is occurring, ***act immediately***. Do not ignore or fail to take seriously any reported incident.

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Prepare in Advance

Know the Law in Your State

State laws generally require that certain categories of persons responsible for the care or treatment of children report to state authorities when there is reasonable cause to believe that a child has been abused or neglected, or is in danger of abuse or neglect. The specific laws, including specific requirements, vary from jurisdiction to jurisdiction. Some states require any person having cause to believe that a child's physical or mental health and welfare has been or will be adversely affected by abuse or neglect to report immediately to authorities. Other states require only those who have special occupations, such as nurses, counselors, teachers, physicians, law enforcement officers, or the like, to report suspected cases of abuse. Every church in the diocese should be familiar with, and every person responsible for the care of children and youth in the church should be made aware of, the applicable child abuse reporting requirements and procedures in that jurisdiction.

Each church in the diocese should review the applicable laws in its jurisdiction and should create a written response plan that is consistent with those laws for in-state reporting. Please refer to pages 46-54, for specific state resources.

Know the Diocesan Procedures and Policies

Ministry supervisors are required to review the following diocesan procedure and policies with all staff and volunteers. It is critical to be prepared in advance so the legal and diocesan requirements are appropriately and efficiently carried out if an incident or allegation of child abuse occurs. It is advisable to put in place an appropriate internal procedural plan, even if only a very brief one, for reporting any suspected mistreatment of or injury to a child and any suspicious or unusual information about a child according to the following diocesan reporting policies and procedures in this section.

Purchase a Rider on the Insurance Policy, Where Applicable

Unfortunately, most insurance policies do not generally cover sexual misconduct and negligent hiring or supervision in sexual abuse situations. Separate “riders” can be purchased, although some require strict preconditions to insurance coverage like screening, awareness, and prevention training.

Procedure for Dealing with the Media

- Senior staff is to identify a single person to respond to all inquiries (media or otherwise), such as a specially trained management person.
- Instruct all other workers politely to direct all inquiries to that person.
- Have an approved, prepared statement to answer media inquiries and to convey news to members of the church. Such a statement should normally be reviewed by the church’s legal counsel.
- Do not release any information until the church has solidly confirmed its factual content.
- Safeguard the privacy and confidentiality of all involved by not releasing names or other identifying information, especially those concerning minors.

Initial Response to a Child or Youth Victim

One of several ways in which the clergy, staff member, or volunteer may come to suspect child abuse or neglect is from information that a child or youth himself or herself shares. Reasonable suspicion that a child or youth is abused or neglected may also occur in other ways. (For example, a perpetrator may confess such abuse or neglect to a clergy member, or a church worker may observe physical or behavioral indicators of abuse or neglect of a child or youth.) If a child discloses abuse or neglect, the job of the clergy, staff member, or volunteer is to collect information and to affirm the child. It is not his/her responsibility to investigate or determine the credibility of the allegation. The clergy, staff member, or volunteer receiving such a communication should attempt to:

- Ensure the child or youth's immediate security and safety.
- Respect the child or youth's privacy by finding an appropriate non-threatening place to talk.
- If reasonably possible, ask a staff member, trained volunteer, or other responsible adult to join in listening to the child's/youth's account. (However, at times the communication may occur so quickly and/or unexpectedly that there may not be time to involve another responsible adult.)
- Remain calm, listen, and avoid expressing shock or outrage.
- Do nothing to question the credibility of what the child or youth is saying.
- Assure the child or youth that any abuse was not his/her fault.
- If helpful, tell the child or youth that he/she was brave to disclose the abuse.
- Avoid asking questions that could make the child or youth feel responsible or plant ideas that could taint the recollection and account. (Victims are often vague in their initial disclosure.)
- Write down as accurately as possible what is disclosed. This information can be used in filing the **Reporting Form for Suspected Abuse, Appendix A**.
- Keep the matter confidential. Refrain from discussing the information with or in front of other people who do not need to know what happened. Discussion about the information should be limited to appropriate church and legal authorities, as discussed further on **page 39, Releasing Information**.

If an offense committed by an individual working for the church is witnessed, ensure that the child or youth is separated from the abuser and in a safe place before following the steps.

Reporting Procedures

No allegations or complaints or reports of suspected abuse should be ignored. Individuals working with children or youth should be aware of, and should comply with, any applicable legal obligations to report suspected child abuse and neglect in your state.

Please see **Appendix A** for complete reporting information.

Reporting to Church Authorities

1. **Report to the Ministry Supervisor.** Any ministry staff, or volunteer suspecting child abuse or neglect should report the situation directly to his or her ministry supervisor. If the supervisor is involved in the alleged abusive situation, the staff or volunteer should report directly to the rector (or senior warden) of the church.
2. **Appropriately Document Allegations.** It is the responsibility of the ministry supervisor to work with the ministry staff or volunteer to produce an accurate written report of the alleged child abuse or neglect. This written report should be made immediately. The diocese has provided the form for the written report (**Appendix A**).
3. **Ministry Supervisor Report with Completed Documentation to the Rector.** With the written report completed, the ministry supervisor should report the alleged abuse to the rector or priest-in-charge, and senior warden. If the rector is involved in the alleged abusive situation, the written report should be presented to the senior warden.

NOTE: *It is NOT the responsibility of church leaders to prove that such an incident did or did not take place before reporting it.*

Rector Takes Appropriate Actions

- 1. Addressing Employees and Volunteers Accused of Abuse.** If the person accused of abuse is employed by or volunteering with the church, the Rector (or designee) should immediately remove the person accused of abuse from the situation in which the accusation arose and from any duties where he/she will have any further contact with children or youth. This removal should be done immediately and without announcement to the church at large. The accused shall not be permitted to attend any church activities or functions pending the completion of the investigation.
- 2. Addressing Others Accused of Abuse.** Any person accused of abuse within the congregation shall not be permitted to attend any church activities or functions pending the completion of the investigation. This should be done without announcement to the church at large.
- 3. Notify State Authorities.** Please refer to the **Resource Pages, 46-54** for specific jurisdictions reporting hotlines and resources.
- 4. Notify the Parents.** The rector or appointed designee should contact the child or youth's parents or appropriate guardians after taking the required actions for reporting. The rector will offer the parents and family support from the church.
- 5. Notify the Diocese.** The rector shall notify the canon to the ordinary immediately. The canon to the ordinary shall notify the bishop. The bishop will activate the diocesan emergency response team and may request periodic updates of the investigation being conducted and subsequent actions taken at the local church level. The bishop may offer support or resources to assist the local church in addressing the situation, including but not limited to designating a representative to investigate the alleged abuse and whether the accused may have abused other individuals.
- 6. Notify the Church Wardens.** Taking every precaution to preserve the confidentiality of all parties the rector should inform the church wardens of the accusation and investigation.
- 7. Notify the Church Legal Counsel.** In most circumstances, the rector should notify the church's legal counsel. Obtaining competent legal advice at the very outset of the matter will help protect the church from failing to comply with legal duties and/or being exposed to additional legal liability.

In addition, if an investigation is conducted by legal counsel, the information gathered and conveyed to the attorney may be privileged from disclosure as a

confidential attorney/client communication under certain state laws.

Subject to advice of the church's legal counsel, the church should cooperate in the investigation conducted by the governmental agency to which the report has been made, as well as any other law enforcement agencies involved with the investigation.

8. Notify Insurance Providers. It is important to follow the insurance company's policies and procedures and cooperate with claim representatives. Unless the church's legal counsel advises otherwise, the church should promptly notify its liability insurance company. This is important for at least five reasons:

- (a) the insurance policy may require immediate notification for coverage to be effective;
- (b) the policy may pay for counseling or legal advice;
- (c) the policy may not provide coverage for lawsuits involving acts of sexual abuse; and
- (d) the insurance carrier, having dealt with similar cases, may be a source of helpful advice.
- (e) the insurance company may disclaim coverage for failure to cooperate.

