

Congregational Resource Packet

for

developing

a

Sexual Misconduct Policy:

Awareness

Prevention

and

Response

*As per Book of Order G—3.0106*

Developed October 2013

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This resource packet was developed as a response to a request from a survivor of sexual misconduct by a pastor. The survivor came forward, years after the abuse, still suffering from the effects of his abuse to make sure he did what he could to be sure it never happened to another person.

Statistically speaking every one of our congregations has an abuse survivor among its congregants. In 1993 the Presbyterian Church (U.S.A.) developed the resource *We Won't Let It Happen Here! Preventing Child Abuse in the Church*. The need for Child Protection Policies was lifted up and many churches wrote a policy. We have discovered that too many of these policies did not go far enough. What is now needed goes beyond Child Protection, though it includes that too.

All one need do is turn on the news, or the internet, and we are overwhelmed with reports of sexual abuse by pastors, youth directors, firefighters, and police, as well as family members, all people we teach our children to trust and turn to when needing help. We are saying that we need Policies and training in place to raise awareness, prevent, and respond; when and if a charge of misconduct is made.

Erin's Law passed in Illinois in 2012 states in part:

Currently in the state of Illinois schools are mandated to do tornado, bus, and fire drills with students a certain amount of times a year. As a child I never had to take cover because of a real tornado, I never had to stop, drop, and roll or run out of a burning building. I never had to evacuate a school bus due to an emergency, but I had the knowledge to know what to do if any of those ever happened.

When I was raped weeks before my 7th birthday and was molested from 11-13 by my older teenage cousin I DID NOT know what to do because I was never educated in school on sexual abuse so I stayed silent under their control and power. I was warned never to go look for the lost puppy when the stranger approached, I was warned never to take candy from a stranger, but it was not strangers that stole my innocence and took my childhood from me. These were monsters I knew. Monsters no one warned me about and 80-90% of the time when a child is sexually abused it is by someone they know and trust.

It is important for each congregation to develop its own **Sexual Misconduct Awareness, Prevention, and Response Policy** as each congregation has specific issues they must take into consideration. No two congregations are identical though many similarities may exist. We encourage you to look at example policies

and then develop your own policy that you can explain, enforce, and put into effect.

Policies need to be reviewed on a regular basis as laws change. The most current Missouri Law was presented at the Presbytery Gathering of August 24 2013.

There are many good websites and resources available. The sites we include are but a few that are available.

Though the Book of Order refers to this as a “Sexual Misconduct” policy we think that term is somewhat misleading. (Consider how it sounds for a pastor to tell church elders you are going to go to a “sexual misconduct” training event required by the Presbytery!) We are suggesting calling this a “Sexual Misconduct Awareness, Prevention, and Response Policy.” This more accurately states what we think congregations need and what needs to be included in such a policy.

Don’t think that it won’t or can’t happen in your church! Be prepared, so that when and if it does, you can protect the victim and provide the love Christ calls us to provide.

We are called to be mandatory reporters of abuse. Let us take this seriously. See Book of Order G—4.0301 and G—4.0302.

For child abuse occurring in Missouri, contact [1-800-392-3738](tel:1-800-392-3738) (if calling from outside Missouri, contact [573-751-3448](tel:573-751-3448)). More information: <http://www.dss.mo.gov/cd/rptcan.htm>.

For child abuse occurring in Illinois, contact 1-800-25-ABUSE ([1-800-252-2873](tel:1-800-252-2873)). More information: <http://www.state.il.us/dcfs/index.shtml>

In addition, we offer the following helpful information from the Faith and Trust Institute <http://www.faithtrustinstitute.org/resources/learn-the-basics/ce-faqs>. This site, developed by Rev. Dr. Marie Fortune, has numerous resources including many Frequently Asked Questions that are answered in clear concise language.

Missouri Mandatory Reporting of Child Abuse  
New Law Effective July 2013

The Missouri legislature adopted a new statute that was signed into law on July 9, 2013 and is now in effect as follows: [added language is in **bold**]

210.115. 1. When any physician, medical examiner, coroner, dentist, chiropractor, optometrist, podiatrist, resident, intern, nurse, hospital or clinic personnel that are engaged in the examination, care, treatment or research of persons, and any other health practitioner, psychologist, mental health professional, social worker, day care center worker or other child-care worker, juvenile officer, probation or parole officer, jail or detention center personnel, teacher, principal or other school official, minister as provided by section 352.400, peace officer or law enforcement official, or other person with responsibility for the care of children has reasonable cause to suspect that a child has been or may be subjected to abuse or neglect or observes a child being subjected to conditions or circumstances which would reasonably result in abuse or neglect, that person shall immediately report to the division in accordance with the provisions of sections 210.109 to 210.183. **No internal investigation shall be initiated until such a report has been made.** As used in this section, the term "abuse" is not limited to abuse inflicted by a person responsible for the child's care, custody and control as specified in section 210.110, but shall also include abuse inflicted by any other person.

**2. If two or more members of a medical institution who are required to report jointly have knowledge of a known or suspected instance of child abuse or neglect, a single report may be made by a designated member of that medical team. Any member who has knowledge that the member designated to report has failed to do so shall thereafter immediately make the report.** Nothing in this section, however, is meant to preclude any person from reporting abuse or neglect.

**3. The reporting requirements under this section are individual, and no supervisor or administrator may impede or inhibit any reporting under this section. No person making a report under this section shall be subject to any sanction, including any adverse employment action, for making such report. Every employer shall ensure that any employee required to report pursuant to subsection 1 of this section has immediate and unrestricted access to communications technology necessary to make an immediate report and is temporarily relieved of other work duties for such time as is required to make any report required under subsection 1 of this section.**

This statute affects mandatory reporters in Missouri and requires an immediate report to civil authorities of reasonable suspicion of abuse or neglect of a child. This change will likely require an update of your Sexual Misconduct Policy (G-3.0106), training, and practices.

For child abuse occurring in Missouri, contact [1-800-392-3738](tel:1-800-392-3738) (if calling from outside Missouri, contact [573-751-3448](tel:573-751-3448)). More information: <http://www.dss.mo.gov/cd/rptcan.htm>.

For child abuse occurring in Illinois, contact 1-800-25-ABUSE ([1-800-252-2873](tel:1-800-252-2873)). More information: <http://www.state.il.us/dcf/index.shtml>

### News Commentaries on the statute:

Post Dispatch: Before enacted into law:

“Instead of widening the net of those who must report child abuse, the House bill would shore up the accountability of current mandatory reporters such as teachers. In most cases it would require a person who directly witnesses probable child abuse or neglect to immediately call the state child abuse hotline in the Missouri Children’s Division.

It would eliminate a current option that allows the witness to instead tell a superior who would then, in theory, make the hotline call. The bill further would forbid an institution to begin its own internal investigation before making a hotline call. And it would protect employees who make hotline calls from retribution.”

