



EPISCOPAL CHURCH IN CONNECTICUT
PARTICIPATING IN GOD'S MISSION

Called to Right Relationship

TRAINING FOR A SAFE AND HEALTHY CHURCH

Revised February 2019 – Hybrid

The Commons
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Training for a Safe and Healthy Church Hybrid Safe Church Training Agenda

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PART I: Welcome

A. Opening Prayer

Objectives of this training are to enhance the ability of all ministers to:

- a. Identify and articulate the call to create or restore right relationship with God and others;
- b. Recognize subtle power differentials;
- c. Identify warning signs in those who could abuse their power;
- d. Take concrete steps to reduce the opportunity for abuse to occur in ministry;
- e. Act when there are concerns or situations that just don't feel right;
- f. Tell those who need to know about potential or actual abuse;
- g. Respond and support those who have been abused;
- h. Respond and support those who have perpetrated abuse;
- i. Take action with support of their faith community.

B. Expectations Check

PART II: Our Call to Restore Right Relationship

Our Baptismal vocation

Our baptismal vocation is to restore all people to unity with God and each other in Christ. Unity, not uniformity. Unity where our differences are blessed, where we come together in the fullness of who we are. So being about creating a safe church is being about God's mission in the world-to restore all of us to unity with God and each other in Christ.

The Right Rev. Ian T. Douglas, 2016

A. Differences, power & privilege: The richness of diversity created by God

The differences in humanity created by God

Individual reflection and group discussion: Reflect on the abundance of differences and diversity created by God within our human family.

Definitions:

Power: the ability to act or produce an outcome

Privilege: unearned rights, benefits enjoyed by an individual or group of people

Power and privilege are neither good nor bad. The question is, what do you do with your power and privilege?

Are there situations or relationships in your life in which you have power or privilege?

Are there situations or relationships in your life in which you have less power or privilege than others?

B. Dwelling in the Word

You will hear the scripture passage read three times.

1. First reading: Listen for the WORD that most stands out for you.
2. Second reading: Listen for the PHRASE that most stands out for you.
3. Third reading: Listen for what this scripture passage is saying to you today.

C. Our Baptismal Covenant (From the Book of Common Prayer, Baptismal Covenant, pages 304-305). Our call to (and blueprint for how to) bless our differences and restore unity to all.

Q: Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

A: *I will, with God's help.*

Q: Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

A: *I will, with God's help.*

Q: Will you proclaim, by word and example, the Good News of God in Christ?

A: *I will, with God's help.*

Q: Will you seek and serve Christ in all persons, loving your neighbor as yourself?

A: *I will, with God's help.*

Q: Will you strive for justice and peace among all people, and respect the dignity of every human being?

A: *I will, with God's help.*

The Safe Church Training Program provides tools to create or restore right relationship in the face of abuse, neglect and exploitation.

Among the most broken of relationships are those in which people have been abused, neglected, exploited or, debased by another. The goal of Safe Church Training is to help each of us become more able and willing to restore right relationship with self, God and others in the face of abuse of power and to enhance the ability of all ministers to:

- **Recognize** subtle power differentials;
- **Identify** warning signs in those who could abuse their power;
- **Take concrete steps** to reduce the opportunity for abuse to occur; and
- **Respond to and support** those who have been abused.

D. Right relationship & healthy boundaries

Questions for reflection:

What does right relationship with God mean?

What does it mean to be in right relationship with yourself?

What does right relationship with others mean?

Boundaries in personal, professional & ministerial relationships

- Professional Relationship is a relationship whose purpose is to meet the client's/congregant's need for professional/ministerial assistance or service.
- Personal Relationship is a relationship whose purpose is to meet the personal needs of the people involved.

TRAITS OF RELATIONSHIPS

<i>Traits</i>	<i>Professional Relationships</i>	<i>Personal Relationships</i>
Who serves whom?		
Whose needs are primary?		
What do people disclose?		
What's the purpose of the disclosure?		
Is there emotional distance?		
Are there boundaries?		
Who's responsible for boundary maintenance?		
Who holds the power?		

Relationship of clergy and parishioner is a professional relationship. The clergy person holds the power and has the responsibility to maintain appropriate boundaries at all times.

Relationship of a lay minister providing ministry to another lay person, while not exactly a professional relationship, does have some of the traits of a professional relationship. The lay minister holds the power and has the responsibility to maintain appropriate boundaries.

Violating boundaries in a community of faith can cause harm to individuals and the community.

Part III: Misconduct & Bullying

Misconduct is a betrayal of trust by an ordained or lay leader.

A. Case Study #1: Rev. Bill

Last year the Rev. Bill began serving as a part-time rector for St. Z's. For ten years St. Z's had been struggling financially, often withdrawing significant funds from the endowment to keep up with the day-to-day expenses of running the church. St. Z's leadership was happy to call Bill because he was single, which meant a reduced cost for his medical insurance, and Bill was knowledgeable about financial matters as he had worked as a CPA for 20 years.

When Bill arrived he and Marie, the long-time treasurer, began going through St. Z's financial records in an effort to determine how they might reduce their endowment withdrawals and come up with a balanced budget. They met every Wednesday morning for a month until they developed a proposal to bring to the vestry; Bill was also added as a signatory to all of the church's accounts. After their last meeting, Marie suggested they go to lunch to celebrate a job well done and Bill agreed.

The following week Marie called Bill and asked to meet again to discuss an idea to further tweak the proposal. When Marie arrived she told Bill that the proposal was just an excuse to see him. She wanted to see Bill as she had begun to develop feelings for him. Bill told Marie that their relationship could be nothing more than that of parishioner/priest. Marie was persistent. Over the next two weeks Marie showed up at the church office with other "reasons" to see him. Bill, finding Marie to be attractive and her persistence flattering, succumbed and they went on a date.

After dating for a few months, Bill and Marie went away together for a weekend. During that weekend, Marie began to suspect that Bill had a problem with alcohol. While he always had a drink or two on their dates, she hadn't thought anything of it. During the weekend, Bill drank excessively and he used the church credit card to pay for their meals and bar bills. After dinner one night, Bill was clearly intoxicated and insisted on driving them back to the hotel. Even though Marie had been frightened in the car, she did not tell anyone about the incident as she had fallen in love with Bill. She thought she could help him.

