

# Exhibit 1

to the

Report on the  
Independent Investigation  
of

Allegations of Sexual Abuse by a Staff Member of  
The Falls Church between May 1990 and January 2002

## The Falls Church Anglican Investigation Plan. (FINAL)

This memorandum will summarize the investigation plan for the investigation that IslerDare, PC is undertaking for The Falls Church Anglican (“TFCA” or “the Church”) stemming from allegations of sexual abuse on the part of the youth director, Jeff Taylor (“Taylor”), while he was leading the Church’s youth ministry, Cornerstone, between 1990 and 1999, and as the Director of Discipleship and Adult Education from 1999 to 2002.<sup>1</sup>

I. **Background.** This investigation was initiated in or about September 2023 when the Bishop of the Diocese of the Mid-Atlantic of the Anglican Church in North America reached out to the leadership of TFCA regarding the need to conduct an investigation of Taylor’s conduct during the time that he was on staff at the Church. Our firm was retained with the direction to take any and all actions needed to investigate this matter. TFCA has not limited the scope of the investigation.

### II. **Objectives**

- Determine the nature and extent of any inappropriate conduct on the part of Taylor while serving in any staff position with The Falls Church Episcopal.<sup>2</sup>
- Provide notice and a safe opportunity to be heard for those who were impacted by any inappropriate conduct on the part of Taylor.
- Determine whether any other Church staff member, during the time that Taylor was employed, knew or was advised of any abuse or sexually inappropriate conduct.
- If it is determined that there was some knowledge on the part of Church leadership during the time that Taylor was employed that Taylor was engaging in sexual abuse or sexually inappropriate conduct, determine what actions the Church took or did not take to address those issues.
- If it is determined that there was no knowledge on the part of Church leadership during the time that Taylor was employed that Taylor was engaging in sexual abuse or sexually inappropriate conduct, determine when and in what way the Church subsequently learned of the allegations of inappropriate conduct on the part of Taylor.
- Determine what actions the Church took or did not take after it became aware of those allegations of inappropriate conduct on the part of Taylor.
- Determine whether the actions the Church took after it became aware of the allegations of inappropriate conduct on the part of Taylor were adequate and responsible in light of the nature of the allegations.

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<sup>1</sup> Taylor served as the Youth Director of the Church from May 1990 to August 1999, at which time he took on a different role doing family ministry at the Church. He left in January 2002 to take on another youth director role at Church of the apostles in Atlanta.

<sup>2</sup> At the time that these events took place, the church was affiliated with the Episcopal Church and known as The Falls Church Episcopal, prior to its departure from the Episcopal denomination. For ease of reference throughout, I will refer to the entity here as the “Church” which, depending on the timeframe, may refer to The Falls Church Episcopal or The Falls Church Anglican.

- Engage thoughtfully and empathetically with witnesses and those impacted by Taylor's conduct in an attempt to help them feel heard and to reduce or alleviate any suspicion or distrust of the Church.
- Prepare a comprehensive report of information gathered through the investigation process, including balancing the need for transparency with the need to protect those who may have been wounded by any abuse.
- Make recommendations to TFCA in developing a remediation plan for those affected by Taylor's conduct, including providing a mechanism by which those affected could have the cost of counseling covered.

### III. Action Items

To achieve the objectives set forth above, we will undertake the following actions:

- 1) Meeting with the Vestry to disclose and discuss the allegations regarding Taylor.
- 2) Work with leadership to develop and execute a plan to communicate the nature of the investigation to the congregation and the congregations of the daughter churches.
- 3) Establish confidential email address ([confidentialFCA@islerdare.com](mailto:confidentialFCA@islerdare.com)) to provide all persons with relevant information a safe and confidential avenue for reporting knowledge and concerns.
- 4) Contact and schedule interviews with initial witnesses to obtain background information.
- 5) Conduct further witness interviews, utilizing a note taker during interviews when available inappropriate.
  - Former Students/Participants in Cornerstone.
  - Parents of Former Students/Participants in Cornerstone.
  - Church Staff Members and/or Volunteer Leaders.
- 6) Review relevant documents.
  - John Yates personal files.
  - Taylor personnel file (if any).
  - Cornerstone records (if any).
  - Records of mission trips led by Taylor (if any).
  - Files and/or communications maintained by TFCA Chancellor Scott Ward
  - Relevant Falls Church Episcopal files
- 7) Assist or participate in communications with third parties.
  - Law enforcement (FBI, Fairfax County PD, Falls Church City PD) – to ensure no interference with any ongoing investigation.
  - Falls Church Episcopal – to try to obtain any relevant records that FCE might still possess as well as to ensure any cooperation needed between the two churches.

- 8) Consult with trauma expert (Dr. William Clark, PhD, LPC) to develop understanding of key concepts.
- 9) Set up access to counseling funds for victims through IslerDare Trust Account.
  - o The Church to develop guidelines for access to counseling fund.
- 10) Assess witness information received, and identify any gaps.
- 11) Work with church to develop list of additional potential witnesses for mailing outreach.
- 12) Determine whether additional witness reach-out is needed. To the extent needed:
  - o Assist in drafting of written communication/email on behalf of the Church;
  - o Work with the Church to identify additional individuals to whom the follow-up communication should be directed; and
  - o Assist Church in expanding communications relating to the investigation including communications on Church website, email to Church members and further communications with daughter churches.
- 13) Schedule interviews with any new witnesses.
- 14) TBD – Attempt to contact and schedule interview of Taylor (?).
- 15) Present preliminary findings to the Church leadership and Special Committee.
- 16) Assist as needed in responding to questions from Bishop and key interested parties.
- 17) Prepare detailed written report of investigation findings.
- 18) Prepare summary of findings for public dissemination.
- 19) Review current church policies and provide advice and counsel on a necessary enhancement to policies, procedures, and training to align with best practices for Church employment and youth ministry.
- 20) Cooperate with any interested law enforcement by following Church direction to provide copy of report.
- 21) Assist as needed in responding to questions from congregants.
- 22) Continue to support victims needing access to counseling funds.

# Exhibit 2

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*This one ok for now - may change some as we approach  
annual person later  
in year - ✓*

**THE FALLS CHURCH (EPISCOPAL)**

1988

**POSITION DESCRIPTION**

**POSITION TITLE: YOUTH MINISTER**

**GENERAL DESCRIPTION:**

The Youth Minister is a full-time <sup>program Staff</sup> position under the direction and supervision of the Rector and responsible for the leadership and administration of The Falls Church ministry to junior and senior high school students and their families.

**DUTIES AND RESPONSIBILITIES:**

Build on current youth programs, a strong weekly program for junior high and senior high members of the church and their friends. Which focuses on teaching, fellowship, and outreach.

Guide and oversee the Sunday morning education program for classes 7 through 12.

<sup>share</sup>  
~~Assume responsibility for senior high confirmation program under the oversight of the Assistant Rector.~~  
*in cooperation with*

Maintain and strengthen the current program of weekend and summer camps.

Recruit, train, and put to work in ministering a strong young adult youth leadership team to broaden our outreach to youth of the greater northern Virginia community.

Assist with the children's ministry "Summer's Best Two Weeks" program each summer and aid the Director of Christian Education as necessary.

Develop a training program for young adults aimed at equipping them and sending them forth to lead in youth ministry in other churches.

Participate in the weekly general staff meetings to insure effective communication between all our ministries.

Share in the leadership of liturgical worship on Sundays as an occasional Lay Reader and Chalice Bearer.

Hospital and crisis pastoring will be limited to persons connected to the ministry among the youth.

**APPROVED:**

**DATE:**

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[REDACTED]

[REDACTED]

December 24, 1989 MERRY CHRISTMAS!

TO: John Yates  
Search Committee

FROM: [REDACTED]

RE: Jeff and [REDACTED] Taylor  
Youth Minister, Winetka Bible Church  
Chicago, Illinois

We found a very capable and receptive Jeff Taylor. He is not only open to considering our position, but would definitely like to be considered. He feels that his 5 years at Winetka have been fruitful, but the Lord may be saying it is time to put down roots in a new location with the intent of a long term stay - five years or more.

He has built a ministry with 18 volunteer youth staff, has about 125 kids coming to the Thursday night meetings and has developed a curriculum within the SONLIFE ministry. (A ministry for youth developed by Moody Bible Institute) He currently publishes a newsletter for parents every month.

The staff does not know of his thoughts on leaving yet. I was able to speak with his secretary and the administrative assistant to the pastor who are the only ones that know of his possible departure. Both were very, very positive of Jeff, however both were concerned with his ability to meet his budget. In his defense, they felt the budget was not realistic, but he exceeded his \$ 9,100 budget by about \$ 3,000. He was not able to meet his budget in 1988 either. This was the ONLY weakness they could see, otherwise he is terrific with parents, outreach and the kids.

He has a computer and writes most of his program materials. He also has an assistant. He spends 60-70% of his time with his volunteer staff in training. Every 3rd Thursday night is outreach night - an opportunity for the youth group kids to bring their friends and ask questions. The youth group was very supportive of one another, they introduced their new friends to the entire group and many shared experiences and testimonies.

His salary is [REDACTED] plus a housing allowance of [REDACTED] and his medical benefits are covered for the family. There is no pension or retirement fund. He currently rents. The cost of living seems to be very similar to ours. He would need a minimum of [REDACTED] salary, [REDACTED] housing and medical benefits for the family. His wife is due February 17th and they have two small boys.

Since it is Christmas Eve, this is all you get! I will try to put together a more complete report before the 27th. I do think we should bring them out for an interview.

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Jeff offers a positive difference for them, without the typical condescending comments, through his talks, humor, and straightforward manner. Jeff's talks are perfect for any type of audience, and can be adapted to your group's specific needs and interests.

Jeff is a graduate of Miami University, Oxford, Ohio, with a B.A. in speech communications. He is a veteran to youth work on the North Shore of Chicago, and has a Masters of Arts Degree in Youth Ministry from Trinity Seminary. He has spoken to thousands of teenagers and college students around the country, hitting their needs, and is eager to speak to your group.

We can't wait any longer to address the needs of our high school and college students...they're real and immediate. Contact Jeff Taylor now and schedule him for one or more of his "Most Popular Messages," or contact him to adapt a talk to your group's specific needs.

*write:*

**JEFF T. TAYLOR  
[REDACTED]**

*or call:*

**[REDACTED]**

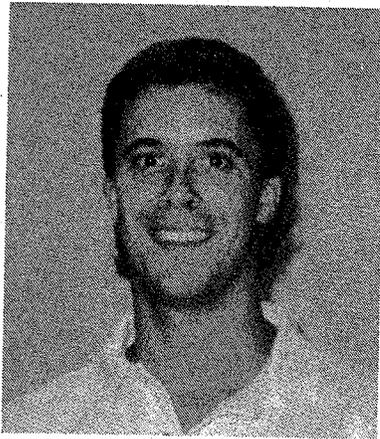
*(after Nov. 11, area code 708)*



**HELPING THE  
HOTTEST NEEDS**

**...TALKS WITH A PURPOSE  
GIVING DIRECTION!**

# JEFF TAYLOR



SPEAKER...

TEACHER...

COUNSELOR...

Jeff Taylor listens to the needs of today's youth and young adults, and works to give them understanding, empathy, and a positive direction to their lives. Jeff is committed to being a spokesman for high school and college students, helping them to make sense out of today's soap-opera lifestyles and attitudes.

Students are wanting answers to their never-ending questions on: life; attitudes; decision-making; their future; their purpose; suicide; peer pressure; loneliness; depression; and self-image. These young adults not only want answers, they're also looking for answers, often in the wrong places.

Teenage alcoholism, drug addiction, suicide, pregnancy, and crime are all at the highest levels ever, and something *positive* must be done on their behalf.

The following are five of Jeff's most requested talks:

## **"I Need Intimacy Not Sex"**

In a recent survey of over 11,000 teenagers and college students, they were asked to identify the greatest need in their lives. Intimacy, based on unconditional love and acceptance without the physical was rated the highest. Another survey found that if given the choice between a physical relationship or intimacy, the majority of these young adults wanted intimacy — most of them felt they never received it from their parents. This talk makes a clear distinction between sex and the real need...intimacy, and helps them with how to find intimacy and give it away. This is a crying need for today's youth culture.

## **"Suicide Is Not The Only Choice"**

Too many schools and churches wait until suicide becomes an issue to have someone address the topic. Last year over 5,000 teens took their lives. To the best of our knowledge, over 50,000 young adults attempted suicide. Teenage suicide is at epidemic proportions according to experts in the field. Suicide is a topic that needs to be *carefully* approached, and Jeff is able to do just that in a message filled with honesty and hope.

## **"Just The Way You Are"**

Psychologists say that the greatest struggle young adults face today is a devastated self-image. They want to be loved unconditionally and be accepted, but they aren't even able to love themselves. Very few speakers today are able to address this topic in a relatable manner to these people. This is one of Jeff's most requested talks.

## **"Not Now, I'm Resting"**

Today's teenagers and young adults have been labeled the "Apathetic Generation." Is that true? Is there any hope? How can we get them 'moving'? Today's "Youth Culture" has the greatest potential, but they need to be challenged with a greater purpose and to channel their energies. This talk is designed to help them see that they can make a difference.

## **"Don't Say No... Say Yes"**

Positive approach to fighting negative peer pressure. Everyone is so used to hearing the word "NO," but few of us know how to say "YES" to the right things. Students in our high schools and on our college campuses need to know the positive reasons for saying yes to good health, good friends, and good attitudes.

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# The Falls Church

E P I S C O P A L



Making CHRIST king in our lives and in the lives of others †

January 23, 1990

Jeff Taylor

[REDACTED]

6-1-90  
2-23-02

Dear Jeff

We are so very happy to be able to extend to you the offer to come and join our staff as our Minister of Youth! For months and months we prayed that God would open your hearts to our need and that we could actually meet with you and get to know each other. The need is great and we are unanimous in our feeling that you are God's man for this job.

I am enclosing a sort of general statement about the job here. It is not a specific job description for we would prefer to develop that in consultation with you, but it does give some of our main thoughts about the work to be done.

As I told you, we would like for you to come as soon as possible but feel late May or early June would not be too late. You have many factors to consider.

As a member of our senior staff you are entitled to a four week vacation, a two week study leave and a reasonable amount of time to exercise ministry beyond the parish. Look over the enclosed personnel policy sheets and see if they raise any questions in your mind.

The salary and allowances for your position represent a major step forward for our parish as they are about twice what the former youth minister was paid. In addition, we have included in the budget an allowance for you to keep on at least one part-time assistant [REDACTED] should you so desire, and to keep on the part-time administrator/secretary as well.

If you have "ordained" status and are able to take deductions for your ministry and housing allowance, that could affect how we compute the portion of your package which is designated "salary" and the portion designated "housing" - we are flexible on this. The total package for salary and housing is [REDACTED]. Then we will cover health insurance costs for you and your family and the standard employers matching FICA allowance. The automobile allowance is [REDACTED]. Our personnel committee is working to create as fair and generous a package as possible. They are hopeful to be able to add dental coverage and some kind of pension benefits eventually but we are not there yet.

I hope this information will help you in making your decision. We look forward to hearing from you.

In the family

John Yates

another letter to follow

The Rev. Dr. John W. Yates, II, Rector

The Rev. John D. Burley, Assistant

The Rev. Thomas K. Calhoun, Assistant

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WINNETKA  
B·I·B·L·E  
CHURCH

!  
J.Y.

February 7, 1990

Rev. John Yates  
The Falls Church (Episcopal)  
115 East Fairfax St.  
Falls Church, VA 22046

Dear John:

To say the least, and to say it like a typical Youth Minister, "We're psyched!" [REDACTED] and I both are confident that the Lord is leading us to an exciting ministry with you and The Falls Church body. We have had nothing but answers to prayer, great counsel, and overwhelming positive encouragement from you, your staff, the youth staff and the search committee. To tell you the truth, I can't remember a time when I have been more encouraged and welcomed than we are right now.

I wanted to write and put down on paper what I have already expressed to you by phone: I am honored to accept your invitation to join The Falls Church staff family and body of believers as the Youth Minister. Our decision is without reservation, and filled with complete confirmation, to accept the terms of the compensation package and the job description as outlined. John, we can't wait to come and dive into the excitement, potential, and challenge that exists in Northern Virginia.

I am also looking greatly forward to learning from you and spending time with you. I am impressed with the love and strength that I have seen in the staff, and also the love and integrity of your family. I know that there are volumes that I can learn, and that God is going to continue to do awesome things in and through The Falls Church, and I pray that the youth ministry will be on the cutting edge of this.

I have sent an official letter of resignation to the staff and board of Winnetka Bible Church, effective May 15, 1990. It is our desire to be with you a few days later. As we come closer to that date, I will look to you for counsel on housing and the move itself. [REDACTED] and I have begun discussing housing options, and again, we know that God will provide.

I look forward to hearing from you and I am thrilled about our friendship and future ministry together. Thank you for the invitation to join the family.

In ministry together,

  
Jeffrey T. Taylor  
JTT:ild

[REDACTED]

Sent to office:  
2-15-90

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## Plan For The Development of 5th and 6th Grade Boys Program

A 2 months long experiment spanning the month of <sup>SEPTEMBER</sup> ~~October~~ and <sup>OCTOBER</sup> ~~November~~, 1991. If successful, the program will continue for the remainder of the '91-'92 school year.

### Purpose and Need

It is my desire that the Student Ministry of the Falls Church be doing everything possible to nurture the spiritual, emotional and social development of our 5th and 6th grade boys. Currently, there is a program for the same age girls called Narnia Club. The boys and their parents desire an experience on a weekly basis that would meet similar objectives to those of Narnia Club. We have tracked a pattern of steady decline in church involvement and Christian enthusiasm of this age group when they are not being stimulated. In addition, because there is currently a program for the girls but not for the boys, the boys are at a spiritual and social deficit when they enter our junior high program. A new ministry for the 5th and 6th grade boys would be the best way to enhance their love for Christ. At the same time, the ministry would help to insure a stronger Jr. and Sr. High ministry now and in the future.

## Strategy and Oversight

The 5th and 6th grade boys ministry will be under the authority and oversight of the Director of Student Ministries.

This new program will not be an extension of the Jr. High Program, nor will the 5th and 6th grade boys participate in the Jr. High activities. I feel that the younger boys are not ready emotionally, physically, mentally, socially, and most likely spiritually to be with the older kids. The difficulty and joys of early adolescence is nothing to rush into. Therefore, I prefer to wait until the boys and girls are in 7th grade before including them in the Jr. High.

I am a firm believer in giving our Sr. High kids ministry opportunities as soon as they are ready for the commitment and have been adequately prepared and trained. I am also a firm believer in peer role modeling. Therefore, my desire is to use the teenagers whom <sup>As Bear</sup> ~~am~~ disciplining in the Sr. High, as the "Peer Role - Model" leaders of this new ministry. This will accomplish several things:

1. Leadership for the new ministry.
2. Ministry outlets for our mature Sr. High guys
3. A chain of command with adequate guidance and accountability.

In addition to the leadership of the Sr. High guys, I envision the involvement of the parents of the 5th and 6th grade guys - = primarily fathers - in this ministry. Fathers wouldn't necessarily be available on a weekly afternoon basis, but as drivers, chaperons, and participants with the boys as the needs and opportunities arise.

Friends of TFC boys would be welcome at all times, but each boy participant in the weekly activities would do so with their parents permission. In other words, if "Johnny" comes as a guest of Billy, I would follow up "Johnny's" first involvement with a letter to his parents explaining the purpose, structure, and activities of this ministry. That letter would be followed up with a phone call by me or my assistant, to the boy's parent thanking them for allowing Johnny to come and giving them an invitation to Johnny for all future activities. It sounds like more work than really necessary, but I want the parents to know that we are in ministry together with them. I also want them to feel that they have a significant voice in the ministry.

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August 7, 1991

Dear Parents of 5th and 6th grade boys:

For almost a year now, ever since I arrived at The Falls Church, I have received many inquiries concerning the possibility of a program for your sons' age group. Much of the interest has stemmed from the awareness that we have a ministry called "Narnia Club" for the 5th and 6th grade girls, but nothing for the boys. The boys are aware of this and some of them may even feel "cheated" or slighted in some way. The tide is changing!!!

This Fall we are going to be launching a trial program for your sons, for two months. Beginning on Monday, September 16th, at 5:00 p.m. until 6:00, we will be holding "G.U.T.S."

Attached to this letter is an outline of what we desire to prayerfully accomplish through this group, and as you can see, we will be hoping that fathers will get involved. I will be giving direct oversight to this ministry, but I will be using this ministry as an opportunity to give some of our mature Sr. High guys an avenue for their faith. We are constantly looking for ways to give all of our teenagers ways in which they can grow and put their faith into action. I want to assure you that between myself and my staff, your sons will be good hands.

We look forward to getting this exciting ministry off the ground, and we would really appreciate not only your support and son's involvement, but also your prayers. If you have any questions concerning this ministry, feel free to call me at the Cornerstone office, 532-0903. Drop off is Nicolson Hall, as well as pick up.

In His grip,

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To: JY

From: JT

April 92

Re: Previous Proposal for C.E.

John, in light of the news regarding [REDACTED] I feel it is now appropriate for me to restate my earlier proposal. I think that our Christian Education program for ages 0-23 need to be tied together and directed under the nurture of one person.

I am not talking about a one-man show, however, I do believe firmly that all of our education needs to be under the authority of a **DIRECTOR OF CHRISTIAN EDUCATION**. This individual would operate as the point person on staff for our education needs from cradle through college, and have the responsibility for the recruitment, training, development and implementation of the various elements of these ministries.

I envision that the right person, educated in Christian Education, could accomplish this role as Director, with four individuals carrying out the ministry under him/her. Those four positions would be:

1. Christian Education Administrator; Shari
2. Part time Children's Director
3. Part time Jr. High Director
4. Part time Sr. High Director

I seriously believe that at the beginning the whole of Christian Education could be conducted with this approach. The part time positions are possible because the D.C.E. and his/her administrator would be full time.

John, with this formula, many of the time consuming elements of my current job could be delegated while maintaining those aspects that I am gifted in and called to accomplish.

I ask that you would consider this approach as a viable plan, and know that I would not be suggesting it if I didn't feel #1 qualified for such a position, and #2 if I felt that it would hurt in any way our Cornerstone ministry. I would continue to give the quality of ministry to our students that you would want to see. I would in essence "work smarter, not harder."

Thanks John for keeping dialogue open on this. I think you and I should talk more, very soon, before [REDACTED] gets moving too far.

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Memorandum

C.O.L. +

To: John Yates

From: Jeff Taylor

Re: Bennett Fellows

January 17, 1995

Dear John:

I have continued to put much thought into my current situation, and concerns that I expressed in my recent letter to the Bennett Board. I have since come to a couple of probable conclusions, none of which I feel at liberty to share with anyone, with the exception of <sup>[REDACTED]</sup> and you. If you feel that these thoughts should be shared with <sup>[REDACTED]</sup> and the Board, that is fine with me.

I am taking a good long look at my pride, my temperament, and my "Messiah-complex" nature, and realize that they are not serving me or the Lord well. I am constantly excited about all that is happening in the ministry, and would like to be able to devote more time to it. I also love the Bennett Fellows Program, and feel more than ever that it is the right thing for the times. However, what Bennett needs to keep afloat is more than what I can shoulder.

John, I believe it is time to look for a Coordinator, or Program Director. I have been one of the main obstacles in the way of recent thoughts concerning expansion and/or revision. I have been in the way because of an awareness that I cannot handle any more work. This, however, is no way to make good decisions for the long haul.

I believe that if I were to simply do what I was hired to do, be the Minister to Students, I would still be involved as a shepherd in the lives of the Fellows, and involved with them as they relate to the Cornerstone ministry. On the other hand, if I were not the Executive Director, a Coordinator or Program Director could give much more thoughtful consideration to the entire program.

[REDACTED] and I have talked this through, and realize that if this is a way that the Board wants to move, that my salary from Bennett would not demonstrate wise stewardship, especially if someone else were to be hired. John, we are at peace with whatever decision you all come to, but I do want to express that I need to empower someone else at this point to run the program.

We can discuss this at your leisure, but I do ask that we do it soon; the mountain still looms over me.

Thanks for hearing me out again,

A handwritten signature in cursive script, appearing to read "Jeff".

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Memo

Date: 8-Aug-97

To: Personnel Committee

From: Jeff Taylor

Subject: Senior High Director Position

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**JUSTIFICATION:**

The Student Ministries at The Falls Church has continued to experience growth and the Lord's blessings. Our current active student participation is at 425, 6th - 12th grade. Our volunteer staff number is at 35 (men and women who commit 10-12 hours per week in discipleship and other leadership roles). Additionally, there are approximately 80 other adults within the church who serve the Ministry in a critical manner. To say the least, we make good use of volunteer ministers.

However, there is far more ministry to be done than we are currently achieving. Crisis care, new ministry initiations, expanding family counseling, increases in sheer numbers, training of youth ministers locally and nationally, added responsibilities at The Falls Church, anticipated growth of 50-75% in 1998, a new management structure, and several other ingredients, all support the request for this position.

John Yates and I have discussed this in depth. John sees me doing much more in ministering to the whole family, not just the student, and in training and equipping of other Youth Ministers. This latter objective has already brought 3-5 calls per week from inexperienced Youth Ministers, or churches wanting me to consult. The current impact upon me is an average of approximately 10 hours per week where I am providing a service outside of the Falls Church.

I do anticipate a significant growth year from 425 active students to over 600. If we are to adequately minister at this level or higher, we will need the Senior High Director. This will allow me to manage the ministry and develop the priorities that John and I share for Cornerstone.

Cornerstone continues to be the fastest growing ministry, and we are humbled by God's blessings upon us. I feel it is important to note a few

Memo

thing in comparison to comparable evangelical churches and student ministries across the country:

1. For our size and rate of growth, we are under staffed
2. We make excellent use of volunteer ministers/disciplers
3. Our budget is 50% less than the average
4. We lack subsidy funds for outreach, whereas our contemporaries have funds provided for them

**RECOMMENDATION:**

I would ask that effective January 1, 1998, the position of Senior High Director be added to the Church staff at a salary level that fits the aptitude of the individual who is hired. Moreover, that this position not be seen as the same as that of the Second Year Fellow position recommended by The Falls Church Fellows Committee.

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## Memorandum

**To:** John Yates  
[REDACTED]  
**From:** Jeff Taylor  
**Re:** Job Description and Career

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Greetings my brothers!

I was sorry that our appointment this past Thursday did not work out, but I would like this note to serve as a request and plea that we re-schedule a meeting as soon as possible.

I realize that this has been a "sprint" of a summer for me, and for you two as well, but I am at a place where I am stuck in the mud without your counsel. I do not want to under or over state this, but I truly cannot proceed into the fall without support and advice from you on what I should be doing this year and where I should be putting my energy.

The Lord has also been speaking to me and revealing much to me through my various injuries, as well as positive experiences this summer. I have been seeking Him regarding the use of my gifts combined with my passions. In the end analysis I am struck with clarity of thought and yet hindered by my current job description. You can probably begin to see the conflict that is stewing within me.

I spent a good bit of time on vacation looking at the Lay Mobilization concept. In short, it may not work here at Falls Church, and if it is to happen, it will need to be carried out by [REDACTED] not me, if we buy into the approach that is outlined. Too many factors stand in the way, including the lack of support by some members of the program staff.

Here are some further thoughts, although disjointed.

I have found a passion and love for teaching and preaching over the past year, and I am seeking the Lord, and you, as well as [REDACTED] as to what this means. I fell in love with the college-cornerstone ministry this summer, and a core group of 8 have asked me to continue year-round. This will become another nightly time commitment that I embrace, but must also compensate some where else.

I really see the need for a Saturday night Alternative service, whether or not it is for seekers or saints, the need is huge. On the one hand I would love that responsibility and to be quite frank, I would love to be a principle preacher for it. However, I am quickly struck by several thoughts: #1 I am being quite presumptuous, #2 I am not an ordained priest, and #3 This is right up [REDACTED] passion and call to ministry. But what am I to do with this keen interest? Is God beginning to call me to something along these lines?

Further, I have found that I have more excitement than I have had in a long time to teach at the adult level. I am also very aware that I need to put a ton of time into training the Cornerstone staff, volunteer and paid. All of this is not to mention the number of churches that want my guidance on youth ministry, or have asked me to consult with them.

Gentlemen, I tried writing out all that I am doing, feel called to do, and have been asked by you and others to do... and I got exhausted. In short, I am knocking at your doors and asking for fun, frank and wise discussions with you. I also want you to know that people within the church and staff are kindly putting a lot of pressure upon me in regards to the "new building". More pressure than I think the Lord is even comfortable with, and so I ask for a meeting very soon so that I can figure out my year.

A handwritten signature in dark ink, appearing to be the initials 'JH' or similar, written in a cursive style.

# Exhibit 13

to the

Report on the  
Independent Investigation  
of

Allegations of Sexual Abuse by a Staff Member of  
The Falls Church between May 1990 and January 2002

**Memorandum**

**To: John Yates**  
[REDACTED]

**From: Jeff Taylor**

**Re: Future Job Role**

---

Gentlemen:

I have been giving further thought to the possibility of a new role within The Falls Church, and I believe that I may be closer than I thought to a possible plan.

There are some assumptions that need to be made in order for us to move on, and I would like to highlight them at this time.

**Assumptions:**

1. The Taylor family would like to remain at The Falls Church
2. The Rector and Vestry would like the same
3. A change in job descriptions is inevitable and necessary
4. A transition period of a year, minimum, is prudent
5. An immediate change in roles is desired
6. Addition to the Cornerstone staff is necessary
7. A change of location for Taylor's office is wise

Further, I believe that a discussion regarding compensation would be nice, but not entirely germane to this current discussion.

## **Proposal**

### ***Director of Adult Education and Family Ministries***

In this position I would work to grow the *Adult Education* ministries and options at The Falls Church. Working to ensure their success, depth and expansion, as well as developing a sense among the adult population that involvement in adult education options is wise and necessary.

Further, we need to develop a *Ministry to Parents* whereby we can help them understand to today's teen and become more effective in their parenting responsibility.

Based on the success of seminars and parenting sessions, it would appear that this is an area where supply and demand can be better met. There is no doubt that our church and community desire more input and assistance. My experience within youth ministry for over 15 years would provide a certain credibility that could be useful.

*Cornerstone* oversight would continue during this year plus transition. However, it would be necessary for a change in current responsibilities to take place so that these new roles could be developed. I would work with the current team to prepare them for this change, as well as to assist in the search for and training of my successor.

#### **Plan:**

Upon my return from a sabbatical leave the transition will have begun and the new roles set in motion. I would continue to meet with the Cornerstone Team, but would be very proactive in their development as THE leaders of this ministry. My current responsibilities would be abbreviated and I would grow in the capacity as Supervisor.

While maintaining that role I would then grow in these new areas of ministry which will need to be hammered out for specifics. A new office space will facilitate this transition and further empower the Cornerstone Team.

# Exhibit 14

to the

Report on the  
Independent Investigation  
of

Allegations of Sexual Abuse by a Staff Member of  
The Falls Church between May 1990 and January 2002

Memorandum

To: John Yates  
From: Jeff Taylor  
CC: [REDACTED]

Re: Proposed Sabbatical

---

John:

Once again I want to thank you for the upcoming opportunity to rest, study and mature in professional ministry. I am looking forward to it. I want to make sure that I have the right understanding of when, what and how long.

As I understand it, I will be taking a leave on or around May 1, 1999 for a period of 4 months.

My plan is to be here in town between May 1 to June 20. I will participate in a few selected Cornerstone and Fellows' activities, and anything else that you feel I should be present at, ie., staff retreat.

From June 20 until August 13 I have been invited to be a resort chaplain in Ludington, Michigan. Minimal responsibilities, maximum rest and vacation for the family. This is still being negotiated, but it seemed like a "once in a life-time" gift dropped on my lap.

Please let me know how this sounds, and if I am out-of-line in any of my presumptions.

# Exhibit 15

to the

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# Memo

From: Jeff Taylor  
To: John Yates

John:

As you know, [REDACTED] and I began going through the attached draft of my job description -asking what fits, what doesn't, and what needs to be clarified.

As I mentioned previously, [REDACTED] and I began working on an overview statement called "Adult Discipleship Ministry." We discussed the mission and major components of the ministry. We also discussed possible objectives for each of the major components. This document, when completed, will be very helpful as a compass for the job.

As I stated in the hall on Tuesday, May 30, several things need to fall into place in order for us to communicate well, and for me to have a sense that I have marching orders.

1. We need to have clear expectations of the position, of me, and of those working with me. Currently the expectations are very unclear. If you line up Wardens and executives and ask everyone what the mission of the position is and what I should be doing, you will find as many opinions as the number present. Further, because we don't have clarity and consensus, we don't have an effective system of accountability and measures of success. (An annual review would be a real challenge).
2. We need to tighten up our management system. I report to [REDACTED] but I also take significant direction from you. This creates a right hand/left hand scenario, and also a change of expectations every time I say, "Yes." A bigger management issue is that I head up a team (Discipleship) that doesn't report to me. [REDACTED] does (sort of); [REDACTED] does (sort of); [REDACTED] does not; [REDACTED] does not; [REDACTED] does not; [REDACTED] ex officio. Because of this, I cannot effectively hold anyone accountable to agreed objectives. The result is what [REDACTED] refers to as "a political action group." I would suggest, if I am the head of this team, that I be given the necessary authority to lead, or that we agree on what is known as "team accountability." Two or three bosses won't work.
3. I am a pastor by design and therefore pastor as naturally as I breathe. My spiritual gifts, my tenure at the church, my relationships with families, and the nature of the program staff all contribute to my being asked to counsel with people. I could serve the church better if this were recognized, enhanced and encouraged. It is not listed specifically in my job description, but is implicit in my position within Discipleship, by my calling and as clearly delineated in the Program Staff Expectations of the TFC Employee Manual on page 6
4. I would like to discuss further the conversation that you and I began regarding Evangelism. I do see myself as having a deep passion for evangelism and would welcome the transfer of this objective to me.

I appreciate the complexity of all of this and the challenge it presents for you, <sup>[REDACTED]</sup> and  
[REDACTED] I also recognize that without clarity and healthy discussion we will be a bit  
handicapped.

John, thinks in terms of aptitude  
1/2K objectives = working Document  
not job description

Jy to JT  
Grant to Anny  
management style

**6/7/99 DRAFT - CONFIDENTIAL**

**THE FALLS CHURCH (EPISCOPAL)**

[REDACTED]

**Position Description**

**TITLE:**

**DIRECTOR OF ADULT DISCIPLESHIP AND STUDENT MINISTRIES**

**REPORTS TO:**

Associate Rector

**DATE EFFECTIVE:**

September, 1999

**SALARY GRADE:**

6

Thoughts & report  
- Men's Academy  
- Fellows Program  
- evangelism  
- college ministr  
- Stewardship Committee  
Added to Job Description  
John wanted to make  
it lunch with SW  
last August.



Yes

**POSITION SUMMARY**

Under the direction of the Associate Rector, but with frequent encouragement and nonmanagerial guidance of the Rector, provides proactive leadership and direction in the areas of Adult Discipleship and Student Ministries. Develops and implements successful strategies to ensure these ministries effectively serve their constituencies. Focuses particularly on mobilizing parishioners, identifying their gifts, and motivating them to become more involved in the life and work of the church.

- To do list  
From Rector  
- subcommittee  
- encouragement  
not tentative

**DUTIES AND RESPONSIBILITIES**

1. Oversees Student Ministry Team and ensures success of program. Provides guidance and direction to Team Leader and members.

Disciplin  
success of program  
accountability + encouragement

2. Develops and successfully implements strategies to effectively mobilize parishioners to volunteer and participate in ministries.

#1 priority

a. Ensures spiritual gifts identification process for all new parishioners and eventually all parishioners.

b. Ensures every parishioner (who so desires) has a job in the church. Ensures that he/she is connected with other adults for worship/edification/ministry and is being shepherded as an individual or as part of a small group or committee.

