Episcopal Diocese of San Diego

Safeguarding God's People

Policy Manual on Sexual Abuse and Misconduct: Prevention and Response

I. Introduction

"Safeguarding God's People"

We have been called as Christians to be the Body of Christ together, in our Christian communities, and in the world. Through our Baptismal Covenant, we are committed to Christ to be ministers of the church - to spread the Good News, and to love, serve and care for others.

This church program, "Safeguarding God's People" is designed to deepen our understanding of Christian ministry that lives out our Baptismal promises: to show the Good News by word and example, to seek and serve Christ in all persons, to strive for justice and peace among all people, and to respect the dignity of every human being (Sacrament of Holy Baptism, BCP p.305).

While all Christians are ministers of the church, each Christian is given particular spiritual gifts by God:

> *The gifts God gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building the Body of Christ. (Ephesians 4:11-12)*

The call to ministry is universal and belongs to all believers regardless of their position, role, age or gender. Within the ministering community are some ministers, either lay or ordained, who exercise responsibilities and assigned authority to lead in ministry. Ministry to one another and to the world in the name of the faith community manifests itself in relationships which require trust and respect of healthy boundaries. It is a particular responsibility of Christian leaders to equip all ministers with the understanding and abilities to protect and safeguard all in their care from any harm or violation to their personhood as children of God.

A. Authority and Power in Christian Leadership

Christian leadership is distinguished from other positions of authority by a desire and call to serve: "*Whoever wishes to be great among you must be your servant" (Mt. 20:29).* Jesus, the one who came to serve, is our model for Christian leadership. Therefore, Christian leadership is <u>servant leadership</u>: authority which seeks not to rule, but to give. Servanthood is not powerless. The authority of the Christian leader

comes from Christ, who calls his ministers, lay and ordained, and endows them with gifts for service. This authority is sanctioned and underwritten by the particular Christian community as it calls leaders to various offices of ministry.

It is important to recognize that this symbolic power of ministry is granted to individual ministers simply by the virtue of the office of Christian call to leadership, and is not related to any perceptions of power or lack of power of the individual. The power of the minister, although often unspoken, is inherent in any position of Christian leadership. The just and proper use of this power is the critical responsibility for Christian ministers.

Christian leadership can be described as a stewardship of power. The minister has symbolic power as a representative of the Church. In following Jesus, servant leaders serve neither their own desires nor the demands of those they serve. Their power is to be exercised in accordance with Christian teaching and the guidance of fellow Christians and Christian leaders, to serve Christ by building up and strengthening the Body of Christ. Any other use of this power is a violation of the trust placed in the hands of Christian leaders by their communities in the name of Christ.

B. Misuse Of Power Of The Ministry

The people of God look to the church for healing power in the Body of Christ. Just as Jesus offered his life to love, serve and care for others, in truth, mercy and justice, Christian ministers are called by their Baptismal covenant to follow Jesus' example. As ministers, they hold a sacred trust that respects the dignity of all people by maintaining boundaries that reflect that respect. The minister is always responsible for maintaining the personal and pastoral boundaries of the relationship. Whenever any minister, be it clergy, teacher, youth worker or committee leader involves a person under his or her care in any abuse of power, the breach of pastoral trust is extremely harmful to all concerned.

Abuse of power may occur in the form of sexual improprieties, or any act or activity that exploits, abuses or takes advantage of persons in the minister's care, for the minister's own purposes. 'Mutual consent' does not apply here.

C. Justice And Mercy In Ministry

Jesus was concerned with the use of power and authority. He called on the leaders of his day to exercise their power in just and merciful ways. He proclaimed God's concern for the suffering and the vulnerable, the divine passion for justice, and God's call to repentance for those who misused their positions of power.

As faithful followers of Christ, we are to respond with compassion and care to any persons injured, and to follow a process of exploration, redress and correction that provides for the healing of persons harmed, and the reconciliation of offenders. Honesty, accountability and a process for making amends is essential to the health of the faith community.