When Marie repeatedly found herself in dangerous situations because of Bill's driving while intoxicated, Marie thought about talking to the Senior Warden, Joe.

Discussion Questions:

1. What boundaries have been violated?
2. What could/should Marie do now?
3. If you saw warning signs in your parish, what would you do? Who would you talk to?

Reflections on your ministry setting:

1. Who is affected by clergy misconduct?
2. Who is affected by misconduct of a lay leader?
3. What does it mean to be in right relationship with someone who has violated your trust?

Professional Guidelines for Ordained Ministry, Appendix IV on page 32

B. Reporting Misconduct

Concerns regarding **clergy misconduct** should be reported to an Episcopal Church in Connecticut (ECCT) Intake Officer. Anyone may contact an ECCT Intake Officer to report concerns. This initiates a process to hold clergy accountable for their behaviors. This process of accountability, as set out in Title IV of the Constitution and Canons for the Government of The Episcopal Church, seeks to promote justice, restitution, amendment of life, repentance, healing, forgiveness and reconciliation among all involved or affected by clergy misconduct. For more information on this process of accountability, please consult materials on the ECCT website regarding Safe Church processes (www.episcopalct.org), or contact one of the Intake Officers.

The ECCT **Intake Officers** are Mr. Chester Fairlie who can be reached at 860-501-2131 or by email at attycf@gmail.com, Ms. Tokunbo Green who can be reached at 860-916-6032 or by email at tokunbo.green@gmail.com, and the Rev. Terry Marie Wysong who can be reached at 860-426-1856 or by email at revtw@cox.net. More information may be found on our website under Clergy Disciplinary Process (Title IV) using the Resources tab.

Concerns regarding **misconduct by a lay leader or parishioner** should be reported to a trusted ordained leader and/or lay leader.

C. Case Study #2: The Senior Warden

Marie was reluctant to talk to the senior warden, Joe. Marie has known Joe all of her life. He is the same age as Marie's parents and has always been "persnickety". Joe is opinionated, serves as CEO of a major corporation, endearingly refers to women as "honey" or "sweetheart", and usually gets his way when decisions need to be made.

At vestry meetings Joe is loud, repeatedly states his opinions before others have had a chance to share their opinions, often slams his fists or a book on the table when others disagree, and has threatened to quit serving as warden and withdraw his funds from the parish when it appears that a decision may be made with which he does not agree.

When Rev. Bill first arrived he was uncomfortable with Joe's behaviors. Bill sought counsel from the junior warden who assured him that "Joe is a really great guy. Joe is persnickety, this is just how he is. We all love him and he would do anything for the church. We owe him a lot."

Marie decides that she must tell Joe about Rev. Bill's alcohol problem. While Marie loves and respects Joe, she is also afraid of him. Marie brings her friend Sally with her when she talks to Joe. Sally is a new member of the parish. Joe is furious with Marie for having a dating relationship with the rector and for involving Sally in this. Joe instructs Marie and Sally not to say another word about this matter.

Discussion Questions:

1. What boundaries have been violated?
2. What could/should Marie and Sally do now?
3. What could/should others do with respect to Joe's behavior?

Reflections on your ministry setting:

1. What do you think the response would be if a member or lay leader behaved inappropriately in your congregation?
2. What could be done now to improve how your parish would respond?

D. Bullying is an abuse of power over another. Those who engage in bullying behavior use their power to attack those who have less power and may be unable or have a hard time defending themselves. A person who bullies might get power from their physical size, strength, age, social standing, or it might come from the victim's vulnerabilities (e.g. obesity, learning problems, disabilities, beliefs, or sexual identity). Bullying is generally an ongoing pattern of behavior.

There are many types of bullying. **Verbal and psychological bullying** is the most common form of bullying. This can include name calling, yelling, making threats, making comments that are sexist, racist or homophobic. **Social bullying** consists of excluding others through social cliques, often humiliating victims because they don't fit into the clique's social norms. **Cyberbullying** is bullying that takes place using electronic technology such as cell phones, computers, social media sites, text messages, chat, and websites. Cyberbullying can happen 24/7/365. A person engaging in cyberbullying can feel anonymous and sometimes remain anonymous. Moreover, once a message or image has been shared electronically, it can be very difficult to delete it. **Physical bullying** includes hitting, kicking, shoving, blocking the other's path, stealing or damaging the victim's property, and threatening physical harm, with or without a weapon.

Bullying occurs among adults in families, places of work, and even churches. Bullying behavior may appear as a lack of empathy or compassion for others, a need to win and get their own way, speaking in ways that intimidate others, or threatening to leave if they don't get what they want. Some systems (i.e., families, workplaces and churches) tolerate such behavior. Bullying behaviors are not acceptable in any setting.

Bystanders to bullying: If you are aware of bullying and you are not exhibiting bullying behavior or the direct victim of the bullying behavior, then you are a bystander.

Bystanders fall into four categories:

Assistants join the bullying, often taking directions from the bullies

Reinforcers encourage the bullies by cheering, laughing, or otherwise actively supporting them

Validators know about the bullying but do nothing, giving "silent approval"

Defenders intervene and support the victims

Although most children think that bullying should be stopped and that they would intervene if a friend were bullied, only about 25% of those children actually defend victims. Among children and teens, intervention by a peer is more effective than intervention by an adult, demonstrating a need to further enhance the ability of and provide support to children and teens to intervene in such situations.

Parish leaders may need support to intervene when bullying occurs, especially if it has been an ongoing and seemingly acceptable pattern of behavior. Once unacceptable behavior is recognized as such, it can be addressed. In church settings it is often helpful to develop a behavioral covenant that clearly sets out acceptable behaviors in a Christian community.

For additional information on ways to stop bullying see page 35 for the U.S. Department of Health & Human Services bullying website.

