

SAFE SANCTUARIES

Reducing the Risk of Abuse in the Church

LINGLESTOWN LIFE POLICY AND PROCEDURES
FOR THE PROTECTION OF CHILDREN, YOUTH AND VULNERABLE ADULTS

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Policy based upon that developed by CPC UMC Safe Sanctuaries Task Force and adopted by CPC UMC Annual Conference June 9, 2000 and CPC Board of Trustees on 3/13/00.

Adopted by Linglestown Life Administrative Council, May 21, 2002. Revised February 2005.

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CHILD ABUSE PREVENTION POLICY RESOLUTION

Introduction

The General Conference of The United Methodist Church, in April 1996, adopted a resolution aimed at reducing the risk of child sexual abuse in the church. The adopted resolution includes the following statement:

Jesus said, "Whoever welcomes (a) child...welcomes me." (Matthew 18:5).

Children are our present and our future, our hope, our teachers, our inspiration. They are full participants in the life of the church and in the realm of God.

Jesus also said, "If any of you put a stumbling block before one of these little ones..., it would be better for you if a great millstone were fastened around your neck, and you were drowned in the depth of the sea." (Matthew 18:6). Our Christian faith calls us to offer both hospitality and protection to the little ones, the children. The Social Principles of the United Methodist Church state that "...children must be protected from economic, physical and sexual exploitation, and abuse."

Tragically, churches have not always been safe places for children. Child sexual abuse, exploitation and ritual abuse (ritual abuse refers to abusive acts committed as part of ceremonies or rites; ritual abusers are often related to cults, or pretend to be) occur in churches, large and small, urban and rural. The problem cuts across all economic, cultural and racial lines. It is real, and it appears to be increasing. Most annual conferences can cite specific incidents of child sexual abuse and exploitation in their churches. Virtually every congregation has among its members adult survivors of early sexual trauma.

Such incidents are devastating to all who are involved; the child, the family, the local church and its leaders. Increasingly, churches are torn apart by the legal, emotional, and monetary consequences of litigation following allegations of abuse.

God calls us to make our churches safe places, protecting children and other vulnerable persons from sexual and ritual abuse. God calls us to create communities of faith where children and adults grow safe and strong. (From The Book of Resolutions of The United Methodist Church-1996. Copyright@ 1996 by The United Methodist Publishing House. Used by permission. [pp.384-38])

Thus, in covenant with all United Methodist congregations, we adopt this policy for the prevention of child abuse in our church.

Purpose

Our congregation's purpose for establishing this Child Abuse Prevention Policy and accompanying procedures is to demonstrate our absolute and unwavering commitment to the physical safety and spiritual growth of all of our children and youth.

Statement of Covenant

As a Christian community of faith and a United Methodist congregation:

1. We pledge to conduct the ministry of the gospel in ways that assure the safety and spiritual growth of all of our children and youth as well as all of the workers with children and youth.
2. We will follow reasonable safety measures in the selection and recruitment of workers.
3. We will implement prudent operational procedures in all programs and events.
4. We will educate all of our workers with children and youth regarding the use of all appropriate policies and methods (including first aid and methods of discipline).
5. We will have clearly defined procedures for reporting a suspected incident of abuse that conforms to the requirements of state law.
6. We will be prepared to respond to media inquiries if an incident occurs.

Conclusion

In all of our ministries with children and youth, this congregation is committed to demonstrating the love of Jesus Christ so that each child will be : “, surrounded by steadfast love,...established in the faith, and confirmed and strengthened in the way that leads to life eternal” (“Baptismal Covenant II,” *United Methodist Hymnal*. 44).

PREAMBLE:

When the disciples tried to keep the children away from Jesus, he was quick to respond, “Let the children come to me.” Jesus taught that children were to be included and provided for within the community of faith. Today, the church may be the only place where some children find the unconditional love and care they so desperately need to grow and thrive. As Christians, we must take our responsibilities to our children very seriously. We fail in our responsibilities if we neglect to take adequate precautions against abuse in our churches. It is unlikely that we can completely prevent child abuse in every situation, but it is possible for us to greatly reduce the risk by following a thorough practical policy of prevention. This policy attempts to do just that for Linglestown Life. It is based on our understanding of the widespread problem of abuse throughout our country.

Every 15 seconds a child is abused or neglected. Often abuse occurs in settings where children, youth or vulnerable adults should have been able to feel safe -- homes, schools, camps, and most sadly the church. In more than three quarters of the reported incidents of child abuse, the victim was related to or acquainted with the abuser.

The purpose of this policy is to protect all the children that come to us, to protect both our paid and volunteer staff from potential false allegations of abuse and to limit the extent of legal liability of Linglestown Life.

Presented herein is a comprehensive plan that will include all the areas of the issue: **Screening, Supervision, Reporting Procedures and a Response Plan.**

These delineated policies are the minimum necessary precautions for protecting children. Linglestown Life will endeavor to monitor updates and recommendations by The United Methodist Church and may modify these procedures.

DEFINITIONS:

“**Adult**” means a person over 18 years of age or older.

“**Child**” means any person under the age of 18.

“**Children’s activities**” means any activity, program or special event in which children are under supervision of a staff person (paid), coordinators (paid or unpaid) or volunteers (unpaid).

“**Conference**” means the Central Pennsylvania Conference of the United Methodist Church.

“**Minister of Safe Sanctuaries**” means the LLUMC staff person who administers the Safe Sanctuaries program.

“**Non-LLUMC program**” means any organization that is either sponsored by LLUMC or is contracted to meet at LLUMC.

“**Nursery School**” means Linglestown Christian Nursery School.

“**Visitor**” means a parent, relative, guardian or invited guest who accompanies a child participating in a children’s activity and may not have direct contact or responsibilities for a child other than their own. A visitor is not counted in the Two-Adult rule.

“**We**” means Linglestown Life.

“**Teen Helper**” means youth ages 14-17 not counted in the two-adult rule. Teen helpers have limited responsibilities and assist Nursery Caretakers and Teachers. Teen helpers do not provide discipline or change diapers.

The following persons must complete a Safe Sanctuary application, Safe Sanctuaries education with a personal interview, must be approved by SS minister, have clean Child Abuse and State Police clearances. They have regular and direct contact with children and are counted in the 2-adult rule.

“**Staff person**” means any person employed by Linglestown Life as the head of their ministry area. They are supervised by the Lead Pastor and must be 21 years of age or older. (Examples: Nursery School Director, Children’s Minister, Youth Minister, Music Coordinator.)

“**Workers**” are volunteers or paid persons in the following positions.

“**Coordinator**” means any adult, who organizes a children’s activity under the supervision of the Children Minister, Youth Minister. (Examples: VBS Director, Egg Hunt Coordinator, Creation Coordinator). Must be 21 years of age or older.

“**LLUMC Nursery Caretakers**” means any adult, who provides spiritual, physical and emotional care and is responsible for the well-being & safety of the children under their care. They work under the supervision of a Coordinator and/or Children’s Minister. Must be 18 years of age or older.

“Teacher/Choir Director/ Music/Arts Director, Media team, etc” means any person who provides spiritual, emotional, physical and education and is responsible for the well-being and safety of the children under their care. They work under the supervision of a Coordinator and/or Children’s Minister or Music Coordinator, or Pastor and must be 18 years of age or older. (Examples: Sunday School teacher, children’s choir director, liturgical dance, media desk, confirmation leaders, adult choir or musical group with youth participation)

“Adult Helper” means any adult who provides spiritual, physical, emotional care and is responsible for the well-being and safety of the children under their care. They work under the supervision of a Coordinator and/or Children’s Minister, Youth Minister or Music Coordinator and must be 18 years of age or older. (Examples: Second person at children’s choir, helper in Adventure Club, Creation helper)

“Floater” means any adult who is assigned to assist teachers, nursery attendants, helpers and children. They work under the supervision of a Coordinator and/or Children’s Minister, Youth Minister or Music Coordinator and must be 18 years of age or older.

“Support Staff” means any adult who is supervised by the Lead Pastor, is employed by LLUMC or is a Volunteer who may have regular and direct contact with children and must be 18 years or older. (Examples: Office Manager, Custodian)

“(LCNS) Nursery School Teacher, Aide, office staff, Volunteer and paid Substitute Teacher’s aides” means any person who provides spiritual, emotional, physical and education and is responsible for the well-being and safety of the children under their care. They work under the supervision of the Nursery School Director and must be 18 years of age or older.

“Persons required to report child abuse” means persons, who, in the course of their employment, occupation, or practice of their profession, come into contact with children. Such persons include, but are not limited to, medical professionals, school administrators, teachers and nurses, social services workers, day-care center workers, mental health professionals, peace and law enforcement officers.

However, Pennsylvania law also includes a **“clergy-communicant privilege”**, 42 Pa.C.S.A 5943 which states, “ No clergyman, priest, rabbi or minister of the gospel of any regularly established church or religious organization, except clergymen or ministers who are self-ordained or who are members of religious organizations in which members other than the leader thereof are deemed clergymen or ministers, who while in the course of his duties has acquired information from any person secretly and in confidence shall be compelled, or allowed without consent of such person, to disclose that information in any legal proceeding, trial or investigation before any government unit.” Those LLUMC staff persons or volunteers to whom this policy applies who believe they have received information regarding child abuse which might be covered by this section of PA law should seek legal counsel.

Ministries: Current Ministries 2009

LEAD PASTOR						
Nursery School Director	Children's Minister	Youth Minister	Music Coordinator	Worship Arts	Small Groups	Pastor
Nancy Cartwright	Yvonne Barbush	Annie Garner	Jeanne Chubb	Brian Carl		
Nursery School	Sunday School	Sunday School	Teen bells	Festival choir with youth	Child care	Custodian
Stay & Play	Nursery Care	Youth Group EDGE	SFTL	Adult choir with youth		Office Manager
Camp Sonshine	Children's choir	Wed nite Live	chime choir			Media desk with youth
	Adventure Club	Overnight events	Liturgical dance with Youth			Confirmation
	Children's dance	Creation	Seeking Grace (adults)			Diadem with youth
	Christmas program		Adult bells			
	Easter Egg Hunt					Evangelism & Outreach
	Bible School					Ron Estep
	Child Care					Hospitality
	Christmas VBS					Janie Gardner
	Art class					
	Fall Hayride					

Scout Liaison (boys) Harry Hoover phone #545-1778
 Scout Liaison (girls) Melanie Wilson phone # 652-3601
 YMCA Liaison _____ phone # _____

Scout & Y organizations for children held on LLUMC property

Name: Cub Scout Troop # _____ Leader George Peters Phone #657-2236
 Name: Boy Scout Troop # _____ Leader Tony Acri Phone #599-7315
 Name: Tiger Cub Troop # _____ Leader _____ Phone # _____
 Name: Daisy Scout Troop # _____ Leader _____ Phone # _____
 Name: Brownie Troop # _____ Leader _____ Phone # _____
 Name: Girl Scout Troop # _____ Leader _____ Phone # _____
 Name: Junior Scout Troop # _____ Leader _____ Phone # _____
 Name: YMCA _____ Leader _____ Phone # _____

Other Ministries for children held on LLUMC property

Name _____ Leader _____ Phone # _____
 Name _____ Leader _____ Phone # _____

WHAT IS CHILD SEXUAL ABUSE?