Justice and mercy in the Church require that there be full understanding on the part of all ministers as to the potential and characteristics of abuse of the power of Christian ministry. This leads to a process of recognition, protection and support that opens the

way to the healing love of God. In this way of truth in the service of justice and mercy, the servant community of the Church is faithful to its call from God, "who through Christ reconciled us to himself and gave us the ministry of reconciliation" *(II Cor. 5:18).*

D. Purpose of "Safeguarding God's People" Training

The House of Bishops' Resolution X031 has affirmed that the mandates of our Baptismal Covenant : love, respect, service and justice to all of God's people, obliges the Church to articulate clear standards for the actions and responsibility of all ministers of the Church. Three basic provisions proposed are being implemented and expanded:

1) Thorough screening and selection of clergy, staff and lay ministers of the Church

2) Careful and continuous monitoring of all programs and interactions involving children, youth and adults

3) Provision for education and training of lay and ordained ministers in roles of care and responsibility in their parishes.

Our Episcopal Diocese of San Diego provides this training to assure that all members of the Church, for we are all Christian ministers, have access to understanding what constitutes healthy Christian community. Further, those who have embraced roles as Christian leaders, shall be prepared through this diocesan training to maintain the attributes of a healthy parish.

1) Maintaining appropriate boundaries in all relationships that respects the integrity of all persons, made in the image of God, loved by God and given to us to love, preserve and protect.

2) Willingness to provide special vigilance for our children and youth. All adults of the parish are responsible for safeguarding of all young people in our community.

3) In commitment to our Baptismal Covenant, holding an environment of open communication and transparent behavior that preserves the bonds of pastoral trust in a safe Church.

4) Knowledge of appropriate remedial processes when any break in pastoral trust occurs.

(The Rev. Dr. Judith Allison and The Rev. Dr. Mac Collins)

E. Diocesan Policy on Sexual Abuse and Misconduct

The Episcopal Diocese of San Diego will not tolerate sexual misconduct involving its clergy, lay employees or volunteers. Every person who serves the church through

parish, educational, pastoral, recreational or other activities is expected to maintain the highest ethical standards in relationships with those to whom they minister.

The relationship between those who serve the church and the children to whom they minister is particularly fragile. **Therefore, clergy and others in the employ or service of the church who have a civil or criminal record of child sexual abuse, who have admitted committing prior sexual abuse, or who are known to have a paraphiliac diagnosis (for example, pedophilia, exhibitionism, or voyeurism) as defined by the American Psychiatric Association, will not be permitted to interact with children or youth.**

The Diocese of San Diego is committed to providing pastoral care to all involved with, and/or affected by, instances of child sexual abuse or adult sexual misconduct. In essence, pastoral care grows out of faith-based 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.

II. Defining Child Sexual Abuse

Sexual abuse of a child is a criminal offense in every state in the United States. California law defines an abused child, in part, as a child less than eighteen years old, whose parents or other persons are 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.*

The law also defines child neglect or abuse as:

> *Causing, or threatening to cause, a non-accidental physical or mental injury, or creating a substantial risk of impairment of bodily or mental function;*
>
> *Neglecting or refusing to provide adequate food, clothing, shelter, emotional nurturing or health care;*
>
> *Neglecting or refusing to provide adequate supervision in relation to a child's age and level of development; and abandoning the child.*

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 through teenagers.

The Handouts from the Diocesan Safeguarding God's People Training provides additional information about child sexual abuse.

III. Defining Adult Sexual Misconduct

Christians recognize that there must be limits and boundaries to sexual behavior. It is particularly important to be careful in our relationships with those under our care or authority, where there may be a power differential. Where clergy or others in positions of authority are the subject of sexual advances by others, they must accept responsibility for maintaining those appropriate boundaries. Not to do so is an abuse of power and a betrayal of trust.