Part IV: Protection of Vulnerable Adults

A. Who are vulnerable adults?

ECCT policy defines vulnerable adults as:

- a. Elders, defined by CT state law as anyone 60 years of age or older
- b. Anyone who is ministered to in their home
- c. Anyone over the age of 18 who is dependent on another person for care

Anyone can become a vulnerable adult in ministerial relationships, due to the nature of such relationships. At their core, these relationships involve a covenant which is a relational and an agreement with mutual respect, trust and commitment. Trust, by its very nature, renders us vulnerable while deepening relationships with others. Any of us can be vulnerable to exploitation when we are in relationship with someone we trust.

Reflection: Recall a time when you or someone you know has been vulnerable in a relationship with a trusted person. What happens to the balance of power in a trusting relationship?

In times of crisis, we may rely on ministerial relationships. Crisis can render anyone vulnerable.

Reflection: Reflect on a time when you or someone you know has been vulnerable due to emotional, mental, spiritual or physical crisis. What happens to the balance of power when a person is in crisis?

Responsibility in Ministerial Relationships (Lay or Ordained): It is always the responsibility of the person offering ministry to ensure that their actions are for the benefit of the other, and to maintain appropriate boundaries. Generally, the person offering ministry (lay and ordained) has more power than the recipient of ministry.

B. Review

a. Types of maltreatment of vulnerable adults

Elder abuse is an intentional act or failure to act that causes or creates a risk of harm to an older adult. An older adult is defined in Connecticut as someone age 60 or older. Often abuse occurs at the hands of a caregiver or a person the elder trusts. Six frequently recognized types of elder maltreatment include:

- **Physical** abuse occurs when an elder experiences illness, pain, or injury as a result of the intentional use of physical force and includes acts such as hitting, kicking, pushing, slapping, and burning.
- **Sexual** abuse involves forced or unwanted sexual interaction of any kind with an older adult. This may include unwanted sexual contact or penetration or non-contact acts such as sexual harassment.
- **Emotional or Psychological** abuse includes verbal or nonverbal behaviors that inflict anguish, mental pain, fear, or distress on an older adult. Examples include name calling, humiliating, destroying property, or not letting the older adult see friends and family.
- **Neglect** is the failure to meet an older adult's basic needs. These needs include food, water, shelter, clothing, hygiene, and essential medical care.
- **Financial Exploitation** is illegally or improperly using an elder's money, benefits, belongings, property, or assets for the benefit of someone other than the older adult. Examples include taking money from an older adult's account without proper authority, unauthorized credit card use, and changing a will without permission.
- **Abandonment** is the desertion of a frail or vulnerable elder by anyone with a duty of care for an older adult
- **Self-neglect** occurs when a vulnerable adult's own behaviors (i.e. failing to care for their physical, mental or emotional well-being) threaten the elder's health or safety.

These forms of maltreatment can also happen to adults who are vulnerable for reasons of disability or circumstance. (Definitions based on those of the National Center on Elder Abuse.)

Frequency of abuse:

In the US there are over 2 million cases of elder abuse reported annually. One study estimates that for every reported case of elder maltreatment, as many as 23 go unreported and hidden (cdc.gov citing a 2014 study).

Most **developmentally disabled adults** will experience some form of sexual assault or abuse during their lives. For developmentally disabled adults, the long-term effects of mistreatment are *under-recognized*, *under-reported*, and *under-treated* because the signs of stress disorder (e.g., hypervigilance, increased anxiety, and behavioral problems) are often blamed on their disability (The National Association for the Dually Diagnosed Bulletin). In a survey of disabled adults, 61% of the respondents reported that they had been abused, neglected, or financially exploited by a caregiver (Oktay & Tomkins, 2004).

Unlike children, **vulnerable adults have the right to make decisions** that do not conform with societal norms as long as their decisions do not harm others. There are ethical challenges to working with vulnerable adults to balance the right to self-determination against the need to protect a vulnerable adult from harm. When in doubt, you are strongly encouraged to share your suspicions with your priest or other clergy, and also encouraged to make a report of the suspected maltreatment to DSS.

Commit to respect the rights of vulnerable adults and elders by working to ensure:

- The right to be safe;
- The right to accept or refuse help;
- The right to confidentiality;
- The right to individual differences — including cultural, historical and personal values;
- The right to receive information about their choices and options in a form or manner that they can understand;
- The right to have decision-making capacity (unless a court adjudicates otherwise);
- The right to make decisions that do not conform with societal norms as long as these decisions do not harm others.

b. Warning signs and risk factors of maltreatment of vulnerable adults

(Helpguide.org)

1. General signs of maltreatment
 - a. Frequent arguments or tension between the caregiver and the elderly person
 - b. Changes in personality or behavior of the elder
2. Signs of physical abuse
 - a. Unexplained injuries such as bruises, welts or scars
 - b. Broken bones, sprains or dislocations
 - c. Repeat of drug overdose or failure to take medication regularly (too much remaining)
 - d. Broken eye glasses or frames
 - e. Signs of being restrained, such as rope marks on wrists
 - f. Caregiver refuses to allow you privacy when visiting the elder

3. Signs of emotional abuse
 - a. Threatening, belittling, or controlling caregiver behavior that you witness
 - b. Behavior from elder that mimics dementia, such as rocking, sucking or mumbling to oneself

4. Signs of sexual abuse
 - a. Bruises around breasts or genitals
 - b. Unexplained venereal disease or genital infections
 - c. Vaginal or rectal bleeding, torn, stained or bloody underclothing

5. Signs of self-neglect or neglect by caregiver
 - a. Unusual weight loss, malnutrition, dehydration
 - b. Untreated physical problems (bed sores)
 - c. Unsanitary living conditions (dirt, bugs, soiled bedding and clothes)
 - d. Being left dirty or unbathed
 - e. Unsuitable clothing for the weather
 - f. Unsafe living conditions (no heat or running water)

6. Signs of abandonment
 - a. Desertion of elder at a public place

7. Signs of financial exploitation
 - a. Significant withdrawals from elder's account
 - b. Sudden changes in elder's financial condition
 - c. Cash or items missing from elder's household
 - d. Suspicious changes in wills, power of attorney, titles and insurance policies
 - e. Addition of names to elder's signatory card
 - f. Unpaid bills or lack of medical care even though the elder has enough money to pay for them
 - g. ATM withdrawal when elder is bedridden or other financial activity the elder couldn't have done
 - h. Purchase of unnecessary services, goods or subscriptions

c. Warning signs in caregivers:

The stress of elder care can lead to mental and physical problems that make caregivers burn out, impatient, and unable to keep from lashing out against elders in their care.