July 09, 2013 | by Jonah Kaplan, KSPR News | [jkaplan@kspr.com](mailto:jkaplan@kspr.com)

“Governor Jay Nixon says he's closed a loophole in a Missouri law when it comes to reporting child abuse.

With his signature today, mandatory reporters suspecting child abuse or neglect now must report it directly to a hotline -- not just report it to someone else.

Previously in Missouri, people only had to share suspicions with their managers; further action was technically out of their hands. Not anymore.

The new law says that's illegal, and people will have one day to report abuse and neglect directly to social services -- who will then have two days to launch an investigation.

According to the new law, not reporting suspected abuse or neglect is a misdemeanor; someone who doesn't do it can be sent to jail for up to a year.”

A lot of helpful resources are now available online for creating a comprehensive Sexual Misconduct Awareness, Prevention and Response Policy (sometimes found under the heading of “Child Protection Policies”).

The General Assembly Website

<http://www.presbyterianmission.org/ministries/creating-safe-ministries/> has a myriad of helpful resources on it.

In addition many of our Presbyteries have sample policies readily available on their websites. See:

1. The Presbytery of Northern Kansas [www.pnk.org](http://www.pnk.org)
2. The Presbytery of San Francisco [www.presbyteryofsf.org](http://www.presbyteryofsf.org)  
(This policy contains some very helpful definitions)
3. Presbytery of Ohio Valley, [www.presbyteryov.org](http://www.presbyteryov.org)
4. Presbytery of Giddings-Lovejoy offers the policy from Second Presbyterian Church, St. Louis, Mo, [www.glpby.org](http://www.glpby.org)

Included in this packet are the following sample policies from other congregations in the Presbytery of Giddings-Lovejoy:

1. Westminster Presbyterian Church, St. Louis, M
  - Child Protection Policy
  - POLICY STATEMENT OF WESTMINSTER PRESBYTERIAN CHURCH ON ABUSE, NEGLECT, MISCONDUCT AND HARASSMENT
2. Wood River Presbyterian Church, Wood River, IL
  - Policy Statement of The United Presbyterian Church On Abuse, Neglect, Misconduct and Harassment
  - Policy Statement of The United Presbyterian Church, Wood River, IL On Procedures for Handling Complaints of Alleged Misconduct

**SEXUAL ABUSE RESOURCES****AVAILABLE FROM THE RESOURCE CENTER of Giddings-Lovejoy****THE CHILD'S SONG** (1995 Westminster John Knox Press, Donald Capps)

The Religious Abuse of Children. Hidden abuses of children by well-intentioned adults and the role that religion plays in the legitimation of those abuses. Reconciliation and the healing of the child self – “the mutilated soul” – that adults carry within themselves.

**A CONSPIRACY OF LOVE, Living Through & Beyond Childhood Sexual Abuse** (2006 Northstone, Wendy Read)

Reflections on a variety of biblical passages as a resource for healing. Intended for those who have themselves suffered childhood sexual abuse.

**EYES WIDE OPEN: Spiritual resources for healing from childhood sexual assault** (1994 Wood Lake Books, Louise Cummings)

Personal testimony by a survivor. Spiritual resources for recovery add insights and hope for survivors.

**THE LAMBS OF GOD** (1998 Evangelical Lutheran Church, Walter Wangerin Jr.)

Lutheran Vespers Series for radio ministry. 4 segments: Little Lamb, Who Made Thee?, Forgiving Abuse, The Resurrection of Karen McDermott, Take Back the Night. 2 cassette tapes.

**PASTORAL CARE FOR SURVIVORS OF FAMILY ABUSE, How to Recognize and Deal with Long-term Effects of Physical and Emotional Abuse** (1989 Westminster/John Knox Press, James Leehan)

The use of the religious communities' spiritual, physical, and financial resources to alleviate this problem. Provides an awareness of the survivor's needs.

**PREVENTING CHILD SEXUAL ABUSE, AGES 9-12** (1989 United Church Press, Kathryn Goering Reid)  
A Curriculum for Children Ages 9-12**PREVENTING SEXUAL ABUSE IN CONGREGATIONS** (2004 Alban Institute)

A Resource for Leaders, foreword by Nancy Myer Hopkins. Guide for developing healthy relationships in congregational life.

**REDUCING THE RISK** (2008 Christianity Today, Richard P. Hammar)

Keeping Your Ministry Safe from Child Sexual Abuse. 3rd Edition. Training DVD, Leader's Guide, Trainee Workbook, Screening Forms & Records Files for Volunteers.

**RESOLUTION ON ALLEGATIONS OF CHILD SEXUAL ABUSE AGAINST EDUCATORS** (2004 PCUSA)

Approved by the 216th General Assembly (2004). Study Guide included. Affirms procedures for mandating reporting of child sexual abuse and the importance of handling complaints of abuse according to standards of fair process.

**SAFE SANCTUARIES** (2011 Discipleship Resources, Joyce Thornton Melton)

Reducing the Risk of Abuse in the Church for Children and Youth. Anniversary Edition. Provides guidance for developing policies and procedures to help make congregations safe places for children,

youth and vulnerable adults. Expanded and updated version, including information about safety on the Web. Sample forms are provided.

**SAFE SANCTUARIES FOR CHILDREN AND YOUTH** (DVD, 2004, Discipleship Resources, Running time 90 min.)

Reducing the Risk of Abuse in the Church.

**SURELY HEAR THEIR CRY** (1993 PCUSA, Bonnie Glass MacDonald)

A Presbyterian Guide to Child Abuse Prevention, Intervention, and Healing. A resource to help ministers with those who have experienced or are currently experiencing child abuse.

**SURVIVOR PRAYERS, Talking with God about Childhood Sexual Abuse** (1994 Westminster John Knox Press, Catherine J. Foote)

Offers a way of exploring the impact that abuse has had on their relationship with God. Also help to break the silence so that healing can begin.

**WE WON'T LET IT HAPPEN HERE** (2003 Congregational Ministries Div., PCUSA)

Preventing Child Abuse in the Church. Outline for developing a policy, Procedure for selecting and screening staff and volunteers, Providing a safe environment, Helping children avoid sexual abuse, Developing a training plan.

**WITNESSES TO TRUTH, WITNESSES TO HEALING** (2006 PCUSA)

Investigating Child Abuse in Missionary Settings. DVD.

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**YEARLY TRAINING FOR PASTORS by the SEXUAL MISCONDUCT RESPONSE COORDINATING TEAM**

Uses video "Sacred Trust" plus exercises and handouts. Contact Rev. Terry Epling for further information.