Releasing Information

Maintain appropriate confidentiality of any allegations and of the investigation as much as possible. Emphasize the importance of maintaining the confidentiality of the investigation to each person who is interviewed and instruct them not to disclose any information regarding the allegations or your investigation to anyone other than law enforcement or child protective authorities. Maintaining appropriate confidentiality will:

(a) protect the privacy and reputations of those actually or allegedly involved in the incident; (b) reduce the risk that defamation may occur; and (c) help preserve the attorney-client privilege, where otherwise applicable.

Reporting Internal Policy Violations of Diocesan Requirements

In addition to the reporting obligations discussed above, clergy, staff members, and volunteers shall also **promptly report internal policy violations** in regard to diocesan requirements of volunteers and staff members to the appropriate ministry leader or clergy, an immediate supervisor, and/or to the rector (or his/her designee) whenever the clergy, staff member, or volunteer:

- Is involved in or becomes aware of any sexually-oriented communications involving a child or youth connected with the church; or
- Is involved in or becomes aware of any inappropriate behavior involving a child or youth by a clergy person, a staff member, or a volunteer; or
- Is arrested for, or convicted of, any crime involving child abuse and/or neglect, is charged with child sexual abuse in a civil proceeding; commits an act of child sexual abuse; or (except as otherwise prohibited or limited by applicable laws and regulations) is diagnosed with any paraphilic psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism or exhibitionism; or
- Becomes aware that a member of his/her household has been arrested for, or convicted of, any crime involving child abuse and/or neglect; been charged with child sexual abuse in a civil proceeding; committed an act of child sexual abuse; or (except as otherwise prohibited or limited by applicable laws and regulations) been diagnosed with any paraphilic psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism or exhibitionism; or
- Becomes aware that a person who is attending the church has been arrested for, or convicted of, any crime involving child abuse and/or neglect; has been charged with child sexual abuse in a civil proceeding; has committed an act of child sexual abuse; or (except as otherwise prohibited or limited by applicable laws and regulations) has been diagnosed with any paraphilic psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism or exhibitionism.

For reporting, please use the **Incident Report** form, **Appendix B**

Pastoral Response to Known Sexual Offenders

The church must make every reasonable effort to protect children and to respect the dignity of all church members. Special care must be taken when a church interacts with a person who is registered as a sexual offender, or self-discloses a history of sexual misconduct towards children, or self-discloses a struggle with sexual attraction toward children.

When such a person is known to be a participant in the church or its activities, the clergy shall inhibit that person from any contact with children and shall require (except as otherwise directed by the church's legal counsel) the offender to sign a contract/covenant that details expectations, defines boundaries and off-limits locations (e.g. children's areas, acolyte vesting areas), and establishes appropriate supervision (such as, for example, a bathroom escort) for the offender while on church premises and/or at church activities. The diocese recommends the clergy inform the vestry and the necessary ministry leaders of the presence of registered sex offender in the congregation, and that such information should be kept confidential. The church shall have in place a plan to deal with any violation of the contract/covenant.

If the perpetrator is observed acting in an inappropriate manner with children or their families, the rector or wardens shall inform the family/families of a potential danger to their child/children (unless otherwise directed by the church's legal counsel). Where appropriate, the rector or senior warden shall consult the offender's probation or parole officer to assure that supervision and reporting requirements have been met.

Resources for Reporting

Federal Definition of Sexual Exploitation of Children	43
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Child Protective Service HOTLINES and Social Service Websites for ADNE States	46

Federal Definition of Sexual Exploitation of Children

Sexual exploitation of children is defined in the United State Code as:

18 U.S.C. 2251 – SEXUAL EXPLOITATION OF CHILDREN

It is forbidden for any person to employ, use, persuade, induce, entice, or coerce any minor to engage or assist any other person to engage in, or to transport any minor in interstate or foreign commerce with the intent that the minor engage in, any sexually explicit conduct if such person knows or has reason to know that such visual depiction was produced using materials that have been mailed, shipped, or transported in interstate or foreign commerce by any means, including by computer, or if such visual depiction has actually been transported in interstate or foreign commerce or mailed. It is forbidden for any parent, legal guardian, or person having custody or control of a minor to knowingly permit such minor to engage or assist any other person to engage in sexually explicit conduct for the purpose of producing any visual depiction of such conduct if the parent, legal guardian, or person knows or has reason to know that such visual depiction will be transported in interstate or foreign commerce or mailed, if that visual depiction was produced using materials that have been mailed, shipped, or transported in interstate or foreign commerce by any means, including by computer, or if such visual depiction has actually been transported in interstate or foreign commerce or mailed.

State Reporting Laws and Forms of Child Abuse

General Considerations

Child abuse, in practical terms, refers to an act committed by a parent, caregiver or person in a position of trust (even though he/she may not care for the child on a daily basis) which is not accidental and which harms or threatens to harm a child's physical or mental health or welfare.

Each state has its own definition of what constitutes "child abuse" under civil and criminal laws, and each parish, mission, and church plant in the diocese should be familiar with the relevant laws and legal definitions in its jurisdiction.

Each entity should be familiar with the laws in its own state, as well as those of any state to which it may take children or youth on trips or for other church-related events. (Please refer to pages 46-54 for specific resources for ADNE states.)

General Definitions

Please refer to pages 46-54 for state specific definitions and resources.

In general, the definitions of “child abuse” and “child neglect” in all states in our diocese include the following elements (among others):

Physical abuse is non-accidental injury, which is intentionally inflicted upon a child or youth.

Sexual abuse perpetrated 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.

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 child or youth has power over the other child or youth. This includes any activity which is meant to arouse or gratify the sexual desires of any of the children or youth.

Emotional abuse is mental or emotional injury to a child or youth that results in an observable and material impairment in the child or youth’s growth, development or psychological functioning.

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.

Economic exploitation is the deliberate misplacement, exploitation, or wrongful temporary or permanent use of a child or youth’s belongings or money.

In addition, substantial information about child abuse and neglect prevention, response, and reporting can be found at the Child Welfare Information Gateway, which is online at:

<http://www.childwelfare.gov>

A service of the Children's Bureau, Administration for Children and Families, U.S. Department of Health and Human Services, this site provides access to print and electronic publications, websites, databases, and online learning tools for improving child welfare practice, including resources that can be shared with families. To access information about a particular state, visit this page on the site: www.childwelfare.gov/systemwide/laws_policies/state

NOTE: Although the information on the www.childwelfare.gov site is updated periodically, it is not always completely up-to-date. It is always important to check (or to have legal counsel check) the most recent laws and regulations in your state.

How to Report Abuse to Child Protective Services

Information to Provide to Child Protective Services When Reporting Suspected Child Abuse

It is helpful for the person reporting suspected abuse to provide the following:

1. The name of the child or youth and the parent or person responsible for his/her care.
2. The names of other persons, especially children, living in the suspected victim's home.
3. Address of the child's home.
4. The child's age, sex, and race.
5. The name of the school the child attends.
6. The name and address of the alleged abuser, if known.
7. A description of the alleged abuse and or neglect, including how long it may have been happening.
8. The relationship between the person reporting the abuse and the child.

Please refer to **Appendix A, Reporting Form for Suspected Child Abuse.**

This form is to be used when reporting allegations of child abuse to Child Protective Services and other authorities. Once completed, that form should be kept in a *confidential file* with the church.

Reporting HOTLINES and Social Service Websites for Child Protective Services in ADNE States

When the reporting party resides in a *different state* than the child, please call:

Childhelp, 1-800-4-A-Child (1-800-422-4453),

Although the name of the person reporting the suspected abuse may be requested for follow-up purposes, the person reporting abuse to Child Protective Services is generally NOT required to give his/her name. If the person reporting does provide his/her name and requests anonymity, there are legal mechanisms in place in each state to protect the reporter from having his/her name given to the alleged abuser, unless otherwise ordered by a court.