Things to watch for in caregivers:

- a. Inability to cope with stress
- b. Depression (which can be common among caregivers)
- c. Lack of support from other potential caregivers
- d. The caregiver's perception that taking care of the elder is burdensome and without psychological reward
- e. Substance abuse, drinking too much

C. Skills for visiting vulnerable adults

There are five basic skills for visiting vulnerable adults:

- **Prepare** — complete training and obtain permission before providing care, services, or ministering to a vulnerable adult
- **Listen** — be present and, if you have difficulty understanding, keep asking for clarity until you understand
- **Observe** — keep your ears and eyes open
- **Assess** — be alert for warning signs of mistreatment
- **Respond** — report known or suspected mistreatment immediately

D. Case Study #3: Vulnerable Adult

Within the last year, Nancy, a 62-year-old woman, has begun caring for her 84-year-old mother, who had a sudden stroke. The stroke left Nancy's mom quite impaired. Nancy's mom is incontinent and needs help with all adult daily living functions.

Prior to her mother's stroke, Nancy served as the bookkeeper for her husband's business. They always worked alongside each other as partners during their 34 years of marriage. Nancy was active in her local church and played bridge each week. Now, Nancy spends all her time at home caring for her mom. Nancy bathes, dresses and feeds her mom each morning. The remainder of the day is spent taking her mom to appointments, trying to catch up on bookkeeping, changing her mother's bedding, which is often soiled during the night, and giving her mom medications multiple times a day. Nancy gets about 2 consecutive hours of sleep a night.

Nancy is proud and capable, assuring everyone, including the parish members who call to check on her that she is "doing just fine." However, Nancy is aware that out of frustration, she has begun to yell at her mom. She began raising her voice when her mom's incontinence would "get ahead of her" especially at night when her mother would call her for assistance but Nancy didn't get there in time. Nancy is also aware that she often is "rough" as she applies her mother's make-up by

grabbing her chin, sharply moving her head and scolding her mother for not sitting still enough. On two occasions when hurrying to get her mother ready for an appointment, Nancy hit her mother. After the incidents, both women cried and Nancy told her mother she wouldn't hit her again.

A member of the pastoral care team called on Nancy one Sunday after church as Nancy had missed church for several weeks. Nancy allowed the pastoral care visitor into her home and gave assurances that she was handling things with her mother but didn't know when she would be able to attend services again. Nancy told the visitor that caring for her mother took all of her time leaving little time for anything else and that she was doing the best that she could. The pastoral care visitor offered to arrange for dinners to be sent over and for visitors to come sit with her mother so Nancy could run errands or have time to herself, but Nancy refused insisting she could manage.

As the pastoral care visitor was leaving he noticed her mother sitting in a wheelchair in another room with what appeared to be bruising on her arm.

Discussion Questions:

1. What boundaries have been violated?
2. What could/should happen now?
3. If you saw warning signs in your parish, what would you do? Who would you talk to?

Reflections on your ministry setting:

1. What might your parish do to minister to a vulnerable adult?
2. What could your parish do to minister to a caregiver or family member of a vulnerable adult?

E. ECCT Policies for the Protection of Vulnerable Adults

May be found on our website, www.episcopalct.org. Use the *Resources* tab, click on *File Repository*, then scroll down and click on the folder *Sexual Misconduct Policies 2018*

Part V: Protection of Children and Youth

A. Review

a. Abuse and neglect

We know from decades of research that abuse and neglect have both short-term and long-term negative effects on children and their families. There are a number of things that you can do to try to prevent abusive or neglectful behavior from occurring in your ministries and beyond.

b. Warning signs of sexual abuse

How adults interact with children may reveal clues of their intent to violate a child's physical, emotional, or behavioral boundaries. Watch for the following:

1. Physical Boundary Violations: touching too much or in ways that most adults would not touch a child. Perpetrators do this to get the children and adults around the children accustomed to lots of physical contact. Examples include:
 - Roughhousing
 - Tickling
 - Wrestling
 - Too many hugs
 - Hugs with too much body contact
2. Emotional Boundary Violations: Treating the relationship with a child as if it were a romantic or intimate adult relationship. Perpetrators do this to get close to a child and to gain influence over the child through the relationship. Examples include:
 - Treating or talking about a child like a friend (or peer)
 - Spending too much time with a child
 - Getting involved with too many of a child's activities
3. Behavioral Boundary Violations: Involving the child in activities that his or her parents would not allow the child to do. Perpetrators do this because a child is less likely to disclose abuse after the child has engaged in activities that the child wants to keep secret. Examples include:
 - Allowing the child to do things that the parents would not allow ("I know that your parents think you are too young, but I know how mature you are ... ")
 - Giving the child gifts without the parents' permission
 - Getting the child to keep secrets from parents

c. Peer-to-peer abuse

Bullying is common. Some studies have shown that as many as 1 in 3 middle and high school students report being bullied. Lesbian, gay, bisexual, transgender and queer/questioning (LGBTQ) teens may be more at-risk for bullying. LGBTQ youth were more likely than heterosexual youth to report high levels of bullying. Young children can also engage in bullying behavior victimizing their peers. Up to one third of the children who exhibit bullying behavior are bully-victims, meaning they are also victimized by the bullying behavior of others.

