

*The Episcopal Diocese of
Western Louisiana*

**Policies for the Protection of
Children and Youth from Abuse**

as enacted by the Rt. Rev. Jacob W. Owensby, PhD, DD
June 1, 2016

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Dear People of the Diocese of Western Louisiana:

The Diocese of Western Louisiana's *Safeguarding Online* is intended to train both clergy and lay leaders in the prevention of sexual abuse to children and youth. This training and attention to the policies and procedures laid out in this manual offer safety and protection to:

- our children and youth because we are providing adults who minister to them with practices, information, and awareness of safe ways to work with children and youth and, in turn, to be alert to adults who might seek to abuse those in our care.
- our churches, schools, and diocesan institutions by providing them with clear policies, guidelines, and practices that will make them places for our children and youth.
- the many adults who minister to our children and youth by training them in appropriate ways to relate to those in their care and the process used to report boundary violations or suspected abuse.

As we continue our Diocesan commitment to the safety and nurture of our children and youth, I ask you to continue your individual commitment to making our churches, schools, and institutions safe places for our children and youth to grow and mature spiritually, physically, and emotionally. Our children and youth will learn ways of respect and the love of Christ when we invest respect and love in our relationships with them and with each other.

I pray that your ministry with our youth and children and your experience ministering among each other is a blessing to you and a ministry filled with joy and grace.

Faithfully in Christ,

The Rt. Rev. Jacob W. Owensby, PhD, DD
IV Bishop of Western Louisiana

I. Code of Conduct for Protection of Children and Youth

Relationships among people are at the foundation of Christian ministry and as such are central to the life of the church. Defining healthy and safe relationships through policies and codes of conduct is not meant, in any way, to undermine the strength and importance of personal interaction in our ministries. Rather, it is to assist in more clearly defining behaviors and practices that allow the church to more fully demonstrate its love and compassion for children and youth in sincere and genuine relationships.

Relationships in ministry should, ideally, always be experienced as caring and without intention to do harm or allow harm to occur. This *Code of Conduct for Protection of Children and Youth* has been adopted by the Diocese of Western Louisiana to help the church create safe environments for children and youth and for those who minister to them. All Church Personnel are asked to carefully consider each statement in the *Code* and within the *Diocesan Policies for the Protection of Children and Youth from Abuse* before agreeing to adhere to the statements and continue in service to the church.

Code of Conduct for Protection of Children and Youth

1. Church Personnel agree to do their best to prevent abuse and neglect among children and youth involved in church activities and services.
2. Church Personnel agree to not physically, sexually or emotionally abuse or neglect a child or youth.
3. Church Personnel agree to comply with the policies for general conduct with children and youth as defined in these *Policies for the Protection of Children and Youth from Abuse*.
4. All Church Personnel agree to comply with the *Guidelines for Appropriate Affection* (see page 14).
5. In the event that Church Personnel observe any inappropriate behaviors or possible policy violations with children or youth, Church Personnel agree to immediately report (see page 9) their observations.
6. All Church Personnel acknowledge their obligation and responsibility to protect children and youth and agree to report (see page 10) known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with these policies.
7. Church Personnel understand that the church will not tolerate abuse of children and youth and agree to comply in spirit and in action with this position.

II. General Definitions

A. Church Personnel

For the purposes of this policy, the following are included in the definition of Church Personnel when they are functioning in their respective roles for the church:

1. **All clergy** whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. **All paid personnel**, full- or part-time, whether employed in areas of ministry or other kinds of services by the diocese, its congregations, schools or other agencies.
3. **Those who contract their services** to the diocese, its congregations, schools or other agencies.

4. **Volunteers**, including any persons who enter into or offer themselves for a church related service, or who actually assist with or perform a service, whether or not they have been selected or assigned to do so. Volunteers include members of advisory boards, vestries, Bishop's Committees, and boards of directors.

B. Age Categories

1. A **child** is defined as anyone under the age of 12 years.
2. A **youth** is defined as anyone who is at least 12 years old, but not yet 18 years old. A youth may also be an individual who is 18 years old or older, but still in high school.

C. Regularly or Occasionally Working With or Around Children or Youth

For the purposes of this policy, the following are included in the definition of Church Personnel who “**regularly** work with or around children or youth”:

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. All paid or volunteer Church Personnel whose work regularly takes them throughout the facility or grounds or who have keys giving them access to the buildings on the grounds.
3. All persons who supervise or assist with supervising children or youth, in ministries, programs or activities more often than occasionally.
4. All persons who provide transportation to children or youth without other adults in the vehicle more often than occasionally.
5. Any paid personnel whose living quarters are on the grounds of the church, school or other related agency.
6. All vestry members or other members of similar decision-making groups who have the authority to approve the creation of ministries, programs or activities for children or youth.

Examples of Church Personnel who “regularly work with or around children or youth” include, but are not limited to:

- Children's or youth choir directors
- Organists who work with children or youth
- Lay youth ministers
- Volunteer youth directors
- All Church Personnel who work or assist in the nursery more than four times a year
- All Church Personnel who work in the nursery if they are the only person over 21 present at any time
- Parish Day School or Diocesan School teachers or other employees
- All staff, whether volunteer or paid, at church camps and retreat centers
- Adults who participate in overnight activities with children or youth more than twice a year

For the purpose of this policy, the following are included in the definition of Church Personnel who “**occasionally** work with or around children or youth:”

1. All persons who supervise or assist with supervising children or youth in ministries, programs or activities infrequently, generally no more than three times a year or for one program or activity during a year that lasts less than a month.
2. All persons who provide transportation to children or youth without other adults in the vehicle infrequently, generally no more than three times a year.

Examples of Church Personnel who “occasionally work with or around children or youth” include, but are not limited to:

1. Staff for on-site Vacation Bible Schools
2. Persons who assist with preparation for the Christmas pageant
3. All persons who work or assist in the nursery four or fewer times a year, whether on an emergency basis or otherwise
4. Adults who participate in overnight activities with children or youth once or twice a year

D. Types of abuse

1. **Physical abuse** is non-accidental injury, which is intentionally inflicted upon a child or youth.
2. **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, child or youth.
3. **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 that is meant to arouse or gratify the sexual desires of any of the children or youth.
4. **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.
5. **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.
6. **Economic exploitation** is the deliberate misplacement, exploitation, or wrongful temporary or permanent use of a child or youth’s belongings or money.