## LINKS

Mandatory Reporting Information Sheet for Missouri and Illinois

<http://www.glpby.org/documents/Mandatory%20Reporting%2005.pdf>

Sexual Misconduct Policy of the Presbytery of Giddings-Lovejoy

<http://www.glpby.org/documents/SEXUAL%20MISCONDUCT%20POLICY%20FINAL1108.pdf>

More Helpful PCUSA Resources to Create a Policy and More

<http://www.presbyterianmission.org/ministries/creating-safe-ministries/helpful-resources/>

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**SYMPTOMS FOUND IN CHURCHES  
WHERE THERE HAS BEEN UNUSUAL SEXUAL OR OTHER BEHAVIOR**

1. Some group members isolating or withdrawing from the group.
  2. Blaming and distortions of responsibility for the event.
  3. Seeking a quick fix without thoughtful reflection.
  4. Division within the group.
  5. Anger displaced on to unrelated issues or out of proportion.
  6. A loss of energy, a feeling of paralysis.
  7. Despair about the group's future.
  8. Distrust of leadership often projection onto future leadership.
  9. A conspiracy of silence about the traumatic event.
  10. Difficulty about making decisions which are normal and necessary.
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\*From "Clergy Sexual Conduct –Healing the Congregations" by Clinton Knudsen, Unpublished paper, Episcopal Diocese of Chicago, 1991

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**HOW A CONGREGATION DEALS WITH CONFLICT AFTER SEXUAL MISCONDUCT**

1. Much anger directed at Bishop or District Superintendent.  
(Read Presbytery or COM in PC(USA) Policy)
  2. Much anger directed at the pastor who betrayed the trust.
  3. Conflict is repressed.
  4. Certain people cannot get along with each other at all.
  5. Much anger directed at the victim.
  6. There are hardened factions that always stick together over issues which come and go, and there always seems to be something that people are upset over.
  7. There is much anger directed at me. (External Consultant)
  8. People often attempt to triangulate me (External Consultant) in their fights.
  9. I feel that I am often a scapegoat, that the anger directed toward me (External Consultant) is displaced, or that I am unfairly blamed when things go wrong.
  10. Much anger at the press.
  11. People fight over anything and everything.
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\*Nancy Myer Hopkins, The Congregation is also a Victim: Sex Abuse and the Violations of Pastoral Trust, Alban Institute, 1992 (In only one instance the author notes finding appropriate levels of conflict centered on issues, resolved by compromise and consensus.)

**Westminster Presbyterian Church**  
**Saint Louis, MO**  
***Child Protection Policy***

**I. Statement of Purpose.**

Leadership in the Church demands the highest standards of moral integrity and personal responsibility. It is a gift of the Spirit that can only be effectively exercised in an environment of trust. As the Gospel witness makes abundantly clear, “From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.” (Luke 12:48)

Since trust is so fundamental to the well-being of the Christian community, Christian people have the right to expect that those they choose as leaders (both lay and ordained) understand and are committed to standards of behavior that are trustworthy. In receiving the Sacrament of Baptism, we enter into a sacred covenant with God and are adopted into the covenant family of the Church (W-2.3004, Gen 17:7-14, 2 Cor. 1:21-22). Trust is a key component that exists in this covenant. As the Church and the body of Christ we are united with all the people of God in every place and every time (W-2.3005, 1 Cor. 12:12-13, Eph. 4:4-6). We are bound to serve and to respect the dignity of every human being (G-1.0200, W-2.3004, Micah 6:8). When, therefore, this solemn trust is broken through some form of misconduct, particularly sexual, not only is someone’s dignity diminished and her or his well being seriously harmed, but also harm is done to the community of faith. Where there is no trust, there can be no community.

Westminster Presbyterian Church is committed to maintaining a safe environment for every child and young person involved in its program ministry. We are committed, not only to maintaining a community, but also to building it and not only to maintaining trust, but also to enriching the atmosphere of trust in our community.

In today’s environment, a well-balanced, proactive prevention policy is necessary for any institution entrusted with the care of children and youth. In response, Westminster has established this Child Protection Policy. The Policy applies to all those who work with children and youth through Westminster programs both on and off campus, including full-time and part-time staff, child care workers, and volunteers, whether or not they be church members.

**II. Statement of Policy**

**Westminster Presbyterian Church is committed to maintaining a safe environment in which children and youth are nurtured and instructed in the faith, and protected from abuse and neglect, particularly sexual and physical. Our goals are to protect children and youth in church programs, to educate workers and care givers concerning abuse issues, and to protect staff and volunteers, as well as the church as a whole, from potential wrongful accusations of abuse or neglect.**

We recognize that children and youth are entrusted to the care of adults in church programs and activities, both on and off the campus, and also in programs operated by others on church property. They will be free to participate in these programs and activities without intimidation, coercion, or abuse of any type. This general policy is applicable to all persons whether compensated staff, volunteers, church members, visitors, or guests.

### III. Implementation of Policy

Implementation of the Policy will include:

- Careful selection of staff, teachers, care givers and others involved in activities with children and youth
- Orientation and training of these individuals
- Supervision of these individuals
- Accurate reporting of incidents of child abuse or neglect
- Responding to incidents or allegations of abuse or neglect
- Monitoring the policy and procedures to insure compliance
- Healing process for the congregation

The Personnel Committee shall be responsible for the oversight, monitoring and enforcement of the Policy.

### IV. Selection and Screening of Child/Youth Workers and Volunteers

#### A. Application process

- 1) Adult volunteers. All adults who wish to volunteer to work with youth/children in Westminster-sponsored programs or events for the following activities:
  - those who will be involved in overnight activities with minors (defined as under age 18);
  - those counseling minors on an individual basis;
  - those involved in one-on-one mentoring of minors; and
  - those having regular one-on-one contact with minors (such as coaches or vehicle drivers), must complete the confidential application form included with this Policy and consent to and pass background checks, including criminal and reference checks.
- 2) Youth volunteers. All youth who wish to volunteer to work with youth/children under adult supervision must complete the youth application form and workers pledge.
- 3) Six-month waiting period. All applicants must have been a member of Westminster Presbyterian or affiliated with Westminster for a period of six months to be eligible to apply to volunteer to work with children/youth.

- 4) Employee applications. All employees must complete the confidential application form included with this Policy and consent to and pass background checks, including criminal and reference checks.

## B. Screening Process

- 1) Application review. The Personnel Committee will be responsible for receipt, review, and verification of applications, including reference checks.
- 2) Background checks. The Head of Staff, or his/her designee, will perform all criminal background checks, including additional reference checks, where appropriate.
- 3) Confidentiality. The Head of Staff will keep each application, committee notes on reference checks and interviews, and the results of any background or reference checks performed by the Head of Staff, or his/her designee, in a locked and confidential location. The results of any individual's reference checks and background checks are to be kept strictly confidential.
- 4) Information of concern. If information of a cautionary nature is revealed through a reference or background check, the person conducting the check shall note this information in writing for the application file and communicate it to the Head of Staff. The Head of Staff and/or his/her designee, the immediate supervisor of the employee/volunteer, shall consider this information and decide on a course of action. The decision must be documented in writing, dated, and placed in the person's file. In such case, the person's volunteer application may be:
  - a) Accepted unconditionally;
  - b) Accepted with clearly defined restrictions; or
  - c) Denied.