B. What to do when a child discloses abuse

At the time of disclosure:

1. Be calm. Try not to act outraged or excited. The child has wisely chosen you to be a trusted adult.
2. Reassure the child that they did the right thing by telling you.
3. Act like you believe the child. Avoid saying things such as, "Are you sure that happened? They wouldn't do that."
4. You can tell the child that this is not their fault.
5. Do not ask for details about the abuse.
6. Do not make promises that you cannot keep. Do not promise to keep this a secret. Do not promise that you will keep the child safe or that they will never be abused again.
7. Do not say bad things about the alleged perpetrator.
8. Immediately after disclosure, tell the people that need to know about the disclosed abuse.
 - a. If you are a mandated reporter you must report the suspected child abuse to the Department of Children and Families (DCF). See pages 27 and 31 for contact information.
 - b. If you are not a mandated reporter, you are strongly encouraged to tell your priest or other member of ordained clergy of the suspected abuse whether the suspected child abuse occurred within the church or in another setting, and you are encouraged to make a report of the suspected child abuse to DCF.
 - c. Keep in mind that it is generally **not** your role to tell the child's parents of the disclosed abuse.
9. Seek out support for yourself.
10. Pray for all involved, including yourself.

Things you can do to help protect children:

- A. monitor their activities: know where they are and with whom
- B. listen to what they say
- C. be alert to changes in their behavior
- D. warn against accepting gifts without their parents' knowledge
- E. teach them about potential threats and to seek help when necessary
- F. drop in unannounced at youth activities
- G. be aware of adults who exhibit predatory behavior
- H. conduct background checks on all who engage in ministry with children and youth
- I. make sure there are multiple adult supervisors at youth events
- J. Be prepared for when/if a child discloses abuse to you

C. Case Study #4

For three years the parish youth group had been preparing and raising money to go on a mission trip to repair homes near the Mississippi River. Ten youth and three adult chaperones were committed to go. Four days before departure, Gary, the only male chaperone and overall coordinator of the trip, was ill and was unable to travel. Gary immediately sent a message to all parish members seeking to find another male chaperone. He was pleased when Alan responded that he would be happy to join the trip. Alan had begun attending the parish five months earlier and was retired. All of his plans could be easily rearranged. The church rented a 15-passenger van, registered all three adults to drive it, and set out on their way to Mississippi.

Each day the youth and chaperones traveled to different work sites to repair homes. Alan enjoyed the work and, though he was retired, was young at heart and really cared about the teens. Toward the end of the week, one of the teens, Lisa, realized that she had left her eyeglasses at a previous worksite. Alan drove Lisa back to the site to find them. The residents of the home were at work during the day and left a key under the mat for the group to use should they need access to a bathroom. After an hour of searching in the house, Lisa found her glasses on the living room floor. They had been stepped on and bent. Lisa was upset so Alan took her to the local optical center and had them repaired.

During the ride back to rejoin the rest of the group Lisa told Alan that, when the chaperones weren't paying attention, some of the youth were calling her derogatory names related to her sexual orientation. Alan was a good listener. Lisa asked him to join her at an LGBTQ advocacy event she was planning to attend

after they returned home. They exchanged phone numbers and Lisa accepted Alan's friend request on Facebook to keep in touch after the trip.

In the fall, Lisa asked Alan to be her mentor for confirmation. This led to many opportunities for one-on-one Bible study and conversation. During one of their conversations Alan learned that Lisa loved Coach bags, so he gave her one as a confirmation gift.

Discussion Questions:

1. What boundaries have been violated?
2. What could/should happen?
3. If you saw warning signs in your parish, what would you do? Who would you talk to?

Reflections on your ministry setting:

1. What does your parish do well with respect to safe church practices and children and youth?

2. What improvement could be made in your parish with respect to safe church practices and children and youth?

D. ECCT Policies for the Protection of Children and Youth

May be found on our website, www.episcopalct.org. Use the *Resources* tab, click on *File Repository*, scroll down and click on the folder *Sexual Misconduct Policies 2018*

Closing Prayer

Officiant: Almighty God, we are continually amazed at the way you turn the world upside down. For a savior of the world we would have chosen a powerful prince.

People: But you chose a carpenter's son born under questionable circumstances.

Officiant: For disciples to help Jesus through his ministry we would have chosen well connected wealthy people of the upper class to bank roll the operation,

People: But you chose fishermen, a tax collector, and other such outcasts.

Officiant: For a grand entrance into Jerusalem, we would have chosen a white stallion.

People: But you chose a donkey.

Officiant: When riding high in the polls on Palm Sunday we would have chosen to stay there as long as we could,

People: But you chose to clear the temple.

Officiant: For a place of coronation we would have chosen a palace with a wonderfully decorated royal throne,

People: But you chose a cross.

Officiant: For those whom we would want to have included in the kingdom of God we would have chosen those who look and sound like we do.

People: But you chose the world.

Officiant: For people to show the love and grace extended to us in Jesus Christ we would have chosen somebody else,

People: But you chose each of us. Use us today. Amen.

A prayer from the Moravian Church

Appendix I

REPORTING SUSPECTED ABUSE & NEGLECT IN CONNECTICUT

Anyone who suspects abuse, neglect or exploitation may intervene. In Connecticut, people in certain professions (i.e. clergy, teachers, healthcare workers) are mandated by law to report suspected abuse and neglect when they function in their professional role. The following applies to everyone, whether or not mandated to report.

- a. If you have **reason to suspect** abuse occurred or that there is risk abuse may occur, you can intervene. **You do not have to know for sure** that abuse occurred.
- b. Your intervention may be the only way to stop abuse from continuing.
- c. To report suspected abuse, call the appropriate state agency from the list below.
- d. You can make a report anonymously without giving your name. (Mandated Reporters should give their names so there is a record of the report being made.)
- e. You are protected from legal liability as long as you make the report in good faith, meaning that you have a reason to suspect abuse.
- f. In an emergency, call 911 or the local police for an immediate response.
- g. If the suspected abuse occurred at church or involves a member of the church, notify your clergy so that pastoral care and support can be offered.

Children (under 18 years of age): Anyone may report suspected abuse or neglect of a child by calling the Department of Children and Families (DCF) Careline at 1-800-842-2288. Mandated reporters are required to call the DCF hotline within 12 hours of suspecting that a child has been abused or neglected, and make a written report* (using DCF Form 136) within 48 hours of making the oral report. DCF Form 136 is available on the DCF website www.state.ct.us/dcf.

