

THE EPISCOPAL CHURCH IN NORTHERN ILLINOIS

DIOCESE OF CHICAGO

GROW THE CHURCH. FORM THE FAITHFUL. CHANGE THE WORLD.



KEEPING GOD'S
PEOPLE SAFE

2017

ACKNOWLEDGMENTS

Late in 1993, the Diocese of Chicago conducted the first training sessions of what was then called “Child Sexual Abuse Prevention” and “Adult Sexual Harassment & Exploitation Prevention.” The small group who developed the first curriculum gave the Diocese a great gift. Clearly this is a topic few wish to broach, and yet it’s one that must be considered. The best way of preventing the offenses is to develop the awareness of the problem and arrive at resources that will counter the spread.

The work of those earlier developers and trainers has continued, even as it has been updated and redeveloped. Perhaps one of the keenest compliments to their work then, and over the years, is the one given when others ask to use the Diocese of Chicago’s program as a model for their own. This is compliment that has been extended with some frequency – one that has been returned in kind, as we learned from others’ programs.

We are grateful for the care and commitment this program has, and continues to receive. And most of all we give thanks for the Grace of God and the guidance of the Holy Spirit as we strive to reflect Jesus’ presence in the world.

With deep gratitude,
The Staff of the Diocese of Chicago



REFLECTIONS ON THE MEANING OF KEEPING GOD'S PEOPLE SAFE

Human Beings Are Made For Communion

Anglicans are avowedly Trinitarian. We believe that our One God is a Trinity of Persons in loving Communion. Because we know God to be so fundamentally relational, we also come to know that human beings are made for communion.

By participating in loving communion we attain our best and can begin to live fully into the mystery of being made in God's image. In loving communion we are able to identify and use our gifts, practice empathy and compassion, receive support in time of need, and discover that we are indeed the body of Christ as we gather around the Eucharistic table and then go forth in servant ministry.

Antithetical to the idea of being made for communion are the experiences of violation and isolation. Violation blurs the boundaries and distinctions between one person and the next. Often it means that one person is put violently to use, meeting another person's needs or wants. Where healthy boundary-keeping promotes communion, violation destroys it. In a similar fashion, isolation diminishes, demeans and excludes, asserting (wrongly) that a human being might be unworthy of life in communion.

When our ancestors asserted that God is Three Persons and yet One, they were realizing that neither violation nor isolation participate in God's being. No person among the Three is enmeshed, absorbed, or contained by the Other; there is no personal violation. And yet these Three are One, a powerful sign of being as communion. Because of who God is, Trinity, we who are made in God's image are made, in fact, for communion.

The Church Can Be a Sanctuary

Adult sexual harassment and child sexual abuse are acts of violation and isolation which destroy the experience of communion. Persons are physically violated and isolated by shame and/or the threatening command to keep quiet. The dignity of the human being is not respected, a violation of our baptismal vow. The experience of communion is negated. When harassment and abuse occur, we are not living up to our theology, our understanding of who God is. And we are not living up to our anthropology, our understanding of what human beings can be. This is why the Church, as a place of communion, must act.

One way the Church acts is by being a place of sanctuary. The expectation of sanctuary in a sacred space is a time-honored and pervasive concept. Ancient cultures followed extensive protocols to create and maintain asylum-granting sanctuaries. While most contemporary societies have set aside the tradition of the sanctuary as a legal harbor, it is still a place to which our minds, if not our bodies, fly when we feel threatened.

To be a sanctuary the Church must first form itself as an abuse-resistant community. This manual, *Keeping God's People Safe*, and the accompanying training programs, are designed to increase our awareness of these issues. By educating ourselves to recognize the signs and symptoms associated with sexual misconduct we hope to intervene before abuse happens. We can identify risky behaviors and change misconduct promoting environments. We can develop the spiritual habit and discipline of giving ongoing attention to safety issues.

To be a sanctuary the Church must also be forming itself as a pastoral community. By increasing our awareness of the issues related to abuse, harassment and exploitation we increase the possibility of identifying those persons in our midst who may be abused. With knowledge we can reach out pastorally to these persons, offering them the experience of empathy, compassion, and support.