The Head of Staff, and/or his/her designee, shall inform the employee/volunteer of the decision and its implications.

- 5) Applications subject to review. Westminster reserves the right to review applications at any time. Background checks or new reference checks may be requested either randomly or because of some concern.

**V. Guidelines for Workers**

These guidelines shall apply to all individuals who work with children or youth, including staff and volunteers, whether church members or guests.

- A. *Two Adult/Open Door Rule*: It is our goal that a minimum of two adult workers will be in attendance at all times when children are being supervised during our programs and activities. Some youth classes may have only one adult teacher in attendance during the class session; in these instances, at least one door to the classroom should remain open.
- B. *Teenage Workers*: There may be times when it is necessary for babysitters (paid or volunteer) who are themselves under age 18 to assist in caring for children during programs or activities. They must be at least 14, and they must be under the supervision of either an employee of the Church, a volunteer who has undergone a background check, or an adult member of the Church.
- C. Nurseries.
- a) Some system will be in place to enable the caregivers in the crib and toddler nurseries to correctly identify a parent or guardian when a child is picked up.
- b) Only the assigned caregivers are allowed into the nursery rooms. All others, including parents, friends, guardians, must remain outside the room.
- D. Duty to report. Individuals who observe questionable or inappropriate behavior affecting children/youth must report it as soon as possible to the Pastor or any member of the Personnel Committee. The Pastor, or his/her designee, shall document the report in accordance with the Policy Statement on Abuse, Neglect, Misconduct and Harassment. If the alleged incident involves a Pastor, a report shall be made to the Clerk of Session, who will report the incident to the Presbytery.
- E. Awareness. Adults are encouraged to be sensitive to the potential for abuse and to appearances of abuse. They should not hesitate to exercise appropriate responsibility if they observe activities that are, or might appear to be, inappropriate.
- F. Continuing applicability. Procedures should be followed before, during, and after events while children are not in the custody of parents or guardians.
- G. Notice. For any injury (scratches and bumps too!) to a child under age 18 notice shall be given to the parent and one to the Pastor or the Clerk of Session.
- H. Overnight outings. It is our intention to have two unrelated adults supervising any group of youth/children at all times. No minor or group of minors should be left in the care of only one adult. Same-sex, adult supervision will be provided for all overnight

trips. In situations like a retreat, adult/youth supervision may be accomplished with adult advisors from other churches.

- I. Supervision. All staff working with children/youth are responsible for making certain that proper supervision is in place for workers in their programs and activities.

## **VI. Procedure for Reporting and Responding to Allegations of Abuse**

For procedures see: Policy Statement on Abuse, Neglect, Misconduct, and Harassment.

**Confidential**

Westminster Presbyterian Church  
Application to Work with Children and Youth

As members of this congregation and of the Body of Christ, along with the parents and guardians, we make a covenant to undertake the Christian nurture of each child when they are baptized into the faith. Our commitment to Christian nurture means that we will help care for these children by providing them with a safe and nurturing environment, as well by teaching them the gospel and living out the faith as positive role models, so that in time they will confess their faith in Jesus Christ. It is through this covenant that we apply to serve children and youth.

**I. Personal Information**

Member or affiliated with Westminster Presbyterian since: \_\_\_\_\_

Name: \_\_\_\_\_

Last

First

Middle

Date of Birth: \_\_\_\_\_

Driver's License #: \_\_\_\_\_ State issued: \_\_\_\_\_

Current Address: \_\_\_\_\_

Street

City

State & Zip

Years at this address: \_\_\_\_\_ Home/Cell Phone: \_\_\_\_\_ Work Phone: \_\_\_\_\_

If you have lived at another address during the past seven years, please list former addresses on back of sheet.

**II. Previous Experience with Children/Youth**

List all previous church work involving children and youth:

(Church name, address, type of work, dates, etc.)

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List all previous non-church work involving children/youth

(Name of organization, address, type of work, dates, etc.)

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**III. References**

A. Personal references from Westminster (List two Westminster members who know you and are not related to you.)

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B. References from other work with children. (Give name, address, telephone numbers, etc.)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**IV. Criminal History**

Have you ever been convicted or pled guilty to a crime? Yes \_\_\_\_\_ No \_\_\_\_\_  
If your answer is yes, please explain on back.

**Worker’s Pledge, Consent to Background Checks, and Release**

I certify that the above information is correct to the best of my knowledge.

I have not been nor am I currently involved in any abuse of a minor nor have I had a conviction or finding related to children or youth rendered against me.

I have received a copy of Westminster Presbyterian Child Protection Policy, have read it and agree to observe all church policies and procedures regarding working with children and youth.

I authorize Westminster Presbyterian Church and/or its agents or employees to make an independent investigation of my background, including checking references and conducting criminal background checks, only for the purpose of confirming the information in this Application and/or obtaining other information which may be material to my qualifications for working with youth/children.

I release Westminster Presbyterian Church and/or its agents or employees, or any individual or organization that provides information pursuant to this authorization, from any and all liabilities, claims or lawsuits in regard to the information given.

Signature \_\_\_\_\_ Date \_\_\_\_\_

**Confidential**  
**Youth Volunteer**  
Westminster Presbyterian Church  
Application to Work with Children and Youth

As members of this congregation and of the Body of Christ, along with the parents and guardians, we make a covenant to undertake the Christian nurture of each child when they are baptized into the faith. Our commitment to Christian nurture means that we will help care for these children by providing them with a safe and nurturing environment, as well by teaching them the gospel and living out the faith as positive role models, so that in time they will confess their faith in Jesus Christ. It is through this covenant that we apply to serve children and youth.

**I. Personal Information**

Member or affiliated with Westminster Presbyterian since: \_\_\_\_\_

Date of Birth: \_\_\_\_\_

Name: \_\_\_\_\_

Last

First

Middle

Current Address: \_\_\_\_\_

Street

City

State & Zip

Home/Cell Phone: \_\_\_\_\_

Driver's License # \_\_\_\_\_ State \_\_\_\_\_

**II. Previous Experience with Children/Youth**

List all previous church work involving children and youth:

(Church name, address, type of work, dates, etc.)

\_\_\_\_\_  
\_\_\_\_\_

List all previous non-church work involving children/youth

(Name of organization, address, type of work, dates, etc.)

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**III. References**

A. Personal references from Westminster (List two Westminster members who know you and are not related to you.)

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B. References from other volunteer work with children. (Give name, address, and telephone numbers.)