Studies have shown that about one in ten ministers is guilty of having sexual intercourse with someone from their workplace. Another approximately two in ten have been involved in some other form of sexual misconduct. Experience has demonstrated that the great majority of claims of sexual misconduct are well founded. The vast majority of sexual misconduct cases involve misconduct by male clergy with female parishioners. Sexual misconduct often involves a person in a superior position such as a supervisor. It may include longstanding affairs, one-time sexual contacts, sexual relations outside of marriage, abuse of children or seduction of youth. Sexual misconduct encompasses a broad range of behaviors, including:

A. Sexual Exploitation

Exploitation involves an imbalance of power, such as employer over employee, strong over weak, spiritual leader over parishioner, and so on. It can be overt, such as where favors are given in return for sexual favors. It also can be more subtle, such as where a sexual relationship develops between a church worker and someone under him or her in a pastoral, mentoring or supervisory relationship.

Feelings of attraction can develop in unequal relationships, giving rise to exploitation even where there is apparent consent from both individuals. **A romantic relationship between a clergy member, and a parishioner is fraught with risks of the abuse of power. This is why any sexual contact within such a relationship runs the risk of being exploitative.**

Historically, romantic relationships between single clerics and other single persons with whom the cleric has a pastoral relationship have not been defined as sexual exploitation. However, such clergy dating could create feelings of resentment, competition or rejection for other members of the parish. In some circumstances, it could lead to legal proceedings.

A cleric cannot be both spiritual advisor and suitor at the same time. Therefore, in the event a romantic relationship does develop, certain steps must be taken to address the facts that (a) when dating a cleric, a parishioner loses his or her priest, and (b) secrecy surrounding such a relationship could harm the parish. At the very least, the clergy member must arrange for alternate pastoral care for the involved parishioner.

One way to do that is to have either the cleric or the parishioner leave the parish. For rectors, vicars and priests-in-charge, such relationships might be possible if there is ongoing consultation with the Bishop. Additionally, in a multi-staffed congregation, a

dating relationship might be possible where there is ongoing consultation between the priest and the rector. In a single clergy parish, such a relationship might be possible if there is ongoing consultation with the Bishop.

While dating is allowed between lay staff and parishioners generally, because of the imbalance of power concerns, **dating between a lay worker and those parishioners who participate in that worker's program also is discouraged, and requires similar safeguards.**

B. Sexual Abuse

Abuse refers to any act committed with the intent to molest sexually, or to arouse or gratify, where the abuser touches or forces the abused to touch the genitalia, anus, groin, breast or buttocks, or the material touching such intimate parts. It also can include sexual contact with minors or legal incompetents, even where that contact seems consensual.

C. Sexual Harassment

Harassment can take three forms:

> ***1. Physical harassment.*** Physical harassment involves unwanted physical touching of the hair, body or clothing, or even purposefully brushing against someone. Prolonged hugs, especially front to front, or those with pelvic contact or rubbing hands across the back, could constitute physical harassment, as could an unwanted massage of the shoulders, back or neck. Even behavior that is intended to be playful could be considered physical abuse.
>
> ***2. Verbal harassment.*** Verbal harassment includes making explicit comments or innuendos about one's own sex life, or asking questions about another's sexual behavior. Verbal harassment also can include comments about a person's anatomy or clothing that may be perceived as sexual, using nicknames with sexual connotations (such as "hunk" or "babe"), or making repeated requests for social engagements. It also can take the form of sexually oriented humor or language, or sending e-mails, telephone messages or other communications that contain such humor or language. (It is important to note that appropriate conversational norms develop and evolve in every office over time. When in doubt about propriety, refrain from such conversations or seek counsel from an advisor.)
>
> ***3. Non-verbal harassment.*** Non-verbal harassment can include displaying sexually suggestive visual materials, from cartoons to calendars, or displaying one's own body parts through lack of clothing or positioning of the body. It also includes making sexual gestures with hands or body movements, and making facial expressions that communicate sexual or romantic interest.

Handouts from the Diocesan Safeguarding God's People Training on preventing adult sexual misconduct include more detailed description of what constitutes sexual misconduct.