Discussing the topic of sexual misconduct also reminds us that this is not an isolated problem confined only to religious institutions. Anyone can be a victimizer; teachers, coaches, counselors, supervisors, physicians, trusted friends and parents all engage in sexual misconduct. Violation, isolation and sexual abuse are maladies present throughout society. Our proclamation of God in Trinity and of human beings as made for communion is, therefore, desperately needed. Understanding and responding appropriately to abuse, harassment and exploitation is a crucial part of this proclamation.

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FOR THE PURPOSES OF THESE POLICIES

- an **Adult** is a person who is 18 years old or older
- a **Youth** or **Teen** is a person who is at least 12 years old, but not yet 18 years old (or who is still a high school student)
- a **Child** is anyone under the age of 12 years
- a **Vulnerable Adult** is a person, aged 18 years or older, who may be unable care for him/herself; or is unable to protect him/herself against significant harm or exploitation

CHURCH PERSONNEL

Clergy, Lay Persons, Supervisors, Decision-Makers, Volunteers and Vendors are collectively defined as Church Personnel when they are acting within the scope of ministries or acting within their respective roles for the Diocese of Chicago, or on behalf of its Churches, Schools, or Agencies.

- Clergy** all ordained persons (active or retired, engaged in parochial or in specialized ministry settings, or secularly employed) who are canonically resident, licensed, residing, or working within the Episcopal Diocese of Chicago.
- Lay Persons** all non-ordained persons (salaried or volunteer) attending or working within the Episcopal Diocese of Chicago, acting on behalf of a Church/Agency in the context of administration, programs, activities and/or community involvement.
- Supervisors & Decision-Makers** any person who oversees or directs the ministry of another person, or who make decisions for a Church/Agency; such as, Wardens, Vestry Members, Bishop's Committee Members, Program Directors, and the like.
- Volunteers** persons who offer themselves for, or engages in assisting with or providing a Church/Agency related service, whether or not they have been selected or assigned to do so.
- Vendors** employees or agents of organizations which contract their services (e.g. cleaning, food-preparation, maintenance, security, transportation, contracted educational or spiritual presentations, etc.) to the Diocese of Chicago, its Congregations, Schools, or Other Agencies.

PASTORAL RELATIONSHIPS

A Pastoral Relationship is a relationship between any ordained Clergy person or duly-appointed Lay minister (employee or volunteer) and:

- any person who attends a Church/Agency or other ministry setting in which the Clergy person or Lay minister person serves; or
- any person who seeks ministry from the Clergy person.

A Pastoral Relationship is a relationship between persons seeking ministry and the following ministers licensed under Canon III.4 of the Episcopal Church: Catechists

- Eucharistic Visitors
- Lay Preachers
- Pastoral Leaders
- Worship Leaders

In the course of a Pastoral Relationship, an ordained Clergy person or duly-appointed minister may provide these ministries:

- counseling
- life/leadership/peer coaching
- spiritual direction/guidance
- Pastoral Care
- the receipt of confidential or privileged information (for example, in the context of confession)

POLICIES AGAINST SEXUAL MISCONDUCT

1. Sexual Misconduct is prohibited in the congregations, agencies, schools, and programs of the Episcopal Diocese of Chicago. This includes, but is not limited to, Sexual Abuse, Sexual Contact, Sexual Involvement, Sexual Exploitation, and Sexual Harassment.

***SEXUAL ABUSE OR SEXUAL MOLESTATION** includes forced or coerced sexual contact or involvement; especially with a person who is vulnerable or unable to give informed consent; for example, a minor or a person with reduced mental competency or capacity. Church Personnel are prohibited from having any sexual contact or involvement with a Child/Youth.*

***SEXUAL CONTACT** includes contact with any sexual body part (genitalia, breasts, buttocks) or the clothing which covers them. This includes, but is not limited to, deep or tongue kissing, vaginal, anal, or oral penetration, or an invitation to engage in any of these activities.*