III. Safeguards for Children and Youth

The rector or canonical equivalent shall be responsible for the application and enforcement of these safeguards.

A. Screening and Selection

1. Any and all Church Personnel who **regularly** work with or around children or youth shall be screened and selected utilizing at least the following:
 - a. **A standard application** completed by the applicant that includes an authorization for the release of information to conduct background checks and the **Code of Conduct** (Appendix E).
 - b. **Criminal records check** in any state where the applicant has resided during the past 7 years, and other states, if any, as determined by the church.

- c. **Sexual offender registry check** in any state where the applicant has resided during the past 7 years.
 - d. **Individual interview** with the applicant.
 - e. **Reference checks** of persons outside the congregation who know the applicant, preferably who know how the applicant works with children.
 - f. **Driving or motor vehicle records check** if the person may be transporting children or youth.
2. Any and all Church Personnel who **occasionally** work with or around children and youth shall be screened and selected utilizing at least the following:
 - a. **A standard application** completed by the applicant that includes an acknowledgement for the release of information to conduct background checks and the **Code of Conduct** (Appendix E).
 - b. Individual **interview** with the applicant.
 - c. At least one **reference check** of a person or persons outside the congregation who know the applicant, preferably who know how the applicant interacts with children.
 - d. **Driving or motor vehicle records check** if the person will be transporting children or youth.
3. All information gathered about an applicant will be carefully reviewed and evaluated to make a determination, in consultation with others as necessary, of whether or not the person is appropriate to work with children or youth.
4. Church Personnel who work with or around children or youth must have a personnel file that is kept where other church records are kept.
5. Criminal records checks and sexual offender registry checks will be conducted every 5 years for Church Personnel who regularly work with or around children or youth.
6. To the extent possible, no person shall be permitted to supervise an immediate family member when working with or around children or youth. For the purpose of this policy, immediate family member is defined as spouse, partner, child, parent, sister, brother, similar in-law relationship, stepchild, stepparent, stepsibling, grandparent, or co-habitant.
7. Church Personnel who transfer within the Diocese of Western Louisiana and apply for or are asked to or who do undertake positions working with or around children are required to undergo the same screening and selection process in Section A above. This requirement may be met through a transfer of a copy of the personnel file to the new congregation, school, agency, or program together with completion of a new application, individual interview and reference checks with the congregations, schools, agencies or other programs for which the applicant has worked with or around children or youth since the screening was last done as shown in the applicant's personnel file.

B. Education and Training Requirements

1. Online child abuse prevention education and training (*Safeguarding Online*TM) is required for all Church Personnel who regularly and occasionally work with or around children or youth before they start their work with children or youth or, if that is not possible, one module of child abuse awareness training before they start their work and the rest of the training within three months of starting. Refer to Appendix A1-A3 for specific guidelines and requirements.
2. An online refresher course, including a review of *Diocesan Policies for the Protection of Children and Youth*, is required every three years (see Appendix A1-A3).

C. Monitoring and Supervision of Programs

Structural Guidelines and Standards for Programs for Children and Youth (see also the following section *General Conduct for the Protection of Children and Youth*):

1. Every program for children and youth must have established ratios for adults and children. Compliance with the established ratio is required at all times, including activities that occur off church premises.
2. Church Personnel are prohibited from being alone with a child or youth or multiple children or youth where other adults cannot easily observe them.
3. Church Personnel over the age of 21 must directly supervise Church Personnel under the age of 18 and be physically present during all activities.
4. An up to date list of approved congregation-sponsored programs for children and youth will be maintained in the church office or other place where church records are kept.
5. Church Personnel are not permitted to develop new activities for children and youth without approval from the rector or canonical equivalent. Requests to develop new activities should be submitted in writing to the rector. The rector will consider whether the plan for a new activity includes adequate adult supervision.
6. Each program will develop age-appropriate procedures to ensure the safety of children and youth using restrooms and showers or baths.
7. When supervising or assisting private activities such as dressing, showering or diapering infants or children, Church Personnel will remain in an area observable by other adults or work in pairs.
8. At least two unrelated Church Personnel must supervise activities. When both boys and girls are participating, male and female adults must be present.

D. General Conduct for the Protection of Children and Youth

The following guidelines are intended to assist Church Personnel in monitoring and supervising behaviors and interactions with children and youth so that inappropriate interactions can be detected and stopped. (See also Appendix B, *Guidelines for Appropriate Affection*.)

1. All Church Personnel who work with children or youth must agree to comply with the Diocese of Western Louisiana *Guidelines for Appropriate Affection* (Appendix B).
2. No person will be allowed to volunteer to regularly work with children and youth until the person has been known to the clergy and congregation for at least six months.
3. Programs for infants and children under 6 years old will have procedures to ensure that children are released only to their parents or legal guardians or those designated by them.
4. Church Personnel are prohibited from the use, possession, distribution, or being under the influence of alcohol, illegal drugs, or the misuse of legal drugs while participating in or assisting with programs or activities specifically for children or youth.
5. Parents or guardians must complete written permission forms before Church Personnel transport children and youth for a church sponsored activity or for any purpose on more than an occasional basis.
6. Church Personnel will respond to children and youth with respect, consideration and equal treatment, regardless of sex, race, religion, sexual orientation, culture or socio-economic status. Church Personnel will portray a positive role model for children and youth by maintaining an attitude of respect, patience, and maturity. They will avoid even the appearance of favoritism.

7. One-to-one counseling with children or youth will be done in an open or public or other place where private conversations are possible but occur in full view of others.
8. Church Personnel are prohibited from dating or becoming romantically involved with a child or youth.
9. Church Personnel are prohibited from having sexual contact with a child or youth.
10. Church Personnel are prohibited from possessing any materials meant to arouse or gratify sexual desires (magazines, cards, videos, films, clothing etc.) on church property or in the presence of children and youth.
11. Church Personnel are prohibited from using the Internet to view or download any sexually oriented materials on church property or in the presence of children and youth.
12. Church Personnel are prohibited from discussing their own sexual activities, including dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos or materials on or from the Internet, with children or youth.
13. Church Personnel are prohibited from sleeping in the same beds, sleeping bags, tents, hotel rooms or other rooms with children or youth unless the adult is an immediate family member of all children or youth in the bed, sleeping bag, tent, hotel room or other room. It is acceptable to have multiple adults sleep with all the children or youth participating in one open space such as a church basement or camp lodge.
14. Church Personnel are prohibited from dressing, undressing, bathing, or showering in the presence of children or youth.
15. Church Personnel are prohibited from using physical punishment in any way for behavior management of children and youth. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting, or any other physical force. Physical force may only be used to stop a behavior that may cause immediate harm to the individual or to a child, youth or others.
16. Church Personnel are prohibited from using harsh language, degrading punishment, or mechanical restraint such as rope or tape for behavior management.
17. Church Personnel are prohibited from participating in or allowing others to conduct any hazing activities relating to children or youth ministry or camp activities.
18. Church Personnel are prohibited from solicitous communications of a sexual nature with children or youth.