Please note that the diocese considers all clergy and paid ministry staff to be mandated reporters. A priest's duty to report may be affected if suspected abuse is disclosed in a confession.

Connecticut

Call to Report 24/7: DCF Hotline number: 1-800-842-2288

Social Services: portal.ct.gov

Definition of Child Abuse

A child or youth may be found "neglected" who, for reasons other than being impoverished, (A) has been abandoned, (B) is being denied proper care and attention, physically, educationally, emotionally or morally, or (C) is being permitted to live under conditions, circumstances or associations injurious to the well-being of the child or youth;

A child or youth may be found "abused" who (A) has been inflicted with physical injury or injuries other than by accidental means, (B) has injuries that are at variance with the history given of them, or (C) is in a condition that is the result of maltreatment, including, but not limited to, malnutrition, sexual molestation or exploitation, deprivation of necessities, emotional maltreatment or cruel punishment

Mandatory Reporting

Any mandated reporter, who in the ordinary course of such person's employment or profession has **reasonable cause to suspect or believe** that any child under the age of eighteen years (1) has been abused or neglected, (2) has had non-accidental physical injury, or injury which is at variance with the history given of such injury,

inflicted upon such child, or (3) is placed at imminent risk of serious harm, shall report or cause a report to be made.

Clergy/church representatives as mandated reporters

The following shall be mandated reporter: (18) any member of the clergy

Exceptions for privileged communications to clergy

Not mentioned in the statute

Delaware

Call to Report 24/7: Division of Family Services (DFS): 1-800-292-9582

Social Services: <https://kids.delaware.gov>

Definition of Child Abuse

"Abuse" or "abused child" means that a person causes or inflicts sexual abuse on a child, or has care, custody or control of a child, and causes or inflicts: Physical injury through unjustified force, emotional abuse; torture; exploitation; or maltreatment or mistreatment.

"Care, custody and control" or "those responsible for care, custody and control" shall mean a person or persons in a position of trust, authority, supervision or control over a child. It may include:

- a. A parent, guardian, or custodian;
- b. Other members of the child's family or household, meaning persons living together permanently or temporarily without regard to whether they are related to each other and without regard to the length of time or continuity of such residence, and it may include persons who previously lived in the household such as paramours of a member of the child's household;
- c. Any person who, regardless of whether a member of the child's household, is defined as family or relatives in this section or as an adult individual defined in § 351 of Title 31;
- d. Persons temporarily responsible for the child's well-being or care such as a health-care provider, aide, teacher, instructor, coach, sitter, day care or child care provider, or **any other person having regular direct contact with children through affiliation with a school, church, or religious institution**, health-care facility, athletic or charitable organization or any other organization whether such a person is compensated or acting as a volunteer; or
- e. Any person who has assumed control of or responsibility for the child.

Mandatory Reporting

Any person, agency, organization or entity **who knows or in good faith suspects** child abuse or neglect shall make a report.

Clergy/church representatives as mandated reporters

No reference to clergy, but presumably included under “any person.”

Maine

Call to Report 24/7: Child Protective Services: 1-800-452-1999

Social Services: maine.gov

Definition of Child Abuse or Neglect

'Abuse or neglect' means a threat to a child's health or welfare by physical, mental, or emotional injury or impairment; sexual abuse or exploitation; deprivation of essential needs; lack of protection; or failure to ensure compliance with school attendance requirements **by a person responsible for the child.**

A '**person responsible for the child**' means a person with responsibility for a child's health or welfare, whether in the child's home or another home or facility that, as part of its function, provides for the care of the child. This includes the child's custodian.

Mandatory Reporting

Mandated to report when the person **knows or has reasonable cause to suspect** that a child has been or is likely to be abused or neglected or that a suspicious child death has occurred

Clergy/church representatives as mandated reporters

Any clergy member **who knows or has reasonable cause to suspect** that a child has been or is likely to be abused or neglected, or that a suspicious child death has occurred as a result of information gained through clerical professional work....

Mandatory reporters also include any person affiliated with a church or religious institution who serves in an administrative capacity or has otherwise assumed a position of trust or responsibility to the members of that church or religious institution and, while acting in that capacity, knows or has reasonable cause to suspect that a child has been or is likely to be abused or neglected, regardless of whether the person receives compensation.

Exception for privileged communications to clergy

Must report in every case **except for information received during confidential communications**

Massachusetts

Call to Report 24/7: Child-at-Risk Hotline number: 1-800-792-5200

Social Services: mass.gov

Definition of Child Abuse

Abuse means: The non-accidental commission of any act **by a caretaker** upon a child under age 18 which causes, or creates a substantial risk of, physical or emotional injury; or an act by a caretaker involving a child that constitutes a sexual offense under the laws of the Commonwealth; or any sexual contact between a caretaker and a child under the care of that individual. This definition is not dependent upon location (i.e., abuse can occur while the child is in an out-of-home or in-home setting).

Neglect means: Failure **by a caretaker**, either deliberately or through negligence or inability, to take those actions necessary to provide a child with minimally adequate food, clothing, shelter, medical care, supervision, emotional stability and growth, or other essential care; provided, however, that such inability is not due solely to inadequate economic resources or solely to the existence of a handicapping condition. This definition is not dependent upon location (i.e., neglect can occur while the child is in an out-of-home or in-home setting).

A “caretaker” can be a child’s parent, step-parent, guardian, or any household member entrusted with the responsibility for a child’s health or welfare. In addition, any other person entrusted with the responsibility for a child’s health or welfare, both in and out of the child’s home, regardless of age, is considered a caretaker. Examples may include: relatives from outside the home, teachers or staff in a school setting, workers at an early education, child care or after school program, a babysitter, foster parents, staff at a group care facility, or persons charged with caring for children in any other comparable setting.

Mandatory Reporting

A mandated reporter who, in his professional capacity, has **reasonable cause to believe** that a child is suffering physical or emotional injury resulting from: (i) abuse inflicted upon him which causes harm or substantial risk of harm to the child's health or welfare, including sexual abuse; (ii) neglect, including malnutrition; (iii) physical dependence upon an addictive drug at birth, shall immediately communicate with the department orally and, within 48 hours, shall file a written report with the department detailing the suspected abuse or neglect; or (iv) being a sexually exploited child; or (v) being a human trafficking victim.

Clergy/church representatives as mandated reporters

Mandatory reporters include the following:

- Priests, rabbis, clergy members, ordained or licensed ministers, leaders of any church or religious body, or accredited Christian Science practitioners
- Persons performing official duties on behalf of a church or religious body that are recognized as the duties of a priest, rabbi, clergy, ordained or licensed minister, leader of any church or religious body, or accredited Christian Science practitioner
- Persons employed by a church or religious body to supervise, educate, coach, train, or counsel a child on a regular basis Citation: Gen. Laws Ch. 119, § 51A(j)

Exceptions for privileged communications to clergy:

a priest,..., clergy member, ordained or licensed minister, leader of a church or religious body ... need not report information solely gained in a confession....

Nothing in the general laws shall modify or limit the duty of a priest, ..., clergy member, ordained or licensed minister, leader of a church or religious body, ... to report suspected child abuse or neglect under this section when [that person] is acting in some other capacity that would otherwise make him or her a mandated reporter.