3. Oversees and ensures success of Alpha and Discovery classes and programs.

4a

✓ 4. Develops and oversees Adult Education programs that educate adult population by bringing them to high level of Biblical literacy, knowledge of church history both present and past, Christian doctrine, and practical instruction on living as a Christian in a secular world.

6/16/00 (H11)

→ 5. Recruits, trains and supervises team of adults to develop alternative worship ~~experience that~~ attracts a "Christian subculture" that might not otherwise find its way into TFC.

6. Organizes and supervises leadership training program for ministry leaders of the parish.

7. Provides personal teaching and preaching in a variety of settings (and coaches/helps others to develop their skills in these areas.) ?

# Exhibit 16

to the

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Independent Investigation  
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Allegations of Sexual Abuse by a Staff Member of  
The Falls Church between May 1990 and January 2002

6/16/99 DRAFT - CONFIDENTIAL

**THE FALLS CHURCH (EPISCOPAL)**

**Position Description**

**TITLE:** ~~DIRECTOR OF ADULT DISCIPLESHIP AND STUDENT MINISTRIES~~

**REPORTS TO:** Associate Rector

**DATE EFFECTIVE:** September, 1999

**SALARY GRADE:** 6

---

**POSITION SUMMARY**

Under the direction of the Associate Rector, but with frequent encouragement and nonmanagerial guidance of the Rector, provides proactive leadership and direction in the areas of ~~Adult Discipleship and Student Ministries~~. Develops and implements successful strategies to ensure these ministries effectively serve their constituencies. Focuses particularly on mobilizing parishioners, identifying their gifts, and motivating them to become more involved in the life and work of the church.

---

**DUTIES AND RESPONSIBILITIES**

1. Oversees Student Ministry Team and ensures success of program. Provides guidance and direction to Team Leader and members.

2. Develops and successfully implements strategies to effectively mobilize parishioners to volunteer and participate in ministries.

a. Ensures identification process for all new parishioners and eventually all parishioners of their calling in ministry.

b. Ensures every parishioner (who so desires) has a job in the church. Ensures that he/she is connected with other adults for worship/edification/ministry and is being nurtured as an individual or as part of a small group or committee.

3. Develops and oversees Adult Education programs that educate adult population by bringing them to high level of Biblical literacy, knowledge of church history both present and past, Christian doctrine, and practical instruction on living as a Christian in a secular world. Oversees and ensures success of Alpha and Discovery classes and programs.

Need  
CLASSIFICATION  
DO I  
WORK FOR  
REDACTE

RSPPECTFULLY  
SAY I AM, SUGGESTION BY  
ON - GAMES THAT HE DO THIS  
ON - GAMES

- 4. Recruits, trains and supervises team of adults to develop alternative worship (if and when needed). In addition, preaches, teaches and leads worship regularly at this service.
- 5. Organizes and supervises leadership training program for ministry leaders of the parish.
- 6. Teaches and preaches in a variety of settings and provides coaching to help others to become better teachers and communicators.

7. EVANGELISM

8. PASTORAL RESPONSIBILITY AS REQUESTED OR REQUIRED, AND IN CONSULTATION W/ OTHER PROGRAM STAFF WHEN APPROPRIATE

# Exhibit 17

to the

Report on the  
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The Falls Church between May 1990 and January 2002

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## M E M O R A N D U M

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**DATE:** July 22, 1999  
**TO:** All Staff Members  
**FROM:** John Yates  
**RE:** Change of Role for Jeff Taylor  
**CC:**

As I mentioned in the staff meeting, as of September 1 Jeff Taylor is assuming some exciting new responsibilities here at the church. Jeff's title has been changed to Director of Adult Discipleship and Student Ministries. The changes in his job description will mean that he will continue to oversee the student ministry team and give his careful attention to the Cornerstone Youth Ministry while, at the same time, he's going to begin spending more of his time with adults seeking to bring to adult ministries here in the church much of the same kind of strength and vigor that he has brought to our youth ministry.

I've asked Jeff to devote significant energies to helping us develop effective means for mobilizing all of our parishioners in finding and getting actively involved in ministries to which they feel they are being called. Jeff will also be taking over responsibility for our adult education program and teaching in a variety of settings. He'll be working carefully with [REDACTED] and me in thinking through how to strengthen our leadership training program here in the parish. Jeff will continue to chair our Adult Discipleship Ministries Team, but he will now be able to give a good deal more of his time and energy to this important working group made up of a number of staff members and parishioners. His office will be moved to the corridor just outside the main church office - [REDACTED] old office.

We are grateful for our exceptional Cornerstone staff and expect that our ministries to teenagers will grow stronger and stronger under this new arrangement.

# Exhibit 18

to the

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# **Policy and Procedures on Sexual Misconduct in Pastoral Care**

*November 1998*

## **I. Introduction**

- Theological Basis: For All Christians
- Theological Basis: For the Ordained
- Sexual Misconduct Involving Pastoral Care Defined
  - Clergy Dating
  - Lay Employees and Volunteers
  - Other Forms of Sexual Misconduct
  - Warning Signs

## **II. Statement of Policy**

## **III. Guiding Principles**

## **IV. Notifications and Responses**

## **V. Response Teams**

## **VI. Investigation**

## **VII. Reports and Recommendations**

## **VIII. Disposition**

## **IX. Clergy Sexual Misconduct: Guiding Principles for Healing in the Congregation**

### **Appendix A—Process Summary**

- Initial Process
- If the complaint is determined to be unsubstantiated
- If the complaint is determined to be substantiated
- If the Bishop determines allegations are/aren't substantiated

### **Appendix B—Trauma Debriefing**

- Trauma Debriefing: A Model for a Congregational Meeting
- Steps in a Trauma Debriefing for a Congregation
- Congregational Follow-up: The First Year

### **Appendix C—Warning Signs and Precautions**

## **Appendix D—Child Sexual Abuse**

- Introduction
- Legal Definition of Child Abuse and Neglect
- Types and Signs of Sexual Misconduct
- Reporting Child Abuse and Neglect
- Why Are Children at Risk in a "Safe" Place Like the Church?
- Prevention of Abuse within the Church
- Abbreviated Prevention Curriculum

### **Checklist**

### **Forms**

### **Bibliography**

Produced by the Diocese of Virginia © 1994, 1996, 1997

Written and compiled for the Office of the Bishop by  
The Task Force on Sexual Misconduct in Pastoral Care

Edited and designed by the Office of Communication, The Diocese of  
Virginia

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The Mayo Memorial Church House of the Diocese  
of Virginia  
110 West Franklin Street  
Richmond, VA 23220-5095

## **1. Theological Basis: For All Christians**

Despite its mission to be the body of Christ, the Church is no stranger to sexual abuse, even in its own midst. Our thinking about that abuse must be set in the framework of what it means to be a Christian, to be a sexual person of Christian faith, and to be a servant in the Church.

Christians have a high calling. Christ invites and empowers us to live out our lives in the love he shows us. Our identity as Christians is both gift and demand. Promised fullness of life, we are called to the self-giving of the cross, to faithfulness, compassion and justice. Our faith is framed between acknowledgment of our arrogance, sinfulness and brokenness, and commitment to the renewal of human life through dying to self. That renewal encompasses "the healing, wholeness and liberation promised by God's grace to every facet of human life" which is the task of ministry.

What does it mean to be a sexual person with such a faith? Sexuality is central to our being: we are body-selves. It is basic to our fulfillment and our vulnerability. It carries our need to reach out and embrace others, our longing for relatedness. Sexuality is part of the power to be in communion with another, to be caught up in the wonder of mutuality. Our sexuality, as a dimension of our whole selves, is to be offered to God; in the expression of sexual desires, we are called to holiness.

The tradition of the Church includes the possibility that some persons are granted the gift of celibacy so that sexual energy is sublimated in ways that do not involve sexual behavior. That reality does not contradict the overall theology of this section.

God values sexuality as good, blessed and purposeful. Scripture sees it as a gift to be celebrated in joy and ecstasy and to be held in the web of love and covenant. Trust and justice, mirroring God's ways with us, are to undergird it. In a world God destines for reconciliation we are to create a harmony alive to the divine presence. Non-coercion, mutual acceptance of needs and rights, as well as caring: these are characteristics of good sexual activity. Our God-given natures invite us to the responsible fulfillment of our sexuality.

Created in the image of God, human beings also participate in humanity's sinful nature. A doctrine of sin requires us to acknowledge our limitations, the need for self-control, and the possibility always present that our sinful character can lead to self-delusion.

The ethic that must go with such an understanding of sexuality entails equal respect for children, women and men as persons made in God's

image, and for everyone's right to sexual and bodily integrity.

Those priests or laity who serve the Church (whether salaried or volunteer) must, in living out their faith, adhere to Christian moral principles in their sexual conduct and also in their exercise of authority and power. In sharing in the gospel mission to bring reconciliation, healing and wholeness, they will draw close to those to whom they minister. They need to recognize the dynamics of trust in these relationships and the consequent potential for harm and abuse. The authority conferred by the Church on those who work in Christ's name must be rooted in the love of Christ (Ephesians 3:17). In their ministry, they must model God's trustworthiness.

The betrayal of trust by the transgression of sexual boundaries, whether involving a child or an adult, denies our Christian identity. This betrayal cannot be other than a gross injury and a violation of faithfulness to Christ.

## 2. Theological Basis: For the Ordained

Have always printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his body. And if it shall chance the same Church, or any Member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment which will ensue.

— *The Book of Common Prayer (1549)*

Will you do your best to pattern your life in accordance with the teachings of Christ, so that you may be a wholesome example to your people?

— *The Book of Common Prayer (1979)*

The Church has always recognized that those who are set apart for ordained ministry bear a particular responsibility to pattern their lives according to Jesus' example. Not only are bishops, priests, and deacons regarded by the faithful and the world as examples of what Christian lives should be, but any moral offense by clerics is especially hurtful because it betrays that trust committed to them by the Church to nurture and care for every member. Cranmer's words, part of the Ordinal from 1549 until 1979, and the question which replaces them, are a forcible reminder of how serious this responsibility is.

The position of a clergy person as pastor, employer, teacher and religious leader gives him or her an inherent power over others. That power, whether or not acknowledged by the clergy person or believed

to exist by the other, creates a difference in authority that burdens the cleric with moral responsibility for avoiding and terminating any sexual relationships with members of his or her congregation, staff or institution. It presumes an inability of such persons to give free and open consent to sexual contact with their clergy. It is, therefore, unethical for a clergy person to exploit the inherent power and trust in the office of cleric to gratify his or her sexual appetite or emotional needs.

In recent years, however, it has become increasingly clear that some clergy have engaged in sexual misconduct, which has hurt the very persons entrusted to their care. Unfortunately, in the past, instances of sexual misconduct were often denied by Church authorities or dealt with secretly. Frequently, offenders have been sent on to another parish or diocese while victims were neglected or even blamed and parishes ignored. Such a response fails to implement the standards of justice and love God requires of the Church.

The Church is now beginning to confront the fact of clergy sexual misconduct and to institute policies and procedures for response to such misconduct. In part, the change in the Church's attitude has been the result of greater awareness in American society of the problems of sexual abuse and harassment.

Many communions are responding to the issue of clergy sexual misconduct. In the Episcopal Church, the Office of Pastoral Development offers advice on general policies as well as help in specific situations.

In the Diocese of Virginia, a task group appointed by Bishop Peter James Lee has developed this policy for diocesan response to allegations and incidents of sexual misconduct. The Chancellor has been consulted in the development of this policy. The primary intent of this policy is not to protect the diocese from litigation, but to ensure that the response to any allegation or instance of sexual misconduct will be just and compassionate, and so may allow God's grace to work redemptively. All persons involved in incidents of sexual misconduct are in need of healing. The Bishop's pastoral and disciplinary responsibilities may restrain him/her from personally providing pastoral care to all parties in such situations. The Bishop will recommend that all persons seek pastoral care.

The so-called "new" issue of clergy sexual misconduct presents the entire Church with an opportunity to come to new levels of clarity about expectations of the clergy, professionalism of the clergy, relationships between men, women and children, and indeed about the shared nature of ministry itself.

### **3. Sexual Misconduct Involving Pastoral**

## Care Defined

Sexual misconduct involving pastoral care is unethical behavior by a clergy person, employee or volunteer involving a person with whom he or she has a pastoral relationship.

### a. Pastoral Relationship means:

a relationship between a cleric, employee or volunteer and any person to whom such cleric, employee or volunteer provides counseling, pastoral care, spiritual direction, or spiritual guidance or from whom such cleric, employee, or volunteer has received confession or confidential or privileged information.

### b. Sexual Misconduct means:

(1) Sexual abuse or sexual molestation of any person, including but not limited to, any sexual involvement or sexual contact with a person who is a minor or who is legally incompetent; or

(2) Sexual harassment in a situation where there is an employment, mentor or colleague relationship between the persons involved, including but not limited to, sexually-oriented humor or language; questions or comments about sexual behavior or preference unrelated to employment qualifications; undesired physical contact; inappropriate comments about clothing or physical appearance; or repeated requests for social engagements; or

(3) Sexual exploitation, including but not limited to, the development of or attempt to develop a sexual relationship between a cleric and a person with whom he/she has a pastoral relationship, whether or not there is apparent consent from the individual.

### c. Clergy Dating

In the past, romantic relationships between single clerics and other single persons with whom the cleric has a pastoral relationship have not been defined as sexual exploitation. There are a number of priests, for example, who are married to persons who were parishioners in a parish in which they have served. Nevertheless, such relationships are always complex and subject to later interpretation. While they may appear consensual, these relationships may not truly be mutual because of the

imbalance of power between the cleric and the parishioner. Similar relationships are recognized as inappropriate by members of other professions, such as doctors and therapists. A cleric cannot be both priest and suitor at the same time. Thus, in a parish with a single clergy person, a parishioner dating a cleric loses his or her priest. If the relationship between the parishioner and the cleric ends, the parishioner may feel ill-treated. Regardless of the outcome of the relationship, the parish may be harmed by secrecy surrounding the relationship or by the sense of ownership and responsibility accompanying even a relationship that results in marriage.

Any cleric contemplating a relationship with a person with whom the cleric has a pastoral relationship is advised to seek discernment in the Christian community. This may include consultation with the Bishop or a person appointed by the Bishop, with representatives of the parish or other place of ministry, and/or with a trusted and impartial colleague or counselor. In addition, care must be taken in such a situation that pastoral care for the parishioner is available from another priest. If a complaint is made regarding such a relationship, this diocese will investigate it according to these procedures.

#### **d. Lay Employees and Volunteers**

The Church is also concerned about the behavior of its lay employees and volunteers. The definitions in section I.3.b., above, and the standards set forth in this policy, therefore, will apply to all lay employees and volunteers of Episcopal parishes and other bodies within the diocese. The policies and procedures will also apply, subject to canonical limitations, to all aspirants, postulants, candidates, or seminarians sponsored by, or working in, this diocese.

#### **e. Other Forms of Sexual Misconduct**

These policies deal specifically with sexual misconduct involving pastoral care. Other forms of sexual misconduct, by clergy and others, will be dealt with according to the situation and, where appropriate, steps outlined in these guidelines will be taken.

#### **f. Warning Signs and Precautions**

Clergy and other leaders should be aware of warning signs that might signal the risk of a sexual boundary

breakdown and follow appropriate precautions, some of which are outlined in Appendix C. Any member of the clergy or other leaders who has any intimation that such warning signs exist, as outlined in Appendix C of this manual, is well advised to seek appropriate preventive counseling and pastoral guidance to prevent the breakdown of appropriate boundaries.

The policy of the Diocese of Virginia is that sexual misconduct involving pastoral care by any member of the clergy, lay employee or volunteer will not be tolerated.

Clergy and other Christian workers need to recognize the dynamics of their relationships and the potential for harm and abuse. Vulnerabilities are exposed, and the very strengths of these relationships, i.e., the expression of care and love, can easily take on inappropriate forms.

In particular:

1. Clergy and those responsible for parish, educational, or recreational activities are expected to maintain the highest ethical standards in all their relationships with those for whom they have responsibility.
2. The pastoral counseling and care functions create a special relationship of trust and power. Exploitation of this trust and power through sexual misconduct as defined above will not be tolerated. All relationships are to be respected and maintained by all clergy and other professionals in the service of the diocese in every pastoral or counseling situation. All clergy and other professionals in the service of the diocese are expected to maintain the highest ethical standards in all relationships in every pastoral and counseling situation.
3. Clergy and other professionals in the employ or service of the diocese or any of its parishes or agencies are expected to exhibit unquestionable ethical behavior with their colleagues at all times. Sexual misconduct as defined above will not be tolerated.
4. Clergy and others in the employ or service of the diocese, who have a civil or criminal record of child sexual abuse, who have admitted prior sexual abuse or who are known to have a paraphiliac diagnosis (e.g., pedophilia, exhibitionism, voyeurism) as defined by the American Psychiatric Association, will not be permitted to interact with children or youth.

[ [Home](#) ] [ [Up](#) ]

This procedure acknowledges several concerns:

- that the Bishop's pastoral concern is directed both to complainants and respondents;
- that clergy can be wrongfully accused of sexual misconduct;
- that every allegation that reaches the Bishop deserves a response from the Bishop;
- that the Bishop cannot be the only one who assesses or evaluates the substance of allegations;
- that the Bishop will employ this procedure in each instance of allegation unless the Bishop is absolutely persuaded that the allegation is unfounded or of a trivial nature;
- that the Bishop holds both pastoral and disciplinary responsibilities;
- that a shared approach, involving legal, mental health, and pastoral avenues is necessary;
- that litigation is a recourse available to anyone;
- that a uniform procedure ensures that all persons will be treated with compassion and justice, as well as consistency;
- that the Bishop may consult in confidence with any person so chosen to review issues and materials regarding any alleged incident(s) of sexual misconduct;
- that the Bishop should refrain from placing conversations regarding allegations within a sacramental framework, but is well-advised to guard the privacy of all individuals concerned with utmost care;
- that the Bishop may refer cases for further investigation under relevant canonical procedures when deemed appropriate; and,
- that Section IX of this document, "[Healing in the Congregation](#)" be understood as an integral part of the process.

1. All complaints of sexual misconduct will be reported immediately to the Bishop. The person/s making the complaint will be referred to hereafter as the "complainant/s." The person about whom the complaint is being made will be referred to as the "respondent."

2. If the complaint is against a lay staff worker, the head of the employing agency involved may be notified and will immediately notify the Bishop.

3. If the complaint may involve a violation of federal or state laws regarding sexual abuse of a minor or incompetent adult, the Bishop will immediately notify law enforcement officials, if that has not already been done. The Bishop, Church officials or employees with knowledge of such alleged abuse, will cooperate fully with law enforcement authorities, insofar as canonical responsibilities permit. Further action by the Bishop will be guided by the progress of the law enforcement investigation.

4. As soon as possible after receiving a verbal or written complaint of sexual misconduct, the Bishop will assign the complaint to a Response Team for investigation.

5. The Bishop's office will notify the complainant(s) and the respondent that a complaint has been filed and assigned to a Response Team for investigation. Simultaneously, the Bishop also will make available to the complainant and to the respondent a member of the Response Team to explain and assist them through the process outlined here.

6. The Bishop will notify the Chancellor and/or the church attorney and/or Standing Committee, as appropriate.

7. Subject to the advice of the Chancellor and/or church attorney, a copy of the written complaint will be given to the respondent after the respondent has been asked to give his/her own interpretation of the events.

8. The Bishop may issue a pastoral direction to the respondent proscribing any contact with the complainant or advocacy efforts in the community. The complainant will be informed of this pastoral direction. The Bishop may recommend that the respondent obtain private legal counsel (not from the Chancellor's office, the church attorney or his firm or parish attorneys).

9. The Bishop may, with the advice of the Chancellor and/or church attorney, place on leave of absence with pay the respondent during an investigation. This leave is without prejudice and does not imply the guilt or innocence of the respondent.

10. The Bishop, with the advice of the Chancellor and/or church attorney, may prepare a written statement to the congregation stating only the relevant information. A diocesan spokesperson may be appointed by the

Bishop to respond to media inquiries and to advise the congregation on media relations. No further statements about the alleged incident will be made without the advice of the Bishop and/or the Chancellor.

11. The Bishop or person(s) appointed by the Bishop may meet with the vestry, congregation, or clergy to assist the parish in responding to their crisis.

12. If the respondent wishes the sacrament of penance or pastoral care, the respondent should obtain those ministries from someone outside the parish and outside Bishops' office.

13. Reporting and notification requirements as contained in the diocesan, parochial, or other liability policies shall be strictly followed. When the required notification has been made, the Bishop will notify an appropriate local church official.

14. The Bishop is advised not to:

- a. Post bond for the respondent;
- b. Advance legal, counseling, or other expenses;
- c. Advocate or rationalize the respondent's behavior;
- d. Act as "prosecutor" of either the complainant or respondent;
- e. Express opinions during the investigation, but to speak to only known facts;
- f. Admit liability; and/or
- g. Expect nor accept any "quick cure" of the respondent.

The Bishop will appoint lay persons and clergy persons to serve on Response Teams. They may be called upon to investigate all complaints of sexual misconduct referred to them, to assist the complainant(s) or the respondent through the process, and to lead the process for healing in the congregation as described below (See [Section IV.5.](#)). Such investigations may extend beyond allegations of sexual misconduct if other deficiencies are identified in the course of fact finding which negatively impact on the performance of the respondent's duties as an ordained person.

All Response Team members will have received training in the areas of crisis intervention and interviewing complainants, the respondent and witnesses. This training will be supervised by the Office of the Bishop.

Response Team members will not be assigned to investigate any complaint where their judgment or objectivity may be impaired or appear to be impaired by relationship to any of the parties to a complaint.

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1. The Bishop and/or the Response Team will meet with the complainant(s) in a timely manner after receiving notification of the complaint, unless good cause exists for delay. The complainant(s) will be asked to provide and sign a written statement including dates, times, location, and specific details of the alleged misconduct. The report is to include names, addresses and phone numbers of all complainant(s) and witnesses. The complainant(s) may be accompanied by a person of their choice for the interview.
2. Upon receipt of a verbal or written complaint of sexual misconduct, the Bishop will ask the Response Team to obtain from the complainant(s) the information contained above. The Bishop's office will forward a copy of this report to the complainant(s) for signature. Upon receipt of the signed complaint(s), the Bishop will proceed with the investigation.
3. The Bishop and/or the Response Team will whenever possible meet with the respondent and other witnesses. The Bishop will specify both to complainant(s) and to the respondent appropriate guidelines for privacy as the process continues. The respondent will be asked to notify the Response Team if he/she wishes to have someone accompany him/her to the meeting. The Bishop reserves the right to meet with his clergy alone as appropriate.
4. The complainant(s) will be kept advised at all stages of the process and told of its outcome.
5. If the Response Team recommends that the evidence warrants a clinical evaluation of the respondent by a person professionally qualified and experienced in the evaluation of sexual misconduct, the Bishop may arrange for such evaluation. Upon receipt of appropriate releases, the results of the evaluation will be available to the Bishop, the Response Team and the respondent. The diocese will pay for the evaluation.
6. Any party or witness to the alleged misconduct will be permitted to submit a statement in writing.
7. The Bishop may, after investigating, initiate such measures as are consistent with the constitution and canons of the Church, both national and diocesan.
8. Support persons chosen by both the respondent and complainant to accompany them in this process are intended to provide personal and moral support. They are not to function for or in lieu of the complainant and/or respondent.
9. If the circumstances of the pastoral investigation warrant, the Bishop may contact with consent the respondent's prior employers by appropriate means (e.g., Oxford Background Check).

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The Response Team will make at least a preliminary report and recommendations to the Bishop as soon as possible. The Response Team will move swiftly toward completion of a final report with such findings and recommendations as may be appropriate for the Bishop to reach a conclusion on the disposition under this policy and for the process of healing in the parish to begin. The final report will include the original written statement(s) of complaint and all written statements submitted by other persons.

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Upon receipt of the Response Team's recommendation, the Bishop may, at his discretion, meet with the complainant(s) and the respondent (each may be accompanied by an individual of his/her choice), either jointly or separately, or may appoint a personal representative for this purpose.

The Bishop will notify the wardens, if the respondent serves a parish, and begin the process of healing in the parish. The Bishop or the Bishop's representative may meet with the congregation in an open forum.

**1. If the Bishop determines that the allegations are substantiated:**

a. A written report to that effect will be placed in the case file and a copy will also be placed in the cleric's diocesan personnel file. The Bishop may initiate such measures as are consistent with the constitution and canons of the Church, both national and diocesan, including notifying former employers.

b. The Bishop may meet with the complainant and the complainant's family, if appropriate, to express the Church's regret and discuss how the Church may assist them.

c. The Bishop or a representative appointed by the Bishop will meet with the respondent. The respondent may be accompanied by another person with the Bishop's permission, if the respondent desires. The Bishop or a representative will discuss what actions the Bishop intends to take, and, may, after assessment, refer the respondent for appropriate therapy.

d. The Bishop will ensure that all recommended services are pursued by the respondent and will receive periodic reports from the clinical providers, without clinical details, concerning general progress.

e. In making any decisions about professional rehabilitation and future employment for the respondent, the Bishop will be guided by the assessments of those experts in the treatment of sexual misconduct who have evaluated the respondent. In many cases, significant involvement in personal psychotherapy and employment outside the Church will be required before any re-deployment will be considered. The endorsement of the

Bishop of canonical residence or of current jurisdiction, if applicable, will also be obtained. Current vestries or other employers will also be notified, where applicable. Public acknowledgment of the misconduct, including exoneration of, and restitution to the complainant, will normally be required.

f. The Bishop or the Bishop's representative will inform the complainant(s) as to what actions are being taken, without specifically disclosing the clinical content.

g. The Bishop or the Bishop's representative may meet with the respondent's family to discuss how the Church may assist them.

**2. If the Bishop determines that the allegations are unsubstantiated:**

a. The Bishop shall, if he deems it appropriate, begin a process of individual or corporate healing.

b. The Bishop may meet with the complainant and the respondent. Each may be accompanied by an individual of his/her choice, with the Bishop's permission, to discuss what steps may be necessary to make known the determination.

c. The respondent will be afforded an opportunity to clear his/her name and to insert into the file a statement of innocence. In such case, the Bishop may exonerate the respondent publicly or privately.

**3. If the Bishop determines that some of the allegations are substantiated and some are unsubstantiated, or that the evidence available at the time of the report of the Response Team is not conclusive as to whether the allegations are substantiated or not:**

a. The Bishop shall determine what actions should be taken as a result of such findings as have been made.

b. The Bishop may meet with the complainant, and the complainant's family if appropriate, to discuss the findings and how the Church may assist the complainant and the complainant's family.

c. The Bishop shall meet with the respondent and discuss the findings and what actions the Bishop intends to take, if any.

d. The Bishop shall, if he deems it appropriate, begin a process of individual or corporate healing.

4. The Bishop, Response Team members, and all other representatives of the diocese will make every effort to protect the privacy of complainants.

a. All complaints, records of Response Teams' investigations, and determinations by the Bishop will be held in strict confidence in the Bishop's office.

b. The Response Team will not disclose any part of their investigation to anyone except the Bishop and Standing Committee, or pursuant to a court process. Response Team members will not retain personal copies of any investigatory records.

c. If a complainant alleges sexual misconduct by the Diocesan Bishop, the Standing Committee will ask a Bishop serving in another diocese to perform the procedures outlined in this policy.

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## **Clergy Sexual Misconduct: Guiding Principles for Healing in the Congregation**

1. It is appropriate for the Bishop (or the Bishop's representative) to be in regular contact with the complainants and to describe to them the process for congregational healing before such a process begins.
2. There is a need to balance the privacy of the complainant(s) against the importance of openness with the congregation.
3. Insofar as possible, the identities of complainants need to be kept confidential. Therefore, any details that may identify complainants must be carefully guarded.
4. Experience teaches that parishioners usually know that "something is going on." In the absence of facts, rumor and speculation increase.
5. The lay leadership of a congregation should be given the first opportunity to be made aware of the issues that have emerged. The participation of this group is vital in planning the processes for congregational healing.
6. The healing and unity of a congregation are fostered if there is an open congregational meeting at which the Bishop and/or designated representative present as much factual information as possible to the assembled group.
7. Such a meeting, regardless of the extent of the information given, constitutes a trauma for the congregation. 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.
8. The format of the congregational meeting should follow the outline of a Trauma De-briefing Process (see Appendix B), with minor modifications made as needed to fit the particular circumstances. It is important that the congregational meeting be held in the Church building. If new information comes to light, further meetings may be held. The message is, "The Church is a place for truth . . . We follow the One who described Himself as Way, Truth and Life."
9. Regular follow-up sessions with the congregation should be held during the first year after the disclosure of the incident(s). See Appendix B, Section III.
10. If an Interim Priest is engaged, special training should be made available. That person should have regular opportunities to de-brief, report,

and consult with the Bishop (or the designated staff person) and other counselors.

11. Local mental health resources (including sliding-scale fee agencies) should be publicized so that members of the congregation know how to find these services. The congregation will inevitably include people who are complainants of other kinds of abuse, for whom this incident will bring a re-awakening of any unfinished issues. More and more communities have publicly-funded Sexual Assault Services, which offer a variety of specialized resources.

12. In no way should the Bishop or any other church worker attempt to impede persons who wish to consult with legal authorities.

13. The vestry may appoint a parish spokesperson in consultation with the Bishop. The parish and its spokesperson are encouraged to consult with the diocesan spokesperson. The congregation, including parishioners and staff members, are advised to refer all inquiries from the news media to one or both of these designated spokespersons.

14. Additional appropriate resources of the Church may include:

a. regular prayer for the complainant, the respondent, and the congregation;

b. preaching on the subject of violation of trust;

c. liturgical acts of corporate penance;

d. securing a safe place for complainant and complainant's family in community life;

e. in the event that incarceration or other punitive action follows legal proceedings, means for the congregation to deal appropriately with the person who may be imprisoned.

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## Process Summary

### I. Initial Process

1. The complaint is received.
2. The Bishop is informed.
3. The Bishop assigns a Response Team unless he considers the complaint unfounded or trivial.
4. The Response Team gets information in writing from the complainant.
5. The Bishop notifies the complainant and respondent that a complaint has been filed.
6. The Bishop may issue a pastoral direction to the respondent that there is to be no contact with the complainant and the complainant shall be informed of this action.
7. At the Bishop's discretion, written notification is made to the parish.
8. Depending on contractual obligations, the insurance company(s) is notified.
9. The Response Team:
  - Meets with the complainant.
  - Gets information in writing about the complaint.
  - Meets with the respondent and the Bishop.
  - Carries out such other investigations as it deems necessary, e.g., clinical assessment, meeting with other complainants.
  - Reports its findings to the Bishop.

### II. If the complaint is determined to be unsubstantiated (Section VIII.2), the Bishop:

1. Begins the process of individual and corporate healing.
2. Meets with the respondent and complainant to discuss how to make known the determination.
3. Ensures that the respondent has a chance to clear his/her name.
4. Prepares a statement of innocence for the file.

5. Exonerates publicly or privately.

6. Takes necessary action to prevent misconduct or the appearance of misconduct.

**III. If the complaint is determined to be substantiated (Section VIII.1), the Bishop:**

1. Informs the complainant and respondent of the determination and his/her response.

2. Meets with complainant and family.

3. Or a representative, meets with the respondent.

4. Notifies the parish and the process of healing is begun.

5. Is to receive reports of actions (e.g., counseling, treatment) taken by the respondent.

6. Will take such action as is deemed necessary as the result of professional opinions.

7. Or the Bishop's representative may meet with the respondent's family.

8. Begins the process of congregational notification and healing.

**IV. If the Bishop determines that some of the allegations are substantiated and some are unsubstantiated, or that the evidence available at the time of the report of the Response Team is not conclusive as to whether the allegations are substantiated or not: (Section VIII.3)**

1. The Bishop shall determine what actions should be taken as a result of such findings as have been made.

2. The Bishop may meet with the complainant, and the complainant's family if appropriate, to discuss the findings and how the Church may assist the complainant and the complainant's family.

3. The Bishop shall meet with the respondent and discuss the findings and what actions the Bishop intends to take, if any.

4. The Bishop shall, if he deems it appropriate, begin a process of individual or corporate healing.

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## Tauma Debriefing

### I. Trauma Debriefing: A Model for a Congregational Meeting

Critical incidents and traumatic events, whatever they may be, have well-documented effects, both immediate and delayed. When a congregation experiences a trauma, the impact is likely expressed through an assortment of these symptoms:

- a loss of energy, a feeling of paralysis;
- distrust of leadership (often projected onto future leadership);
- divisions within the group;
- some group members isolating and withdrawing from the group;
- anger displaced onto unrelated issues or out of proportion;
- a conspiracy of silence about the traumatic event;
- despair about the group's future;
- blaming and distortions of responsibility for the event;
- seeking a "quick fix" without thoughtful reflection;
- and,
- difficulty making decisions that are normal and necessary.

All of these constitute a corporate response to the trauma and will be carried into subsequent years unless the trauma is processed and integrated into the congregation's life. The parallel of destructive "family secrets" is obvious.

A useful model for early congregational work at integrating a trauma is the model of "de-briefing" drawn from disciplines that do crisis counseling (emergency medicine, law enforcement, military science, crisis chaplaincy, disaster agencies, etc.). A Trauma Debriefing allows participants to integrate the reality of the event with their own responses to the event. The Congregational Trauma Debriefing model has been shown to be an effective way to communicate data, to allow feelings to surface, and lead a congregation into the future unhindered by the past.

A Trauma Debriefing experience is:

- a structured, directed process for processing factual data;
- an opportunity to accept the reality and chronology of events;

- a chance to articulate the feelings present during the trauma;
- an exploration of the repercussions and consequences of the event;
- seeking a context and a perspective on the trauma;
- an opportunity to plan further responses to the event;
- a group experience: all those who experience the trauma share the debriefing experience—it is important to get as wide a participation as possible.

## **II. Steps in a Trauma Debriefing for a Congregation**

1. Schedule the Debriefing as soon as possible after the complaint becomes public knowledge. Make certain everyone is notified of the Debriefing, by phone or overnight mail.
2. Select a leader or co-leaders. Make sure that the leaders have had experience with this kind of process. The Bishop or the Bishop's representative should be visible, though not in the role of leadership.
3. Hold the congregational debriefing in an appropriate place, usually on church property. Although an opening prayer is appropriate, this should not be a liturgical event.
4. Have the Bishop (or representative) greet the attendees. Have one of the lay leadership also welcome those present. Then move quickly to the leader's self-introduction.
5. After the leader makes a brief self-introduction, explain the process and outline the guidelines for the Debriefing.
6. The congregational meeting is not confidential. What is important, however, is that no one will be placed in jeopardy because of any disclosures that may be made during the Debriefing by the Response Team. Preferably, news media are not to be present for the Debriefing, but may meet after the Debriefing with the parish spokesperson, the diocesan spokesperson and/or the Bishop.
7. Present the facts and chronology of the trauma. This is not a time for feelings to be expressed, and the group may need some direction to hold those until the next phase. Questions, notes on newsprint, and a summary all help to encapsulate the facts of the situation. The purpose here is to give all those present a common record of the traumatic event (a so-called "consensual reality").
8. With as complete a record as possible of the event, the leader now invites the 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 the expressed feelings. People may need to be directed and supported in

expressing their own feelings (not the feelings of someone else).

9. The leader then asks for those present to turn their attention to the repercussions of the event. What might the future look like? This step bridges the trauma with the ongoing life of those involved in the trauma. This may be a time to explore some of the issues for the congregation in the near future. The issues may also be listed on newsprint or summarized verbally.

10. This next step is likely to come naturally, but may need the leader's direction. Here people are invited to place the event within a context or perspective. In this phase, there may be expressions of confusion or helplessness. There may be some curiosity about how other groups resolve an event of this sort. In this phase, people may have an awareness of paradox: why do bad things happen? how can it be that such a talented priest could be involved in misconduct? why do things like this happen in a church? where does the responsibility lie? what about the resources of our faith?