Elders (60 years and older): Anyone may report suspected abuse or neglect (including self-neglect) or exploitation of an elder by calling the Department of Social Services at 1-888-385-4225. For after hour emergencies call Info-Line at 211. Mandated reporters must report within 5 calendar days of suspecting that an elder has been abused or neglected.

Adults with an intellectual disability (18-59 years of age): Anyone may report suspected abuse or neglect of an adult with an intellectual disability by calling the Office of Protection and Advocacy for Persons with Disabilities (P & A) at 860-297-4300 or 800-842-7303. Mandated reporters are required to make an oral report to P & A within 72 hours of suspecting an adult with an intellectual disability has been abused or neglected, and make a written report (using form PA-6)* to P & A within 5 calendar days of making the initial oral report. Form PA-6 is available by calling P & A or on the P & A website www.ct.gov/opapd.

Clergy suspected of abuse, neglect or exploitation should be immediately reported to the bishop's office or an Intake Officer.

* When mandated reporters make a written report it is advisable to keep a secure copy of the report for your own records.

Appendix II

PROFESSIONAL GUIDELINES FOR ORDAINED MINISTRY (REVISED 2016)

The Episcopal Church in Connecticut (ECCT) offers the following Guidelines for Ministry to assist and support ordained ministers in maintaining the integrity of relationships in which they offer ministry. These relationships can become complex, and in some cases seriously impaired. It is the cleric's responsibility to maintain the integrity of such relationships. To that end, it is expected that all ordained clergy and lay leaders in the diocese will be familiar with and follow these guidelines. These guidelines do not include all ECCT policies or contingencies. An attempt has been made to refer to additional ECCT policies where appropriate. Clergy are welcome to contact their bishops as they seek to follow these guidelines, particularly if they are encountering struggles in so doing. In addition, clergy may also call on members of the bishops' staff for consultation and assistance.

Clergy in the Episcopal Church in Connecticut are expected to:

1. *Treat themselves with dignity and respect by taking good care of themselves. This includes, but is not limited to, the following:*

- a. **Self-care:** Regular and consistent incorporation of wellness and self-care practices in their life.
- b. **Accountability:** Clergy are strongly encouraged to have groups and individuals to whom they are accountable, with whom they confer as a matter of ordinary course (e.g., colleague support groups, spiritual directors, psychotherapists, supervision). For new clergy and for clergy in transition to new calls, ECCT offers Recently Ordained Clergy and Fresh Start groups. ECCT staff is available for consultation on how to form other cohorts.
- c. **Boundaries:** Setting appropriate limits with parishioners as to when clergy are available and boundaries in the relationship. If a parishioner violates boundaries by going beyond what is appropriate in the clergy-parishioner relationship (e.g., seeking to romanticize the relationship, demanding inordinate amounts of attention, seeking to meet with clergy alone, sending clergy too many and/or inappropriate email or text messages, or does anything that makes clergy feel uncomfortable or unsafe), firmly and clearly communicate what behavior is acceptable and what is not. Some parishioners do not change their behavior in spite of a cleric's efforts to explain why change is needed. In such cases, clergy are welcome to seek consultation by contacting a bishop or a member of the bishop's staff.
- d. **Conflict-resolution:** Addressing conflicts that may arise between an ordained minister and a parishioner, or a group of parishioners or lay leaders, in healthy ways. Addressing conflicts includes seeking to maintain appropriate boundaries in relationships, communicating clearly and directly to those with whom you are in conflict, seeking nurture and support for yourself outside the congregation, and possibly seeking assistance from someone trained in conflict resolution. Clergy who are struggling with conflict in your congregation or ministry may seek consultation by contacting the bishop or a member of the bishop's staff.

2. **Comply with ECCT policies and behavioral standards regarding ministry with children and youth.** In Connecticut, clergy are mandated reporters of suspected abuse, neglect or exploitation of children and youth (anyone under the age of 18). In addition, ECCT has a comprehensive policy regarding ministry with children and youth (***Policy for the Protection of Children and Youth***). It sets forth behavioral standards for all adults engaged in ministry with children and youth throughout ECCT. This policy also sets standards for screening and selecting staff and volunteers who work with children and youth, monitoring programs for children and youth and responding to concerns. The policy also sets out in detail the behavioral standards for youth and adults participating in ECCT sponsored youth events. Ultimately, ordained leadership in each congregation is responsible for compliance with this policy within the congregation. This policy is available on the ECCT website at www.episcopalct.org. While behavioral standards are outlined in the policy, ECCT cannot emphasize strongly enough that it requires its ordained and lay ministers to adhere to a high standard of conduct. These behavioral standards, which apply to all adults, ordained and lay engaged in ministry with children and youth, are:

Neither ordained nor lay ministers shall:

- a. provide children or youth with illegal drugs, pornography, or non-sacramental alcohol;
- b. consume non-sacramental alcohol or illegal drugs, or misuse legal drugs at any children's or youth event;
- c. be under the influence of alcohol, illegal drugs or misused legal drugs at any children's or youth event;
- d. engage in illegal behavior or permit other adults or children or youth to engage in illegal behavior;
- e. engage in any sexual, romantic, illicit or secretive relationships or conduct with any child or youth; or
- f. discuss their own sexual activities or fantasies with children or youth.

In addition, whenever an adult is offering any type of ministry or engaged in any type of church related activity with a child or youth there shall be at least two unrelated adults present. These Behavioral Standards for Ministry with Children or Youth are included in the ECCT *Policies for the Protection of Children and Youth*.

3. **Comply with legally mandated reporting requirements** regarding the suspected abuse and/or neglect of children, the elderly and vulnerable adults. In Connecticut, clergy are mandated reporters of suspected abuse and/or neglect of children, elderly and vulnerable adults (adults ages 18-59 with cognitive disabilities). This is not a choice, but a legally enforceable responsibility. ECCT clergy shall be familiar with state law. The legal obligation of mandated reporting requires clergy to disclose information to the appropriate state agency in specific situations, except when the cleric learns the information within the bounds of the sacrament of confession. If you have any questions about mandated reporting, please contact the Canon for Mission Integrity and Training.
4. **Refrain from dual relationships.** Dual relationships in a ministerial setting occur when clergy attempt to relate to a person on two levels at the same time. This can happen when clergy attempt to relate to an individual both personally and professionally (i.e., as cleric

and parishioner, and at the same time in some other role such as supervisor and parish employee.) Dual relationships diminish the effectiveness of ministry.