IV. Responding to Problems

A. Reporting of Inappropriate Behaviors or Policy Violations with Children or Youth

1. When Church Personnel observe any inappropriate behaviors, behaviors that are inconsistent with the *Guidelines for Appropriate Affection*, or which may violate any provision of these *Policies for the Protection of Children and Youth from Abuse*, they must immediately report their observations. Examples of inappropriate behaviors or policy violations would be seeking private time with children or youth, taking children or youth on overnight trips without other adults, swearing or making suggestive comments to children or youth, or selecting or using staff or volunteers without the required screening.
2. Such inappropriate behaviors or possible policy violations that relate to interactions with children or youth should be reported in one of the following ways:
 - a. A telephone call or meeting with the immediate supervisor of the person,
 - b. A telephone call or meeting with the rector, if the person being complained of is not the rector;

- c. A telephone call or meeting with a church warden if the person is the rector;
 - d. A telephone call, meeting with or fax to the bishop's office;
 - e. Submit a *Notice of Concern* (Appendix D), signed or unsigned, to the Bishop's office.
3. All reports of inappropriate behavior or policy violations with children or youth will be taken seriously.

B. Reporting Suspected Abuse of Children or Youth

1. All Church Personnel are required by this policy to report known or suspected abuse of children or youth to the appropriate state authorities (Appendix F).
2. Failure to report suspected abuse of children or youth may be a crime. Reports may be made confidentially or anonymously. Every state provides immunity from civil liability for persons required to report suspected abuse in good faith and without malice. Simply stated, "in good faith" means that the person submitting the report believes what he or she is reporting to be true.
3. In addition to reporting to the state authorities, Church Personnel are required to report any suspected or known abuse of children or youth that may have been perpetrated by Church Personnel directly to the rector of the parish or to the Diocese, so that immediate and proper steps may be taken to ensure the safety of alleged victims.
4. Reports of suspected or known abuse that involve Church Personnel may be reported to the Diocese of Western Louisiana in the following ways:
 - a. A telephone call, meeting with or fax to the Bishop;
 - b. A telephone call or meeting with the rector, if the member of the clergy is not the person being complained about.
 - c. Submit a *Notice of Concern* (Appendix D), signed or unsigned, to the Bishop's office.
5. The Diocese of Western Louisiana and the parish will cooperate with any investigation by state authorities to the fullest extent appropriate and inform authorities that the Diocese will direct a concurrent internal investigation.

**Appendix A1:
Episcopal Diocese of Western Louisiana**

**Sexual Abuse Prevention Training Requirements
Year-Round Employees
(Churches, Schools, Camp Hardtner, and Other Diocesan Institutions)**

Rectors (or Sr. Wardens in the absence of a Rector), Heads of School, & Camp Director are responsible for ensuring compliance with training requirements for all of their paid & volunteer staff.

	Clergy	Diocesan, Parish, Mission, School & Camp Hardtner Employees in Supervisory Positions	Diocesan, Parish, Mission, School & Camp Hardtner Employees NOT in Supervisory Positions
Safeguarding Online™ Modules Required For Initial Certification			
<i>Meet Sam</i>	✓	✓	✓
<i>It Happened to Me</i>	✓	✓	✓
CHOOSE APPROPRIATE MODULE:			
<i>Keeping Church Safe</i>	✓	✓ (if diocesan, parish, or mission employee)	✓ (if diocesan, parish, or mission employee)
<i>Keeping School Safe</i>		✓ (if school employee)	✓ (if school employee)
<i>Keeping Camp Safe</i>		✓ (if Camp Hardtner employee)	✓ (if Camp Hardtner employee)
<i>Safeguarding God's People for Managers and Supervisors</i>	✓	✓	
<i>Safeguarding God's People for Workers</i>			✓
<i>Duty to Report: Mandated Reporter</i>	✓	✓	✓
<i>Preventing Sexual Exploitation – for Ministries</i>	✓	✓	✓
<i>Our Policies</i>	✓	✓	✓
Additional Safeguarding Online™ Modules Required For Initial Certification For All VBS Workers			
<i>A Day at Day Camp</i>	✓	✓	✓
Additional Safeguarding Online™ Modules Required For Initial Certification For All Workers Staffing Youth Overnight Retreats or Field Trips (Camp Hardtner or any other location)			
<i>Keeping Camp Safe</i>	✓	✓	✓
Safeguarding Online™ Modules Required Every 3 Years (starting 3 years after initial certification)			
<i>Abuse Prevention Refresher</i>	✓	✓	✓
<i>Our Policies</i>	✓	✓	✓
Safeguarding Online™ Modules Available But Not Required			
<i>Preventing Bullying</i>			
<i>Social Media Safety</i>			

Note: If you plan to volunteer at Camp Hardtner, additional modules may be required. See Appendix A3.

**Appendix A2:
Episcopal Diocese of Western Louisiana**

**Sexual Abuse Prevention Training Requirements
Church and School Volunteers**

Rectors (or Sr. Wardens in the absence of a Rector) and Heads of School are responsible for ensuring compliance with training requirements.