***SEXUAL INVOLVEMENT** includes, but is not limited to, exhibitionism, voyeurism, the display of pornographic materials, attempts to photograph or record for purposes of producing pornography, or an invitation to engage in any of these activities. Church Personnel are prohibited from possessing any sexually oriented materials on Church/Agency property or in the presence of children or youth, except as expressly permitted as part of a pre-authorized educational program. Please see “Inappropriate Computer Use Policy,” found later in this manual.*

***SEXUAL EXPLOITATION** includes, but is not limited to, the development or the attempt to develop a dating, romantic, or sexual relationship between Church Personnel and a person with whom s/he has an employment, supervisory or pastoral relationship. Please see “Specific Policies to Protect Adults from Sexual Harassment& Exploitation,” found later in this manual.*

***SEXUAL HARASSMENT** occurs in the context of paid employment or volunteer worker relationships. Violations of the policy against Sexual Harassment may also be considered a violation of federal and/or state law. Please see “Specific Policies to Protect Adults from Sexual Harassment& Exploitation,” found later in this manual.*

2. Alcohol or illegal drugs are not to be used, possessed, or distributed by Church Personnel while they are acting in a ministerial capacity. This prohibition includes the misuse of legal drugs.

The “Serving Alcohol” policy is found later in this manual. This policy does not apply to the use of wine in the celebration of the Holy Eucharist.

3. Child Abuse is prohibited in the congregations, agencies, schools, and programs of the Episcopal Diocese of Chicago. This includes but is not limited to Physical Abuse, Sexual Abuse, Emotional Abuse, Neglect, and Economic Exploitation.

***PHYSICAL ABUSE** is non-accidental injury intentionally inflicted upon a Child/Youth.*

***SEXUAL ABUSE** is any contact or activity of a sexual nature that occurs between a Child/Youth and an Adult. This includes any activity that is meant to arouse or gratify the sexual desires of the adult, child, or youth.*

***EMOTIONAL ABUSE** is mental or emotional injury to a Child/Youth, which results in an observable and material impairment in the Child/Youth's growth, development, or psychological functioning.*

***NEGLECT** is the failure to provide for a Child/Youth's basic needs or the failure to protect a Child/Youth from harm.*

***ECONOMIC EXPLOITATION** is the deliberate temporary or permanent misplacement, coercive confiscation, or wrongful use of a Child/Youth's belongings or money.*

4. Screening Interviews and Background Checks are required for all Clergy and paid employees, without exception. Church/Agency Volunteers who regularly work with Children/Youth or Vulnerable Adults, or who have routine access to the facilities and grounds where Children/Youth gather, or who perform pastoral ministries also need to participate in the Screening process.

Please refer to the "Screening Interview and Background Check" policy, found later in this manual. Screening Interviews and Background Checks are two of the more effective ways of discouraging a victimizer or sexual perpetrator. This requirement communicates that the Churches and Agencies in the Diocese of Chicago make a strong commitment to reducing conditions linked to abusive environments.

6. Personal information produced as a result of the Screening Interview and Background Check shall be kept confidential. Documents containing personal information, or containing information of a sensitive nature, acquired or produced as a result of the Interview and Check shall be kept in a locked cabinet accessible only by those with a need to know. Such information shall not be stored on a computer, unless access to the information is similarly restricted only to those with a need to know.

7. Abuse prevention training is required for all Clergy, paid employees, those who provide pastoral services, and all persons who work with Children/Youth. This training needs to be renewed, in a group setting, every five years.

- *Level I Child Abuse Prevention Training is required of all persons who work --regularly or occasionally, staff or volunteer, adult or youth-- with Children/Youth.*
- *Levels I & II training is required of all Clergy, Paid Staff and Church Personnel who administer programs, perform pastoral ministries,*

serve as Wardens, or are Bishop's Committee/Vestry members. A chart found later in this manual outlines the type and level of training required of those performing typical Church/Agency related tasks. If a task is not included, please contact the Diocese.

8. A record of participation in training is to be maintained in the Church/Agency office with a similar record sent to the Diocese's Keeping God's People Safe Program Coordinator.

Participation in Diocesan training is preferred. However, at the discretion of the person in charge of a Church/Agency, a training program consisting of at least three hours of documented training in the nature, dynamics, and prevention of child sexual abuse, may be accepted in lieu of the Diocese of Chicago training. Any Church/Agency choosing to implement this type of alternative training shall contact the Diocese before doing so. Successful completion of alternate training must be documented in the Church's/Agency's file.