11. The final step is planning. This includes scheduling a follow-up session one or two months into the future. Planning also includes a discussion of the ways in which the pastoral and sacramental needs of the congregation will be met. This planning further includes a description of the resources available to people who may need counseling or other specialized attention.

12. For the immediate needs of those present, a Congregational Debriefing Meeting Team should include some trained crisis professionals who will be available at areas in the church building so that individuals or groups may process their feelings further. These professionals are simply present to listen and support people in integrating the trauma.

13. At the meeting's end, the Congregational Debriefing Team should meet as a group to debrief their own experiences of the Congregational Debriefing Meeting. This final debriefing of the Team will be helpful in planning the follow-up monitoring of the congregation in the future: are there issues that will need further clarification? are there complicating factors, or factors that require special, continuing attention? what does the lay leadership of the congregation require?

14. Either at this point or at another time, there should be an evaluation of the Congregational Meeting itself.

#### Summary of Debriefing Process

1. Introductions and overview of process
2. Collection of facts, chronology, data
3. Feelings present at the time of trauma
4. Repercussions

5. Context and perspective
6. Planning
7. Availability of trained listeners on the scene
8. Debriefing of team and evaluation of process

### **Important Reminders**

1. Have the Bishop or the Bishop's designee present as participant.
2. Choose the leader with care.
3. Keep the Debriefing process to its specified structure.
4. Have trained listeners present for the last part of the meeting.
5. Be prepared for a long meeting!

### **III. Congregational Follow-up: The First Year**

Even with the best of care, a congregation that has experienced sexual misconduct will need an ongoing program of support and assistance. This need is crucial in the first year. This year, whether acknowledged or not, will be devoted to a healing process, in which the congregation will slowly integrate the reality of its experience into its story. If such integration does not take place, the congregation may suffer from:

- prolonged loss of energy;
- despair about the future;
- loss and/or isolation of some members;
- distrust of lay and/or ordained leadership or of the Bishop; and,
- difficulty making decisions or taking risks.

Follow-up with a congregation begins with the first congregational meeting or meetings about the incident(s) of sexual misconduct. Future follow-up may take any of several forms:

- meeting between the Bishop or the Bishop's representative and the vestry to assess the healing process of the congregation;
- conversation with church staff (including an interim priest where present) about their observations;
- study groups to consider the issues of ethics in the work place and/or clergy ethics (perhaps by reading a selected book for discussion);
- congregational self-evaluation (including the use of a questionnaire or survey instrument);
- congregational focus groups to address the question, "Where are we now in our process of moving ahead?";
- formation or appointment of a Committee on Congregational Life; charge this Committee to assess needs and plan programs for continued healing;
- appointment of a professional consultant experienced with issues of clergy sexual misconduct to work with the vestry and congregation on the components of the healing process.

Some congregations, having worked through a history of sexual misconduct, take up a special vocation in a related area: some have offered themselves to other congregations confronted with the same issues, some have sponsored seminars or programs on Ethics and Sexuality, some have offered their building for use by community groups to address issues of sexual abuse, and some have developed "Stranger Danger" or other programs for young people about protecting themselves from abuse. These are signs that the congregation has indeed moved into the redemptive activity of letting its own pain be a gift for others.

Perhaps most heartening are congregations that take a clear-eyed look at clergy-congregation relations and move into an awareness that, while each cleric is responsible for his/her own behavior, there are congregational factors that can contribute to a climate in which sexual misconduct happens. These congregations commit themselves to provide:

- honest feedback to their ordained leadership through a regular process of mutual evaluation;
- sufficient time off and continuing education time so that clergy are less at risk of becoming burned-out or isolated;
- funding and support of benefits packages that allow clergy to consult with professional caregivers when needed; and,
- support (through clear policies, developed in consultation with the clergy) for fostering clergy family life and maintenance of boundaries between home and church.

## **Warning Signs and Precautions**

### **Warning Signs**

1. Leaders are to be aware of the power differential that exists between them and their parishioners and are not to exploit the trust and dependency of these persons.

2. Leaders are to be aware of the danger signs of sexual boundary breakdown: excessive self-disclosure by the pastor; excessive availability, including giving or receiving inappropriate gifts; excessive touch, however innocent; undue anticipation of future visits, including rearrangement of one's schedule; fretting about clothing or appearance; meeting at an unusual location; continual fantasy about the person; and keeping of secrets which go beyond the requirements of professional confidentiality.

3. Leaders are to be aware of the potential that sexual attraction between themselves and other staff members (clergy and lay) has for both enhancing and crippling ministry and are to develop appropriate staff relationships for the benefit of their several ministries and the life and ministry of the congregation. When a clergy-person becomes aware of any of the danger signals in paragraph 2, he/she is encouraged to make a self-examination by asking such questions as:

- What can I learn about myself through the experience of my attention being drawn to this other person?
- What is lacking in myself, my marriage, or my relationships that an involvement with this other promises to satisfy?
- What is it about this time in my life/ministry that causes me to be vulnerable to falling in love outside of my commitments?

In addition, the counsel and guidance of a therapist or person trained in the field of sexual abuse may be appropriate.

4. Leaders must remain aware that there are sexually aggressive, even predatory, persons among parishioners and others who seek them out in the parish, at conferences and in the public. In such cases, clergy may well be advised to seek counsel. Until there is clarity about a person's motives for seeking a relationship with a clergy person, prudence is advised regarding times and places of meetings.

5. Leaders are responsible for seeking the counsel and pastoral guidance of someone trained and experienced in the field of sexual abuse should they find themselves at risk of acting on sexual or romantic attraction to a parishioner, client, or counselee.

6. The Bishops' office is responsible for the setting of clear diocesan policies and disciplines, and diocesan leaders are responsible for knowing and abiding by them. Bishop Lee has written, "any allegation of sexual exploitation or abuse that comes my way is taken seriously. If the allegation involves behavior directed towards a minor, that information is taken directly to the legal authorities."

7. Leaders who learn of the sexually exploitative behavior of colleagues, even if the information is gained in a counseling setting, have an ethical responsibility to follow up on this information by some or all of the following:

- seeking the counsel and pastoral guidance of a person of spiritual wisdom and/or a professional counselor;
- by speaking directly to the individual and offering to accompany him/her in the process of reporting and ending the exploitative behavior, and
- by reporting the information to the appropriate ecclesiastical authorities if the individual refuses to do so.

### Precautions

Intimacy is essential for effective pastoral care. The purpose of these precautions is not to create a burdensome set of rules to inhibit the intimacy that is appropriate for pastoral care, but rather to illustrate precautions that will permit good pastoral care to occur within appropriate boundaries of intimacy. These precautions are illustrations and wise pastors will follow them as well as other precautions as guides to their judgment. The first precaution is a requirement for effective insurance coverage.

1. No pastor shall see a parishioner or client for more than six sessions in regard to a particular pastoral episode or life issue. Good pastoral care means that after three to six sessions, a parishioner or counselee is referred to an appropriate agency or professional person unless the pastor is under licensed clinical supervision. No spiritual direction should be provided except by pastors who are themselves under spiritual direction.

2. Pastors should not call in the homes of parishioners at times of day that might create an awkward appearance or signal a degree of privacy that is inappropriate. Obviously, this precaution should not be taken to inhibit welcoming visits to newcomers or visits to persons in special pastoral need but pastors are cautioned to exercise discretion and good judgment so as not to create occasions when misconduct might occur or might appear to be occurring.

3. Pastoral counseling and spiritual direction and other individual meetings with persons in settings of privacy and intimacy should optimally occur during regular working hours, or at times when other

members of the congregation or other staff persons are nearby in the building.

4. Pastors should take care to consult with colleagues, perhaps the dean of a region, or one of the bishops, whenever there might be a questionable circumstance that requires occasions of private meetings that might appear to others as inappropriate. Secrecy in a pastoral relationship can be a warning sign. (Secrecy that the relationship exists is a dangerous sign while confidentiality within a pastoral setting is necessary.)

5. Pastors should be cautious in traveling to conferences, retreats, parish weekends, diocesan events, Cursillo weekends and other out-of-town meetings, with only one other person when that association might have the appearance of impropriety. Obviously, such an appearance can be altered helpfully by making sure that others—spouses, parish staff, colleagues—are aware of such travel arrangements and they are not planned in secrecy.

6. Pastors should be cautious in not confusing their private social relationships with their counseling and pastoral associations. Social occasions when a pastor is alone with only one other person can be occasions that can lead to misconduct or have the appearance of misconduct. Pastors should be especially cautious in the use of alcohol when they are in the company of one other person when there is any possibility that impaired judgement might lead to the appearance or the fact of misconduct.

7. Pastors should be sensitive to their effect on parishioners and others to whom they have pastoral responsibilities. Some parishioners and counselees welcome an occasional and innocent hug when they greet or take leave of a priest. But other persons find such contact intrusive and presumptuous. It may well be appropriate, when one is comforting a grieving parishioner, for example, to embrace that parishioner in a reassuring way that signifies the continuing inclusion of that parishioner in the loving community of faith. And yet, an identical embrace might be especially inappropriate when a parishioner has shared with the pastor the parishioner's dysfunctional marriage and the embrace unintentionally conveys an inappropriate alternate form of intimacy. Sensitivity and discretion are necessary and it is proper to ask first before offering a physical embrace.

None of these precautions should inhibit appropriate pastoral intimacy. They are illustrations of the prudent limits mature pastors accept for effective ministry as representatives of the church.

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## Child Sexual Abuse

### I. Introduction

Every legal jurisdiction in America has criminalized child sexual abuse. Unfortunately, church and other social leaders are often uninformed about the prevalence, seduction patterns, and dynamics of extra-familial child abuse. High trust levels in the church can lead non-offending adults to ignore their suspicions. We can hope that by teaching all church workers about child abuse, church officials who suspected, but formerly chose not to act, will now act sooner to report abusive situations.

#### Who must receive training?

A minimum of four hours training is required for all clergy, volunteers who regularly supervise youth activities, and employees. In addition, clergy, volunteers who regularly supervise youth activities, and employees must be informed of the Commonwealth of Virginia's current child abuse statutes and reporting requirements. Vestry members must also be informed of these statutes and requirements, as well as this appendix (see page 36.)

### II. Legal Definition of Child Abuse and Neglect

According to Virginia law (Section 63.1-248, et seq.), an abused or neglected child is any child less than eighteen years of age whose parents or other persons responsible for his/her care:

1. cause or threaten to cause a non-accidental physical or mental injury;
2. neglect or refuse to provide adequate food, clothing, shelter, emotional nurturing, or health care;
3. abandon the child;
4. neglect or refuse to provide adequate supervision in relation to a child's age and level of development; or
5. commit or allow to be committed any illegal sexual act upon a child, including incest, rape, indecent exposure, and prostitution, or allow a child to be used in any sexually explicit visual material.

### III. Types and Signs of Sexual Misconduct

#### What is sexual abuse?

Sexual abuse is defined as acts of sexual assault and sexual exploitation of minors by a parent or other caretaker. Sexual abuse includes a broad range of behavior and may consist of a single incident or many incidents over a long period of time. Victims range in age from less than one year through adolescence.

Sexual abuse includes fondling a child's genitals, intercourse, incest, rape, sodomy, exhibitionism, and sexual exploitation.

Experts believe sexual abuse is under-reported because of the secrecy or "conspiracy of silence" which is so often a part of the abusive incident (s).

Because sexual abuse usually does not involve a violent attack, there is often little or no physical evidence that abuse has occurred.

The question of whether there has been child abuse should be considered when

### **The Child**

- Does not want to go to a certain place or be around a particular person, unless the child doesn't like the person;
- Shows sexual knowledge or behavior beyond that expected for his or her age or shows bizarre sexual behavior;
- Is overly affectionate and seems seductive with peers and adults;  
or
- Has recurring genital infections or pain in the genital area.

### **Indicators of Sexual Abuse**

A combination or pattern of indicators may indicate the possibility of sexual abuse.

### **Physical Indicators**

- Difficulty in walking or sitting;
- Torn, stained, or bloody underclothing;
- Pain or itching in genital area;
- Bleeding or bruises in external genitalia, vaginal, or anal area; or
- Venereal disease, especially in pre-teens.

### **Child Behavioral Characteristics**

- Reports sexual abuse by caretaker;
- Reluctance to change clothes;
- Withdrawal, chronic depression, or infantile behavior;
- Poor peer relationships;
- Threatened by physical contact; or
- Has unexplained money or "gifts".

### **Caretaker Characteristics**

- Extremely protective or jealous of child;
- Encourages child to engage in prostitution or sexual acts in presence of caretaker;
- Sexually abused as child;
- Misuses drugs or alcohol; or
- Non-abusing caretaker/spouse is frequently absent from the home, permitting access to the child by the abusing caretaker/spouse.

## **IV. Reporting Child Abuse and Neglect**

### **Virginia's Child Abuse and Neglect Act**

Since its passage in 1974, the Virginia Child Abuse and Neglect Act has been considered one of the most progressive laws of its type in the nation, serving as an example to many other states. This comprehensive law protects Virginia's children, while keeping families together whenever possible. In July 1975, the law was amended to require social services agencies to investigate all complaints of child abuse or neglect, and to provide services to families whose children might be abused or neglected.

### **Community Responsibility**

Anyone may report a concern about a child's well-being, provided the report is made in good faith. In Virginia, certain people responsible for the care or treatment of children are required by law to report cases of suspected abuse or neglect. Some examples include doctors, nurses, social workers, teachers, court and police officers, mental health professionals, staff of institutions, and any person providing child care for pay. At this time in Virginia, clergy are not required by law to report suspected cases of child abuse or neglect.

A report should be made when there is reasonable cause to believe that a child or adolescent has been abused or neglected, or is in danger of being abused. A report of suspected abuse is only a request for an investigation. The person making the report does not need to prove the abuse. Investigation and validation of child abuse complaints are the responsibilities of the child protective services (CPS) worker.

If additional incidents of abuse occur after the initial report has been made, make another report.

To report child abuse, call the statewide toll-free hotline (1-800-552-7096) or the local social services agency where the child lives, or where the abuse or neglect has occurred, or, if neither of these is known, where the abuse is discovered. It is helpful for the reporter to provide:

1. the name and address of the child and the parent or other person

responsible for his/her care;

2. the child's age, sex, and race;
3. a description of the alleged abuse and neglect, and how long it may have been happening;
4. the name of the school the child attends;
5. the names of other people, especially children, in the home;
6. directions to the home; and
7. the reporter's relationship to the child.

The reporter is not required to give his or her name; however, the reporter's name is requested so that the CPS worker can let the reporter know the report was investigated or can request additional information. By law, the social worker is not allowed to give detailed information to the reporter.

If the reporter does provide his or her name and requests anonymity, the name will not be given to the alleged abuser or neglector, except under court order.

#### **Local Social Service Agency Responsibility**

When a local social service agency receives a report of child abuse or neglect, the agency must determine whether the report is a valid complaint and must, therefore, be investigated. A valid complaint is one that meets all of the following criteria:

- the child must be under the age 18 at the time of the complaint;
- the alleged abuser must be the child's parent or caretaker at the time of the abuse;
- the report must be made in the city or county where the child lives, where the abuse occurred, or, if neither of these is known, where the abuse is discovered; and
- the circumstances must meet the state definition of abuse and neglect.

If all criteria are met, an immediate investigation is required.

During the investigation, the CPS worker routinely:

- checks for other reports of abuse or neglect;
- talks face-to-face with the child involved;
- observes the child for injuries or signs of abuse or neglect;
- observes the child's home and where the alleged abuse/neglect took place;

- talks face-to-face with the child's parents; and
- talks face-to-face with the person who is suspected of abusing or neglecting the child.

Sometimes the CPS worker may also:

- talk with other people who know about the child's care, such as doctors, teachers, other relatives, etc. The person who makes the complaint may help identify people who should be contacted. No one will know about these interviews except the people involved;
- interview and observe other children in the home; and
- arrange for a medical or psychological examination of the child.

Within 45 days after the complaint is received, the CPS worker will submit a report to the state's Child Abuse and Neglect Central Registry, maintained by the Virginia Department of Social Services. The investigation may be completed sooner with the cooperation of all parties involved. The findings will be reported in one of the following categories:

1. **Founded:** After a complete investigation, the CPS worker has clear and convincing evidence that the child has been abused or neglected. Records of Founded investigations are kept by both the local department and the State Child Abuse and Neglect Central Registry for 3 to 18 years, depending on the seriousness of the situation.
2. **Unfounded:** After a complete investigation, the social worker has not found any evidence of abuse or neglect. A record of the investigation will be kept for 30 days, although the subject of the complaint may request that it be kept for up to two years. Statistics only, without names, are kept by the state.

Anyone named in the Central Registry has a right to appeal if he or she disagrees with a finding of "Founded."

## **V. Why Are Children at Risk in a "Safe" Place Like the Church?**

There are several reasons children are at risk in "safe" places like the church. Extra-familial child molesters may be over-represented in organizations like churches, where the following factors contribute to the risk:

- Ready access to children
- Institutional denial: "We're good folk"
- Churches often fail to prosecute
- Fewer external barriers than other youth-serving organizations
- Lack of coordinated child protection strategies

Furthermore, children often do not disclose sexual molestation, for the following reasons:

- Not wanting to hurt others or their families
- Fear of being hurt by the offender
- Reasons that might not be understood by an adult
- No one asks if they have been abused
- Cultural influences
- Fear of being labeled homosexual or promiscuous
- Physiological response is confusing
- They are enticed by:
  - ?? alcohol
  - ? travel
  - ?? overnight/evening events
  - ? pornography
  - ? sexual paraphernalia

## **VI. Prevention of Abuse within the Church**

### **Compliance Statements**

Each church or organization will keep on file signed statements by all its clergy, volunteers who regularly supervise youth activities, vestry members, and employees that each party has received this appendix and understands its content.

Thorough background checks will be made of all clergy, volunteers who regularly supervise youth activities (excluding unpaid Sunday School teachers), and employees, prior to their ordination, employment, or acceptance into the diocese.

In an effort to create the safest possible environment within our church, several abuse prevention measures are used. These measures include screening of volunteers for past child abuse convictions or expungements, provision of regular training on child abuse issues to volunteer staff members, use of team teaching and chaperoning standards for appropriate classroom discipline, and open classrooms. Hiring and performance standards for paid staff will be set by the vestry. Churches will be encouraged to offer education for children at age-appropriate levels, which helps them establish their own boundaries and thus equip them to defend themselves against abuse.

### **Volunteer Staff Screening**

Incidents of molestation can occur in any church. Most churches are all too willing, without any screening process whatever, to welcome anyone expressing an interest in working in a volunteer capacity with minors. Churches are by nature trusting and unsuspecting institutions, and it is these very qualities that have made them targets of child molesters.

A single incident of abuse or molestation can devastate a church. Parents often become enraged; the viability of the church's youth and children's programs is jeopardized. Church leaders are considered responsible for allowing the incident to happen. There is also the enormous potential for legal liability for the church, its officers and directors, and institutions. More tragic is the emotional trauma to the victim and the victim's family.

Prior to beginning the first year of service, each volunteer children's teacher, child care worker, or youth worker with regular teaching responsibilities during the school year will be asked to sign a statement indicating that he/she has never been convicted of child abuse nor had such a conviction expunged. Anyone who has had a child abuse conviction or expungement, as well as anyone refusing to sign the statement, will not be permitted to work with children. Although this policy may unfairly exclude someone who could safely work with children, we believe it is best to err on the side of the children's safety and to protect the church from charges of negligent retention.

Guidelines for hiring procedures and a proposed volunteer/employee questionnaire are included beginning on page 47. Each volunteer or employee also should sign an application. (See application following page 48 for a sample.)

### **Volunteer Staff Training**

Prior to beginning their first year of teaching, all volunteer child care workers, children's Sunday School teachers, and youth workers who teach regularly during the school year will be required to read the church's child abuse policy and sign a form indicating that they have read and understand the policy and agree to abide by it. Anyone failing to do so will be contacted by the clergy or a designated member of the vestry. If the teacher or worker does not sign after being contacted, that person will not be permitted to teach until the policy has been read and the form signed. Open discussion on this topic is encouraged during regular teacher training sessions. First year teachers or workers will also be encouraged to attend one training session related to the church's policy during the course of their first year of teaching. These sessions will be offered by the church, Diocese or regional cluster, preferably conducted by designated professionals from the community, or, if necessary, clergy or designated members, at various times throughout the school year.

An abbreviated training for Sunday School teachers and vestry members is outlined in Section VII of Appendix D.

In addition to the training sessions discussed above, more in-depth educational offerings covering a broad range of child abuse issues will be offered regularly by the Diocese for any interested persons. Attendance at these sessions will be voluntary.

Leaders of community groups of children or youth who use the church facilities will be required to read the policy and sign an acknowledgment form. Church facilities will not be available to groups whose leaders refuse to read and sign the policy.

Volunteers with irregular or very limited teaching or care responsibilities, such as occasional substitute teachers and summer replacement teachers, will be notified of the existence of the child abuse prevention policy and a copy will be made available to them. However, because many of these volunteers work only a few times a year, they will not be required to sign the policy form.

### **Background Checks**

All clergy accepting new employment or seeking to be licensed must consent to undergo a professional background search. The Diocese of Virginia has contracted with the Oxford Document Management Company, Inc. To perform these checks. This check reports on professional and criminal history for the past five years or past two employers, schools and bishops served. The cost is \$75. Parishes are expected to bear this cost for priests accepting part or full-time positions. Clergy seeking license without a position or who are seeking supply work are expected to bear the cost of their check. To obtain the necessary materials, please contact in writing:

The Oxford Document Management Company, Inc.  
P. O. Box 29631  
Minneapolis, MN 55430

All lay employees, part time or full time, regardless of contact with children (and all lay volunteers who supervise off-site and overnight events, such as youth group workers), must agree to undergo a criminal background check through the Virginia State Police. Forms are available from the Virginia State Police by calling 804/674-2000. The necessary forms are the criminal history record request (form SP-167) and the criminal history record and sex offender and crimes against minors registry (form SP-230). Both of these are required and must be notarized before submittal to the state police.

### **Team Teaching and Chaperoning**

Whenever possible, teachers should be encouraged to teach in teams of two or more for every class of children or youth. Concerted effort will be made to recruit sufficient numbers of volunteer teachers to permit such team teaching. Other church-sponsored or community groups of children or youth who meet at the church should have two or more leaders present whenever possible. When the group includes both boys and girls, both male and female leaders should be present. If the group stays overnight at the church, or if a church-sponsored group leaves the premises, two or more leaders must be present.

## **Driving Policies**

Persons designated to provide automobile or van transportation to or from church events must be known to the designated leader of the event. The driver must:

- be at least 18 years old;
- have a valid state driver's license, qualified for the vehicle being operated;
- have no record of convictions for the past five years for drunken driving, driving under the influence, driving with a suspended or revoked license or reckless endangerment;
- have proof of insurance; and
- never be alone in a vehicle with a child other than their own when at all possible.

## **Policies and Practices**

Most sexual abuse of children is done over a period of time in a seductive manner. Even with all the precautions that have been taken to hire and even supervise volunteers and staff, churches and institutions may still have hired a pedophile (an adult who molests children). There are policies and procedures that churches and institutions can institute to minimize the possibility of the children they serve from being abused.

In light of the frequent occurrence of child abuse and neglect, it is imperative that churches and institutions openly recognize and discuss the importance of protecting children and young people from such abuse. Being educated on these issues, being familiar with diocesan guidelines, and adapting them to a particular situation is the best defense.

## **Gifts**

All staff, either paid or volunteer, are not to give gifts to individual children or young people without the prior knowledge of the parent(s) and responsible clergy. Because gift giving can be a form of buying loyalty or silence, gift giving should be done on a group basis, or for special occasions only. Gifts should not be elaborate, but should be modest and appropriate to the occasion.

## **Individual Counseling**

One-on-one interactions are a fundamental part of the practice with the ordained and are often necessary and appropriate for other staff members, but care should be taken that they be conducted in an environment that provides visibility by other adults. If at all possible, another adult should have knowledge of the staff member's whereabouts and with whom they are meeting. Staff and volunteers should always be under the supervision of the responsible clergy with regular reporting of activities and goals. Staff should not engage in secretive and private

relationships with children or young people.

### **Overnight Trips**

Situations where staff members are taking children or young people out of the area for long periods of time or for overnight outings are to be carefully planned. Use only known, proven staff, along with any new staff or volunteers, so that staff who are new to the organization are not left alone with the children or young people in a situation where there are no other staff to observe. In no circumstance should one adult be allowed to take children or youth on an overnight outing.

### **Open Door Policy**

A further protection for the church and children is to have an open door policy. This policy should state that the parents of the children served, the clergy, or administrative and professional staff of the church or institution have the right to visit and observe the program at any time, unannounced.

### **Discipline Policy**

The church or institution should have a policy on disciplining the children served. For the most part, it should be a straightforward policy that would entail reprimands, quiet time, notifying parents, etc. There should be a section clearly stating that the children will be treated with respect, not be spanked or disciplined in ways depriving them of their basic rights. This policy should be known to staff, volunteers, children, and parents. Wide knowledge of the policy is good protection, since it will mean that those who think it is being violated will inform the institution.

### **Reporting**

All adults working with children and members of the vestry should be familiar with this procedure. No allegations or complaints should be ignored.

If you have reasonable grounds to believe abuse is happening, report it. A form for reporting is found following page 43.

Primary concern: Protection of child and others from abuse. Secondary concern: Pastoral concern for suspected offender (hereafter referred to as the respondent) and parish; assessment of legal issues.

If the respondent is a member of the clergy, call the Diocesan office (1/800/346-2373) and ask to speak directly to one of the bishops. State that the matter is urgent and confidential.

If the respondent is other than a member of the clergy, report directly

and immediately to the rector or other appropriate member of the clergy.

Upon receiving such a report:

- a. the member of the clergy shall counsel and direct the person reporting to call Child Protective Services and/or the police;
- b. if the person reporting is a child, the clergyperson may need to act on his/her behalf;
- c. if the person reporting is unwilling to call CPS, the clergyperson should consult with CPS and the Bishops' Office;
- d. if the respondent is not the parent, then the clergyperson shall notify the child's parents;
- e. the respondent shall immediately be suspended from duties related to children;
- f. the clergyperson shall report suspected abuse to the Bishop by phone, followed by a written report; and
- g. the clergyperson shall notify parish wardens or other appropriate officers and consult the Diocesan Chancellor/ counsel.

Directions for how to make a report to Child Protective Services can be found beginning on page 33 of this document.

Do not disclose the identity of the reporting person. The identity of the respondent and suspected victim should be disclosed only to those professionally involved as above. Actions taken regarding the complaint should be documented and retained in confidential files in the reporting church or institution. A copy of the form following page 43 shall be filed with the Bishop receiving the initial call.

### **Communication/Supervision**

It is important that all staff—both paid and volunteer—of any church or institution be involved in regular, scheduled staff meetings to discuss problems, policy, and potential problems. Clarification of staff action and plans of action should be open for discussion at each meeting.

### **Reminder**

The above policies or procedures do not guarantee that someone who has been employed will not be abusive to children or young people. They also does not mean that churches and institutions will never have a staff member or volunteer act improperly. However, establishing policies and procedures, keeping an open mind to the possibilities, following up on complaints, incidents, or intuition and, when confronted with the facts, acting upon them, is the best insurance churches and institutions can have for protecting the children and young people in the church or institution from child abusers.

Upon receiving a report of suspected child abuse within a parish, the Bishop shall appoint a person to serve as liaison between the rector,

wardens, legal authorities and the Bishop's office.

The Bishop will appoint additional advocates to work with the parish as appropriate.

## **VII. Abbreviated Prevention Training for Sunday School Teachers and Vestry Members**

Clergy, all church employees and youth groups workers are required to attend the four hour prevention training sessions coordinated by the Diocese (Please contact the diocesan office for a current schedule as well as for a current list of regional training coordinators).

Prevention training is also encouraged for all Sunday morning volunteers who work with children as well as for Vestry members. A condensed prevention curriculum is provided for this purpose. The condensed curriculum can also be used as an appropriate refresher for those who have had the four hour training or attended similar training in another environment (i.e., Boy Scouts, public schools, etc.).

This training syllabus is to be used with the film "Protecting God's Children." A copy of the film was purchased and distributed to each parish in the spring of 1998. (Additional copies are available for \$6 each from the Church Publishing Corporation, 800/242-1918).

When the abbreviated training is used, the following handouts should be made available to participants:

- a copy of Appendix D from this Policy and Procedures on Sexual Misconduct in Pastoral Care of the Diocese of Virginia and
- Child Protective Services guidelines from the State of Virginia and your local jurisdiction.

Participation in such training can raise difficult and sensitive issues both in one's personal and corporate history. For this reason, it is important to also have available the names of trusted professional counselors in the area for referral.

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**Screening:**

## Background checks

all clergy

lay employees

youth workers who supervise off-site and overnight events

All references checked prior to active employment.

**Compliance Statements:**

## Statements of understanding and compliance with policy

all clergy

lay employees

vestry members

volunteers regularly supervising children activities

volunteers regularly supervising youth activities

leaders of community groups of children or youth using facilities

Prior to first year of service, the following must sign a statement indicating that he/she has never been convicted of child abuse nor had such a conviction expunged:

volunteer children's teachers

child care workers

youth workers with regular teaching responsibilities

**Training:**

Attended a minimum of four hours of training in prevention of abuse:

- all clergy  
 lay employees  
 regular youth volunteers

**Reporting:**

All allegations must be reported

Personnel have phone number of local social services agency: \_\_\_\_\_

and statewide hotline: 1-800/552-7096

Report form filled out (immediately following page 43)

Bishop notified

Vestry notified

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# Diocese of Virginia

## Report of Suspected Child Abuse

**Date of Report:**

**Reported by:**

**Name and Title:**

**Street Address:**

**City, State and Zip Code:**

**Telephone:**

**Reported to:**

**Name and Title:**

**Address:**

**City, State and Zip Code:**

**Telephone:**

**Date:**

**Parents notified?**

Yes  No Date:

**Parents' names:**

**Parents' address:**

**Parents' Telephone:**

**Reported to Child Protective Services?**

Yes  No Date:

**CPS Contact Person/Phone (if yes)**

**Reported to Police?**

     Yes      No Date:

**Police Contact Person/Phone (if yes):**

**Person suspected of misconduct:**

**Name and Title:**

**Street Address:**

**City, State and Zip Code:**

**Telephone:**

**Other person(s) involved (witnesses or victims)**

**Name, age and sex:**

**Street Address:**

**City, State and Zip Code:**

**Telephone:**

**Describe incident(s) of suspected sexual abuse, including types of abuse/neglect, date(s), time(s) and location(s):**

**Identify eyewitnesses to the incident, including names, addresses and telephone numbers, where available:**

**Other information which may be helpful to the investigation:**

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## Recruiting and Selecting Guidelines

Whether you are using paid staff or volunteers to be in charge of children, you should approach the recruiting and selection process in the same manner. If at all possible, volunteers should be known in the church. Do not be intimidated by the applicant or volunteer who objects to your inquiries and interview processes. A person who is mature and able to deal with children in an appropriate manner will be understanding and not offended by what you are doing. While these processes can inconvenience an adult, failure to implement them can damage a child.

1. Have an application form. The form should list the essentials that any employer would ask an applicant, whether paid or volunteer. (See sample following page 48.)
2. Ask for references from unrelated sources, preferably ones that have seen the applicant in action with children.
3. Make certain that you check the references. An efficient way to check references is to send out a form (see form following page 52), which should be kept on file for at least seven years. The written form offers the opportunity for the person to contact the interviewer by telephone. Some suggest that a reference is more likely to be candid with you on the phone than in writing. You can also sense reluctance or hesitation about certain questions that give you a clue to ask further questions that may help you to get a better picture of the individual.
4. Have a form to record answers.
5. While interviewing the applicant or volunteer, you should seek as many of the following characteristics as possible:
  - openness: a genuine interest in and concern for young people;
  - dependability;
  - self-confidence and assertiveness;
  - self-awareness;
  - good health and a high energy level;
  - sense of humor and the ability to relax;
  - ability to tolerate conflict and discord;
  - cooperative team spirit: ability to express viewpoints honestly and accept compromise;
  - emotional stability and good impulse control; and
  - ability to make quick, sound decisions, often independently.
6. Establish a list of questions that you would ask all applicants or

volunteers. Keep notes on how they respond.

7. When observing and interviewing an applicant, be aware of the indicators mentioned earlier in this document. They should take into account the person's manner of interacting with others and the appropriateness of their behavior. When possible, a background check should be carried out, including a criminal record check and child abuse hotline check.

### **Processing the Applicant**

At the time that the applicant or volunteer has been accepted for the position, you should request that the applicant give you:

- Copies of degrees or credentials that he/she has listed on the application. You may be surprised at the number of individuals who claim to have credentials that they do not have. This is one measure of a person's integrity.
- A copy of his/her driver's license. Even if he or she is not going to be driving for you, this is another form of identification that is useful to have on file.
- A copy of his/her driving record. This should be done within ten days of the time of employment or start of the volunteer job. A motor vehicle license record can be obtained by the applicant by going to the closest DMV and requesting it.
- A copy of his/her proof of insurance.
- The applicant should sign a form that states that he or she has received a copy of the policies and procedures of the organization.
- You should go over the child abuse reporting obligations with your incoming staff or volunteers. At this time you should give them a copy of the child abuse handbook and have them sign the statement for your files.
- The applicant should receive a job description that lists the general duties of the job, the specific responsibilities, to whom he or she reports and the requirements for the job. There should be a job description for paid employees, as well as for volunteers.

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## Diocese of Virginia Application for Child/Youth Workers

**Name of Church:**

This application is to be completed by all applicants for any position (volunteer or compensated) involving the supervision or custody of minors. This is being used to help the Church provide a safe and secure environment for those children and youth who participate in our programs and use our facilities.

Date

**Personal Information**

Name (Last, First, Middle)

Current Address

Home Phone (w/Area Code)

1. What type of children's/youth work do you prefer?

2. On what date would you be available?

3. Minimum length of commitment

4. Marital status

Married    Single    Engaged    Divorced     
 Remarried    Widowed

5. Social Security No.:

6. Driver's License No./State

7. List the name and location of the last two educational institutions in which you have been enrolled:

**8. List other names used (maiden, former, nickname, a.k.a.'s)**

**9. Previous home addresses (list last two)**

**10. Name and address of church of which you are a member**

**11. List (name and address) other churches you have attended regularly during the past five years**

**12. List all previous church work involving youth (identify church, location, dates, and type of work)**

**13. List any gifts, callings, training, education, or other factors that have prepared you for work with children and/or youth**

**14. List by name, street address, telephone number, and contact person for your employers for the past 10 years**

**15. Have you had any driver's license or other license (e.g., professional) suspended or revoked? If so, give full details:**

16. Have you ever been arrested or charged with driving under the influence? If so, list each such arrest or charge, when and where it was made, and its outcome!

17. Have you ever been convicted of child abuse or a crime involving actual or attempted sexual molestation of a minor? If so, please explain:

18. Has any formal or informal charge, claim, or complaint ever been made that you engaged in inappropriate sexual behavior (including hotline report)? If so, give full details:

19. Is there any fact or circumstance about you or your background that would call into question the advisability of entrusting you with the supervision, guidance, and care of young people?

20. Are you able to perform the essential functions of the position with or without accommodation?

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## Diocese of Virginia Personal References

(Not former employers or relatives)

Name:

Address:

Telephone:

Name:

Address:

Telephone:

### Attest Statement

Under penalty of perjury, I swear or affirm that the information given above is true, complete and correct. I understand and agree that a complete background investigation may be conducted with respect to me, and that this information may be verified by contacting persons and organizations with whom I have had contact or which may have information concerning me. I hereby release and agree to hold harmless from liability any person or organization that provides such information. I also agree to release and hold harmless the Diocese of Virginia and (parish name), their officers, employees, agents, and volunteers from any and all liability as it relates to any investigation taken by them regarding the information contained in this application, or any action by them as a result of such investigation.