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**IV. Babysitter Certification**

List the certifications you have for babysitting and date of certification. Provide copy or contact person to verify certification.

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**V. Criminal History**

A. Have you ever been convicted or pled guilty to a crime? Yes \_\_\_\_\_ No \_\_\_\_\_  
If your answer is yes, please explain on back.

B. Have you ever been adjudicated delinquent (a juvenile conviction) of any offense?  
Yes \_\_\_\_\_ No \_\_\_\_\_ if your answer is yes, please explain on back.

## **Worker's Pledge, Consent to Background Checks, and Release**

I certify that the above information is correct to the best of my knowledge.

I have not been nor am I currently involved in any abuse of a minor nor have I had a conviction or finding related to children or youth rendered against me.

I have received a copy of Westminster Presbyterian Child Protection Policy, have read it and agree to observe all church policies and procedures regarding working with children and youth.

I authorize Westminster Presbyterian Church and/or its agents or employees to make an independent investigation of my background, including checking references, only for the purpose of confirming the information in this Application and/or obtaining other information which may be material to my qualifications for working with youth/children.

I release Westminster Presbyterian Church and/or its agents or employees, or any individual or organization that provides information pursuant to this authorization, from any and all liabilities, claims or lawsuits in regard to the information given.

Signature of youth applicant \_\_\_\_\_

Signature of parent or guardian of youth applicant \_\_\_\_\_

Date \_\_\_\_\_

*Revised 9/13/10*

**POLICY STATEMENT OF  
WESTMINSTER PRESBYTERIAN CHURCH  
ON  
ABUSE, NEGLECT, MISCONDUCT AND HARASSMENT**

The purpose of this policy statement is to declare and affirm our commitment to creating and maintaining a community in which members, staff and volunteers can worship and work together in an atmosphere free of all forms of discrimination, harassment, exploitation and intimidation. All who are associated with Westminster Presbyterian Church (the "Church") should be aware that the Church is strongly opposed to sexual exploitation, physical or emotional abuse, harassment and neglect, and that such behavior is prohibited by Church policy. It is the policy of the Church to take whatever action may be appropriate to prevent and stop any behavior contrary to this policy and, if necessary, to remove from service those persons who violate this policy. Non-church groups that use Church facilities are expected to comply with this policy.

The following areas will be discussed in this policy:

**Preventing** misconduct through attentive hiring practices and education;

**Procedures** for handling complaints of alleged misconduct; and

**Policies** related to the abuse or neglect of children under our care.

**Healing** the community of faith following an incident.

In all respects, these procedures will be in compliance with the Book of Order.

**Prevention of Misconduct**

A. **Hiring of New Staff**

1. *Written Application:* All persons seeking to be employed by the Church must complete and sign a written application in a form to be supplied by the Personnel Committee. The application will request basic information from the applicant about previous experience and employment, will require at least two references, and will request disclosure of previous criminal convictions. The application form will be maintained in confidence on file at the Church.
2. *Personal Interview:* A face-to-face interview will be scheduled with the applicant by member(s) of the Personnel Committee, during which the applicant will be invited to discuss his/her suitability for the position. The Pastor, as head of staff, will be included in the interview.
3. *Reference Checks:* At least two of the applicant's references will be checked. These will preferably be of an institutional nature as opposed to personal or family references. This

will be necessary especially if the employee is to work with children, in which case references will include organizations where the applicant has worked with children in the past.

4. *Criminal Background Check:* A national criminal background check is required for all employees, and for the following categories of volunteers:
- those who will be involved in overnight activities with minors (defined as under age 18);
  - those counseling minors on an individual basis;
  - those involved in one-on-one mentoring of minors; and
  - those having regular one-on-one contact with minors (such as coaches or vehicle drivers).

Before a background check is run, prospective workers and volunteers listed above will be asked to sign an authorization form allowing the Church to run the check. If an individual declines to sign the form, he/she will be ineligible for employment or volunteering. The criminal background history obtained for employees and volunteers will be maintained in confidence on file at the Church. The history obtained for other applicants will be destroyed securely.

What constitutes an offense that will keep an individual from employment will be determined by the Personnel Committee on a case-by-case basis in light of the surrounding circumstances. Generally, convictions for an offense involving children, violence, dishonesty, illegal substances, indecency or any conduct contrary to the mission of the Church will preclude an applicant from being hired. Failure to disclose criminal conviction on the application form will also be a disqualifying event.

Church members who volunteer to help with children as church school teachers, nursery workers, youth group leaders, field trip drivers and the like will not be required to complete a background check unless their activities also fall into one of the 4 categories listed above.

B. Working with Children

1. *Two Adult/Open Door Rule:* It is our goal that a minimum of two adult workers will be in attendance at all times when children are being supervised during our programs and activities. Some youth classes may have only one adult teacher in attendance during the class session; in these instances, at least one door to the classroom should remain open.
2. *Teenage Workers:* There may be times when it is necessary for babysitters (paid or volunteer) who are themselves under age 18 to assist in caring for children during programs or activities. They must be at least 14, and they must be under the supervision of either an

employee of the Church, a volunteer who has undergone a background check, or an adult member of the Church.

3. *Discipline Policy:* It is the policy of the Church not to administer corporal punishment, even if parents have suggested or given permission for it. There should be no spanking, grabbing, hitting or other physical discipline of children. Workers should consult with the Pastor or a member of the Personnel Committee if assistance is needed with disciplinary issues.
4. *Restroom Guidelines:* A supervising adult should escort children who need help in the bathroom. Workers should never be alone with a child in a bathroom where the door is closed, and should never be in a closed bathroom stall with a child. Parents are strongly encouraged to have their children visit the bathroom prior to class.

C. Caregivers

Those who are engaged as “caregivers” in the Church, including elected or appointed leaders, employees, volunteers and authorized ministers, are responsible for knowing the possible impact of their words and actions in ministering to the emotional, mental, and spiritual needs of people who come to them for help or over whom they have any kind of authority. Sexual harassment or exploitation, neglect, physical, emotional and sexual abuse of a parishioner or other individual by anyone involved in the mission of the Church is unethical and will not be tolerated within the Church community.

Because caregivers sometimes deal with individuals who are emotionally and psychologically fragile or otherwise personally vulnerable, it is imperative that those engaged in the mission of the Church maintain their own psychological, emotional and spiritual health, and that they have adequate preparation and education for helping those they seek to serve.

It is the policy of the Church to encourage its leaders, ministers, employees, and volunteers to nurture safety within caregiver relationships by being attentive to self-care, education and the importance of referring those in need to supportive and helpful resources.

