EPISCOPAL CHURCH IN CONNECTICUT
PARTICIPATING IN GOD'S MISSION

Called to Right Relationship

TRAINING FOR A SAFE AND HEALTHY CHURCH

September 2017 – Hybrid

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

Part VI: Conclusion

Appendices

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:

- <u>Recognize</u> subtle power differentials;
- <u>Identify</u> warning signs in those who could abuse their power;
- <u>Take concrete steps</u> to reduce the opportunity for abuse to occur; and
- <u>Respond to and support</u> 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

Traits	Professional Relationships	Personal Relationships
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, 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 the**y 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 46 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

See Appendix II on page 28

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. <u>Physical Boundary Violations</u>: 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. <u>Emotional Boundary Violations:</u> 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. <u>Behavioral Boundary Violations</u>: 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

See Appendix I on page 25

PART VI: Conclusion

A. Review Expectations

B. Closing Exercise and Prayer
Take a few minutes to reflect on each of the three questions below. You may do this individually or in a small group. Briefly jot down some of your thoughts and ideas. There will be an opportunity to share some of these ideas when we re-gather as a large group.

1. With respect to all the topics covered in today's training, what does your parish do well? How did your parish learn to do these things well?

2. What could use improvement? Do you have any ideas how your parish could improve in these areas?

3. Starting tomorrow, what could *you* (as an individual) do differently that would enhance the safety and wellbeing of children, youth, elders, vulnerable adults, or anyone engaged in ministry in your parish? (This can be a small thing.)

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

POLICIES FOR THE PROTECTION OF CHILDREN AND YOUTH

ADOPTED BY THE BISHOP AND DIOCESAN EXECUTIVE COUNCIL FEBRUARY 26, 2005,
revised JUNE 7, 2006 and DECEMBER 6, 2006,
(Non-substantive language revisions, August 2016)

PREAMBLE

This policy is adopted in compliance with 2003 General Convention resolution BOO8. 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 that this policy helps us live out our Baptismal covenant to respect the dignity of every human being.

SCREENING AND SELECTION FOR MINISTRY WITH CHILDREN AND YOUTH

Parishes are required to screen all employees and volunteers who regularly minister to, or work with, children or youth by conducting the following four steps:

  a. Written application
  b. Interview
  c. Reference checks
  d. Public records check

Parishes shall use a company designated by ECCT to conduct public records checks. ECCT will conduct background checks on all clergy who are canonically resident or licensed to officiate in ECCT.

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.

BEHAVIORAL STANDARDS FOR MINISTRY WITH CHILDREN OR YOUTH

Adults shall not:

  a. provide children or youth with non-sacramental alcohol, illegal drugs or pornography,
  b. consume non-sacramental alcohol or illegal drugs or misuse of legal drugs at any children's or youth event,
  c. be under the influence of alcohol, illegal drugs or the misuse of 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 relationship or conduct with any child or youth,
  f. discuss their own sexual activities or fantasies with children or youth.

Firearms and concealed weapons are prohibited at any church activity. Parish priests may make special exceptions for off-duty police officers or others required to carry firearms.

MONITORING PROGRAMS AND INTERACTIONS WITH CHILDREN AND YOUTH

At all events and ministries for children and youth there shall be at least two, unrelated adults present. If unanticipated circumstances result in an adult being alone with children or youths, that adult shall immediately report those circumstances to the parish priest or senior warden. It may be appropriate for a Sunday School class to have only one teacher so long as at least one other adult can maintain visual contact with the teacher.

Any new programs, trips or events that involve children or youth should be given prior approval by the parish priest and the Vestry. No event for children or youth shall take place in a private residence without prior approval by the Vestry.

Adults who work with children or youth within a congregation should be discouraged from having a separate and private relationship with any unrelated child from the church away from sanctioned church youth activities.

Each parish is encouraged to conduct a "safe church audit" annually to review practices and policies within the congregation.

Parishes should adopt safe church policies, consistent with the requirements in this policy. Parish policies should be clear, should be posted in areas where activities for children and youth take place and should be given to all adults who regularly work with children or youth and to parents. Parish policies should include the names and phone numbers of the parish priest, senior warden, and contact person in the Bishop's office.

Parish computers should have adequate password protection.

