



The Episcopal Diocese of Kansas

January 2014

Dear Friends,

Thousands of people participate annually in the programs and activities of the Episcopal Diocese of Kansas. It is our responsibility to keep them safe from harm. In this diocese, we have zero tolerance for abuse, harassment or exploitation, and a commitment to report all alleged incidents immediately.

Safeguarding God's Children and *Safeguarding God's People* are in-person and on-line training courses intended to help clergy, staff, and volunteers understand, identify, and deter abuse in its varied forms. The Council of Trustees and I charge everyone who works with children and youth, as well as those who are engaged in pastoral ministries, to participate in this important educational program.

May God continue to help us keep all of God's people safe from harm when involved in the ministries of the church. What could be more important? I am deeply grateful for your ministry in this diocese.

Faithfully,

A handwritten signature in blue ink, which appears to read "Dean Elliott Wolfe". The signature is written in a cursive style and is positioned above the printed name.

The Right Reverend Dean Elliott Wolfe
Ninth Bishop,
The Episcopal Diocese of Kansas

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EPISCOPAL DIOCESE OF KANSAS SAFE CHURCH POLICY

The aim of this policy is to make our Church a safe place – safe for those who worship, safe for those who minister, safe for those who come in need, safe for children and safe for all who seek or serve Christ. We believe this policy helps us to live out our Baptismal Covenant to respect the dignity every human being.

Sexuality is both a gift and a responsibility. It is central to our being and, used rightly, a source of joyous fulfillment. But it is a gift susceptible to abuse, particularly in relationships of trust, such as between clergy and those they serve, or between adults and children. Those who serve the church, whether as clergy or lay workers, paid or unpaid, maintain a powerful relationship of authority and trust with the people to whom they minister. Betrayal of that trust through violation of sexual boundaries causes great emotional and spiritual harm. Such misconduct is a denial of our identity as Christians. The Episcopal Diocese of Kansas is absolutely committed to maintaining an environment free of abuse, exploitation and harassment in its churches, schools, and institutions. This is a commitment the diocese requires all ministers of the Church, lay and ordained, to make and uphold.

The Diocese shall not tolerate any conduct that creates an intimidating, hostile or offensive worship or work environment. Any conduct that is determined to be abuse, sexual harassment, or sexual exploitation will result in appropriate disciplinary action, which may include termination of employment and the presentation of clergy under Title IV.

The Heads of Congregations, the Heads of Schools, Executive Directors or any other person serving in these or equivalent roles in Diocesan institutions are directly responsible to the bishop for the implementation and administration of these policies and procedures.

Policy approved by the Council of Trustees January 28, 2014.

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. Lay persons all non-ordained (salaried or volunteer) attending or working within the Episcopal Diocese of Kansas, acting on behalf of a church/institution in the context of administration, programs, activities, and/or community involvement.
3. Supervisors and Decision Makers any person who oversees or directs the ministry of another person, or who can make decisions for a church/institution such as Wardens, Vestry members, Council of Trustees Members, Program Directors, etc.
4. Volunteers in activities for children and youth, including any person who enters into or offers himself or herself for a church related service, or who actually assists with or performs a service.
5. Those who contract their services to the diocese, its congregations, schools or other agencies (vendors).

B. Church Employees

For purposes of this policy, the term “church employees” shall mean all individuals hired by the church who are employees of the church for purposes of federal, state and/or local discrimination and harassment laws

C. Supervisors and Decision-Makers

For purposes of this policy, the term “supervisors and decision-makers” shall mean:

1. All persons who have the express authority to hire, select, supervise, discipline, promote, demote, terminate, set compensation or other terms and conditions of employment;
2. All persons who have the express authority to recruit, duly appoint, select, license, discipline, supervise, terminate, or set terms and conditions of volunteer service;
3. All members of decision-making bodies who have the authority to approve the creation of ministries, programs, church activities, or personnel policies;
4. Standing Committees, Diocesan Councils/Executive Boards, Vestries, and Bishop’s Committees who appoint or approve persons who have pastoral relationships as defined in this policy including all Commissions on Ministry, Vestries, Boards of Directors for Schools, Council of Trustees and the like.

D. Regularly vs. Occasionally Working with Children or Youth

For the purpose 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, canonically resident in this Diocese, licensed in this Diocese or otherwise engaged in ministry or service to the church, regardless of their duties.
2. All persons who supervise or assist with supervising children or youth in ministries, programs or activities more than six (6) times per year or for overnight activities.
3. All persons who provide transportation to children or youth without other adults in the

vehicle.

4. Any person whose living quarters are on the grounds of the church, school or other related agency.
5. Parents who assist more than six (6) times per year with a program in which their child is enrolled, including providing transportation.

Examples include, but are not limited to:

- Children's or youth choir director
- Organists who work with children or youth
- Lay youth ministers (paid or volunteer)
- Directors of religious (Christian) education
- Church personnel who work or assist in the nursery
- Volunteers working in outreach programs involving children
- Volunteers working in refugee resettlement
- All staff, whether volunteer or paid, at church camps
- Teachers, substitute teachers, and staff in parochial schools, full or part time or contract
- Adults who participate in overnight activities with children or youth

For the purpose of this policy, the following are included in the definition of church personnel who "occasionally work with or around children or youth."

1. 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 other than an overnight activity. (Includes Vacation Bible School teachers and Sunday School teachers who are only present when supervised by someone who "regularly works with children or youth.")
2. Persons who provide transportation to children or youth without other adults in the vehicle, infrequently, generally no more than three times a year.
[Note: persons who "occasionally work around children or youth" are not certified for overnight activities/events with children or youth.]
3. All paid church personnel, whether full or part-time, who do not work directly with children or youth.
4. Volunteers whose work routinely takes them throughout the facility or grounds (i.e. volunteer sextons, groundskeepers, etc.)

E. Children and Youth Age Categories

- A child is defined as anyone under the age of 12 years.
- A youth is defined as anyone who is at least 12 years old, but not yet 18 years old. A youth may also be an individual who is 18 years old or older, but still in high school.
- A vulnerable adult is defined as anyone 18 years or older who has special needs of a physical, age-related or mental nature and participates in activities for children and youth.
- An adult for the purposes of this policy is defined as anyone who is 18 years or older, although it is recommended that adults be at least 21 to supervise youth and youth programs.

F. Definition of a Pastoral Relationship

A pastoral relationship, is defined as a relationship between a clergy person and any person:

- Who attends a congregation or other ministry setting in which the clergy person serves;
- Who seeks ministry from the clergy person; or
- Who is a duly-appointed lay minister whether employee or volunteer.

In addition to clergy, other persons with pastoral relationships include the following:

- Members of vestries and bishop's committees
- Stephen ministers
- Lay Eucharistic visitors;
- Hospital visitors (authorized by your church)
- Leaders/facilitators of:
 - Bible studies or small group ministries
 - Cursillo teams
 - Education for Ministry
- Licensed worship leaders, preachers or catechists
- Students in schools for ministry and seminaries
- Interns (i.e. campus ministry, youth ministry)

In the course of a pastoral relationship, an ordained clergy person or duly-appointed minister may provide these ministries:

- Counseling within the limits of their expertise
- Life, Leadership, or Peer Coaching
- Spiritual direction or guidance
- Pastoral care
- The receipt of confidential or privileged information

G. Types of Sexual Misconduct

- Sexual abuse or sexual molestation includes forced or coerced sexual contact or involvement; especially with a person who is vulnerable or unable to give informed consent; for example, a minor or a person with reduced mental competency or capacity. Church personnel are prohibited from having any sexual contact or involvement with a child/youth.
- Sexual contact includes contact with any sexual body part (genitalia, breasts, buttocks) or the clothing which covers them. This includes, but is not limited to, deep or tongue kissing, vaginal, anal, or oral penetration, or an invitation to engage in any of these activities.
- Sexual involvement includes, but is not limited to, exhibitionism, voyeurism, the display of pornographic materials, attempts to photograph or record for purposes of producing pornography, or an invitation to engage in any of these activities. Church personnel are prohibited from possessing any sexually oriented materials on church/institution property or in the presence of children or youth, except as expressly permitted as part of a pre-authorized educational program.
- Sexual exploitation includes, but is not limited to, the development or the attempt to develop a dating, romantic, or sexual relationship between church personnel and a person with whom s/he has an employment, supervisory or pastoral relationship.