	Regular Volunteers	Occasional Volunteers	Vestries, School Boards, Board Of Trustees
	Including but not limited to: Licensed lay ministers (Pastoral Leaders, Worship Leaders, Preachers, Eucharistic Visitors, Catechists); anyone with a key giving them access to buildings on the grounds or whose work takes them throughout facility; anyone who regularly supervises or assists with supervising children or youth; anyone who provides counseling, pastoral care, spiritual direction, or spiritual guidance to children, youth or adults	Volunteers that work less than 20 hours per year	
Safeguarding Online™ Modules Required For Initial Certification			
<i>Abuse Risk Management for Volunteers</i>	✓	✓	✓
<i>Our Policies</i>	✓	✓	✓
<i>Duty to Report: Mandated Reporter</i>	✓		✓
<i>Safeguarding God's People for Managers and Supervisors</i>			✓
<i>Preventing Sexual Exploitation-for Ministries</i>	✓		
<i>Preventing Sexual Exploitation-for Congregations</i>			✓
Additional Safeguarding Online™ Modules Required For Initial Certification For All VBS Volunteers			
<i>A Day at Day Camp</i>	✓	✓	✓
Additional Safeguarding Online™ Modules Required For Initial Certification For All Volunteers Staffing Youth Overnight Retreats or Field Trips (any location)			
<i>Duty to Report: Mandated Reporter</i>		✓	
<i>Keeping Camp Safe</i>	✓	✓	✓
Additional Safeguarding Online™ Modules Required For Initial Certification For All Volunteers Staffing Adult Overnight Retreats (any location)			
<i>Preventing Sexual Exploitation-for Ministries</i>		✓	✓
Safeguarding Online™ Modules Required Every 3 Years (starting 3 years after initial certification)			
<i>Abuse Prevention Refresher</i>	✓	✓	✓
<i>Our Policies</i>	✓	✓	✓
Safeguarding Online™ Modules Available But Not Required			
<i>Preventing Bullying</i>			
<i>Social Media Safety</i>			

- Volunteers under the age of 15 are not required to take *Safeguarding Online™* but should always work with an adult (18 years of age or older) who has met training requirements.
- If you plan to volunteer at Camp Hardtner, additional modules may be required. See Appendix A3.

**Appendix A3:
Episcopal Diocese of Western Louisiana**

Sexual Abuse Prevention Training Requirements

Camp Hardtner:

Summer Camp Paid Permanent Staff

All Camp Hardtner Volunteers (Summer Camp & Year-Round Events)

Board of Trustees

Camp Director is responsible for ensuring compliance with training requirements for all Camp Hardtner paid & volunteer staff.

	Hardtner Summer Camp Permanent Staff	Overnight Staff and Volunteers for YOUTH Retreats	Non-Overnight Staff and Volunteers for YOUTH Retreats	Overnight Staff and Volunteers for ADULT Retreats	Board of Trustees
Safeguarding Online™ Modules Required For Initial Certification					
<i>Meet Sam</i>	✓				
<i>It Happened to Me</i>	✓				
<i>Keeping Camp Safe</i>	✓	✓			✓
<i>A Day at Day Camp</i>	✓		✓		
<i>Safeguarding God's People for Managers and Supervisors</i>					
<i>Safeguarding God's People for Workers</i>					✓
<i>Duty to Report: Mandated Reporter</i>	✓	✓			✓
<i>Preventing Sexual Exploitation - for Ministries</i>				✓	
<i>Preventing Sexual Exploitation - for Congregations</i>					✓
<i>Our Policies</i>	✓	✓	✓	✓	✓
<i>Abuse Risk Management for Volunteers</i>		✓	✓	✓	✓
Safeguarding Online™ Modules Required Every 3 Years (starting 3 years after initial certification)					
<i>Abuse Prevention Refresher</i>	✓	✓		✓	✓
<i>Our Policies</i>	✓	✓		✓	✓
Safeguarding Online™ Modules Available But Not Required					
<i>Preventing Bullying</i>					
<i>Social Media Safety</i>					

Note: If you plan to volunteer at a church or school, additional modules may be required. See Appendix A2.

Appendix B: Guidelines for Appropriate Affection

The Diocese of Western Louisiana is committed to creating and promoting a positive, nurturing environment for our children's 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 and youth. The Guidelines are based, in large part, on avoiding behaviors known to be used by child molesters to "groom" children, youth, and their parents for future abuse. The following guidelines are to be carefully followed by all Church Personnel working around or with children and youth.

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

- Brief hugs.
- Pats on the shoulder or back.
- Handshakes.
- "High-fives" and hand slapping.
- Verbal praise.
- Touching hands, faces, shoulders and arms of children or youth.
- Arms around shoulders.
- Holding hands while walking with small children.
- Sitting beside small children.
- Kneeling or bending down for hugs with small children.
- Holding hands during prayer.
- Pats on the head when culturally appropriate. (For example, this gesture should typically be avoided in some Asian communities).

2. The following forms of affection are considered **inappropriate** with children and youth in ministry setting 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.

- Inappropriate or lengthy embraces.
- Kisses on the mouth.
- Holding children over three years old on the lap.
- 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.

- Wrestling with children or youth.
- Tickling children or youth.
- Piggyback rides.
- Any type of massage given by a child or youth to an adult.
- Any type of massage given by an adult to a child or youth .
- Any form of unwanted affection.
- Comments or compliments (spoken, written, or electronic) that relate to physique or body development. Examples would be, “You sure are developing,” or “You look really hot in those jeans.”
- 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.
- Private meals with individual children or youth.

DRAFT

Appendix C: Computer Use Policy and Guidelines Using Social Media

COMPUTER USE POLICY

Computers and Internet access must be used in ways which support and enhance the ministries of the Episcopal Diocese of Western Louisiana and its congregations. Because we cannot control the content of the information found on other computer systems accessed via the Internet, it is crucial that we use our Internet connections and our computers in ways that are responsible, efficient, ethical, legal, and in support of our shared mission and ministry. The use of computers is a significant benefit to the life of congregations of the Episcopal Diocese of Western Louisiana. With these benefits come important responsibilities.

This policy seeks to ensure that the use of computers and Internet access on the properties of the Episcopal Diocese of Western Louisiana and its congregations, shall be in support of our mission and ministry and reflective of our shared values. This policy applies to all on-site users (lay or ordained, paid or volunteer) of computers and all users of Internet access at our parishes and diocesan offices regardless of the owner of the computer or the holder of the Internet Service Provider (ISP) account (such as AOL, Prodigy, and the like).

Thus, for example, a parish administrator using the office computer to access the Internet via the parish's ISP account must comply with this policy. Similarly, the volunteer who is in a parish classroom using his or her own laptop computer and ISP account must also comply with this policy.

Further, this policy governs off-site use of computers owned by the Diocese or its parishes, as well as off-site access to ISP accounts held by the Diocese or its parishes.