New Hampshire

Call to Report 24/7: In state 1-800-894-5533 / Out of state 603-271-6562

Social Services: dhhs.nh.gov

Definition of Child Abuse

'Abused child' means any child who has been subjected to any of the following:

- Sexual abuse
- Intentional physical injury
- Physical injury by other than accidental means
- Human trafficking by any person
- Female genital mutilation

'Neglected child' means a child to whom the following applies:

- Who is without proper parental care or control, subsistence, education as required by law, or other care or control necessary for his or her physical, mental, or emotional health, when it is established that his or her health has suffered or is very likely to suffer serious impairment, and the deprivation is not due primarily to the lack of financial means of the parents, guardian, or custodian
- Whose parents, guardian, or custodian are unable to discharge their responsibilities to and for the child because of incarceration, hospitalization, or other physical or mental incapacity

Mandatory Reporting

Any physician, surgeon, county medical examiner, psychiatrist, resident, intern, dentist, osteopath, optometrist, chiropractor, psychologist, therapist, registered nurse, hospital personnel (engaged in admission, examination, care and treatment of persons), Christian Science practitioner, teacher, school official, school nurse, school counselor, social worker, day care worker, any other child or foster care worker, law enforcement official, **priest, minister, or rabbi or any other person having reason to suspect that a child has been abused or neglected** shall report the same

Clergy/church representatives as mandated reporters

Priest or any other person having reason to suspect that a child has been abused or neglected

Exceptions for privileged communications with clergy:

The privileged quality of communication between husband and wife and **any professional person (including a priest, minister, or rabbi)** and his or her patient or client, except that between attorney and client, **shall not apply to proceedings instituted pursuant to this chapter and shall not constitute grounds for failure to report.**

A priest, minister, or rabbi having reason to suspect that a child has been abused or neglected shall report the same.

New York

Call to Report 24/7: Child Abuse Hotline: 1-800-342-3720

Social Services: <https://ocfs.ny.gov>

Definition of Child Abuse

The act, or failure to act, by any parent or caretaker that results in the death, serious physical or emotional harm, sexual abuse, or exploitation of a child under the age of 18.

"Person legally responsible" includes the child's custodian, guardian, any other person responsible for the child's care at the relevant time. Custodian may include any person continually or at regular intervals found in the same household as the child when the conduct of such person causes or contributes to the abuse or neglect of the child.

Mandatory Reporting

Certain professionals required to report suspected child abuse or maltreatment when they are presented with a reasonable cause to suspect child abuse or maltreatment in a situation where a child, parent, or other person legally responsible for the child is before the mandated reporter when the mandated reporter is acting in his or her official

or professional capacity. "Other person legally responsible" refers to a guardian, caretaker, or other person 18 years of age or older who is responsible for the care of the child.

"Person legally responsible" includes the child's custodian, guardian, any other person responsible for the child's care at the relevant time. Custodian may include any person continually or at regular intervals found in the same household as the child when the conduct of such person causes or contributes to the abuse or neglect of the child.

Clergy/church representatives as mandatory reporter

No mention of clergy in the statute

Rhode Island

Call to Report 24/7: 1-800-RI-Child (1-800-742-4453)

Social Services: dhs.ri.gov

Definition of Child Abuse

"Abused or neglected child" means a child whose physical or mental health or welfare is harmed, or threatened with harm, when his or her parent or other person responsible for his or her welfare:....

"Person responsible for child's welfare" means the child's parent; guardian; any individual, eighteen (18) years of age or older, who resides in the home of a parent or guardian and has unsupervised access to a child; foster parent; an employee of a public or private residential home or facility; or any staff person providing out-of-home care (out-of-home care means child day care to include family day care, group day care, and center-based day care). Provided, further, that an individual, eighteen (18) years of age or older, who resides in the home of a parent or guardian and has unsupervised access to the child, shall not have the right to consent to the removal and examination of the child for the purposes of § 40-11-6.

Mandated Reporting

Any person who has **reasonable cause to know or suspect** that any child has been abused or neglected as defined in § 40-11-2, or has been a victim of sexual abuse by another child, shall, within twenty-four (24) hours, transfer that information to the department of children, youth and families, or its agent....

Clergy/church representatives as mandatory reporters

Not addressed in the statute, but presumably included in "any person."

Exceptions for privileged communications with clergy:

The privileged quality of communication between husband and wife and any professional and his or her patient or client, except that between attorney and client, is hereby abrogated in situations involving known or suspected child abuse or neglect and shall not constitute grounds for failure to report as required by this chapter, failure to cooperate with the department in its activities pursuant to this chapter, or failure to give or accept evidence in any judicial proceeding relating to child abuse or neglect. In any family court proceeding relating to child abuse or neglect, notwithstanding the provisions of other statutes, no privilege of confidentiality may be invoked with respect to any illness, trauma, incompetency, addiction to drugs, or alcoholism of any parent.

Vermont

Call to Report 24/7: Child Abuse & Neglect Hotline: 1-800-649-5285

Social Services: dcf.vermont.gov

Definition of Abuse

'Abused or neglected child' means a child whose physical health, psychological growth and development, or welfare is harmed or is at substantial risk of harm by the acts or omissions of his or her parent or other person responsible for the child's welfare. An 'abused or neglected child' also means a child who has died as a result of abuse or neglect.

'A person responsible for a child's welfare' includes the following:

- The child's parent, guardian, or foster parent
- Any other adult residing in the home who serves in a parental role
- An employee of a public or private residential home, institution, or agency
- Any other person responsible for the child's welfare while in a residential, educational, or child care setting, including any staff person

Mandatory Reporting Reporters

Any mandated reporter who has **reasonable cause to believe that any child has been abused or neglected** shall report or cause a report to be made.

Clergy/church representatives as mandated reporters:

Any member of the clergy who has reasonable cause to believe that any child has been abused or neglected shall report or cause a report to be made.

Exceptions for privileged communications to clergy

Except as provided below, a person may not refuse to make a report required by this section on the grounds that making the report would violate privilege or disclose a confidential communication.

A member of the clergy shall not be required to make a report under this section if the report would be based upon information revealed in a communication that is as follows:

- Made to a member of the clergy acting in his or her capacity as spiritual advisor
- Intended by the parties to be confidential at the time the communication is made
- Intended by the communicant to be an act of contrition or a matter of conscience
- Required to be confidential by religious law, doctrine, or tenet

When a member of the clergy receives information about abuse or neglect of a child in a manner other than as described above, he or she is required to report on the basis of that information, even though he or she may have also received a report of abuse or neglect about the same person or incident in the manner described above.

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Appendix A

Form for Reporting Suspected Child Abuse

Confidential: Keep completed form in locked file

Information Regarding the Person Suspected of Committing Child Abuse:

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

Information Regarding Suspected Victim:

Name: _____

Age: _____ Male / Female

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

If more than one suspected victim, fill out a separate report for other victim(s).

Information Regarding Witness(es) to Suspected Child Abuse:

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

continued; page 1 of 7

Confidential: Keep completed form in locked file

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

Information Regarding Person(s) Making Initial Report to Church Official(s):

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

Information Regarding Church Official(s) to Whom Suspected Abuse was Reported:

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

continued; page 2 of 7

Confidential: Keep completed form in locked file

Explain how/why you became suspicious of possible abuse:

Describe any physical evidence of the suspected abuse, eg: bruises, burns, welts:

Describe each incidence of suspected abuse; including the date(s), time(s), location(s). and type(s) of abuse of suspected abuse:

Date	Time	Location	Type of Abuse

continued; page 3 of 7

Confidential: Keep completed form in locked file

OUTSIDE REPORTING

Was the suspected abuse reported to your state's Child Protective Services (CPS)? YES / NO

IF NO, explain why not:

IF YES:

Date Reported: _____

Information Regarding Person Reporting to CPS:

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

Information Regarding Person at CPS:

Name: _____

Telephone: _____

Was the suspected abuse reported to Police? YES / NO

IF NO, explain why not:

IF YES:

Date Reported: _____

continued; page 4 of 7

Confidential: Keep completed form in locked file

Information Regarding Person Reporting to Police:

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

Information Regarding Police Contact:

Name: _____

Telephone: _____

Were the Parents notified? YES / NO

IF NO, explain why not:

IF YES:

Date Parents notified: _____

Information Regarding Person Notifying the Parents:

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

continued; page 5 of 7

Confidential: Keep completed form in locked file

Information Regarding the Parents:

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

Other Pertinent Information Regarding the Parents:

Was suspected abuse reported to the diocese via telephone? YES / NO

IF NO, explain why not:

IF YES:

Date diocese was notified via phone: _____

Information Regarding Person Notifying the Diocese via Phone:

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any) _____

continued; page 6 of 7

Confidential: Keep completed form in locked file

Information Regarding the Diocese:

Diocesan Contact Person: _____

Contact Person's Telephone: _____

Information Regarding Person Sending Written Report to the Diocese:

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

Any other information which may be helpful to the investigation:

Information Regarding Person Completing this Form

Name: _____

Address: _____

Telephone (home/work/mobile; indicate): _____

Title/relationship to the church (if any): _____

Signature: _____ **Date:** _____

continued; page 7 of 7

Appendix B

Incident Report For Internal Reporting

Please use this form for reporting and documenting incidents. These incidents could include but are not limited to policy or procedural violations, inappropriate physical or verbal interactions actions, accidents, or injuries.

Person completing report: _____

Date and time of incident: _____

Location of the incident: _____

Person(s) involved in the incident:

_____	_____
_____	_____
_____	_____
_____	_____

Description of the incident:

Immediate action taken in response:

Witnesses to the incident:

_____	_____
_____	_____
_____	_____
_____	_____

Date/Time of the Report:

Signature of the person completing the report:

Signature of the Parent(s)/Guardian(s):

Signature of the Rector:

Action taken (or required) to prevent such incidents in the future:

Appendix C

Screening Statement Form

This form is to be completed by all clergy, staff and volunteers

Have you ever (circle correct answer):

1. Been arrested for, or convicted of, any crime involving child abuse and/or neglect, or had any such conviction expunged? YES / NO
2. Been charged with child sexual abuse in a civil proceeding? YES / NO
3. Committed an act of child sexual abuse? YES / NO
4. Been diagnosed with any paraphilic psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism (except where such inquiry is prohibited or limited by applicable laws or regulations)? YES / NO

Has any other member of your household ever (circle correct answer):

5. Been arrested for, or convicted of, any crime involving child abuse and/or neglect, or had any such conviction expunged? YES / NO
6. Been charged with child sexual abuse in a civil proceeding? YES / NO
7. Committed an act of child sexual abuse? YES / NO
8. Been diagnosed with any paraphilic psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism (except where such inquiry is prohibited or limited by applicable laws or regulations)? YES / NO

By signing this document I attest to the truth and validity of the answers above.

Printed Name _____

Signature _____ Date _____

Appendix D

MinistrySafe

MinistrySafe is an extensive 5-part safety system designed to reduce the risk of child sexual abuse in your congregation. MinistrySafe provides online child sexual abuse awareness training and provides training in skillful screening and guidelines for monitoring and oversight of the program. This program has been endorsed by the Anglican Church in North America and is its **minimum** standard.

Cost Involved:

\$250/year membership

Prices for training vary, depending on single user or MinistrySafe Membership:

- Cost per Awareness Training: \$5 Member
- Cost per Skillful Screening Training: \$50 Member
- Background Checks vary and are available only with a Membership.

For information on the services that each cost includes, visit the website at <http://ministrysafes.com/pricing/>

How MinistrySafe Works

Members have access to an online control panel for their particular congregation. This enables you to monitor all your staff and volunteers who should take the training.

The email of each person who is to take the training is entered. A link is automatically sent to that person. This link never expires. A person can view the training video as often as she likes; however, one can take the test and pass only once.

Once a person has passed the test, a certificate of completion is automatically sent to the individual and the administrator. The control panel is automatically updated.

Members also have access to resources, including:

1. A policy and procedure manual
2. Sample application forms for volunteers and staff
3. Sample screening form
4. Interview instructions
5. Description of high- and low-risk responses
6. Cover letter asking for references
7. Reference forms for use by mail and for use by telephone

Signing up with MinistrySafe

1. Administrator should go to www.ministrysafe.com.
2. Click on “Purchase Options” at the top of the page and follow the instructions. A credit card is needed to join. (\$1.00 will be charged and then credited to make sure the information is valid. The \$250 membership fee will be charged when the first test is successfully completed.)
3. You will be asked to pick a username and password.
Note: If your church is sponsoring a church plant, they can take the training and use the resources through your account. Simply enter them as a separate department

Suggestions on How to Implement MinistrySafe

1. Each congregation should appoint an administrator who will manage users.
2. A vestry member(s) should review the policy and procedure manual and oversee its implementation. Check with an attorney to make sure that guidelines and reporting procedures conform to your state.
3. We strongly recommend that churches hold a training session where the group watches the video together before entering their names with MinistrySafe. Please be aware that this video could be traumatic, or open old wounds for someone who has experienced abuse and there should be someone present who can give counsel and refer that person for further counseling if needed.
4. The second part of the training session should include going over the policy and procedure manual and discussing how this will be implemented in your church. Everyone should understand these procedures and how they are to be implemented and sign an agreement to that effect.
5. Each individual would then be entered into the Ministry Safe System and receive his/her own link to the video and test. They may choose to re-watch the video or just go ahead and take the test. The link should be saved as it is always available should the person wish to review it. The test consists of 25 multiple-choice questions.

Appendix E

Photography Consent/Release of an Adult

I, (print name) _____, hereby grant permission to, take and use: photographs and/or digital images of me for use in news releases and/or educational materials. These materials might include printed or electronic publications, social media, websites or other electronic communications.

I further agree that my name and identity may be revealed in descriptive text or commentary in connection with the image(s).

I authorize the use of these images without compensation to me.

All negatives, prints, digital reproductions shall be the property of (name of church) _____ and/or the Anglican Diocese in New England.

Date: _____

Signature of Adult: _____

Address: _____

City, State, Zip: _____

Photography Consent/Release of a Minor (Under 18)

I, (print name) _____, parent or official guardian of (child's name) _____ hereby grant permission to, take and use: photographs and/or digital images of **my child** for use in news releases and/or educational materials as follows: printed publications or materials, electronic publications, social media or websites.

I agree that my child's name and identity: may be revealed in descriptive text or commentary in connection with the image(s).

I authorize the use of these images without compensation to me.

All negatives, prints, digital reproductions shall be the property of (name of church) _____ and/or the Anglican Diocese in New England.

Date: _____

Signature of Parent or Guardian _____

Address: _____

City, State, Zip: _____

Appendix F

Standards for Appropriate Affection and Behavior

The Anglican Diocese in New England and its parishes are committed to creating and promoting a positive, nurturing environment for our children and youth ministries that protect our children and youth from abuse, and our church personnel from misunderstandings.

When creating safe boundaries for children and youth, it is important to establish what types of affection are appropriate and inappropriate, otherwise that decision is left to each individual.

Stating which behaviors are appropriate and inappropriate allows church personnel to comfortably show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries with children or youth.

These standards are based, in large part, on avoiding behaviors known to be used by child molesters to groom children or youth and their parents for future abuse. The following standards are to be carefully followed by all church personnel working around or with children or youth.

Love and affection are part of church life and ministry. There are many ways to demonstrate affection while maintaining positive and safe boundaries with children and youth.