- Sexual harassment occurs in the context of paid employment or volunteer worker relationships. Violations of the policy against sexual harassment may also be considered a violation of federal and/or state law.

H. Types of Child Abuse

- Physical abuse is non-accidental injury intentionally inflicted upon a child/youth.
- Sexual abuse is any contact or activity of a sexual nature that occurs between a child/youth and an adult. This includes any activity that is meant to arouse or gratify the sexual desires of the adult, child, or youth.
- Emotional abuse is mental or emotional injury to a child/youth, which results in an observable and material impairment in the child/youth's growth, development, or psychological functioning.
- Neglect is the failure to provide for a child/youth's basic needs or the failure to protect a child/youth from harm.
- Economic exploitation is the deliberate temporary or permanent misplacement, coercive confiscation, or wrongful use of a child/youth's belongings or money.

POLICY PROHIBITING SEXUAL MISCONDUCT

The Episcopal Diocese of Kansas is committed to providing a healthy, safe, and nurturing environment wherein, by God's grace, the full work of the Church can be carried out. Sexual misconduct on the part of any clergy person, employee, or volunteer of any congregation, institution, organization, school or agency within the Diocese violates the mission of the church, is prohibited, and will not be tolerated.

A. Definition

For purposes of this policy, sexual misconduct is defined as any sexual or sexualized activity toward another person, irrespective of gender, age or marital status. This includes but is not limited to fornication and adultery, as well as any inappropriate or lewd physical, verbal, or visual sexual conduct, sexual contact, sexual involvement, sexual exploitation, or sexual harassment. This definition includes sexual abuse or molestation of a minor (under 18 years of age) or other vulnerable person unable to give informed consent.

B. Abuse of Children and Youth

Anyone who has cause to believe that a child's physical or mental welfare has been adversely affected by abuse or neglect by any person has a responsibility to report it to the appropriate state or law enforcement agency.

No person who is known to have a civil or criminal conviction or record of child abuse, or who has admitted to sexual abuse, may be ordained, employed, or permitted to volunteer to work with or around children in the diocese.

C. Reporting Sexual Misconduct and/or violations to this Safe Church policy

When Church Personnel observe or personally experience any inappropriate behaviors, behaviors that are inconsistent with *The Guidelines for Appropriate Affection*, behaviors which may violate any provision of the Diocesan *Safe Church Policies* they must promptly report it to one or more of the following:

1. A supervisor;
2. Anyone in the supervisory chain;
3. The head of the congregation, school, or institution;
4. A warden of the congregation;
5. Diocesan intake officer;
6. The Canon to the Ordinary;
7. The Bishop.

Any person who believes that he or she is being subjected to any type of sexual misconduct should bring the matter to the attention of the Church, regardless of the position of the offending person. Prompt reporting enables the Church to stop the sexual harassment, before it becomes severe or pervasive. No one is required to complain to his or her supervisor or within his or her chain of command but may utilize the other reporting options.

Nothing in this policy requires the person complaining of abuse, sexual exploitation or sexual harassment to report the matter to the individual who is the subject of the complaint. However, in

addition to reporting the offending behavior to one of the people listed above, complainants are encouraged to speak directly to the individual who is the subject of the complaint. Complainants are not required to do this and it is suggested to consider doing so only if the complainant is comfortable doing so. If the complainant decides to speak directly to the person involved, they may find that clear communication can sometimes resolve an issue immediately, as well as build greater understanding between individuals in the Church.

Complaints of sexual misconduct may be made to the above listed people in any of the following ways:

1. Telephone call
2. Letter
3. Fax
4. In-person meeting
5. By filing a Confidential Notice of Concern (Appendix A)

If a complaint of sexual misconduct is received by any person, that person shall report the complaint immediately to the rector or clergy person in charge of the congregation (for parishes) or Intake Officer, Canon to the Ordinary, or bishop (for dioceses), even if you ask the supervisor or decision-maker to keep the complaint confidential, or indicate that you do not wish to file a formal complaint. It is the pastoral direction of the Bishop that any clergy person licensed to minister in the Episcopal Diocese of Kansas must report any allegation against her or him to the Office of the Bishop immediately upon discovering it.

Church personnel are required by this policy to report known or suspected abuse of children or youth to the police or to the Kansas Protection Report Center (see Appendix B) and the Office of the Bishop. The Diocese will cooperate fully in any criminal investigation.

No one who reports sexual misconduct, in good faith and with genuine belief that he or she has witnessed or experienced sexual misconduct, will be retaliated against or adversely treated because he or she made a complaint. The Episcopal Diocese of Kansas will not tolerate retaliatory acts by other individuals.

All supervisors and decision-makers are expected to act promptly and appropriately to prevent (1) sexual misconduct in the church, and (2) retaliation against those who make a good faith complaint of sexual misconduct, or those who participate honestly and in good faith in either an investigation of a complaint or oppose illegal or prohibited sexual misconduct in the church.

All complaints of sexual misconduct will be reviewed and investigated promptly and impartially by the church's management and/or its designee. Complaints may be made orally or in writing. Once church management receives notice of any complaint of sexual misconduct it will swiftly determine whether or not a fact-finding investigation is necessary. If it is determined that a fact-finding investigation is necessary, it will be launched promptly. If necessary, intermediate measures may be taken before completing the investigation to ensure that further sexual misconduct does not occur.

Moreover, the church will protect the confidentiality of the allegations to the extent possible; however, no individual can be promised or guaranteed strict or absolute confidentiality. For example, information may have to be disclosed to those officials and/or church personnel with a need to know in order to carry out the purpose and intent of this policy.

Corrective or disciplinary action will be taken against any church personnel found to have engaged in sexual misconduct. Such action may include counseling and/or appropriate disciplinary measures, up to and including termination.

The complaining party will be given notice, in a timely fashion, of the outcome of the investigation of any formal or informal complaint.

If the complainant alleges sexual misconduct by the Bishop, the Council of Trustees or the Office of the Presiding Bishop will perform the functions assigned to the Bishop by this policy.

Procedures for Investigating Complaints regarding Lay Persons

1. The Bishop will personally assure the person making the allegation of the Church's concern and that the allegations will be promptly and thoroughly investigated.
2. The Bishop or the Bishop's designee will assign the matter to an investigator for investigation and to a response team for the pastoral care of the person affected. The Bishop or the Bishop's designee will immediately notify the complainant, the alleged victim (if not the complainant) and the respondent that the matter has been assigned to an investigator for investigation.
3. Simultaneously, the Bishop or the Bishop's designee also will make available to the complainant, the alleged victim (if not the complainant) and to the respondent pastoral care resources. The Bishop or the Bishop's designee will personally assure the complainant, the alleged victim (if not the complainant) and the respondent of the Church's concern regarding the allegations and of the investigation and response that the allegations will receive.
4. The Bishop or the Bishop's designee will also immediately direct the respondent have no further contact with the complainant or engage in advocacy efforts in the community until the investigation has been completed.
5. In the case of allegations against lay employees and volunteers, the Office of the Bishop will make a recommendation to the leaders of the congregation or institution in which the individual is involved regarding the degree to which the individual should continue with his or her current work for the church during the course of this investigation. The leaders of the congregation or institution shall then make a determination, taking into consideration the nature of the allegations, the interests of the congregation and the degree to which the investigation may hinder the individual's ability to carry on his or her work during the investigation.
6. Each step of this process and all communication and actions regarding the complaint shall be documented in a confidential file at the church or institution.