“**Child abuse**” as defined under Pennsylvania Child Protective Services Law means any of the following:

- “(i) Any recent act or failure to act by a perpetrator which causes non-accidental serious physical injury to a child under 18 years of age.
- (ii) An act or failure to act by a perpetrator, which causes non-accidental serious mental injury to or sexual abuse or sexual exploitation of a child under 18 years of age.
- (iii) Any recent act, failure to act or series of acts or failures to act by a perpetrator, which creates an imminent risk of serious physical injury to or sexual abuse or sexual exploitation of a child under 18 years of age.
- (iv) Serious physical neglect by a perpetrator constituting prolonged or repeated lack of supervision or the failure to provide essentials of life, including adequate medical care, which endangers a child’s life or development or impairs the child’s functioning.

No child shall be deemed to be physically or mentally abused based on injuries that result solely from environmental factors that are beyond the control of the parent or person responsible for the child’s welfare, such as inadequate housing, furnishings, income, clothing and medical care.”

Pennsylvania Child Protective Services Law 23 Pa.C.S.A.6303. Note that this section of state law also provides that, “If, upon investigation, the county agency determines that a child has not been provided needed medical or surgical care because of seriously held religious beliefs of the child’s parents, guardian or person responsible for the child’s welfare, which beliefs are consistent with those of a bona fide religion, the child shall not be deemed to be physically or mentally abused. The county agency shall closely monitor the child and shall seek court-ordered medical intervention when the lack of medical or surgical care threatens the child’s life or long-term health.”

TYPES OF CHILD ABUSE

(Safe Sanctuaries, by Joy Melton, p. 12, 13)

Generally, child abuse is categorized in five primary forms: physical abuse, emotional abuse, neglect, sexual abuse, and ritual abuse:

1. Physical Abuse

Abuse in which a person deliberately and intentionally causes bodily harm to a child. Examples may include violent battery with a weapon (knife, belt, strap, and so forth), burning, shaking, kicking, choking, fracturing bones, and any of a wide variety of non-accidental injuries to a child’s body.

2. Emotional Abuse

Abuse in which a person exposes a child to spoken and/or unspoken violence or emotional cruelty. Emotional abuse sends a message to the child of worthlessness, badness, and being not only unloved but undeserving of love and care. Children exposed to emotional abuse may have experienced being locked in a closet, being deprived of any sign of parental affection, being constantly told they are bad or stupid, or being allowed or forced to abuse alcohol or drugs. Emotional abuse is often very difficult to prove and is devastating to the victim.

3. Neglect

Abuse in which a person endangers a child's health, safety, or welfare through negligence. Neglect may include withholding food, clothing, medical care, education, and even affections and affirmation of the child's self-worth. This is perhaps the most common form of abuse.

4. Sexual Abuse

Abuse in which sexual contact between a child and an adult (or another older and more powerful youth) occurs. The child is never truly capable of consenting to or resisting such contact and/or such sexual acts. Often, the child is physically and psychologically dependent upon the perpetrator of the abuse. Examples of sexual abuse may include fondling, intercourse, incest, and the exploitation of and exposure to child pornography or prostitution.

5. Ritual Abuse

Abuse in which physical, sexual, or physiological violations of a child are inflicted regularly, intentionally, and in a stylized way by a person or persons responsible for the child's welfare. The abuser may appeal to some higher authority or power to justify the abuse. The abuse may include cruel treatment of animals or repeated threats of harm to the child, other persons, and animals. Reports of ritual abuse are often extremely horrifying and may seem too grim to be true. Children making such reports must not be ignored.

ABUSERS: WHO ARE THEY?

(Safe Sanctuaries, by Joy Melton, p. 38)

Just as children from all segments of our society are victims of child sexual abuse, it is also true that abusers come from all segments of society. Abusers can be found in every racial, ethnic, economic, and social group. When they are identified, they look very much like us. Some are charismatic leaders, some are very sociable, some are very sympathetic to troubled children, some are married and some have children' some are young (even as young as fourteen or fifteen), and some are older adults. More than sixty percent of child abusers who are caught abuse again. It is common for the child abuser to have dozens and dozens of victims.

MINOR ON MINOR MISCONDUCT AND ABUSE

(Safe Sanctuaries, by Joy Melton, p. 38, 39)

A growing area of concern for ministries with children and youth misconduct between two or more, children or youth. Sexual contact between minors who are more than four years apart in age is defined as criminal conduct. There are several different types of situations that can lead to abuse between minors.

1. One minor is in a position of power over another
2. A practical joke between two or more minors; to embarrass or humiliate another person in person, or through social networks or technology

INDICATORS OF CHILD ABUSE

(Safe Sanctuaries, by Joy Melton, p. 17, 18)

Children suffering abuse often will not tell anyone about it. Therefore, it is important to be able to recognize other signs of abuse. The following characteristics may be indicators of abuse, although they are not necessarily proof. Individually, any one of the indicators may be signs of a

number of other more or less serious problems. When these indicators are observed in a child, they can be considered as warnings and lead you to look into the situation further.

Possible Signs of Physical Abuse

1. Hostile and aggressive behavior toward others
2. Fearfulness of parents and/or other adults
3. Destructive behavior toward self, others and/or property
4. Inexplicable fractures or bruises inappropriate for child's developmental stage
5. Burns, facial injuries, pattern of repetitious bruises

Possible Signs of Emotional Abuse

1. Exhibits severe depression and/or withdrawal
2. Exhibits severe lack of self-esteem
3. Failure to thrive
4. Threatens or attempts suicide
5. Speech and/or eating disorders
6. Goes to extremes to seek adult approval
7. Extreme passive/aggressive behavior patterns

Possible Signs of Neglect

1. Failure to thrive
2. Pattern of inappropriate dress for climate
3. Beggars or steals food; chronic hunger
4. Depression
5. Untreated medical conditions
6. Poor hygiene

Possible Signs of Sexual Abuse

1. Unusually advanced sexual knowledge and/or behavior for child's age and developmental stage
2. Depression – cries often for no apparent reason
3. Promiscuous behavior
4. Runs away from home and refuses to return
5. Difficulty walking or sitting
6. Bruised/bleeding in vaginal or anal areas
7. Exhibits frequent headaches, stomachaches, extreme fatigue
8. Sexually transmitted diseases

In addition to these indicators, children who have been sexually abused at church may exhibit some of the following:

1. Unusual nervousness or anxiety about being left into the nursery or Sunday school class
2. Reluctance to participate in church activities that were previously enthusiastically approached
3. Comments such as "I don't want to be along with _____" in reference to a childcare worker or Sunday school teacher
4. Nightmares including a childcare worker or teacher as a frightening character
5. Unexplained hostility toward a childcare worker or teacher

Possible Signs of Ritual Abuse

1. Disruptions of memory or consciousness
2. Unexplained mistrust and mood swings

3. Flashbacks
4. Eating disorders
5. Fear of the dark, especially at sundown or a full moon
6. Agitation or despair that seems to occur in cycles
7. Fear of ministers, priests, or others wearing robes or uniforms
8. Nightmares or sleep disorders
9. Any of the symptoms of sexual abuse

Section A: SCREENING WORKERS:

Careful **screening** is one way to prevent the abuse of children and vulnerable adults. It can be time consuming and expensive, but well worth the effort in peace of mind that the most reliable, committed and experienced staff and volunteers are in place for every program that involves children.

A1. Applications are required.

- a. All adult Staff (both paid and unpaid) will be required to complete an Employment Application. In the case of new staff hires, references deemed adequate by the hiring supervisor will replace the six-month waiting period.
- b. All Volunteers who have regular and direct contact with children shall be required to fill out a **Volunteer Screening Form** that shall include but is not limited to:
 1. Standard contact information
 2. Experience and qualifications for the position
 3. Voluntary disclosure of past criminal history and allegations of criminal history
 4. Waiver of confidentiality allowing the church or non-church organization to secure the background checks necessary for the position being applied for

A2. References are required.

- a. Listing of 3 non-related references. This list shall have complete contact information for all references. This portion of the application process is considered incomplete if full contact information for the references is not provided.

A3. Background Checks are required.

- a. A completed PA Child Abuse History Clearance form (CY113 3/95) dated less than one year prior to the application.
- b. A completed PA Request for Criminal Record Check (SP 4-641/97) dated less than one year prior to the application.
- c. A completed PA DOT Bureau of Driver Licensing 10 year Driving Record (www.dot.state.pa.us) dated less than 2 months prior to the application for volunteers and staff who will be driving children/youth.
- d. A completed FBI clearance dated less than one year prior to the application is required for LCNS staff.
- e. LLUMC shall pay for staff and volunteer clearances. LCNS does not reimburse clearances.
- f. Original clearances shall be placed in the files of LLUMC staff and volunteers. A copy of the clearances shall be placed in a LCNS staff members file.

A4. Six Month Hospitality Rule is required.

- a. For Linglestown Life children's ministries, persons shall demonstrate an active relationship with Linglestown Life for at least six (6) months before being allowed to be in to volunteer in children's activities.
- b. For staff and/or Nursery School ministries, persons shall demonstrate an active relationship with a local church of at least six months before being allowed to volunteer in children's activities.

A5. Background checks may be updated.

- a. Persons who have a break in service of five or more years shall submit to screening procedures at their own expense.
- b. **LLUMC reserves the option to repeat background checks** of persons who have had five or more years of service.
- c. LLUMC reserves the option to ask volunteers/staff to repeat Driver's Record Histories annually.