To avoid dual relationships:

- a. Discourage hiring parishioners to serve in paid staff positions. If such an arrangement is unavoidable, the clerics and lay leaders should understand the risk to all relationships involved and take steps to mitigate the risk. The employment decision must be ratified by the vestry, there must be clear guidelines for separation spelled out in the letter of agreement, and alternate arrangements must be made for pastoral support of the employee.
- b. Discourage clergy spouse, partner or family member from serving on parish staff as a lay employee, or as a parish officer or vestry member in the congregation where the related clergy person serves.
- c. Avoid intimate personal relationships with parishioners and others to whom you minister.
- d. Do not sexualize any relationship with parishioners or others to whom you minister.
- e. Develop personal relationships with people outside of the congregation to whom you do not offer ministry.
- f. Cultivate good habits of mind. It is necessary to cultivate certain habits of mind that help prevent the misuse or abuse of clerical privilege and authority.

These habits include the following practices.

- i. Self-questioning: Am I conscious of my role as an ordained person in this situation?
- ii. Recognizing danger signals:
 - a. rationalizations, such as finding excuses for pushing back the usual boundaries; this may be encapsulated in the rationalization: "People put this burden of perfection on me, but I'm only human;"
 - b. the need to be needed—getting a personal thrill from pastoral functions; or
 - c. failure to attend to any obsessive attachment to a pattern of fantasy (sexual, financial, self-aggrandizing, etc.).
- iii. Cultivating consciousness of possible problem situations in which your own history may make you particularly vulnerable.
- iv. Cultivating a framework of containment: appropriate behavior, including physical, emotional, advisory; finding a stopping place.
- v. Adopting the perspective that while both cleric and the protected person are engaged in the "good work" of responsible Christian living, it is nevertheless the cleric's role that puts the burden of responsibility on him or her — particularly with regard to maintaining boundaries.

5. Accept only token gifts from parishioners and others to whom you minister.

6. **Decline to accept loans** of any kind from parishioners and others to whom you minister.
7. **Decline to agree to be named as a beneficiary** or to act as an administrator or executor in a parishioner's will or that of anyone to whom you minister.
8. **Maintain confidentiality** of information shared in the pastoral relationship. This means that clergy will not tell others personal information a parishioner shares unless that parishioner gives permission. However, the legal obligation of **mandated reporting** requires clergy to disclose information to the appropriate state agency in specific situations, except when the cleric learns the information within the bounds of the sacrament of confession.
9. **Refer issues of mental health, and substance and domestic abuse issues to licensed, insured or certified health providers.** The line between pastoral care and more specialized care can sometimes be blurry. Clergy are advised to develop their own list of referrals for mental health and substance abuse or domestic abuse problems and rely on these experts for support and referral. Clergy who are licensed or certified are not to treat anyone who is a member or attends a parish in which the cleric is serving. Clergy should refrain from meeting with parishioners more than three times before referring them for specialized care. The exception to this guideline is pre-marital counseling. Please consult with a member of the bishop's staff if you need clarity in making decisions to refer.
10. **Comply with the responsibilities of being an employer** if in charge of paid staff, wardens, members of personnel committees and similar positions. Clergy are expected to conduct personnel matters in fair, impartial, and compassionate ways in accordance with legal requirements. This includes making decisions regarding hiring, supervision, record keeping, and termination, either for cause or due to financial constraints. It also includes responding to any and all allegations of misconduct by employees in a timely and appropriate manner.
11. **Comply with financial practices** as set forth by ECCT and The Episcopal Church. This includes conducting an annual audit of all accounts, including clergy discretionary and special ministry funds, and ensuring that the financial systems within your congregation, such as money counters and those authorized to sign checks, are in accordance with the internal practices recommended by the ECCT and The Episcopal Church —

Discretionary funds: discretionary funds are never to be used for personal gain or benefit; diocesan and parish guidelines must be strictly followed.

- a. Any money given to a cleric either must be reported as income (as prescribed by the IRS) or deposited in a discretionary fund. (If the congregation or other organization has a rule against gifts, this does not apply.)
- b. Any contribution or gift in excess of \$500.00 must be reported to the treasurer of the congregation or organization. No cleric or lay leader should use his or her influence with members of the Church for personal financial gain, or engage in an enterprise which would derive benefit from his or her connection with the Church (e.g., selling the parish list). (See The Diocese of Connecticut Parish and Financial Reporting Requirements and the Episcopal Church Manual of Business Methods in Church Affairs.)

12. **Comply with the affirmative obligations included in Title IV of the Canons.** This includes cooperating with any Title IV process and investigations as well as reporting to an

Intake Officer "all matters with may constitute an offense." (IV.1 (f)). An Offense must "be material and substantial or of clear and weighty importance to the ministry of the Church." (IV.3.3)

13. Bring resolution to relationships with parishioners when ordained ministry at a parish ends. When it comes time to leave a parish, it is expected that clergy will bring resolution to relationships with all parishioners in a manner that is healthy for the cleric, the cleric's family, as well as the parish. It is expected that once a cleric's service at a parish ends, he or she will no longer perform any clergy functions for any members of that parish or others affiliated with the parish, and will not worship at that parish. For more information, consult "Leaving Well Policy," available on the website or through the Canon for Mission Leadership.

14. Foster collegiality and accountability by participating in diocesan leadership opportunities and ECCT Events. It is expected that clergy will attend ECCT conventions and other regular ECCT events such as Clergy Days and Clergy Conferences. Newly ordained clergy and clergy in new cures are required to attend Recently Ordained Clergy and Fresh Start groups provided by ECCT. Participation in ordinations and celebrations of new ministry are strongly encouraged.

