



Abuse Prevention Manual

“The goal is a safer church”

Policy and Procedure Manual of the Diocese of Fond du Lac for the Prevention of Abuse in Church Settings

Adopted by the Executive Board, April 1995
Revised by the Executive Council, October 2002
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This Policy and Procedure Manual outlines the expected behavior of Church Workers in the Diocese of Fond du Lac, the Episcopal Church in northeast Wisconsin.

The diocese, its congregations and agencies are expected to practice the policies and procedures established in this manual.

Download a copy at diofdl.org/prevention or obtain from the Diocesan Office at (920) 830-8866 or diofdl@diofdl.org.

POLICY STATEMENT

The policy of the Diocese of Fond du Lac is that Child Abuse and Sexual Misconduct by a Church Worker shall not be tolerated. The diocese shall employ procedures to implement this policy that:

1. attempt to **prevent** the occurrence of Child Abuse and Sexual Misconduct in Church Settings;
2. **educate** Church Workers to raise awareness of issues surrounding Child Abuse and Sexual Misconduct through materials, workshops and other means; and.
3. **respond** appropriately to alleged incidents of Child Abuse and Sexual Misconduct.

INTRODUCTION

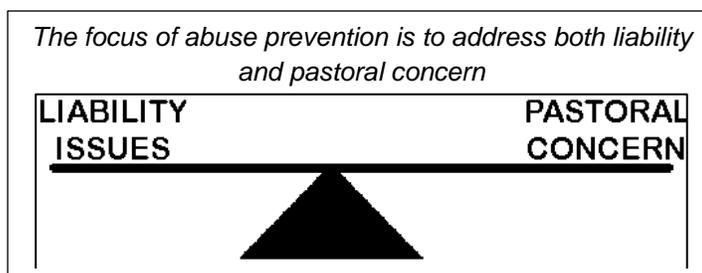
In Baptism, we covenant to do everything possible, with God's help, to "proclaim by word and example the Good News of God in Christ"; "seek and serve Christ in all persons by loving our neighbor as ourself"; and "strive for justice and peace among all people, respecting the dignity of every human being." All in the Church are called to holiness of life and accountability to each other. Within the Christian community, it is the responsibility of each person to create an atmosphere in which everyone can feel safe.

Reports of violence, hatred, sexual misconduct and abuse are widespread, even in the Church. Christians have a responsibility to be clear about ethical and emotional boundaries and to define acceptable and unacceptable behavior by all leaders.

Trust is fundamental to the well-being of Christian community. People have the right to expect leadership to understand and be committed to trustworthy standards of behavior. When trust is broken, a person's dignity is weakened and their well-being wounded. The community of faith experiences damage.

The Diocese of Fond du Lac offers opportunities for the prevention of abuse in church settings. Emphasis is on positive action with negative acts also addressed. Abuse of power and misconduct are recognized to be problems needing to be addressed by the Church. Prevention cannot wait until offenses are disclosed. Recovery takes a toll on the offended and the Church. Broken lives are not easily put back together again. Prevention abuse policies and procedures are not a complete deterrent, but reflect being faithful to the trust and confidence placed in us as leaders. We are responsible for holding standards of responsibility for any and all in the Church.

The focus of abuse prevention address both pastoral concern and liability. Neither should be disregarded, be kept in balance. Action is taken to reduce the possibility of abuse of any It is essential that the mission of the Church, "to restore all people to unity God and each other in Christ." guide that action.



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As we live into our Baptismal Covenant, we have concern about the rehabilitation and health of both the victim and the offender. Accusations do not determine guilt or innocence so it is crucial to deal systematically with any accusation so those accused falsely are protected.

This revision of this manual marks a change in our approach to abuse prevention. Instead of trying to reach only those who "need" to take course to reduce liability, we want all to take course to reflect our pastoral nature and fulfill our goal of creating a safer church. It is our hope that everyone in our pews will take steps to help us reach this goal.

May God guide and direct us as we attempt to prevent abuse, educate leaders and respond when needed.

The Rt. Rev. Matthew A. Gunter,
Bishop of the Diocese of Fond du Lac
The Abuse Prevention Task Force of the Diocese of Fond du Lac

DEFINITIONS

I. INDIVIDUAL

- A. **Employee** is a person compensated for performing a specific job or duty by the diocese, its congregations or agencies.
- B. **Volunteer** is a person not compensated for performing a specific job or duty for the diocese, its congregations or agencies.
- C. **Church Worker** is a Volunteer or Employee performing a specific job or duty on behalf of the diocese, its congregations or agencies.
- D. **Cleric** (viz. member of the clergy, clergy) is a bishop, priest or deacon canonically resident or licensed to officiate in the diocese.
- E. **Lay person** (viz. member of the laity, laity) is a person who is not ordained according to the practice of the Episcopal Church.
- F. **Lay Employee** is a Lay person compensated for performing a specific job or duty for the diocese, its congregations or agencies.
- G. **Child** (viz. children, youth) is a person not having attained the age of 18 years or is unable to give consent according to Wisconsin law.
- H. **Adult** is a person who has attained the age of 18 years and is able to give consent according to Wisconsin law.
- I. **Ecclesiastical Authority** is normally the Bishop Diocesan, but if there is no Bishop Diocesan, it is a person appointed by the Standing Committee of the Diocese to administer these policies.