IV. Preventing Child Sexual Abuse and Adult Sexual Misconduct

A. Screening and Recruiting/Hiring

One effective means of reducing the incidence of child sexual abuse or adult sexual misconduct is to screen carefully clergy and all lay workers, paid and unpaid. Such screening could require: a) carefully reviewing a signed job application, b) conducting a personal reference check, c) conducting a background check, and d) requiring an employee to sign a certification that he/she has not been arrested for, or convicted of, any crime involving child abuse and/or neglect, nor had any such conviction expunged; been charged with child sexual abuse in a civil proceeding; committed an act of child sexual abuse; or been diagnosed with any paraphiliac psychological condition, as defined by the American Psychiatric Association, including, but not limited to, pedophilia, voyeurism or exhibitionism. **Tab B** and **sub-tabs B-1 through B-8** include information and documents related to the screening and recruiting/hiring process, including: a) an overview of screening and recruiting/hiring procedures, b) the Episcopal Diocese of San Diego Application for Church Workers, c) sample certification forms, d) handouts from diocesan workshops on the prevention of child sexual abuse and on the prevention of adult sexual misconduct, e) procedures for conducting background checks, and f) procedures for checking personal references.

B. Training

Training also is an important deterrent to child sexual abuse and adult sexual misconduct. 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 designed to reduce the potential for abuse occurring, such as never leaving a child with just one adult (a person 18 years or older), and not conducting classes or meetings behind closed doors. Learning how to recognize and avoid situations that could lead to inappropriate behavior is an important aspect of training on the prevention of adult sexual misconduct. Bishops, clergy, chancellors, seminarians, pastoral response teams and church workers are in positions of power because of the nature of their positions, and because ministry involves personal relationships. Their training must give them insight into their own weaknesses and motivations, and the tools to avoid falling into sexually inappropriate behaviors.

Diocesan training on child sexual abuse and adult sexual misconduct is provided in two ways: by reading designated portions of this Policy Manual, and by completing full or abbreviated diocesan workshops on these subjects.

1. Reading requirements. All church employees and volunteers, vestry/wardens and clergy must certify that they have read specified sections of the Policy Manual as follows:

Lay employees, as well as clergy and vestry members/wardens, must read the following:

a) All of the main text (pages 2-12) of this Policy Manual;

b) Only as to clergy, vestry/wardens, and all employees whose job includes recruiting or hiring, all of **Tab B** and its sub-tabs;

c) That tab which relates to his/her specific worker position (teacher, nursery worker, choir director, etc.);

d) **Tab S**, “How and Where to Report Suspected Child Sexual Abuse and Adult Sexual Misconduct";

e) **Tab T**, “Response to Reports of Child Sexual Abuse or Adult Sexual Misconduct”; and

f) Only as to clergy, vestry/wardens, the parish administrator, and all employees whose job includes providing counseling, **Tab U**, “Congregational Healing”.

All regularly scheduled “Sunday Morning Only” workers, plus volunteer supervisory child/youth workers, must read the following:

a) All of the main text (pages 2-12) of this Policy Manual;

b) Only as to “Sunday Morning Only” workers who are volunteers, **Tab B-5**, "Handouts from Diocesan Workshop on Prevention of Child Sexual Abuse”;

c) Only as to workers whose job includes recruiting or hiring, all of **Tab B** and its sub-tabs;

d) That tab which relates to his/her specific worker position (Sunday School teacher, nursery worker, etc.); and

e) **Tab S**, “How and Where to Report Suspected Child Abuse and Adult Sexual Misconduct.”

Note that where workers are unable to read the Policy Manual on their own due to educational, language or other barriers, it is the responsibility of clergy or the vestry to ensure the materials in the Policy Manual are reviewed and understood by that worker.

Leaders of non-church groups using church facilities must read all of the main text of the Policy Manual plus **Tabs Q** and **S**.

Tab B-3 is a sample certification that the required reading has been completed.