Appropriate Forms

Some **positive and appropriate forms** of affection are listed below:

- Asking permission before touching
- Pats on the shoulder or back
- Touching hands, faces, shoulders, and arms of children or youth
- High-fives, hand-slapping
- Handshakes
- Fist bumps
- Thumbs-up
- Hugs, arms around shoulders
- Smiles
- Verbal praise
- Holding hands during prayer
- Holding hands while walking with small children
- Sitting besides small children
- Kneeling or bending down for hugs with small children

- Giving pats on the head when culturally appropriate (For example, this gesture should typically be avoided in some Asian communities)

Inappropriate Forms

The following forms of affection **are considered inappropriate with children and youth in ministry** settings because many of them are the behaviors that child molesters use to groom children or youth and their parents for later molestation or can be, in and of themselves, sexual abuse.

- Wrestling
- Tickling
- Sitting in laps (except for nursery-aged children)
- Kissing on the mouth
- Inappropriate or lengthy frontal embraces
- Comments or compliments (spoken, written, or electronic) that relate to physique or body development. Examples would be, “You sure are developing,” or “You look really hot in those jeans.”
- Holding children over three years old on the lap
- Forcing unwanted affection
- Piggy-back rides
- Any type of massage
- Touching bottoms, chests, or genital areas other than for appropriate diapering or toileting of infants and toddlers
- Showing affection in isolated areas such as bedrooms, closets, staff-only areas, or other private rooms
- Occupying a bed with a child or youth
- Touching knees or legs of children or youth
- 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 without parental consent
- Private meals with individual children or youth
- Touching or hugging from behind
- Games involved in inappropriate touching

Behavior Standards

- Any verbal or nonverbal sexual behavior with any child, youth, or vulnerable adult is inappropriate and forbidden.
- Never allow children, youth, or vulnerable adults to become sexual with one another during ministry activities.
- Sexual gestures or overtures that a child, youth, or vulnerable adult makes to a minister should be reported to the supervisor and the parent/guardian so that discussion can be held with the child, youth, or vulnerable adults.
- Dating, going out with, or becoming romantically involved with any child, youth, or vulnerable adult by a church personnel is forbidden.
- Discretion must be used in dealing with all children, youth, or vulnerable adults, especially regarding physical contact. Any overt display of affection should be made in a public setting in front of other group members and should respect wishes of the other person.
- “Buddy systems” must be used by church personnel whenever possible, but especially when children, youth or vulnerable adults are involved.
- *Never* be alone with a child or youth or multiple children or youth where others cannot easily observe the program or activity.
- One-to-one counseling with a child, youth or vulnerable adult should always occur in a public place, never alone in a car or a private place.
- Never invite or host children, youth or vulnerable adults in your home unless another unrelated adult is present.
- Parents/Guardians must complete written permission forms before children or youth are transported for a church-sponsored activity.

Driving *alone* with a child, youth or vulnerable adult should be avoided at all times. However, if riding or driving alone with a child, youth or vulnerable adult cannot be avoided, special care should be taken:

- Don’t sit close to one another in the car.
 - Do not come into physical contact with each other.
 - Do not stop the car to talk.
 - If you must stop, turn on the inside light of the car.
 - Avoid physical contact (hugs and kisses) when saying goodbye.
 - Be aware of the time you depart and arrive. Mark those times in your diary or record.
- Never swear or use foul or abusive language in the presence of those you serve in ministry.
 - Never use your role to degrade, ridicule, threaten or humiliate another person.

- Never speak graphically about sexual activities, including your own and do not allow others to do so. This includes dreams and fantasies or the use of sexually oriented materials such as pornography, videos, or materials on or from the internet.
- Never show sexually oriented or pornographic materials to those you serve in ministry (such as magazines, cards, videos, photos, films, DVD's, clothing etc.).
- Never use the Internet to view or download any sexually oriented materials on church property or in the presence of children and youth.
- Never spank, shake, slap or physically punish children, youth or vulnerable adults.
- Never wrestle with or tickle a child, youth or vulnerable adult.
- Never give tobacco, alcohol or unauthorized drugs to children, youth or vulnerable adults.
- Never use, possess or be under the influence of alcohol at any time while ministering to children, youth or vulnerable adults.
- Never use, possess or be under the influence of recreational or illegal drugs at any time.
- Never use tobacco products while in the presence of children or youth.
- When church personnel experiences romantic or sexual attraction for a child, youth or vulnerable adult, the minister is required to discuss the situation with the supervisor or spiritual director for guidance.
- All suspicions of child sexual abuse must be reported as required by state law and diocesan policies. Any knowledge or suspicion of any minister having an inappropriate relationship with a child, youth or vulnerable adult must be reported promptly to that person's supervisor.
- Standards for communication or conduct of relationships apply to electronic media including internet access, email, chat rooms, phone and or text conversations, photos and pictures.

Behaviors to Avoid

- Meeting alone in isolated places
- Showing favoritism
- Having physical contact that can be misinterpreted
- Wearing provocative or revealing attire
- Meeting in homes and in bedrooms without others present
- Being nude in front of children, youth or vulnerable adults
- Sleeping in bed with children, youth, or vulnerable adults
- Special gift giving
- Discussing your own dating activities, sexual activities, or encouraging others to do so

- Keeping “secrets” about relationships
- Failing to adhere to uniform or accepted standards of affection
- Showing affection when no one else is around
- Staring while others are dressing
- Commenting on others’ bodies
- Taking pictures while others are dressing or showering
- Shaming or belittling an individual

Appendix G

Youth Ministry Help Sheet for Overnight Events

(i.e. lock-ins, mission trips, adventure trips, weekend retreats, conferences)

All leaders must be trained and certified to participate in any capacity in an overnight event.

Ratios: A minimum of two trained unrelated adults are always the minimum.

1 adult leader for every 5 Junior High students

1 adult leader for every 8 High School students

Leaders should be at least five years older than the oldest youth they are supervising on the trip.

When both boys and girls are participating in overnight activities, trained and certified male and female chaperones must be present.

All youth in leadership positions must be known by the leadership for at least six months, complete a personal interview, complete an application, undergo reference checks, and be trained in the Policy Manual for the Protection of Children and Youth. (All training records must be kept in hard copies only.)

Communicating with parents/legal guardians is a crucial part for the planning process. Parents should know exactly what the youth event entails. An informational meeting to discuss the event and answer parents' questions is appropriate.

The paid staff leader or volunteer as delegated by the head of the parish, mission, or ministry will ensure all team members are trained and certified and understand behavior guidelines and consequences.

The use and restriction of technology, social media, and/or electronic communications will be clearly documented in the **Supervisory Plan**, refer to **page 29** for guidelines, and communicated to parents, students, and all leaders prior to the event. Keep in mind all diocesan minimum standards are to be upheld in virtual and electronic spaces and communications.

Overnight sleeping arrangements should be documented in the supervisory plan as required prior to the event.

One adult chaperone may sleep in the same room or tent with no fewer than two children, providing the adult and youth are of the same sex.

Adults are prohibited from sleeping in the same bed or sleeping bag with children or youth *unless* the adult is an immediate family member.

Youth roommates should be same gender and in the same age range.

If needed, a single room or space should be arranged with parental permission for youth struggling with gender identity.

Strive to always have at least one adult per sleeping unit. If youth are placed in a room without a chaperone, parents must give consent prior to the event.

Modest sleeping attire must be worn.

As long as any youth are awake, one of the leaders must also be awake and monitoring.

A minimum of at least 7 hours of sleep are to be scheduled for all events that will last longer than one night.

Adults must use the bathroom facilities alone, dressing/undressing in the bathroom with the door closed and with no children or youth present.

It is appropriate to build into your program supervised organized free-time.

Leaders should check with parents and use good judgment regarding PG or PG13 movies. No R-rated movies are permitted.

Document all injuries and report serious injuries to your rector and the youth's parents immediately.

Know how to handle disciplinary issues, and report major incidences to your rector and the youth's parents immediately.