II. PASTORAL SITUATION

- A. **Church Setting** is any context under sponsorship, direction or authority of the diocese, its congregations or agencies. Some examples include hospital calls, pastoral visits, day care centers, worship services, a regular work day in the church office, adult forums, Church school or Sunday school.
- B. **Church Sponsored Event** is a specific occurrence or instance of the Church Setting in time. Some examples include a pot-luck dinner, vestry meeting, committee meeting, Sunday service, diocesan summer camp, diocesan convention, youth lock-in, and the like.
- C. **Pastoral Care** is the delivery of support by a Church Worker in the Church Setting.
- D. **Spiritual Direction** is Pastoral Care whose purpose is to focus specifically upon the person's relationship with God.
- E. **Pastoral Relationship** is the relationship between a Church Worker and a person to whom the Church Worker provides Pastoral Care that includes spiritual guidance, Spiritual Direction or confession.
- F. **Pastoral Care Situation** is a specific occurrence or instance of the Pastoral Relationship in time (e.g. a scheduled meeting, appointment).
- G. **Adult In Charge** is the Adult with responsibility to monitor and supervise a program or activity with authority to make binding decisions at a Church Sponsored Event.

III. CHILD ABUSE AND MISCONDUCT

- A. **Child Abuse** includes, but is not limited to:
 - 1. physical injury inflicted on a Child by other than accidental means;
 - 2. sexual contact with, sexual involvement with or sexual exploitation of a Child ;
 - 3. a threat of physical injury, sexual contact or sexual involvement; ;
 - 4. abuse as defined by Wisconsin law including permitting, allowing or encouraging a child to be involved in prostitution; emotional damage inflicted on a child; or forcing a child to view sexually explicit activity, neglect (failure, refusal or inability on the part of a parent, legal guardian, legal custodian or other person exercising temporary or permanent control over a child for reasons other than poverty, to provide necessary care, food, clothing medical/dental care, and/or shelter to the child).
- B. **Sexual Harassment** is activity by a Church Worker that includes unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when there is an employment, mentor or colleague relationship (including seminarians, aspirants, postulants and candidates for Holy Orders).

- C. **Sexual Exploitation** is the development or attempted development of a sexual relationship between a Church Worker, whether or not there is apparent consent, with an individual with whom there is a Pastoral Relationship. Sexual Exploitation includes, but is not limited to activities such as intercourse, kissing, touching of breasts, touching of genitalia, dating during the course of a Pastoral Relationship, verbal suggestions of sexual involvement or sexually demeaning comments. Apparent consent is not a determining factor as there is an inherent imbalance of power between a Church Workers where a Pastoral Relationship exists which could undermine the validity of such consent.
- D. **Sexual Misconduct** is an inclusive term incorporating both Sexual Harassment and Sexual Exploitation.

IV. INTERPRETATION

- A. **Use of “shall” and “should”**. The placement of the auxiliary verbs “shall” and “should” were intentionally made to assist one in distinguishing between what are requirements and what are guidelines or recommendations. To that end, the use of
 - 1. “shall” denotes a requirement that is mandatory and compliance is expected.
 - 2. “should” denotes a guideline or recommendation if there is deviation or noncompliance.

PREVENTION PROCEDURES

To “attempt to prevent the occurrence of Child Abuse and Sexual Misconduct in Church Settings”

I. INTRODUCTION

- A. **Responsibility for Implementation.** The policies and procedures in this manual apply to the diocese, its congregations or agencies. The responsibility for implementation resides with the most senior level of an administrative body. For example, for the diocese this is the Executive Council. For a congregation, this would be the Vestry. For an agency, this would be the Board. The senior administrative body should adopt these policies and procedures by resolution and assign accountability for implementation to an individual or task force.
- B. **Creating External Barriers.** Three conditions are generally recognized for an incident of abuse or misconduct to occur.
1. An offender has a proclivity to act inappropriately.
 2. An offender is able to overcome internal inhibitors of a victim to resist inappropriate acts, those processes that recognize an act as inappropriate, developed through experience, maturity and education.
 3. An offender is able to overcome external barriers, obstacles in place to decrease the likelihood that inappropriate acts are able to be committed.

The Church has minimal influence on proclivity and internal inhibitors. The Church has the best opportunity to prevent abuse by creating external barriers in Church Settings.