2. Workshop Attendance Requirements. The Episcopal Diocese of San Diego offers full and abbreviated training workshops on the prevention of child sexual abuse and full training workshops on the prevention of adult sexual misconduct. Full and abbreviated training workshops are described in **Tab B**, pages 3 and 4.

a) Workshops on Prevention of Child Sexual Abuse

Clergy, all lay employees, and all volunteer supervisory youth/child workers, all seeking lay licenses as Eucharistic Visitor, Worship Leader, Catechist, Lay Preacher, and/or Pastoral Leader must attend a full diocesan training workshop, taught by a trainer certified by Episcopal the Diocese of San Diego, on the prevention of child sexual abuse.

A copy of the certificate of completion that is presented at the end of such diocesan training workshops is sufficient to demonstrate compliance with this requirement. Clergy must keep one copy of that certificate of completion for their files, plus submit one copy to the parish and another to the diocese. Non-clergy must keep one copy for their files, plus submit a copy to the parish. Workshop attendees are responsible for obtaining and keeping documentation of workshop completion. Those unable to present such documentation when requested must complete another such workshop.

A waiver of the diocesan training workshop requirement may be granted where an individual, who is required to take the training, can provide documentation of completion of equivalent training in another diocese.

Vestry/wardens and regularly scheduled volunteer "Sunday Morning Only" workers are strongly urged to attend, an abbreviated workshop on the prevention of child sexual abuse. Tab B-4 includes an outline of the abbreviated workshop. Since certificates of completion are not presented for abbreviated workshops, the attendee must provide such a certification for the signature of the workshop leader. **Tab B-4** also includes a certification form that may be used for this purpose. Attendees must keep one copy of the completed and signed certificate for their files, plus submit one copy with their parish. Workshop attendees are responsible for obtaining and keeping documentation of workshop completion. Those unable to present such documentation when requested must complete another such workshop.

Tab B-5 is comprised of handouts that highlight information from the diocesan workshops on the prevention of child sexual abuse. Workers must bring a copy of **Tab B-5** handouts to the prevention of child sexual abuse workshop that they attend. Those handouts are:

Child Sexual Abuse Knowledge Inventory
Agenda for Training on Prevention of Child Sexual Abuse
Do's and Don'ts for Responding to a Child's Report of Sexual Abuse
Age Level Behavioral Indicators
Physical, Emotional, and Behavioral Boundary Violations
Safe Practices to Reduce the Potential for Child Sexual Abuse
Knowledge Inventory Answers

b). Workshops on Prevention of Adult Sexual Misconduct

Clergy and all lay employees all seeking lay licenses as Eucharistic Visitor, Worship Leader, Catechist, Lay Preacher, and/or Pastoral Leader must attend a full diocesan training workshop, taught by a trainer certified by the

Episcopal Diocese of San Diego, on the prevention of adult sexual misconduct . A copy of the certificate of completion that is presented at the end of such diocesan training workshops is sufficient to demonstrate compliance with this requirement. Clergy must keep one copy of that certificate of completion for their files, plus submit one copy to the parish and another to the diocese. Non-clergy must keep one copy for their files, plus submit a copy to the parish. Workshop attendees are responsible for obtaining and keeping documentation of workshop completion. Those unable to present such documentation when requested must complete another such workshop. A waiver of the diocesan training workshop requirement may be granted where a worker documents completion of equivalent training in another diocese.

Tab B-6 is comprised of handouts that highlight information from the diocesan workshop on the prevention of adult sexual misconduct. Workers must bring a copy of **Tab B-6** handouts to the prevention of adult sexual misconduct workshop that they attend. Those handouts are:

Agenda for Training on the Prevention of Adult Sexual Misconduct
Examples of Sexual Misconduct in the Bible and the Apocrypha
Sexual Misconduct Defined
Four Types of Abusive Clergy and Staff
Characteristics of Victims
Prevention Strategies
Personal Precautions

V. Complying with Screening, Recruiting/Hiring and Training Requirements

The chart on the following pages summarize, according to each worker's position (paid and unpaid), what is required in order to comply with the church's current screening, recruiting/hiring and training requirements. (It also notes the certification requirements for non-church leaders who use church facilities.) Additionally, the chart refers to individual tabs **(Tabs C-R)** which relate to specific types of church positions (Sunday School Teacher, choir director, etc.). Those tabs provide further information about the screening, recruiting/hiring and training requirements for particular positions, and suggest safe practices and/or warning signs of abuse or misconduct which are particularly relevant to workers in such positions.