All users shall comply with the following general standards when using computers and when connecting with the Internet:

1. Behave responsibly when using computers and when connected to the Internet:
 - a. Comply with all applicable laws, rules and regulations, and with all other (non-computer-specific) policies of the Diocese.
 - b. Respect the rights and property of others, including copyrights and other intellectual property rights.
2. As a further illustration of these general principles, the following are examples of unacceptable uses of computers and the Internet under this policy:
 - a. Intentionally accessing, viewing, storing, or displaying any site or material that is pornographic, racist, sexist, homophobic, or otherwise offensive, including verbal descriptions, audio files, photography, drawings or paintings, and cartoons;
 - b. Soliciting sex or purchasing pornographic materials;
 - c. Creating, transmitting or reproducing language inappropriate to the Christian context, including language which is: profane, abusive, defamatory, degrading, harassing, threatening, or which breaches obligations of confidentiality;

- d. Committing forgery, blackmail, identity theft, libel, selling or purchasing illegal substances, or gaining unauthorized access to other computer systems for any purpose (a.k.a. “hacking”);
- e. Disguising one’s identity, impersonating other users, or sending anonymous email messages;
- f. Copying or distributing material obtained from the Internet if doing so violates a copyright or other intellectual property right;
- g. Copying, deleting or modifying another’s files or data without permission;
- h. Intentionally accessing, distributing, copying, deleting or modifying another’s email without permission;
- i. Intentionally damaging computer equipment, files, data, or networks;
- j. Intentionally accessing or transmitting computer viruses or other harmful files, or otherwise intentionally damaging computer equipment, files, data, or networks;
- k. Commercial uses (including selling or buying anything for personal financial gain and conducting personal for-profit business activities).

GUIDELINES USING SOCIAL MEDIA

Social media now accounts for the largest share of Internet usage, surpassing even email. It is essential that the church be present in this mission field, as it has changed the Internet from a place where people go to find information, to a place where people meet in virtual community, expecting to share their lives, thoughts, and their beliefs with others.

In churches, social media and email can promote nearly viral outreach, deepen the real life sense of community at a church, and build a feeling of week-long togetherness. But just like real-life relationships and interactions, digital communications need to be lived into with the appropriate boundaries to protect yourself and others.

The following recommendations and guidelines for web and social media use are in alignment with the Diocese of Western Louisiana’s accepted principles of healthy boundaries and safe church practices.

Commonly Accepted Principles of Healthy Boundaries and Safe Church

1. Adults have more power than children and youth.
2. Clergy have more power than people with whom they have a pastoral relationship.
3. The mutuality of friendship cannot exist when there is a disparity of power.
4. Two unrelated adults must be able to maintain visual contact with each other any time they engage in ministry with children or youth.
5. Windows in doors allow transparency of interactions with children, youth and adults who may be vulnerable.

General Information about Digital Communications

1. All communications sent digitally (email, social networking sites, notes or posts, etc.) are NOT CONFIDENTIAL and may be shared or reposted to others.

2. Interactions in the virtual world need to be transparent, as a window in the door provides transparency in the physical world.
3. In the virtual world healthy boundaries and safe church practices must be adhered to as they are in the physical world.
4. In the virtual world, "friend" can mean anyone with whom you are willing to communicate through that medium. In the physical world, friend can mean much more in terms of intimacy, self-disclosure, mutuality and expectations for relationship.
5. Laws regarding mandated reporting of suspected abuse/neglect/exploitation of children, youth, elders and vulnerable adults apply in the virtual world as they do in the physical world.

Recommended Practices and Guidelines for Interactions with Children and Youth: Social Networking Sites-Relationships

1. Adults who minister to children and youth are strongly encouraged to set very stringent privacy settings on any social networking profile.
2. Individual personal profiles are to be used to interact with real friends, family and peers. Adults should not submit "friend" requests to minors or youth. Youth may not be able to decline such requests due to the disparity of power between youth and adults. Youth may ask to be "friends", and adults should discern the level of contact they want to maintain with youth prior to responding to these requests.
3. If an adult chooses to accept friend requests from minors or youth who are associated with their community of faith, other adult leaders must have full access to all aspects of that adult's profile and correspondence.
4. Adults who want to connect via a social networking website with youth to whom they minister are strongly encouraged to set up a closed group page or official organization page that youth may join. Youth requesting to "friend" an adult can then be invited to join this closed group or organization page rather than be accepted as a friend on an adult's personal profile account. The purpose of these two separate accounts/profiles is to create a line of privacy and maintain healthy boundaries with youth and real family, friends and colleagues.
5. Any material on any site (whether affiliated with the church or not) that raises suspicion that a child has been or will be abused/neglected/exploited should be immediately reported to the clergy and to the Louisiana Department of Children and Family Services. If the material is on a church affiliated site, that material should be documented for church records and then removed from the site after consultation with authorities.

Recommended Practices and Guidelines for Interactions with Children and Youth: Groups/Organization Pages on Social Networking Sites

1. Clergy and lay leaders should carefully discuss whether a closed group page or an official organization page would better serve their social networking purposes. Consideration of the specific purpose of the group should be given (e.g., Confirmation, pilgrimage, mission trips, etc.). Privacy and publicity settings are very different depending on which you choose.

2. Groups/organization pages should have at least two unrelated adult administrators as well as at least two youth. Closed groups, but not "hidden" groups, should be used for youth groups.
3. Invitations to youth to join a group should be made by youth administrators, unless a youth previously asked an adult administrator to invite him/her to join the group. This is not an issue with official organization pages, as all invitations appear from the organization itself rather than an individual.
4. Behavioral covenants should be created to govern what content is appropriate and inappropriate for an online youth group of either type.
5. Any material on any site (whether affiliated with the church or not) that raises suspicion that a child has been or will be abused/neglected/exploited should be immediately reported to the clergy and/or Office of the Bishop. If the material is on a church affiliated site, that material should be documented for church records and then removed from the site after consultation with the Office of the Bishop and/or police.
6. Inappropriate material that does not raise suspicion that a child has been or will be abused/neglected/exploited should immediately be removed from the site.
7. Any content that details inappropriate behavior (outside of the bounds of the established behavioral covenant) during a church sponsored event or activity should be addressed by adult youth leaders and parents.
8. Social networking groups for youth should be open to parents of current members.
9. Parents should be informed that the content of youth organization pages or groups that are not sponsored by the church are **NOT** within the purview of adult youth leaders.
10. Adult leaders of youth groups and former youth members who, due to departure, removal from position, or are no longer eligible because they "aged-out" of a program should be immediately removed from digital communication with youth groups via social networking sites, list serves, etc.