II. PREVENTION OF CHILD ABUSE

- A. **Institutional Processes.** The diocese, its congregations or agencies shall implement procedures that:
1. provide for appropriate supervision of each Church Worker;
 2. provide for screening of each Church Worker who comes into contact with a Child;
 3. provide for assessment of each outside vendor who comes into contact with a Child;
 4. provides a standard of behavior for each Church Sponsored Event.
- B. **Increase Visibility.** The diocese, its congregations or agencies shall assess visibility in areas likely to have activity with Children and take appropriate steps to increase visibility (e.g. installing windows in doors, removing physical barriers).
- C. **Create a Personnel File.** The diocese, its congregations or agencies shall maintain a personnel file on each Church Worker working with Children that includes, at a minimum, copies of background checks, and verification of abuse prevention courses.
- D. **Conduct Screening.** The diocese, its congregations or agencies shall screen each Church Worker who comes into contact with a Child. At a minimum, screening should include:
1. obtaining the name (with middle initial), address, phone number and states of residence (if outside of Wisconsin);
 2. collecting references on the Church Worker;
 3. conducting a background check to meet or exceed these standards:
 - a. *For a Cleric, Lay Employee or Lay Volunteer with supervision responsibility:* Criminal History (county, state, federal and nationwide) to extend back at least ten years, Social Security Number Trace, Motor Vehicle Record, and Education. Contact the Diocesan Officer for reference to a vendor to conduct these checks at a reduced fee.
 - b. *For a Lay Volunteer under supervision* (e.g. Sunday school teacher, nursery worker): Sex Offender Registry, and Criminal History Background Check. These should be conducted through links found at diofdl.org/prevention for little or no cost.
 - c. *For a Lay Volunteer providing vehicular transportation:* Motor Vehicle Record. This should be conducted through a link found at diofdl.org/prevention for little or no cost.
- E. **Open Door.** The diocese, its congregations or agencies shall allow parents, legal guardians, or Clergy to visit and observe a Church Sponsored Event involving Children.

- F. **Event Planning.** The diocese, its congregations or agencies shall carry out planning appropriate for a Church Sponsored Event involving Children that at a minimum includes:
1. communicating information as to who could attend, location, start and end times, contact name with phone number and email,
 2. registration to include parent or guardian:
 - a. permission for a minor to participate in the event;
 - b. consent to medical treatment of the minor;
 - c. release of legal liability for normal care of the minor;
 - d. permission for use of images of the minor.
 3. assuring at least two Adults are present. If only one Adult is present, that Adult should take action to get another Adult to be present. If it is not possible to get a second Adult present, the event should be cancelled;
 4. assuring both male and female Adults are present when participants include males and females;
 5. assuring separate areas for males and females to shower or bathe;
 6. providing separate sleeping arrangements for males and females and Adults and Children for an overnight event;
- G. **Driving During A Church Sponsored Event**
 The diocese, its congregations or agencies shall allow a Church Worker to provide vehicular transportation during a Church Sponsored Event provided that the Church Worker:
1. is at least 18 years of age;
 2. holds a valid driver's license with no convictions of reckless endangerment, driving under the influence or driving with a suspended or revoked license, checked by the Adult In Charge;
 3. is qualified for the vehicle being driven;
 4. supplies proof of insurance of a privately owned vehicle, checked by the Adult In Charge;
 5. transport of only one Child is to be avoided except when warranted by an emergency situation.
- H. **Driving Outside Of A Church Sponsored Event**
 A Church Worker providing vehicular transportation prior to or following a Church Sponsored Event should obtain the consent of a Child's parent or legal guardian. Transport of only one Child is to be avoided except when warranted by an emergency situation.
- I. **Individual Interaction.** A Church Worker participating in a one-on-one interaction with a Child should:
1. inform another Adult of who they are meeting with and the location;
 2. be in an environment visible to other Adults;
 3. focus on listening to the Child more than providing advice;
 - a. if asked to keep a "secret", inform the Child of concern for their well-being and that information is kept in confidence but may need to be reported if it can cause or has caused harm;
 - b. inform the Child if a referral will be made to a priest, parent, counselor, or a counseling professional
 4. share information with persons in a position to assist with the care of the Child on a need to know basis.
 5. document an encounter which might be misunderstood, including the date, time and description of the encounter.
 6. when the situation is outside the scope of the Church Worker's training or experience, seek advice from another Adult in offering care. Additional assistance should be obtained from a 24-hour National Child Abuse Hotline at **(800) 4-A-CHILD**.
- J. **Discipline.** A Church Worker should treat a Child with respect. Discipline should not deprive a Child of the right to be safe or be an angry reaction to misbehavior. Disciplinary action should be thought out as a Christian response to respect the dignity of the Child. Corporal punishment is not to be used on a Child. Discipline should follow these guidelines:
1. Misbehavior by a Child should be halted immediately;
 2. Logical consequences should be enforced;
 3. If misbehavior could endanger others, the Adult In Charge should contact the parent or guardian, explain the situation, and ask that their Child be picked-up immediately.
 4. In the case of repeated misbehavior, a Child's involvement in future Church Sponsored Events should be restricted after consultation with persons in authority.