Procedures for Investigating Complaints regarding Clergy

Procedures for investigating complaints involving clergy are outlined in the Constitutions and Canons of the Episcopal Church. In the case of allegations against a member of the clergy, the

Bishop shall make a determination of the degree to which the clergy member should continue to fulfill his or her professional responsibilities during the course of the investigation. The Bishop shall make this determination in accordance with the appropriate church canons and the Bishop's judgment as to the best interests of all persons affected, and may draw upon the advice of such persons, as the Bishop deems appropriate.

POLICIES AGAINST SEXUAL MISCONDUCT

Institutional Warning Signs

Abuse is more likely to occur when:

- The boundaries in an organization are not clear. When, for example, work and personal/social situations are consistently blended.
- When there is very rigid or closed communication so that what happens takes place in secret.
- When there is poor or nonexistent supervision, particularly with new or junior staff or clergy.
- When there is a controlling or charismatic leader and disagreement would be seen as a betrayal of that leader.
- When the clergy/lay leader does not have friends outside the church

Institutional Policies:

1. Sexual misconduct is prohibited in the congregations, agencies, schools, and programs of the Episcopal Diocese of Kansas. This includes, but is not limited to, sexual abuse, sexual contact, sexual involvement, sexual exploitation, and sexual harassment.
2. Child abuse is prohibited in the congregations, agencies, schools, and programs of the Episcopal Diocese of Kansas. This includes but is not limited to physical abuse, sexual abuse, emotional abuse, neglect, and economic exploitation.
3. Alcohol or illegal drugs are not to be used, possessed, or distributed by church personnel while they are acting in a ministerial capacity. This prohibition includes the misuse of legal drugs. Alcohol may be consumed as part of the Holy Eucharist or during parish fellowship activities in accordance with the diocesan policy for use of alcohol at church functions.
4. Screening interviews and background checks and/or reference checks are required for all clergy and paid employees. Church/institution volunteers who regularly work with children/youth or vulnerable adults, or who have routine access to the facilities and grounds where children/youth gather, or who perform pastoral ministries also need to participate in the screening process. (See the “Screening and Selection” section of this document for specific requirements.)
5. Personal information produced as a result of the screening interview and background check shall be kept confidential. Documents containing personal information, or containing information of a sensitive nature, acquired or produced as a result of the interview and check shall be kept in a locked cabinet accessible only by those with a need to know. Such information shall not be stored on a computer, unless access to the information is similarly restricted only to those with a need to know.
6. Abuse prevention training is required for all clergy, paid employees, those who provide pastoral services, and all persons who work with children/youth. Records of who has completed training will be maintained at the diocesan office. This training needs to be renewed every six years. (See the “Education and Training” section of this document for specific training requirements.)
7. All church/institution affiliated programs, activities, or schools must maintain a system of supervising and monitoring programs and participants.

The specifics of these policies are further described in the rest of this document.

POLICIES FOR THE PROTECTION OF CHILDREN AND YOUTH FROM ABUSE

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 has been adopted by the Episcopal Diocese of Kansas 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 *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

- Church personnel agree to do their best to prevent abuse and neglect among children and youth involved in church activities and services.
- Church personnel agree to not physically, sexually or emotionally abuse or neglect a child or youth.
- 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.
- All church personnel agree to comply with the guidelines for appropriate affection (outlined in the “Guidelines for Appropriate Affection” section of this document).
- In the event that church personnel observe any inappropriate behaviors or possible policy violations with children or youth, church personnel agree to immediately report their observations.
- All church personnel acknowledge their obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with these policies.
- Church personnel understand that the church will not tolerate abuse of children and youth and agree to comply in spirit and in action with this position.
- Church personnel with “regular” involvement with children and youth will complete the required *Safeguarding God’s Children* training as outlined in the “Education and Training” section of this document.

Monitoring and Supervision of Programs

The monitoring and supervision of programs and activities involving children or youth is important for safeguarding children and youth and involves several aspects. One aspect involves having structural guidelines or standards for the programs and activities for children and youth. These include such things as who approves new programs, how many adults need to be present and the like. In addition to setting structural guidelines and standards, church leaders must make sure the structural safeguards are followed. Programs and activities have to be monitored and supervised to do that.

Another aspect of monitoring and supervision is that supervisory personnel and others monitor and supervise the behavior of adults, youth and other children with children and youth so that inappropriate behaviors and interactions can be detected and stopped. Some behaviors and interactions are potentially harmful to children or youth in and of themselves. Examples include providing alcohol or drugs to children or youth or actually having sexual contact with a child or youth. Other behaviors and interactions are not necessarily harmful in and of themselves but are the same behaviors and interactions known to be used by those who abuse children or youth to “groom” them or their parents for eventual abuse or which provide the privacy child molesters need in order to abuse children or youth. Examples of those behaviors and interactions include holding children over the age of three on the lap, transporting a child or youth alone, and the like.

The behaviors and interactions of persons with children and youth that need to be monitored and supervised are covered below and in the section on Guidelines for Appropriate Affection.

1. Every program for children and youth must meet established ratios for adults and children. Compliance with the established ratio is required at all times, including activities that occur off church premises:
 - Diocesan schools that are accredited or licensed may observe the adult to child ratio as established by the accrediting or licensing agency
 - Two (2) unrelated adults (21 or older) at all times for any church program or activity.
 - In addition, the following adult to child ratios:
 - a. Infants (ages 0-1) one adult to three infants (1:3) must be maintained:
 - b. Toddlers (ages 1-2) one adult to six toddlers (1:6)
 - c. Age 2 – 8th grade one adult to eight children (1:8)
 - d. 9th-12th grade one adult to twelve youth (1:12)
2. Open door policy for children and youth activities: parents of the children being served as well as the clergy or professional staff of the church have the right to visit and observe any program at any time, unannounced.
3. Church personnel are prohibited from being alone with a child or youth where other adults cannot easily observe them.
4. Church personnel over the age of 21 must directly supervise church personnel younger than 21 and be physically present during all activities.
5. An up-to-date list of approved congregation-sponsored programs for children and youth will be maintained in the church, school or institution office or other place where such records are kept.
6. 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 or canonical equivalent. The rector or canonical equivalent will assure that any activity includes adequate adult supervision.
7. Each program will follow age-appropriate procedures to ensure the safety of children and youth using restrooms and showers or baths.
8. 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.
9. At least two unrelated church personnel must supervise activities. When both boys and

girls are participating in overnight activities or activities away from the church or school, male and female chaperones must be present.

10. When transporting children in vehicles, two unrelated adults must be in each vehicle unless the group is organized into a caravan, during which all vehicles are in sight of another vehicle in the caravan. It is suggested that cell/mobile phones be available in each car and a list of names and contact numbers be provided to each driver. Person's designated to drive children or youth to or from church activities should be at least 25 years old.
11. Classrooms or other areas used by children or youth should have windows or a window in the door. If there are no windows or a window in the door, the door must remain open. Doors of occupied classrooms must be unlocked at all times during activities.