- A6. An interview shall be conducted for all staff and volunteers.**
- a. Each new pastor shall be interviewed by the Minister of Safe Sanctuaries.
 - b. All paid or volunteer staff persons shall be interviewed by the Lead Pastor and/or Staff Parish Committee.
 - c. All workers, volunteers and teen helpers shall be interviewed by the Minister of Safe Sanctuaries and/or a trained Staff person in charge of the ministry area in which the person is applying.
- A7. Personnel Files shall be kept for each applicant.**
- a. All forms and reference reports shall be kept as a part of an applicant's confidential personnel file which the Minister of Safe Sanctuaries/LCNS Director will maintain. Detailed notes on a designated form shall be kept for all reference checks, which shall also be included in the personnel file. All applications and related forms must be completed.
 - b. Files kept regarding volunteers will be accorded the same status as personnel files of staff persons with any applicable exceptions required by the *Discipline* regarding clergy.
 - c. Director of LCNS shall keep separate files for LCNS employees
- A8. Teen Helpers may be utilized.**
- Teen Helpers are a valuable resource for ministry. Teen Helpers ages 14 to 17. They must complete a Teen Screening Process. While in some situations, younger counselors and aides may provide excellent help, people under the age of 18 cannot be expected to have developed the maturity and judgment that is needed to be fully responsible for younger children. Putting children in charge of children invites disaster.
- a. Teen Volunteer Application (see A1 above)
 - b. Complete a Certified Babysitters course or training provided by the Children's Minister
 - c. References (see A2 above)
 - d. Six month hospitality rule (see A4 above)
 - e. Interview (see A6 above)
 - f. Personnel file (see A7 above)
- A9. The Safe Sanctuaries Policy shall be reviewed with applicants.**
- a. The staff person in charge of the children's activity(ies) is responsible for reviewing this policy with each applicant during an interview prior to service.
- A10. Ministry Descriptions are required.**
- a. A Ministry Description shall be available for each position for which an adult/teen applies.
- A11. Responsibilities of the Minister of Safe Sanctuaries.**
- a. Review all screening packets for completeness.
 - b. Interview new LLUMC applicants if not interviewed by a trained staff person.
 - c. Complete follow-up contacts on references.
 - d. Obtain clearances.
 - e. Maintain confidential files on all staff and volunteers.
 - f. Maintain a Master List of eligible participants.
 - g. Maintain regular and/or necessary contact with the pastor and other children/youth staff to provide adequate support.
 - h. Provide initial and annual training opportunities for participants.
 - i. Lead the staff in reviewing the Safe Sanctuaries policy every five years.
 - j. Make reports of child abuse in consultation with the Lead Pastor; call District Superintendent.
 - k. Review Megan's Law site.
 - l. Review social networking sites of all employees annually.

A12. Responsibilities of Staff Members

- a. Assure appropriate implementation of the Safe Sanctuaries policies and guidelines.
- b. Review the Safe Sanctuaries policy with each new volunteer.
- c. Supervise all volunteers in your area of ministry, maintaining regular and direct contact.
- d. Maintain regular and/or necessary contact with the pastor and Minister of Safe Sanctuaries to provide adequate communication.
- e. Review all attendance records for your ministry area.
- f. Give attendance records to the Minister of Safe Sanctuaries for storage, at a minimum of annually (records are kept on a calendar year basis). Weekly or monthly is preferred.
- g. Review Megan's Law site.
- h. Review social networking sites of your volunteers annually.

A13. Worker Disqualification

- a. Whether disclosed voluntarily or by result of the security background check, the following items will automatically disqualify a paid staff person or volunteer from participating in the leadership, sponsorship or supervision of any activities or programs with minors.
- b. Any conviction for:
Criminal homicide, Aggravated assault, Harassment and stalking, Kidnapping, Unlawful restraint, Rape, Statutory sexual assault, Involuntary deviate sexual intercourse, Sexual assault, Aggravated indecent assault, Indecent assault, Indecent exposure, Incest, Concealing death of child, Endangering welfare of children, Dealing in infant children, Prostitution and related offenses, Pornography, Corruption of minors, Sexual abuse of children, Felony offense for controlled substance, Drugs.
- c. Remember that no one has a *right* to work in the church; it is a *privilege* to work in the church. That privilege can be forfeited, particularly with regard to working with children, by past conduct. It does not mean that a person is not valued and forgiven, but it does mean the person is no longer to be entrusted with certain responsibilities. Sins can be totally forgiven by God and man, but they still have consequences that must be accepted. One of those consequences may be the inability to work in children's ministry in the local church.

A14. Driving Record Checks

It is critical that your safe sanctuary policy include doing State Police checks regarding driving records. This should be done for everyone who transports children and/or youth. In the August 15 *People* magazine, there was an article about a devastating car accident. A camp counselor was driving 5 campers on a day trip of swimming. This was part of a camp program. The camp counselor was driving about 100 mph, lost control and hit a dump truck. All six young people were killed. The article goes on to say that just two months prior to this, the same camp counselor was ticketed for going 107 mph and had her license suspended. The owner of the camp insists that the camp knew nothing about the speeding ticket or suspended license. A simple State Police check in the state where the young woman lived would have revealed the suspended license.

- a. Submit a 5 year Driver's record check no less than 2 months old.
- b. For PA residents, go to www.dmv.state.pa.us. Once there, click on "frequently asked questions".
- c. Persons without a PA Driver's License shall submit a Driver's Record from that state.

A15. Driver's Insurance For Transporting Children/Youth/Adults

- a. Automobile insurance coverage for volunteers
 1. When volunteers drive their own car:
When volunteers drive their own Vehicle on church sponsored events, the volunteer's own auto insurance is the coverage. The conference and/or church insurance is not responsible. The following are the **minimum recommended** limits:
\$100,000/\$300,000 Bodily Injury
\$100,000 Property

(As an example, if I am driving and hit another vehicle with 6 people in it and hurt them, the most the policy will pay to any one person is \$100,000 and regardless of the number of people injured, the policy will not pay more than \$300,000.)

2. When the church leases a vehicle:

When the church leases a Vehicle to travel to an event the driver would be covered by the Conference Insurance policy.

- b. It is critical that local congregations make sure that the volunteer drivers have at least the minimum coverage.

A16. Moving Violations That Would/Should Keep Volunteers/Staff From driving Children/Youth

a. Within three years:

- No more than 2 violations and/or accidents
- No more than 3 vehicle related suspensions/reinstatements

b. Within five years:

- No DUI
- No reckless driving convictions
- No felony driving convictions

c. Avoid drivers that also have a conviction for:

- Passing a school bus
- Using an auto in the commission of a felony

A17. Non LLUMC programs shall have a child protection plan.

- a. Non-LLUMC programs shall maintain their own personnel files. LLUMC reserves the right to obtain an explanation of the non-LLUMC's record-keeping process and, upon written request of the Lead Pastor, to be given copies of documents applicable to programs conducted at LLUMC.
- b. The organization must either follow LLUMC Safe Sanctuaries policy or have a similar policy to LLUMC. A copy of the policy should be on file with the Minister of Safe Sanctuaries.
- c. The organization shall annually give a signed statement of compliance to the policy to the Minister of Safe Sanctuaries.

A18. Summary of the Screening Process

Group	Training Required	Background Checks Req'd	Application	Signed covenant
Paid Staff	Yes	Yes	Employment	Yes
Volunteers	Yes	Yes	Volunteer	Yes
Nursery School staff	Yes	Yes	Employment	Yes
Nursery School volunteers	Yes	Yes	Volunteer	Yes
Teen Volunteers	Yes	No	Yes	Yes
Non-LLUMC Groups +Scouts	Per Scout requirements	Per Scout requirements	Scouting	Groups are expected to have a child protection policy in place.
+YWCA	Yes	Yes	Yes	A copy shall be on file with the Minister of Safe Sanctuaries. An annual statement of compliance shall be on file with the Minister of Safe Sanctuaries.

SECTION B: TRAINING

B1. Training Opportunities will be made available.

- a. Each **new Staff person and Volunteer** will be given initial training.
 - a. Training will include recognizing child abuse, supervision of children and how to report child abuse.
 - b. Workers will sign a Covenant and agree to follow the procedures for Safe Sanctuaries at Linglestown Life.
 - c. Workers will also be required to view child abuse prevention videos.
 - d. Workers will read the written materials made available on this subject to help them gain an appreciation for the reality of the concern.

- b. **On-Going Training** is a requirement for all Staff persons and Volunteers working with children in church children's activities.
 - a. Current workers will be offered an annual orientation that includes information regarding this Policy, procedures for supervision, as well as information on how to identify and report child abuse.
 - b. Additional training opportunities may be offered such as crisis management, behavior management, etc.
 - c. Workers must keep their training up-to-date. After missing five consecutive years of training, a worker will become inactive.
 - d. An inactive worker may be re-activated by completing clearances at their own expense and completing training indicated in B1a.

- c. **Parent and Family Education**
 - a. LLUMC/LNCS may offer parent and family education programs.
 - b. Education events may be provided to disseminate facts about abuse and about the components of the church's plan.

- d. **Non-LLUMC programs**
 - a. Non-LLUMC programs will provide training adequate to meet the requirements of their program.

B2. Summary of the Training Process

Group	Initial Training	Annual
Paid Staff	Yes	Yes
Volunteer Staff	Yes	Yes
Nursery School staff	Yes	Yes
Nursery School volunteers	Yes	Yes
Teen Volunteers	Yes	Yes
Non-LLUMC Groups +Scouts +YWCA	Per Scout requirements Per Dept of Public Welfare	Per Scout requirements Per Dept of Public Welfare

SECTION C: SUPERVISION:

Supervision procedures are designed to reduce the possibility of abuse to the children or vulnerable adults and to protect staff persons and volunteers from unwarranted accusations. Again, these are **MINIMUM** standards and each children's activity may adopt more stringent requirements as necessary

C1. Activities Offered

- a. All activities that include children must be approved by the Staff person in charge.
- b. The staff person shall be responsible in seeing that the Safe Sanctuaries policy and any other church policies are followed.

C2. The Two-Adult rule

Abusers thrive on secrecy, isolation and their ability to manipulate victims. When abusers know they will never have the chance to be alone with potential victims, they will quickly lose interest. The two-adult rule also protects LLUMC/LCNS staff persons and volunteers from false allegations.

- a. Minimum supervisory standards will include the **"two-adult rule"**. The two-adult rule requires that no matter the size of the group, there will always be two unrelated adults present. Two related people may serve together, but a third person should be present as well. This may include the presence of an adult "roamer" who moves in and out of rooms.
- b. This does not include vulnerable adult ministries although the "two adult" rule is preferable.
- c. No **child will be left unsupervised** while attending a LLUMC/LCNS children's activity.

C3. Appropriate Equipment and Supervision

- a. The person in charge of the children's activity is responsible to evaluate that all equipment used is adequate, safe and appropriate for the activity and the ages of the children. The type of activity will determine the kind and amount of adult supervision.

C4. Adult/child ratios for children's ministry on-site

- a. 1 adult for 1 immobile infant
- b. 2 adults for 2 infants plus 6 crawlers/toddlers
- c. 2 adults for 8 children maximum with 2 infants
- d. 2 adults for every child ages 2 to 3 years old with 8 children maximum
- e. 2 adults for every 10 children ages 4 with 10 children maximum
- f. 2 adults for every 10 children ages 5 through fifth grade with 20 children maximum
- f. 2 adults for every 14 children ages sixth to twelfth grade with 20 children maximum
- g. LCNS: 2 adults for every 10 children age 2 with 10 children maximum
- h. LCNS: 2 adults for every 14 children ages 2-5 with 14 children maximum

C5. Windows in all Classroom Doors

- a. Each room or space where children are being cared for shall have a window in the door or the door shall be left open such as a restroom. **All activities should occur in open view.**

C6. Outdoor Activities

- a. Should the children's activity be an **outdoor program** or occur in a setting which makes it difficult to comply with this Policy, the staff person in charge of the activity shall take appropriate measures to make sure that the setting suits the activity, and **the children are properly supervised.**

C7. Advance Notice to Parents

- a. **Registration** materials for activities in which children are outside of the direct supervision of their parents/guardians shall require a signed written permission form/registration form.