Parishes should have clear guidelines and adequate supervision (by parish staff or authorized persons) of anyone using a parish computer to access the Internet. Be advised that any activity on a parish computer is not considered private and may be accessed by authorized persons.

EDUCATION AND TRAINING

Parishes are strongly encouraged to send parish employees and volunteers who work with children or youth to training on how to prevent child abuse and promote healthy boundaries in church settings. Each parish should maintain a record of those who have attended such training.

The Diocese shall require all clergy and employees and volunteers who work with children or youth at diocesan events to attend training on how to prevent child abuse and promote healthy boundaries in church settings. The Diocese will maintain records of those who have attended the training.

The Diocese will offer the requisite training. Individuals should be re-trained every three years. The Bishop's office will approve curriculum and trainers for the requisite training. Current

training should be available for those who screen, train or supervise those who regularly work with children or youth.

RESPONDING TO CONCERNS

Anyone who knows of a violation of these policies shall immediately report the violation to the parish priest and senior warden. Anyone who knows of a violation of these policies by a clergy **person shall immediately report the violation to the Bishops' office or an Intake Officer.** Anyone who has reason to suspect that child abuse has taken place at church or in another setting, is strongly encouraged to tell their parish priest or another member of ordained clergy. Any mandated reporter who has reason to suspect that child abuse has taken place shall report it to the appropriate civil authority.

Parish priests hearing reports of violations of this policy shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action up to and including termination of employment or volunteer ministry with the church. The Bishop, hearing reports of violations by clergy, or by adults at diocesan events, shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action, up to and including canonical disciplinary action.

CONTACT INFORMATION

Department of Children and Families: For reports of suspected or known abuse or neglect of children (anyone under 18 years of age) call the Careline at 1-800-842-2288.

Bishops' Office:
- Ian Douglas, Bishop Diocesan, idouglas@episcopalct.org, 203.639.3501 ext. 111
- Laura Ahrens, Bishop Suffragan, lahrens@episcopalct.org, 203.639.3501 ext. 109

Intake Officers for reports of clergy misconduct: Contact either
- The Rev. Terry Marie Wysong, revtw@cox.net or her home phone at 860-426-1856 or
- Mr. Chester Fairlie: attycf@gmail.com or by cell at 860-501-2131.

Canon for Mission Integrity and Training: Robin Hammeal-Urban, rurban@episcopalct.org, 203.639.3501 ext. 122.

Appendix II

POLICIES FOR THE PROTECTION OF VULNERABLE ADULTS

ADOPTED BY THE MISSION COUNCIL SEPTEMBER 10, 2016

PREAMBLE

The ECCT is committed to safe ministry for all persons across the lifespan. These policies apply to all employees and volunteers who minister on a regular basis to vulnerable adults. This policy **is intended to provide guidelines for care that honors adults' abilities to self-**advocate and that support them when they are in positions of vulnerability.

DEFINITIONS

For the purposes of this policy, Vulnerable Adults includes:

    d. Elders, defined by state law as anyone who is 60 years of age or older
    e. Anyone who is ministered to in their home (i.e. Eucharistic Visitors, Pastoral Care Visitors)
    f. Anyone over the age of 18 who is dependent on another person for care

SCREENING AND SELECTION FOR MINISTRY WITH ELDERS AND IN HOME SETTINGS

Parishes are required to screen all employees and volunteers who regularly minister to vulnerable adults by conducting the following four steps:

    e. Written application
    f. Interview
    g. Reference checks
    h. Public records check

Parishes shall use a company designated by ECCT to conduct public records checks. ECCT will conduct background checks on all clergy who are canonically resident or licensed to officiate in ECCT.

Volunteers should not be permitted to work with vulnerable adults (including home visitations) until they have been known to the clergy or congregation for at least six months.

Parishes shall ensure that all people who minister to vulnerable adults receive training as to the scope, accountability and responsibility of the ministry before engaging in such ministry.