All current workers who have not met these screening, recruiting/hiring and training requirements should contact their supervisors immediately to ensure that the necessary documentation and/or training is completed.

The chart notes specific requirements for the following:

Clergy
Director of Christian Education (DCE)/Director of Children's Ministry
Nursery Workers/Child Care Providers (paid)
Nursery Volunteers for “Sunday Morning Only”

Lay Licensing
Organists/Choir Directors/Music Directors
Other Program Staff (Outreach, Lay Pastoral Associates, etc.)
Parish Administrators
Parochial School Teachers
Secretaries/Administrative Assistants/Receptionists
Sextons
Sunday School Teachers
Vestry/Wardens
Youth Workers (paid)
Youth/Child Volunteers Who Regularly Supervise Youth/Child Activities (other than “Sunday Morning Only” workers)
Youth Volunteers Who Work “Sunday Morning Only”
Non-Church Leaders Using Church Facilities

Chart for Screening, Recruiting/Hiring and Training Compliance

Chart Legend is at End of Chart

<u>ALL required training must be completed within 12 months of beginning employment or ministry</u>

	Read manual plus these tabs	**Child sexual abuse worksho p**	**Adult sexual misconduct workshop**	**Criminal background check**	**Job app., Reference background check authorizat'n**	**No child abuse convict, etc.**	**Tab specific to this position**
Clergy	B, C, S, T, U	Full workshop req'd	Full workshop req'd	req'd	Req'd, along with profess'l reference check	Req'd	Tab C
All Lay Employees including Dir. of Christian Educ. (DCE)/ Dir. of Children's Ministry	B where responsible for hiring or recruiting, D, S, T	Full workshop req'd	Full workshop req'd	Req'd	Req'd	Req'd	Tab D
Nursery/ Child care providers	B where responsible for hiring or recruiting, E, S, T	Full workshop req'd	Full workshop req'd	Req'd	Req'd	Req'd	Tab E
Organist/ Choir Dir./ Music Dir.	B where responsible for hiring or recruiting F, S, T	Full workshop req'd	Full workshop req'd	Req'd	Req'd	Req'd	Tab F
Parish Administration	B,G,S,T,U	Full workshop req'd	Full workshop req'd	Req'd	Req'd	Req'd	Tab G
Parochial School teacher	B where responsible for hiring or recruiting H, S, T	Full workshop req'd	Full workshop req'd	Req'd	Req'd	Req'd	Tab H
Secretary/ admin. Asst/Reception	I.S.T	Full workshop req'd	Full workshop req'd	Req'd	Req'd	Req'd	Tab I

Chart for Screening, Recruiting/Hiring and Training Compliance
continued

	Read manual plus these tabs	**Child Sexual abuse workshop**	**Adult sexual misconduct workshop**	**Criminal Background check**	**Job App., reference, background check authorizat'n**	**No child abuse convict, etc.**	**Tab specific to this position**
Sexton	B where responsible for hiring or recruiting, J, S, T	Full workshop req'd	Full workshop req'd	Req'd	Req'd	Req'd	Tab J
Youth Worker	B where responsible for hiring or recruiting K, S, T	Full workshop req'd	Full workshop req'd	Req'd	Req'd	Req'd	Tab K
Other Program staff (Outreach, Lay Pastoral Associates, etc.	B where responsible for hiring or recruiting L,S,T	Full workshop req'd	Full workshop req'd	Req'd	Req'd	Req'd	Tab L
Volunteer Youth Workers Who Regularly Supervise Child/Youth Activities (excludes "Sunday Morning Only")	B where responsible for hiring or recruiting M, S	Full workshop req'd	Full workshop Not req'd	Req'd only for those whose work includes off-site activities	Req'd	Req'd	Tab M
Regularly Scheduled "Sunday Morning Only" Workers including Sunday School Teachers	All of B where responsible for hiring or recruiting, B-5 where a volunteer, N, S	Full workshop req'd if paid; Abbrev'd workshop recom'd if unpaid	Full workshop req'd if paid	Not Req'd	Not Req'd	Req'd	Tab N
Lay Licensing- Euch. Visitor, Worship Ld, Catechist, Preacher, Pastoral Ld	B 5-6, S,T,U	Full workshop req'd *Workshop Not req'd for Euch. Minister*	Full workshop req'd *Workshop Not req'd for Euch. Minister*	Not Req'd	Not Req'd	Req'd	Tab L-1
Nursery Volunteers	B-5, O, S	Abbrev'd workshop recom'd	Not Req'd	Not Req'd**	Not Req'd	Req'd	