C8. Covenant for All Participants and Leaders

- a. All participants who can understand a covenant shall sign a **participation covenant**. The covenant is a statement in which the participants and leaders/chaperones agree to: take part in the ministry; give their best efforts to the ministry; respect the other participants and leaders; treat others as well as they would wish to be treated.
- b. This covenant can be in the form of clear, posted or printed rules that are explained to the participants at the outset of the program.

C9. “Five-Years-Older” Rule

- a. No person shall supervise an age group unless he/she is 5 years older than the children being supervised.

C10. No workers Under the Age of Eighteen

- a. No person shall supervise an age group unless he/she is **AT LEAST 18 years** of age or older.

C11. Participation Records

- a. Accurate **participation records** shall be maintained for all children’s and vulnerable adult activities. At a minimum, these records should list the date and hours of the activity, its location, the names of the children participating (including whether any were dismissed early and the times of such dismissals), and the names of the adults involved directly in the activity, other supervisors on site that day and all visitors.
- b. Examples are Sunday School, choir practice, choir performances, media desk, youth group, adult choirs with youth, confirmation, etc.)
- c. Participation records will be kept in the office of the Minister of Safe Sanctuaries/Director of LCNS for an unspecified number of years.

C12. Arrival and Dismissal procedures.

- a. Children whose parents/guardians drop them off for activities such as Sunday School, choir or Youth Fellowship must time their drop-off and return so that children are not unsupervised at any time while at the church.
- b. Youth who drive themselves to church activities shall arrive just in time for an activity and shall leave immediately following the activity’s conclusion
- c. Children in the Nursery up through Fifth Grade will not be released from a class or program until a parent (guardian) has come to retrieve them. If someone other than a parent will be picking up the Child, it is necessary to make prior arrangements with the Volunteer in charge of the event or class.
- d. Children in Sixth through Twelfth Grades will be released from a class or program at the designated ending time. A Volunteer or Staff person will be present as long as there are Youth remaining for the class or program.
- e. LCNS children shall be dropped off and picked up in their classroom rooms except for special events in which they will be dismissed directly to their parent/guardian.

C13. Nursery Positive Identification System

- a. Nursery, Toddler, and Two-Year Old classes will use an identification system to drop off and pick up Children.

C14. Worker Identification.

- a. When supervising a children’s activity **adults shall wear a nametag** with or without a blue LLUMC lanyard designating them as a Safe Sanctuaries compliant adult.

C15. Open Door Counseling

Counseling sessions conducted behind closed doors are a breeding ground for false allegations of abuse. Closed doors also make it too easy for the child abuse to have the privacy and isolation he or she needs.

- a. At any counseling sessions with children or youth, the door of the room used should remain open for the entire session. Ideally, the session will be conducted at a time when others are nearby, even if they are not within listening distance.
- b. Counseling sessions should be limited to two or three if the problems have not been solved. If you do not believe you are sufficiently qualified, refer the youth to another counselor. In this way, if you cannot successfully help the youth, you will at least not unduly delay the counseling process with someone else (Safe Sanctuaries, p 88)

C16. Visitors

- a. Visitors are welcome, and encouraged to join LLUMC/LCNS children and youth at their meetings and events. Permission Slips and Medical Forms are not necessary to attend a meeting.
- b. Visitors should be included on attendance records.
- c. Permission Slips and Medical information, must still be completed for all youth (those who attend regularly and visitors) and signed by a parent or legal guardian for all activities off the church property.

C17. Children on LLUMC property, not involved in a children's activity

- a. When children are in the church or on church grounds but are not involved in a children's activity, they must be under the direct supervision of their parent/guardian.

C18. When to Break a Confidence

- a. Keeping confidences in children and youth ministry is essential EXCEPT in three instances:
 1. When the child/youth indicated that she/he has been or is being harmed (sexually, physically, or emotionally)
 2. Has done harm in the past or talks about doing harm to him/herself such as suicide or cutting)
 3. Threatens or talks about harming someone else
- b. Some helpful hints:
 1. If a youth ever says "Can you keep a secret?" or "I have never told anyone this before..." it may be important to let the young person know that you can keep their confidence unless you determine that they are being harmed or pose a threat to themselves or others.
 2. Make sure you listen to the young person. If you are the first person they have told, they may try to minimize the story, feel guilty about it, rationalize, or may even deny it the next day. In many cases, they don't always remember everything in a neat chronological order. Just listen and assure them it is not their fault and that there are caring people who will help. It is extremely rare that a young person or child will make up a story of abuse—take them seriously.
 3. Do not discuss the situation with other youth or adults.
 4. Remember the young person, their family and the situation in your personal prayers.
 5. Dealing with the uncomfortable, broken, painful and sick parts of life is part of the ministry you are called to. These are the situations and human circumstances that cry out loudest for God's healing and reassuring presence experienced through one another. We wish these painful realities didn't exist, especially for young people, but they do exist and you and I are called to respond each day with the care and wisdom.

C19. Non LLUMC children's activities

- a. Organizations that LLUMC sponsors or rents space to must provide adequate supervision at all times and follow the supervision policy listed above.
- b. Non-LLUMC organizations should have a building usage agreement on file in the church office.

OFF SITE EVENTS

C20. LLUMC shall use the Central Pa Conference UMC Conference Council on Youth Ministries Safe Sanctuaries Policy as a minimum standard for off-site events.

Sanctuaries for Youth A Safe Sanctuaries Policy for Youth Events sponsored by the Conference Council on Youth Ministries Adopted January 2004

Background checks will be done for all adults working with CCYM.

Screening procedures:

Adequate background checks are performed for individuals who work with children and youth. Local churches are expected to do background checks on adults they send with youth to Conferences events.

Two-adult rule:

There is more than just one adult present with youth. We recommend 2 or more adults for every 1-5 youth.

Five-years-older rule:

Adult leaders should be five years older than the people with whom they work and never younger than eighteen years old.

Sleeping arrangements:

Adults will not sleep in the same bed as youth. In a hotel-type setting, it is recommended that if possible, an adult room is between two youth rooms. This is also recommended for dormitory settings.

Adults should arrange among themselves to check on the youth rooms on a random schedule during the night.

Minimizing the possibility of danger from within the groups as well as from strangers, if possible choose a hotel where the rooms open to the interior of the building rather than to the outside.

Physical safety issues

Youth workers should be conscious of safety concerns when leading activities and games. Proper equipments and adequate supervision of the activity should always be in place.

No drugs, alcoholic beverages, weapons or fireworks will be allowed. All youth must have a signed parental consent-medial information form.

Interpersonal boundaries in relationships:

1. Everyone is expected to be present with the group for all activities going on.
2. Adults will provide great leadership by modeling appropriate behaviors.
3. No profane language.
4. No practical jokes (especially ones that would be physically harmful).
5. No permission for boys to enter the room where girls are sleeping.
6. No permission for girls to enter the room where boys are sleeping.
7. No permission or opportunity for two youth or one adult and one youth to separate themselves from the group.
8. **No inappropriate touching creating the perception that the personal space and privacy of the individual is being violated.**

Transportation Plans:

The insurance committee recommends that:

1. No drivers under the age of 25 are used to transport youth and that drivers be covered by adequate insurance.
2. A youth worker who transports youth should be a safe driver and have proper credentials in the state of residence. (Including no DUI's or excessive number of speeding tickets).
3. Each passenger should have a seat belt and the use of them should always be enforced.
4. Where possible, use caravans of cars as you travel.
5. If only one adult is taking a carload of youth, they should all meet at the church, travel together and return to the church to be picked up by a parent or guardian.
6. There should be enough space for the passengers to be reasonably comfortable and for all the luggage and equipment.
7. If possible, there should be a cell phone or some other way to communicate in an emergency.
8. Take along a map and/or good directions.

End of Conference policy

C21. Additional Off-site Policies

- a. All **medications and medication instructions** shall be given to a designated adult prior to the trip for disbursement as appropriate, and will be enclosed in its original container (including prescription meds). (Exception: epipens may be carried by youth, with the understanding that it will be secured and out of sight unless needed; due to the nature of this medication, adult leaders will be aware that the youth is carrying this medication, and will be familiar with how to use epipens in case of emergency.
- b. **Appropriate buddy systems, check-in times, and appropriate male and female supervision** needs to be established for each event/activity. The staff/ministry team leader in charge of the event will assure the setting (and any equipment used) is appropriate for activities, and implement the above-named measures, will minimize risk of incident or injury to all participants. Events where direct adult supervision of youth is not feasible (e.g. Creation, amusement parks, youth rallies and other large-group public events) will, at the minimum, incorporate a 3-5 person buddy system and check-ins for all participants as part of appropriate adult supervision.
- c. It is recommended that the event coordinators attempt to secure at least 1 adult with current certification in **First Aid and CPR** for each trip/event, and that all adult leadership participating in the trip/event is aware of such person(s).

C22. Overnight youth events (in addition to the conference policy)

- a. There will be separate sleeping areas for males and females.

- b. At least one adult will be present in each sleeping area, and will be of the same gender as the youth in that area. In hotels, tents, or small rooms, adults will room together and youth will room together.
- c. Sleeping areas should be pre-arranged by Staff/Event Coordinator prior to trip.
- d. Random and regular rounds may be completed throughout the night time sleeping hours to all sleeping areas.
- e. Separate shower and bathroom facilities are highly encouraged. When separate facilities are not possible, separate times for male and female use should be scheduled and clearly posted.
- f. Adults must respect the privacy of youth (during such situations as changing, showering, etc.), and should intrude only to the extent that health or safety may require. Adults must protect their own privacy in similar situations as well.

C23. Additional Off-Site Transportation Policies (in addition to conference policy)

- a. When a church vehicle is used, all drivers must be on the church's approved list of drivers.
- b. When an activity involves transporting children in privately owned automobiles, all drivers must have a valid driver's license, a photocopy of the insurance card for proof of insurance and proof of minimum recommended insurance coverage and submit a copy of Pen DOT 10 year driving record.
- c. This information should be submitted with the Safe Sanctuaries application, to be included in the volunteers' file.
- d. LLUMC reserves the right to update this information annually.
- e. No adult transporting children should ever be alone with a student of the opposite sex. Children should sit in the back seat.
- f. These Procedures do not apply to those persons who are employees of independent contractors who are involved in Youth and Child events, such as bus drivers of contracted bus lines.
- g. No children under the age of 4 shall ride in the church van. Children ages 4 to 7 or up to 40 pounds must be in a booster seat.
- h. The church van holds one driver and 10 passengers (without the back seat).
- i. Caution shall be used in loading the van with luggage, etc. to assure even distribution of the load.