9. Children/Youth participating in lengthy (5 or more days) national or international trips **MUST** attend an age-targeted training session prior to departure. It is the duty of the program leader to schedule this training through the Diocese at least three months prior to departure.
10. All Church/Agency affiliated programs, activities, or schools must maintain a system of supervising and monitoring programs and participants.

Supervision and monitoring are instrumental in detecting grooming, boundary violations, and actual abuse, and stopping it before it happens

Sexual Abuse, Harassment & Exploitation begin with gateway behaviors. Gateway behaviors are a series of seemingly innocent behaviors which, taken together, can lead one down the path to Sexual Misconduct.

Gateway behaviors leading to child sexual abuse are called grooming, because they groom or prepare the child, the parents, and the Church/Agency to allow the abuse to occur.

Gateway behaviors leading to adult Sexual Harassment and Exploitation are often called boundary violations, because important emotional or behavioral lines are crossed.

11. If a pastoral counseling relationship goes beyond six sessions, Clergy and Lay Pastoral Caregivers are required to engage in ongoing professional supervision, in a group and/or individual setting. Spiritual Directors and Pastoral Counselors shall have on-going supervision.

For a full clarification of this policy, please see the Pastoral Relationships policy, found later in this manual.

SECTION II...

SPECIFIC POLICIES TO PROTECT CHILDREN/YOUTH

1. No form of physical discipline shall be used by Church Personnel. Physical restraint may only be used to stop immediate harm.
2. No harsh language, degrading punishment or mechanical restraint shall be used by Church Personnel.
3. There will be no hazing activities at any Church/Agency youth ministry, school or camp activities.
4. Interaction with children or youth by anyone with a criminal record of child sexual abuse is prohibited.

This prohibition includes persons who have admitted to prior sexual abuse, or anyone known to have a paraphiliac diagnosis (e.g. pedophilia, exhibitionism, voyeurism, etc.) as defined by the American Psychiatric Association.

5. Church Personnel will portray a positive role model for Children/Youth by maintaining an attitude of respect, patience, and maturity. They will avoid even the appearance of favoritism. Church Personnel will not give personal gifts to Children/Youth to whom they are not related.

Being a positive role model who avoids favoritism has value in and of itself; as an added benefit, it helps to prevent this type of grooming for abuse. Providing extra attention or offering special favors or gifts is one way in which a Child/Youth may be groomed for sexual abuse. Similarly, by inviting a Child/Youth to break Church/Agency or parental rules, the victimizer gains a tool for enforcing secrecy about the abusive relationship. "If you tell, you'll get in trouble too," is a common way to generate both secrecy and shame.

6. All Church Personnel who work with Children/Youth will display appropriate affection as found in the "Guidelines for Touch and Positive Reinforcement" found later in this manual.

Love and affection are important parts of Church life and ministry. In no way are these guidelines an attempt to diminish healthy and appropriate displays of affection and affirmation. Rather, by establishing what types of affection and touch are appropriate and inappropriate, we help to protect our Children/Youth from abuse, and our Church Personnel from misunderstandings or false allegations.

Clear guidelines allow everyone to appropriately show affection and give positive reinforcement. The Children/Youth nurtured within these guidelines learn to recognize these appropriate behaviors and apply that recognition to the world beyond the Church's/Agency's walls. In addition, the presence of clear guidelines, widely communicated, makes it possible to identify individuals who are not maintaining safe boundaries with Children/Youth.

7. All Church Personnel will structure and conduct Child/Youth programs safely, adhering to the "Safe Programs Guidelines" found later in this manual.

By structuring and conducting programs safely, we help to create environments that make child sexual abuse difficult, and thereby discourage the continued participation of those who would victimize our Children/Youth.

8. Inappropriate behaviors and/or policy violations must be reported to the program supervisor, the Clergy, the warden, or the Office of the Bishop. Further, all Church Personnel are required to report known or suspected abuse of Children/Youth to the appropriate state authorities.