**Procedures for Handling Complaints of Alleged Misconduct**

A. Response Team

The Personnel Committee will serve as the Personnel Committee. The team will be familiar with the policies of the Church regarding abuse, neglect or harassment and will understand how to respond to complaints as listed below. Should any conflict of interest arise between a committee member and a misconduct allegation, the committee member will be excused from the investigation.

B. Notification of Alleged Misconduct Between Two People Not Including the Pastor

1. When an employee, a volunteer or a member complains of misconduct and the complainant and the individual accused can resolve the matter directly with one another, the Personnel Committee will not be notified.
2. The complainant can report the incident to the Pastor, a member of the Session, or to a member of the Personnel Committee, who may be able to arbitrate a resolution of the matter. In this case, the whole Personnel Committee does not need to be involved. A summary of the complaint and the resolution should be recorded and maintained in a file created expressly for that purpose, and not in an employee's file.
3. If informal resolution of the complaint does not seem appropriate or possible, or if attempts to resolve the conflict do not succeed, a written statement will be submitted by the complainant to the Clerk of Session, who will notify the Personnel Committee. The Personnel Committee shall gather statements and other information from the individuals involved in the alleged incident and from others who may have pertinent information. The Personnel Committee will present a summary of such information, as well as recommendations, to the accused individual's supervisor (if employee) or to the Session (if a member). Appropriate records of these proceedings will be maintained.

Possible outcomes include:

- a. A finding by the Personnel Committee that no exploitation, harassment, neglect or abuse has occurred; or
- b. A finding that exploitation or harassment, neglect, physical, emotional or sexual abuse has occurred. In this case, the Personnel Committee (if employee) or the Session (if member) will be called upon to review the recommendations and take action accordingly, which may include one or more of the following:
  - a formal reprimand in writing or an informal reprimand, with defined expectations for changed behavior;
  - a recommendation requiring a program of growth that may include education and/or counseling;
  - probation, with the terms of the probation clearly defined; and
  - dismissal from employment or volunteer position.

Appropriate records of these proceedings will be maintained.

C. Notification of Alleged Misconduct Involving the Pastors, or Interns

1. Any employee or member who alleges harassment, abuse or misconduct by the Pastor of the Church will be asked to contact the Clerk of Session or any member of the Personnel Committee. The Personnel Committee will contact the Session and the Presbytery, where the case will be handled by Presbytery Guidelines.
2. If the accused employee or volunteer is an intern, the Personnel Committee shall inform the Session, the Presbytery and the body supervising the student intern.

D. Notification of Appropriate Secular Authorities

Any complaint that contains allegation of possible child abuse, neglect or physical or sexual abuse or harassment which violates the law will be reported to the appropriate secular authorities by the Pastor or a member of the Personnel Committee, and the Personnel Committee will cooperate fully in any investigation. The Church's insurance company will be notified if necessary.

E. Non-Retaliation

No person bringing a complaint of sexual harassment, exploitation, neglect, physical, emotional or sexual abuse, and no person assisting in the investigation of such a complaint, will be affected adversely or otherwise, in terms and conditions of employment, Church membership or affiliation or otherwise discriminated against or discharged.

**Policies Related to Abuse or Neglect of Children Under Our Care**

A. Teachers of our children and childcare workers may become concerned about outside abuse or neglect of the children under our care. If an individual has cause to believe that a child under his/her care has been subjected to abuse or neglect, this should be reported immediately to the Pastor for further action including reporting to authorities as may be mandated by state law. If an incident of abuse or neglect of a child is alleged to have occurred at the Church or during a Church-sponsored program or activity, the following procedures shall be followed:

1. An adult or older child or adolescent who sees or hears about a child abuse incident will be encouraged to document the incident in writing as soon as possible. Copies of the report will be given to the pastor, and the clerk of session. The report should include:
  - a. name, age, gender of victim
  - b. name, age, gender of alleged abuser
  - c. relationship of above
  - d. nature of misconduct, including times and locations

- e. witnesses and/or evidence to support the allegation
2. Appropriate state authorities/hotline will be notified by the Pastor or a member of the Personnel Committee
  3. The parent or guardian of the child will be notified by the Pastor or a member of the Personnel Committee.
  4. The clerk of session will notify Presbytery and the church's insurance company.
  5. Each employee or volunteer alleged to be involved in the abuse or misconduct will immediately be placed on leave from working with children pending an investigation.
  6. The Personnel Committee will coordinate any in-house investigation and ensure proper reporting to authorities as listed above. The Pastor, if he/she is not involved in the abuse, will be the liaison to the media, should such become involved. Anyone from the Personnel Committee who speaks to the media should be trained for that purpose or should contact Presbytery for help. All other workers will refrain from speaking with the media.

### **Healing the Congregation**

At Westminster Presbyterian Church we take every precaution we possibly can to protect our children, however we have to recognize that incidents may occur. These situations can have a tremendous impact on the individuals, as well as the entire congregation. To help the community of faith deal with this betrayal of trust, these are five main components necessary for the healing process:

1. Truth telling. We have to acknowledge what has happened. Ignoring the issue could only make things worst.
2. Sharing and validation of feelings. There are many emotions that surround the betrayal of trust: shock, anger, disbelief, and fear. In order to help the community of faith acknowledge and validate these feelings as well as find some resolution, we encourage group mediation with a trained pastoral counselor.
3. Education. Commitment to the safety and well being of children and youth is our number one priority. We have to communicate that commitment to the congregation in order for trust to be reestablished. We also must reeducate members on how we can collectively protect our children.
4. Spiritual reflection. In a community of faith we turn to God for guidance and direction, especially during difficult times. We turn to scripture and we pray that the "peace of

Christ will rule in our hearts.” We turn to God in prayer and emphasize the grace of Jesus Christ that will lift us up and love us forever.

5. Where do we go from here? Answering the question, “What else do we have to do in order to be able to heal?” As a congregation and as the body of Christ, where do we go from here? What do we need to do to mend ourselves so that we can go about the mission of the church – which is to glorify and serve God?

*Revised 9/13/10*

**Policy Statement of  
The United Presbyterian Church On  
Abuse, Neglect, Misconduct and Harassment**

The purpose of this policy statement is to declare and affirm our commitment to creating and maintaining a community in which members, staff and volunteers can worship and work together in an atmosphere free of all forms of discrimination, harassment, exploitation and intimidation. All who are associated with The United Presbyterian Church (the "Church") should be aware that the Church is strongly opposed to sexual exploitation, physical or emotional abuse, harassment and neglect, and that such behavior is prohibited by Church policy. It is the policy of the Church to take whatever action may be appropriate to prevent and stop any behavior contrary to this policy and, if necessary, to remove from service those persons who violate this policy. Non-church groups that use Church facilities are required to comply with this policy, which will be demonstrated by signing the building use form that acknowledges this compliance.