- K. **Gifts.** A gift could be used to diminish internal inhibitors so a Church Worker should refrain from giving gifts to a Child. If warranted (e.g. a birthday or special event) the Church Worker should follow these guidelines:
 1. Inform the parent or guardian of the gift to a Child;
 2. Give a gift that is modest and appropriate to the occasion;
 3. Give a gift consistently in similar situations.
- L. **Alcohol & Tobacco.**
 1. A Church Worker should never offer alcohol or tobacco to a Child or an underage person.
 2. A Church Worker should never allow a Child or underage person to consume alcohol or tobacco in the Church Setting.
 3. A Church Worker should never consume alcohol or tobacco in the presence of a Child or underage person.
- M. **Reporting.** [Wisconsin Statutes §48.981(2)]
 1. A Cleric who knows of or reasonably suspects a case of Child Abuse, except from a confessional setting, shall report the suspicion to the proper civil and ecclesiastical authorities as soon as possible.
 2. A Lay person who is a mandated reporter and knows of or reasonably suspects a case of Child Abuse shall report the suspicion to the proper civil and ecclesiastical authorities.
 3. A Lay person not a mandated reporter and knows of or reasonably suspects a case of Child Abuse should report the suspicion to the proper civil and ecclesiastical authorities.
 4. The diocese, its congregations or agencies shall cooperate with civil authorities in investigating allegations of Child Abuse.

III. SEXUAL MISCONDUCT PREVENTION

- A. **Ethical Standards.** A Church Worker providing Pastoral Care should maintain Christian ethical standards and act accordingly.
- B. **Pastoral Care.**
 1. A Church Worker shall not solicit or accept fees for providing Pastoral Care.
 2. A Church Worker providing Pastoral Care who encounters a situation outside the scope of their area of expertise or ability, should refer the individual to a person who can assist in providing Pastoral Care.
 3. A Church Worker should only share information learned from providing Pastoral Care with a person who can assist in giving Pastoral Care on a need to know basis.
 4. A Cleric in a Pastoral Relationship who has provided six (6) Pastoral Care Situations on a particular life issue must refer an individual for professional counseling.
 5. A Church Worker with professional credentials and/or licensed as a mental health professional providing Pastoral Care as a Church Worker must inform the individual they are acting as a Church Worker and not as a professional.
 6. An individual with professional credentials and/or licensed as a mental health professional and is providing professional services in a Church Setting, must inform any individual receiving such services they are acting as a professional and not as a Church Worker. In such situations, separate professional insurance coverage must be maintained in full force for any work performed outside of the Church Worker Role.
- C. **Individual Interaction.**
 1. A Church Worker providing Pastoral Care should exercise restraint about touching, humor, bantering and body language.
 2. A Church Worker providing Pastoral Care should be open to verbal and non-verbal feedback that could signal that their actions, however innocently intended, are frightening or offensive.
 3. A Church Worker providing Pastoral Care should not scoff or belittle when people express tender sensitivities.
 4. A Church Worker participating in a one-on-one interaction when providing Pastoral Care should inform another Adult of who they are meeting with and meet in an environment visible by other Adults.
 5. A Church Worker who has an encounter which might be misunderstood should document the encounter including the date, time and description of the encounter.
 6. A Church Worker should be prudent about self-disclosure because it is easy to misinterpret unless there is a solid history of trust.

- D. **Gifts.** A gift could be used to diminish internal inhibitors so a Church Worker should refrain from giving gifts. If warranted (e.g. a birthday or special event) the Church Worker should give a gift that is modest and appropriate to the occasion.
- E. **Romantic Relationships.**
1. A Cleric involved in or contemplating a romantic relationship with a person with whom a Pastoral Relationship exists, must seek discernment with the Bishop, Ecclesiastical Authority or other individual appointed by the Bishop.
 2. A Church Worker involved in or contemplating a romantic relationship with a person with whom they provide Pastoral Care, must seek discernment of their priest.
- F. **Reporting.** Any Church Worker who knows of or reasonably suspects Sexual Misconduct should report such suspicion to the proper ecclesiastical authorities.

EDUCATION PROCEDURES

To “educate Church Workers to raise awareness of issues surrounding Child Abuse and Sexual Misconduct through materials, workshops and other means”.

- A. **Prevention & Safety Messages.** A Church Worker should communicate the following messages, especially when there are “teachable moments”.

To people of all ages

1. We all have a right to feel safe all the time.
2. Others have a right to feel safe with us.
3. You can decide who to tell. And you can keep telling until you feel safe.
4. Nothing is so awful we can't talk about it with someone we trust.
5. Your body belongs to you. You can decide who touches it.
6. You can trust your feelings of unsafety.
7. Your safety is the most important thing.

To people of a younger age

1. Your clothes cover your private parts. No one has the right to touch them unless you say so.
2. You can say no to any touch which feels weird, bad or unsafe. You can tell a grown-up you trust.
3. You do not have to keep a secret, even if you promised. It is a good idea to tell a grown-up you trust if someone asks you to keep a secret.
4. You are not to blame if someone tricks, traps, or bribes you into unwanted touching.
5. Older children and grown-ups are not always right. Tell someone if you are asked to do something you think is wrong.