Appendix H

Responding to a Survivor

Consider Using These Phrases:

“I’m sorry this happened.”

Acknowledge that the experience has affected the survivor’s life. Phrases like “I’m so glad you are sharing this with me,” help to communicate empathy.

“It’s not your fault.”

Survivors may blame themselves, especially if they know the perpetrator personally. Remind the survivor, maybe even more than once, that he or she is not to blame.

“ I am here for you.”

It can be extremely difficult for survivors to come forward and share their story, especially as children. They may feel ashamed, concerned that they won’t be believed, worried they’ll be blamed, or even worried that the one who hurt them will punish them or the ones they love. Leave any “why” questions or investigations to the experts— your job is to support this person. Be careful not to interpret calmness as a sign that the event did not occur—everyone responds differently. The best thing you can do is to be present and listen.

“You are not alone.”

Remind the survivor that you are there for him or her and willing to listen to his or her story. Remind the survivor that there are other people in his or her life who care and that there are service providers who will be able to support him or her as he or she recovers from the experience.

“Are you open to seeking medical attention?”

The survivor might need medical attention, even if the event happened a while ago. You can support the survivor by offering to accompany him or her in his or her search for this aid or even by helping him or her to find more information about aid that might be available to him or her. It’s okay to ask directly, “Are you open to seeking medical care?”

With children, this is more difficult, as they are not able to make such decisions on their own. Non-offending caregivers should be informed and consulted whenever possible.

If it is suspected that a caregiver is also an offender, the appropriate authorities should be contacted as outlined in the reporting procedures of this document—they will be able to help meet the immediate medical needs of the child after first aid had been offered.

“You can trust me.”

If a survivor opens up to you, it means he or she trusts you. Reassure survivors that you can be trusted and that you will respect their privacy. Always ask survivors before you share their story with others. If a minor discloses a situation of sexual abuse, you are required in most situations to report the crime. Let the minor know that you must tell another adult, and ask him or her if he or she would like to be involved.

“This doesn’t change how I think of you.”

Some survivors are concerned that sharing what happened will change the way other people see them. Reassure the survivor that surviving physical, emotional, or sexual violence doesn’t change the way you think or feel about him or her.

Providing Continued Support

There’s no timetable when it comes to recovering from sexual violence. If someone trusted you enough to disclose the event to you, consider the following ways to show your continued support.

Avoid judgment.

It can be difficult to watch a survivor struggle with the effects of sexual assault for an extended period of time. Avoid phrases that suggest he or she is taking too long to recover such as, “You’ve been acting like this for a while now,” or “How much longer will you feel this way?”

Check in periodically.

The event may have happened a long time ago, but that doesn’t mean the pain is gone. Check in with the survivor to remind him or her that you still care about his or her well-being.

Know your resources.

Church staff, volunteers, and congregants can form a strong support system around survivors of abuse, but that does not mean that you are equipped to manage someone else’s health. Become familiar with resources you can recommend to a survivor and his or her loved ones, resources like the National Sexual Assault Hotline 800.656.HOPE (4673), professional counseling services, and other helps.

Remember that the healing process is fluid.

Everyone has bad days. Don’t interpret flashbacks, bad days, or silent spells as “setbacks.” It’s all part of the process.

Appendix I

Resources for Church Leadership

(This appendix is a resource for church leadership and is not necessary to be included in the document when printed to use as the training manual)

The Church's Understanding of and Response to an
Incidence of Abuse 80

A Model for Information and Trauma Debrief Meeting 83

The Church's Understanding of and Response to an Incident of Abuse

It is essential that each church respond to a report, instance of abuse, or misconduct in a manner that promotes healing for the victim, the offender, and the loved ones of both parties, as well as healing within the congregation generally.

Ongoing Care for the Victim

The first and foremost rule when responding to a victim of physical, emotional, or sexual abuse is to ensure the immediate safety of the person who has been harmed. He or she should be protected from the abuser, non-offending caregivers should be contacted and informed of the situation, medical personnel should be contacted if the victim is in need of immediate medical care, and the authorities should be contacted by witnesses to the abuse, or mandated reporters, in accordance with applicable state laws.

When a child or youth discloses that he or she has been physically, emotionally, or sexually abused, or when a congregant, staff member, or volunteer witnesses such abuse, it can be a lot for a volunteer or staff person to handle. A supportive reaction can make all the difference to the survivor of the abuse, but that doesn't mean that such a reaction comes easily. Encouraging words and phrases can avoid judgment and show support for the survivor. We have included specific information on **Responding to a Survivor** in **Appendix H**.

Ongoing Care for the Congregation

Incidents of child abuse, and the secrecy that often surrounds them, can cause devastating harm to the church as well as to the victims. Therefore, where current or past child abuse has been perpetrated by clergy, staff, or volunteers of the church, the church shall provide consultation to encourage the discussion of such incidents and to provide a means to facilitate healing within the church. One suggested model of how this may be done is a congregational trauma debriefing model, as described below. It is essential that each church respond to a report or instance of abuse or misconduct in a manner that promotes healing for the victim, the offender and the loved ones of both parties, as well as healing within the congregation generally.

Traumatic events have well-documented effects, both immediate and delayed. When a congregation experiences a trauma, the impact is likely to be expressed through symptoms such as:

- Loss of energy or feeling of paralysis
- Distrust of leadership (often projected onto future leadership)
- Divisions within the congregation

- Some group members feeling isolated and withdrawing from the group
- Anger being displaced onto unrelated issues, or blown out of proportion
- A conspiracy of silence about the traumatic event
- Unbridled gossip about the situation and the people involved
- Despair about the congregation's future
- Distorting responsibility for the event
- Seeking a "quick fix" without thoughtful reflection
- Difficulty making normal and necessary decisions.

All of these symptoms could be carried into subsequent years unless the trauma is processed, integrated into the life of the congregation, and healed. A useful model for addressing and integrating a trauma is the "debriefing" model drawn from disciplines that do crisis counseling, such as emergency medicine, law enforcement, military science, crisis chaplaincy, and disaster agencies.

A trauma debriefing allows participants to integrate the reality of the event with their own responses to that event. The Church Information, Trauma, and Healing Debriefing Model set forth below is an effective means to communicate, process, and accept facts, allow feelings to surface, and then, through God's healing grace, head into the future unhindered by the past.

Guiding Principles for Healing in the Church

The following guidelines outline steps that can be taken to promote healing in the congregation:

- **Contact with the family.** Before the process for healing begins, the bishop or his representative should maintain regular contact with the complainant(s) and describe to complainant(s) the procedures to be used for promoting congregational healing.
- **Privacy Concerns.** The privacy of the complainant(s) must be balanced against the need for openness with the local church. Insofar as possible, the identity of the complainant(s) and any details which may identify him/her should be kept confidential.
- **Providing Facts.** The procedures shall take into account that church members usually know when "something is going on, and, in the absence of facts, rumor and speculation will grow."
- **Notifying Lay Leadership.** The lay leadership should be advised promptly of the issues, since that group's participation is vital in planning and implementing the processes for church healing.

- **Trauma Debriefing.** The healing and unity of a congregation are fostered when there is an open meeting, called a Church Information, Trauma, and Healing Debriefing ("Debriefing"), at which the bishop or his representative presents as much factual information as possible. Because the local church likely will include people who have experienced abuse or misconduct themselves, appropriate personnel trained in crisis ministry should be present and available on a small group or one-to-one basis immediately after the formal presentation. Also, local mental health resources (including sliding scale fee agencies) should be publicized so that members of the congregation know how to find these services. (Note that many communities have publicly-funded survivor services, which offer a variety of specialized resources.) The debriefing generally should follow the process set forth herein. The message should be, "The church is a place for truth. We follow Jesus, who described himself as the way, the truth, and the life."
- **Church Spokesperson.** The vestry, in consultation with the clergy, is encouraged to appoint a church spokesperson. The congregation, including church members and staff members, is urged to refer all media inquiries to the church spokesperson.
- **Interim Priest.** If the circumstances require that an interim priest be engaged, that priest should have special training in trauma debriefing. The interim priest should have regular opportunities to report and consult with the bishop, his designated staff person, and counselors.
- **Consulting Legal Authorities.** Neither the clergy nor any other church worker should attempt to impede persons who wish to consult with legal authorities.
- **Continuing Pastoral Care.** The clergy and/or vestry should consult with the bishop about additional resources for the healing and care of the congregation. Pastoral care includes, when appropriate, professional counseling, healthcare, and therapy.