BEHAVIORAL STANDARDS FOR MINISTRY WITH ELDERS OR IN HOME SETTINGS

In addition to the behavioral standards for Ministry with Children or Youth, lay and ordained ministers working with vulnerable adults shall:

a. Take care not to unduly influence a person to whom they minister. Ministers are mindful that a person to whom they minister has less power than they do in the ministerial relationship and may lack capacity to disagree with the minister due to this power imbalance which may be exacerbated by age, intellectual disability or other source of vulnerability.
b. Accept only token gifts from those to whom they minister. Ministers given gifts should report those gifts in writing to the ordained minister and/or senior warden to encourage transparency.
c. Decline to accept loans of any kind from those to whom they minister.
d. Decline to agree to be named as a beneficiary or to act as an administrator or executor in a will of anyone to whom they minister.
e. Inform parish clergy of anything that causes concern for the safety or wellbeing of the person to whom they minister. Clergy may develop a clearer picture of a person's circumstances by hearing concerns from a number of different ministers. Clergy shall refer issues of mental health, substance abuse, and domestic abuse concerns to licensed health providers and comply with legally mandated reporting requirements. (See Guidelines for Ordained Ministry)

MONITORING PROGRAMS AND INTERACTIONS WITH ELDERS AND IN HOME SETTINGS

All people who minister to vulnerable adults should receive ongoing supervision. Ongoing supervision should consist of regular check-ins by parish clergy or a team leader. Such supervision shall review the scope, accountability and responsibility of the ministry. Each person engaged in such ministry should know who serves as their supervisor and how to contact the supervisor at all times.

While not required, it is best practice for those ministering to vulnerable adults or in the homes of others to do so with another adult minister. Those engaged in such ministries should minister in pairs any time a minister would feel more comfortable doing so.

It is also best practice for ministers to document their visits, including time, place, and any observations of concerns. Such documentation is reviewed by the ordained minister and/or senior warden and kept private among clergy and lay ministers. This documentation promotes continuity of care across visitors and transparency in ministry.

EDUCATION AND TRAINING

Parishes are urged to send parish employees and volunteers who work with vulnerable adults to training offered by ECCT on how to protect vulnerable adults and promote healthy boundaries in ministerial settings. Individuals should be re-trained every three years. Each parish should maintain a record of those who have attended such training. ECCT will maintain records of clergy who have attended the training.

Parishes should adopt safe church policies that are either consistent with the requirements in this policy or more restrictive. Parish policies should be clear, posted, and should be given to all adults who regularly work with vulnerable adults, as well as to the recipients of the ministries. Parish policies should include the names and phone numbers of the ordained minister parish priest, senior warden, and contact person in the Bishop's office.

RESPONDING TO CONCERNS

Anyone who knows of a violation of these policies shall immediately report the violation to the ordained minister and senior warden.

Anyone who knows of a violation of these policies by a clergy person shall immediately report the violation to the Bishops' office or an Intake Officer.

Anyone who has reason to suspect that elder abuse has taken place at church or in another setting, is strongly encouraged to tell their parish priest, another member of clergy, or to make a report to Protective Services for the Elderly, Department of Social Services. All mandated reporters suspecting such abuse or neglect shall report it to the appropriate civil authority.

Clergy hearing reports of violations of this policy shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action up to and including termination of employment or volunteer ministry with the church.

The Bishop, hearing reports of violations by clergy, or by adults at diocesan events, shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action, up to and including canonical disciplinary action.

CONTACT INFORMATION

Protective Services for the Elderly at the Department of Social Services (DSS) can be reached during business hours at the toll-free line: 1-888-385-4225 or Infoline at 211 (after business hours, weekends or state holidays). Out of State call Infoline at 1-800-203-1234.

Office of Protection & Advocacy receives reports of suspected abuse or neglect of adults with intellectual disability between the ages of 18 and 59 and can be reached at (860) 297-4300 or (800) 842-7303

Bishops' Office:
- Ian Douglas, Bishop Diocesan, idouglas@episcopalct.org, 203.639.3501 ext. 111
- Laura Ahrens, Bishop Suffragan, lahrens@episcopalct.org, 203.639.3501 ext. 109

Intake Officers for reports of clergy misconduct: Contact either
- The Rev. Terry Marie Wysong, revtw@cox.net or her home phone at 860-426-1856 or
- Mr. Chester Fairlie: attycf@gmail.com or by cell at 860-501-2131.

Canon for Mission Integrity and Training: Robin Hammeal-Urban, rurban@episcopalct.org, 203.639.3501 ext. 122.