To respond to possible abusive situations

<i>For Adults</i>	<i>For Youth</i>	<i>For Children</i>
Recognize Abuse	Say NO	NO
Resist Abuse.....	Get Away	GO
Report Abuse.....	Tell Someone	TELL

- B. **Workshops and Courses.**

1. The diocese shall offer workshops and courses to raise awareness of issues of Child Abuse and Sexual Misconduct.
2. Workshops and courses could be conducted in-person or online.
3. Online courses provided through the Church Pension Group, collectively known as “Safeguarding” courses, are the standard offering.

- C. **Administration.** The Diocesan Office shall administer workshops and courses with such administration to include:

1. enrollment of Church Workers;
2. promotion of workshops and courses to the diocese, its congregations and agencies;
3. retention of records of participation in workshops and courses for future verification;
4. verification of completion of workshops and courses by Church Workers.
5. distribution of a summary of Child Abuse statutes and reporting requirements when warranted by a change in statutes or reporting requirements.

- D. **Participation.**

1. A Church Worker of the diocese, its congregations or agencies should complete abuse prevention courses at least once every six (6) years.
2. A Church Worker who completed abuse prevention courses outside of the diocese (including secular settings) shall provide written documentation and validation of completion to the Diocesan Office. Additional materials could be requested to determine that content of such workshops or courses meets diocesan standards.

E. Required Courses

1. Courses in this section are to be completed according to the criteria presented and are provided through the Church Pension Group's Safeguarding Online™ program.
2. Course criteria could be changed from time to time by the diocese.

CHILD ABUSE PREVENTION COURSES *(Those who work with Children in a Church Setting).*

Set A: Church Worker who has completed a child abuse prevention course more than three years earlier.

Complete one (1) course:

- Abuse Prevention Refresher.

Set B: Church Worker who has not taken a child abuse prevention course.

B1: Volunteer who works occasionally with Children under the supervision of others (e.g. Sunday school teacher, Christmas pageant helper). Complete two (2) courses:

- Abuse Risk Management for Occasional Volunteers.
- Your Policies.

B2: Volunteer who works regularly with Children (e.g. Sunday school director, youth group volunteer).

Complete four (4) courses:

- Meet Sam.
- It Happened to Me.
- Keeping Your Church Safe.
- Your Policies.

B3: Cleric or Lay Employee. Complete five (5) courses:

- Meet Sam.
- It Happened to Me.
- Keeping Your Church Safe.
- Duty To Report Mandated Reporter.
- Your Policies.

Set C: Church Worker who works in special setting. Courses are in addition to those in Set A or Set B.

C1: Church Worker who works at the diocesan Summer Camp (residential). Complete one (1) additional course.

- Keeping Your Camp Safe.

C2: Church Worker who works at a multi-day, day long activity (e.g. Vacation Bible School). Complete one (1) additional course.

- A Day at Camp.

ADULT MISCONDUCT PREVENTION COURSES *(Those who work with Adults in a Church Setting).*

Set D: Clergy, Lay Employees and Church Workers in leadership positions (e.g. wardens, vestry members, Executive Council members). Complete three (3) courses:

- Safeguarding God's People:
Preventing Sexual Exploitation in Communities of Faith—for Congregations.
- Safeguarding God's People:
Preventing Sexual Harassment for Workers.
- Your Policies.

Set E: Church Worker who works in special setting. Courses are in addition to those in Set D.

E1: Church Worker who works regularly in a specialized ministry (e.g. feeding program). Complete one (1) additional course:

- Safeguarding God's People:
Preventing Sexual Exploitation in Communities of Faith—for Ministries.

E2: Cleric or Lay Employee with supervisory duties of other Church Workers. Complete one (1) additional course:

- Safeguarding God's People:
Preventing Sexual Harassment for Managers & Supervisors.

F. Resources.

1. A webinar on this manual shall be made available to any member, congregation or agency of the diocese.
2. The diocese shall maintain resources related to the prevention of Child Abuse and Sexual Misconduct.
3. Prevention resources shall be available to any member, congregation or agency of the diocese.
4. Opportunity for in-person workshops, led by diocesan trainers, shall be available upon request.

RESPONSE PROCEDURES

To “respond appropriately to alleged incidents of Child Abuse and Sexual Misconduct.”

I. Reporting Allegations of Abuse (Children)

- A. A Church Worker with concern of inappropriate behavior or a possible abusive situation involving a child should discuss such concern with the Adult-in-Charge or Adult providing Pastoral Care with the intent of responding appropriately.
- B. A Church Worker who believes such concern warrants reporting an allegation of Child Abuse shall:
 - 1. Report the allegation to the proper civil authority.
 - 2. If the alleged offender is a Lay person, report the allegation to the Ecclesiastical Authority.
 - 3. If the alleged offender is a Cleric, report the allegation to the Diocesan Intake Officer who shall follow the procedures of Title IV: Ecclesiastical Discipline of the Canons of the Episcopal Church. If the alleged offender is not canonically resident, the Intake Officer shall forward the report to the Intake Officer of the diocese where the Cleric is canonically resident.
- C. Any report of allegation of Child Abuse received by church officials should be reported as soon as possible to the Church Insurance Agency.
- D. The report of an allegation of Child Abuse shall include:
 - 1. Name, age and address of the Child.
 - 2. Name and address of the parent or caretaker.
 - 3. Description of the situation which led to reporting the allegation of abuse.
 - 4. Any additional information about the allegation (observations, other persons involved).