General Guidelines for the Protection of Children and Youth

In addition to previously stated policies in this document, the following guidelines are intended to assist church personnel in monitoring and supervising behaviors and interactions with children and youth. These guidelines will help identify and stop those behaviors and interactions which may be used by child molesters to "groom" children, youth and their parents, or which may create conditions where abuse can more easily occur. These guidelines are also used to make decisions about interactions with children and youth in church sponsored and affiliated programs. They are not designed or intended to address interactions within families.

1. All church personnel who work with children and youth must agree to comply with the Episcopal Diocese of Kansas guidelines for appropriate affection.
2. No person will be allowed to volunteer to regularly work with children or youth until the person has been known to the clergy and congregation for at least six months.
3. Programs for infants and children under six (6) years old will have procedures to ensure that children are released only to their parents or legal guardians or those designated by them.
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 (with the exception of the Holy Eucharist).
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. (See example in Appendix E.)
6. Church personnel will relate to children and youth with respect, consideration and equal treatment, regardless of sex, race, religion, national origin, disability, 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 and youth will be done in an open, 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 sexually oriented materials (magazines, cards, videos, computer files, e-mails, films, clothing, etc.) on church, school or institution

property or in the presence of children and youth except as expressly permitted as part of an educational program that is preauthorized by the rector or canonical equivalent.

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 or tents with other children or youth unless the adult is an immediate family member of all of the children or youth in the bed, sleeping bag or tent.
 - An adult may sleep in the same hotel room or camp cabin with no fewer than three (3) other children, providing adult and all children are of the same sex. The adult must sleep alone in a bed or on a cot or rollaway bed. The adult must never be alone with a child.
 - It is acceptable to have multiple adults sleep in one open space such as a parish hall or camp lodge with children and youth. A best practice rule is no situation in which one adult is alone with one child unless they are immediate family members.
14. Church personnel should dress, undress, and shower separately from children and youth when possible. When not possible, all efforts at modesty should be taken.
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, profanity, degrading punishment, or any mechanical restraint for behavior management.
17. Church personnel are prohibited from participating in or allowing others to conduct any hazing activities or behaviors which could be construed as hazing.
18. A pre-authorized sex education program is permitted with the rector's approval and vestry notification.

POLICY FOR THE PREVENTION OF SEXUAL HARASSMENT

Important information about the legal difference between “employees” and “volunteer” church workers under this policy.

As of the preparation of these policies, to the best of the authors’ knowledge and understanding, laws protecting workers from sexual harassment or other harassment in the workplace only apply to “employees” and not to “volunteers.” Federal, state, and local laws, where applicable, provide various legal rights to employees who have been subjected to illegal sexual harassment. Some of those rights may include: the right to file a complaint with a government regulatory body; the right to have a government regulatory body investigate the complaint and negotiate a remedy with the employer; the right to have the government sue the employer on the employee’s behalf; and the right for the employee to sue the employer for such damages as back pay, reinstatement, lost future wages, and attorneys fees. The rights available to employees may vary under applicable federal, state, and local laws.

Volunteer church workers are not protected by sexual harassment laws. However, General Convention Resolution A156 (2006) specifically states that all church workers, both paid and volunteer, must be protected by diocesan and congregational policies.

What this means is that both paid and volunteer workers will have the same rights to an environment free from sexual harassment under the organization’s policies BUT volunteer workers do not have the same legal rights given to paid employees under federal, state and local sexual harassment laws. A church employer must work to prevent the sexual harassment of volunteer workers, stop any harassment that is occurring and protect the volunteer worker from retaliation but the volunteer worker will not have a legal right to back pay, reinstatement, lost future wages, attorney’s fees or any other remedy provided by law. Similarly, a volunteer church worker does not have the legal right to file a complaint with a government regulatory body; or to have a government regulatory body investigate the complaint and negotiate a remedy with the church; or to have the government sue the church on the volunteer’s behalf; or have the right to sue the church for damages under the sexual harassment laws.

Sexual Harassment Policy

The Episcopal Diocese of Kansas (the “Diocese”) prohibits and will not tolerate sexual harassment of church personnel by anyone in any of its diocesan entities. The behavior of individuals engaging in such conduct, or supervisors or decision-makers who knowingly allow such behavior to continue, will not be tolerated. All church personnel, whether supervisory of non-supervisory, and whether paid or volunteer, are prohibited from engaging in the conduct prohibited by this policy.

All clergy, heads of schools, congregations, and institutions, supervisors of employees and volunteers, and Council of Trustees members will be required to complete *Safeguarding God’s People* training as outlined in the “Education and Training” section of this document.

Prohibited Behavior

Sexual harassment is prohibited by this policy. Sexual harassment includes unwelcome sexual advances and requests for sexual favors. Other unwelcome conduct which may constitute sexual

harassment includes, but is not limited to, the following:

Verbal:

- repeated sexual innuendos, sexual epithets, derogatory slurs, off-color jokes (for example, jokes that include sexual language, innuendo, references, scenarios, etc.);
- propositions, threats, or suggestive or insulting sounds (for example, comments about body, sexuality, etc., including insults and innuendo) even if the comment is about someone else;
- inappropriate e-mail (for example, e-mail that includes sexual jokes or other references of a sexual nature about any person, gossip or speculation about a person's sexuality, sexual practices, sexual health, pregnancy, virility, etc.). This includes e-mail that was sent accidentally, for example by hitting the "forward" button instead of "reply," or forgetting that a particular individual or worker is on one of your group lists.

Visual/Non-Verbal:

- derogatory posters, cartoons or drawings (for example, cartoons and calendars that include nudity, sex acts, provocative poses, innuendo, sexual language, etc.);
- suggestive objects or pictures (for example, photographs that include nudity, sex acts, provocative poses; wallpaper, Screensavers, or other electronic displays of a sexual nature); Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment;
- graphic commentaries; leering; or obscene gestures (for example, vulgar gestures, gestures simulating sexual acts, "shooting the finger," kissing the air toward someone or licking the lips in a sexually suggestive or provocative manner).

Physical: Unwanted physical contacts (including touching, interference with an individual's normal work movement, unwelcome displays of romantic or sexual affection, aggressive physical contact or assault); and

Other: Making or threatening reprisals to an individual who opposes, objects to or complains about sexual harassment; possession of inappropriate material of a sexual nature in the church or its display, duplication, or transmission.

Such verbal and physical conduct may constitute harassment when:

1. Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or other church work;
2. Submission to or rejection of such conduct by an individual is used as a basis for employment or other church work decisions affecting such individual;
3. Such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile or offensive working environment.

Retaliation

The church will not take any action in retaliation against any church personnel who, in good faith and with a genuine belief that he/she has been sexually harassed, brings or voices a complaint pursuant to this policy or otherwise opposes sexual harassment. In addition, the church will not tolerate any retaliatory acts by other individuals.

Retaliation is a serious violation of church policy and applicable law. If you believe you have been subjected to retaliation in violation of this policy, you should report your complaint immediately. Individuals will be subject to discipline, up to and including termination if they are found to have retaliated against an individual because such individual (1) in good faith and with a genuine belief that he/she has been subjected to sexual harassment, made an honest complaint about such conduct, (2) participated honestly and in good faith in any investigation into a sexual harassment complaint, and/or (3) in good faith opposed acts of sexual harassment.

Additional Options for Church Employees, Not Volunteers

This section provides additional options for church employees, not volunteers, who believe they have been the victim of any form of sexual harassment, as prohibited by federal, state or local law.

If you are a church employee, not a volunteer, as defined under this policy and you believe you have been the victim of any form of illegal sexual harassment, in addition to the procedure set forth above, you also have the option of consulting with an attorney and/or filing a complaint with the Kansas Human Rights Commission as well as pursuing any other remedies permitted by law.