Applicant's Signature:

Date:

Witness:

Supervisory Position/Title:

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## Diocese of Virginia Confidential Reference Form

Your name has been given as a reference by , who submitted an application to work as an employee or volunteer with one of our youth programs. We would appreciate your completing this form and returning it in the enclosed envelope so that we may make a decision on the applicant's ability to fulfill this commitment. All information will be confidential. Thank you.

Signed:    Date:

Rector or Vicar

Church:

How long have you known the applicant?

In what capacity have you known the applicant?

Describe the applicant's reliability and willingness to make a commitment such as this:

**Are you aware of any problems that would limit the applicant's ability to fulfill this obligation? If yes, please explain:**

**Are you aware of any problems or concerns that should limit or preclude this individual from working with children? If yes, please explain:**

**Would you recommend the applicant for placement in a setting such as ours? Or, do you feel he or she may be more suited for another type of volunteer agency? If so, why?**

**Additional comments:**

Signature:

Date:

## **Diocese of Virginia Compliance Statement—Volunteers**

I hereby acknowledge that Church has provided me with a copy of the diocesan policy on child sexual abuse; that I have read the policy; that I understand its contents; and I agree to abide by the policy.

I further acknowledge that I have not been convicted of a crime involving child abuse/and or neglect, nor have I had such a conviction expunged.

**Date:**

**Signature:**

**Date:**

**Witness:**

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## **Diocese of Virginia Compliance Statement—Employees**

I hereby acknowledge that Church has provided me with a copy of the diocesan policy on child sexual abuse; that I have read the policy; that I understand its contents; and I agree to abide by the policy.

I further acknowledge that I have not been convicted of a crime involving child abuse/and or neglect, nor have I had such a conviction expunged.

I understand and acknowledge that Church is relying upon the accuracy of the statements set forth in the compliance statement. I further understand and acknowledge that any misrepresentation of the statements set forth herein is grounds for the immediate termination of my employment.

Date:

Signature:

Date:

Witness:

# Exhibit 19

to the

Report on the  
Independent Investigation  
of

Allegations of Sexual Abuse by a Staff Member of  
The Falls Church between May 1990 and January 2002

**John Yates**

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**From:** The Falls Church [REDACTED]  
**Sent:** Monday, June 19, 2000 10:24 AM  
**To:** Taylor, Jeff; Yates, John; [REDACTED]  
**Subject:** Tommorrow's Meeting

Some thoughts and questions:

1.) I sense that we are caught again between the needs of the church and designing a job description for an individual. Hopefully we can be intentional about the purpose of the meeting. Is it to design a job description for Jeff Taylor or is it to assist Jeff Taylor in becoming more able to live into his current job description? (My assumption is that it leans more to the former.)

2.) From the church's point of view I think we need a Director of Discipleship that will:

- Lead the discipleship ministries (incorporation, education, and fellowship) into the future.
- Manage the discipleship team ministers as an encourager and supervisor
- Oversee the development and direction of the program by establishing clear objectives and strategies each year.

3.) If we are going to write a job description that encourages Jeff's passions it would include various components such as:

- discipling young people especially younger men and boys.
- a teaching and speaking package
- counseling parents and teens
- organizing and developing contemporary worship programs
- the freedom to act as a representative of the church in multiple capacities within the surrounding community such pastor, teacher, and worship leader
- a traveling lecturer

*could OT service*

The challenge is to reconcile the two.

[REDACTED]

EVANGELISM -

Lay mobilization

Ad Education

parish connections

small groups

do it?  
manage it?

# Exhibit 20

to the

Report on the  
Independent Investigation  
of

Allegations of Sexual Abuse by a Staff Member of  
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July 5, 2001

Dear Friends,

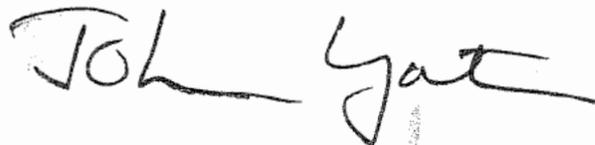
It's time for the proverbial "good news/bad news" announcement that I am often called to make as rector of our church. In this case, as highly valued small group leaders, I want you to hear directly from me the changes taking place as a result of [REDACTED] leaving to pastor the new Potomac Falls Church congregation.

That is the bad news—[REDACTED] will no longer be with us to lead our Small Groups Ministry. I know you join me in praising God for all He has gifted and willed [REDACTED] to do on behalf of his ministry among you. [REDACTED] has been a caring and wise leader, always accessible to those who called him or chose to drop in to compare notes and receive encouragement. He has served you well as he developed and trained new group leaders and kept counsel with those of you who have been leading for many years. I have thanked him often for his contribution to this ministry and I hope you have had an opportunity to wish him well. We will be publishing his new address and I'm sure he would appreciate hearing any kind words you have for him. At both main worship services on July 15<sup>th</sup>, [REDACTED] and his new congregation will be celebrated and "launched" officially by our parish. Please join us to say farewell, but not goodbye, to [REDACTED] and [REDACTED] and the others from our family who will worship at Potomac Falls Church in the future.

Now the good news—I have asked Jeff Taylor to take on the Small Groups Ministry in the same way [REDACTED] has provided leadership these last few years. I am happy to say that Jeff is so excited for this opportunity. If you haven't had a chance to know him personally, you will find him energetic, empathetic and the opposite of enigmatic. Jeff wears his heart on his sleeve and it bleeds for those he leads and shepherds. He has developed vast resources and solid experiences as a leadership trainer. He loves small groups. He began the Cornerstone discipleship ministry to achieve the goal for every teen to be spiritually fed and grown in a small group. He currently leads a young men's group, belongs to a morning men's group and mentors several other guys. Last Spring he trained and led the Alpha small group leaders—maybe you were one of them. Jeff will surely find creative ways to be in touch with you personally. Don't be surprised if he calls you soon for a "coke" date, an old Cornerstone habit.

Together with [REDACTED] Jeff has a vision of growing small groups to be the "cornerstone" of adult discipleship and fellowship at The Falls Church. Five years ago, a wise task force of church members wrote a report for the Vestry on community life among us. They recognized that as the church has increased in size and activities, the main challenge is to make sure that each person develops a sense of belonging, grows in Christ, and contributes to Christ's work here and beyond. They recommended that this challenge is best met through a network of small groups that are fully integrated into the broader life and purpose of the church. Jeff and [REDACTED] are dedicated to praying and working with you to bring about this vision for our people to know to Whom and where they belong at The Falls Church. I ask God's blessing on your ministry in His service.

In the family,

A handwritten signature in black ink that reads "John Galt". The signature is written in a cursive, flowing style. The first name "John" is written in a larger, more prominent script, and "Galt" follows in a similar but slightly smaller script. There is a small mark or flourish at the end of the signature.

# Exhibit 21

to the

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# The Falls Church

## E P I S C O P A L



*Making CHRIST king in our lives and in the lives of others †*

March 1, 1993

Dear Friends:

This past Sunday at our annual meeting, our Senior Warden's address made reference to the Reverend Bruce Newell. Mr. Newell was a member of the clergy staff at The Falls Church several years ago. The Wardens, The Vestry, Bishop Lee and I have been deeply concerned about a situation which arose within the parish while Mr. Newell was with us. I have wanted to talk to you about this for some time, but the circumstances have made this impossible until now.

In late summer 1988, several women in our church informed me that Mr. Newell had initiated verbal and in some cases physical contact that was sexual in nature. These women were upset, embarrassed, and offended by these experiences. After meeting with these persons, and with Mr. Newell, and based on Mr. Newell's own admissions to me, I concluded that his conduct had indeed been entirely improper.

I notified Bishop Lee immediately, who met with Mr. Newell also. We sought to learn if others had been affected, and we heard from six women who had encountered problems with Mr. Newell.

I wish to say at this point, unequivocally, that a member of the clergy must maintain at all times the strictest of moral standards. This is basic, and indeed obvious. A member of the clergy must not permit even the appearance of impropriety. As Christ's representative it is abhorrent that any priest would ever use this sacred position to take advantage of another person. Any word or action that could be interpreted as a sexual advance is utterly, absolutely wrong as Scripture so clearly teaches us. We will not tolerate such behavior, ever, either in this parish or elsewhere in the Church.

As I recommended, Bishop Lee immediately relieved Bruce Newell from his duties at The Falls Church. At the Bishop's direction, Mr. Newell entered a program of psychiatric evaluation, therapy and marriage counseling. This continued, under Bishop Lee's supervision, for an extended period of time.

Subsequently, after receiving professional advice that Mr. Newell's behavior would not likely be repeated, and in view of Mr. Newell himself giving every outward sign of

The Rev. Dr. John W. Yates, II, *Rector*  
The Rev. John D. Burley, *Assistant*

The Rev. John M. Heidengren, *Assistant*  
The Rev. John W. Fitzgerald, *Assistant*

repentance and rehabilitation, the Bishop allowed Mr. Newell to resume a limited ministry. Mr. Newell never rejoined the staff of The Falls Church. While Mr. Newell is currently living out of state, he remains under the authority of Bishop Lee today.

These experiences have weighed heavily on the persons who were affected. Last year one individual, who no longer worships with us, requested that official action be instituted with reference to Mr. Newell's status as a priest. Others who were affected by Mr. Newell have supported this proposal.

Last fall, the Bishop appointed a Board of Presentment in compliance with the canon law of the Church. The purpose of the Board of Presentment is to report whether an ecclesiastical trial of Mr. Newell should be conducted. Under the canon law, all proceedings before the Board of Presentment are private.

This has been one of the most difficult things I have ever faced in all my years of ministry. I also want to say how deeply sorry I am that members of this congregation suffered so profoundly from the loss of trust that results from such an experience.

On Sunday, March 21, 1993 at 3:00pm, clergy and professional lay persons from the Diocese will join the Vestry and me in the historic church building to meet with members of our congregation for discussion and prayer. We invite all members of the parish family to join us at that time.

I ask your prayers for our Christian sisters, and indeed also for Bruce Newell and his family. I ask for your prayers for the Church. Please join us in praying that godly wisdom, compassion, justice and mercy will prevail, so that all persons involved will find full healing in Jesus Christ. Please pray also that as a Church, we will learn all that God has to teach us through this painful experience.

Yours in Christ,

A handwritten signature in black ink that reads "John W. Yates, II". The signature is written in a cursive style with a double underline at the end.

John W. Yates, II  
Rector

# Exhibit 22

to the

Report on the  
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**THE DIOCESE OF VIRGINIA**

**POLICY**  
**ON**  
**CLERGY SEXUAL MISCONDUCT**  
**IN**  
**PASTORAL CARE**

Draft 3/31/93

NOT FINAL  
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## **I. INTRODUCTION**

### **1. Theological Basis: For All Christians**

Despite its mission to be the body of Christ, the Church is no stranger to sexual abuse, even in its own midst. Our thinking about that abuse must be set in the framework of what it means to be a Christian, to be a sexual person of Christian faith, and to be a servant in the Church.

Christians have a high calling. Christ invites and empowers us to live out our lives in the love he shows us. Our identity as Christians is both gift and demand. Promised fullness of life, we are called to the self-giving of the cross, to faithfulness, compassion and justice. Our faith is framed between acknowledgement of our arrogance, sinfulness and brokenness, and commitment to the renewal of human life through dying to self. That renewal encompasses "the healing, wholeness and liberation promised by God's grace to every facet of human life" which is the task of ministry.<sup>1</sup>

What does it mean to be a sexual person with such a faith? Sexuality is central to our being: we are body-selves. It is basic to our fulfillment and our vulnerability. It carries our need to reach out and embrace others, our longing for relatedness. Sexuality is the power to be in communion with another, to be caught up in the wonder of mutuality. Our sexuality, as a dimension of our whole selves, is to be offered to God; in the expression of sexual desires, we are called to holiness.

The tradition of the Church includes the possibility that some persons are granted the gift of celibacy so that sexual energy is sublimated in ways that do not involve sexual behavior. That reality does not contradict the overall theology of this section.

God values sexuality as good, blessed and purposeful. Scripture sees it as a gift to be celebrated in joy and ecstasy and to be held in the web of love and covenant. Trust and justice, mirroring God's ways with us, are to undergird it. Love is to be its expression. Mutuality is its meaning. In a world God destines for a reconciliation we are to create, a harmony alive to the divine presence. Non-coercion, mutual acceptance of needs and rights, as well as caring: these are characteristics of good sexual activity. Our God-given natures invite us to the responsible fulfillment of our sexuality.

Created in the image of God, human beings also participate in humanity's sinful nature. A doctrine of sin requires us to acknowledge our limitations, the need for self-control, and the possibility always present that our sinful character can lead to self-delusion.

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<sup>1</sup>Mary D. Pellauer, Barbara Chester and Jane Boyajean, eds., *Sexual Assault and Abuse: A Handbook for Clergy and Religious Professionals* (San Francisco: Harper and Row, Publishers, 1987).

The ethic that must go with such an understanding of sexuality entails equal respect for children, women and men as persons made in God's image, and for everyone's right to sexual and bodily integrity.

Those priests or laity who serve the Church (whether salaried or volunteer) must, in living out their faith, adhere to Christian moral principles in their sexual conduct and also in their exercise of authority and power. In sharing in the gospel mission to bring reconciliation, healing and wholeness, they will draw close to those to whom they minister. They need to recognize the dynamics of trust in these relationships and the consequent potential for harm and abuse. The authority conferred by the Church on those who work in Christ's name must be rooted in the love of Christ (Eph. 3:17). In their ministry, they must model God's trustworthiness.

For any Christian, to betray trust by the grave ethical transgression of sexually abusing another, whether child or adult, is to deny Christian identity. Such a betrayal cannot be other than a gross injury to the one abused and a violation of faithfulness to Christ.

## **2. Theological Basis: The Ordained**

Have always printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which be bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his body. And if it shall chance the same Church, or any Member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment which will ensue.

-- "The Book of Common Prayer (1549)"

The Church has always recognized that those who are set apart for ordained ministry bear a particular responsibility to pattern their lives according to Jesus' example. Not only are bishops, priests and deacons regarded by the faithful and the world as examples of what Christian lives should be, but any moral offense by clerics is especially hurtful because it betrays that trust committed to them by the Church to nurture and care for every member. Cranmer's words, part of the Ordinal from 1549 until well into the 20th century, are a forcible reminder of how serious is this responsibility.

The position of a clergy person as pastor, employer, teacher and religious leader gives him or her an inherent power over others. That power, whether or not acknowledged by the clergy person or believed to exist by the other, creates a difference in authority which burdens the cleric with moral responsibility for avoiding and terminating any sexual relationships with members of his or her congregation, staff or institution. It presumes an inability of such persons to give free and open consent to sexual contact with their clergy. It is, therefore, unethical for a clergy person to exploit the inherent power and trust in the office of cleric to gratify his or her sexual appetite or emotional needs.

In recent years, however, it has become increasingly clear that some clergy have engaged in sexual misconduct, which has hurt those very persons entrusted to their care. Unfortunately, in the past, instances of sexual misconduct were often denied by church authorities or dealt with secretly. Frequently, offenders have been sent on to another parish or diocese while victims were neglected or even blamed and parishes ignored. Such a response fails to implement the standards of justice and love God requires of the Church.

The Church is now beginning to confront the fact of clergy sexual misconduct and to institute policies and procedures for response to such misconduct. In part, the change in the Church's attitude has been the result of greater awareness in American society of the problems of sexual abuse and harassment. Several states have enacted legislation that makes sexual misconduct by certain professionals, including clergy, grounds for criminal or civil action. The growth in tort liability litigation has had an effect and some actions against churches have succeeded in obtaining large amounts of damages.

Many communions are responding to the issue of clergy sexual misconduct. In the Episcopal Church, the Office of Pastoral Development offers advice on general policies as well as help in specific situations.

In the Diocese of Virginia, a task group appointed by the Bishop has developed this policy for diocesan response to allegations and incidents of clergy sexual misconduct. The Chancellor has been consulted in the development of this policy. The primary intent of this policy is not to protect the diocese from litigation, but to ensure that the response to any allegation or instances of clergy sexual misconduct will be just and compassionate, and so may allow God's grace to work redemptively. All persons involved in incidents of clergy sexual misconduct are in need of healing. The Bishop's pastoral and disciplinary responsibilities may restrain him from personally providing pastoral care to all parties in such situations. The Bishop will recommend that all persons seek pastoral care.

The so-called "new" issue of clergy sexual misconduct presents the entire Church with an opportunity to come to new levels of clarity about expectations of the clergy, professionalism of the clergy, relationships between men, women and children, and indeed, about the shared nature of ministry itself.

### **3. Sexual Misconduct Involving Pastoral Care Defined**

Clergy sexual misconduct involving pastoral care is unethical behavior by a clergy person involving a person to whom he or she relates professionally. It may involve sexual abuse, harassment, or exploitation as defined below.

#### **a. Sexual Abuse**

For the purpose of this policy, sexual abuse is sexual involvement or contact by a cleric with a person who is a minor or who is legally incompetent. Sexual abuse is a criminal offense and must be reported to law enforcement officials. It is a diocesan policy to make such reports immediately and to cooperate fully with law enforcement officials in investigating any allegations of sexual abuse.

## **b. Sexual Harassment**

As used in this policy, sexual harassment includes, but is not limited to, sexually-oriented humor or language, questions or comments about sexual behavior or preference, unwelcome or undesired physical contact, inappropriate comments about clothing or physical appearance, or repeated requests for social engagements. This includes harassment of those in an employment or colleague relationship and also includes harassment of aspirants, postulants, candidates and seminarians sponsored by, or working in, this diocese.

## **c. Sexual Exploitation**

For the purposes of this policy, sexual exploitation is a betrayal of trust in a pastoral relationship by the development, or the attempted development, of a sexual or romantic relationship between a cleric and a person with whom the cleric has a pastoral relationship; sexual exploitation includes activity such as intercourse, kissing, touching of breasts or genitals, dating during the course of a counseling relationship, verbal suggestions by a cleric of sexual involvement or sexually demeaning comments by a cleric. The apparent consent of a possible victim to the sexual or romantic relationship seldom determines whether there has been sexual exploitation because the imbalance of power between the cleric and person in a pastoral relationship may undermine the validity of such consent.

## **d. Clergy Dating**

In the past, romantic relationships between single clerics and other single persons with whom the cleric has a pastoral relationship have not always been defined as sexual exploitation. There are a number of priests, for example, who are married to persons who were parishioners in a parish in which they have served. Nevertheless, such relationships are always complex and subject to later interpretation. While they may appear consensual, these relationships may not truly be mutual because of the imbalance of power between the cleric and the parishioner. Similar relationships are recognized as inappropriate by members of other professions, such as doctors and therapists. A cleric cannot be both priest and suitor at the same time. Thus, in a single clergy parish, a parishioner dating a cleric loses his or her priest. If the relationship between the parishioner and the cleric ends, the parishioner may feel ill-treated. Regardless of the outcome of the relationship, the parish may be harmed by secrecy surrounding the relationship or by the sense of ownership and responsibility accompanying even a relationship that results in marriage.

Any cleric contemplating a relationship with a person with whom the cleric has a pastoral relationship is advised to seek discernment in the Christian community. This includes consultation with the Bishop or a person appointed by the Bishop and with representatives of the parish or other place of ministry. In addition, care must be taken in such a situation that pastoral care for the parishioner is available from another priest. If a complaint is made regarding such a relationship, this diocese will investigate it according to these procedures.

**e. Lay Employees and Volunteers**

Although the definitions above refer to misconduct by clergy, the Church is also concerned about the behavior of its lay employees and volunteers. The standards which follow, therefore, will apply to all lay employees and volunteers of Episcopal parishes and other bodies within the diocese. The procedures will also apply, subject to canonical limitations, to all aspirants, postulants, candidates or seminarians sponsored by, or working in, this diocese.

**f. Other Forms of Sexual Misconduct**

These policies deal specifically with clergy sexual misconduct involving pastoral care. Other forms of sexual misconduct, by clergy and others, will be dealt with according to the situation and, where appropriate, steps outlined in these guidelines will be taken.

**II. STATEMENT OF POLICY**

It is the policy of the Diocese of Virginia that sexual misconduct involving pastoral care by any member of the clergy, staff person or volunteer will not be tolerated.

Clergy and other Christian workers need to recognize the dynamics of their relationships and the potential for harm and abuse. Vulnerabilities are exposed, and the very strengths of these relationships, namely, the expression of care and love, can easily take on inappropriate forms.

In particular:

1. Clergy and those responsible for parish, educational or recreational activities are expected to maintain the highest ethical standards in all their relationships with those for whom they have responsibility.

2. The pastoral counselling and care function creates a special relationship of trust and power. Exploitation of this trust and power through sexual misconduct as defined above will not be tolerated. All relationships are to be respected and maintained by all clergy and other professionals in the service of the diocese in every pastoral or counselling situation. All clergy and other professionals in service of the diocese are expected to maintain the highest ethical standards in all relationships in every pastoral and counselling situation.

3. Clergy and other professionals in the employ or service of the diocese or any of its parishes or agencies are expected to exhibit unquestionable, ethical behavior with their colleagues at all times. Sexual misconduct as defined above will not be tolerated.

### **III. GUIDING PRINCIPLES**

This procedure is intended to acknowledge several concerns:

- that clergy can be wrongfully accused of sexual misconduct;
- that every allegation which reaches the Bishop deserves a response from the Bishop;
- that the Bishop cannot be the only one who actually assesses or evaluates the substance of allegations;
- that the Bishop will employ this procedure in each instance of allegation unless the Bishop is absolutely persuaded that the allegation is obviously unfounded or of a trivial nature;
- that the Bishop holds both pastoral and disciplinary responsibilities;
- that a shared approach, involving legal, mental health and pastoral avenues is desirable;
- that litigation by its very nature is a recourse available to anyone;
- that a uniform procedure ensures that all cases will be treated with compassion and justice, as well as consistency;
- that the Bishop's pastoral concern is directed to both alleged perpetrators, as well as alleged victims;
- that the Bishop may consult, in confidence, with any person so chosen to review issues and materials regarding any alleged incident(s) of sexual misconduct;
- that the Bishop should refrain from placing conversations regarding allegations within a sacramental framework, but is well-advised to guard the privacy of all individuals concerned with utmost care;
- that the Bishop may refer cases for further investigation under relevant canonical procedures when deemed appropriate; and,
- that the principals and procedures in Section VIII of this document be understood as an integral part of the process.

### **IV. NOTIFICATIONS AND RESPONSES**

1. All complaints of sexual misconduct will be reported immediately to the Bishop.
2. If the complaint is against a lay staff worker, the head of the employing agency involved may be notified and will immediately notify the Bishop.

3. If the complaint may involve a violation of federal or state laws regarding sexual abuse of a minor or incompetent adult, the Bishop will immediately notify law enforcement officials. The Bishop, Church officials or employees with knowledge of such alleged abuse, will cooperate fully with law enforcement authorities, insofar as canonical responsibilities permit.

4. Within two days after receiving a verbal or written complaint of sexual misconduct the Bishop will assign the complaint to the Response Team for investigation.

5. The Bishop's office will immediately notify the complainant(s) and the alleged offender that a complaint has been filed and assigned to the Response Team for investigation.

6. The Bishop will notify the Chancellor and/or Standing Committee, as appropriate.

7. As soon as it is received, subject to the advice of the Chancellor, a copy of the written complaint will be given to the accused.

8. The Bishop will immediately issue a pastoral directive to the alleged offender proscribing any contact with the complainant until after the Response Team has completed its investigation. The Bishop may recommend the accused obtain private legal counsel (not from the Chancellor's office or parish attorneys).

9. The Bishop may, with the advice of the Chancellor, place on leave of absence with pay the person who is the subject of the allegation during an investigation. This leave is without prejudice and does not imply the guilt or innocence of the person under investigation.

10. The Bishop, with the advice of the Chancellor, may prepare a written statement to the congregation stating only the relevant information. No further statements about the alleged incident will be made without the advice of the Bishop and/or the Chancellor.

11. The Bishop or persons(s) appointed by the Bishop, may meet with the vestry, congregation, or interim minister to assist the parish in responding to their crisis.

12. If the accused wishes the sacrament of penance or pastoral care, it is recommended that the accused should obtain those ministries from someone other than from within the parish or from the Bishop's office.

13. Reporting and notification requirements as contained in the diocesan, parish or other liability policies shall be strictly followed. When the required notification has been made, the Bishop will notify an appropriate local official.

14. The Bishop is advised not to:

- a. Post bond for the accused;
- b. Advance legal, counseling, or other expenses;
- c. Advocate or rationalize the accused behavior;

- d. Act as "prosecutor" of either the complainant or accused;
- e. Express opinions during the investigation, but to speak to only known facts;
- f. Admit liability, discuss or seek settlement;
- g. Expect nor accept any "quick cure" of the accused; and,
- h. Transfer the accused to another position where a similar offense might be repeated.

## V. INVESTIGATION

1. The Bishop, and/or the Response Team will meet with the complainant(s) within five working days of receiving notification of the complaint, unless good cause exists for delay. The complainant(s) will be asked to sign a written statement including: dates, times, location, and details of the specifics of the alleged misconduct. The report is to include names, addresses and phone numbers of all complainant(s) and witnesses. The complainant(s) may be accompanied by a person of their choice for the interview.

2. Upon receipt of a verbal or written complaint of clergy sexual misconduct, the Bishop will ask the Response Team to obtain from the complainant(s) the information contained above. The Bishop's office will immediately forward a copy of this report to the complainant(s) for signature. Upon receipt of the signed complaint(s), the Bishop will proceed with the investigation.

3. The Bishop and/or the Response Team will meet with the accused and all other witnesses. The Bishop will specify to both complainant(s) and accused, appropriate guidelines for privacy as the process continues. The accused may be accompanied by a person of his/her choice.

4. The complainant(s) will be kept advised at all stages of the process and told of its outcome.

5. If the Response Team recommends that the evidence does warrant such evaluation, the Bishop may arrange for a clinical evaluation of the alleged offender, by a person professionally qualified and experienced in the evaluation of clergy sexual misconduct. Upon receipt of appropriate releases, the results of the evaluation will be available to the Bishop, the Response Team, and the alleged offender. The diocese will pay for the evaluation.

6. If desired, any party or witness to the alleged misconduct will be permitted to submit a statement in writing.

7. The Bishop may, after investigating, take disciplinary measures, including the initiation of proceedings in accordance with canon law.

## **VI. REPORTS AND RECOMMENDATIONS**

The Response Team will make at least a preliminary, written report and recommendations to the Bishop within fourteen (14) days. The Response Team will move as swiftly as possible towards completion of a final report and recommendations to the Bishop. The final report will include the original written statement(s) of complaint and all written statements submitted by other persons.

## **VII. DISPOSITION**

Upon receipt of the Response Team's recommendation, the Bishop may, at his discretion, meet with the complainant(s) and the accused (each may be accompanied by an individual of their choice), either jointly or separately, or may appoint a personal representative for this purpose.

The Bishop will immediately notify the wardens, if the accused serves a parish, and begin the process of healing in the parish. The Bishop, or the Bishop's representative may meet with the congregation in open forum.

1. a. If the Response Team recommends that the allegation be found unsubstantiated, and the Bishop adopts the recommendation, the Bishop shall, if he deems it appropriate, begin a process of individual or corporate healing. The Bishop will meet with the complainant and the alleged offender, each may be accompanied by an individual of their choice, to discuss what steps may be necessary to make known the determination. The accused will be afforded an opportunity to clear his/her name and to insert into the file a statement of innocence. In such case, the Bishop may exonerate the accused publicly or privately.

b. The Bishop, upon receipt of a completed investigation of clergy sexual misconduct, will take action to prevent the appearance of misconduct.

2. a. If the allegation is substantiated, and the Bishop adopts the recommendation, the Bishop will immediately inform the victim(s) and the accused. The Bishop may impose disciplinary action including, but not limited to, therapeutic and law enforcement referrals, inhibition of ministerial privileges and/or initiation of deposition proceedings.

b. The Bishop will meet with the victim and the victim's family, if appropriate, to express the Church's regret and discuss how the Church may assist them.

c. The Bishop or a representative appointed by the Bishop will meet with the offender. The offender may be accompanied by another person, if the offender desires. The Bishop or a representative will discuss what disciplinary actions the Bishop intends to take, and, when indicated, after assessment, refer the offender for appropriate therapy.

d. The Bishop will ensure that all recommended services are being pursued by the offender and will receive periodic reports from the clinical providers, without clinical details, concerning general progress.

e. In making any decisions about professional rehabilitation and future employment for the offender, the Bishop will be guided by the assessments of those experts in the treatment of clergy sexual misconduct who have treated the offender. In many cases, significant involvement in personal psychotherapy and employment outside the Church will be required before any re-deployment in the Church will be considered. Public acknowledgement of the misconduct, including exoneration of, and restitution to the victim, will normally be required.

f. The Bishop, or the Bishop's representative, will inform the victim(s) that actions are being taken, without specifically disclosing the clinical content.

g. If the accused cleric is not willing to pursue the courses of therapeutic action recommended, he/she will continue under temporary suspension while other alternatives are considered. Failure to comply within a reasonable time will be grounds for long-term suspension or deposition.

h. The Bishop may invoke any of several sanctions, as deemed appropriate:

**CAUTION:** In a case where conduct has been unwise but not necessarily unethical, the Bishop may give a verbal caution to the person.

**WARNING:** In case of clearly inappropriate behavior and possibly unethical behavior, the Bishop may give a warning in writing.

**REPRIMAND:** In a case involving unethical behavior, the person will appear before the Diocesan Bishop and will be given a reprimand in writing.

**CENSURE:** A record of the action will be put in the file, rehabilitation will be provided as needed, with ongoing (at least one year) accountability to the Diocesan Bishop.

**INHIBITION:** The inhibition will continue until there is clear evidence to the Diocesan Bishop of rehabilitation and restoration. (See Canon 22. Section 20).

**SUSPENSION:** At any time, the Bishop may refer the matter to Bishop's Court (see Canon 22, Section 12).

i. The Bishop or the Bishop's representative may meet with the offender's family to discuss how the Church may assist them.

3. a. The Bishop, Response Team members, and all other representatives of the diocese will make every effort to protect the privacy of victims of clergy sexual misconduct.

b. All complaints, records of Response Teams' investigations and determinations by the Bishop will be held in strict confidence in the Bishop's office and separate from ordinary personnel files. The files may be made available by the diocese if requested by subpoena.

c. The Response Team will not disclose any part of their investigation to anyone except the Bishop and Standing Committee, or pursuant to a court process. Response Team members will not retain personal copies of any investigatory records.

d. If a complainant alleges sexual misconduct by the Diocesan Bishop, the Standing Committee will ask a Bishop serving in another diocese to perform the procedures outlined in this policy.

### **RESPONSE TEAMS**

The Bishop will appoint both lay persons and clergy to serve on Response Teams. Individually or in teams, they may be called upon to investigate all complaints of clergy sexual misconduct referred to them, serve as the Bishop's liaison with complainants, and lead the process for healing in the congregation (as described below). No member of a Response Team will serve simultaneously as an advocate or liaison for an alleged victim and as an investigator of the complaint made by that person.

All Response Team members will have received training in the areas of crisis intervention and interviewing alleged victims, the accused, and witnesses. Such training will be supervised by the office of the Bishop.

Response Team members will not be assigned to investigate any complaint where their judgment or objectivity may be impaired by relationship to any of the parties to a complaint or by the appearance of an impairment.

## **VIII. CLERGY SEXUAL MISCONDUCT – HEALING IN THE CONGREGATION**

### **Basic Principles:**

1. It is appropriate for the Bishop (or a designated representative) to be in regular contact with the victims and to describe to them the process for congregational healing before such a process actually begins.

2. There is a need to balance the privacy of the victim(s) against the importance of openness with the congregation.

3. Insofar as possible, the identities of victims need to be kept in confidence. Therefore, any details which may identify victims must be guarded carefully.

4. Experience teaches us that parishioners usually know that "something is going on." In the absence of facts, rumor and speculation increase.

5. The lay leadership of a congregation should be given the first opportunity to be made aware of the issues which have emerged. The participation of this group is vital in planning the processes for congregational healing.

6. The healing and unity of a congregation are fostered if there is an open congregational meeting at which the Bishop and/or designated representative present as much information (facts only) as possible to the assembled group.

7. Such a meeting, regardless of the extent of the information given, constitutes a trauma for the congregation. 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.

8. The format of the congregational meeting should follow the outline of a Trauma Debriefing Process (see Appendix), with minor modifications made as needed to fit the particular circumstances. It is important that the congregational meeting be held in the Church building. If new information comes to light, further meetings may be held. The message is, "The Church is a place for truth . . . We follow the One who described Himself as Way, Truth and Life."

9. Regular follow-up sessions with the congregation should be held in the first year after the disclosure of the incident(s). See section on Congregational Follow-up.

10. If an Interim Minister is engaged, special training should be made available if he/she has not had experience with congregations in this kind of crisis situation. That person should have regular opportunities to de-brief, report and have consultation with the Bishop (or the designated staff person) and other counsellors.

11. Local mental health resources (including sliding-fee scale agencies) should be publicized so that members of the congregation know how to access these services. The congregation will inevitably contain people who are victims of other kinds of abuse, to whom this incident will bring a re-awakening of any unfinished issues. More and more communities have publicly-funded Sexual Assault Services which offer a variety of specialized resources.

12. In no way should the Bishop or any other church worker attempt to impede persons who wish to consult with legal authorities.

13. If the media become involved, there should be two or three spokespersons, appointed by the Bishop in consultation with an appropriate local representative, who will be the only persons authorized to respond to the media.

14. Additional resources of the Church which may be appropriate are:

- a. regular prayer for the victim, the offender and the congregation;
- b. preaching on the subject of violations of trust;
- c. liturgical acts of corporate penance;
- d. securing a safe place for victim and victim's family in community life; and,
- e. in the event that incarceration or other punitive action follows legal proceedings, means for a congregation to deal appropriately with clergy who may be in prison.

**APPENDIX A**  
**PROCESS SUMMARY**

**I. Initial Process**

1. Complaint received.
2. The Bishop is informed.
3. The Bishop assigns a Response Team unless he considers the complaint unfounded or trivial.
4. If not done previously, the Response Team gets information in writing from the alleged victim.
5. The Bishop notifies the alleged victim and offender that a complaint has been filed.
6. The Bishop issues a pastoral directive to the alleged offender that there is to be no contact with the complainant.
7. At the Bishop's discretion, written notification is made to the parish.
8. Depending on contractual obligations, the insurance company(s) is notified.
9. Response Team:
  - a. Meets with the complainant within five working days.
  - b. Gets information in writing about the complaint.
  - c. Meets with the accused (and the Bishop).
  - d. Carries out such other investigations as it deems necessary, eg., clinical assessment, meeting with other victims.
  - e. Reports its findings to the Bishop.

**II. If the complaint is determined to be unsubstantiated (p. 9, Section 7.2)**

1. Begin process of individual and corporate healing.
2. Meet with the accused and accuser (separately or together) to discuss how to make known the determination.
3. Make sure the accused has a chance to clear his/her name.

4. A statement of innocence is prepared for the file.
5. The Bishop may exonerate publicly or privately.
6. As necessary action may be taken to prevent misconduct or the appearance of misconduct.

**III. If the complaint is determined to be substantiated**

1. The complainant and offender are informed of determination.
2. The Bishop may impose disciplinary action.
3. The Bishop meets with victim and family.
4. The Bishop or a representative meets with the offender.
5. The parish is notified and the process of healing has begun.
6. The Bishop is to receive reports of actions (e.g., counseling, treatment) taken by the offender.
7. The Bishop will take such action as is deemed necessary as the result of professional opinions.
8. Failure of the offender to comply may result in long term suspension or disposition.
9. May meet with the offender's family.
10. Within two weeks of complaint, if needed, the Bishop may begin the process of congregational notification and healing.