There are three factors necessary for the sexual abuse of Children/Youth to occur: the presence of victimizer, a potential victim, and an environment that promotes or ignores potential abuse. All abuse is about behaviors, not feelings; it is extremely important to remember this. Therefore -- regardless of how someone may explain their behavior, regardless of how they feel, and regardless of how you feel about bringing it up -- questionable behavior must, in good faith and without malice, be reported. We are reminded of Jesus' words, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." (Mt 25:40).

In certain circumstances, the failure to report the suspected abuse or neglect of Children/Youth under the age of 18 years may, itself, be a crime. The State of Illinois considers Clergy and other professionals who work with children in the course of their duties to be Mandated Reporters. Please refer to the State, "Manual for Mandated Reporters" (rev. January 2008) for those specific guidelines.

In Illinois, reports are made by calling the Department of Children and Family Services at 1-800-25-ABUSE (1-800-252-2873). Members of the general public may file a report without providing their names. When a person, who is acting in good faith and without malice, makes a report of suspected child abuse or neglect, he/she may not be held liable under civil or criminal law. As an added precaution, the suspected abuser would not be provided with the reporter's name or identifying information.

In addition to reporting to the appropriate state authorities, Church Personnel are required to report any suspected or known abuse of children or youth directly to the Rector/Vicar, the Program Supervisor, the Church Wardens, or the Office of the Bishop. Phone calls, meetings,

faxes, or notes --signed or unsigned—should be investigated in a manner and extent consistent with the spirit of these policies.

The Diocese of Chicago, including all Churches/Agencies, schools, and other institutions within this diocese, will cooperate, to the fullest extent appropriate, with any investigation of sexual misconduct by state or federal authorities. Authorities will also be informed by the Office of the Bishop that the Diocese of Chicago will direct a concurrent internal investigation.

9. Volunteers who wish to work with Children/Youth must participate in Church/Agency life NO LESS THAN SIX CONSECUTIVE MONTHS prior to receiving permission to work with Children/Youth. There are no exceptions to this policy.

Unfortunately, a local Church/Agency is often a place of predatory interest to persons who are sexually attracted to Children/Youth. Consequently, it is crucial that the Clergy and members of the Church/Agency know Volunteers who work with Children/Youth.

10. Tobacco, illegal drugs, misused legal drugs, and/or alcohol (except for the use of wine in the celebration of the Holy Eucharist), is not to be used, possessed, or distributed by Church Personnel when participating in or assisting with Child/Youth programs or activities.

Persons who are sexually attracted to Children/Youth frequently groom an intended victim by permitting or encouraging the use of tobacco, alcohol, illegal drugs, or the misuse legal drugs. Restricting the use of these substances while working with Children/Youth reduces the risk of improprieties.

11. Outings to water theme parks are forbidden. No Diocese of Chicago programs involving Children/Youth will schedule outings to, or events at, water theme parks.

Water theme parks are a popular destination for victimizers. The ever-present temptation in changing areas and restrooms can be easily recognized. Opportunities for inappropriate touch can abound as the water obscures the visibility of groping hands, and wave pools provide a ready excuse for bumping into a Child/Youth.

FORMS OF AFFIRMATION, AFFECTION AND BEHAVIOR MANAGEMENT

The following guidelines seek to maximize positive reinforcement while minimizing the possibility of grooming a child for an inappropriate and abusive relationship.

POSITIVE AND APPROPRIATE FORMS OF AFFIRMATION AND AFFECTION

brief hugs	pats on the shoulder or back
handshakes	high-fives, knuckles
arms around shoulders	verbal praise
side hugs	touching shoulders or arms
holding hands during prayer	holding hands while walking with small children
sitting beside someone	

INAPPROPRIATE FORMS OF AFFIRMATION AFFECTION AND BEHAVIOR MANAGEMENT

lengthy embraces	embraces with extensive body contact (especially pelvic contact)
kissing	lap sitting (for children over 3 yrs.)
touching in the area normally covered by a modest woman's one-piece bathing suit	showing affection in isolated areas (e.g. bedrooms, closets, staff only areas, etc.)
occupying a bed with a Child/Youth	touching the knees or legs
wrestling	tickling
piggyback rides	any type of massage
touching underwear (whether or not it is covered by clothing, as in wedgies or snapping bras)	comments or compliments (spoken, written, or electronic) related to physique or body development
gifts or money to individual Children/Youth	private meals with a Child/Youth
any display of affection which a Child/Youth seems to find uncomfortable, or which the Child/Youth declines or rejects	

SECTION III...