**Recommended Practices and Guidelines for Interactions with Adults:
Social Networking Sites-Relationship**

1. Clergy are strongly encouraged to set very stringent privacy settings on any social networking profile to shield both adult and youth members from viewing personal content that may be inappropriate.
2. Individual personal profiles of clergy are to be used to interact with real friends, family and peers. Clergy should not submit "friend" requests to parishioners and others to whom they minister. The disparity of power may not give the other person the ability to decline such request.
3. Clergy who want to connect via a social networking website with parishioners are strongly encouraged to set up an official Organization Page that all parishioners may join. The purpose of having a personal profile and an Official Organization page is to create a line of privacy and maintain healthy boundaries with parishioners and real family, friends and colleagues.
4. The Diocese of Western Louisiana recommends official organization pages for parishes rather than group pages, which are unofficial and have limited tools for both privacy/security and outreach.

5. Clergy should consider the impact of declining a "friend" request from parishioners. These encounters may create a tension in "real world" relationships. Clergy can direct "friend" requests from parishioners to the parish's official organization page.
6. Clergy who work directly with youth are encouraged to establish separate church-sponsored digital communications groups/pages for youth to maintain contact with youth members.
7. When a cleric's ministry at a parish or other ministry setting ends, the cleric should remove parishioners as "friends" or contacts in all forms of digital communications.

Recommendations for Digital Communications and Content: Behavioral Covenants

1. Covenants should acknowledge that materials posted on Church Sponsored sites (and/or group pages) are NOT CONFIDENTIAL.
2. Covenants should acknowledge that content deemed inappropriate will be removed from the site or group page.
3. Covenants for communities of faith should address the following issues:
 - a. Appropriate language
 - b. Eligibility of membership to join a closed social networking group. Things to consider include whether to allow those who are not yet members of a parish or youth group to join, and whether there are age requirements/restrictions for participation for youth groups.
 - c. Loss of eligibility of membership and removal from the social networking group. Consider how and when members will be removed from the group due to moving away, leaving the faith community, becoming too old for youth group, clergy leaving to minister to another parish or exclusion from ministry positions for other reasons.
 - d. Who, how and when may photos be "tagged" (identified by name)? For example: individuals may tag themselves in photos but should not tag others. No one under the age of eighteen should be tagged by an unrelated adult.
 - e. Appropriate and inappropriate behavior of members (bullying, pictures that depict abuse, violence, sexual acts, etc.) and the consequence for inappropriate behavior
 - f. Compliance with mandated reporting laws regarding suspected abuse

Recommendations for Chats and Blogs (Video or Text)

1. Adults should refrain from initiating video chats with youth.
2. Participants in a video chat or blog should consider what will be shown in the video such as their surroundings, their clothing/state of dress, etc.
3. All transcripts of on-line text chats, video chats, blogs or video blogs should be saved when possible.
4. All clergy and adults engaged in ministry with youth should consider the content and nature of any post that will be read by or visible to youth.
5. Your voice is often considered the voice of the church.

Recommendations for Publishing/Posting Content Online

1. Congregations must inform participants when they are being videotaped because church buildings are not considered public space.
2. Any faith community that distributes video of its worship services or activities on the web or via other broadcast media MUST post signs that indicate the service will be broadcast.
3. All communities of faith should take care to secure signed media release forms from adults and guardians of minor children who will or may participate in activities that may be photographed or videoed for distribution.
4. Photos that are published on church sponsored sites should not include name or contact information for minor children or youth.

Recommendations for Use of Email or Texting (Includes Twitter)

1. Email and text messages can be appropriate and effective means of communicating basic factual information such as the time of an event, agenda for a meeting, text of a document, etc.
2. Email and text messages are not appropriate communication methods for matters that are pastorally or legally sensitive, emotionally charged or require extensive conversation.
3. If an email or text message is longer than a couple of sentences, then the matter might be addressed more properly via live conversation.
4. Humor and sarcasm can be easily misinterpreted in an email or text message.
5. All email and text message users should take a moment to consider the ramifications of their message before clicking on the "send" or "reply to all" button.

Appendix D: Confidential Notice of Concern (SAMPLE FORM)

Individual(s) of Concern _____

Date and time of occurrence _____

Type of Concern:

_____ Inappropriate behavior with a child or youth

_____ Policy violation with a child or youth

_____ Possible risk of abuse

_____ Other concern: _____

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

(Attach additional sheets if needed.)

Has this situation ever occurred previously?

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

(Attach additional sheets if needed.)

What is the follow-up plan? Does anyone else need to be notified? Will the situation need monitoring? Would you like someone to call you to discuss this situation?

(Attach additional sheets if needed.)

Submitted by (please print): _____

Telephone number _____

Location and address: _____

I understand that the Diocese may investigate this matter and may report this incident to the appropriate authorities.

Signature: _____ Date _____

***Once completed, please fax to Kathy Richey at 318-442-8712 or mail to Kathy Richey or The Rt. Rev. Jacob W. Owensby at the Diocese of Western Louisiana, P.O. Box 2031, Alexandria, LA 71309.**

Reviewed by: _____ Date _____

**Appendix E: Application; Code of Conduct; Acknowledgement, Release and Signature
(SAMPLE FORMS)**

Instructions: Please complete all of the questions accurately and fully. Attach additional sheets if needed. If you are chosen for a paid position, you will be required to show documents verifying your employment eligibility and identity to complete the INS Form I-9 as required by the Immigration Reform and Control Act.

Name _____ Today's date _____

Street address _____

City _____ State _____ Zip _____

How long have you lived at current address? _____

Phone: Home _____ Work _____ Cell _____

List all addresses in the past five years:

For what position are you applying? _____

What interests you about the position for which you are currently applying? _____

What has prepared you for the position for which you are currently applying? _____

**Employment History: Please complete for current and prior employers covering the past 10 years.
(Attach additional sheet if needed.)**

Date of employment (most recent first)	Company name and complete address,	Immediate supervisor (name & phone #)	Position held	Reason for leaving
Started: _____ Ended: _____				
Started: _____ Ended: _____				
Started: _____ Ended: _____				

Volunteer Experience: Include all experience working with children or youth and/or other volunteer experience in past 10 years. (Attach additional sheet if needed.)