## **APPENDIX B**

### **I. TRAUMA DEBRIEFING: MODEL FOR A CONGREGATIONAL MEETING**

Critical incidents and traumatic events, whatever they may be, have well-documented affects, both immediate and delayed. When a group such as a congregation experiences a trauma, the impact upon the congregation is likely to be an assortment of these symptoms:

- a loss of energy, a feeling of paralysis;
- distrust of leadership (often projected onto future leadership);
- divisions within the group;
- some group members isolating and withdrawing from the group;
- anger displaced onto unrelated issues or out of proportion;
- a conspiracy of silence about the traumatic event;
- despair about the group's future;
- blaming and distortions of responsibility for the event;
- seeking a "quick fix" without thoughtful reflection; and,
- difficulty making decisions which are normal and necessary.

All of these constitute a corporate response to the trauma and will be carried into subsequent years unless the trauma is processed and integrated into the congregation's life. The parallel of destructive "family secrets" is obvious.

We have learned that a useful model for early congregational work at integrating a trauma is the model of "de-briefing" drawn from disciplines which do crisis counseling (emergency medicine, law enforcement, military science, crisis chaplaincy, disaster agencies, etc.). A Trauma Debriefing allows participants to integrate the reality of the event with their own responses to the event. The Congregational Trauma Debriefing model has been shown to be an effective way to communicate data, surface feelings and lead a congregation into the future unhindered by the past.

A Trauma Debriefing experience is:

- a structured, directed process for processing factual data;
- an opportunity to accept the reality and chronology of events;

- a chance to ventilate the feelings present during the trauma;
- an exploration of the repercussions and consequences of the event;
- seeking a context and a perspective on the trauma;
- an opportunity to plan further responses to the event; and,
- a group experience: all those who experience the trauma share the debriefing experience (it is important to get as wide a participation as possible).

## **II. STEPS IN A TRAUMA DEBRIEFING FOR A CONGREGATION**

1. Schedule the Debriefing as soon as possible after the alleged incident becomes public knowledge. Make certain everyone is aware of the Debriefing (phone or overnight mail).

2. Select a leader or co-leaders. Make sure that the leaders have had experience with this kind of process. Visible, though not in the role of leadership, should be the Bishop or other denominational authority.

3. Hold the congregational debriefing in the Church if possible. Although an opening prayer is fine, do not make it a liturgical event.

4. Have the Bishop (or representative) greet the attenders. Have one of the lay leadership also welcome those present. Then move quickly to the leader's self-introduction.

5. After the leader makes a brief self-introduction, the process is explained and the guidelines for the Debriefing are outlined.

6. Confidentiality of all participants is a matter that will vary depending on the circumstances. What is important, however, is the assurance that no one will be placed in jeopardy because of any disclosures which may happen during the Debriefing.

7. The facts and chronology of the trauma are presented. This is not a time for feelings to be expressed, and the group may need some direction to hold those until the next phase. Questions, notes on paper at an easel, and a summary all help to encapsulate the facts of the situation. The purpose here is to give all those present a common record of the traumatic event (a so-called "consensual reality").

8. With as complete a record as possible of the event, the leader now invites the 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 the expressed feelings. People may need to be directed and supported in expressing their own feelings (not the feelings of someone else).

9. The leader then asks for those present to turn their attention to the repercussions of the event. What might the future look like? This step bridges the trauma with the ongoing life of those involved in the trauma. This may be a time to explore some of the issues for the congregation in the near future. The issues may also be listed on newsprint or summarized verbally.

10. This next step is likely to come naturally, but may need the leader's direction. Here people are invited to place the event within a context or perspective. In this phase, there may be expressions of confusion or helplessness. There may be some curiosity about how other groups resolve an event of this sort. In this phase, people may have an awareness of paradox: why do bad things happen? how can it be that such a talented priest could be involved in misconduct? why do things like this happen in a Church? where does the responsibility lie? what about the resources of our faith?

11. The final step is one of planning. This includes the scheduling of a follow-up session one or two months into the future. Planning also includes a discussion of the ways in which the pastoral and sacramental needs of the congregation are to be met. Planning further includes a description of the resources available to people who may need counseling or other specialized attention.

12. For the immediate needs of those present, a Congregational Debriefing Meeting Team should include some trained crisis professionals who will be available at areas in the church building so that individuals or groups may process their feelings further. These professionals are simply present to listen and support people in integrating the trauma.

13. At the meeting's end, the Congregational Debriefing Team should meet as a group to debrief their own experiences of the Congregational Debriefing Meeting. This final debriefing of the Team will be helpful in planning the follow-up monitoring of the congregation in the future: are there issues which will need further clarification? are there complicating factors or factors which require special ongoing attention? what does the lay leadership of the congregation require?

Either at this point or at another time, there should be an evaluation of the Congregational Meeting itself.

### **Summary of Debriefing Process**

1. Introductions and overview of process
2. Collection of facts, chronology, data
3. Feelings present at the time of trauma
4. Repercussions
5. Context and perspective

6. Planning
7. Availability on-scene of trained listeners
8. Debriefing of team and evaluation of process

**Important Reminders:**

1. Have the Bishop or his designee present as participant.
2. Choose the leader with care.
3. Keep the Debriefing process to its specified structure.
4. Have trained listeners present for the last part of the meeting.
5. Be prepared for a long meeting!

**III. CONGREGATIONAL FOLLOW-UP: THE FIRST YEAR**

Even with the best of care, a congregation which has experienced clergy sexual misconduct will need an ongoing program of support and assistance. This need is especially crucial in the first year. This year, whether acknowledged or not, will be devoted to a healing process, in which the congregation will slowly integrate the reality of its experience into its story. If such integration does not take place, the congregation may suffer from:

- prolonged loss of energy;
- despair about the future;
- loss and/or isolation of some members;
- distrust of leadership or of denominational personnel; and,
- difficulty making decisions or taking risks.

Follow-up with a congregation begins with the first congregational meeting or meetings about the incident(s) of clergy sexual misconduct. Future follow-up may take any of several forms:

- meeting between the Bishop's designee and the vestry to assess the healing process of the congregation;
- conversation with church staff (including an interim minister where present) as to their observations;

- study groups which consider the issues of ethics in the work place and/or clergy ethics (perhaps by reading a selected book for discussion);
- congregational self-evaluation (including the use of a questionnaire or survey instrument);
- congregational focus groups which address the question, "Where are we now in our process of moving ahead?"; and,
- formation or appointment of a Committee on Congregational Life -- charge to this Committee to assess needs and plan programs for continued healing.

Some congregations which have worked through a history of clergy sexual misconduct take up a special vocation in a related area: some have offered themselves to other congregations which might be confronted with the same issues, some have sponsored seminars or programs on Ethics and Sexuality, some have offered their building for use by community groups which address issues of sexual abuse, and some have developed "Stranger Danger" or other programs for young people about protecting themselves from abuse. These are signs that the congregation has indeed moved into the redemptive activity of letting its own pain be a gift for others.

Perhaps most heartening are those congregations which have taken a clear-eyed look at clergy-congregation relations and have moved into an awareness that, while each cleric is responsible for his/her own behavior, there are congregational factors which can contribute to a climate in which clergy sexual misconduct happens. These congregations commit themselves to provide:

- honest feedback to their ordained leadership through a regular process of mutual evaluation;
- sufficient time off and continuing education time so that clergy are less at risk of becoming burned-out or isolated;
- funding and support of benefits packages which allow clergy to consult with professional caregivers when needed; and,
- support (through clear policies, developed in consultation with the clergy) for fostering clergy family life and maintenance of boundaries between home and church.

## **APPENDIX C**

### **WARNING SIGNS**

1. Leaders are to be cognizant of the power differential that exists between them and their parishioners and are not to exploit the trust and dependency of these persons.

2. Leaders are to be aware of the danger signs of sexual boundary breakdown: excessive self-disclosure by the pastor; excessive availability, including giving or receiving inappropriate gifts; excessive touch, however innocent; undue anticipation of future visits, including rearrangement of one's schedule; fretting about clothing or appearance; meeting at an unusual location; continual fantasy about the person; and keeping of secrets which go beyond the requirements of professional confidentiality.

3. Leaders are to be aware of the potential that sexual attraction between themselves and other staff members (clergy and lay) has for both enhancing and crippling ministry and are to develop appropriate staff relationships for the benefit of their several ministries and the life and ministry of the congregation. When a clergy-person becomes aware of any of the danger signals in paragraph 2, he/she is encouraged to make a self-examination by asking such questions as:

a. What can I learn about myself through the experience of my attention being inescapably drawn to this other person?

b. What is lacking in myself, my marriage, or my relationships that an involvement with this other promises to satisfy?

c. What is it about this time in my life/ministry that I am vulnerable to falling in love outside of my commitments?

In addition the counsel and pastoral guidance of a person of spiritual wisdom may be appropriate.

4. Leaders must remain aware that there are sexually aggressive, even predatory, persons among parishioners and others who seek them out in the parish, at conferences and in the public. In such cases, clergy may well be advised to seek counsel. Until there is clarity about a person's motives for seeking a relationship with a clergy person, prudence is advised regarding times and places of meetings.

5. Leaders are responsible for seeking the counsel and pastoral guidance of a person of spiritual wisdom should they find themselves at risk of acting on sexual or romantic attraction to a parishioner, client or counselee.

6. The Bishop's office is responsible for the setting of clear diocesan policies and disciplines, and diocesan leaders are responsible for knowing and abiding by them. Bishop Lee has written "any allegation of sexual exploitation or abuse that comes my way is taken seriously.

If the allegation involves behavior directed towards a minor, that information is taken directly to the legal authorities."

7. Leaders who learn of the sexually exploitative behavior of colleagues, even if the information is gained in a counseling setting, have an ethical responsibility to follow up on this information by seeking the counsel and pastoral guidance of a person of spiritual wisdom, by speaking directly to the individual, if appropriate, and by reporting the information to appropriate ecclesiastical authorities.

8. In instances where sexual exploitation has been alleged, the following is required:

a. compassionate, competent, and loving treatment for victims;

b. appointment of qualified advocates to represent both the victims and the alleged offender.

9. If allegations of sexual exploitation are substantiated, the following requirements may obtain:

a. restitution for damages inflicted on victims;

b. removal of the clergy person from the pastoral situation, followed by evaluation, appropriate counseling and treatment, and reinstatement, if appropriate.

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# Exhibit 23

to the

Report on the  
Independent Investigation  
of

Allegations of Sexual Abuse by a Staff Member of  
The Falls Church between May 1990 and January 2002

# The Diocese of Virginia

110 West Franklin Street  
Richmond, Virginia 23220  
804/643-8451 (TDD)  
800/DIOCESE  
Telecopier: 804/644-6928

## CERTIFICATE OF COMPLETION

for

THE DIOCESE OF VIRGINIA

CHILD SEXUAL ABUSE  
IN CHURCH SETTINGS

This is to certify that, in accordance with the requirements of the Bishop of the Diocese of Virginia, the participant whose signature appears below has completed the Child Sexual Abuse in Church Settings Workshop, on the 16<sup>th</sup> day of November, 1994, at the Falls Church, Episcopal.

Participant Jeff Taylor  
(Print name)

the Falls Church, Episcopal, Falls Church, Va.  
Church and City

John W. Galt II  
For the Bishop of Virginia



# Exhibit 24

to the

Report on the  
Independent Investigation  
of

Allegations of Sexual Abuse by a Staff Member of  
The Falls Church between May 1990 and January 2002

# The Diocese of Virginia

110 West Franklin Street  
Richmond, Virginia 23220  
804/643-8451 (TDD)  
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## CERTIFICATE OF COMPLETION

for

**THE DIOCESE OF VIRGINIA**

**CHILD SEXUAL ABUSE  
IN CHURCH SETTINGS**

*This is to certify that, in accordance with the requirements of the Bishop of the Diocese of Virginia, the participant whose signature appears below has completed the Child Sexual Abuse in Church Settings Workshop, on the 25th day of September, 1996, at The Falls Church (Episcopal).*

Jeff Taylor  
**Participant**  
(Print name)

The Falls Church, Falls Church  
**Church and City**

*John Yates*  
**For the Bishop of Virginia**



# Exhibit 25

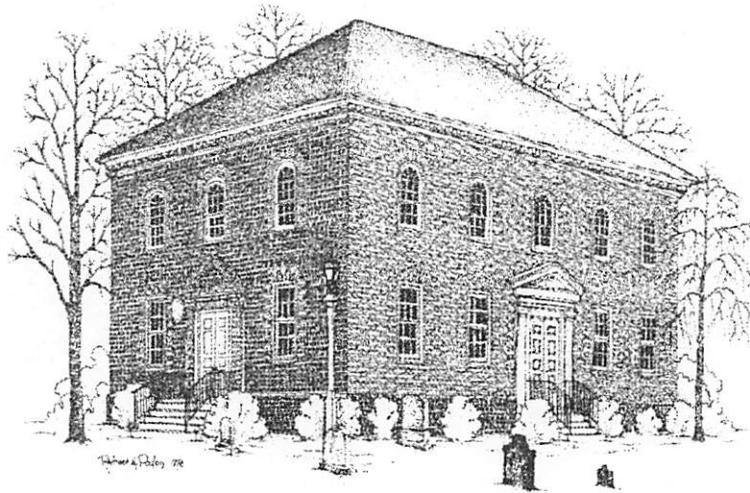
to the

Report on the  
Independent Investigation  
of

Allegations of Sexual Abuse by a Staff Member of  
The Falls Church between May 1990 and January 2002

# *Employee Policy Manual of The Falls Church*

*A Guide to How We Minister and Work Together*



*The Falls Church  
Falls Church, Virginia  
July 2004 Edition*

## ***Welcome!***

We thank God that you have joined the Falls Church team! The church community needs your skills, gifts and talents. As you settle in to your new position, please know that our prayers and support are with you.

This manual is intended to assist you as you become familiar with our life together. It contains important information about expectations of the staff, as well as fundamental statements of our philosophy of ministry and mission.

Please read this manual carefully. By asking questions, you will learn about our staff life together and feel at home more quickly. Necessarily some of this manual's information will be more interesting to you than other parts will be. Some aspects we are required by law to include. While this manual can't claim to be 100% thorough, we think it covers most of the issues we need to have described. We hope you find it helpful and that you will tell us where it needs improvement.

We want you to be happy working here, and we hope you will find your ministry fulfilling and challenging. Ultimately, I hope your time as a member of The Falls Church staff will be a blessing. Again, welcome to our team!

Thankfully in Christ,

The Reverend Dr. John W. Yates, II  
Rector  
The Falls Church

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## *Section One: Who We Are*

### **1.1 The Mission**

We, the staff of The Falls Church, help ourselves and others to become wholly devoted followers of Christ.

We are committed to meeting the needs and goals of the congregation and one another. This means providing the best possible service and professional expertise to Christ's body, the church. Our commitment to this mission is the basis for everything we do. We as staff share common values, such as:

- ❖ **Trust.** We trust one another to provide the best possible service and expertise to our congregation and to one another.
- ❖ **Mutual respect.** We treat everyone with dignity and courtesy. Mutual respect is the basis for good manners. It encourages us to be polite while having a sincere regard for the ideas and feelings of others.
- ❖ **Commitment.** We keep promises and meet deadlines.
- ❖ **Team work.** We recognize that a team's combination of gifts, talents and ideas can sometimes be more effective than the work of one individual.
- ❖ **A Sense of Urgency.** We recognize the value of wisely utilizing and managing time.
- ❖ **Loyalty.** We are mindful of avoiding any action that creates or appears to create disloyalty.
- ❖ **Empowerment.** Each of us has the responsibility to do what is best for the church, and to express an opinion about what needs to be done to reach its goals. We identify opportunities for continuous improvement and bring possible solutions to the attention of the team for its consideration.
- ❖ **Gratitude.** We are mindful of our many blessings. We express appreciation in words and deeds.
- ❖ **Quality.** We value the role of quality in our individual and collective efforts.
- ❖ **Grace.** We operate together in the context of the grace of Jesus Christ. We seek always to believe the best of one another and be patient and merciful with one another.

Each person on the staff is a significant team member. Individual efforts, talents, knowledge, ideas and expertise are critical to the staff team as we work together to reach our goals.

### **1.2 How We Are Organized**

The Rector and a lay governing body called the Vestry lead the Church. The Vestry consists of 18 parishioners serving staggered three-year terms, and is led by a Senior and a Junior Warden. Staff leadership consists of the Rector, the Vicar, and the Parish Administrator. Each ministry program also has its own director: Administration (Service), Children's Ministry, Community & Connections (C<sup>2</sup>), Day School, Fellows, Kairos, Outreach, Student Ministry, Pastoral Care, and Worship and Music. All staff report to the Rector through one of the staff leaders.

## ***Staff Organization*** *(As of October, 2004)*

### **RECTOR'S OFFICE**

*John Yates	Rector
Nancy McAlpin	Executive Asst to Rector
Betsy Robson	Ministries Operations Coord.

### **ADMINISTRATION**

Bill Deiss	Parish Administrator
Laura Alrutz	Day School Director
Patricia Balzer	Information Tech. Specialist
John Bean	Facility Manager
Sharon Gewehr	Accounts Payable
Bill Hagarty	Accounts Receivable
Lois Hansen	Day School Admin Asst
Becky Irvine	Bookstore Manager
Erlene Kirkland	Housekeeper
Sharon Kirkland	Housekeeper
Maggie Mount	Office Manager
Ann Schneider	Comptroller
Derrick Spady	Sexton
Paul Thomas	Sexton
Kathy Thomas	Day School Asst Director

### **CHILDREN'S MINISTRIES**

Jennifer Greenleaf	Director
Mary Jennings	Elementary Sunday School
Debra Stuhlmuller	Administrative Assistant
Carolyn Wright	Pre-School & Kindergarten SS

### **DISCIPLESHIP MINISTRIES**

*Kim Swithinbank	Vicar
Lane Dolly	Alpha Coordinator
Amy Hartman	Fellows Coordinator
Amy Roundtree	Publications Coordinator
Jackie Shrum	Executive Asst, Connections & Community
*Penelope Swithinbank	Director, Connections & Community

### **KAIROS**

Tim Clayton	Director
Julie Cate	Community Coordinator

### **OUTREACH**

*Robert Watkin	Director
Jennica Jardine	Urban Outreach Coordinator
Lindsay Jordan	International Coordinator
Kerry Wilson	ESOL Coordinator

### **PASTORAL CARE**

*Rick Wright	Pastoral Administrator
Martha Berg	Administrative Assistant
Elizabeth Brunner	Director, Pastoral Care
*Ramsey Gilchrist	Pastoral Associate
*David Glade	Assistant to the Rector
Jan Hagarty	Receptionist
*Nicholas Lubelfeld	Pastoral Associate
Kris Packard	Seniors Ministry Coordinator
Glenis Pittman	Assistant to the Director
Peggy Reaves	Receptionist
Vacancy	Seniors Coordinator

### **STUDENT MINISTRIES**

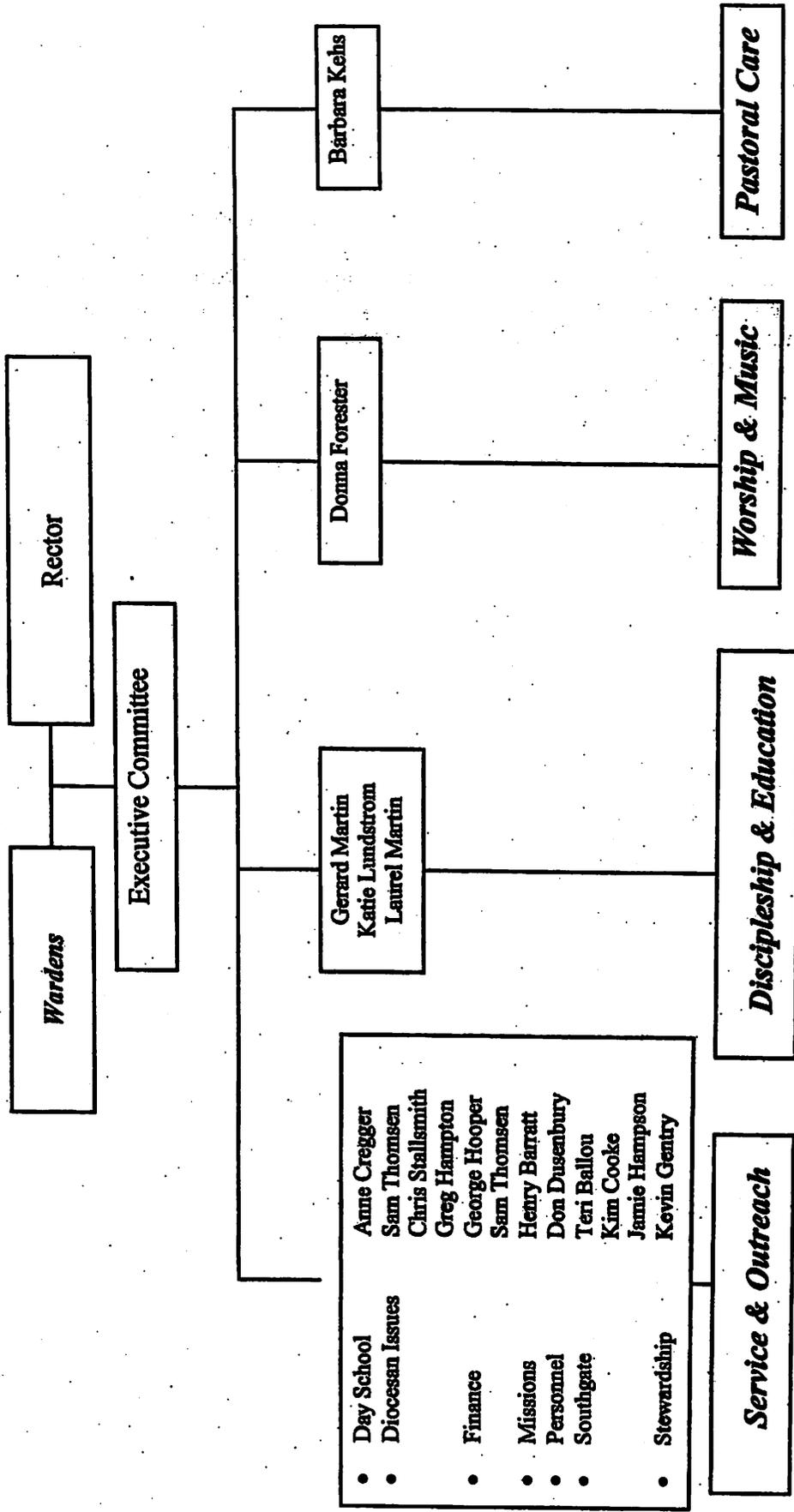
Dave Healing	Director
Susan Czaplicki	High School Coordinator
Lisa Henry	Middle School Coordinator
Matt Johns	High School Coordinator
Kiki Thompson	Ministry Administrator
Tim Ward	Middle School Coordinator

### **WORSHIP AND MUSIC**

Marvin Crawford	Director
Jamie Brown	Worship Leader
Alice Crawford	Asst. Director & Organist
Jonathan Crocker	A/V Coordinator
Margaret Donivan	Handbell Choir Director
Paul Miller	Administrative Assistant
Carl Schwartz	Organist, Historic Church

\*Indicates Clergy

**The Falls Church  
Vestry — Staff Relationship**



- Day School
- Diocesan Issues
- Finance
- Missions
- Personnel
- Southgate
- Stewardship

## ***Section Two: Our Standards***

### **2.1 Communicating With Each Other**

Open and honest communication is the hallmark of a great team!

New staff members are required to read this manual and discuss any questions that arise. All staff are encouraged to bring any concerns regarding job performance, job behavior, processes, procedures, and policy to the immediate attention of his or her supervisor. Good ideas are always welcome!

### **2.2 Performance Expectations**

We expect every member of the staff to satisfactorily perform the essential functions of his or her job, and to continually work toward achievement of goals. The church leadership has sole authority for establishing the parameters of satisfactory and unsatisfactory performance.

Any incidence of less than satisfactory performance will be communicated to the employee by his/her supervisor. While the Church values the ideal of progressive discipline, including oral counseling, written warning, probation, and termination, it reserves the right to bypass all levels of progressive discipline and to terminate employment as it, in its sole authority, believes necessary.

### **2.3 Behavior Expectations**

Expected behaviors include energy and enthusiasm for our mission and for the job at hand, professionalism, courtesy, cooperation, collaboration, and commitment to the policies described in this manual while performing the essential functions of the job.

***Sexual Misconduct.*** The church strictly prohibits any sexual misconduct judged to be inappropriate or illegal. Complaints of any such behavior should be brought to the immediate attention of the Office Manager or the Parish Administrator. Any and all allegations of such inappropriate or illegal behavior will be promptly investigated, and allowing for a fair investigation, will be carried out in as confidential a manner as possible.

All employees will be required to attend, as a condition of employment, a minimum of four hours of training on the issues of child sexual abuse, sexual harassment, or sexual exploitation in church settings. Such training will be provided at the expense of the church.

***Substance-free Work Environment.*** The use, sale, transfer, or possession of alcohol, or illegal drugs or paraphernalia, or controlled substances while working, while on church property, while using church vehicles, or while representing the church (such as at training classes or meetings) is strictly prohibited.

Reporting to work clearly inebriated or with alcohol on one's breath is prohibited. Moreover, off-duty conduct that may adversely affect the reputation or the interests of the Church is also prohibited.

Each staff member must be able to perform work in a safe and productive manner, and/or be in a physical and mental state that creates no risk to the safety and well-being of the employee, co-workers, the public or church property.

Violation of this policy will result in disciplinary action, up to and including termination of employment. Some violations may also have legal consequences.

## **2.4 Dress and Grooming Standards**

Our grooming and the way we dress and groom reflect on the individual, the staff community, and the church organization. Each staff member is expected to dress in a manner appropriate to a professional work environment that will not embarrass others, distract anyone from performing the essential functions of his or her job, or from reaching goals. Individuals who exhibit disregard for these standards will be disciplined, up to and including termination of employment.

## **2.5 Decision Making Standards**

***Conflict of Interest.*** All members of the staff are prohibited from engaging in any outside activity, outside employment, private business, financial concern, or other activity that may create a conflict of interest or appear to create a conflict of interest by influencing or appearing to influence financial decisions for the church organization.

The hiring of relatives is discouraged. Hiring of persons related to Vestry members, the Rector, other clergy, the Parish Administrator, and any employee in the direct reporting chain is prohibited, unless the employees are hired as a husband and wife team, and arrangements are made for the wife or husband to be supervised by someone other than his/her spouse. Any other possible hiring of a relative not prohibited above but which may create a potential or perceived conflict of interest should be referred to the Personnel Committee for review prior to making a hiring decision. The committee will then make a recommendation to the Senior Leadership Team as to whether he/she should be hired and under what conditions. The Rector is responsible for making the final decision.

***Solicitations and Distributions.*** Staff members are discouraged from soliciting donations, and from selling or distributing products and services during paid work time. Requests for participation to support a charitable cause are the only exception.

## **2.6 Confidentiality Standard**

Any staff member who violates confidentiality will be disciplined, up to and including termination of employment.

## **2.7 Standards for Using Church Resources**

Like any enterprise, the Church organization has limited resources. Each member of the staff is expected to use good judgment and common sense when utilizing church resources.

The Church reserves the right to access or inspect any of its property or its resources at any time, including but not limited to employee offices, work stations, desks, filing cabinets, electronic and manual files,<sup>1</sup> and any other Church property. While providing advance notice and consent is an optimal situation, neither is required.

***Computer Technology (Hardware and Software).*** Technology resources are intended for the professional use of the staff. Consequently, every user of this equipment must realize that it is the sole property of the Church and is open to archival review and inspection, at the discretion of the Church. The Church must hold the license for any software used on church computers. Conversion of software resources to private use is prohibited, as well as installing or downloading personal software (such as games) on the church computer. Using Internet capabilities of the Church for personal use should be kept to a minimum. Any use of the internet to view pornographic sites will result in disciplinary measures.

***Photocopiers, Office Equipment, and Paper Products.*** The personal use of the church's photocopiers, office equipment, and/or paper products by individuals must be authorized by the staff member's direct supervisor and be limited to breaks or non-business hours. Individuals may be requested to promptly reimburse the Church for copier time and/or use of paper products.

***Telephone System.*** In general, the use of The Falls Church telephone system is to be limited to work related calls, both incoming and out going. Personal calls should be kept to a minimum. Any amount over \$3.00 for personal long distance calls will be reimbursed to the church upon receipt of a list of calls from the finance office.

***Fax Machines.*** Personal use of fax machines should be kept to a minimum. Under no circumstances may a staff member use church stationary as a cover page for personal documents or correspondence.

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<sup>1</sup> The confidential files of the clergy may be excluded as they may be protected by the pastor-penitent confidentiality rule.

## ***Section Three: Employment Policies***

### **3.1 Nature of Employment**

Employment occurs only at the mutual consent of the Church and the individual. Such mutual consent forms an at-will employment relationship. Either the employee or the Church may terminate the employment relationship at any time, for any reason, with or without cause, with or without prior notice.

This at-will relationship remains in effect throughout employment, and cannot be modified by any oral or implied agreement. With Vestry authorization, only the Rector has the authority to offer employment outside of the at-will relationship; such offer must be made only by express written agreement, and signed by the employee and the Rector.

### **3.2 Purpose of This Manual**

This manual is a guide to the standards and policies used and observed by The Falls Church staff. Neither this manual nor any policy or standard contained in this manual is intended to create or creates an employment contract or employment agreement.

### **3.3 Equal Opportunity Employment**

The Falls Church operates under the principle that a productive work environment will be one in which individuals are able to enjoy the benefits and conditions of employment based on the individual's ability to achieve results, without consideration of age, color, disability, gender, national origin, race, veteran status or any other characteristic that is protected by law. We are committed to equality of treatment in hiring and all employment conditions and opportunities.

***Americans with Disabilities Act.*** The Falls Church is firmly committed to complying with the Americans with Disabilities Act (the ADA) and other federal and state legislation designed to ensure equal employment opportunities to persons with disabilities. The Falls Church will make reasonable accommodations for otherwise qualified persons with known disabilities unless doing so would result in undue hardship to the organization. This policy governs all aspects of employment. While overall authority for implementing the organization's policy regarding equal employment opportunity is assigned to the Parish Administrator, the goal of this policy cannot be achieved without full and informed support of every member of the staff. An individual who believes he or she is the victim of illegal discrimination may discuss this matter with his or her supervisor or the Parish Administrator.

A prompt and thorough investigation will be made, and allowing for a fair investigation, reasonable efforts will be made to protect the privacy of all concerned. Employees of The Falls Church are required to cooperate with any investigation. Anyone who refuses to participate in the investigation of a complaint will be subject to disciplinary action, up to and including termination of employment. Retaliatory action against anyone filing a complaint of any type of discrimination is strictly prohibited. Anyone who violates this policy of non-retaliation will be subject to disciplinary action, up to and including termination of employment. Anyone who

knowingly files a false complaint will be subject to disciplinary action, up to and including termination of employment. Any individual who is found to have violated this policy will be subject to appropriate disciplinary action, up to and including termination of employment.

### **3.4 Workplace Environment**

The Falls Church is committed to providing a work environment that is safe, productive, and supportive of our mission. The Falls Church strictly prohibits any verbal or physical conduct that:

- constitutes harassment because of age, color, disability, military status, national origin, pregnancy, race, religion, or sex;
- results in disruption or interference with the performance of any Falls Church employee, and/or;
- creates an intimidating, offensive or hostile environment.

***Safety and Security.*** The Falls Church strives to provide a safe and healthful work environment for its staff members and visitors. Attaining this goal is dependant upon the personal commitment and alertness of each employee.

***Harassment In The Workplace.*** Anyone employed by The Falls Church who believes the words or actions of any other employee constitute unwelcome harassment has the responsibility to report the situation as soon as possible either to his or her immediate supervisor or to the Parish Administrator. A prompt and thorough investigation will be made, and allowing for a fair investigation, reasonable efforts will be made to protect the privacy of all concerned. Employees of The Falls Church are required to cooperate with the investigation, and to maintain confidentiality. Anyone who refuses to participate in the investigation of a complaint will be subject to disciplinary action, up to and including termination of employment. Retaliatory action against anyone filing a complaint of any type of discrimination is strictly prohibited. Anyone who violates this policy of non-retaliation will be subject to disciplinary action, up to and including termination of employment. Anyone who knowingly files a false complaint will be subject to disciplinary action, up to and including termination of employment. Any individual who is found to have violated this policy will be subject to appropriate disciplinary action, up to and including termination of employment.

***Sexual Harassment In The Workplace.*** Sexual harassment includes any unwelcome or unsolicited verbal, physical, or sexual conduct that is made a term or condition of employment, is used as the basis for employment or advancement decisions, or has the purpose or effect of unreasonably interfering with work or creating an intimidating, hostile, or offensive work environment. It has always been the policy of The Falls Church to treat all employees fairly and equitably. As part of this commitment, The Falls Church will make every effort to provide to all employees a work environment that is free from all forms of sexual harassment and intimidation. Any and all employees are strictly prohibited from sexually harassing or making improper advances toward any and all other employees. Anyone employed by The Falls Church who believes that he or she has been the subject of sexual harassment is obligated to report the alleged act immediately either to his or her immediate supervisor or the Parish Administrator. Any employee who witnesses incidents of sexual harassment should immediately report the incident to the Parish Administrator. If the incident involves the Parish Administrator, the incident should be reported to the Rector. A prompt and thorough investigation will be made, and

allowing for a fair investigation, reasonable efforts will be made to protect the privacy of all concerned. Employees of The Falls Church are required to cooperate with the investigation, and to maintain confidentiality. Anyone who refuses to participate in the investigation of a complaint will be subject to disciplinary action, up to and including termination of employment. All employees will be protected from coercion, intimidation, retaliation, interference, or discrimination for filing a complaint or assisting in an investigation. Retaliatory action against anyone filing a complaint of any type of discrimination is strictly prohibited. Anyone who violates this policy of non-retaliation will be subject to disciplinary action, up to and including termination of employment. Anyone who knowingly files a false complaint will be subject to disciplinary action, up to and including termination of employment. Any individual who is found to have violated this policy will be subject to appropriate disciplinary action, up to and including termination of employment. Employees will be directed to the appropriate EEOC office where sexual harassment complaints may be made.

***Serious Diseases In The Workplace.*** Employees with serious diseases often wish to continue their normal pursuits, including work, to the extent allowed by their medical conditions. The Falls Church supports these endeavors for as long as the employees are able to meet acceptable performance standards and pose no risk to themselves or others. Nothing in this policy alters the at-will employment relationship The Falls Church shares with its employees.<sup>2</sup> The Falls Church will allow employees with serious diseases to continue working as long as they are physically and mentally able to perform the duties of their jobs without undue risk to their own health or that of other employees or members of the public. An employee with a serious disease is to be treated no differently than any other employee. Therefore, if the serious disease affects an employee's ability to perform his or her assigned duties, he or she must be treated like other employees who have disabilities that limit their job performance.

The Falls Church will make reasonable accommodations in accordance with all legal requirements, to allow otherwise qualified individuals with serious diseases to perform essential functions of their jobs. Any employee who is diagnosed as having a serious disease and who desires an accommodation under the Americans with Disabilities Act should inform the Parish Administrator as soon as possible. At this time a review with the employee will take place for determining the reasonableness of an accommodation. Medical certification will be necessary.