SPECIFIC POLICIES TO PROTECT ADULTS FROM SEXUAL HARASSMENT AND/OR EXPLOITATION

1. Sexual Harassment & Exploitation is prohibited in the Diocese of Chicago.

SEXUAL HARASSMENT includes, but is not limited to, unwelcome sexual advances and/or requests for sexual favors in the context of a supervisor-to-supervised relationship (for example: employer-to-employee; warden-to-volunteer; or similar). Violations of the policy against Sexual Harassment may also constitute a violation of federal and/or state law.

SEXUAL EXPLOITATION includes, but is not limited to, the attempt to develop or the development of a dating, romantic, or sexual relationship between Church Personnel (lay or ordained, paid or volunteer) and a person with whom s/he has an employment, supervisory or pastoral relationship.

2. Unwelcome and inappropriate conduct which may constitute Verbal Sexual Harassment & Exploitation includes, but is not limited to, the following:

- *comments about physical or sexual attributes, including suggestive comments about a person's body or a person's sexuality;*
- *sexual humor, innuendo, or off-color jokes (for example, jokes that include sexual language, references, scenarios, etc.);*
- *suggestive nicknames (hunk, babe, etc.);*
- *sexual epithets or derogatory slurs;*
- *spreading sexual rumors;*
- *sexual propositions or threats;*
- *sexually-charged insults;*
- *graphic comments, leering, or vulgar/obscene gestures*
- *self-sharing about one's sexual interests, experiences or fantasies is inappropriate.*

3. Unwelcome and inappropriate conduct which may constitute non-verbal or visual Sexual Harassment & Exploitation includes, but is not limited to, the following:

- *e-mail, text messages, blogs or other forms of electronic communications that include sexual jokes, or references of a sexual nature about any person;*

- *similar communications that makes speculations about a person's sexuality, sexual practices, sexual health, pregnancy, virility (etc);*
 - *electronically instigating, repeating or forwarding inflammatory or defamatory gossip. NOTE: Care must be taken that personal e-communications are not accidentally sent to others; for example, by hitting the "forward" button instead of "reply," or "forgetting" that a particular individual or worker is on one of your group lists.*
 - *the presence of derogatory posters, cartoons or drawings including, but not limited to, cartoons and calendars that include nudity, sex acts, provocative poses, innuendo, or sexual language;*
 - *suggestive objects or which may include statuary or photographs that include nudity, sex acts, or provocative poses.*
4. Church Personnel are not to be in possession of inappropriate material of a sexual nature while on Church/Agency property. Computer wallpaper, screensavers, or other electronic displays of a sexual nature are not to be displayed.
 5. Church/Agency owned or leased equipment shall not be used to store, display, duplicate, transmit, or obtain access to material of a sexual nature. Please see the Policy on the Use of Computer and Electronic Communication Devices, found later in this manual.
 6. When Clergy, Colleagues, or Church members interact, touch is often an important part of the pastoral relationship. It is crucial, therefore, that touch be handled in a manner consistent with its importance to the pastoral relationship.
 7. Certain forms of touch are unacceptable in Pastoral Care situations, or at Church/Agency or Diocesan gatherings. Unwelcome conduct which may constitute Physical Sexual Harassment & Exploitation includes, but is not limited to, the following:
 - *unwanted physical contact: this includes touching, interference with an individual's normal work movement, and unwelcome displays of romantic or sexual affection;*
 - *aggressive physical contact or assault;*
 - *hugs that involve running one's hands up and down another person's back, or grinding pelvises together;*
 - *kisses on the mouth other than with one's own spouse, partner, or immediate family;*
 - *touching others in the areas of the body normally covered by a modest one-piece bathing suit;*
 - *massages, back rubs, or any form of caressing or groping another person's legs, thighs, or chest/breasts.*

It is crucial that hugs not be imposed on people. Hugs are only acceptable so long as both parties find them acceptable. A person's cultural, personal, psychological, or medical experiences may make hugs uncomfortable, threatening, or physically painful. Most often, one cannot discern this solely from a person's appearance. It is very important to find out which forms of greeting are comfortable, and which are not comfortable, for the other person.