Organization	Duties	Dates	Contact	Phone

Educational History

Name of School	Address	Type of School	Program or Degree	Program completed?

References

Give the name of a reference for each type listed	Address	Daytime phone	How long have you known this person?	Relationship to you
Professional or civic:				
Professional or civic				
Personal:				
Personal:				
Family member:				

Have you ever been accused of physically, sexually, or emotionally abusing a child or an adult?

Yes No If yes, please explain: _____

Code of Conduct for the Protection of Children and Youth

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

I agree to do my best to prevent abuse and neglect among children and youth involved in church activities and services.

I agree not to physically, sexually or emotionally abuse or neglect a child or youth.

I agree to comply with the policies for *General Conduct For the Protection of Children and Youth* defined in the *Policies for the Protection of Children and Youth from Abuse*.

I agree to comply with the Guidelines for Appropriate Affection with children and youth.

In the event that I observe any inappropriate behaviors or possible policy violations with children or youth, I agree to immediately report my observations.

I acknowledge my obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with the *Policies for the Protection of Children and Youth from Abuse*.

I understand that the church will not tolerate abuse of children and youth and I agree to comply in spirit and in action with this position.

Acknowledgment, Release and Signature

To the best of my knowledge, the information contained in this application is complete and accurate. I understand that providing false information is grounds for not hiring me or choosing me for a volunteer position or for my discharge if I have already been hired or chosen.

I authorize any person or organization, whether or not identified in this application, to provide any information concerning my previous employment, education, credit history, driving record, criminal conviction record, sexual offender registry or other qualifications for my employment or volunteering. I also authorize the Diocese of Western Louisiana and/or any of its congregations, schools, camps or other entities within the Diocese to request and receive such information.

If hired or chosen, I agree to be bound by the Diocese of Western Louisiana's policies and procedures, including but not limited to its *Policies for the Protection of Children and Youth from Abuse* and *Code of Conduct for the Protection of Children and Youth*. I understand that these may be changed, withdrawn, added to or interpreted at any time at the Diocese's sole discretion and without prior notice to me.

I also understand that my employment or volunteering may be terminated, or any offer or acceptance of employment or volunteering withdrawn, at any time, with or without cause, and with or without prior notice at the option of my employer or myself.

Nothing contained in this application or in any pre-employment or pre-volunteering communication is intended to or creates a contract between myself and my potential employer for either employment, volunteering or the providing of any benefit.

I have read and understand the above provisions.

Signature _____ Date _____

Appendix F: State Child Abuse Reporting Statute Website

In Louisiana, information on reporting child abuse is contained on the website of the Louisiana Department of Social Services. Its web site is as follows:

<http://www.dss.state.la.us/>

The toll-free number to report child abuse (24 hours a day, 7 days a week) is:

1-855-452-5437

Appendix G: State Criminal Records and Sex Offenders Registry Information

Louisiana State Police
Bureau of Criminal Identification and Information
P. O. Box 66614, Mail Slip 18
Baton Rouge, LA 70896-6614
(225) 925-6095
(225) 925-7005 fax

Website: <http://www.state.la.us>

Criminal Background Check: Criminal background records are obtained through either name and date of birth checks or fingerprint checks.

Sex Offender Registry: The Sex Offender Registry hotline is (225) 925-6100. The National Sex Offender Public Website is: <http://www.nsopw.gov>.

Appendix H: Resolution X031, House of Bishops Letter on Child Sexual Abuse 2003
Topic/Title: Procedural: Pastoral Letter
Proposer: Ken Price
A Pastoral Letter From the Bishops of the Episcopal Church

To be read or cause to be distributed in every parish, mission, preaching station, and church-related institution which works with children and youth.

Dear Brothers and Sisters in Christ,

We your bishops are steadfastly committed to seeing that the Episcopal Church is a community of safety and health for all people. The Body of Christ, the Church, must be a place where adults, children, and young people find the love and blessing of God, and where no one might be hurt and where their hurts may be healed. We are all aware of the reports in the media, during the past year and more, of incidents of sexual misconduct in churches. Many of these tragedies have involved children and young people. While the Roman Catholic Church has most often been mentioned in news reports and accusations, the rest of the Church and many secular agencies have also been caught up in trying to address the damage done to our children by sexual predators. The Episcopal Church is not immune to this scourge in our society and we must respond to it honestly and forthrightly. Our Church has repeatedly upheld our mandate to be a haven of safety for all. The Scriptures teach us that every human being is made in the image of God; and our Lord enjoins us to receive and serve the least among us as we would receive and serve him. The mandates of our baptismal covenant include seeking and serving Christ in all persons, loving our neighbors as ourselves, striving for justice and peace for all people, and respecting the dignity of every human being. Because of these mandates of love, respect, service, and justice, we have acknowledged our obligation to articulate clear standards about sexual harassment and misconduct, and to ensure that all our work and ministry is guided by them. We have been committed to sexual conduct training and abuse prevention for all our clergy and lay leaders. We have been clear that exploitation and abusiveness are always unacceptable in our common life. We have made efforts to become aware of the spiritual and emotional damage that is done by sexual misconduct, and to do our best to guarantee that none who come to us will suffer such harm. In spite of our best efforts, it is sad when we discover that we have not done enough. While we were in conference together at Kanuga, North Carolina in the spring, many of us had the opportunity to learn more about pedophilia, a form of predatory sexual behavior that has caused untold harm in our society and in the Body of Christ. It is especially important that we as a church focus on understanding and preventing pedophilia. While we need to be aware that pedophilia is a reality in our society, which can be manifest in the church, we must be very clear about the nature of this tragic problem. Pedophilia is pervasive; one in eight males and one in four females will be molested before they reach the age of eighteen. Of reported cases in the general population, sixty percent (60%) of abusers are known to their victims, thirty percent (30%) are family members or relatives, and ten percent (10%) are strangers. We must be aware that the Church is a community which offers predators the opportunity to become known and trusted by parents and their children.

We also know that offenders are predominantly male and heterosexual. We must take great care not to equate pedophilia with homosexuality in our minds or our conversation, and we must

never assume that only men molest children in this way. What we have learned most recently about the repetitive nature of pedophilia makes it imperative that we take very clear steps together to do the screening necessary to ensure that our children encounter God's love among us, and that we do all in our power to protect them from the distorted perceptions of love offered by predators.