The Falls Church will take reasonable precautions to ensure that documents containing medical information are treated confidentially and are protected from inappropriate disclosure. Any employee with questions or concerns about serious diseases is encouraged to contact his or her supervisor, or the Parish Administrator for information and referral to appropriate services and resources. Any employee who is concerned about being infected with a serious disease by a co-worker or other person should convey that concern to his or her supervisor or the Parish Administrator. Employees who refuse to work with or perform services for or with a person known or suspected to have a serious disease without discussing that concern with a supervisor will be subject to discipline, up to and including termination of employment. Where there is little or no evidence of risk or infection to the concerned employee, his or her continued refusal, after consultation with his or her supervisor or the Parish Administrator, may result in discipline, up to and including termination of employment. Any employee of The Falls Church with

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<sup>2</sup> Serious Diseases for the purpose of this policy include, but are not limited to: cancer, heart disease, multiple sclerosis, hepatitis, tuberculosis, human immuno-deficiency virus ("HIV"), and acquired immune deficiency syndrome ("AIDS").

questions or concerns about the use of leave(s) and the Americans with Disabilities Act is encouraged to contact his or her immediate supervisor or the Parish Administrator.

### **3.5 Background Investigations**

The Falls Church will, as a practice, investigate the background of potential staff members to ensure that information provided throughout the selection process is accurate and true. Such an investigation will examine the veracity and completeness of information provided with regard to personal information, criminal record, past employers, professional and personal references, educational record, and for those who will have financial decision-making authority, a credit record check. It is the responsibility of the Parish Administrator to ensure that, in full compliance with all applicable laws, appropriate written permission and release from liability has been executed prior to the initiation of any such background investigation.

Any individual found to have misrepresented, falsified, or omitted requested information will be released from the selection process. If hired, such action is cause for dismissal.

Should someone be released from the selection process due to the results of such a background investigation, the Church will comply with applicable regulations regarding disclosure to that individual.

### **3.6 Personnel Records**

The Church will maintain for each employee a personnel record. This record will contain confidential and historical information such as employment application, resume, job description, payroll and tax information, any changed information (such as is listed below), and records of any changes in pay or employment conditions. It will also contain performance evaluations and records of any disciplinary actions. Due to the confidential nature of this record, the Parish Administrator has been charged with maintaining the physical security of these records.

Upon written request to the Comptroller, a member of the staff may be allowed to review his or her personnel record at a reasonable, mutually agreeable time in the presence of his or her supervisor. The employee may not photocopy this document.

No outside party will be allowed to view the entire record without the express written permission of the employee/former employee. Such permission must include a release from all liability for the Church and the respondent.

Each member of the staff has the responsibility to ensure that his or her personal information is current and accurate, including but not limited to

- ❖ Name
- ❖ Address
- ❖ Telephone Number
- ❖ Social Security Number
- ❖ Driver's Permit Number (if driving is part of job responsibilities)
- ❖ Names and Contact Information for Emergency Contacts
- ❖ Tax Records
- ❖ Benefits Records

Changes to this information must be submitted in writing, using appropriate documentation.

### **3.7 Immigration Reform and Control Act of 1986**

The Church is committed to full compliance with Federal immigration laws and will not knowingly hire or continue to employ anyone who does not have the legal right to work in the United States. All new staff must, within three days of employment, complete the Form I-9 and provide documents that establish identity and legal right to work in the United States. As an ongoing condition of employment, staff members will be required to provide documentation verifying identity and the legal right to work in the United States.

### **3.8 Telephonic Employment Verifications**

When an outside agency or organization contacts The Falls Church for employment verification, the following information will be confirmed or denied (by the Comptroller):

Date of employment

Hourly rate of pay or annual salary

Job title

Whether or not the Church would rehire the employee in the same position

Detailed information will not be provided. It is the policy of the Church not to engage in negative statements about the employee.

As a courtesy, the employee should notify his or her supervisor and the Parish Administrator of any expected calls. The Church reserves the right to ask that the employment verification be provided in writing. All written requests must include a release from liability for the Church and for the respondent.

### **3.9 Attendance and Punctuality**

Prompt and regular attendance is expected of every member of the staff. Because this is a basic expectation of all jobs, an otherwise qualified individual with a disability who is unable to provide prompt and regular attendance, cannot be accommodated.

All hourly paid employees are expected to be ready to begin work at the beginning of their scheduled work period and at the end of scheduled breaks and meal periods. All employees must have their supervisor's permission to leave work prior to the scheduled work stop time, except in the case of a bona fide emergency.

If an employee is unable to report to work for any reason, he or she must call the church office up to one hour prior to his or her starting time, or when the church office opens. If unable to reach the church office, the employee should contact his or her supervisor, or one of the clergy, either at home or the office.

When calling in to report absence, the employee must provide their home phone number and the reason for the absence, such as illness, child's illness, etc., and take the opportunity to explain any critical projects that are due that day. When calling in to report tardiness, the employee must give the estimated time of arrival and the reason for the tardiness.

Absence or consistent tardiness for a non-compelling reason, and/or failing to call the office to notify them of your status will be considered "unexcused." Any unexcused tardy or absence will result in discipline, up to and including termination. Any employee who develops a pattern of tardiness or absenteeism, whether excused or unexcused, will be subject to disciplinary action, up to and including termination of employment. During a period of absence of one-to-three days, it is the employee's responsibility to keep the church informed on a daily basis. Absence due to illness in excess of three days will require medical verification upon return to work.

### **3.10 Performance Reviews**

The appropriate supervisor will require each staff person to identify in writing what their goals and objectives will be for the coming year. This should be completed and reviewed by the supervisor by August of each year. At periodic intervals, those goals and objectives will be reviewed with the supervisor to ensure their completion.

The supervisor will perform a minimum of one performance evaluation annually for each direct reporting employee. This evaluation will review the employee's performance in:

- performing essential functions of his/her position;
- meeting performance goals and objectives set in the annual planning process;
- supporting the mission, values, and standards of The Falls Church;
- discuss improvement opportunities in the next year.

Both the supervisor and employee will sign the written evaluation to verify that the employee's performance has been reviewed and discussed. Any recommendations for salary increases will be based on the employee's evaluation.

Any professional performance issues should be reviewed and discussed on a regular basis and noted in writing for the file.

### **3.11 Termination of Employment**

Only the Parish Administrator, in conjunction with the Ministry Director and the Rector, may terminate someone's employment at The Falls Church. The recommendation of the person's supervisor may be considered. A separating employee will receive his or her final pay in accordance with all applicable laws. If a separating employee owes The Falls Church any money or is responsible for any lost or damaged property, such accounts will be settled as originally agreed, or by deduction from the final paycheck, in accordance with applicable laws. An employee who fails to give two weeks written notice of his or her intent to resign will forfeit reimbursement for accrued vacation leave benefits. The Personnel Committee may conduct an exit interview with any employee who initiates the termination process through resignation or retirement or medical discharge.

## ***Section Four: Compensation Policies and Processes***

### **4.1 Categories of Employment**

- **Full-time Employees** who are not in a temporary status and who are regularly scheduled to work forty hours per week. Full-Time employees are eligible for the full benefit program of The Falls Church, subject to the terms, conditions, and limitations of each benefits program.
- **Regular Part-Time Employees** who are not in a temporary status and who are scheduled to work a minimum of 20 hours per week. Regular Part-Time employees are eligible for all benefits. Benefits and vacation and sick leave will be provided on a pro-rated basis. Paid holiday leave will be based on the hours the employee would regularly be scheduled to work that day.
- **Part-Time Variable.** Employees who are not in a temporary status and who are scheduled to work less than 20 hours a week. Part Time Variable employees are not eligible for benefits.
- **Temporary.** Employees who are not an independent contractor, but who are hired as interim replacements, to temporarily supplement that work force, or to assist in the completion of a specific project. Employment assignments in this category are of a limited duration. Employment beyond any initially stated period does not in any way imply a change in employment status. Temporary employees retain that status until notified of a change.

### **4.2 Pay Periods Established**

There are two pay periods per month. The first pay period runs from the 1<sup>st</sup> -15<sup>th</sup> and the second runs from the 16<sup>th</sup> to the end of the month. Employees are paid on the 15<sup>th</sup> and the last day of the month. If a payday falls on a weekend or holiday, employees will be paid on the preceding workday. The Falls Church is not able to cash employee's paychecks. A person needs to be employed by the church for a minimum of four months prior to receiving the full annual compensation increase in January.

### **4.3 Payroll Deductions**

All paycheck deductions must be authorized by the employee, and submitted in writing. All paychecks will itemize amounts withheld. Questions regarding deductions should be directed to the Comptroller. The Falls Church complies with all state and federal laws regarding the garnishment and assignment of wages.

#### **4.4 Overtime Pay**

From time to time, exempt employees may be asked to work beyond normally scheduled hours or on a regularly scheduled day off. The Church has no formal "comp time" policy to permit such employees to take an equal amount of time off to compensate for the extra hours worked. Supervisors have discretion, at their initiative, to reward such employees with additional time off for jobs well done after extraordinary demands on their time while engaged in ministry for the Church. This is not an hour for hour benefit and is not to be accumulated.

#### **4.5 Compensation While on Short-term Disability**

All employees are covered by Workers Compensation insurance at the time of employment. The Falls Church pays 100% of the premiums for this coverage. The following benefits are provided to employees who sustain a work-related injury or illness:

- Partial wage replacement for periods of disability
- Medical care to include; medication, hospital, doctors, x-rays, crutches, etc...
- Rehabilitation services if necessary

#### **4.6 Employee Creative Work Policy**

The Falls Church Episcopal has been blessed with employees gifted in many creative areas, including writing, music composition, etc.

Work created during regular working hours, on the Church premises, and/or using the Church staff and equipment is considered within the scope of an employee's employment. In such situations, the Church is considered the author of the work and legal owner of the copyright. Future royalties are the property of the Church. Additionally, in such cases, and to the extent such creative work furthers the charitable mission of the Church; a bonus may be paid to the creative employee and/or staff assisting in the creation of such work, at the discretion of the Vestry. If the Vestry exercises this option, the bonus, when considered with all other compensation and benefits, cannot result in unreasonable compensation to the employee(s). The purpose of the bonus is to recognize the additional contributions made by the creative employee and/or to support furthering the charitable mission of the Church.

Works created after regular business hours, away from the Church, and using other than Church staff and equipment are considered created outside the scope of an employee's employment. In such situations, the Church is not considered the author of the work and therefore, not legal owner of the copyright or the future royalties, if any.

For the purpose of this policy, employees are considered to include all staff (whether treated as self-employed or not), and all other individuals receiving W-2 compensation from the Church. Due to the significant time commitment involved in completing certain literary works, specifically books, the creative employee is urged to obtain approval from the rector before proceeding with the endeavor (or in the case of the rector, approval from the Vestry.) This advance approval will assist in ensuring that the employee's time is used in accordance with the charitable mission of the Church and thus the creative work will be used to further this mission.

#### **4.7 Business Expense Reporting**

On a very limited basis, with mandatory prior approval of the Ministry Director, staff may obtain reimbursement of the other party's meal expense when it is absolutely necessary to meet for a meal to conduct ministry business. These expenses must be accounted for on a church business expense form with all receipts. Under all other conditions the other parties will be responsible for covering their own meal expenses. The church will not reimburse employees for meals when they meet together to discuss ministry business, except for special circumstances which must be pre-approved by the Parish Administrator.

Travel and lodging expenses associated with all staff attending seminars, training events and other out of town ministry duties will need prior approval by the Ministry Director.

## ***Section Five: Holidays Observed, Leaves, Leaves of Absence***

### **5.1 Holidays Observed**

All Full-Time employees are eligible for paid holiday leave on specified days. Regular Part-Time employees are eligible to be paid if the holiday falls on one of their regularly scheduled work days.

New Years Day	Memorial Day	Thanksgiving Day
Labor Day	Martin Luther King Day	Independence Day
Thanksgiving Friday	President's Day	Christmas Day
Easter Monday	December 26th	

Hourly staff are eligible for holiday pay should they work on one of the holidays designated. The employee's supervisor must authorize this request. This pay will be 1.5 times the regular pay. Holidays will be observed on the calendar day designated by The Falls Church for observance. Employees who are scheduled to work on a holiday and do not report to work will not receive holiday pay. If a holiday falls during an employee's approved vacation period, he or she will not be charged for a vacation day on the day the holiday is observed. Employees on leave of absence for any reason are not eligible for paid holiday leave on holidays that are observed during the period they are on leave. Holiday leave will not be added as hours worked for overtime calculation. If a holiday falls on a Saturday, the preceding Friday will generally be considered as the holiday. If a holiday falls on a Sunday, the following Monday will be considered the holiday.

### **5.2 Bereavement Leave**

All salaried employees who have completed at least 90 days of continuous service are eligible for up to four days paid leave to attend the funeral of an immediate family member.<sup>3</sup> Employees who require more than four days may request earned vacation time or personal leave of absence, subject to the provision of The Falls Church leave of absence policy. Bereavement leave time will not be considered as hours worked for the calculation of overtime.

### **5.3 Civil Leave (Jury Duty/Subpoenaed Witness Leave)**

Upon the call to serve the courts, the summons must be presented to the employee's immediate supervisor. Employees are excused from work for the days required for jury duty. If an employee is called to serve at a time that would unreasonably interfere with normal business operations, the church may request that the required service be rescheduled for a later date that would be more convenient for the church.

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<sup>3</sup> Immediate family for the purpose of this policy is defined as the employee's spouse, children, parents, spouse's parents, grandparents, grandchildren, and brothers and sisters.

## 5.4 Leave Without Pay

The following policies apply to leaves of absences without pay for employees who have completed at least one year of continuous service. The maximum leave without pay is 60 calendar days. All requests must be submitted in writing as soon as possible prior to the date of leave. The request must include the reason for leave requested, and beginning and ending dates. The employee's supervisor must approve these requests.

1. A request for an extension of a leave of absence must be made in writing prior to the expiration date of the original leave, and when appropriate, must be accompanied by a physician's written statement.
2. Any employee who fails to report for work for two consecutive workdays following a leave without calling in may be considered to have voluntarily resigned his or her employment.
3. Coverage under the church's group insurance plans will be continued on the following basis:
  - For the first 60 days of an approved leave of absence, the church will continue to contribute to premiums as if the employee were actively at work.
  - Employees will be required to pay the entire premium for continued coverage during the portion of an approved leave of absence in excess of 60 days. Employees must make arrangements to pre-pay these premiums before taking the leave.
4. Employees will not accrue benefits of continuous service for the portion of a leave of absence in excess of 30 days.
5. Employees on leave of absence will be subject to any reductions in force on the same basis as employees who are actively at work.
6. Employees on leave of absence must communicate with their supervisor at least once a month regarding their status and anticipated return to work date.
7. Employees on leave of absence who seek or accept other employment without the church's prior written approval will be subject to disciplinary action, up to and including termination.
8. Employees who falsify the reason for their leave of absence will be subject to disciplinary action up to and including termination.

The Falls Church provides Leave Without Pay as follows:

- **Personal Leave.** A compelling personal reason that is not medical related. This includes a leave of absence for the birth or adoption of an employee's child, or the care of an employee's seriously ill child, parent, or spouse.
- **Maternity Leave.** To qualify for maternity leave, an employee must have worked at least 32 hours per week for one year. For those employees, two weeks of paid leave will be granted for the birth or adoption of a child. All group insurance and other benefits will be maintained during this time at the level that existed before the beginning of the maternity leave. If both parents are employed by The Falls Church, only one will be eligible for maternity leave. However, the two weeks maternity leave can be divided between the two employees. If additional leave is required, the employee may use any accrued sick leave, vacation leave, or leave without pay. In no circumstances will the total leave taken exceed eight weeks.

- **Medical Leave.** Leave for an employee's non-occupational illness or disability, other than pregnancy, childbirth, or related medical condition.

## **5.5 Military Leave**

The church complies with all State and Federal laws concerning military leave. Full-Time and Part-Time employees may take military leave for regularly scheduled Reserve or National Guard training not to exceed two weeks annually. The absence can be charged to accrued vacation or taken as leave without pay, at the employee's option. In the case of extended absence due to call to duty by reason of a military alert, the church will attempt to reinstate the employee to a comparable position to that vacated, with pay at prevailing rates.

## **5.6 Sick Leave**

Full-Time employees who have completed 90 days of continuous service earn three hours of sick leave with pay per pay period. The number of hours earned by Regular Part-Time and Part-Time Fixed employees will be pro-rated according to the number of hours per pay period the employee works.

A maximum of forty hours of sick leave each calendar year may be added to the accumulated leave carried over to the next year with no limitation on the maximum number of sick leave hours that may be accumulated by an employee during his or her years with The Falls Church. Once all sick leave accrued has been taken, employees may then use vacation leave before taking leave of absence without pay. Upon termination, all unused sick leave is forfeited. Sick leave benefits may only be used in the case of personal or family illness or injury that is not work related or for medical appointments for the employee and immediate family members. Sick pay will not be considered as hours worked for the calculation of over time. Employees who receive sick leave benefits for three days or more may be asked to provide written medical verification. Absences of more than five consecutive working days may be subject to the unpaid leave policy if it exceeds the employee's annual accumulated leave.

Employees who require leave for medical appointments for children or immediate family members, or to care for sick children or immediate family members, may use up to five days of their sick leave at the discretion of their supervisor for these purposes. Any additional absence required in these circumstances may be taken as vacation or as personal leave without pay. Program Staff whose working hours allow for flexibility must schedule these appointments with the approval of their supervisor.

## **5.7 Staff Development - Job Related**

Designated staff who have completed at least one year of continuous service will be eligible to take study leave for personal growth and professional advancement during each calendar year, according to the following schedule.

**Program Staff**

**Study Leave Available**

Parish Administrator, Associate Ministry Leaders  
Clergy, Ministry Directors

One (1) week annually  
Two (2) weeks annually

Such requests must be presented to (and approved by) one's supervisor in writing at least 30 days in advance of the date requested and must clearly specify how such time will be used (e.g., taking a specific course, attending a certain seminar, reading three specific books, etc.) and how it is job related. Study leave not used in a given year is forfeited.

**5.8 Vacation Leave**

*Full-Time* employees other than clergy, the Parish Administrator, and Ministry Directors who have completed ninety days of continuous service will earn vacation based on the following schedule.

*Regular Part-Time* employees will receive vacation on a pro-rated basis using the following as a base line from which the pro-ration is computed.

<b><u>Length of Service</u></b> (Based on Anniversary Date)	<b><u>Vacation Earn-Rate</u></b>
Year 1	10 working days
Year 2	12
Year 3	14
Year 4	15
Year 5	16
Year 6	17
Year 7	18
Year 8	19
Year 9 and all subsequent years	20

*Clergy and Ministry Directors* are granted vacation according to their terms of employment. Terms of employment are set forth in a letter of understanding at the point of initial employment. The Rector will determine the scheduling of leave for himself, and other Clergy.

Request for vacation and other leave must be submitted in writing to the employee's supervisor. These requests must be made at least 10 working days in advance of any requested leave. Vacation requests will be approved on a first-come, first-served basis, and only if the time off will not interfere with the normal business operations of the church. Employees are allowed to carry over to the following year up to 15 days of vacation. Unused vacation beyond 15 days will be forfeited. However, should an employee be unable to take scheduled leave at the request of the supervisor, that employee may carry over an additional five days. Upon termination of employment, employees will be paid for unused vacation benefits that have accrued through the last day of work.

## **5.9 Weather-related Leave/Emergency Closings**

The Falls Church follows the Fairfax County Government's decision as to whether or not the facility will be closed or if liberal leave may be used. Consideration may be given on an individual basis for an employee living in an area where commuting to work would be deemed unsafe.

Liberal Leave is defined as time off taken at the choice of the employee. Vacation time will be charged for this time away from work. Administrative Leave is defined as time off taken and no vacation time is charged.

## **5.10 Sabbatical Leave of Absence**

After a minimum of seven years of service with The Falls Church, Clergy and Ministry Directors will be eligible to take sabbatical leave for extended continuing education and renewal. The Rector will determine when and for whom this leave is appropriate.

## **5.11 Shrine Mont Family Retreat Reimbursement**

The Falls Church will pay the registration cost of attending Shrine Mont for any staff member designated by the Rector as having a significant responsibility there. In addition, The Falls Church will pay one-half the registration cost of spouses and minor children of staff members so designated.

## ***Section Six: Benefits***

Benefits are provided at the discretion of the church and may be changed or altered at any time. Descriptions of current benefits, eligibility statements, and benefit costs and contributions are available from the Comptroller.

### **6.1 Group Medical Insurance**

All Full-Time and Regular Part-Time employees will become eligible for enrollment in the parish group health medical insurance plan on the first day of the month following the date of employment. Employees may elect to not participate. The Falls Church contributes to premiums for employees and dependent coverage pursuant to a schedule that will be determined periodically and can be obtained from the Comptroller. Detailed information will be given to the employees at hire date.

### **6.2 Group Dental Insurance**

All Full-Time and Regular Part-Time employees will become eligible for enrollment in the parish group dental medical insurance plan on the first day of the month following the date of employment. Employees may elect to not participate. The Falls Church pays 100% of the employees' dental insurance. [Note: This is a separate policy from the medical insurance.] Detailed information will be given to the employees at hire date.

### **6.3 Long Term Disability & Life Insurance**

All employees who regularly work a minimum of 20 hours per week are covered by a group long term disability insurance policy. The insurance company is a Mutual Life Insurance subsidiary and provides a percentage of pre-disability earnings after a ninety days waiting period until age 65. Detailed information is available in the Comptroller's office and will be given to the employees at hire date.

The church provides a term life insurance policy for each employee who works 20 or more hours a week at one times his or her annual salary.

### **6.4 Flexible Spending Accounts**

All Full-Time and Regular Part-Time employees are eligible for flexible spending accounts enrollment on January 1<sup>st</sup> of each year. Detailed information will be given to all eligible employees on December 1<sup>st</sup> for the next calendar year.

## **6.5 Defined Contribution Retirement Plan for Lay Employees**

The Falls Church is a member employer in the Episcopal Church Lay Employees Defined Contribution Retirement Plan. Under this plan, The Falls Church contributes to an account on behalf of each eligible employee. In addition, The Falls Church matches certain contributions made by eligible employees. Employee contributions are made on a before-tax basis, and therefore reduce the employees' taxable income. Both employee and church contributions are credited to an account where they accumulate on a tax-free basis. More information concerning this plan is available from the Comptroller.

## **6.6 Assistance with Costs Associated with Educational Assistance and Professional Memberships**

Where it can be demonstrated that The Falls Church will benefit from an employee's participation in an educational program or professional organization, the church may pay the related expense. The Rector, in consultation with the Finance Committee, Vestry and Clergy, must approve request for the payments.



# THE FALLS CHURCH

*Making Christ King in Our Lives and in the Lives of Others*

## **THE FALLS CHURCH EMPLOYEE STATEMENT OF ACKNOWLEDGEMENT**

This is to acknowledge that I have received a copy of The Falls church's Personnel Policies and Procedures. I understand that it provides guidelines and summary information about the church's personnel policies, procedures, benefits, and rules of conduct and that it is my responsibility to read, understand, become familiar with, and comply with the standards that have been established. I further understand that the church reserves the right to modify, supplement, rescind, or revise any provision, benefit, or policy from time to time, with or without notice, as it deems necessary or appropriate.

I also acknowledge that both the church and I have the right to terminate the employment relationship at any time, with or without cause or advance notice, and that this employment at will relationship will remain in effect throughout my employment with the church unless it is specifically modified by an express written agreement signed by me and my supervisor, in consultation with the Rector and Vestry.

I further acknowledge that this employment at will relationship may not be modified by any oral or implied agreement.

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Employee's Name (Please Print)

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Employee's Signature

---

Date

*Established 1732  
An Episcopal Church in the Diocese of Virginia*

# Exhibit 26

to the

Report on the  
Independent Investigation  
of

Allegations of Sexual Abuse by a Staff Member of  
The Falls Church between May 1990 and January 2002



*Diocese of the*

**MID-ATLANTIC**

Anglican Church in North America



## Policy Manual for the Protection of Children



*Diocese of the*  
**MID-ATLANTIC**  

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*Anglican Church in North America*

November 2019

To the Clergy, Wardens, Vestry Members and People of the Diocese of the Mid-Atlantic,

I commend to you the Diocese of the Mid-Atlantic Policy for the Protection of Children.

This thoughtful and comprehensive policy sets forth “best practices” and other requirements and standards for the protection of children in the churches and ministries of our Diocese. It is the cumulative result of the wisdom of experts in this field, as well as legal counsel and youth and children’s ministry directors.

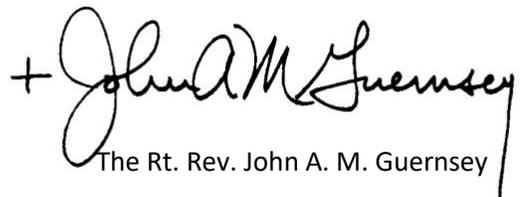
The reasons for such a policy are, unfortunately, manifold. The rates of abuse are horrific, and over 90% of juvenile sex abuse victims know their abuser in some way. Since it is impossible to identify a potential abuser by sight, the Church must intentionally provide our children with boundaries that will protect and nurture them.

Please read this policy carefully. It is vitally important that congregations, missions and mission fellowships follow its requirements and recommendations.

Variances to specific provisions of the policy may be granted by the Bishop or the Standing Committee with the advice and counsel of the Committee on the Protection of Children and the Chancellor of the Diocese.

If you have questions, or to apply for a variance, please contact the Administrator of the Diocese at 703-590-5470.

Faithfully yours in Christ,

+   
The Rt. Rev. John A. M. Guernsey

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# **DOMA Policy Manual for the Protection of Children**

# DOMA Policy Manual for the Protection of Children

## Biblical Foundation and Purpose

The Diocese of the Mid-Atlantic accepts with deep gratitude and seriousness the trust given us by God to nurture and care for his people, especially those who are most vulnerable and in need of protection. This is nowhere more true than when caring for our children and youth. Current statistics regarding child abuse are alarming. One in every three to four girls and one in every six to eight boys are sexually abused before age eighteen. Physical and



emotional abuses continue to be serious problems in our society. The effects of such abuse can damage children at the core of who they are, and often follow them into adulthood. Abused children are children at risk. They often become adults who suffer from low self-esteem, who are unable to form and keep healthy relationships, and who struggle to maintain healthy boundaries. As the Church, we declare that we will work together to see that the proper love and care are extended to the children entrusted to us.

Jesus teaches explicitly that children are of much value in Kingdom terms, and that to cause one to sin has the gravest of consequences. Caring for our children and youth is a sacred trust.

*At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" And calling to him a child, he put him in the midst of them and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven. Whoever receives one such child in my name receives me, but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea." (Matthew 18:1-6 ESV)*

Mark, in his Gospel account, adds the dimension of Jesus taking the children in his arms and blessing them (Mark 10:16).

As Christian adults we are called to establish a secure environment where the perfect love of God works to cast out all fear (1 John 4:18) and the nurture and love of God are made known to all, and in particular to our children and youth. In this way we can fulfill the biblical mandate to train up our children in the way they should go (Proverbs 22:6).

The purpose of this document is to give instruction to the clergy, laity, and churches of the Diocese of the Mid-Atlantic that will inform our decisions and methods with regard to safeguarding the children and youth entrusted to us and instruct us, providing minimum standards of care and vigilance.

May God be glorified in all we do.

# DOMA Policy Manual for the Protection of Children

## The Diocesan Committee to Protect Children

The Bishop in consultation with the Standing Committee appoints committee members. The Committee is responsible for the creation and promulgation of the diocesan Policy for the Protection of Children, under the authority and oversight of the Standing Committee and the Bishop in accordance with the Canons of the Diocese.

The Committee will from time to time update and revise the Policy in light of practical experiences, medical and other scholarly research, legal developments, and other relevant considerations.



## Responsibility for this Policy

The Rector has overall responsibility for the administration of this policy within the church he/she leads and for providing all reports requested by the Diocese. In the absence of a Rector, the Priest-in-Charge, Lay Leader, or the Senior Warden will be responsible. Duties may be delegated, except in those areas specifically delineating action by the Rector.

# DOMA Policy Manual for the Protection of Children

## Diocesan Policy on Child Abuse

The Diocese will not tolerate any form of child abuse involving our clergy, lay employees, volunteers or other persons. Everyone who serves the church through educational, pastoral, recreational or other activities is expected to maintain the highest biblical standards in relationships with those to whom they minister, avoiding any form of misconduct against children. That commitment extends to sexual behavior.



No one in the employ or volunteer service of the Diocese or its churches who has a civil or criminal record of child abuse, or who has admitted committing prior sexual abuse of a child, will be permitted to serve with children or youth.

We are also committed to providing pastoral care to all involved with, and/or affected by, instances of child abuse. Pastoral care grows out of Christ-centered relationships and proceeds with an awareness of the spiritual and emotional needs of both the individual and the community. It may include providing guidance, support, consolation, and even confrontation in an effort to minister as we believe God would desire.

## Child Abuse Defined

Child abuse, in practical terms, refers to an act committed by a parent, caregiver or person in a position of trust (even though he/she may not care for the child on a daily basis) which is not accidental and which harms or threatens to harm a child's physical or mental health or welfare.<sup>1</sup> Each state and the District of Columbia has its own definition of what constitutes "child abuse" under civil and criminal laws, and each church in the Diocese should be familiar with the relevant laws and legal definitions in its jurisdiction. In general, the definitions of "child abuse" and "child neglect" in all states in our Diocese include the following elements (among others):

- Physical abuse
- Neglect (both physical and mental)
- Sexual abuse/Exploitation

Some general definitions of child abuse and resources for finding the relevant child abuse reporting laws and legal definitions in each jurisdiction in our Diocese may be found under Tab-A.

Child Abuse reporting laws specific to each state can be found on the DOMA website at [www.anglicandoma.org/protection-of-children](http://www.anglicandoma.org/protection-of-children).

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<sup>1</sup> Child abuse may also be a term defined by relevant state laws.

# DOMA Policy Manual for the Protection of Children

## Minimum Standard

The Diocese of the Mid-Atlantic requires that, at a minimum, each congregation, mission, and church plant is expected to have in place the following procedures for:

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This minimum standard applies even if there are no children currently in attendance at church events.



# DOMA Policy Manual for the Protection of Children

## ***Screening Procedures***

One effective means of reducing the incidence of child abuse is to screen carefully all clergy and all lay workers, paid and volunteer, working in youth and children's ministries. The Diocese requires the following screening and background checks for all canonically resident and licensed clergy, and for all employees and volunteers who work with children:

### ***Screening Clergy***

The screening of clergy is the responsibility of the diocesan office. Careful screening of clergy is conducted initially during the ordination and search processes and includes:

- ✓ Conducting National Sexual Offender Registry and Criminal Background checks through Oxford Document Management Company or other diocesan-approved screening providers. Checks should be renewed no less often than every two years. It is the responsibility of all clergy to cooperate fully in all aspects of the screening process and to submit in a timely manner all documents needed to complete such checks
- ✓ Conducting personal and professional reference checks
- ✓ Conducting face-to-face interviews
- ✓ Requiring the clergy person to state whether or not the clergy person and/or other members of the household have been arrested for, or convicted of, any crime involving child abuse and/or neglect, or had any such conviction expunged; been charged with child sexual abuse in a civil proceeding; committed an act of child sexual abuse; or (except where such inquiry is prohibited or limited by applicable laws or regulations) been diagnosed with any paraphiliac psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism. A sample copy of this statement is found in the Appendix under Tab-F.

Note: In addition, a full Oxford Document Management Company background check will normally be done every five years for all clergy in active ministry in the Diocese of the Mid-Atlantic.

# DOMA Policy Manual for the Protection of Children



## ***Screening Employees***

The screening of employees is the responsibility of the individual church. Careful screening of employees includes:

- ✓ Reviewing signed job applications for those working in youth and children's ministries
- ✓ Conducting National Sexual Offender Registry and Criminal Background checks; checks should be renewed no less often than every two years
- ✓ Conducting personal and professional reference checks
- ✓ Conducting face-to-face interviews
- ✓ Requiring each applicant to state whether or not the applicant and/or other members of the household have been arrested for, or convicted of, any crime involving child abuse and/or neglect, or had any such conviction expunged; been charged with child sexual abuse in a civil proceeding; committed an act of child sexual abuse; or (except where such inquiry is prohibited or limited by applicable laws or regulations) been diagnosed with any paraphiliac psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism. A sample copy of this statement is found in the Appendix under Tab-F.

# DOMA Policy Manual for the Protection of Children

## ***Screening Interns, Fellows, and Day Camp Staff***

The screening of interns, fellows, and day camp staff is the responsibility of the individual church.

Careful screening of these individuals includes:

- ✓ Reviewing signed applications for those working in youth and children's ministries
- ✓ Conducting National Sexual Offender Registry and Criminal Background checks; checks should be renewed no less often than every two years
- ✓ Conducting personal and other appropriate reference checks
- ✓ Conducting face-to-face interviews.
- ✓ Requiring each applicant to state whether or not the applicant and/or other members of the household have been arrested for, or convicted of, any crime involving child abuse and/or neglect, or had any such conviction expunged; been charged with child sexual abuse in a civil proceeding; committed an act of child sexual abuse; or (except where such inquiry is prohibited or limited by applicable laws or regulations) been diagnosed with any paraphiliac psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism. A sample copy of this statement is found in the Appendix under Tab-F.



# DOMA Policy Manual for the Protection of Children



## ***Screening Volunteers***

The screening of volunteers is the responsibility of the individual church. Careful screening of volunteers includes:

- ✓ Requiring a six-month minimum attendance rule for volunteers in children's and youth ministries, except where the Bishop, in consultation with the Committee to Protect Children, has granted a variance.
- ✓ Reviewing signed volunteer applications for those working in youth and children's ministries.
- ✓ Conducting National Sexual Offender Registry and Criminal Background checks. Checks should be renewed no less often than every two years.
- ✓ Conducting personal reference checks.
- ✓ Conducting face-to-face interviews.
- ✓ Requiring each applicant to state whether or not the applicant and/or other members of the household have been arrested for, or convicted of, any crime involving child abuse and/or neglect, or had any such conviction expunged; been charged with child sexual abuse in a civil proceeding; committed an act of child sexual abuse; or (except where such inquiry is prohibited or limited by applicable laws or regulations) been diagnosed with any paraphiliac psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism. A sample copy of this statement is found in the Appendix under Tab-F.

# DOMA Policy Manual for the Protection of Children

## ***Training Procedures***

Training is also an important deterrent to child abuse. Those who work with children or youth must be trained to recognize the warning signs of potential abuse, as well as learn the procedures for reporting suspected abuse. They also must become familiar with safe practices specific to their church designed to reduce the potential for abuse occurring. The Diocese requires the following training:

### ***Reading Requirements***

All members of the clergy, all members of the vestry, and those staff members with direct supervision over youth or children must certify that they have read, understood and accepted the Diocese of the Mid-Atlantic Policies on the Protection of Children. A sample acknowledgement form is included in Tab-E.

### ***Workshop Attendance Requirements***

Every two years, clergy, vestry, and those staff and volunteers who have contact with youth and children must either:

- ✓ Attend a diocesan-approved training workshop on the prevention of child abuse that includes safe policy practices specific to their church (Five Steps to Keep Children Safe), see Tab-G.

or

- ✓ Complete the online Sexual Abuse Prevention Course and follow-up test provided by Ministry Safe and be trained in the safe policy practices specific to their church (Five Steps to Keep Children Safe). Instructions on the implementation of the Ministry Safe program are detailed under Tab-D.

Ministry Safe provides online training for individual volunteers and can be contracted to provide background checks for volunteers in your church. In addition we strongly urge churches to send leaders to be trained in how to provide a DOMA-approved workshop for their church and to better understand our diocesan child protection policy and the instances in which the use of Ministry Safe would be appropriate.

A copy of the certificate of completion that is presented at the end of the diocesan-approved workshop or the proof of completion of the Ministry Safe online training is sufficient to demonstrate compliance with this requirement.

Clergy are responsible to submit to the diocesan office evidence of completed training every two years. Each church is responsible to track and document the training/retraining of its vestry, staff and volunteers.

Trainers must go through the training every two years in order to stay current with diocesan policy and procedures.

# DOMA Policy Manual for the Protection of Children

## *Interacting Procedures*

These procedures help children and adults feel safe in ministry and help detect problems before they turn into an incident of abuse.