Appendix III

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 IV

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 contact**ing 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 V

SUGGESTED PRACTICES & GUIDELINES
FOR SOCIAL NETWORKING WEBSITES & OTHER FORMS OF DIGITAL COMMUNICATION

The Episcopal Church in CT is grateful for the work and generosity of the Connecticut Conference of United Church of Christ for developing and sharing Internet Safety Guidelines, upon which these guidelines are based.

As an ever increasing number of people use and prefer digital communication over other forms, it is essential that the church be present in this mission field. Social networking sites, on-the-spot communication devices and email can enhance communication, faith sharing and deepen relationship. The following recommended practices and guidelines apply commonly accepted principles of healthy boundaries and safe church to the virtual world of digital networking and communication.

Contents

Overview
- Commonly accepted principles of healthy boundaries & Safe Church
- General information about digital communications

Recommended practices and guidelines for interactions with children and youth:
- Social networking sites – relationship
- Groups on social networking sites

Recommended practices and guidelines for interactions with adults:
- Social networking sites - relationships

General recommendations for digital communication and contact

- Behavioral covenants
- Video chats, blogs or video blog
- Publishing/posting content online
- Use of email or texting (Includes Twitter)

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Commonly Accepted Principles of Healthy Boundaries and Safe Church
- Adults have more power than children and youth.
- Clergy have more power than people with whom they have a pastoral relationship.
- The mutuality of friendship cannot exist when there is a disparity of power.
- Two unrelated adults must be able to maintain visual contact with each other any time they engage in ministry with children or youth.

General Information about Digital Communications
- All communication sent digitally (email, social networking sites, notes or posts, etc.) is NOT CONFIDENTIAL and may be shared or reposted to others.

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

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Recommended Practices and Guidelines for Interactions with Children and Youth:

Social Networking Sites-Relationships

1. Adults who minister to children and youth are strongly encouraged to set very stringent privacy settings on any social networking profile. Individual personal profiles are to be used to interact with real friends, family and peers. Adults should not submit "friend" requests to minors or youth. Youth may not be able to decline such requests due to the disparity of power between youth and adults. Youth may ask to be "friends", and adults should discern the level of contact they want to maintain with youth prior to responding to these requests.

2. If an adult chooses to accept friend requests from minors or youth who are associated with their community of faith, other adult leaders must have full access to all aspects of that adult's profile and correspondence.

3. Adults who want to connect via a social networking website with youth to whom they minister are strongly encouraged to set up a closed group account that youth may join. Youth requesting to "friend" an adult can then be invited to join this group rather than be accepted as a friend on an adult's personal profile account. The purpose of these two separate accounts/profiles is to create a line of privacy and maintain healthy boundaries with youth and real family, friends and colleagues.

4. Any material on any site (whether affiliated with the church or not) that raises suspicion that a child has been or will be abused/neglected/exploited should be immediately reported to the clergy and/or the Department of Children and Families (DCF). If the material is on a church affiliated site, that material should be documented for church records and then removed from the site after consultation with DCF and/or police. The DCF hotline is 1-800-842-2288.

Skype and FaceTime

- As with all events and ministries for children and youth, there shall be at least two

- unrelated adults present when communicating with children or youth via Skype, FaceTime, etc.

Recommended Practices and Guidelines for Interactions with Children and Youth:

Groups on Social Networking Sites

1. **Closed groups, but not "hidden" groups, should be used for youth groups (J2A,** Rite 13, Confirmation, pilgrimage, mission trips, etc.).

2. Groups should have at least two unrelated adult administrators as well as at least two youth administrators.

3. Invitations to youth to join the group should be made by youth administrators, unless a youth previously asked an adult administrator to invite him/her to join the group.

4. Behavioral covenants should be created to govern what content is appropriate and inappropriate for an online youth group.

5. Any material on any site (whether affiliated with the church or not) that raises suspicion that a child has been or will be abused/neglected/exploited should be immediately reported to the clergy and/or DCF. If the material is on a church affiliated site, that material should be documented for church records and then removed from the site after consultation with DCF and/or police.

6. Inappropriate material that does not raise suspicion that a child has been or will be abused/neglected/exploited should immediately be removed from the site.

7. Any content that details inappropriate behavior (outside of the bounds of the established behavioral covenant) during a church sponsored event or activity should be addressed by adult youth leaders and parents.