C24. Doing Ecumenical Ministry

Ecumenical ministry is critical for the church—and often for small communities. It's a way of increasing community participation, sharing resources (both financial and people) and gives a positive vision of the Kingdom of God. If you are in ecumenical ministry, it is important that all of the churches, whether United Methodist or not, write, adopt and implement Safe Sanctuary procedures.

- a. While it sounds hard and unchristian, if any part of the ecumenical ministry chooses not to have or follow Safe Sanctuary policies, you should not participate.
- b. This summer a UM church was involved in such a ministry. The UM church had a safe sanctuary policy, but did not insist that all churches and adults who would participate in Vacation Church School, be safe sanctuary certified. Some parents discovered that the van driver (not a member of the UM congregation—but another congregation) was a convicted sex offender and was listed on the PA State Police website under Megan's Law. This person not only was present during the Vacation Church School, he also drove a van which was responsible for pick-up and drop-off of the children during Vacation Bible School.
- c. It is not only important, but as Christians that we are in ministry with all people—including those convicted sex offenders. However, it is equally important as Christians that we protect our children and youth. It is also important that we don't allow those persons who are convicted of being around children and youth. It is not only for the children's protection, but also for the convicted person's protection.

C25. THE CHURCH'S RESPONSE TO CONVICTED SEX OFFENDERS

Because the Church is the only institution to offer reconciliation between God and neighbor, thus making our world less hostile, and the Church represents the Body of Christ, who says, "Come unto me" to all people, the church must find a way to create space for grace for all people. At the same time the church is given the mandate to bring children to Jesus, noting that Jesus said, "Let the children come to me. Don't stop them. For the Kingdom of God belongs to such as these". (Mark 10:125 NLT) Below are some suggested actions that may be adapted to a church's Safe Sanctuary Policy so that sanctuary, protection and grace may be offered to all.

- a. When a person within your church congregation becomes a convicted sex offender, grace and care must be extended to the "convicted" individual as well as any family members associated with the church. Under the Pastor's direction a covenant group should be formed to support and nurture both the convicted individual and the family. When the individual is incarcerated and on probation, the covenant group should be in contact and support.
- b. When a convicted sex offender, not previously connected with the congregation, wishes to connect with the church, the pastor should make an appointment and visit with the individual as quickly as possible. This conversation must be welcoming but honest. Included in the conversation should be the need to "protect" the individual as well as the children. Information should be gathered into the nature of the "offense" and an understanding of the probation restrictions.
- c. In either case the Pastor should be in contact with the probation/parole officer to verify the parole restrictions. Information should be sought specifically regarding church attendance and guidance in how to best incorporate the individual into the congregational setting.
- d. In every case, the Church and the returning individual should enter into a Covenant, for the duration of his parole.
- e. The church will covenant to:
 1. Provide a Support Group, where one or more members will support the individual with attendance when they are in the church facility. This should be a quiet support, but should include someone being present with him/her, including the restroom, at all times.
 2. Volunteer work, if allowed by parole restrictions, would be limited to adult activities. Opportunities that provide contact with children and youth would not qualify.
 3. Rooms where child and youth programs are occurring should not be entered, even with a covenant friend.
- f. The individual will covenant to:
 1. Uphold the mission of the church and their design to provide safe sanctuary for all children, including rest rooms, children and youth activity room guidelines.
 2. Cooperate by giving needed information as requested and accept full benefit of the covenant group as provided.
- g. If the covenant is not kept, the individual will not be permitted to be in attendance within his church facility. Spiritual guidance can still be extended to the individual by both the pastor and the covenant group in another location.

DISCIPLINE GUIDELINES

Hebrews 12:6 "The Lord disciplines those He loves."

Proverbs 23:12 "Apply your heart to instruction and your ears to words of knowledge."

In guiding children, our goals are to help children feel good about themselves, to help children develop self-discipline, and to consider the needs and desires of other people. This brings security, produces character, prepares for life, is evidence of love, and is God's desire. In order to do this, we use the following guidelines in working with children. These guidelines apply to children, staff and parents in our ministry.

C26. Responsibility of Adults

- a. We arrive on time to prepare the environment and set the mood for our time together.
- b. We provide a positive role model of acceptable behavior, being insistent, consistent and persistent. Rules are stated clearly and in a positive way. If a child acts inappropriately, we explain to the child what they should do, rather than dwelling on what they should not do. We acknowledge children who are acting appropriately.
- c. We never threaten, hit, grab, reject, isolate or shame a child for misbehavior.
- d. We do not withhold or threaten to withhold food or bathroom opportunities.
- e. We give choices only when a choice really exists for a child, but we will encourage the child to make decisions.
- f. We avoid motivating a child by pointing out another child's good behavior. Cooperation will be emphasized and competition minimized.
- g. Children are encouraged to express their feelings, but not in a way that is harmful to others, to themselves or to property.
- h. Each child is individual and unique. We need God's wisdom and love to encourage each one.

C27. Guidelines for assisting children to develop self-discipline.

- a. Give non-verbal communication to the child: eye contact, moving toward the child.
- b. Give a verbal request to correct the behavior, at their eye level.
- c. Redirect a child to an appropriate activity or behavior.
- d. If necessary, and as a last resort, we will remove a child from the situation. This may be sitting beside the adult, sitting at a table or on a chair away from the other children. The child will always be under visual supervision of the adults.

C28. Guidelines for chronic behavior problems

- a. The staff person in charge of the ministry area will personally contact parents when unacceptable behavior arises.
- b. The child's behavior and worker response will be documented through anecdotal record keeping and the completion of an Incident Report.
- c. If unacceptable behavior continues, the staff person in charge of the ministry (workers may be included) will schedule a conference with parents to develop a specific behavior plan
- d. Parents and workers will work together to implement the plan and communicate on a regular basis.
- e. After these steps have been taken, the staff person in charge of the ministry may determine that this ministry is not appropriate for the child. Families will be given verbal and written communication from the staff person in charge of the ministry terminating the child from the ministry.

C29. Responsibility of Children

- a. Children are responsible for their own attitudes and actions. Their job is to practice cooperation and social skills. Children will learn to follow instructions and guidance from adults.

C30. Responsibility of Parents

- a. The Bible teaches that parents are responsible for teaching their children. Therefore, if a problem occurs at the church ministry, we expect our parents to cooperate and be the major source in resolving the problem.

SPECIFIC ACTS AND OMISSIONS IN VIOLATION OF THE POLICY

To achieve the goal of preventing any form of abuse or the potential of false allegations of abuse, no person shall engage in any of the following conduct with children whether consensual or non-consensual.

C31. The following acts & omissions are violations of this Policy and will not be tolerated or accepted during any activity or program and are to be immediately report to the Staff person in charge of the activity (or the Minister of Safe Sanctuaries and/or Lead Pastor) after the safety of the child(ren) has been assured. The acts or omissions could be adult to minor, minor to adult or peer to peer.

- a. Any direct observations or evidence of sexual activity in the presence of or in association with a minor.
- b. Any display or demonstration of sexual activity, abuse, insinuation of abuse, or evidence of abusive conduct towards a minor.
- c. Sexual advances or sexual activity of any kind between any person and a minor.
- d. Infliction of physically abusive behavior or bodily injury to a minor.
- e. Physical neglect of a minor, including failure to provide adequate supervision in relation to the activities of the Church.
- f. Mental or emotional injury to a minor.
- g. Disseminating, exhibiting, or displaying obscene or pornographic materials at any function of the Church.
- h. The presence, possession, consumption of or being under the influence of any illegal or illicit drugs or alcohol while leading or participating in a function for minors at the Church.
- i. Selling, giving, or furnishing any child with tobacco substance, alcohol, or controlled drug.
- j. Swearing or use of obscene, foul, or sexually explicit language.
- k. Any kissing of children or non-family member on the lips or in an intimate area.
- l. Extended or inappropriate hugging or embracing.
- m. Sleeping in the same bed or bedding with any child.
- n. Wearing anything but appropriate attire in the presence of others, especially children.
- o. Hit, grab, kick, slap or shove.

C32. An Incident Report shall be prepared by the witnesses

- a. The witnesses shall prepare the Incident Report immediately and give it to the Staff Person in Charge within 24 hours.
- b. The Staff person in charge shall review the incident report with the witnesses to determine how the incident can be prevented in the future.
- c. Give the signed form to the Minister of Safe Sanctuaries as soon as possible after the incident.

PERMITTED CONDUCT

It is quite natural, appropriate and desirable for Christians to express and share their love and affection for each other and Christ. This sharing is essential for healthy emotional and spiritual well-being of individuals, and for the growth and development of a loving and caring Christian community. The sharing of love is especially important to children for their normal, healthy, and happy growth and development.

C33. The following conduct by adults shall be considered to be an expression of this Christian love:

- a. Verbally expressing one's Christian love and affection to another.
- b. Appropriately holding and comforting another person.
- c. Occasionally and appropriately hugging or embracing another person, especially when initiated by the other.
- d. Sharing emotional and spiritual concerns with another person.
- e. Providing necessary medical care and attention to another person.
- f. Encouraging another member to appropriately express and share their Christian love.

SECTION D: CHILD ABUSE REPORTING:

Once an incident of child abuse occurs or allegation of an incident is made, it is crucial that it be dealt with speedily and in a clearly outlined manner.

D1. Report to your Supervisor within 24 hours

- a. The Staff person, Coordinator, Volunteer or Helper who observes alleged abuse or to whom such alleged abuse is reported is required to **report the incident immediately to the staff person in charge of the children's activity and/or the Minister of Safe Sanctuaries.**

D2. Supervisor Reporting Duties

- a. The staff person in charge of the children's/vulnerable adult activity in which the alleged abuse was observed or disclosed **shall immediately attempt to obtain necessary information** such as the name of the alleged victim and his or her address and family information.
- b. **In this very serious and legally narrow area, the church will not contact parents in advance of making a report to authorities.**
- c. **The Lead Pastor is to be informed immediately before or subsequent to the making of a report.**
- d. **The Lead Pastor or Minister of Safe Sanctuaries shall inform District Superintendent, who will inform the Bishop, the insurance company and the Conference Media person if needed.**
- e. **If the alleged abuser is the Pastor, the Minister of Safe Sanctuaries shall immediately inform the Chairperson of Staff Parish and the District Superintendent.**

D3. Clergy as Mandated Reporters

- a. The Book of Discipline, united Methodist Church, 2004 Paragraph 341.5
"All clergy of the United Methodist Church are charged to maintain all confidences inviolate including confessional confidences, except in the cases of suspected child abuse or neglect or in cases where mandatory reporting is required by civil law."
- b. PA State Statute effective July 1, 1995 says that "persons who, in the course of their employment, occupation or practice of their profession, come into contact with children shall report or cause a report to be made..." The State Statute also says that a person is to report "when they (the clergy, teacher, etc) have reasonable cause to suspect, on the basis of their medical, professional or other training and experience, that a child...is an abused child."