A Model for Information & Trauma Debriefing Meeting

Consult with the bishop. The following procedures are recommended for the Information and Trauma Debriefing Meeting, but the church and the bishop should consult in advance with their respective legal counsel (and, if counsel recommends, insurance provider(s)) before conducting such a meeting or undertaking any such actions:

Steps to Take Prior to Meeting

1. **Select Leaders.** Carefully choose a Trauma Debriefing Team and a leader or co-leaders who have had experience with a debriefing or trauma-related process. It is important that the rector or his/her representative be a visible participant in the debriefing, but not in the role of leadership.
2. **Schedule and Notify.** Schedule the debriefing as soon as possible after the complaint becomes public knowledge. Ensure that all members of the congregation and church staff are notified of the debriefing by telephone, e-mail, overnight mail, or other fast and reliable method of notification. It is important to get a wide participation, so that all who experience the trauma also share the debriefing experience.
3. **Choose Meeting Place.** Hold the debriefing in an appropriate place, preferably on the church's property, if there is such. Although an opening prayer is appropriate, this should not be a liturgical event.
4. **Address the News Media.** While the debriefing should not be confidential, it is important that no one be placed in jeopardy because of any disclosures made during that meeting. Therefore, it is preferable that the news media not be present for the debriefing, but meet after the debriefing with the church spokesperson or the bishop.

Agenda for the Meeting

1. **Open the Meeting.** The bishop or his representative should welcome the attendees, as should the debriefing team leaders. The team leader then should introduce himself/herself, explain the debriefing process, and outline the guidelines for the debriefing. It is important to keep the debriefing to the specified procedures. Leaders should be prepared for a lengthy meeting.
2. **Present the Facts.** The goal is to ensure that all those present have a common record of the traumatic event. Subject to the advice of counsel, the general facts, and approximate chronology of the trauma should be presented verbally,

while maintaining confidentiality and anonymity of the victim, supplemented by written notations. Note that this is not a time for feelings to be expressed, and the group may need some direction to withhold those feelings until the next phase of the debriefing.

3. **Solicit Reactions.** Once an appropriate record has been presented, the team leader should invite church members to express their reactions to the facts. (Some church members may need to be directed to express their own feelings and not those of others.) No feelings, however trivial, intense, or unusual, should be discounted, and no effort should be made to fix, soothe, or smooth them over. The responses simply are to be collected and heard.
4. **Examine Repercussions.** Once reactions have been expressed fully, the leader should ask those present to turn their attention to the repercussions of the event, and consider the congregation's future. This step bridges the trauma with the ongoing life of those involved in the trauma. It may be a time to explore some of the issues the congregation will face in the near future. As with the presentation of facts, the issues raised may be noted both verbally and with writings.
5. **Seek Context and Perspective.** Members of the congregation also should be invited to place the event within a context or perspective. There may be expressions of confusion, helplessness, or curiosity about how other groups have resolved an issue of this type. In this phase, people may have an awareness of paradox and pose some hard questions such as the following:
 - Why do bad things happen?
 - How can it be that such a talented priest/leader could be involved in misconduct?
 - Why do things like this happen in a church?
 - Where does the responsibility lie?
 - What about the resources of our faith?

Team leaders have discretion whether to respond, or to simply allow others to speak.

Actions to Take After the Meeting

- **Plan for the Future.** The final step is planning. This could include a) scheduling a follow-up session one or two months into the future; b) discussing the ways in which the pastoral and sacramental needs of the congregation will be met; or c) describing the resources available to people who may need counseling or other specialized attention.
- **Provide Trained Counselors.** For the immediate needs of those present, it is important that trained crisis professionals be available in the church building so that individuals or groups may process their feelings further. These professionals are present simply to listen and support people in integrating the trauma.
- **Debrief the Debriefing.** After the debriefing, members of the Trauma Debriefing Team should meet to discuss their own experiences with the debriefing meeting, in order to do the following:
 - Plan the follow-up monitoring of the congregation in the future.
 - Determine whether there are issues that will need further clarification.
 - Determine whether there are complicating factors, or factors that require special continuing attention.
 - Decide what the lay leadership of the congregation requires to address the issue further; and evaluate the debriefing meeting itself (or agree to do so at a later date).

Additional Information and Meetings

If new information comes to light after the first debriefing, further meetings may be held. Additionally, regular follow-up sessions with the congregation should be held during the first year after disclosure of the incident(s).

Additional Church Responses

Additional appropriate church responses may include:

- Regular prayer for the complainant(s), the respondent(s), and the congregation.
- Preaching on the subject of violation of trust and liturgical acts of corporate penance.
- Securing a safe place for the complainant(s) and the complainant's family in community life.

- In the event that incarceration or other punitive action follows legal proceedings, developing a means for the congregation to deal appropriately with the person who may be imprisoned.

Congregational Follow-up: The First Year

Even with the best of care, a congregation that has experienced sexual misconduct will likely need an ongoing program of support and assistance, especially in the first year. This year will be devoted to a healing process, in which the congregation slowly will integrate the reality of its experience into its future. If such integration does not take place, the congregation may suffer from prolonged loss of energy, despair about the future, loss and/or isolation of some members, distrust of lay and/or ordained leadership or of the bishop, and difficulty making decisions or taking risks.

Suggested Follow-up Activities

Follow-up with the congregation may take any of several forms:

1. **Meeting With Bishop.** A meeting between the bishop or the bishop's representative and the vestry in order to assess the healing process of the congregation.
2. **Staff Input.** Obtaining input from church staff (including an interim priest where present) about their observations regarding the incident and the debriefing process.
3. **Study Groups.** Establishing study groups to consider the issue of healing from sexual abuse, perhaps by reading a selected book for discussion.
4. **Self-evaluation.** Conducting a congregational self-evaluation, through the use of a questionnaire or survey instrument.
5. **Focus Groups.** Creating congregational focus groups to address the issue of where the congregation stands in its process of moving ahead.
6. **Committee on Congregational Life.** Forming a Committee on Congregational Life charged with assessing the needs and planning programs for continued healing.
7. **Professional Consultant.** Appointing a professional consultant experienced with issues of child abuse to work with the vestry and affected congregation on the components of the healing process.

Using the Trauma to Help Others

Some churches, having worked through a history of child abuse, take up a special vocation in a related area. Such steps signify that the congregation has moved into the redemptive activity of letting its own pain be a gift for others. Among possible actions:

1. **Helping Other Churches**: Offering help to other churches confronted with the same issues .
2. **Sponsoring Programs**: Sponsoring seminars or programs on ethics and sexuality.
3. **Church Building**: Offering the church building for use by community groups to address issues of child abuse.
4. **Youth Programs**: Developing programs for young people about protecting themselves from abuse.

Policy Acknowledgement Form

for all Clergy, Staff Members, Volunteers

I certify that I have read:

- The Anglican Diocese in New England Policy Manual for the Protection of Children and Youth

(Name of Church)

(Position or Employ or Volunteer)

I further certify that I will abide by the provisions of this policy as long as I am an employee/volunteer of the church.

Printed Name

Signature

Date