The following areas will be discussed in this policy:

**Preventing** misconduct through attentive hiring practices and education:

**Policies** related to the abuse or neglect of children under our care.

In all respects, these procedures will be in compliance with the *Book of Order of the Presbyterian Church, (USA)*.

**Prevention of Misconduct**

A. Hiring of New Staff and Service of Volunteers

1. *Written Application:* All persons seeking to be employed by the Church must complete and sign a written application in a form to be supplied by the Personnel Committee. The application will request basic information from the applicant about previous experience and employment, will require at least two references, and will request disclosure of any previous criminal convictions. The application form will be maintained in confidence on file at the church.
2. *Personal Interview:* A face-to-face interview will be scheduled with the applicant by members of the Personnel Committee, during which the applicant will be invited to discuss his/her suitability for the position. The Pastor, as head of staff, will be included in the interview when possible.
3. *Reference Checks:* At least two of the applicant's references will be checked. These will preferably be of an institutional nature as opposed to personal or family references. This will be necessary especially if the employee is to work with children, in which case references will include organizations where the applicant has worked with children in the past.
  - a. *Criminal Background Check:* A national criminal background check is required for all employees, and for the following categories of volunteers :
    - o Those working in the nursery as part of Youth Quest (evening Sunday School), or any other activity involving infants and pre-schoolers

- Those serving as drivers and/or adult riders serving as monitors for the Youth Quest Van Ministry.
  - Those serving as Youth Quest teachers;
  - Those who will be involved in overnight activities with minors (defined as under age 18), such as Confirmation Retreats, Mission Trips and the like, with the exception of Lock-ins, where adults without background checks on record may volunteer and work in shifts through the course of the night with adults who have had background checks;
  - Those involved in one-on-one contact with minors, including Confirmation and any other mentors, regular vehicle drivers, play directors and those involved in other such extracurricular activities.
  - Those counseling minors on an individual basis.
- b. Before a background check is implemented, prospective workers and volunteers listed above will be asked to sign an authorization form allowing the Church to carry out the background check. If an individual declines to sign the form, he/she will be ineligible for employment or volunteering in the above stated positions. The criminal background history obtained for employees and volunteers will be maintained in confidence on file at the Church. The history obtained for other applicants will be destroyed securely.
- c. In the event that the background check of an employee or applicant for employment for any of the categories listed above should include an offense, the Pastor-Head of Staff and an action team (the Review and Response Team) appointed by the Personnel Committee will consider the circumstances on a case-by-case basis. What constitutes an offense that will keep an individual from employment will be determined by the Review and Response Team on a case-by-case basis in light of the surrounding circumstances. Generally, convictions for an offense involving children, violence, dishonesty, illegal substances, indecency or conduct contrary to the mission of the Church will preclude an applicant from being hired. Failure to disclose criminal conviction on the application form will also be a disqualifying event.
- d. In the event that the background check of a volunteer for any of the categories listed above should include an offense, the Pastor-Head of Staff will meet with the volunteer to inform him/her of the results of the background check, so (s)he can decide whether to continue the process. If continuance of the process is desired, the Pastor-Head of Staff will contact the members of the Review and Response Team appointed by the Personnel Committee, who will then consider the circumstances of the case. The Team will review the report to determine if there is a need for further information prior to determining the individual's eligibility to work with the children. If it has been determined that more information is required prior to making a decision on the individual's eligibility to work with the children, the Pastor(s) will contact the individual to schedule a meeting to discuss the report, allowing the individual the opportunity to

share information regarding the events that led up to the negative report. Generally, convictions for an offense involving children, violence, dishonesty, illegal substances, or indecency will preclude an applicant from working with the children. Background checks that reveal the individual is a registered sexual predator, an abuser, or murderer will be disqualifying events.

- e. Church members who volunteer to help with children as Youth Quest cooks, field trip drivers and the like will not be required to complete a background check unless their activities also fall into one of the categories listed above.

B. Working with Children

1. *Two Adult/Open Door Rule:* It is our goal that a minimum of two adult workers will be in attendance at all times when children are being supervised during our programs and activities, including the use of the bathrooms. Youth classes may have only one adult teacher in attendance during the class session; in these instances, at least one door to the classroom will remain open. Whenever possible, adults are asked to use the hall bathroom when no children are present, or to make use of the bathroom in the Choir Room.

**Policy Statement of  
The United Presbyterian Church, Wood River, IL On  
Procedures for Handling Complaints of Alleged Misconduct**

**Introduction:**

This document describes the Procedures for Handling Complaints of Alleged Misconduct at The United Presbyterian Church, (hereinafter “the Church”). It has been implemented to ensure compliance within the laws and regulations relating to complaint handling. The Review and Response Team (hereinafter “The R & R Team”) has been created to assist with handling these complaints. The policy is described as follows:

**A. Caregivers**

Those who are engaged in caring for persons (particularly children, the elderly and those with special needs) in the church, including elected or appointed leaders, employees and volunteers are responsible for knowing the possible impact of their words and actions. This embraces ministering to the emotional, mental, and spiritual needs of people who come to them for help or over whom they have any kind of authority. Sexual harassment or exploitation, neglect, physical, emotional and sexual abuse of a parishioner or other individual by anyone involved in the mission of the Church is unethical and will not be tolerated within the Church community.

Because caregivers sometimes deal with individuals who are emotionally and psychologically fragile or otherwise personally vulnerable, it is imperative that those engaged in the mission of the Church maintain their own psychological, emotional and spiritual health, and that they have adequate preparation and education for helping those they seek to serve.

It is the policy of the Church to encourage its leaders, ministers, employees, and volunteers to nurture safety within caregiver relationships by being attentive to self-care, education and the importance of referring those in need to supportive and helpful resources.

**B. The Review and Response Team**

The R & R Team will consist of four members of the congregation who will be appointed by the Personnel Committee and subject to the approval of the Session. The R & R Team will be familiar with the policies of the Church regarding abuse, neglect or harassment and will understand how to respond to complaints as listed below. The R & R Team will also serve to review background checks that require review according to the Policy on Abuse, Neglect, Misconduct, and Harassment. Should any conflict of interest arise between a committee member and the complainant or accused, the committee member will be excused from the investigation.

**C. Notification of Alleged Misconduct**

1. The complainant can report the incident to the Pastor, a member of the Session, or to a member of the Personnel Committee, who may be able to arbitrate a resolution of the matter. In this case, the R & R Team does not need to be involved. A summary of the complaint and the resolution should be recorded and maintained in a file created expressly for that purpose, and not in an employee's file.
2. If informal resolution of the complaint does not seem appropriate or possible, or if attempts to resolve the conflict do not succeed, a written statement will be submitted by the complainant to the Clerk of Session, who will notify the R & R Team. The R & R Team shall gather statements and other information from the individuals involved in the alleged incident and from others who may have pertinent information. The R & R Team will present a summary of such information, as well as recommendations, to the accused individual's supervisor (if employee) or to the Session (if a member). Such a report will be made within 2 weeks from the date the R & R Team was notified.