As a general matter, the time frame for filing a complaint with Kansas Human Rights Commission is six (6) months from the date of the alleged act of unlawful sexual harassment. The church employee must note that these time limits typically do not run from the date that the complaint made to the church is resolved but from the date the act of sexual harassment is alleged to have occurred. Please note that this is not legal advice. Individual employees are responsible for confirming the time frames for filing a complaint with these administrative agencies by contacting the agencies themselves and/or counsel.

Nothing in this posting or in the church's sexual harassment policy creates any legal rights that did not otherwise exist nor does the church admit that it is covered by or subject to any federal, state, or local laws.

POLICY FOR THE PREVENTION OF SEXUAL EXPLOITATION

Sexual Exploitation Policy

The Episcopal Diocese of Kansas does not tolerate sexual exploitation in any form. Sexual exploitation is the development or attempted development of a sexual relationship between a person in any ministerial position, lay or ordained, and an individual with whom he or she has a pastoral relationship.

Code of Conduct for Persons Who Have Pastoral Relationships:

- understand that the church will not tolerate the sexual exploitation of adults it serves.
- agree to not attempt to or to sexually exploit any person they serve or work with on behalf of the church.
- agree to comply with the policies for general conduct with adults as defined in these *Policies for the Prevention of Sexual Exploitation*.
- agree, whenever appropriate and possible, to have one-to-one meetings with adults during regularly/publicly scheduled hours and by appointment on church property while others are present in the building or in other appropriate professional settings where they can be observed.
- agree to maintain clear and appropriate boundaries and avoid even the appearance of impropriety.
- agree to treat all pastoral conversations as generally confidential.
- agree to immediately end any sexual or inappropriate relationship with a person with whom he/she has a pastoral relationship or when he/she has questions about the implementation of these policies and immediately seek advice from the bishop, a trusted colleague or mental health professional.
- agree to immediately report any inappropriate behaviors, boundary violations or possible policy violations they observe under these policies.
- acknowledge their obligation and responsibility to prevent sexual exploitation of adults and agree to report known or suspected sexual exploitation of adults to church leaders and state authorities in accordance with these policies.
- Complete the required *Safeguarding God's People* training as outlined in the "Education and Training" section of this document.

Persons who have pastoral relationships are prohibited from:

- dating or becoming romantically involved with those with whom they have a pastoral relationship as long as the pastoral relationship continues.
- having sexual contact with any person with whom he/she has a pastoral relationship
- possessing any sexually oriented materials (magazines, cards, videos, films, clothing etc.) on church property or using such materials in the conduct of their ministry unless the materials are pre-approved educational program or curriculum and are used only for that purpose
- using the internet to view or download any sexually oriented materials on church property or from having it on church-owned computers, and from bringing such materials onto church property
- 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 any person with whom they have a pastoral relationships

Monitoring and Supervising Pastoral Relationships

The monitoring and supervision of programs and activities involving pastoral relationships is important for safeguarding adults from sexual exploitation. Monitoring and supervision should include, but are not limited to:

1. Maintaining an up to date list of approved persons who have pastoral relationships in the church office or other place where church records are kept.
2. Requiring that all new activities that include pastoral relationships have the approval of the rector or canonical equivalent before they start. 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 monitoring and supervision.
3. Requiring that all persons who have pastoral relationships be approved to do so by the rector or canonical equivalent in accordance with the screening and selection process outlined later in this document.
4. Settings where pastoral relationships take place:
 - should, whenever possible, be places where casual monitoring by others is convenient (for example along well-traveled hallways or in areas where other church personnel work nearby)
 - in open, visible spaces or in closed spaces that have windows that remain unobstructed by closed blinds, furniture, plants, or other adornments
 - should convey safety and comfort without the use of couches, loveseats, beds, futons or other furniture that would encourage close seating between the persons in the pastoral relationship

Guidelines for Providing Spiritual Counseling

There are laws that prohibit sexual exploitation between mental healthcare providers and those to whom they are providing those services. Clergy are included within the definition of “mental health provider” unless the services they provide cover only spiritual counseling. For this reason, it is important to follow these guidelines:

- Clergy and others in pastoral relationships should not go outside their area of expertise and training, but instead should make referral to a physician, psychologist or other mental health professional for issues that involved those specialties.
- No clergyperson shall meet a parishioner for more than six sessions in regard to a particular pastoral episode or life issue. After three to six sessions, a parishioner or counselee is to be referred to an appropriate professional.
- Even clergy who are licensed or credentialed as mental healthcare professionals, such as psychologists, marriage or family therapists, and substance abuse counselors, must draw distinctions when they are functioning on behalf of the church and make it clear for those they are serving that they are not functioning in the role of a mental healthcare provider when working on behalf of the church, but only as a spiritual advisor.
- Clergy who are licensed and do provide services as mental healthcare providers while also serving as spiritual advisors on behalf of the church should clearly separate those roles by maintaining separate offices or locations and clearly communicate to all

concerned when they are acting as a mental healthcare provider, as opposed to a spiritual advisor or spiritual counselor.

- Clergy who are separately licensed or credentialed as mental healthcare providers must maintain in full force separate professional insurance coverage at all times for any work they do outside their church role as spiritual advisors and provide proof of insurance to the church on an annual basis. The insurance policy must name the church employer or church as an additional insured.

Guidelines for Office Decor

The following are recommendations that will help create an appropriate environment for pastoral relationships that is private but allows for appropriate monitoring and supervision.

- Comfortable chairs positioned at a 45-degree angle from each other create a good area for conversation. Couches and love seats are discouraged. If they are used, persons who have pastoral relationships should sit in a chair separate from visitors or parishioners. Furniture that reclines should be avoided.
- Artwork should be tasteful and not offensive.
- Windows in walls or doors should be unobstructed by blinds, furniture, curtains, or posters so that the space is always subject to casual monitoring.
- A sense of privacy can be maintained by arranging the furniture so that persons who provide pastoral care are always visible, but the parishioner or visitor does not feel exposed.
- If the space has a private entrance, and it is used, ensure that staff knows when someone is in the space and when it is being used for pastoral relationships.

GUIDELINES FOR APPROPRIATE AFFECTION

The Episcopal Diocese of Kansas is committed to creating and promoting a positive, nurturing environment for our ministries that protect our children, youth and adults from abuse or misconduct and our church personnel from misunderstandings. Stating which behaviors are appropriate and which are inappropriate allows church personnel to comfortably show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries. 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.

Positive and Appropriate forms of Affirmation and Affection

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

If a person in a pastoral relationship is ever unsure about whether one of these types of touching is appropriate, he or she should ask permission and wait for a response before making physical contact.

Inappropriate forms of Affirmation, Affection, and Behavior Management

- Any form of unwanted affection.
- Surprise or sudden touching.
- Inappropriate or lengthy embraces, “bear hugs”.
- 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 another person (especially a child or youth) or lying down or sleeping beside each other.
- Patting others on their thigh, knee or leg.
- Tickling or wrestling.