Chart for Screening, Recruiting/Hiring and Training Compliance
continued

	Read manual plus these tabs	**Child Sexual abuse workshop**	**Adult sexual misconduct workshop**	**Criminal Background check**	**Job App., reference, background check authorizat'n**	**No child abuse convict, etc.**	**Tab specific to this position**
Paid and Unpaid Child Workers	B where a volunteer P, S	Full workshop req'd if paid; Abbrev'd Workshop recom'd if unpaid	Full workshop req'd if paid	Not Req'd	Not Req'd	Req'd	Tab P
Non-church leaders using church facilities	Q, S	Not req'd	Not Req'd	Not Req'd	Not Req'd	Not Req'd	Tab Q
Vestry/ wardens	B,R,S,T,U	Recom'd	Recom'd	Not Req'd	Not Req'd	Not Req'd	Tab R Signed paperwork

Chart Legend

Column One, "Read Manual plus these tabs," refers to the requirement that all of the main text of the Policy Manual (pages 2-12) plus the designated tabs have been read. See **Tab B-3** for a form certifying that reading was completed. Where workers are unable to read the Policy Manual on their own due to educational, language or other barriers, it is the responsibility of clergy or the vestry to ensure the materials in the Policy Manual have been reviewed and understood by that worker.

Column Two, "Child sexual abuse workshop," refers to required documentation demonstrating that a full Episcopal Diocese of San Diego workshop on the prevention of child sexual abuse (or acceptable training in another diocese) has been completed. Some workers need take only an abbreviated workshop; they must certify completion of such training. See **Tab B-4** for an abbreviated workshop outline and a certification form, which should be taken to the workshop for signature.

Column Three, "Adult sexual misconduct workshop," refers to documentation demonstrating that a full Episcopal Diocese of San Diego Workshop on the prevention of adult sexual misconduct (or acceptable training in another diocese) has been completed.

Column Four, "Criminal background check," refers. An Oxford document check will be made. See **Tab B-7** for how to conduct background checks.

Column Five, "Job app, reference, background check authorization," refers to the Episcopal Diocese of San Diego Application for Church Workers, which includes a request for personal references and an authorization for background check. See **Tab B-**

1. Personal references must have been checked before the worker begins. See **Tab B-8** for conducting a personal reference check.

Column Six, "No child abuse conviction," refers to a written certification that the individual has not been arrested for, or convicted of, any crime involving child abuse and/or neglect, nor had any such conviction expunged; been charged with child sexual abuse in a civil proceeding; committed an act of child sexual abuse; or been diagnosed with any paraphiliac psychological condition, including, but not limited to, pedophilia, voyeurism or exhibitionism. See **Tab B-2** for certification form.

Column Seven, "Tab Specific to this Position," refers to the Appendix tab which specifically addresses screening, recruiting/hiring and training requirements for workers in that position, plus suggested safe practices and/or warning signs of particular significance to those in such a position.

VI. Reporting Allegations of Sexual Abuse or Misconduct

A. Child Sexual Abuse

California law requires that those responsible for the care or treatment of children report to state authorities any instance where there is a reasonable cause to believe a child has been abused or neglected, or is in danger of abuse or neglect. That obligation extends to any person providing child care for pay, and anyone associated with or employed by a private organization responsible for the care, custody and control of children. This requirement likely would include clergy and Sunday School teachers.