D4. Reporting to Childline

- a. Upon receiving such information, **the Minister of Safe Sanctuaries will call the Pennsylvania Childline & Abuse Registry (1-800-932-0313) to make a report.** The staff person in charge of the children's activity shall then send the completed PA CY47 form to the local Children and Youth Services agency. Reports can also be made directly to Dauphin County Children and Youth Services (717-780-7200).
- b. If a staff person or volunteer believes that a child is in imminent danger if released from an LLUMC/LCNS program to the family, that staff member shall call child line immediately. As soon as possible after the call, the Staff person in charge of the ministry, the Minister of Safe Sanctuaries and the Lead pastor shall be informed.

D5. Care of persons involved.

- a. Any person who is the object of the report will be required to **refrain from all children's/vulnerable adult activities until the incident report is resolved.**

- b. In any removal of a person from any children's/vulnerable adult activities, **care should be taken to handle this in a discreet manner**, recognizing that an investigation is still being conducted.

D6. Non-LLUMC programs

- a. In the case of the Boy Scout or Girl Scout programs conducted at LLUMC, the "staff person in charge" shall be deemed to be the LLUMC liaison to this program. This person will immediately notify the Lead Pastor or the Minister of Safe Sanctuaries.
- b. In the case of a non-LLUMC program, the leader should immediately notify the Lead Pastor or the Minister of Safe Sanctuaries who will notify the District Superintendent.

SECTION E: RESPONSE PLAN:

A quick, compassionate and unified response to an alleged incident of abuse is expected. All allegations will be taken seriously. In all cases of reported or observed abuse in a children's/vulnerable adult activity, the entire staff of that activity shall be at the service of all official investigating agencies.

E1. Media spokesperson

- a. **The Lead Pastor of LLUMC, or his/her designee, is the only person/s authorized to make statements to representatives of the media.** All requests for statements should be directed to the Lead Pastor.
- b. **Training** in how to handle media requests should be a regular part of staff training. A spirit of cooperation in helping the media find the "official spokesperson" is often helpful.

E2. Response to allegations of abuse inside the church

- a. If the allegation is against a Linglestown Life staff person, Coordinator, Volunteer or Helper or if it occurred in the course of a children's/vulnerable adult activity, the staff person in charge of the children's/vulnerable adult activity and the **Linglestown Life Crisis Management Plan** shall be activated immediately.
- b. If the allegation is against a staff person, Coordinator, Volunteer or Helper, the custodial parent will be notified immediately and a face-to-face meeting with the parent will be scheduled.
- c. Pastoral **support** will be available to all persons involved with the incident as indicated.

E3. Response to allegations of abuse outside the church

- a. **In the event that the allegation concerns activities or persons outside any relationship to a Linglestown Life related event or activity**, a report must still be made. An example of this would be a child telling a teacher about abuse by a relative during the prior year.
- b. If this report were made to the teacher in the course of his or her duties as a teacher, then the incident report should be filed with the staff person in charge of the children's activity within 24 hours.
- c. Pastoral **support** will be available to all persons involved with the incident as indicated.

E4. Non-LLUMC programs

- a. In the case of the Boy Scout or Girl Scout programs conducted at LLUMC, the "staff person in charge" shall be deemed to be the LLUMC liaison to this program.
- b. In the case of the YMCA before and after school programs conducted at LLUMC, the "staff person in charge" shall be deemed to be the LLUMC liaison to this program.

Section F.

Linglestown Life United Methodist Church Social Networking and Blogging Policy

For Volunteers and Youth

In general, Linglestown Life views social networking sites (e.g. MySpace), personal websites, and Weblogs positively and respects the right of youth and adult volunteer leaders to use them as a medium of self-expression. If a person chooses to identify himself or herself as a member or volunteer leader of our church on such Internet venues, some readers of such websites or blogs may view the youth or adult volunteer as a representative or spokesperson of the church. In light of this possibility, our church requires, as a condition of participation in our children and youth activities, that youth and volunteer adults observe the following guidelines when referring to the church, its programs or activities, its members, and/or employees and volunteers, in a blog or on a website.

1. Youth and volunteer leaders must be respectful in all communications and blogs related to or referencing the church, its employees, other volunteers, and other youth.
2. Youth and volunteer leaders must not use obscenities, profanity or vulgar language.
3. Youth and volunteer leaders must not use blogs or personal website to disparage the church, its employees, other volunteers, or other youth or volunteers.
4. Youth and volunteer leaders must not use blogs or personal website to harass, bully, or intimidate youth, volunteers, or employees of the church. Behaviors that constitute harassment and bullying include, but are not limited to, comments that are derogatory with respect to race, religion, gender, sexual orientation, color, or disability; sexually suggestive, humiliating, or demeaning comments; and threats to stalk, haze, or physically injure another person.
5. Youth and volunteer leaders must not use blogs and personal website to discuss engaging in conduct that is prohibited by church policies, including, but not limited to, the use of alcohol and illegal drugs, sexual behavior, sexual harassment, and bullying.
6. No inappropriate images shall be posted by youth or adult volunteers.

Any youth or adult leader found to be in violation of any portion of the Social Networking and Blogging Policy will be subject to immediate disciplinary action, up to and including dismissal.

Linglestown Life United Methodist Church Social Networking and Blogging Policy

For Employees

In general, Linglestown Life United Methodist Church view social networking sites(e.g. MySpace, Facebook,), personal websites, and Weblogs positively and respects the right of employees to use them as a medium or self-expression. If an employee chooses to identify himself or herself as an employee of our church on such Internet venues, some readers of such

websites or blogs may view the employee as a representative or spokesperson of the church. In light of this possibility, our church requires, as a condition of employment, that each employee observe the following guidelines when referring to the church, its programs or activities, its members, and/or employees and volunteers, in a blog or on a website.

1. Employees must be respectful in all communications and blogs related to or referencing the church, its employees, volunteers, and youth.
2. Employees must not use obscenities, profanity, or vulgar language.
3. Employees must not use blogs or personal website to disparage the church, youth, volunteers or other employees of the church.
4. Employees must not use blogs or personal websites to harass, bully, or intimidate other employees or youth. Behaviors that constitute harassment or bullying include, but are not limited to, comments that are derogatory with respect to race, religion, gender, sexual orientation, color, or disability; sexually suggestive, humiliating, or demeaning comments; and threats to stalk, haze, or physically injure another employee or camper.
5. Employees must not use blogs or personal websites to discuss engaging in conduct that is prohibited by church policies, including, but not limited to, the use of drugs and alcohol, sexual behavior, sexual harassment, and bullying.
6. Employees must not post pictures of children or other employees on a website without obtaining written permission.

Any employee found to be in violation of any portion of this Social Networking and Blogging Policy will be subject to immediate disciplinary action, up to and including termination of employment.

Addendum #1
HELP RESOURCES

LLUMC STAFF:

Pastor George Reynolds..545-5200
Nancy L. Cartwright.....545-3617
Annie Garner.....545-5200
Yvonne Barbush.....545-5200
Jeanne Chubb.....545-5200

(If you would rather not meet with one of the church staff, but can give them a bit of information, they may be able to direct you to someone in the church who has gone through the same experience as you.)

LLUMC Chairperson of Staff-Parish Committee: _____

Harrisburg District Superintendent

Debbie Heisley-Cato....717.545.0525 or 800.317.9055
4811 Jonestown Rd., Suite 231 Harrisburg, PA 17109

Central PA Conference Bishop

Jane Middletown..... 717.766.7441 or 800. 874.8474
303 Mulberry Drive, PO Box 2053
Mechanicsburg, Pennsylvania 17055-2053

Addiction Help:

Alcoholics Anonymous.....234-5390
Al-Anon (for families of alcoholics)...257-1033
Narcotics Anonymous.....233-3733
Holy Spirit Hosp drug & alcohol.....763-2369

Abuse Help:

Childline & Abuse Registry.....1-800-932-0313
Dauphin Co. Children/Youth.....717-780-7200
Rape Crisis service of YWCA...1-800-654-1211
YWCA Domestic Violence Abuse.....238-7273

Contact Helpline (24 hours a day).....652-4400

LP PD.....657-5656

Dauphin Co. Dispatch..... 657-0264

Area Christian Counseling Centers:

New Passages

3235 N. 3rd St. Harrisburg, PA 17110717-234-3839

Addendum #2

LLUMC Emergency Plan

Shelter in Room/Lock Down (voice)

- ✓ Adult # 1: Pull shades. Cover door with paper.
- ✓ Adult # 2: Keep children away from windows and door.
- ✓ Children should remain quiet.

Shelter in Place (whistle)

- ✓ Adult # 1: Take attendance sheet, emergency info, personal belongings, cell phone.
- ✓ Adult # 2: Take personal belongs, cell phone. Lead children to **Lower Level, Room 3**.
- ✓ Adult # 1: Follow the group.
- ✓ Count children. Give count to Person in Charge.

Evacuation of Building (fire alarm)

- ✓ Adult # 1: Take attendance sheet, emergency info, personal belongings, cell phone.
- ✓ Adult # 2: Take personal belongings & cell phone. Lead children outside to **garage**.
- ✓ Adult # 1: Follows the group.
- ✓ First choice to exit is to main lobby.
- ✓ If lobby is blocked, use Fire Tower exit.
- ✓ Count children. Give count to Person in Charge.

Medical Emergency

- ✓ If the injured person is unconscious evaluate for CPR, call for help of qualified medical personnel, and call 911.
- ✓ Have another person wait outside to escort emergency personnel to the injured person.
- ✓ If the injured person is conscious, call for help of qualified medical personnel, after evaluation, call 911 if needed and escort to proper medical attention.
- ✓ Basic First Aid Kits are located in each hallway, the kitchen..... An extensive First Aid Kit is located near the Pastor's office.
- ✓ If appropriate file and accident or incident report.
- ✓ LLUMC has an AED (automatic external defibrillator) outside the Pastor's office.

LLUMC Plan for Using the AED

- ✓ Send ONE person for the AED located near the Pastor's office.
- ✓ Send ONE person to call 911.
- ✓ Send ONE person to wait outside to escort medical personnel.
- ✓ Place patient on firm surface such as the floor or table.
- ✓ Do CPR if needed.
- ✓ Place AED near the head of the patient.
- ✓ Open AED, bare chest (cut or tear away clothing). If patient has excessive chest hairs, shave or clip. Make sure chest is dry; pads will not stick to wet hair.
- ✓ Follow the AED's verbal and visual prompts.
- ✓ Apply electrodes; follow pictures and instructions on AED.
- ✓ Allow AED to analyze; stop CPR while doing this.
- ✓ AED will tell you when a shock is needed and when it is ready to shock patient. It is automatic and will administer the shock.
- ✓ Continue doing what the AED instructs you to do.