- Touching or hugging from behind.
- Piggyback rides.
- Massages.
- Comments or compliments (spoken, written or electronic) that relate to physique or body development or could be viewed as sexually suggestive.
- Snapping bras or giving “wedgies” or similar touch of underwear whether or not it is covered by other clothing.
- Giving gifts or money to favored individuals.
- Repeated private meals or meetings, after hours or away from church property.
- Repeated electronic communications, such as e-mails or texts, especially those that contain personal disclosures or solicitations of an intimate relationship;
- Seeking excessive private time;
- Providing personal access, such as a personal e-mail address or cell phone number, if that is not generally available, to others;
- Possessing, using or referring to any sexually oriented materials, such as magazines or videos;
- Sharing sexually oriented materials or using the internet to view or download such material, whether on or off church property;
- Discussing sexual activities, including dreams and fantasies, or discussing the use of sexual oriented or explicit material, such as pornography, videos, or materials;

COMPUTERS, ELECTRONIC COMMUNICATION & SOCIAL MEDIA

Computers, electronic communication devices (devices), and internet access must be used in ways which support and enhance the ministries of the Episcopal Diocese of Kansas, and its churches/institutions. Because we cannot control the content of the information found on other computers and devices accessed via the Internet, it is crucial that we use our internet connections and our computers and devices in ways that are responsible, efficient, ethical, legal, and in support of our shared mission and ministry.

This policy applies to all on-site users (lay or ordained, paid or volunteer) of computers, devices and the internet at our churches/agencies and diocesan offices, regardless of the owner of the computer or the holder of the Internet Service Provider (ISP) account.

Computer and Internet Standards

All users shall comply with the following general standards when using computers, devices and the internet:

- behave responsibly when using computers, devices and the internet;
- comply with all applicable laws, rules and regulations, and with all other (non-computer-specific) policies of the Diocese and the applicable church/institution;
- respect the rights and property of others, including copyrights and other intellectual property rights
- not be in possession of inappropriate material of a sexual nature while on church/institution property.
- Church/institution owned or leased equipment shall not be used to store, display, duplicate, transmit, or obtain access to material of a sexual nature.

The following are examples of inappropriate uses of computers, devices, and the internet under this policy:

- soliciting sex or intentionally accessing, viewing, storing, or displaying any site or material that is pornographic, sexist, homophobic, or otherwise offensive, including verbal descriptions, audio files, photography, drawings or paintings, and cartoons. Computer wallpaper, screensavers, or other electronic displays of a sexual nature are not to be displayed.
- 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;
- committing forgery, blackmail, identity theft, libel, selling or purchasing illegal substances, or gaining unauthorized access to other computer or electronic systems for any purpose (a.k.a. “hacking”);
- disguising one’s identity, impersonating other users, or sending anonymous e-mail messages;
- copying or distributing material obtained from the internet if doing so violates a copyright or other intellectual property right;
- copying, deleting or modifying another’s files or data without permission;

- intentionally accessing, distributing, copying, deleting or modifying another’s e-mail without permission;
- intentionally damaging computer and electronic equipment, files, data, or networks;
- intentionally accessing or transmitting computer viruses or other harmful files, or otherwise intentionally damaging computer and electronic equipment, files, data, or networks;
- commercial uses (including selling or buying anything for personal financial gain and conducting personal for-profit business activities).

Social and Electronic Media

The foundation of our life together in the church is community rooted in Jesus Christ and nourished by our sacramental life, our relationships with each other guided by our Baptismal promises and the ultimate Baptismal vision – to grow into the full stature of Christ. Popular culture and changing societal norms often push back against these commitments. As the church seeks to take hold of the ministry opportunities new communication technologies offer us, it is important to remember that our electronic communications must be respectful, truthful and just. We need to recognize safe boundaries in our use of social media and be aware of the ways it can be misused.

In an ongoing effort to strengthen ministries and to protect those who serve as well as those who are served by these ministries, the following **guidelines** are recommended to our churches, schools and diocesan institutions for social and electronic media usage.

- Due to the nature of the medium, all communications sent digitally (e-mail, social networking, notes, posts, tweets, etc.) may not be handled confidentially and the sender should be aware that they may be shared or reposted to others without an individual’s permission or knowledge.
- Laws regarding mandated reporting of suspected child abuse or exploitation of children, youth, elders and vulnerable adults apply in the virtual world as they do in the physical world. Suspected abuse must be reported to Kansas’ Department for Children and Families (DCF).
- When using social media it is critical that personal and institution’s privacy settings are applied regularly, reviewed and upgraded as needed.
- If posting photos of children or youth on a web page or social media site, observe the following:
 - Always obtain written permission from the parents of minors before posting pictures.
 - Do not provide personal information about the persons pictured (names, addresses, contact information, other information that would identify them), especially if the event is on-going and your post would reveal the child/youth’s current location.

Recommended Guidelines for Digital Interactions with Children and Youth

Adults who want to connect via social networking with children or youth to whom they minister should adhere to the following guidelines:

- Adults who work with or minister to children and youth should not submit “friend”

requests to them. Adults are allowed to accept a friend request from a child or youth but need to use appropriate privacy settings.

- Instead of personally “friending” individual children/youth, consider setting up a closed group account (i.e. St. Agnes’s Youth Group) or a page (which is open to whomever “likes” it by default) that is monitored by at least two unrelated adult administrators. Consider having unrelated youth administrators as well. Youth administrators should be the ones who invite new youth to the group.
- It is recommended that all social media communication take place in a group or on a page and should not take place in the form of personal messages and chats.
 - If there are pastoral reasons to send a personal one-on-one message or chat, the communication needs to be saved and accessible to a supervisor.
 - “Messages” can be used to invite small groups to meetings or events or send reminders, provided the message is going to multiple youth and at least one additional non-related adult is included in the message.

Recommend that Facebook Groups and Pages have clear covenants:

- A clear statement that materials posted on the site are not confidential
- Appropriate and inappropriate language, content and behavior
- If it is a closed group, information about who may join the group and how they leave the group
- Requirements for posting photos and what information may be appropriately attached
- Consequences for breaking the covenant
- “Contact times” that should be utilized, generally not before 8:00 a.m. or after 9:00 p.m.
- Requirement to inform parents of the covenant and its guidelines

Responsibilities of Administrators of Closed Facebook Groups (Adults and Youth)

- Remove children or youth who “age out” of the program or ministry or who move away or leave the church community. Adults on the site should also be removed when they no longer work with children or youth.
- If it is necessary to remove posts or photo tags from the site or respond to other inappropriate digital communication, the adult administrators should meet with the child or youth and explain why the post was removed and remind them of the covenant guidelines.
- Be sure that newcomers to the site have reviewed, understood and signed the Covenant

Video Chats, Video Blogs (i.e. Vine, FaceTime, or Skype)

- Video chats with children or youth should only take place from the church office of a children or youth minister and are subject to the Safeguarding rules that define the parameters of adult-child or youth interaction.
- All transcripts of on-line text chats, social media messages, text messages or video blogs that are not public need to be saved and accessible to a supervisor.

Appropriate use of E-mail, Texting, and Twitter

- Reasons to text: reminders, urgent pastoral care, emergency contact/information, cancelling or being late for a meeting. Generally, texting should not be used in place of a face-to-face or telephone conversation. Large amounts of data or information are best

sent via public social media pages, e-mail or phone or in person.

- Reasons to e-mail: communicate basic, factual information in a concise manner.
 - E-mail is not a good medium for pastorally sensitive matters, emotionally charged situations, or information that might be legally sensitive.
 - E-mail does not communicate tone of voice or emotion; that is inferred by the recipient and can be easily misinterpreted.
 - When in doubt, schedule a face-to-face meeting or make a phone call.

SCREENING AND SELECTION

It is suggested that all persons who regularly work around children or youth, or those who have pastoral relationships, should be pre-screened and selected as follows:

1. A standard application completed by the applicant for either volunteer or paid positions. (To include a signed authorization to conduct the necessary background check below.)
2. Individual interview with the applicant.
3. Reference checks with at least two persons who know, but are not related to, the applicant, with at least one person outside the congregation. The congregation, school or institution should obtain reference checks independently and may not accept such checks obtained by others. (Example in Appendix C)
4. Volunteers should not be permitted to work with children or youth until they have been known to the clergy or congregation for at least six months.