### **Communication**

Verbal interactions between clergy, staff members, or volunteers and children should be positive and uplifting. Staff members and volunteers should strive to keep verbal interactions encouraging, constructive, and mindful of their mission of aiding parents in the spiritual growth and development of children.

To this end, clergy, staff members, and volunteers should avoid talking to children or parents in a way that is or could be construed by any reasonable observer as harsh, threatening, intimidating, shaming, derogatory, demeaning, or humiliating. In addition, clergy, staff members, and volunteers are expected to refrain from swearing in the presence of children. Concerns about children should be directed to parents, legal guardians, the appropriate ministry leader, or the clergy.

Clergy, staff members and volunteers should avoid engaging in any sexually-oriented communications with children, (except as noted in the following section in educational or abuse- reporting contexts) and should refrain from discussing any inappropriate or explicit information about their own personal relationships, dating, or sexual activities with any child in the program.

Clergy, staff members, and volunteers should report any sexually-oriented communications involving a child to the appropriate ministry leader or clergy.

Clergy, staff members, volunteers, and participants in youth and children's ministries should refrain from the use, possession, or being under the influence of tobacco products, alcohol, or any illegal drugs while they are responsible for the care or supervision of children.

# DOMA Policy Manual for the Protection of Children

## ***Sexually-Oriented Materials***

Staff members and volunteers may employ (subject to limitations imposed by the Rector or Rector's designee) age-appropriate materials when leading discussions dealing with human sexuality/sexual abuse prevention/sexual purity. Any prospective material should normally be made available for review for the parents of participants. Prior to introducing these materials, notice should normally be provided to parents in order to allow an opt-out should there be concerns or objections.

## ***Social Media***

Facebook and all social media avenues are important ways for youth ministry staff and volunteer leaders to connect with students. Their world is often constructed around social media, for better or worse. Having personal interactions in this venue allows adults to model appropriate behavior in social media, and it forms valuable connections with students.

The Diocese strongly recommends that each church have a proactive policy for social media and other forms of electronic communication in the context of children's and youth ministry.

Clergy, staff members, and volunteers shall refrain from connecting with students on social media when students are younger than the minimum age as established by each social media outlet (for example, Facebook's minimum age is currently 13).



## ***Photography***

Photos of children will not be used contrary to parental wishes. Churches should refrain from posting any personally identifying information about children pictured online or in print publications without prior parental permission. This is easily handled by including a consent statement on programming registrations that are signed by the parent/guardian.

# DOMA Policy Manual for the Protection of Children

## ***Physical Interaction***

Physical contact should be for the benefit of the child, and never be based upon the emotional needs of a staff member or volunteer. It is the diocesan policy that staff members and volunteers are prohibited from using physical discipline in any manner for behavioral management of children. No form of physical discipline is acceptable.

This prohibition includes spanking, slapping, pinching, hitting, or any other physical force as retaliation or correction for inappropriate behaviors by children. Children are to be disciplined using time-outs and other non-physical methods of behavior management. In some circumstances physical restraint may be used to prevent self-injury by the child and/or harm to others or to property. Uncontrollable or unusual behavior should be reported immediately to parents, the Children's Ministry Director, Youth Pastor, and/or clergy.

Those who serve, whether as clergy or lay workers, paid or volunteer, maintain a powerful relationship of authority and trust with the people to whom they minister. Betrayal of that trust through violation of sexual boundaries causes great emotional and spiritual harm. Such misconduct is a denial of our calling as Christians and may be a violation of the law. We must take every step to prevent it, and to respond with swift justice should misconduct occur.



# DOMA Policy Manual for the Protection of Children

The following standards of interaction with children shall be carefully followed at all times:

- ✓ **Appropriate physical affection between staff members or volunteers and children is important for children's development and is generally suitable in the church setting.**
  - Appropriate physical affection includes:
    - high-fives
    - handshakes
    - fist bumps
    - thumbs up
    - head pat
    - side hug
    - smiling
    - pats on the back
  - Inappropriate physical affection includes:
    - wrestling
    - tickling
    - sitting in laps (except for nursery-aged children)
    - kissing on the lips
    - full frontal hugs
    - commenting on children's bodies
    - forcing unwanted affection
- ✓ **Inappropriate touching and inappropriate displays of affection are forbidden.** Any inappropriate behavior or suspected abuse by a staff member or volunteer must be reported immediately to 1) an immediate supervisor, and 2) the Senior Warden and/or clergy.
- ✓ **Physical contact and affection should be given only in observable places.** It is much less likely that touch will be inappropriate or misinterpreted when physical contact is open to observation.
- ✓ **Physical contact in any form should not give even the appearance of wrongdoing.** The personal behavior of staff members or volunteers in Youth and Children's Ministries must foster trust at all times. Personal conduct must be above reproach.
- ✓ **Do not force physical contact, touch, or affection on a reluctant child.** A child's preference not to be touched must be respected at all times.
- ✓ **Children's staff members and volunteers are responsible for protecting children under their supervision from inappropriate or unwanted touch by others.**

# DOMA Policy Manual for the Protection of Children

## ***Restroom Use***

### ***Nursery-Aged and Special Needs Children***

Because nursery and special needs children may require complete assistance with their bathroom activities, all staff members and volunteers will observe the following policies:

#### ***Diapering***

- ✓ Only screened and trained nursery workers or the child's parent or legal guardian will undertake the diapering of children of either sex.<sup>2</sup>
- ✓ Changing of diapers should be done in plain sight of other nursery workers; children should not be left unattended while being changed.
- ✓ Children should be re-diapered and re-clothed immediately upon the completion of changing their soiled diaper.

#### ***Toilet Training***

- ✓ No child will be forced to toilet train.
- ✓ Only screened and trained nursery workers or the child's parent or legal guardian will participate in toilet training efforts with children.
- ✓ When children are assisted in bathrooms the stall door will be left partially open.
- ✓ Preschool-aged children will never be left unattended in bathrooms.
- ✓ Children should be assisted in straightening their clothing before returning to the room with other children.
- ✓ "Accidents" should be handled by reassuring the child and completing the changing of diapers or underwear and clothing.

#### ***Elementary-Aged Children***

- ✓ Elementary-age children may be accompanied to the restroom for supervision and assistance when needed. (However, children should receive the minimum amount of assistance needed based upon their individual capabilities.) A same-aged-peer buddy system may also be used.
- ✓ Staff members and volunteers should take steps to avoid being alone with one child in the restroom. If a staff member or volunteer must go into the restroom to check on an individual child, he or she should seek out another worker to accompany him/her. If another worker is not available to accompany, he/she should go to the exterior bathroom door, knock, and ask if the child needs assistance. If the child requires assistance, the worker should leave the exterior bathroom door open when entering the bathroom area and try verbally to assist the child in completing his/her activities, while the child remains behind the door of the bathroom stall.

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<sup>2</sup> Churches are encouraged to be sensitive to the fact that nationally one out of every three to four women has been the victim of some form of child sexual abuse, typically by a male offender. It is well documented by researchers that there are certain times in the lives of abuse survivors when they are more prone to triggers (internal or external reminders of the trauma). The birth of a child is often such a trigger. To build trust, churches may determine that diapering, toilet training and restroom monitoring will only be done by screened and trained female staff/volunteers or the child's parent/guardian.

# DOMA Policy Manual for the Protection of Children

## ***First Aid and Medication***

If possible, medication should be administered by the child's parent. Medication may be given to a child by a staff member or volunteer as authorized by the parent. The medication must be in the original packaging, including over-the-counter medication.

When medically necessary, medication or first aid may be given to a child by a staff member or volunteer consistent with the Supervisory Plan (see pages 20 and 21). Parents should be notified whenever medication or first aid has been administered.



# DOMA Policy Manual for the Protection of Children

## ***The Release of Children***

Any time that a child has been entrusted to church staff members or volunteers, the church incurs responsibility for the safety and well-being of the child. Staff members and volunteers must act to ensure the appropriate supervision and safety of children in their charge.



Children's Ministries staff members or volunteers are responsible for releasing children in their care at the close of services or activities only to parents, legal guardians, or other persons designated by parents or legal guardians. It is presumed that a person who drops off a child or student has authority to pick up the child.

In the event that staff members or volunteers are uncertain of the propriety of releasing a child, they should immediately contact their immediate supervisor before releasing the child.

# DOMA Policy Manual for the Protection of Children

## ***Transportation***

Staff members and volunteers may from time to time be in a position to provide transportation for children. The following guidelines should be strictly observed when workers are involved in the transportation of children:

- ✓ Adult volunteer drivers must provide to the church copies of valid driver's licenses, vehicle registration, and proof of insurance.
- ✓ It is understood that the adult driving the child must have undergone a background check including a DMV record check. Use of child safety seats that meet federal standards is required. Drivers and passengers must also follow airbag age/weight regulations per specific vehicle guidelines. Churches are advised to consult with their insurance provider regarding the minimum age for adult drivers. Under no circumstances should anyone under the age of 18 be allowed to drive children/youth as part of an event.
- ✓ At no time shall there be one adult and one child traveling in a vehicle (except in a parent/child or other familial situation). Automobiles will contain either one driver and two or more participants or two adults and any number of children (within the seat belt limitations of the vehicle; seatbelts are ALWAYS required). If there is an extenuating circumstance causing only one adult and one child to travel together in an automobile, permission must be obtained by a parent or legal guardian of the child. This permission should be written and signed by the parent/guardian or documented by the volunteer if only verbal consent is obtainable. The child or youth should be transported in the back seat of the vehicle in such circumstances.
- ✓ No cell phones, including hands-free devices, may be utilized by the driver while driving church-owned vehicles, unless in an emergency.
- ✓ Children should be transported directly to their destination. Unauthorized stops to a non-public place should be avoided. Stops for meals, refueling, and restroom breaks should be done as a group. Staff members and volunteers should avoid transportation circumstances that leave only one child in transport.
- ✓ Staff members and volunteers should avoid physical contact with children while in vehicles.
- ✓ No one under age 25 may drive vehicles rented by a church unless explicitly allowed by the rental agreement.
- ✓ No drivers under age 25 may drive church-owned vehicles unless explicitly covered by the church's auto insurance policy.

# DOMA Policy Manual for the Protection of Children

## ***Monitoring Procedures***

Monitoring helps detect problems before they turn into an incident of abuse and helps adults avoid wrongful allegations of abuse where none has occurred. Research confirms that off-site activities increase the risk of abuse. Vestry, clergy, staff, and volunteers must be diligent in monitoring and supervising children's and youth activities in all settings at all times.

### ***Monitoring practices include, but are not limited to the following:***

- ✓ All children and youth activities shall be designed to be supervised by two or more screened and trained individuals. No child will ever be left unattended in the building or on the property during or following a church activity.
- ✓ **Clergy, staff members, and volunteers should not conduct unobserved meetings or interactions with children.**
- ✓ In a discipleship or mentoring relationship, the interactions should take place in a public place or where other persons are present.
- ✓ Watching for policy violations
- ✓ An open invitation for parents to visit at any time unannounced
- ✓ A careful review of new programs and/or significant changes to a program structure
- ✓ Keeping interaction with children in full view of others at all times. Keeping unused rooms locked where possible
- ✓ Keeping children and youth in supervised areas within the church building
- ✓ An onsite or offsite written Supervisory Plan shall be in place for all educational, pastoral, recreational, or other programming that involves youth or children. The purpose of the supervisory plan for any given activity is to give direction to staff, both volunteer and paid, to ensure appropriate measures are in place to meet the diocesan standard for supervision. All staff for the activity need to be informed of the contents of the supervisory plan. It is recommended that a copy of the plan be provided to and signed by those responsible for supervision and that the plan be posted in a visible location. Please refer to Tab-H to view sample Supervisory Plans.



# DOMA Policy Manual for the Protection of Children

## ***On-site Supervisory Plans***

### ***shall include:***

- ✓ A description of the nature of the activity
- ✓ The details of the registration process and registration form
- ✓ The personnel responsible for running the activity
- ✓ The following is the recommended ratio of adults to children, (recommendation based on Virginia standards):

**Infants:** 2 adults for up to 8;  
1 additional adult for every additional 1 to 4 infants

**Young toddlers:** 2 adults for up to 10; 1 additional adult for every additional 1 to 5 toddlers

**2 and 3 years:** 2 adults for up to 16; 1 additional adult for every additional 1 to 8 2-to-3-year-olds

**4 years:** 2 adults for up to 20; 1 additional adult for every additional 1 to 10 4-year-olds

**School age:** 2 adults for up to 36; 1 additional adult for every additional 1 to 18 school-age child

**Mixed age group:** ratio for the youngest child in the group

- ✓ The physical environment
- ✓ Bathroom procedures
- ✓ First aid and medication procedures
- ✓ The reporting of discipline concerns
- ✓ The release of children



# DOMA Policy Manual for the Protection of Children

***For off-site activities, the Supervisory Plan shall include:***

- ✓ A description of the nature of the activity
- ✓ The details of the registration process and registration form
- ✓ The personnel responsible for running the activity
- ✓ The following is the recommended ratio of adults to children (recommendation based on Virginia requirements):



- **Infants:** 2 adults for up to 8; 1 additional adult for every additional 1 to 4 infants.
- **Young toddlers:** 2 adults for up to 10; 1 additional adult for every additional 1 to 5 toddlers.
- **2 and 3 years:** 2 adults for up to 16; 1 additional adult for every additional 1 to 8 2-to-3- year-olds.
  - **4 years 2 adults:** for up to 20; 1 additional adult for every additional 1 to 10 4-year-olds.
- **School age:** 2 adults for up to 36; 1 additional adult for every additional 1 to 18 school-age child and
  - **Mixed age group:** ratio for the youngest child in the group
- ✓ The physical environment
- ✓ Bathroom procedures
- ✓ First aid and medication procedures
- ✓ The reporting of discipline concerns
- ✓ Offsite transportation plan
- ✓ Dining arrangements
- ✓ Sleeping arrangements
- ✓ Showering arrangements
- ✓ Staff members and volunteers should never be nude in the presence of children in their care. In the event there is a situation that may call for or contemplate the possibility of nudity (i.e. changing clothes during a pool party, a weekend or overnight retreat, etc.), the Children’s Ministry Director or Youth Pastor will detail procedures for showering or changing clothes in the supervisory plan for the scheduled event.
- ✓ The release of children

# DOMA Policy Manual for the Protection of Children

## ***Responding and Reporting Procedures***

State laws generally require that certain categories of persons responsible for the care or treatment of children report to state authorities when there is reasonable cause to believe that a child has been abused or neglected or is in danger of abuse or neglect. The specific laws - and thus their specific requirements - vary from jurisdiction to jurisdiction. For example, some states require any person having cause to believe that a child's physical or mental health and welfare has been or will be adversely affected by abuse or neglect to report immediately to authorities. Other states require only those who have special occupations, such as nurses, counselors, teachers, physicians, law enforcement officers, or the like, to report suspected cases of abuse.

Every church in the Diocese should be familiar with, and every person responsible for the care of children in the church should be made aware of, the applicable child abuse reporting requirements and procedures in that jurisdiction.

In addition to complying with any applicable legal requirements, churches should also have in place appropriate procedures for internal reporting to appropriate church leaders of any suspected mistreatment of or injury to a child and any suspicious or unusual information about a child.

***Each church in the Diocese should review the applicable laws in its jurisdiction<sup>3</sup> and should create a written response plan that is consistent with those laws.***

The following section of the diocesan policy briefly outlines several response and reporting procedures:

1. Responding to the Child Victim
2. Reporting to Church Authorities
3. Reporting to Legal Authorities in Accordance with Applicable Laws
4. Release of Information
5. Internal Church Communication and Reporting

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<sup>3</sup> As a helpful resource, the Diocese makes available on its web site at the following URL, <https://www.childwelfare.gov/topics/systemwide/laws-policies/state/>, links to the child abuse reporting laws in each jurisdiction covered by the diocese. However, such laws can change over time, and it is the responsibility of the individual church to make certain that it has identified and understands the child abuse reporting laws that currently apply to it at any specific time.

# DOMA Policy Manual for the Protection of Children

## **1. Responding to the Child Victim**

One of several ways in which the clergy, staff member, or volunteer may come to suspect child abuse or neglect is from information that a child himself or herself shares. <sup>4</sup> If a child discloses abuse or neglect, the clergy, staff member, or volunteer receiving such a communication should attempt to:

- Respect the child's privacy by finding an appropriate non-threatening place to talk.
- If reasonably possible, ask a staff member, trained volunteer, or other responsible adult to join in listening to the child's/youth's account. <sup>5</sup>
- Keep calm, listen, and avoid expressing shock or outrage.
- Let the child know that he/she is believed.
- Assure the child that any abuse was not his/her fault.
- If helpful, tell the child that he/she was brave to disclose the abuse.
- Child victims are often vague in their initial disclosure. Avoid questions that could make the child feel responsible or plant ideas that could taint the child's recollection and account.
- Write down as accurately as possible what the child disclosed. This information can be used in filing the Report of Suspected Abuse Form found under Tab-C.
- Be careful afterwards not to discuss the information with or in front of other people who do not need to know what happened. Discussion about the information should be limited to appropriate church and legal authorities, as discussed further below.

## **2. Reporting to Church Authorities**

Churches should also have in place appropriate internal procedures and mechanisms for reporting to appropriate church leaders any suspected child abuse or neglect, any other suspected mistreatment of or injury to a child, and any suspicious information involving a child. Such internal reporting allows church leaders to determine whether a legal reporting obligation has been triggered, whether further information is needed, and/or whether pastoral or other care for children and others should be offered.

At times, when the church leader receiving such reports puts together the separate pieces of information provided by different workers, the leader may discern a pattern or recognize information that triggers further investigation and/or a report to state authorities. (Such internal church reporting procedures are not intended to supersede any applicable legal reporting requirements.)

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<sup>4</sup> Reasonable suspicion that a child is abused or neglected may also occur in other ways. For example, a perpetrator may confess such abuse or neglect to a clergy member, or a church worker may observe physical or behavioral indicators of abuse or neglect in a child.

<sup>5</sup> However, at times the child's communication may occur so quickly and/or unexpectedly that there may not be time to involve another responsible adult.

# DOMA Policy Manual for the Protection of Children

It is critical to be prepared in advance by adopting an appropriate plan and following that plan if an incident or allegation of child abuse occurs. When there is reason to believe child abuse or neglect has occurred or is occurring, act immediately. Do not ignore or fail to take seriously any reported incident.

- **Implement Your Response Plan.** The church should have in place an appropriate plan (even if only a very brief one) to use when responding to any allegation of child abuse. That plan may include a “response team” of individuals instructed with proper response mechanisms, along with additional procedures to implement throughout the church in responding to the allegation.
- **Report to the Rector (or another appropriate individual).** The individual(s) suspecting abuse or neglect should immediately notify the Rector and Senior Warden (or another person designated by the Rector or Senior Warden or otherwise identified in the church’s child abuse reporting procedures as authorized to receive such reports) of the suspected child abuse. The church should also identify in its response plan and other children’s ministry policies other persons who may receive such a report if the Rector or Senior Warden is the person who is the subject of the allegations or is otherwise suspected of having committed abuse or neglect.
- **Suspend Person Accused of Abuse from Duties.** If the person accused of abuse is employed by or volunteering with the church, the Rector (or his designee) should immediately remove the person accused of abuse from the situation in which the accusation arose and from any duties where he/she will have any further contact with children. This can be done quietly and without fanfare but should be done quickly and without exception. An interim transfer to a position that has no contact with children is one possibility; a leave of absence (with pay if the person is an employee) may be another solution. The church leadership will determine whether the person accused of abuse will continue in ministry.
- **Notify Parents Where Appropriate.** If the person accused of abuse is not the child’s parent or guardian or otherwise a member of the household, the Rector or his designee should contact the child’s parents or appropriate guardians and offer support from the church.
- **Notify the Bishop.** The Rector shall notify the Bishop of the Anglican Diocese of the Mid-Atlantic. The Bishop shall notify the diocesan Chancellor. The Bishop may request periodic updates of the investigation being conducted and subsequent actions taken at the local church level and/or may initiate his own investigation into the allegations of child abuse.
- **Notify the Church Legal Counsel.** In most circumstances, the Rector should notify the church’s legal counsel. Obtaining competent legal advice at the very outset of the matter will help protect the church from failing to comply with legal duties and/or being exposed to additional legal liability. In addition, if the investigation is conducted by legal counsel, the information gathered and conveyed to the attorney may be privileged from disclosure as a confidential attorney/client communication under certain state laws.

# DOMA Policy Manual for the Protection of Children

### 3. Reporting to Legal Authorities in Accordance with Applicable Laws<sup>6</sup>

No allegations or complaints or reports of suspected abuse should be ignored. As discussed above, churches should be aware of and should comply with any applicable legal obligations to report suspected child abuse and neglect.

Further, even where reports are not legally required, voluntary reports of suspected abuse or neglect are legally permitted in all jurisdictions in the Diocese and should always be considered with the assistance of legal counsel.

If the church determines that a report is legally required or decides that it should make a permissive report even though one is not legally required, the contact information in the box may be helpful in reaching appropriate legal authorities.

#### CONTACT INFORMATION

- **District of Columbia:** Call the DC Child and Family Service Agency: **202-671-7233.**
- **Delaware:** Call **1-800-292-9582.**
- **Maryland:** Call **1-800-332-6347.**
- **Virginia:** The statewide toll-free child abuse hotline is **1-800-552-7096.**
- **West Virginia:** Call **1-800-352-6513.**
- **North Carolina:** You must call the individual county number for Child Protective Services. County numbers are found under Tab – B.

For states not listed,  
call **Childhelp** at  
**1-800-4-A-Child (1-800-422-4453).**

This information, although current as of the date of publishing, should be updated by the church annually. Please see Tab-B for more complete reporting information.

- **Cooperate with Investigating Legal Authorities.** Subject to advice of the church's legal counsel, the church should cooperate in the investigation conducted by the governmental agency to which the report has been made, as well as any other law enforcement agencies involved with the investigation.
- **Notify Insurance Providers.** Unless the church's legal counsel advises otherwise, the church should promptly notify its liability insurance company. This is important for at least four reasons: (1) the insurance policy may require immediate notification for coverage to be effective; (2) the policy may pay for counseling or legal advice; (3) the policy may not provide coverage for lawsuits involving acts of sexual abuse; and (4) the insurance carrier, having dealt with similar cases, may be a source of helpful advice. Unfortunately, most insurance policies do not generally cover sexual misconduct or negligent hiring/supervision in sexual

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<sup>6</sup> The Rector or other appropriate church leaders should consult with the church's legal counsel for assistance in identifying and complying with the appropriate abuse reporting requirements within the required time frame under applicable state laws. For example, consultation with legal counsel may be important to determine: (1) whether a reporting obligation exists; and (2) whether the worker is protected from such an obligation by an applicable legal privilege (such as the clergy privilege).

# DOMA Policy Manual for the Protection of Children

abuse situations. Separate “riders” can be purchased, although some require strict preconditions to insurance coverage like screening, awareness, and prevention training.

- **Appropriately Document Actions.** Designated clergy should document any actions taken regarding the complaint and retain that documentation in confidential files. (The church’s legal counsel may have specific instructions for how such documentation should be prepared and maintained.) It should be noted that the investigation of suspected child abuse is the legal responsibility of the police or child protective authorities. It is not the responsibility of church leaders to prove that such an incident did or did not take place.

## 4. Release of Information

- **Carefully Consider Any Release of Information.** Identify a single person to respond to all inquiries (media or otherwise), such as a specially trained management person, and instruct all other workers politely to direct all inquiries to that person. Use an approved, prepared statement to answer media inquiries and to convey news to members of the church. Such a statement should normally be reviewed by the church’s legal counsel. Don’t release any information until the church has solidly confirmed its factual content. Safeguard the privacy and confidentiality of all involved by not releasing names or other identifying information, especially that concerning minors.
- **Maintain Appropriate Confidentiality** of any allegations and of the investigation as much as possible. Emphasize the importance of maintaining the confidentiality of the investigation to each person who is interviewed and instruct them not to disclose any information regarding the allegations or your investigation to anyone other than law enforcement or child protective authorities. Maintaining appropriate confidentiality will: (1) protect the privacy and reputations of those actually or allegedly involved in the incident; (2) reduce the risk that defamation may occur; and (3) help preserve the attorney-client privilege, where otherwise applicable.
- **Reach Out to and Care for Any Victims.** One of your church’s primary missions is sharing the love of God with children. Offer whatever pastoral care and other help is appropriate and available to the alleged victim and his/her family.
- **Treat the Accused With Dignity and Support.** Since the accused has not been formally charged or convicted, he/she should be treated as innocent until proven guilty beyond a reasonable doubt. Be supportive but objective.
- **Bring Closure to the Investigation.** If the accused is eventually convicted, then discipline or dismissal is generally appropriate. Counseling may also be appropriate. If charges are unsubstantiated, the decision about whether to restore the accused to full employment or volunteer service may depend on a number of circumstantial factors. Consult the Bishop and legal counsel for guidance. Of course, all personnel actions should be well documented in writing and kept in confidential files. Attorney-client privileged material should never be disclosed without first consulting your attorney.

# DOMA Policy Manual for the Protection of Children

It is essential that each church respond to a report or instance of abuse in a manner that promotes healing for the victim, the person accused of abuse, and the loved ones of both parties, as well as healing in the local church.

## **5. Internal Church Communication and Reporting**

In addition to the reporting obligations discussed above, clergy, staff members, and volunteers shall also promptly internally report to the appropriate ministry leader or clergy, an immediate supervisor, and/or to the Rector (or his/her designee) whenever the clergy, staff member, or volunteer:

- Is involved in or becomes aware of any sexually-oriented communications involving a child connected with the church; or
- Is involved in or becomes aware of any inappropriate behavior involving a child by a clergy person, a staff member, or a volunteer; or
- Is arrested for, or convicted of, any crime involving child abuse and/or neglect, is charged with child sexual abuse in a civil proceeding; commits an act of child sexual abuse; or (except as otherwise prohibited or limited by applicable laws and regulations) is diagnosed with any paraphiliac psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism or exhibitionism; or
- Becomes aware that a member of his/her household has been arrested for, or convicted of, any crime involving child abuse and/or neglect; been charged with child sexual abuse in a civil proceeding; committed an act of child sexual abuse; or (except as otherwise prohibited or limited by applicable laws and regulations) been diagnosed with any paraphiliac psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism or exhibitionism; or
- Becomes aware that a person who is attending the church has been arrested for, or convicted of, any crime involving child abuse and/or neglect; has been charged with child sexual abuse in a civil proceeding; has committed an act of child sexual abuse; or (except as otherwise prohibited or limited by applicable laws and regulations) has been diagnosed with any paraphiliac psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism or exhibitionism.

*Such information is important to enable church leaders to see that appropriate child protection mechanisms are in place in accordance with this policy.*

# DOMA Policy Manual for the Protection of Children

## Home Group Procedures

The Diocese and its churches do not have, and therefore do not exercise, control over home groups. The care and protection of children in such settings is always the responsibility of the parent(s)/guardian(s) of each child. The Diocese provides some resources that may help empower and equip parents/guardians and the home groups of its churches as they exercise their care and responsibility. In home groups where children are present, even on an occasional basis, leaders are encouraged to read this policy, take diocesan-approved child abuse prevention training, and follow as closely as possible the provisions outlined in this policy, including the development of a supervision plan, which should consider the following:<sup>7</sup>

- Supervision by two screened and trained individuals. Supervision by a single individual is never a good idea.
- Physical environment should be inspected and prepared for child safety for the developmental age of those being served, (keeping in mind outlet coverings, sharp corners, sharp objects, unsecured furniture, access to outdoors, toxic materials, etc.).
- Restroom procedure. For any child who requires assistance, parents should be responsible for diapering and meeting other restroom needs.



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<sup>7</sup> "Home group" is defined for purposes of this policy as a small group meeting in a home for Bible study, worship, fellowship, etc. A church which holds its primary worship service in a home is, for purposes of this policy, considered to be a "church" and not a "home group."

# DOMA Policy Manual for the Protection of Children

## Diocesan Documentation Requirements

Churches are responsible for obtaining and keeping documentation, in perpetuity, which includes evidence of the following:

- ✓ Employee and volunteer applications for those working in youth and children's ministries.
- ✓ National Sexual Offender Registry and Criminal Background checks renewed every two years.
- ✓ Personal and professional reference checks.
- ✓ For drivers: copy of valid driver's license, vehicle registration, DMV record, and proof of auto insurance.
- ✓ Interviews.
- ✓ Certification that the clergy, vestry, and all lay workers, paid and volunteer, working in youth and children's ministries has read, understood, and accepted the Diocese of the Mid-Atlantic Policies on the Protection of Children.
- ✓ Diocesan-approved workshop or online course completion and certificate renewal every two years.
- ✓ Written supervisory plans.
- ✓ Reports of suspected child abuse, see Tab-C.
- ✓ Screening Statement, see Tab-F.
- ✓ All of the above should be kept permanently in a secured location. It is acceptable to securely save electronic copies of scanned documents.



# **DOMA Policy Manual for the Protection of Children**

## **Resources for the Protection of Children**

# DOMA Policy Manual for the Protection of Children

## Tab – A: State Reporting Laws and Forms of Child Abuse (revised April 2018)

### In General

Child abuse, in practical terms, refers to an act committed by a parent, caregiver, or person in a position of trust (even though he/she may not care for the child on a daily basis) which is not accidental and which harms or threatens to harm a child's physical or mental health or welfare.

Each state and the District of Columbia has its own definition of what constitutes "child abuse" under civil and criminal laws, and each church in the Diocese should be familiar with the relevant laws and legal definitions in its jurisdiction. In general, the definitions of "child abuse" and "child neglect" in all states in our Diocese include the following elements (among others):

- Physical abuse
- Neglect (both physical and mental)
- Sexual abuse/Exploitation

This Appendix provides some general definitions of child abuse and resources for finding the relevant child abuse reporting laws and legal definitions in each jurisdiction in our Diocese.

In addition, substantial information about child abuse and neglect prevention, response, and reporting can be found at the Child Welfare Information Gateway, which is online at:

<http://www.childwelfare.gov>

A service of the Children's Bureau, Administration for Children and Families, U.S. Department of Health and Human Services, this site provides access to print and electronic publications, websites, databases, and online learning tools for improving child welfare practice, including resources that can be shared with families.

To access information about a particular state, visit this page on the site:

<https://www.childwelfare.gov/topics/systemwide/laws-policies/state/>

Please note that although the information on the [www.childwelfare.gov](http://www.childwelfare.gov) site is updated periodically, it is not always completely up-to-date. It is always important to check (or to have legal counsel check) the most recent laws and regulations in your state.

Child Abuse reporting laws specific to each state can be found on the DOMA website at [www.anglicandoma.org/protection-of-children](http://www.anglicandoma.org/protection-of-children).

# DOMA Policy Manual for the Protection of Children

## Additional Virginia Resources:

The Virginia Department of Social Services has provided some helpful additional information about child abuse or neglect. Congregations should also consult with the corresponding agency in their home jurisdiction for similar guidance. According to the Virginia Department of Social Services, child abuse refers to an act committed by a parent, caregiver, or person in a position of trust (even though he/she may not care for the child on a daily basis) which is not accidental and which harms or threatens to harm a child's physical or mental health or welfare.

**Physical Abuse:** A physical injury, threat of injury, or creation of a real and significant danger of substantial risk of death, disfigurement, or impairment of bodily functions. Such injury or threat of injury, regardless of intent, is inflicted or allowed to be inflicted by non-accidental means. Examples: asphyxiation, bone fracture, brain damage, skull fracture, subdural hematoma, burns, scalding, cuts, bruises, welts, abrasions, internal injuries, poisoning, sprains, dislocations, gunshot, stabbing wounds.

**Physical Neglect:** The failure to provide food, clothing, shelter or supervision for a child if the child's health or safety is endangered. Physical neglect may include multiple occurrences or a one-time critical or severe event that results in a threat to health or safety, such as a toddler left alone. Other types of neglect include abandonment, inadequate supervision, inadequate clothing, inadequate shelter, inadequate personal hygiene, inadequate food, and malnutrition.

**Sexual Abuse:** Sexual abuse of a child is a criminal offense in every state in the United States. Regardless of state, an abused child is defined, in part, as a child less than eighteen years old, whose parents or other persons responsible for his/her care:

**Commit or allow to be committed any illegal sexual act upon [that] child, including incest, rape, indecent exposure, and prostitution, or to allow [that] child to be used in any sexually explicit visual material.**

Sexual abuse encompasses acts of sexual assault and sexual exploitation by a parent or other caregiver. It includes a broad range of behaviors, such as fondling; oral, vaginal, or anal intercourse; indecent exposure; voyeurism; and sexual exploitation. It may consist of a single incident or of many incidents over a long period of time. Victims range in age from infants up to the age of 18.

**Medical Neglect:** The refusal or failure by a caregiver to obtain and/or follow through with a complete regimen of medical, mental, or dental care for a condition, which if untreated, could result in illness or developmental delays.

**Failure to Thrive:** A syndrome of infancy or early childhood that is characterized by growth failure, signs of severe malnutrition, and variable degrees of developmental retardation. Children are

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considered to be in this category only when the syndrome is diagnosed by a physician and is caused by non-organic factors.

**Mental Abuse/Neglect:** A pattern of acts or omissions by the caregiver that results in harm to a child's psychological or emotional health or development.

**Educational Neglect:** The failure of the child's caretaker to ensure that the child attends school or an approved alternative program of study.

**Bizarre Discipline:** Any actions in which the caregiver uses eccentric, irrational, or grossly inappropriate procedures or devices to modify the child's behavior.

## Federal Definition of Sexual Exploitation of Children

Sexual exploitation of children is defined is defined in the United State Code as:

### 18 U.S.C. 2251 – SEXUAL EXPLOITATION OF CHILDREN

It is forbidden for any person to employ, use, persuade, induce, entice, or coerce any minor to engage or assist any other person to engage in, or to transport any minor in interstate or foreign commerce with the intent that the minor engage in, any sexually explicit conduct if such person knows or has reason to know that such visual depiction was produced using materials that have been mailed, shipped, or transported in interstate or foreign commerce by any means, including by computer, or if such visual depiction has actually been transported in interstate or foreign commerce or mailed.

It is forbidden for any parent, legal guardian, or person having custody or control of a minor to knowingly permit such minor to engage or assist any other person to engage in sexually explicit conduct for the purpose of producing any visual depiction of such conduct if the parent, legal guardian, or person knows or has reason to know that such visual depiction will be transported in interstate or foreign commerce or mailed, if that visual depiction was produced using materials that have been mailed, shipped, or transported in interstate or foreign commerce by any means, including by computer, or if such visual depiction has actually been transported in interstate or foreign commerce or mailed.

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## Tab – B: How to Report Abuse to Child Protective Services

**Please note that the following numbers may not always work if the reporting party is not calling from the same state where the child is allegedly being abused.**

For states not listed, or when the reporting party resides in a different state than the child, please call **Childhelp, 1-800-4-A-Child** (1-800-422-4453), or your local child protective agency.

- To report suspected child abuse in the **District of Columbia**, call the DC Child and Family Service Agency: **202-671-7233**.
- To report suspected child abuse in **Delaware**, call the toll free 24-hour report line 1-800-292-9582.
- The **Virginia** statewide toll-free child abuse hotline is **1-800-552-7096**.
- To report suspected child abuse in **West Virginia**, call the Abuse and Neglect hotline 1-800-352-6513.
- To report suspected child abuse in **Maryland** call **1-800-332-6347**.

To report suspected child abuse in **North Carolina** you must call the individual county number for **Child Protective Services**. You will find the number for your county at the following website:  
<https://www.ncdhhs.gov/divisions/social-services/local-dss-directory>

Although the name of the person reporting the suspected abuse may be requested for follow-up purposes, the person reporting abuse to Child Protective Services is generally NOT required to give his/her name. If the person reporting does provide his name and requests anonymity, there are legal mechanisms in place in each state to protect the reporter from having his/her name given to the alleged abuser, unless otherwise ordered by a court.