II. Responding to Allegations of Abuse (Children)

- A. The diocese, its congregations and agencies shall cooperate with civil authorities in investigating allegations of Child Abuse as well as legal proceedings that could develop as a result.
- B. The Ecclesiastical Authority should temporarily remove the alleged offender from practicing Pastoral Care in a Church Setting.
- C. Following consultation with the Chancellor, Standing Committee, and others as warranted by the situation, the Ecclesiastical Authority shall develop a response plan to attend to the pastoral needs of the alleged victim, alleged offender, and the community in which alleged offenses occurred.
 - 1. The Ecclesiastical Authority should document actions taken in response to allegations.
 - 2. The Ecclesiastical Authority should provide resources and assistance for the Pastoral Care of the alleged victim(s) and the community in which the alleged offenses occurred.
- D. If it is determined appropriate by the Ecclesiastical Authority, a response plan for healing in the community in which alleged offenses should be enacted.

III. Reporting Allegations of Misconduct (Adult)

- A. A Church Worker with concern of possible Sexual Misconduct should discuss such concern with an Adult providing Pastoral Care with the intent of responding appropriately.
- B. A Church Worker who believes such concern warrants reporting an allegation of Sexual Misconduct by should report the allegation to:
 - 1. The Ecclesiastical Authority, if the alleged offender is a Lay person or the Diocesan Intake Officer.
 - 2. The Diocesan Intake Officer, if the alleged offender is a Cleric. The Diocesan Intake Officer shall follow the procedures of Title IV: Ecclesiastical Discipline of the Canons of the Episcopal Church. If the alleged offender is not canonically resident, the Intake Officer shall forward the report to the Intake Officer of the diocese where the Cleric is canonically resident.
 - 3. The Diocesan Intake Officer, if the alleged offender is a bishop. The Intake Officer shall consult with the Office of the Presiding Bishop of the Episcopal Church as to an appropriate course of action.
- C. The report of an allegation of Sexual Misconduct should include:
 - 1. Description of the situation which led to reporting of the allegation of misconduct.
 - 2. Any additional information about the allegation (observations, other persons involved).

IV. Responding to Allegations of Sexual Misconduct (Adult)

- A. The response to allegations of Sexual Misconduct by Clergy shall follow the procedures of Title IV: Ecclesiastical Discipline of the Canons of the Episcopal Church.
- B. The response to allegations of Sexual Misconduct by Lay persons shall be:
 1. Investigation
 - a. Upon receipt of an allegation of Sexual Misconduct, the Ecclesiastical Authority shall assure the complainant of the Church's concern regarding the allegation and that it will be investigated.
 - b. The Ecclesiastical Authority shall make such investigation as necessary, including input from others as warranted by the situation.
 - c. The investigation should be conducted in fairness to the alleged victim and alleged offender, striving to ensure the privacy of the complainant, the alleged victim and the alleged offender.
 - d. If the investigation ascertains possible violation of any federal or state law, the Ecclesiastical Authority should notify appropriate civil authorities.
 2. Determination
 - a. Not later than ninety (90) calendar days following receipt of an allegation of Sexual Misconduct, the Ecclesiastical Authority shall make a written determination whether Sexual Misconduct has been substantiated.
 - b. The determination should be communicated to the complainant, alleged victim, alleged offender, and those in positions of authority in the community in which alleged offenses occurred.
 - c. A copy of the determination shall be placed in the diocesan confidential file and the alleged offender's personnel file.
 - d. If the allegation is determined to be substantiated, the Ecclesiastical Authority or appointed representative should meet with the offender to discuss action the Ecclesiastical Authority intends to take.
 - e. If the allegation is determined to be substantiated, the Ecclesiastical Authority or appointed representative should report such substantiation to the Church Insurance Agency.
 - f. Actions that could be taken following substantiation of Sexual Misconduct include, but are not limited to:
 - i. removing the offender from practicing Pastoral Care in a Church Setting.
 - ii. terminating an employment relationship.
 - iii. referring individuals to therapy by individuals professionally qualified in the treatment of Sexual Misconduct.
 - iv. providing resources and aid for the Pastoral Care of the alleged victim and the community in which offenses occurred.
 - v. requiring public acknowledgement of the Sexual Misconduct.
 - vi. engaging representatives of the place of ministry to determine an action plan that would assist the process of healing.

APPENDIX A
Sample Event Permission Form

The form presented is intended for use on an event by event basis and would need to be modified for use in an on-going ministry setting for a longer period (semester, year) by making appropriate changes in language.