Similarly, kisses should not be imposed on people. At Church/Agency or Diocesan gatherings, spouses or partners who choose to kiss on the mouth should do so discretely.

8. Sexualized verbal, non-verbal, visual, physical or other conduct may constitute Sexual Harassment and, in instances of paid employment, those behaviors may be a violation of federal and state statutes when:

- *submission to such conduct is made, either through explicit or implicit means, to be a term or condition of an individual's employment or other Church/Agency work; or,*
- *submission to or rejection of such conduct by an individual is used as a basis for employment or other Church/Agency work decisions affecting such individual; or,*
- *such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile or offensive working environment.*

9. Clergy and their church-members or counselees should resist forming romantic or sexual relationships, especially those that might develop across pastoral lines. This includes requesting dates, giving unwanted attention, etc.

Clergy and Lay Pastoral Care Providers need to be aware of the potential for perceived power inequities between the provider and a counselee. They also need to remain mindful of the vulnerability of someone undergoing or recovering from a crisis or in the midst of a life transition.

Similarly, persons in crisis or life transitions (such as divorce, bereavement, career change, or the ordination process) should be encouraged to recognize that they are in a place in life which calls for caution in starting a new relationship, especially a romantic one. This is all the more applicable when the person the individual desires, or who desires the individual, is a trusted counselor, priest, or deacon.

On very rare occasions, an ordained leader and a lay member of the same church may wish to begin dating or find that they have fallen in love. In such instances, the couple must, jointly or individually, contact the Office of the Bishop and arrange a meeting for pastoral counseling.

Exceptions to the policy on romantic relationships may be made under limited circumstances. In those instances, the Bishop or the Officer for Pastoral Care will develop guidelines applicable to the specific relationship, on a case-by-case basis.

10. Romantic and/or sexual relationships should not be developed across oversight, supervisory, or employment lines. Dates, romance, or sexual activity may not be a condition of employment or appointment to a volunteer position. A violation of this policy could lead to an allegation of Sexual Harassment and an investigation of the matter on a federal or state level.

There are many oversight or supervisory relationships within the life of the Episcopal Diocese of Chicago. Persons charged with the oversight or supervision of others should not develop romantic or sexual relationships with those they supervise.

For example, the Church Warden should not seek to establish a romantic or sexual relationship with the curate. Similarly, the director of a church school program should not seek to establish a romantic or sexual relationship with a Sunday school teacher.

Any confusion or uncertainty as to the application of this policy should be discussed with the Rector/Vicar of the Church/Agency, the Director of the Agency or Program, or with the Office of the Bishop.

11. It is appropriate to make a report of suspected violations of the policies against Sexual Harassment & Exploitation or against other Diocesan policies. These reports should be directed to the Office of the Bishop, and all reports will be taken seriously and investigated.
12. If you believe that you or someone else has been subjected to Sexual Harassment or Exploitation or actions that violate these policies you may, if you are comfortable doing so, make your concerns known to the offending person. Or you may report your concerns in accordance with the following:

Reports of suspected or known policy violations may be reported to: the Rector/Vicar or Clergy person in charge of the Church/Agency; the Senior Warden or Agency Director; the Pastoral Care Officer; and/or the Bishop.

A report may be communicated by any of the following means: a telephone call; letter; email; fax; or during an in-person meeting.

13. The Diocese of Chicago will not take any action in retaliation against any Church/Agency personnel who, in good faith and with a genuine belief that he or she has been Sexually Harassed or Exploited or has witnessed Sexual Harassment or Exploitation, brings or voices a complaint pursuant to this policy or otherwise opposes Sexual Harassment & Exploitation.
14. The Diocese of Chicago will not tolerate retaliatory acts by other individuals.