1. Report to CPS. All initial reports of suspected abuse should be made to Child Protective Services. Further information about the procedures for reporting to CPS is set forth in **Tab S-1**.

2. Report to police. When it appears a child may be in immediate danger, or when the suspected abuser is not a parent or a caretaker, the local law enforcement authorities also should be contacted.

3. Report to church. Additionally, when the suspected abuse took place on church property or during a church event, when the suspected abuser is a clergy member, or when the suspected abuser has gained access to the child through a church relationship, the diocese and the church should be contacted.**Tab S-1** provides further information about making a report to the church. **Tab S-2** includes a suggested diocesan form for reporting suspected child abuse.

B. Adult Sexual Misconduct

Anyone suspecting adult sexual misconduct involving clergy or church workers has a moral and spiritual responsibility to notify promptly a member of the clergy of the affected parish. In the event the misconduct involves a priest, another clergy member of that parish should be notified of the misconduct. If the only clergy for the affected parish

is the one suspected of misconduct, contact the Bishop directly by calling DIOCESE (619-291-5947). State that the matter is urgent and confidential.

Tab S-3 provides additional information about the process for reporting adult sexual misconduct, and the need for documentation and confidentiality.

VII. Responding to Allegations of Sexual Abuse or Misconduct

The Episcopal Diocese of San Diego has developed suggested procedures for responding to allegations of child sexual abuse or adult sexual misconduct. It is within the power of the Bishop to determine which, if any, of these suggested procedures are appropriate for a particular circumstance.

A. Parish Level

Response procedures at the parish level require notification of the allegation be made to parish leaders and, where child abuse is suspected, to the appropriate authorities and the parents. If the allegation is that a church worker abused a child, that worker must be suspended from duties related to children. Further details of the parish procedures are set forth in **Tab T-1**.

Tab T-2 provides guidelines for pastoral response when adult members of a parish are either child sexual abuse victims or perpetrators of child sexual abuse.

B. Diocesan Level

The suggested diocesan response procedures require that all complaints be sent to the Bishop. The Bishop may then assign the case for investigation to a Response Team, a group of lay and clergy persons appointed by the Bishop to investigate such charges. After an investigation, the Response Team submits its findings to the Bishop for a final decision as to whether the allegations are substantiated. The Bishop then determines the appropriate actions to be taken as a result of that decision. The diocesan response procedures are detailed further in Tab **T-1**.

The diocesan response procedures are based upon the following principles:

1. Recognition that the Bishop's role in addressing allegations of misconduct is both pastoral and disciplinary, and that he/she will utilize an integrated approach that encompasses legal, mental health and pastoral avenues for addressing the allegation;

2. Commitment to respond appropriately to every allegation put before the Bishop, and to address the pastoral concerns of both complainants and respondents;

3. Commitment to utilize a procedure that ensures all persons are treated with compassion, justice and consistency, and to employ those procedures for every allegation, unless the Bishop determines that an allegation is unfounded or of a trivial nature;

4. Assurance that the Bishop is not the only person who assesses the substance of an allegation, and that he/she may consult in confidence with any other person to review issues and materials regarding any allegation;

5. Recognition that the Bishop should refrain from placing conversations regarding allegations within a sacramental framework, but that he/she should carefully guard the privacy of all individuals concerned;

6. Recognition that clergy and church workers can be wrongly accused of sexual misconduct;

7. Recognition that litigation is a recourse available to anyone;

8. Recognition that when the Bishop deems it appropriate, he/she may refer cases for further investigation under relevant canonical procedures; and

9. Recognition that congregational healing procedures are often an integral part of the response process.

C. Congregational Healing

It is essential that the diocese respond to a report or instance of sexual abuse or misconduct in a manner which promotes healing for the victim, the offender and the loved ones of both parties, as well as healing within the congregation generally. **Appendix U** describes the steps recommended to ensure congregational healing occurs.