Parent / Guardian / Adult Participant Authorization

This authorization is to apply to participants in events and is to be executed by a parent or guardian of a minor or the adult participant.

- I give permission for this minor [or myself] to attend and participate in any and all activities of [ENTITY], unless otherwise specified in writing.
- I authorize an adult in whose care this minor has been entrusted [or I have been entrusted], to consent to X-ray examination, anesthetic, medical, surgical or dental diagnosis and treatment or hospital care, to be rendered to the minor under the supervision and on the advice of any physician or dentist licensed under the provisions of the Medical Practice Act if there is insufficient time or inability to contact me. I will be liable and agree to pay all costs and expenses incurred in connection with services rendered pursuant to this authorization.
- I give permission for this minor [or myself] to ride in any vehicle, designated by the adult in charge.
- I understand the general guidelines of behavior: to respect and obey instructions of those in charge and that smoking, alcohol, illegal drugs, possession of weapons or sexual misconduct is not tolerated, and have discussed these guidelines in an age appropriate manner with the minor.
- I will assume all transportation costs if the minor [or I] violate the general guidelines of behavior and it is determined by the adult in charge I need to depart from the event.
- I will take no civil action against the [ENTITY or ENTITIES], associated agencies, or persons in whose care the minor has [or I have] been entrusted for normal care.
- I understand the [ENTITY or ENTITIES] are not responsible for any lost or stolen items.
- I understand that electronic devices, if their use is determined to be disruptive, could be confiscated and returned at the conclusion of the event.
- I understand that religious services could be a part of the event.
- I give permission for images of the minor [or myself] to be used for promotional purposes, unless I initial here _____ (initialing means you do NOT give permission).
- I give permission for contact information of the minor [or myself] to be used for [ENTITY] purposes, unless I initial here _____ (initialing means you do NOT give permission).

Parent / Guardian / Adult Participant Signature

Print Name

Date

APPENDIX B

Guidelines for Appropriate Affection

The Diocese of Fond du Lac is committed to creating and promoting a positive, nurturing environment for ministries that protect children and youth from abuse and Church Workers from misunderstandings. When creating safe boundaries it is important to establish what types of affection are appropriate and inappropriate to allow Church Workers to comfortably show positive affection in ministry, and yet identify individuals who violate these boundaries with children or youth. Guidelines are based, in large part, on avoiding behaviors known to have been used by child abusers to overcome both internal and external barriers that are present to decrease the likelihood of abuse. The following guidelines should be observed by Church Workers when working around or with children or youth.

1. Love and affection are part of church life and ministry. There are many ways to demonstrate affection while maintaining positive and safe boundaries with children and youth. Here are some POSITIVE and APPROPRIATE forms of affection:
 - Brief hugs.
 - Pats on the shoulder or back.
 - Handshakes.
 - "High-fives" and hand slapping.
 - Verbal praise.
 - Touching hands, faces, shoulders and arms of children or youth.
 - Arms around shoulders.
 - Holding hands while walking with small children.
 - Sitting beside small children.
 - Kneeling or bending down for hugs with small children.
 - Holding hands during prayer.
 - Pats on the head when culturally appropriate. (For example, this gesture should typically be avoided in some Asian communities).

2. The following forms of affection are considered INAPPROPRIATE with children and youth in a ministry setting and could even be, in and of themselves, forms of child abuse.
 - Inappropriate or lengthy embraces.
 - Kisses on the mouth.
 - Holding children over three years old on the lap.
 - Touching bottoms, chests or genital areas other than for appropriate diapering or toileting of infants and toddlers.
 - Showing affection in isolated areas such as bedrooms, closets, staff only areas or other private rooms.
 - Occupying a bed with a child or youth
 - Touching knees or legs of children or youth.
 - Wrestling with children or youth.
 - Tickling children or youth.
 - Piggyback rides.
 - Any type of massage given by a child or youth to an adult.
 - Any type of massage given by an adult to a child or youth.
 - Any form of unwanted affection.
 - Comments or compliments (spoken, written, or electronic) that relate to physique or body development. Examples would be, "You sure are developing," or "You look really hot in those jeans."
 - Snapping bras or giving wedgies or similar touch of underwear, whether or not it is covered by other clothing.
 - Giving gifts or money to individual children or youth.
 - Private meals with individual children or youth.

APPENDIX C

Healing After Occurrence of Abuse or Misconduct

Listed here are some basic principles that are intended to guide the Ecclesiastical Authority in responding pastorally with a congregation or other pastoral group that is impacted by allegations of child abuse or sexual misconduct.

BASIC PRINCIPLES

1. **Share Facts.**

Experience teaches us members of faith communities usually know "something is going on." In the absence of facts, rumor and speculation increase. It is important to share as much fact as possible with those affected by allegations of abuse or misconduct.

2. **Inform Leaders.**

The leadership of a congregation or pastoral group should be given the first opportunity to be made aware of issues after an allegation has emerged. Participation of this group is vital in planning the processes for healing.