Possible outcomes include:

- a. A finding by the R & R Team that no exploitation, harassment, neglect or abuse has occurred; or
- b. A finding that exploitation or harassment, neglect, physical, emotional or sexual abuse has occurred. In this case, the Personnel Committee (if employee) or the Session (if member) will be called upon to review the R & R Team's recommendations and take action accordingly, which may include one or more of the following:
  - an informal verbal reprimand or a formal written reprimand with defined expectations for changed behavior;
  - a recommendation requiring a program of growth that may include education and/or counseling;
  - probation, with the terms of the probation clearly defined
  - dismissal from employment or volunteer position; and/or
  - reporting misconduct to legal authorities

Appropriate records of these proceedings will be maintained and filed with the Personnel Committee.

**D. Notification of Alleged Misconduct by the Pastor or Youth and Families Minister**

Any employee or member who alleges harassment, abuse or misconduct by the Pastor or Youth and Families Director of the Church should contact the R & R Team directly or by way of members of the Personnel Committee or members of the Session. The R & R Team will contact the Session and the Presbytery, where the case will be handled by Presbytery Guidelines.

**E. Notification of Appropriate Secular Authorities**

Any complaint that contains allegation of possible abuse, neglect or physical or sexual abuse or harassment which violates the law will be reported to the appropriate secular authorities by the R & R Team, and the R & R Team will cooperate fully in any investigation. The Church's insurance company will be notified if necessary.

**F. Non-Retaliation**

No person bringing a complaint of sexual harassment, exploitation, neglect, physical, emotional or sexual abuse, and no person assisting in the investigation of such a complaint, will be affected adversely or otherwise, in terms and conditions of employment, church membership or affiliation or otherwise discriminated against or discharged.

**Policies Related to Abuse or Neglect of Persons at Church Activities**

Teachers of our children and childcare workers may become concerned about outside abuse or neglect of the children under our care. If an individual has cause to believe that a child under his/her care has been subjected to abuse or neglect, this should be reported immediately to either the Pastor or the R & R Team for further action, including reporting to authorities as may be mandated by state law.

This is also inclusive of any member or attendee of the Church. If any individual has serious concern that any adult is subject to neglect or abuse, this should be reported immediately to either the Pastor or the R & R Team. If an incident of abuse or neglect is alleged to have occurred at the Church or during a Church sponsored program or activity, the following procedures shall be followed:

1. An individual who sees or hears about an incident involving the abuse or neglect of a child or adult will be encouraged to document the incident in writing as soon as possible. Copies of the report will be given to the Pastor, the Clerk of Session and the R & R Team. The report should include:
  - a. name, age, gender of victim
  - b. name, age, gender of alleged abuser
  - c. relationship of above
  - d. nature of misconduct, including times and locations
  - e. witnesses and/or evidence to support the allegation

2. The parent, guardian, family member or other responsible party of the alleged victim will be notified by the Pastor or a member of the R & R Team.
3. Appropriate state authorities/hotline will be notified by the Pastor or a member of the R & R Team
4. The Clerk of Session will notify Presbytery and the Church's insurance company.
5. Each employee or volunteer alleged to be involved in the abuse or misconduct will immediately be placed on leave from working with such individuals pending an investigation.
6. The R & R Team will coordinate any in-house investigation and ensure proper reporting to authorities as listed above. The Pastor, if he/she is not involved in the abuse, will be the liaison to the media, should such become involved. Anyone from the R & R Team who speaks to the media should be trained for that purpose or should contact Presbytery for help. All other workers will refrain from speaking with the media.

[http://christianethicstoday.com/PDF/CET\\_Issue\\_030.pdf](http://christianethicstoday.com/PDF/CET_Issue_030.pdf) and here is a direct quote from the above article page 5

What type of minister becomes involved sexually with a church member? A *Newsweek* article provided a profile of the minister who strays. He is usually middle-aged, disillusioned with his calling, neglecting his own marriage, and a lone ranger who is isolated from his clerical colleagues. His failure commenced when he met a woman who needed him.<sup>21</sup> There are many ways to classify abusers. Observers of clergy abuse list as many as seven profiles.<sup>22</sup> Marie Fortune has made a major distinction between *predators* and *wanderers*, to which may be added a third type, the *lover*.

The *Predator* is a person acting as God's representative who actively seeks opportunities to abuse women sexually. Targeting his prey, the predator pretends to be a caring pastor, using his power and position to manipulate his victims. The pastoral predator is "manipulative, coercive, controlling, predatory, and sometimes violent. He may also be charming, bright, competent, and charismatic. He is attracted to powerlessness and vulnerability. He is not psychotic, but is usually sociopathic; that is, he has little or no sense of conscience about his offending behaviors. He usually will minimize, lie, and deny when confronted. For these offenders, the ministry presents an ideal opportunity for access to possible victims of all ages."<sup>23</sup>

In contrast to the predator, the *Wanderer* is not violent, not premeditative in his sexual abuse, and generally less successful personally and professionally. Because he is a vulnerable and inadequate person, the wanderer easily becomes emotionally and sexually involved with a congregant or counselee. According to Fortune, the wanderer "has difficulty maintaining boundaries in relationships and attempts to meet private needs in public arenas."<sup>24</sup> The catalyst for his sexual misbehavior is usually an equally needy woman who holds her minister in high regard, almost to the point of adoration. The growing intimacy between pastor and parishioner usually culminates in an emotional moment when inhibitions are cast aside and the two engage in an episode of sexual intercourse. Once the passions have subsided, both begin to feel anxiety, shame, guilt, and a sense of betrayal. The two express regret and swear themselves to secrecy. Although things seem to return to normal, a trust has been violated and a shadow falls over their lives and relationships.

The *Lover* is another minister who enters the forbidden zone with a parishioner. This spiritual shepherd becomes infatuated with one of his flock. Though a sexual transgressor like the other two, he is motivated neither by the desire to conquer nor the need to overcome personal inadequacies. Whether single or married, the minister knows a sex relationship with a church member is wrong and tries to guard against inappropriate behavior. Although there is no stereotypical perpetrator of clergy sexual abuse, the distinction between predator, wanderer, and lover is insightful. The predator offender moves from conquest to conquest, leaving a trail of victims. The wanderer minister yields to temptation in a moment of crisis and immediately feels remorse over his failure. The romantic minister is drawn to a church member when his passion convinces him he is in love. Clergy sexual abuse raises many other important questions. What is its impact on victims and churches? How can sexual abuse be prevented? Is restoration possible for fallen ministers? How should churches and denominations respond? What are the legal implications? The ethical problem is many-sided. Understanding the issue is vital, but it is only the beginning.