8. Social networking groups for youth should be open to parents of current members.

9. Parents should be informed that the content of youth pages or groups that are not sponsored by the church are NOT within the purview of adult youth leaders.

10. Adult leaders of youth groups and former youth members who, due to departure, **removal from position, or are no longer eligible because they "aged-out" of a** program should be immediately removed from digital communication with youth groups via social networking sites, list serves, etc.

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Recommended Practices and Guidelines for Interactions with Adults:

Social Networking Sites-Relationship

1. Clergy are strongly encouraged to set very stringent privacy settings on any social networking profile to shield both adult and youth members from viewing content that may be inappropriate.

2. Individual personal profiles of clergy are to be used to interact with real friends, family and peers. **Clergy should not submit "friend" requests to parishioners and others to whom they minister.** The disparity of power may not give the other person the ability to decline such request.

3. Clergy who want to connect via a social networking website with parishioners are strongly encouraged to set up a group account that all parishioners may join. The purpose of having a personal profile and parish group is to create a line of privacy and maintain healthy boundaries with parishioners and real family, friends and colleagues.

4. **Clergy should consider the impact of declining a "friend" request from parishioners. These encounters may create a tension in "real world"** relationships. **Clergy can direct "friend" requests from parishioners to the parish's group page.**

5. Clergy who work directly with youth are encouraged to establish church sponsored digital communications groups to maintain contact with youth members.

6. **When a cleric's ministry at a parish or other ministry setting ends, the cleric should remove parishioners as "friends" or contacts in all forms of digital communications.**

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Recommendations for digital communications and content

Recommendations for Behavioral Covenants

1. Covenants should acknowledge that materials posted on Church Sponsored sites (and/or group pages) are NOT CONFIDENTIAL.

2. Covenants should acknowledge that content deemed inappropriate will be removed from the site or group page.

3. Covenants for communities of faith should address the following issues:

   ▪ Appropriate language

   ▪ Eligibility of membership to join a social networking group. Things to consider include whether you have to be a member of a parish or youth group and whether there are age requirements/restrictions for participation for youth groups.

   ▪ Loss of eligibility of membership and removal from the social networking group. Consider how and when members will be removed from the group due to moving away, leaving the faith community, becoming too old for youth group, clergy leaving to minister to another parish or exclusion from ministry positions for other reasons.

   ▪ Who, how and when may photos be tagged (members identified by name; for example, individuals may tag themselves in photos but should not tag others).

- Appropriate and inappropriate behavior of members (bullying, pictures that depict abuse, violence, sexual acts, etc.) and the consequence for inappropriate behavior.
- Compliance with mandated reporting laws regarding suspected abuse.

Recommendations for Video Chats, Blogs or Video Blogs

1. Adults should refrain from initiating video chats with youth.

2. Participants in a video chat or blog should consider what will be shown in the video such as their surroundings, their clothing/state of dress, etc.

3. All transcripts of on-line text chats, video chats, blogs or video blogs should be saved when possible.

4. All clergy and adults engaged in ministry with youth should consider the content and nature of any post that will be read by or visible to youth. Your voice is often considered the voice of the church.

Recommendations for Publishing/Posting Content Online

1. Congregations must inform participants when they are being videoed because church buildings are not considered public space.

2. Any faith community that distributes video of its worship services or activities on the web or via other broadcast media MUST post signs that indicate the service will be broadcast.

3. All communities of faith should take care to secure signed Media Release forms from adults and guardians of minor children who will or may participate in activities that may be photographed or videoed for distribution.

4. Photos that are published on church sponsored sites should not include name or contact information for minor children or youth.

Recommendations for Use of Email or Texting (Includes Twitter)

1. Email can be an appropriate and effective means of communicating basic factual information such as the time of an event, agenda for a meeting, text of a document, etc.

2. Email is not an appropriate communication method for matters that are pastorally or legally sensitive, emotionally charged or require extensive conversation.

3. If an email message is longer than a couple of sentences, then the matter might more properly be addressed via live conversation.

4. Humor and sarcasm can be easily misinterpreted in an email.

5. All email users should take a moment to consider the ramifications of their **message before clicking on the "send" or "reply to all" button.**

Appendix VI

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 VII

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=304 924&dssN av=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