All clergy and parish program employees shall complete an Oxford background check for the most previous 10 years. Contact the diocesan office for information and costs. The cost of the background check is the responsibility of the individual or the church/institution seeking to hire the individual.

Volunteer children's ministry directors or volunteer youth directors, part-time employees, and employees not directly involved in children's or youth ministry may undergo a less expensive background check, such as LifeWay. The company must be approved by the Chancellor and must include a review of the state or national criminal records and sex offender registries for the most previous 5 years. The cost of the background check is the responsibility of the individual or the church/institute.

The background check is required for all individuals before they begin their ministry and must be done within one (1) month of hire or start date. In the interim, anyone lacking training or a completed background check must be supervised at all times by a fully certified (documented, trained and background checked) worker.

Background check to include:

- a. Criminal records check in any state where the applicant has resided during the past seven (5-10) years.
- b. Sexual offender registry check in any state where the applicant has resided during the past seven (5-10) years.
- c. Driving or motor vehicle records check for persons who transport children or youth.
- d. Credit check for persons with financial responsibilities.
- e. The congregation, school or institution must obtain the background check independently and may not accept such checks obtained by others.

Church personnel who transfer within the Episcopal Diocese of Kansas are required to undergo the same screening and selection process. This requirement may be met through the 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
- Reference checks with the congregations, schools, agencies or other programs for which the applicant has worked with since the screening was last done as shown in the applicant's personnel file.
- Church personnel who transfer from Episcopal congregations outside the Episcopal Diocese of Kansas may transfer *Safeguarding God's Children* or *Safeguarding God's People* training certificates, reference checks and background checks, subject to the requirements above.

Church personnel who work with or around children or youth or have a pastoral relationship must have a personnel file that is kept in a locked file cabinet in the church, school or institution office. This file should contain the items listed above and should be kept confidential.

All information gathered about an applicant must be carefully reviewed and evaluated to make a determination of whether the person may engage in the requested ministry. The Canon to the Ordinary shall be consulted if there is any uncertainty.

Repeat Background Checks

Criminal record checks and sexual offender registry checks must be repeated every five years.

EDUCATION AND TRAINING REQUIREMENTS

Safeguarding God's Children

It is the responsibility of the vestry to ensure that church personnel who work regularly with children and youth participate in the diocesan *Safeguarding God's Children* training to prevent child abuse and promote healthy boundaries in church settings.

We recommend that this training is taken in-person, as there is no substitute for face-to-face conversations about these important issues. Check with the Diocesan office for upcoming training sessions or contact a certified trainer to request a training session be offered at your parish. A list of certified trainers can be obtained from the Youth Missioner.

Those who are unable to attend an in-person training in a timely manner, may complete the online courses* for *Safeguarding God's Children*. Contact the Youth Missioner to obtain access to online courses. Courses include:

- Meet Sam
- It Happened to Me
- Keeping your Church Safe
- Policies

All church personnel participating in the Episcopal Diocese of Kansas Summer Camp program for children and youth or any overnight event will also be required to take the online course, "Keeping Your Camp Safe" prior to participating in the event.

Safeguarding God's People

It is the responsibility of the vestry to ensure that supervisors and decision-makers as well as those with a pastoral relationship in the church participate in the Diocesan *Safeguarding God's People* training to prevent sexual harassment and sexual exploitation and promote healthy boundaries in church settings. This includes all clergy and all diocesan employees.

We recommend that this training is taken in-person, as there is no substitute for face-to-face conversations about these important issues. Check with the Diocesan office for upcoming training sessions or contact a certified trainer to request a training session be offered at your parish. A list of certified trainers can be obtained from the Youth Missioner.

Those who are unable to attend an in-person training in a timely manner, may complete the online courses* for *Safeguarding God's People*. Contact the Youth Missioner to obtain access to online courses. Courses include:

- Preventing Sexual Exploitation in Communities of Faith: For Ministries
- Preventing Sexual Exploitation in Communities of Faith: For Congregations
- Preventing Sexual Harassment of Church Workers: For Workers
- Preventing Sexual Harassment of Church Workers: For Managers and Supervisors
- Policies

Timing of Training

Those required to attend either diocesan training shall do so within six months of beginning

duties at the church/Diocese. Individuals who have not completed the required training must always be supervised by a person who is fully trained and background checked.

*Employees of the Episcopal Diocese of Kansas and all clergy must complete the in-person trainings. If no in-person training is available within the first six months, the online training may substitute until an in-person training is offered.

Training is good for six years and then must be repeated.

MEDIA

One spokesperson from the congregation is designated as the media contact. The spokesperson will work with the Director of Communications at the Diocesan Office for guidance and development of releases.

INSURANCE

The parish insurance policies must include coverage for claims.

APPENDIX A: SAFE CHURCH: CONFIDENTIAL NOTICE OF CONCERN

Date of notice: _____

Who is the complaint about? _____

What is their position? _____

Church, school, or institution: _____

Type of concern:

- Inappropriate behavior with a child or youth
- Inappropriate behavior with an adult
- Safe Church Policy violation
- Reason to believe abuse occurred or is occurring
- Other: _____

Describe the situation (attach additional sheets if necessary), what happened?

When did it happen? _____

Where did it happen? _____

Was anyone else present? _____

Has it ever happened before? _____

Was it reported to authorities? Yes No Don't know

If reported, to whom? _____

What action was taken? _____

Follow-up:

Does anyone else need to be notified? If so, who? _____

Would you like someone to call you to discuss the situation? Yes No
(If yes, please provide your contact information below.)

Name: _____ Phone: _____

Street Address: _____

City/State/Zip: _____

Signature: _____ Date: _____

Once completed, please fax or mail this form to:

Office of the Bishop – Confidential
835 SW Polk St.
Topeka, KS 66612-1688
Fax: (785) 235-2449

APPENDIX B: STATE ABUSE REPORTING

If you suspect a child is being abused or neglected, or an adult is being exploited, abused, or neglected, please telephone the Kansas Protection Report Center at **1-800-922-5330**. Every call is taken seriously and every effort will be made to protect your identity. Telephone lines are staffed 24 hours a day.

In the event of an emergency contact your local law enforcement or call 911.

What is Child Abuse?

Child abuse is any physical injury, physical neglect, emotional injury, or sexual act inflicted upon a child.

What is neglect?

- Physical neglect (failure to provide food, clothing, or shelter necessary)
- Medical neglect (failure to use resources available to treat a diagnosed medical condition, except when practicing legitimate religious beliefs)
- Lack of supervision resulting in bodily injury
- Abandonment (to cease providing care for the child without making provisions for substitute care)

What to Report?

Include the name and address of the person suspected of being abused, neglected, exploited or financially abused. Please include your name and contact information, although DCF does accept anonymous reports. Give information about the nature of the concern.

Please be as specific as possible about the abuse, neglect, exploitation or fiduciary abuse allegation, including whether you think the person is in immediate danger. Include what you have seen, how long you believe the abuse has been occurring, when you last saw the person and who the alleged perpetrator is.

Report any information you think might be helpful in the investigation and protection of the adult. This includes addresses, telephone numbers and directions to the home(s) of relatives, caretakers, the alleged perpetrator(s) and potential risk factors for the person or social worker such as violence, guns, dogs, etc.

Immunity of Reporter

Those who report suspected abuse, take part in any follow-up activity or who testify in any administrative or judicial proceeding as a result of the report are immune to any civil or criminal liability unless the reporter made a malicious report. The statute prohibits an employer from imposing penalties on an employee for making a report or cooperating with an investigation.

Confidentiality of Reporter

The name of the reporter or any person mentioned in the report will not be disclosed without the reporter's permission in writing, or through court order.