3. **Open Meeting.**

Healing and unity within a members of faith communities is fostered if there is an open meeting as soon as possible after an allegation has become known. The Ecclesiastical Authority and other pastoral leaders should present as much factual information as possible to the assembled group. This meeting should take place after the alleged offender takes a leave of absence, is relieved of duties or begins a treatment process.

4. **Counselors Available**

The meeting itself constitutes a trauma for the members of faith communities. Appropriate personnel, trained in crisis ministry, should be invited to be present and should make themselves available on a small group or one-to-one basis immediately after the formal presentation.

5. **Local Site.**

The meeting should follow as much as possible the "Format For Trauma Debriefing" (See Appendix D). It is important that the meeting be held in the faith community's regular facilities.

6. **Follow-Up.**

Regular follow-up sessions should be held in the first year after disclosure of an allegation.

7. **Train Leaders.**

Those in pastoral leadership of the faith community should be provided special training, especially since they may not have had any experience in this kind of crisis situation. There should be regular opportunities to debrief, report and have consultation with the Ecclesiastical Authority and other counselors.

8. **Share Resources.**

Local mental health resources should be publicized so members of faith communities know how to access these services. There are often individuals who are victims of abuse or misconduct to whom the allegations could bring a re-awakening of unresolved issues.

9. **Assist Authorities.**

In no way should any attempt be made to impede persons who wish to consult with legal authorities.

10. **Media Spokesperson.**

If the media become involved, one or two persons should be appointed spokespersons by the Ecclesiastical Authority. All inquiries should be referred to these persons.

Appendix D

Format for Trauma De-Briefing with a Congregation or Faith Group

1. A trauma debriefing experience is:
 - a. A structured, directed process for processing factual data.
 - b. An opportunity to accept the reality and chronology of events.
 - c. A chance to reveal feelings present during the trauma.
 - d. Exploration of the repercussions and consequences of the event.
 - e. Seeking both context and perspective on the trauma.
 - f. An opportunity to plan further responses to the event.
 - g. A therapeutic group experience.
2. Schedule the debriefing as soon as possible, preferably within hours of a community of faith's learning of allegations. Make certain all members are aware of the meeting using phone trees, overnight mail, email and other means necessary to convey information about the meeting. Transportation should be available to all to insure all persons have the ability to attend the meeting. Special attention should be given to the needs of children and youth.
3. Select a leader or co-leaders with experience in crisis management. Visible, though not in the role of leader of the process, should be the Ecclesiastical Authority.
4. For the immediate needs of those present, a congregational debriefing team should include some trained crisis professionals who will be available at areas in the facility so individuals or groups could process their feelings further. These professionals are simply present to listen and support people in integrating the trauma.
5. Hold a pre-meeting of the debriefing team for the leader to walk through the format of the meeting. It is important that all team members are aware of the direction of the meeting to allow it to unfold in an appropriate manner.
6. Hold the meeting in the community of faith's regular facilities, if at all possible.
7. Although an opening prayer is fine, do not make it a liturgical event.
8. Have the Ecclesiastical Authority or representative greet the attendees.
9. Have one of the leaders welcome those present, then move quickly to the debriefing leader's self-introduction.
10. After the debriefing leader makes a brief self-introduction, the process is explained and guidelines outlined. Have these posted at several places in the room so that all could see them and refer to them as need be.
11. Facts and chronology of the trauma are presented. This is NOT a time for feelings to be expressed, and the group could need some direction to hold these until the next phase. Newsprint can be used to list questions, facts and a summary to provide a common record and reality check.
12. The debriefing leader now invites expression of feelings. No feelings, however trivial, intense, or unusual, are to be discounted. The feelings are simply to be collected and heard -- no effort should be made to fix, soothe, or smooth over expressed feelings. People may need to be directed and supported in expressing their OWN feelings (and not someone else's.) These need to be listed on newsprint and posted.
13. The debriefing leader then helps the group turn their attention to the repercussions of the event. What might the future look like? Issues at which the community of faith needs to look in the near future can be listed.
14. The leader needs to help the group place the event within a context or perspective. Group members may express confusion and helplessness. They could ask questions: "Why do things like this happen in a church? Where does responsibility lie?" They may try to move to forgiveness as a way of not dealing with feelings.
15. The debriefing leader encourages the group to discuss ways to talk with their children and other family members, as well as ways to grieve the loss both individually and corporately. Mental health professionals in the crowd are encouraged to help problem solve.
16. Finally, the leader helps the group plan for the future. This includes the scheduling of a follow-up session one to two months in the future. Planning also includes a discussion of the ways in which the pastoral and sacramental needs of the congregation are to be met. Mental health resources, reading lists of pertinent materials, copies of this procedure, and any other pertinent materials need to be available for group members to pick up.
17. At the meeting's end, the congregational debriefing team should meet as a group to evaluate the meeting. This final debriefing of the team will be helpful in planning follow-up meetings and monitoring the congregation in the future: Are there issues which will need further clarification? Are there complicating factors which require special ongoing attention? What do the lay leadership of the congregation and staff members need to feel supported and able to integrate?