### ***Information to Provide to Child Protective Services When Reporting Suspected Child Abuse***

It is helpful for the person reporting suspected abuse to provide the following:

- ✓ The name and address of the child and the parent or person responsible for his/her care.
- ✓ The names of other persons, especially children, living in the suspected victim's home.
- ✓ Address of the child's home.
- ✓ The child's age, sex, and race.
- ✓ The name of the school the child attends.
- ✓ The name and address of the alleged abuser, if known.

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- ✓ A description of the alleged abuse and or neglect, including how long it may have been happening.
- ✓ The relationship between the person reporting the abuse and the child.

Please refer to Tab-C for a sample Report of Suspected Child Abuse form to be used when reporting allegations of child abuse to Child Protective Services and other authorities.

Once completed, that form should be kept in a confidential file with the church.

## ***Child Protective Services Procedure after Initial Report***

If the Child Protective Services worker determines that the report of abuse is a valid complaint, then the complaint must be investigated. To constitute a valid complaint, all of the following criteria must be met:

- ✓ The child must be under the age of 18 at the time of the complaint.
- ✓ The alleged abuser must be the child's parent or caretaker at the time of the abuse.
- ✓ The report must be made in the city or county where (a) the child lives, (b) the abuse occurred, or (c) if neither of these is known, where the abuse is discovered and
- ✓ The circumstances must meet the state definition of abuse or neglect.

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## Tab – C: Sample Form for Report of Suspected Child Abuse<sup>8</sup>

***Confidential: Keep completed form in locked file***

### ***Information Regarding the Person Suspected of Child Abuse:***

Name of suspected abuser: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Title/relationship to the church (if any):  
\_\_\_\_\_

### ***Information Regarding Suspected Victim(s):***

Name of suspected victim: \_\_\_\_\_

Age: \_\_\_\_\_ Male/Female: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Relationship to the church: \_\_\_\_\_

Name of any other suspected victim:

Age: \_\_\_\_\_ Male/Female: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Relationship to the church: \_\_\_\_\_

*(Continued)*

\_\_\_\_\_

<sup>8</sup> This sample form is provided as one possible resource. The church should consult with its legal counsel before implementing this specific form and regarding its use and maintenance in specific circumstances.

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***Confidential: Keep completed form in locked file***

## ***Information Regarding Incident(s) of Suspected Child Abuse:***

How did you become suspicious of possible abuse?

Describe any physical evidence of the suspected abuse:

Describe each incidence of suspected sexual abuse, including the type of abuse, date(s), time(s), and location(s) of suspected abuse:

Name any eyewitness to each suspected abuse incident (additional information regarding witnesses is sought below), and describe how that witness viewed the event:

*(Continued)*

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**Confidential: Keep in completed form in locked file**

**Information Regarding Witnesses to Suspected Child Abuse:**

Name of witness: \_\_\_\_\_

Age of witness: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Relationship to the church: \_\_\_\_\_

Name of additional witness: \_\_\_\_\_

Age of witness: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Relationship to the church: \_\_\_\_\_

**Information Regarding Person(s) to Whom Suspected Abuse was Reported:**

Name and title of church official to whom the abuse initially was reported (for example, Sunday School teacher, Rector, etc.):  
\_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Date that initial report was made:  
\_\_\_\_\_

Name and title of the person making the initial report to the church official:  
\_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Relationship to the church (if any):  
\_\_\_\_\_

*(Continued)*

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**Confidential: Keep completed form in locked file**

**Was the suspected abuse reported to Child Protective Services (“CPS”)?**

If yes, state the date the report was made to CPS: \_\_\_\_\_

Name and title of person reporting to CPS: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Name of CPS worker contacted: \_\_\_\_\_

CPS contact’s telephone number: \_\_\_\_\_

**Was the suspected abuse reported to police?**

If yes, state the date the report was made to police: \_\_\_\_\_

Name and title of person reporting to police: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Police department and contact person: \_\_\_\_\_

Police contact’s telephone number: \_\_\_\_\_

**Were the parents notified?**

If yes, the date parents were notified: \_\_\_\_\_

Name and title of person notifying parents: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Parents’ names: \_\_\_\_\_

Parents’ address: \_\_\_\_\_

*(Continued)*

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**Confidential: Keep completed form in locked file**

Parents' telephone (home/work/cell):

\_\_\_\_\_

**Was suspected abuse reported to the Diocese via telephone?**

If yes, the date report was made to the Diocese:

\_\_\_\_\_

Name and title of person reporting to the Diocese:

\_\_\_\_\_

Address: \_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Diocese contact person: \_\_\_\_\_

Diocese contact's telephone: \_\_\_\_\_

**Is a copy of this completed report being sent to the Diocese?**

If yes, state date when report is being sent: \_\_\_\_\_

Name and title of person sending report to the Diocese: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Diocese contact person to whom report is being sent: \_\_\_\_\_

**Any other information which may be helpful to the investigation:**

*(Continued)*

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***Confidential: Keep completed form in locked file***

***Information Regarding Person Completing this Form:***

Name and title: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone (home/work/cell): \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

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## Tab – D: Implementing Ministry Safe

### **Training**

A DOMA -approved workshop is the best way to train your volunteers. Not only does it teach the 5 steps to keep children safe, it also includes policies and practices specific to each individual church's situation and needs.

Ministry Safe provides on-line child sexual abuse awareness training. It is endorsed by the Anglican Church in North America. It can be used when a volunteer needs to complete training and no workshop is available. The DOMA Committee for Child Protection recommends that a person attend a workshop as soon as possible. Ministry Safe does not provide information specific to your church. Your church's policy will still need to be included and explained in any training.

Note: There is an annual cost for a church to join Ministry Safe. However, they give a discount to ACNA churches.

Every trained volunteer should understand your church's procedures, how they are to be implemented and sign an agreement to that effect. An example statement may be found below.

All clergy and lay volunteers should renew their training every 2 years.

### **Screening and Background checks**

All clergy complete background checks through Oxford Documents. A Criminal Background and National Sex Offender registry check is done every 2 years and a full background check every 5 years.

All volunteers will also have a criminal background and national sex offender registry check every 2 years. It is the responsibility of each church to decide whom best to contract to complete this check.

### **Resources for Background checks**

Oxford Documents: [www.oxforddoc.com](http://www.oxforddoc.com)

Ministry Safe: [www.ministrysafe.com](http://www.ministrysafe.com)

Both Oxford Documents and Ministry Safe offer several levels for background checks. They are willing and able to discuss which level would best fit your needs.

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## Statement of Agreement to Comply with [*Church name here*] Protection of Children Policy

I have read, understood and agree to comply with our church's policy, "Five Steps to Keep Children Safe".

1. Participant's Name Printed: \_\_\_\_\_
2. Participant's Signature: \_\_\_\_\_
3. Church/Organization Name: \_\_\_\_\_
4. Date: \_\_\_\_\_

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## Tab – E: Sample Policy Acknowledgement Form

I certify that I have read (check all that apply):

the \_\_\_\_\_  
(Name of church)  
Prevention of Child Abuse Policy and/or

the Diocesan Policy Manual on the Protection of Children

I further certify that I will abide by the provisions of this policy as long as I am an employee/volunteer of the church.

\_\_\_\_\_  
Printed Name

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

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## Tab – F: Sample Screening Statement

Have you ever:

- Been arrested for, or convicted of, any crime involving child abuse and/or neglect, or had any such conviction expunged? Yes  No
- Been charged with child sexual abuse in a civil proceeding? Yes  No
- Committed an act of child sexual abuse? Yes  No
- Been diagnosed with any paraphiliac psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism (except where such inquiry is prohibited or limited by applicable laws or regulations)?  
Yes  No

Has any other member of your household:

- Been arrested for, or convicted of, any crime involving child abuse and/or neglect, or had any such conviction expunged? Yes  No
- Been charged with child sexual abuse in a civil proceeding? Yes  No
- Committed an act of child sexual abuse? Yes  No
- Been diagnosed with any paraphiliac psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism, or exhibitionism (except where such inquiry is prohibited or limited by applicable laws or regulations)?  
Yes  No

\_\_\_\_\_  
Printed Name

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

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## Tab – G: Sample Five Steps to Keep Children Safe at (our Church)

### **Step One:**

**SCREENING** is an opportunity to prevent a molester from ever having contact with children and youth in our programs. Our careful screening of employees and volunteers in youth and children's ministries includes:

1. Reviewing signed standard applications for all paid staff and for all volunteers in youth and children's ministries.
2. Conducting National Sexual Offender Registry/Criminal Background checks and renewing them every two years.
3. Conducting personal and professional reference checks.
4. Conducting face to face interviews when necessary.
5. Requiring a signature stating that clergy, employees, volunteers and other adult members of their households have not been arrested for or convicted of child abuse or diagnosed with certain psychiatric conditions such as voyeurism or exhibitionism.
6. Requiring a six-month minimum attendance rule for all volunteers serving in children's and youth ministries

No exceptions in our screening standards will occur for people we know.

### **Step Two:**

**TRAINING** puts the power to protect in everyone's hands and is an important deterrent to child abuse. Those who work with children or youth must be trained to recognize the warning signs of potential abuse, commit to the safe practices specific to **our church** and learn the procedures for reporting suspected abuse.

#### Reading Requirements

All members of the clergy, all members of the vestry, and those staff members with direct supervision over youth or children must certify that they have read, understood and accepted the Diocese of the Mid-Atlantic (DOMA) Policies on the Protection of Children and sign an acknowledgement form.

#### Workshop Attendance Requirements

Every two years, our clergy, vestry, staff and volunteers who have contact with youth and children must complete a DOMA approved workshop or the online Sexual Abuse Prevention Course and follow-up test provided by Ministry Safe.

### **Step Three:**

**INTERACTING GUIDELINES** help children and adults feel safe in ministry and help detect problems before they turn into an incident of abuse.

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Verbal interactions between clergy, staff members, or volunteers and children should be positive, constructive and encouraging. Staff members and volunteers should avoid talking to children or parents in a way that is or could be construed by any reasonable observer as harsh, threatening, intimidating, shaming, derogatory, demeaning, or humiliating.

Facebook and all social media avenues are important ways for youth ministry staff and volunteer leaders to connect with students. Clergy, staff members and volunteers shall refrain from connecting with students on social media when students are younger than the minimum age as established by each social media outlet (for example, Facebook's minimum age is currently 13). **Our church's** proactive policy for social media includes. . .

Photos of children will not be used contrary to parental wishes. **Our church** will refrain from posting any personally identifying information about children pictured online or in print publications without prior parental permission.

Children's staff members and volunteers are responsible for protecting children under their supervision from inappropriate or unwanted touch.

Physical contact should be for the benefit of the child and never be based on the emotional needs of a staff member or volunteer. It is the diocesan policy that staff members and volunteers are prohibited from using physical discipline in any manner for the behavioral management of children. No form of physical discipline is acceptable.

Appropriate interactions may include:

- Smiles
- Encouragements
- Handshakes and high fives
- Fist bumps
- Thumbs up
- Side to side hugs
- Pats on the shoulder or back
- Arm around the shoulder
- Holding hands while walking with small children
- Holding or picking up children who are 4 years old and younger

Other **our church specific** interactions that are appropriate include:

- "Remember-Chair" Time-Outs and other non-physical methods of behavior management  
(**This is an example of terminology and interaction that may be church specific.**)

Inappropriate interactions include:

- Spanking, slapping, or any form of physical discipline
- Shaming or belittling a child or youth

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- Meeting alone in non-public or isolated places
- Swearing in the presence of children
- Engaging in sexually oriented communications with or in proximity to children
- Use, possession or being under the influence of tobacco products, alcohol, or any illegal drugs when in the presence of children
- Wrestling
- Tickling
- Sitting in laps (except for nursery-aged children)
- Kissing on the lips
- Full frontal hugs or “bear hugs”
- Commenting on children’s bodies
- Forcing unwanted affection
- Being nude in front of children

Other interactions that are inappropriate include (our church listing to be added):

- Contacting or “friending” a child or youth on “Facebook” or other social networking sites without the parent’s permission
- Showing favoritism or possessiveness
- Calling, emailing, or texting too often (singling a child out)
- Giving gifts to children without the parent’s permission
- Ridiculing the beliefs of a child or youth’s parent
- Allowing a child or youth to do things against the wishes of the parents
- Offering children or youth cigarettes, alcohol, or drugs
- Allowing children or youth to view pornography or to visit inappropriate internet sites
- Asking a child or youth to keep “secrets” from his or her parents
- Wearing provocative or revealing attire
- Staring while others are dressing
- Taking pictures while children are dressing or showering

## Step Four:

**MONITORING** allows us to detect problems before they turn into an incident of abuse and helps adults avoid wrongful allegations of abuse when none has occurred. Research confirms that off-site activities increase the risk of abuse. **Vestry, clergy, staff and volunteers must be diligent in monitoring and supervising children’s and youth activities in all settings at all times.**

Our monitoring practices include the following:

- All children and youth activities shall be designed to be supervised by two or more screened and trained individuals at all times
- No child or youth will ever be left unattended during or following a church activity
- Clergy, staff members, and volunteers should not conduct unobserved meetings or interactions with children or youth

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- In a discipleship or mentoring relationship, the interactions should occur in a public place or where other persons are present
- Watching for and responding to policy violations
- An open invitation for parents to visit at any time unannounced
- A careful review of new programs and/or significant changes to a program structure
- Keeping interaction with children in full view of others at all times
- Keeping unused rooms locked
- Keeping children and youth in supervised areas
- An onsite or offsite written Supervisory Plan, that includes all items detailed on pages 20 or 21 of the DOMA policy, shall be in place for all educational, pastoral, recreational, or other programming that involves youth or children. Those tasked with supervising youth or children for a specific program must understand their responsibilities as outlined and sign a copy of the specific supervision plan.

Under our monitoring umbrella, the following restroom policy is in effect during all children's programming:

- Children who require diapering will . . .

(Specific **our church** procedures that comply with DOMA policy on physical interaction)

- Children who are nursery aged and being potty-trained will . . .

(Specific **our church** procedures that comply with policy on physical interaction)

- Elementary aged children will . . .

(Specific **our church** procedures that comply with DOMA policy on physical interaction)

Special needs or children who are only four years old may be assisted by staff or children's ministry volunteers in compliance with policy.

- When children are present in the sanctuary, parents are expected to accompany their elementary aged child to the restroom or send them with an older sibling; we ask this knowing that restrooms are the most likely place for abuse to occur in an institutional setting.

## **Step Five:**

**RESPONDING** quickly gives us the power to prevent or stop abuse and gives the child more time to heal.

If a child discloses abuse, remember to:

- Respect the child's privacy by finding a private, non-threatening place to talk (such as the workroom in children's wing)
- Ask a staff member or trained volunteer to join in listening to the child or youth's account if possible
- Keep calm, listen and avoid expressing shock or outrage
- Let the child or youth know that he or she is believed

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- Assure the child or youth that the abuse was not his or her fault
- Tell the child or youth, if helpful, that they were brave to disclose
- Avoid questions that could make the child or youth feel responsible or plant ideas that could taint their recollection and account. Child victims are often vague in their initial disclosure
- Write down as accurately as possible what the child or youth disclosed. This information can be used in filing the Report of Suspected Abuse Form for the Diocese and the CPS report if warranted
- Be careful afterwards not to discuss the information with or in front of other people who do not need to know what happened

Remember to:

Report the abuse allegation to church authorities

**(specific to our church)**

Report to Legal Authorities **(in accordance with applicable laws)**

**STATE CHILD ABUSE HOTLINE NUMBER      1-800-???-????**

**LOCAL CHILD PROTECTIVE SERVICES NUMBER      ???-???-????**

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## Tab – H: Sample Supervisory Plans

### **On-Site Nursery**

*The following provides an example of a Supervisory Plan for an on-site nursery at a local church. Each church will devise specific supervisory plans for all onsite and offsite programming that involves youth and children. **This plan is offered for information only.** It is an example of what a supervisory plan may look like. Each congregation will need to personalize such a plan to its own specific policies and procedures. This sample form is provided as one possible resource. The church should consult with its legal counsel before implementing this specific form and regarding its use and maintenance in specific circumstances.*

**Personnel:** Only screened staff and volunteers may work in the nurseries. No one under the age of \_\_\_ may be hired to work in the nurseries and no one under the age of \_\_\_ may volunteer in the nurseries.

A minimum of two screened and trained staff/volunteers must provide supervision at all times. Nursery staff and volunteers are not permitted to allow unscreened friends or family members to assist in the nursery.

**Supervision:** On Sunday mornings, either the Nursery Director or the Children’s Ministry Director will check to ensure that the nurseries are fully staffed at each of the service/Sunday School times. The Nursery Director and Children’s Ministry Director will conduct random visits to the nurseries during all programming times or appoint someone else to take on a supervisory role to observe staff/volunteer/child interactions. The Nursery Director will meet with staff to provide training and solve problems.

**Ratio:** No less than one staff/volunteer per five children at any time. Minimum of two staff/volunteers at all times.

**Physical Environment:** Windows on nursery doors will not be obstructed. Toys, books, and furniture and apparatus will be cleaned on a weekly basis. Rugs and other moveable items that could pose danger will be secured.

**Bathroom Procedure:** Children will be escorted to the bathroom in the toddler nursery by female staff and volunteers with one person assisting and another in close proximity.

Diapering will be conducted by female staff/volunteers in the observable diapering areas only.

**Injury/Incident Reporting:** Staff or volunteers will fill out an incident report and advise either the Nursery Director or the Children’s Ministry Director when a child is injured or hurt in any way. Incidents of conflict with parents should also be reported in the same manner.

**Reporting Concerns:** Concerns about the nurseries should be reported to the Nursery Director or Children’s Ministry Director.

**Release of Children:** Staff or volunteers will release children only to those adults who have corresponding wristband identification with the child.

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I certify that I have read the \_\_\_\_\_ Supervision Plan and that I will abide by this policy and report any breach of it to \_\_\_\_\_.

Printed Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## **Sample Supervisory Plan:**

### **Meeting at a High School**

*The following provides an example of a Supervisory Plan for children Pre-K to 5<sup>th</sup> grade meeting at a high school. Each church will devise specific supervisory plans for all onsite and offsite programming that involves youth and children. **This plan is offered for information only.** It is an example of what a supervisory plan may look like. Each congregation will need to personalize such a plan to its own specific policies and procedures. This sample form is provided as one possible resource. The church should consult with its legal counsel before implementing this specific form and regarding its use and maintenance in specific circumstances.*

The procedures below are only for when children are out of the service and under our supervision during Kids' Classes. Before children leave the service and after they return, children are under the supervision of their parents/guardians.

**Personnel:** Only volunteers and staff who have completed Child Protection Training and been certified may work in the Kids' Classes Pre-K through 5<sup>th</sup> grade. A minimum of two screened staff/volunteers provide supervision in each classroom while the children are out of the service. Parents/ guardians/observers may visit the classrooms but may not provide supervision for anyone but their own children.

**Supervision:** When children are dismissed from the service, teachers, assistants, and children meet up in their appropriate groups in the hallway outside of the auditorium. Once the teacher and assistant are both present, the group can proceed to the classroom. If an assistant or teacher is not present, the Children's Ministry Coordinator or a staff person should be alerted, and the group should **not** proceed to the classroom until a CPT-certified replacement can be found. In the event that a replacement is not found, classes may be combined, or children may be returned to their parents.

**Ratio:** There will be a minimum of two staff/volunteers at all times. Over time, needs will be evaluated for adequate classroom supervision by the Children's Ministry Coordinator. If needed, a second assistant may be added to classrooms, or classes themselves may be split, combined, or re-configured to address supervision needs.

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**Physical Environment:** After kids are dismissed from the service, they go to two main locations in a High School. Upstairs, there are high school classrooms for classes pre-K – 3<sup>rd</sup> grade. On the ground level, the 4<sup>th</sup>-5<sup>th</sup> grade “classroom” is actually the “little gym.” Occasionally, with knowledge of the Children’s Ministry Coordinator, teachers may direct their classes to an outside location such as the tennis courts, the “big gym,” or an upstairs hallway.

**Bathroom Procedure:**

All children pre-k – 3<sup>rd</sup> grade in a class will go to the individual bathrooms available in the upstairs teachers’ lounge –directly across from the pre-k classroom. The adult will wait in the hall outside the teachers’ lounge. The door to the pre-k classroom should be left open when a pre-k assistant is out of the classroom with children, so that the teacher in the classroom can also glance into the lounge area. If the child requires assistance, the worker should leave the exterior lounge door open when entering the lounge area. The teacher can knock on the bathroom door and try verbally to assist the child in completing his/her activities, while the child remains behind the door of the bathroom. If a staff member or volunteer must go into the restroom to check on an individual child, he or she should seek out another worker to accompany him/her. If another worker is not available to accompany, he/she leave the lounge door open and the bathroom door, knock, and ask if the child needs assistance.

**First Aid & Injury:** For a minor concern (e.g., paper cut), a first aid kit is available at the nursery. For a major injury, 911 should be called. At any time, a parent may be contacted using the cell phone numbers available on the attendance form, or an adult can be dispatched to the service to make contact with the parent(s). Staff or volunteers will report any incidents to the Children’s Ministry Coordinator when a child is injured or hurt. Conflicts with parents should also be reported.

**Reporting of Discipline Concerns:** Disciplinary problems should be dealt with proactively, when possible, and in a non-punitive way. The best way to deal with discipline problems is to avoid them. However, should a discipline problem arise, removing the child from the circle/activity is appropriate, but they should remain in the classroom. Afterwards, a teacher should speak to their parent and to the Children’s Ministry Coordinator.

**Fire/Emergency:** In the event of a fire alarm or other emergency, teachers should take their attendance forms with them. Children should be taken to the exit across from where they leave the auditorium out of the building using the normal stairwell. Children should be kept together and released individually to their parents, keeping track with the attendance form. In the event that children should not be taken down the same steps they normally use teachers should take their classes to the nearest safe stairwell and exit.

**Reporting Concerns:** All concerns about Kids’ Classes should be reported to the Children’s Ministry Coordinator through email or conversation. Concerns can also be reported to any staff member.

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**Children with Special Needs:** Some children with special needs may require accommodations to go to and participate in Kids' Classes. Parents are encouraged to talk with the Children's Ministry Coordinator about possible accommodations.

**Release of Children:** Staff or volunteers release children back into the auditorium after classes.

I certify that I have read the \_\_\_\_\_ Supervision Plan and that I will abide by this policy and report any breach of it to \_\_\_\_\_.

Printed Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## **Sample Supervisory Plan:**

### **Children and Youth at Family Camp**

*Note: This is a sample supervisory plan for working with children and youth at an off-site location. Each church will devise specific supervisory plans for all onsite and offsite programming that involves youth and children. **This plan is offered for information only.** It is a sample of what a supervisory plan may look like. Each congregation will need to personalize such a plan to its own specific policies and procedures.*

**Personnel:** While at Family Camp all youth and children are to be under the direct supervision of either their parents or the Family Camp Children and Youth Staff. Staff persons will have completed DOMA approved training and screening requirements.

**Supervision:** There will be a minimum of two trained staff in attendance at activities when children and youth are under their supervision. Parents may not be in any enclosed space (dorm rooms, meeting rooms) with children other than their own children. In the event a child or youth asks for help from an adult other than their own parent or staff, a rule of three (at least 3 persons total) needs to be observed, and all doors to any enclosed space must remain fully open. All children and youth will be under the direct supervision of their parents from lights out until breakfast, and from 1:00 – 4:30 Saturday afternoon.

**Ratio:** There will be at least 2 trained adults for up to 12 children and youth. If more than 12 children and youth are in attendance, there shall be 1 additional trained staff person or parent for each 5 participants. Children younger than 3 shall remain with their parents.

**Physical Environment:** All activities will occur in the assigned indoor or outdoor space. No adults, children, or youth may enter any building at the retreat center other than those assigned. The only time children or youth may be in enclosed space behind closed doors or in isolated outdoor space (space not clearly observable by others) is when they are with their own parents or under the

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supervision of at least 2 trained staff. No adult shall enter a bathroom area with any child or youth other than their own.

**Reporting of Issues:** All accidents, whether or not they result in physical injury, and all interactions resulting in the need for adult / staff intervention shall be shared with the Rector or the adult in charge of Family Camp and with the parents of the children and youth involved.

I certify that I have read the \_\_\_\_\_ Supervision Plan and that I will abide by this policy and report any breach of it to \_\_\_\_\_.

Printed Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

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## Tab – I: Pastoral Response to Known Sexual Offenders

The church must make every reasonable effort to protect children. Special care must be taken when a church interacts with a person who is registered as a sexual offender, or self-discloses a history of sexual misconduct towards children, or self-discloses a struggle with sexual attraction toward children.

When such a person is known to be a participant in the church or its activities, the clergy shall inhibit that person from any contact with children and shall require (except as otherwise directed by the church's legal counsel) the offender to sign a contract/covenant that details expectations, defines boundaries and off-limits locations (e.g. children's areas, acolyte vesting areas), and establishes appropriate supervision (such as, for example, a bathroom escort) for the offender while on church premises and/or at church activities. The church shall have in place a plan to deal with any violation of the contract/covenant.

If the perpetrator is observed acting in an inappropriate manner with children or their families, the Rector or wardens shall inform the family /families of a potential danger to their child/children (unless otherwise directed by the church's legal counsel). Where appropriate, the Rector or Senior Warden shall consult the offender's probation or parole officer to assure that supervision and reporting requirements have been met.

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## Tab – J: The Church’s Understanding of and Response to an Incident of Abuse

### **Caring for the Congregation**

Incidents of child abuse, and

the secrecy that often surrounds them, can cause devastating harm to the church as well as to the victims. Therefore, where current or past child abuse has been perpetrated by clergy, staff, or volunteers of the church, the church shall provide consultation to encourage the discussion of such incidents and to provide a means to facilitate healing within the church. Tab-I presents one suggested model of how this may be done: a congregational trauma debriefing model.

It is essential that each church respond to a report or instance of abuse or misconduct in a manner that promotes healing for the victim, the offender and the loved ones of both parties, as well as healing within the congregation generally.

Traumatic events have well-documented effects, both immediate and delayed. When a congregation experiences a trauma, the impact is likely to be expressed through symptoms such as:

- Loss of energy or feeling of paralysis
- Distrust of leadership (often projected onto future leadership)
- Divisions within the congregation
- Some group members feeling isolated and withdrawing from the group
- Anger being displaced onto unrelated issues, or blown out of proportion
- A conspiracy of silence about the traumatic event
- Despair about the congregation’s future
- Distorting responsibility for the event
- Seeking a "quick fix" without thoughtful reflection
- Difficulty making normal and necessary decisions.

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All of these symptoms could be carried into subsequent years unless the trauma is processed, integrated into the life of the congregation and healed. A useful model for addressing and integrating a trauma is the "debriefing" model drawn from disciplines that do crisis counseling, such as emergency medicine, law enforcement, military science, crisis chaplaincy, and disaster agencies.

A trauma debriefing allows participants to integrate the reality of the event with their own responses to that event. The Church Information, Trauma, and Healing Debriefing Model set forth in Tab I is an effective means to communicate, process, and accept facts, allow feelings to surface, and then, through God's healing grace, head into the future unhindered by the past.

## Guiding Principles for Healing in the Church

The following guidelines outline steps that can be taken to promote healing in the congregation:

### 1) Contact with the family

Before the process for healing begins, the Bishop or his representative should maintain regular contact with the Complainant(s) and describe to Complainant(s) the procedures to be used for promoting congregational healing.

### 2) Privacy Concerns

The privacy of the Complainant(s) must be balanced against the need for openness with the local church. Insofar as possible, the identity of the Complainant(s) and any details which may identify him/her should be kept confidential.

### 3) Providing Facts

The procedures shall take into account that church members usually know when "something is going on, and, in the absence of facts, rumor and speculation will grow.

### 4) Notifying Lay Leadership

The lay leadership should be advised promptly of the issues, since that group's participation is vital in planning and implementing the processes for church healing.

### 5) Trauma Debriefing

The healing and unity of a congregation are fostered when there is an open meeting, called a Church Information, Trauma, and Healing Debriefing ("Debriefing"), at which the Bishop or his representative presents as much factual information as possible.

Since the local church will likely include people who have experienced abuse or misconduct themselves, appropriate personnel trained in crisis ministry should be present and available on a small group or one-to-one basis immediately after the formal presentation. Also, local mental health resources (including sliding scale fee agencies) should be publicized so that members of the congregation know how to find these services. (Note that many communities have publicly-funded survivor services, which offer a variety of specialized resources.)

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The debriefing generally should follow the process set forth in Tab I. The message should be, "The Church is a place for truth. We follow Jesus, who described himself as the Way, the Truth, and the Life."

6) Church Spokesperson

The vestry, in consultation with the clergy, is encouraged to appoint a church spokesperson. The congregation, including church members and staff members, is urged to refer all media inquiries to the church spokesperson.

7) Interim Priest

If the circumstances require that an interim priest be engaged, that priest should have special training in trauma debriefing. The interim priest should have regular opportunities to report and consult with the Bishop, his designated staff person, and counselors.

8) Consulting Legal Authorities

Neither the clergy nor any other church worker should attempt to impede persons who wish to consult with legal authorities.

9) Continuing Pastoral Care

The clergy and/or vestry should consult with the Bishop about additional resources for the healing and care of the congregation.

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## Tab – K: A Model for an Information and Trauma Debriefing Meeting

The following procedures are recommended for the Information and Trauma Debriefing Meeting, but the church and the Bishop should consult in advance with their respective legal counsel (and, if counsel recommends, insurance provider(s)) before conducting such a meeting or undertaking any such actions:

### A. Steps Prior to Meeting

- 1) **Select Leaders.** Carefully choose a Congregational Trauma Debriefing team and a leader or co-leaders who have had experience with a debriefing or trauma-related process. It is important that the Rector or his representative be a visible participant in the debriefing, but not in the role of leadership.
- 2) **Schedule and Notify.** Schedule the debriefing as soon as possible after the complaint becomes public knowledge. Ensure that all members of the congregation and church staff are notified of the debriefing by telephone, e-mail, overnight mail, or other fast and reliable method of notification. It is important to get a wide participation, so that all who experience the trauma also share the Debriefing experience.
- 3) **Choose Meeting Place.** Hold the debriefing in an appropriate place, preferably on the church's property, if there be such. Although an opening prayer is appropriate, this should not be a liturgical event.
- 4) **Address the News Media.** While the debriefing should not be confidential, it is important that no one be placed in jeopardy because of any disclosures made during that meeting. Therefore, it is preferable that the news media not be present for the debriefing but meet after the debriefing with the church spokesperson and the Bishop.

### B. Agenda for the Meeting

- 1) **Open the Meeting.** The Bishop or his representative should welcome the attendees, as should one of the lay leaders. The lay leader then should introduce himself/herself, explain the debriefing process, and outline the guidelines for the debriefing. It is important to keep the debriefing to the specified procedures. Leaders should be prepared for a lengthy meeting.
- 2) **Present the Facts.** Subject to the advice of counsel, the general facts and approximate chronology of the trauma should be presented verbally, supplemented by written notations such as a summary handout, or by writing notes on newsprint during the factual presentation. The goal is to ensure that all those present have a common record of the traumatic event. Note that this is not a time for feelings to be expressed, and the group may need some direction to withhold those feelings until the next phase of the debriefing.

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- 3) **Solicit Reactions.** Once an appropriate record has been presented, the lay leader should invite church members to express their reactions to the facts. (Some church members may need to be directed to express their own feelings and not those of others.) No feelings, however trivial, intense, or unusual, should be discounted, and no effort should be made to fix, soothe, or smooth them over. The responses simply are to be collected and heard.
- 4) **Examine Repercussions.** Once reactions have been expressed fully, the leader should ask those present to turn their attention to the repercussions of the event and consider the congregation's future. This step bridges the trauma with the ongoing life of those involved in the trauma. It may be a time to explore some of the issues the congregation will face in the near future. As with the presentation of facts, the issues raised may be noted both verbally and with writings.
- 5) **Seek Context and Perspective.** Members of the congregation also should be invited to place the event within a context or perspective. There may be expressions of confusion, helplessness, or curiosity about how other groups have resolved an issue of this type. In this phase, people may have an awareness of paradox and pose some hard questions such as the following:
  - Why do bad things happen?
  - How can it be that such a talented priest/leader could be involved in misconduct?
  - Why do things like this happen in a church?
  - Where does the responsibility lie?
  - What about the resources of our faith?

Leaders have discretion whether to respond, or to simply allow others to speak.

## C. Actions After the Meeting

- 1) **Plan for the Future.** The final step is planning. This could include a) scheduling a follow-up session one or two months into the future; b) discussing the ways in which the pastoral and sacramental needs of the congregation will be met; or c) describing the resources available to people who may need counseling or other specialized attention.
- 2) **Provide Trained Counselors.** For the immediate needs of those present, it is important that trained crisis professionals be available in the church building so that individuals or groups may process their feelings further. These professionals are present simply to listen and support people in integrating the trauma.
- 3) **Debrief the Debriefing.** After the debriefing, members of the Congregational Trauma Debriefing Team should meet to discuss their own experiences with the debriefing meeting, in order to do the following:
  - Plan the follow-up monitoring of the congregation in the future
  - Determine whether there are issues that will need further clarification

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- Determine whether there are complicating factors, or factors that require special continuing attention
- Decide what the lay leadership of the congregation requires to address the issue further; and evaluate the debriefing meeting itself (or agree to do so at a later date).

## **Additional Information and Meetings**

If new information comes to light after the first debriefing, further meetings may be held. Additionally, regular follow-up sessions with the congregation should be held during the first year after disclosure of the incident(s).

## **Additional Church Responses**

Additional appropriate church responses may include:

- Regular prayer for the Complainant(s), the Respondent(s), and the congregation
- Preaching on the subject of violation of trust and liturgical acts of corporate penance
- Securing a safe place for the Complainant(s) and the Complainant's family in community life
- In the event that incarceration or other punitive action follows legal proceedings, developing a means for the congregation to deal appropriately with the person who may be imprisoned.

## **Congregational Follow-up: The First Year**

Even with the best of care, a congregation that has experienced sexual misconduct will likely need an ongoing program of support and assistance, especially in the first year. This year will be devoted to a healing process, in which the congregation slowly will integrate the reality of its experience into its future. If such integration does not take place, the congregation may suffer from prolonged loss of energy, despair about the future, loss and/or isolation of some members, distrust of lay and/or ordained leadership or of the Bishop, and difficulty making decisions or taking risks.

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## Suggested Follow-up Activities

Follow-up with the congregation may take any of several forms:

- 1) Meeting with Bishop. A meeting between the Bishop or the Bishop's representative and the vestry in order to assess the healing process of the congregation
- 2) Staff Input. Obtaining input from church staff (including an interim priest where present) about their observations regarding the incident and the Debriefing process
- 3) Study Groups. Establishing study groups to consider the issue of healing from sexual abuse, perhaps by reading a selected book for discussion
- 4) Self-evaluation. Conducting a congregational self-evaluation, through the use of a questionnaire or survey instrument
- 5) Focus Groups. Creating congregational focus groups to address the issue of where the congregation stands in its process of moving ahead
- 6) Committee on Congregational Life. Forming a Committee on Congregational Life charged with assessing the needs and planning programs for continued healing
- 7) Professional Consultant. Appointing a professional consultant experienced with issues of child abuse to work with the vestry and affected congregation on the components of the healing process

## Using the Trauma to Help Others

Some churches, having worked through a history of child abuse, take up a special vocation in a related area. Such steps signify that the congregation has moved into the redemptive activity of letting its own pain be a gift for others. Among possible actions:

- ✓ Helping Other Churches. Offering help to other churches confronted with the same issues
- ✓ Sponsoring Programs. Sponsoring seminars or programs on ethics and sexuality
- ✓ Church Building. Offering the church building for use by community groups to address issues of child abuse
- ✓ Developing programs for young people about protecting themselves from abuse