In addition, reports can also be made by:

- Fax: Sent to KSPRC (Kansas Protection Report Center) 1-866-317-4279
- Email: KSPRC@dcf.ks.gov
- Mail: Kansas Protection Report Center
Docking State Office Building
915 SW Harrison, 5th floor
Topeka, KS 66612
- On-Line Web Intake (mandated reporters only): The Kansas Protection Report Center (KPRC) has an option for mandated reporters to report concerns of child and adult abuse or neglect online.

Mandated Reporters

At the present time, church workers and volunteers are not mandated reporters under Kansas State Law. Mandated reporters include (but are not limited to): medical professionals, licensed counselors and therapists, employees of educational institutions which the child is attending (including day cares), police, firefighters, and EMS personnel. For adults the list also includes employees of financial institutions and residential care facilities.

A licensed nurse at a youth event *is* considered a mandatory reporter, additionally the Diocese of Kansas has made a commitment to report instances of abuse, neglect, and exploitation in an effort to respect the dignity of every human being.

For more information go to

- Child Protective Services page:
<http://www.dcf.ks.gov/services/PPS/Pages/ChildProtectiveServices.aspx>.
- Adult Protective Services page:
<http://www.dcf.ks.gov/services/PPS/Pages/APS/AdultProtectiveServices.aspx>.

State Criminal Records and Sex Offenders Registry Information:

Agency Kansas Bureau of Investigations
Criminal Justice Information Systems Division
Attn: Adult Records (NCJRC)
1620 S. W. Tyler
Topeka, KS 66612-1837
(785) 296-8200
Website www.kbi.state.ks.us

APPENDIX C: PERSONAL REFERENCE CHECK

You may elect to request letters of reference, but more commonly a quick phone call to each of the references will suffice. You could also e-mail the person these questions and ask them to respond via e-mail. Here is a guide for what to ask when you contact personal reference.

Hello! My name is _____ and I am calling on behalf of {insert name of your church or institution here}.

{Name of Applicant} has applied/volunteered to {insert ministry here} for us and listed your name as a personal reference. Do you have time to answer a few personal questions about {applicant}?

1. How long have you known the applicant?
2. In what capacity have you known the applicant?
3. Are you aware of any problems or concerns that could limit his/her ability to fulfill such a commitment, or to perform duties associated with such a position? (These concerns could include physical, emotional, social, or other issues.) If yes, please explain:

Where applicant seeks a position working with youth and/or children:

4. Do you believe the applicant is fully willing and able to make a commitment to work on a regular basis with children or youth? Why or why not?
5. Are you aware of any problems or concerns that should or might limit or preclude this individual from working with children or youth? If yes, please explain fully:
6. Would you recommend the applicant for placement in a setting such as ours (church setting working with children or youth), or do you feel he/she may be more suited for another type of volunteer agency? Please explain:
7. Do you have any additional comments which may help in assessing the applicant's fitness for the position?

Keep written, dated notes about the person's responses. Make sure to thank the reference for the input and their time.

APPENDIX D: CONTACT INFORMATION

The Diocesan Intake Officer is Mike Morrow: 316-686-0956 or mmorrow4@cox.net.

The Safeguarding God's Children coordinator for the Diocese is the Youth Missioner: Karen Schlabach, 913-708-5927 or kschlabach@episcopal-ks.org.

The Safe Church Officer for the Episcopal Diocese of Kansas is the Canon to the Ordinary.

Episcopal Diocese of Kansas
835 SW Polk St.
Topeka, KS 66612-1688
(785) 235-9255
toll-free (800) 473-3563
Fax: (785) 235-2449

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APPENDIX E: EXAMPLE CHILDREN & YOUTH PERMISSION FORM

(note: replace CHURCH with the name of your own church or institution)

1) Term: This agreement is valid beginning July 1, 2013 and ending June 30, 2014.

2) Child/Youth Information

Full Name: _____
Gender: Male Female Birthdate: _____ Age: _____ Grade: _____
Address: _____
City/State/Zip: _____
Student mobile phone: _____
Student e-mail: _____

3). Emergency Contact Information

In the event the parents/guardians need to be contacted, we can be reached at:

Name: _____ Mobile Phone: _____
E-mail Address: _____
Name: _____ Mobile Phone: _____
E-mail Address: _____

If parents/guardians cannot be contacted at the phone numbers I have provided, I would like CHURCH to contact:

Name: _____ Phone: _____
Name: _____ Phone: _____

4) Health Information

Date of last tetanus booster: _____

Medication allergies:

Current Medications (please list):

Medical conditions and other allergies:

Special dietary needs or food allergies:

Other comments concerning your student's health and ability to participate?

Insurance Company: _____
Policy Number: _____
Name of Person on Policy: _____

5) Parent or Guardian Statements & Signature

Release of Liability

As the undersigned adult I affirm that I am the parent and/or legal guardian of the above referenced minor (Child). I hereby grant permission for Child to participate in activities, events or trips that are conducted, organized and/or sponsored, in whole or in part, by CHURCH Episcopal Church. In consideration of Child being permitted to participate in activities, events or trips I hereby release and hold harmless CHURCH, it's officers, Vestry, Deacons, directors, employees, agents, representatives and volunteers from any and all liability for any resulting damage or injury that Child may incur.

1. I understand that this Release and Waiver of Liability applies to all activities, events and trips and that some activities such as skiing, hiking, swimming, etc., carry with them a higher risk for serious injury.
2. I understand that as a result of participating in activities, events or trips my child may be transported by bus, car, or van and that in certain instances transportation may include train or air travel.
3. I understand that some events, activities or trips involve overnight or multiple night stays that may be in states other than Kansas or Missouri, and that, in the case of mission oriented trips, travel may be outside the United States.

Agreement to be held responsible for Child's behavior and actions

I understand that all CHURCH activities, events and trips are alcohol free, smoke free, and drug free and are governed by generally accepted rules of conduct and behavior.

1. I hereby agree to be held liable for Child's actions and release CHURCH from any liability for Child's actions, in the event that such actions or behavior causes damage or injury to property or person.
2. I acknowledge that CHURCH reserves the right to restrict Child's involvement in any activity, event or trip, in whole or in part.
3. I further acknowledge that CHURCH reserves the right to send Child home from any activity, event or trip in which Child has violated rules of conduct including, but not limited to: drugs, alcohol, weapons, and/or the blatant disrespect for authority. I agree to be financially liable for the cost of travel, accommodations and other expenses that may be incurred as a result of Child being sent home from an activity, event or trip.

Child's participation

I agree that I will not allow my child to attend a CHURCH children/youth event if he/she becomes exposed to any contagious disease or if, for any reason, I do not consider him/her in good physical condition at the time of the day's events.

Consent for Medical Treatment

In the event of an accident or injury to my Child, authorization is hereby given to an appropriate adult representative or chaperone of CHURCH to do or arrange for any acts which may be necessary or proper to provide for the health care of the minor child, including, but not limited to, the power; (i) to provide for such health care at any hospital or other institution, or the employing of any physician, dentist, nurse, or other person whose services may be needed for such health care, and (ii) to consent to and authorize any health care, including administration of anesthesia, X-ray examination, performance of operations, and other procedures by physicians, dentists, and other medical personnel except the withholding or withdrawal of life sustaining procedures.

- 1) I agree to be responsible for costs incurred as a result of medical treatment or hospitalization for Child.

Printed Name: _____

Signature: _____ Date: _____

NOTE: Some parishes may find that requested a new permission form for every event works best; while some find that maintaining one form for the entire year works best. Parishes may also elect to do one form for on-site activities and a different form for off-site activities.