Appendix III

ADDITIONAL CASE STUDIES

Case Study: Young Child in Parish Setting

Little Melissa is a first grader in Mrs. Allen's Godly Play class at St. Kelp's by the Sea Church. She is dropped off every Sunday by her mom, a single parent who uses the time to do her weekly grocery shopping. St. Kelp's holds their Christian Formation hour following their second Sunday morning service every week and Melissa's mom generally picks up Melissa promptly when her class is done.

One Sunday, Melissa's mom was not back at the end of class. Mrs. Allen waited with Melissa in the classroom where parents came to pick up their children, which was the parish policy. By the time 30 minutes had passed, all of the other children had been picked up and only a handful of people remained in the building for a committee meeting that had just begun in another classroom down the hall.

Mrs. Allen was also a member of the committee and needed to attend the meeting. She was concerned and tried to call Melissa's mother but was not able to reach her. Since parents were expected to pick up their children in their classrooms, Mrs. Allen told Melissa that she should stay there and color while she waited for her mother to come. Mrs. Allen then went to the committee meeting. The door to the building remained unlocked so that Melissa's mother would be able to come in to get her.

Discussion Questions:

1. What boundaries have been violated?
2. What could/should happen now?
3. If you saw warning signs in your parish, what would you do? Who would you talk to?

Case Study: Young Child in Parish Preschool Setting

Little Melissa is a four-year old in Mrs. Allen's preschool class at St. Horatio's Church. She was dropped off and picked up by her mom, who always arrived early.

On this particular day, Melissa's mom was not back at the end of the session and Mrs. Allen waited with Melissa in their classroom. It was the school's policy that children were picked up from their classrooms. 30 minutes had passed and all of the other children were gone with only the staff remaining; the remaining staff had convened in the staff lounge, the next room in that same hallway, for a meeting.

Mrs. Allen tried to call Melissa's mother but was not able to reach her, and a subsequent attempt to call Melissa's grandmother, who was the emergency contact, was also unsuccessful. Since the policy was that children were picked up in their classrooms, Mrs. Allen told Melissa that she should stay there and play while she waited for her mother or grandmother to come, and she showed Melissa where she would be if Melissa needed her. She then went to the staff meeting. The door to the building was left unlocked so that Melissa's mother or grandmother would be able to come in to get her.

Discussion Questions:

1. What boundaries have been violated?
2. What could/should happen now?
3. If you saw warning signs in your parish, what would you do? Who would you talk to?

Case Study: Young Child in Camp Setting

Raymond is a 6-year-old summer camper at St. Julian of Norwich Church. Raymond's mom drops him off every day on her way to work and picks him up promptly when camp ends in the afternoon. St. Julian's holds this camp over a month in the summer.

One afternoon Raymond's mom was not back at the end of the day. Jonathan, his camp counselor, waited with Raymond in the parish hall where parents came to pick up their children, which was the camp's policy. By the time 30 minutes had passed, all of the other children had been picked up and only the camp staff remained for a staff meeting that had just begun in the library down the hall.

Jonathan was concerned and tried to call Raymond's mother but was not able to reach her. He also needed to attend the staff meeting. Since parents were expected to pick up their children in the parish hall, Jonathan told Raymond that he should stay there and color while he waited for his mother to come, and he went to the meeting. The door to the parish hall remained unlocked so that Raymond's mother would be able to come in to get him.

Discussion Questions:

1. Which boundaries and/or safe church policies did Jonathan violate?
2. What could/should other staff members do?

Case Study: Youth in Emmaus Setting

Several local churches have been working together to plan for the Emmaus weekend being held at St. Swithin's Episcopal Church. Teams have been formed and assignments have been made. Four days before the Emmaus weekend, Marjorie, the adult performing an integral role for the weekend, informed the group that she would no longer be able to attend the weekend. There wasn't anyone in the group that felt prepared for her role.

Marjorie sent out an email relaying her disappointment to some of her friends outside of the church setting. One of her friends, Sally, responded stating that she had performed that role many years ago in another church for an Emmaus weekend. Marjorie was elated and informed the Emmaus group that she had found a replacement. Sally was introduced to the Emmaus group the night before the event.

During the weekend, some of the youth participants complained to some of the adults that Sally was trying too hard "to be their friend". There were times that Sally wasn't available when she was supposed to be. Several adults also noticed that Sally was spending a lot of time with Louis, a youth member that seemed to have a hard time fitting in with others during the weekend.

During the time that Sally and Louis spent together, they got to know each other better. Louis decided to tell Sally that some of the youth at Emmaus had been giving him a hard time and calling him derogatory names related to his sexual orientation when the adults weren't paying attention. Finding that Sally was a good listener, he asked her to join him at an LGBTQ+ advocacy event he was planning to attend the following month. They exchanged phone numbers and Louis accepted Sally's friend request on Facebook to keep in touch after the weekend.

Discussion Questions:

1. What boundaries have been violated?
2. What could/should happen now?
3. If you saw warning signs, what would you do? Who would you talk to?

Appendix IV

ONLINE RESOURCES TO HELP KEEP VULNERABLE POPULATIONS SAFE

- **ECCT Website**, www.episcopalct.org, contains an array of information including
 - Information on public record background checks
 - Revised Model Alcohol Policy
 - Policy regarding Sex Offenders
 - Policies for the Protection of Vulnerable Adults
 - Policies for the Protection of Children and Youth
- **State of Connecticut Department of Children and Families** website contains a lot of useful information, including detailed information about the reporting of suspected abuse and neglect. www.state.ct.us/dcf
- **State of Connecticut Department of Social Services - Programs**
<http://www.ct.gov/dss/cwp/view.asp?a=2345&0=304924&dssNav=1>
- **State of Connecticut Department of Social Services – Programs for Elders**
<http://www.ct.gov/dss/cwp/view.asp?a=2345&Q=304924&dssNav>
- **State of Connecticut Sex Offender Registry:**
http://www.communitynotification.com/cap_office_disclaimer.php?office=54567
- **U.S. Department of Health & Human Services bullying website:**
www.stopbullying.gov