Addendum #3
INCIDENT REPORT FORM

LINGLESTOWN LIFE UNITED METHODIST CHURCH
1430 N. MOUNTAIN RD. HARRISBURG PA 17112 545-5200

Submit within 24 hours of incident.

NAME OF PERSON:

_____ Date: _____

Describe incident (date, place, time, and age of child, first aid given if any, who was notified and when, including parents).

Report prepared by: _____

Witnesses: _____ Date _____

Staff Person Signature: _____ Date _____

Minister of Safe Sanctuaries Signature: _____ Date _____

Addendum #4
Children and/or Youth Annual Driver Application
LINGLESTOWN LIFE UNITED METHODIST CHURCH
1430 N. MOUNTAIN RD. HARRISBURG PA 17112 545-5200

Name: _____ Date _____

Persons anticipating driving children/youth at LLUMC must complete this annual application. LLUMC reserves the right to update this information annually.

When a church vehicle is used, all drivers must be on the church's approved list of drivers.

_____ I am on the approved van drivers list for Linglestown Life.

_____ I am not on the approved list.

When an activity involves transporting children in privately owned automobiles, all drivers must attach and meet the following requirements:

_____ I have attached a current copy of my valid driver's license.

_____ I have attached a copy of my current automobile insurance card.

_____ I have attached proof of my current liability coverage
(minimum of \$100,000/\$300,000 Bodily Injury and \$100,000 Property)

_____ I have attached a copy of my PENNDOT Ten Year Driver Record, less than 2 months old.

Covenant statement.

_____ I have read and understand the Safe Sanctuaries policy.

_____ I agree to abide by the policy and procedures for children protection for Linglestown Life.

Signature

Date

Copies of required documents should be attached to this form, reviewed by the staff member in charge of the ministry. The completed application shall be given to the Minister of Safe Sanctuaries to be placed in the staff or volunteers' confidential file.

This applicant meets/does not meet the requirement for driving the church van. (Circle one.)

This applicant meets/does not meet the requirements for driving children/youth in their personal vehicle. (Circle one.)

Staff person in charge of the ministry

Date

Minister of Safe Sanctuaries

Date

Drivers Application Approved _____ Yes _____ NO Driving acceptance/denial letter sent: Date _____

Safe Sanctuaries.annual driver application.doc 1-09

Addendum# 5
Building Usage Agreement

None available at this time 5-09

Addendum #6

Crisis Management Plan

Linglestown Life: A United Methodist Church

(717) 545-5200

- **Immediate Stage**

A responsible adult on site - whether staff or volunteer – is to take charge and implement the following procedures¹: (*see footnote 1 below*)

- Determine the nature of crisis
- **Notify 911 if police, fire, ambulance or utilities assistance is indicated.**
- Provide immediate assistance, both physical and spiritual, to anyone injured or affected.
- If no bodily injury to persons has occurred, secure any damaged personal or real property and determine what additional assistance and follow-up is required

- **Notify, in order, the following personnel until someone is contacted:**

Pastor George Reynolds (Parsonage: 652-9168); Office Manager, Bill Yeager (545-5200); Nursery School Director, Nancy Cartwright @ her Office (545-3617) or @ Home (944-0346); Financial Secretary, Jeanne Chubb, Children’s Minister, Yvonne Barbush, or any other church staff (545-5200)

If all staff are unavailable, and the safety of a child is a concern, call Child Line @ 1-800-932-0313. Otherwise call the District Superintendent, Rev. Debbie Heisley-Cato (Office: 545-0525; District Parsonage: 233-6315).

- Determine who will speak for Linglestown Life to the media or governmental authorities.²
- Advise the **Security Minister** of Linglestown Life (“**Hap**” **Horgan @ 652-5220**) of any breach of church security, and any damage to church property.³
- Remain at the site of the crisis unless it will endanger any person.
- Take photos of the accident scene. Record any injuries (including names, addresses and phone numbers), or damage to physical property.
- Interview witnesses. If possible, have eye-witnesses record in their own handwriting an account of the incident, (later to be included in the formal Incident Report File). Be sure they date and

¹ If a staff member or volunteer is implicated in an incident that involves an implied threat to someone, he/she is to be isolated from that person immediately to preserve the safety of the person threatened. Remember, innocence is assumed until guilt is proven.

² Note, if the crisis could involve the Central PA Conference of the UMC or the General UMC in any way, even if only by reference in a media or governmental report to the fact that LLUMC is a “United Methodist Church,” a designated responsible person must also notify **the District Superintendent (office – 717/545-0525; parsonage – 717/233-6315) and the Conference Media Director (717/652-0460 office; 717/213-9402 home).**

³ Appropriate insurance documents will need to be prepared.

sign their account. Instruct witnesses to include only detailed factual observations – not allegations of blame or responsibility.

- **Immediate Stage – cont.**

- If the crisis involves an allegation or report of a previous incident, make hand-written notes of the report from the alleging/reporting person and/or witness (take reports from children also) including names, ages, addresses and phone numbers.
- Preserve any physical evidence including all related documents. No document related to the Incident Report may be destroyed following the receipt of a report.

- **Intermediate Stage**

A responsible adult is to implement the following procedures.

- Determine whether or not it's necessary to file a report with law enforcement authorities.
- If the incident involves a staff or volunteer from Linglestown Life, determine whether an internal investigation is necessary and, if so, contact the District Superintendent, Rev. Debbie Heisley-Cato (Office: 545-0525; District Parsonage: 233-6315).
- Request the Superintendent to ask the Conference Chancellor whether legal counsel will be required to advise staff on privileges, etc.⁴
- Collect and manage all relevant records and documents including electronic messages.
- If it's possible a criminal action or civil litigation will result, consult with the District Superintendent and Conference Chancellor.

- **Final Stage**

Designated staff and volunteer team carries out following steps:

- Conduct a review of the crisis, making notes of “lessons learned.”
- Revise the Crisis Management Plan as needed, educating the staff, key ministry leaders and District Superintendent to the revisions made.
- Evaluate insurance needs and make recommendations to the Conference Insurance Committee if deemed necessary.
- Consider additional training for staff and/or volunteer.
- Consider additional preventative legal counsel.

- **Ongoing**

- **Annually**

The Pastor and/or Chair of the Staff Parish Relations Committee is to:

- Review the Crisis Management Plan with staff and key ministry leaders.
- Review and update related response plans such as prevention of child abuse procedures and sexual harassment prevention training.

- **Periodically**

- The Pastor, designated staff and key ministry leaders are to obtain training in current issues related to church safety, security, staff and volunteer background checks, and risk management.

TAM rev. 10-27-06

⁴ Advise District Superintendent of all investigative agency requests or receipt of subpoenas.
LLUMC Safe Sanctuaries policy
Adopted August 18, 2009, Administrative Council

Addendum #7

CLERGY SEXUAL ETHICS POLICY OF THE CENTRAL PA CONFERENCE OF THE UNITED METHODIST CHURCH Adopted June 6, 2008

All references to *The Book of Discipline* are to the 2004 edition. Paragraph numbers are for easy reference and may change with future editions of *The Book of Discipline*. Unless there are substantive changes to the content of the Discipline, the Policy will be updated to reflect the current Book of Discipline as editorial changes without the need to re-approve the Policy. Future name changes of The Central PA Conference will also be updated as editorial changes.

Introduction

Those who are ordained, consecrated, commissioned and licensed are set apart for a covenant life with God, with one another, and with the laity with whom they are called to serve in the local church and beyond the local church in extension ministries. This covenant is a sacred trust that all ordained, consecrated, commissioned, and licensed professionals must uphold in order to further the mission of the Annual Conference. This policy applies to all those persons under the care and appointment or assignment of the Resident Bishop of the Central Pennsylvania Conference: all who are ordained, consecrated, commissioned, licensed, or assigned.

The Central Pennsylvania Conference of The United Methodist Church affirms the Resolutions adopted, revised and readopted by the General Conference regarding “Sexual Abuse Within Ministerial Relationships” and “Eradication of Sexual Harassment in the United Methodist Church and Society.”

Sexual abuse, harassment or misconduct by either a lay or clergy person within a ministerial relationship and sexual harassment within the church are incompatible with biblical teachings of hospitality, justice and healing.

Recognizing that sexual abuse, sexual harassment, and sexual misconduct are chargeable offenses (*The Book of Discipline* ¶ 2702), this policy statement addresses the process to be followed when a written complaint is filed. This policy is not intended to supplant or substitute for the formal complaint process and its attendant fair process protection in The 2004 Book of Discipline (or its subsequent editions), which, where applicable, must be followed in addition to this policy. Failure by church authorities to use or follow any of the procedures herein is not a chargeable offense, nor can it be used as grounds for an appeal of a formal grievance, complaint, review or trial as defined in The 2004 Book of Discipline (or its subsequent editions).

The intent of this policy is to protect the relationship between church professionals and parishioners, staff members, colleagues and others. The primary focus of this policy shall be the search for truth to assure justice for the complainant and the accused, and to initiate the healing process for all parties involved and/or impacted by the process. Part of the rationale for this policy is found within the Social Principles of *The Book of Discipline*, particularly ¶161, The Nurturing Community: F – Women and Men; G – Human Sexuality; and I – Sexual Harassment.

Biblical and Theological Foundation

We read in the book of Genesis that all human beings, both male and female, are created in the image of God. God created us as embodied beings and there is no separation between body and spirit. In Deuteronomy we read that God calls us to honor the integrity of our neighbors, and their authority over their own personhood. The gospels contain stories of Jesus ministering to both 46 men and women, 47 teaching and healing all who came to him, treating them with dignity and respect. Jesus

embodied the image of God as agape (unconditional love) when he spoke of a new commandment stated in 1 John 4:7-8. “Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love.” Wrapped within this love ethic is the command to do no harm to another person, which is the foundation of John Wesley’s Doctrine and Discipline in the Christian Life as found in *The Book of Discipline* 1101. Agape is the antithesis of power when power is used to dominate, coerce or manipulate another for one’s selfish desires. Sexual harassment, sexual misconduct and sexual abuse are evidence that the love ethic is replaced by a power ethic showing our inability to live in the light of God’s love.

The Social Principles specifically state, “We call upon women and men alike to share power and control, to learn to give freely and to receive freely, to be complete and to respect the wholeness of others” (*The Book of Discipline* ¶ 161F). “We reject all sexual expressions that damage or destroy the humanity God has given us as birthright, and we affirm only the sexual expression which enhances that same humanity” (*The Book of Discipline* ¶ 161G).