In a Mind of The House resolution passed at Kanuga in March of 2003, we committed ourselves to support the development of church-wide policies to safeguard our children; and until such time as these policies are adopted, to revisit and revise our diocesan policies to ensure that ministries provided to the children among us will be life-giving and free from abusiveness of any kind. Among the basic provisions we have committed to implement, delineated in Resolution B008 on the "Protection of Children and Youth from Abuse" adopted at the 74th General Convention in 2003, are:

1. Thorough **screening** and **selection** of clergy, lay employees and volunteers who work with children and youth;
2. Articulation of clear behavioral standards for interactions between clergy, lay employees, volunteers and children and youth;
3. Careful, **continuous monitoring of all programs and interactions** involving children and youth;
4. Provision for **education and training of clergy, lay employees and volunteers** for work with children and youth; and
5. Guidelines for responding to concerns about behavior or allegations of abuse. In addition we asked the Presiding Bishop to create a working group from among our members to partner with the Church Pension Group, the Church Insurance Corporation and other agencies and appropriate organizations to develop the materials necessary to provide the Church with consistent expectations and standards. We realize that in many of our congregations, persons who offer to take on ministries with children and youth are a blessing to an understaffed education or formation program for children or youth. The overwhelming majority are trustworthy and caring persons whose ministry will bear great good fruit. But we must acknowledge that there are times when predators use the church as an opportunity for sexual abuse of children and adolescents who can suffer severe spiritual, emotional, and sometimes physical damage as a result. In response to such times we are called to acknowledge two truths: that human sin and failure are very real, and that God's grace, mercy and power are always strong enough to heal and transform our pain.

We have no intention to call our members to suspicion and mistrust. We do recognize the need to call our members beyond the naiveté of unquestioning confidence and into the care and discipline which must characterize our choices where children are concerned. Jesus called us to be as wise as serpents and as gentle as doves. In the case of pedophilia, our consistency in carefully screening, choosing and training **all** who work with children and youth will serve to allay any concerns about favoritism or carelessness, prohibiting those who have harmed children from ministries involving children, while providing the ability to firmly guide those who might harm children into other areas of ministry which serve the Church and contribute to our mission. Some helpful materials will be available through your diocesan office by the first of November. We ask that as you make use of them you will remember the challenge our Lord provided to his

followers, “unless you become as children you cannot enter the kingdom of God.” We renew our commitment to ensure that our church is a community of love and care for every person. We ask that you join us in doing all in our power to see that all our members find among us a safe place where they can be open and trusting and able to know the reconciling love of God in Christ that makes all things new.

A Collect for the Care of Children

Almighty God, heavenly Father, you have blessed us with the joy and care of children: Give us calm strength and patient wisdom as we bring them up, that we may teach them to love whatever is just and true and good, following the example of our Savior Jesus Christ. Amen. (BCP 829)

Bishops of the Episcopal Church Gathered at General Convention, Minneapolis, MN
August 6, 2003, The Feast of the Transfiguration

DRAFT

Appendix I: Resolution B008, Protection of Children and Youth From Abuse, 74th General Convention (2003)

Topic/Title: Children: Protection of Children and Youth from Abuse

Proposer: The Rt. Rev. Thomas Clark Ely (Vermont)

Resolved, the House of Bishops concurring, That the 74th General Convention of the Episcopal Church recommit itself to the vision of the role of children in the church as articulated in A Children's Charter for the Church as adopted by the 72nd General Convention in 1997. The Charter, among other things, calls the church to:

- Receive, nurture and treasure each child as a gift from God;
- Love, shelter, protect and defend children within its own community and in the world, especially those who are abused, neglected or in danger; and
- Advocate for the integrity of childhood and the dignity of all children at every level of our religious, civic and political structures; and be it further

Resolved, That this Church acknowledges that the times and circumstances demand that the church articulate a clear and firm commitment to the safety of all, especially children; that we support this commitment with clear and firm policies and procedures for the well being of all; and that we commit this Church to being and becoming a place where children and youth are safe, especially from abuse and neglect; and be it further

Resolved, That each diocese develop and adopt policies for the protection of children and youth from abuse that address the following:

1. A screening and selection process for all clergy, lay employees and volunteers who regularly work with children or youth. Dioceses are encouraged to consider:
 - a. A written application
 - b. A public records check
 - c. An interview
 - d. Reference checks
 - e. A general provision that volunteers not work with children or youth until they have been known to the clergy or congregation for at least six months
2. The articulation of behavioral standards for clergy, lay employees, and volunteers working with children or youth. Dioceses are encouraged to consider:
 - a. Respect for the privacy and dignity of children and youth by not putting them in inappropriate unmonitored one-to-one situations
 - b. Age-appropriate arrangements for sleeping, bathing, dressing, or showering
 - c. The prohibition of dating, romantic involvements, or sexual contact with a child or youth
 - d. The prohibition of any sexually oriented materials (magazines, cards, videos, films, clothing, etc.) in the presence of children and youth except as expressly permitted as part of a pre-authorized educational program
 - e. Guidelines for physical contact and expressions of affection that define appropriate and inappropriate behaviors
 - f. The prohibition of discussing their own sexual activities and fantasies with children or youth

- g. The prohibition of the non-sacramental use, possession, distribution or being under the influence of alcohol, illegal drugs, or the misuse of legal drugs
- 3. The monitoring of programs and interaction with children and youth. Dioceses are encouraged to consider:
 - a. The prohibition of the development or initiation of new activities for children or youth without prior approval from the appropriate decision-maker(s)
 - b. The recognition that the ordinary standard is the presence of two unrelated adults for any activities involving children or youth
- 4. Education and training. Dioceses are encouraged to consider:
 - a. Child abuse prevention for clergy, lay employees and volunteers who regularly work with children or youth
 - b. Specialized training for those who recruit, screen or select persons to work with children or youth
- 5. Guidelines for responding to concerns. Dioceses are encouraged to consider:
 - a. Inappropriate behavior with children or youth
 - b. Violation of policies for the protection of children or youth
 - c. Suspected abuse of children or youth; and be it further

Resolved, That each diocese shall report to the House of Bishops Committee on Pastoral Development prior to the Spring 2006 meeting of the House of Bishops with a copy of its adopted and implemented policy and an evaluation of the history of its use. A summary report shall be made to the House of Bishops Spring 2006 meeting and a full report made to the 75th General Convention.