Persons serving within a local church in a pastoral role often deal with individuals who are emotionally fragile or personally vulnerable. Thus they are always responsible for the emotional, spiritual and physical protection of those persons who come to them for help or over whom they have any kind of authority. Persons serving within a local church in a pastoral role are responsible for knowing appropriate professional boundaries and ministering to persons without using those relationships to meet their own needs.

Forgiveness is also a sacred teaching of the church, but this teaching in no way protects a person guilty of sexual misconduct from the discipline of the church. Representing the church as a church professional is a privilege requiring the highest ethical conduct. Forgiveness by God or by any persons harmed by sexual misconduct does not automatically restore to the offender the privilege of serving as a church professional. It is not appropriate for church authorities to pressure persons harmed by sexual misconduct to forgive the offender as a way to restore to the offender the privilege of serving as a professional in the church. Central to the task of church authorities is the protection of the vulnerable and the eradication of sexual misconduct from the church.

Definitions

These definitions are not official or binding. They are intended to be helpful, broad statements to give a snapshot of how some key words are used in the Disciplinary paragraphs on the supervisory, judicial and administrative processes.

Certified Lay Minister or Certified Lay Minister Candidate: persons assigned to a local church in a pastoral capacity according to the provisions of *The Book of Discipline*, ¶ 272. A CLM is a lay person, not clergy.

Chargeable Offense: Complaints may be filed against any clergy or Lay person who are alleged to have committed one or more of the offenses found in *The Book of Discipline*, ¶2702 which include immorality, sexual misconduct, sexual abuse, sexual harassment and child sexual abuse. (¶2702.1 deals with clergy, ¶2702.3 deals with Lay persons)

Clergy: A Bishop, clergy member of an annual conference (includes Elders, Deacons and Commissioned persons who are Full, Associate or Probationary Members whether active or retired), local pastor, clergy on honorable or administrative location, or diaconal minister. Ministers of other denominations serving in a United Methodist Church are amenable to the Annual Conference and held to the same ethical standards. The provisions of ¶362 are applicable except the provisions which apply specifically to termination of conference membership and surrender of UM credentials.

Complaint: As set forth in ¶ 362, a written and signed statement alleging a chargeable offense. A complainant initially may make a “complaint” verbally, which may trigger an investigation and supervision by the cabinet. However, in order for a Complaint to be processed formally as an administrative or judicial matter, it must be in a signed, written statement. The complaint should be written with specifications containing as many facts as are available, such as date, place, and specific events alleged to have occurred. A Bishop or District Superintendent may initiate the complaint.

Clergy Sexual Misconduct Response Team (CSMRT): Persons appointed by the Bishop to facilitate the process of healing following a written complaint of sexual abuse, sexual harassment, or sexual misconduct.

Lay person in a ministerial role: This may include any lay person who serves as paid staff or volunteer in a local church or other ministry setting. This includes, but is not limited to, serving as a Youth Minister, Discipleship Coordinator, Small Group Coordinator, Minister of Visitation, etc.

Complainant: The person signing the original Complaint, sometimes referred to in *The Book of Discipline* as “the person making the original complaint.”

Respondent: The person against whom an administrative or judicial complaint has been filed (¶ 362 and ¶2701).

Sexual misconduct may include sexual activity or contact (not limited to sexual intercourse) in which a person serving in a pastoral role takes advantage of the vulnerability of the person to whom the inappropriate, professional behavior(s) is directed by causing or allowing that person to engage in sexual behavior with the person serving in a pastoral role within the professional relationships. Sexual contact between a person in a ministerial role of leadership and a recipient, counselee, employee, student, staff member, co-worker, or volunteer, is unethical and unprofessional behavior and is a betrayal of a sacred trust and an abuse of power.

Sexual harassment is “any unwanted sexual advance or demand, either verbal or physical, that is reasonably perceived by the recipient as demeaning, intimidating, or coercive. Sexual harassment must be understood as an exploitation of a power relationship rather than as an exclusively sexual issue. Sexual harassment includes, but is not limited to, the creation of a hostile or abusive working environment resulting from discrimination on the basis of gender.” (*The Book of Discipline* ¶161.1)

Sexual abuse may include sexual contact with the body by force, coercion, or emotional manipulation. Sexual abuse includes more violent forms of the violation of the body such as rape, but it is also the subtle manipulation of a vulnerable person for sexual gratification. 139 Consent by the recipient is not a legal or moral defense for sexual abuse.

Supervisory response means the pastoral and administrative procedure administered by the Bishop and directed toward a just resolution among all parties. It is not a part of any judicial process.

Suspension: While all persons are presumed innocent until proven guilty, when deemed appropriate to protect the well-being of the complainant, the congregation (or other context for ministry), and/or the respondent, the Bishop may suspend the person against whom the complaint is filed from all ministerial responsibilities (¶363.1.c). Salary, housing and benefits shall be provided during the suspension. The suspension may last no more than 90 days.

Procedures for Reporting Allegations of Sexual Abuse, Sexual Harassment, or Sexual Misconduct

1. In order to present an allegation of sexual misconduct, a person must contact the District Superintendent or the Bishop. If, for any reason, a person finds it difficult to report his or her concerns directly, the person may contact the coordinator of the Clergy Sexual Misconduct Response Team who will assign an advocate to assist with the process of making a complaint. Any supervisory response shall follow the provisions outlined in *The Book of Discipline* ¶362.1b.
2. When a formal written complaint is filed, the provisions of *The Book of Discipline* ¶ 362 shall determine the procedure.
3. When an allegation of misconduct is subject to mandatory reporting requirements by the state or federal government (as in the case of a minor or an adult incapable of self-reporting), it shall be reported to the Bishop and to the appropriate authorities. In the case of a minor, CHILDLINE will be contacted (1-800-932-0313) and the church's Safe Sanctuaries Policy will be followed.
4. Upon receipt by a District Superintendent or the Bishop of a complaint of sexual misconduct, a prompt response to the allegations will be initiated and appropriate action, if called for based upon all the facts, shall be taken according to *The Book of Discipline*. The scope and details of the response will depend on the nature of the report and the related circumstances. In each instance the situation will be handled with as much discretion as the circumstances permit to protect the privacy of all the individuals involved.
5. No retaliation will be tolerated on account of a good faith report of sexual misconduct. Prohibited retaliation will be considered a separate and independent violation of this policy, and appropriate action may be taken against the retaliator. Anyone who believes they have been retaliated against may also report such retaliation as detailed above. The person is encouraged to report retaliation immediately to a District Superintendent or the Bishop, or contact the assigned advocate for assistance in reporting the concern.

Role of the Clergy Sexual Misconduct Response Team

1. To assist the Bishop, by invitation, in assessment, intervention, or healing as provided for in *The Book of Discipline*, ¶ 362.1e
2. To provide support, compassion and direction for the persons directly (and, 184 if appropriate, indirectly) affected by the allegations of sexual misconduct (which may include the assignment of advocates to appropriate persons), and for the affected Congregation(s); and
3. To provide information and education about this Central Pennsylvania Conference Policy and the issue of professional sexual misconduct to persons who contact the Clergy Sexual Misconduct Response Team.

The Make-up of the Clergy Sexual Misconduct Response Team

1. Team members will be named by the Bishop.
2. Training of the Clergy Sexual Misconduct Response Team on the issues of sexual abuse, sexual harassment, and sexual misconduct shall fall within the responsibility of the office of the Bishop.

Education and Training

Education and awareness for both clergy and congregations are key elements in the prevention of sexual misconduct and in effective intervention when misconduct does occur.

The Central Pennsylvania Conference makes a commitment to the provision of training and resources on the subject of clergy sexual misconduct for clergy and designated laity.

This education shall include knowledge of ethical standards of behavior, information about appropriate professional boundaries and personal self care, a description of the complaint process and resources available to affected individuals and congregations.

The Sexual Ethics Boundaries Task Force is in the process of developing educational materials and a schedule of mandatory training that will be implemented as soon as it is completed. It will encompass the following:

Basic Boundaries Training is required of all clergy under appointment and all lay persons assigned as pastoral leaders. Those who have previously completed the basic course do not need to retake the course. If proof of completion is not on file with or provided to the District Office, the basic course must be taken within six months of an appointment or assignment to serve a church. Four Basic Boundaries Trainings will be offered each calendar year to be sure that a training opportunity is available within a reasonable time frame for all who are required to take it.

Advanced Boundaries Training will consist of modules developed by the Sexual Ethics Boundaries Task Force and further information will be forthcoming. It is expected that at least two modules will be offered and required of all persons serving churches every quadrennium. Some of these modules may be available online.

Clergy

1. Because clergy are charged with the responsibility for knowing and maintaining appropriate boundaries in ministerial relationships, they must access relevant training available to them in preparation for parish ministry as well as in continuing education. Many seminaries now provide this training to students and this information shall be provided in the orientation and mentoring process within the Central Pennsylvania 225 Conference.
2. Clergy are encouraged to seek appropriate supervision and consultation if they are engaged in counseling ministries. Clergy who provide ongoing/in depth counseling are particularly in need of supervision to be fully aware of the unique dynamics of such relationships and the great potential for idealization of the pastor in this process and thus are required to seek appropriate supervision and consultation.
3. Knowing when to refer is critically important. Clergy need to be able to identify those presenting problems which lie outside of the scope of their expertise and clearly indicate the need for referral to a medical or mental health specialist. Relationships with such specialists should be cultivated by clergy both for consultation and referral purposes.
4. Clergy are encouraged to learn and practice self care. Balancing one's time and attention among the competing needs of congregants, community, family and self is a special challenge for clergy. Therefore clergy are advised to seek balance, peer support, and professional help and guidance when needed.

Congregations

1. Congregations are encouraged to stay informed about issues related to appropriate professional boundaries and clergy sexual misconduct. Attendance at training events should be encouraged for Pastor/Staff Parish Relations Committee members and these persons should be aware of relevant literature and conference resources.

2. Congregations are strongly urged to develop, approve and follow a written local church policy on Sexual Harassment and Misconduct of a Sexual Nature. (Helpful information on developing these policies as well as sample policies are found at www.gcfa.org/lcshmemo.pdf .
3. Congregations need to show concern for their own health and that of their clergy. Laity must strive to be aware of the demands on clergy time and establish reasonable expectations for work loads as well as leisure time. Laity are also urged to replace pedestal images of clergy with a more authentic understanding of pastors as human beings with gifts, talents, skills and strengths as well as faults, wounds and weaknesses that may require intervention and care.
4. All allegations of inappropriate behavior shall be taken seriously. Local church leadership shall hold clergy and laity accountable for boundary violations. Response to such allegations shall be in accordance with *The Book of Discipline*, this policy, and local church policies. Ministering to the needs of persons harmed by clergy misconduct is essential for congregations affected by this issue.
5. Clergy need the support of their congregations in the pursuit of continuing education, training, consultation, and peer connections to help deal with the complexity of personal and professional needs in the parish.

NOTE: This revision is replaces all previous CPCUMC sexual ethics policies.