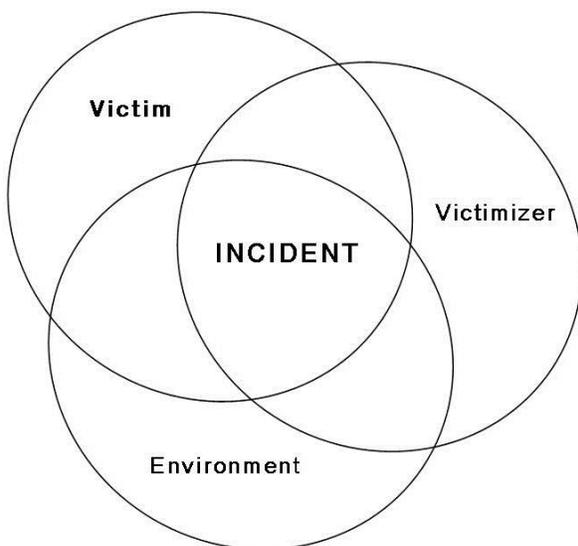
Retaliation is a serious violation of Diocesan policy. If you believe you have been subjected to retaliation in violation of this policy, you should report your complaint immediately.

An individual engaging in retaliatory actions will be subject to discipline, up to and including termination, if he or she is found to have retaliated against a person for bringing a complaint when the complaining person:

- acts in good faith and with a genuine belief that he or she has been subjected to or witnessed Sexual Harassment & Exploitation and makes an honest complaint about such conduct;*
- participates honestly and in good faith in any investigation into a Sexual Harassment & Exploitation complaint;*
- and/or in good faith opposes acts of Sexual Harassment & Exploitation.*

15. Before anyone engages in Pastoral Relationships or assumes a position as a Supervisor or Decision-Maker, he/she must complete training on the prevention of Sexual Misconduct, including the prevention of the Sexual Harassment & Exploitation of adults. If that is not immediately possible, this policy must be reviewed and discussed before he/she assumes the start of those Pastoral, Supervisory or Decision-Making tasks. The balance of the education and training must be completed within three months of his/her assumption of that position.

FACTORS CONTRIBUTING TOWARDS ABUSE



Three factors are present when an incident of Sexual Misconduct or Abuse occurs: the presence of a potential victim; a victimizer or abusive perpetrator; and an environment which either ignores or promotes the potential for abuse.

Through the awareness developed by training, and by taking care to structure and conduct programs safely, we help create environments which actively discourage those who would victimize others. When we have done this we reduce the likelihood that an incident would occur. We find ourselves working towards Keeping God's People Safe.

SAFE PROGRAM GUIDELINES

1. Abuse prevention training is required for all Clergy, Lay Persons, Supervisors, Decision-Makers, Volunteers and Vendors who work with Children/Youth, or who participate in providing pastoral services. Each person needs to renew his or her-training, in a group setting, every five years.

Please refer to the chart outlining Training & Background Check Requirements, found later in this manual.

2. Screening Interviews and Background Checks are required for all Clergy and paid employees, without exception. Volunteers who regularly work with Children/Youth or Vulnerable Adults, or who assist with pastoral ministries also need to participate in the Screening and Background Check process.

Please refer to the Policy on Screening Interview and Background Checks, found later in this manual.

3. Every Church/Agency in the Diocese of Chicago's must establish chaperone ratio guidelines for Children/Youth programs. The Churches/Agencies must comply with these guidelines at all times, including activities that occur off Church/Agency property.

At the minimum, the ratios formulated by Churches/Agencies must comply with those establish by the Office for Youth, Campus and Young Adult Ministries. The present standards are:

<i>Children ages 4 & 5</i>	<i>1 adult per every 5 children</i>
<i>Children ages 6-8</i>	<i>1 adult per every 6 children</i>
<i>Youth ages 9-14</i>	<i>1 adult per every 8 youth</i>
<i>Youth ages 15-18</i>	<i>1 adult per every 10 youth</i>

4. Whenever possible, at least two unrelated adults must supervise activities involving Children/Youth. When both boys and girls are participating, male and female supervisors should be present, whenever possible.
5. At all times, Church Personnel over the age of 21 must directly supervise young leaders, under the age of 18. This includes nursery staffing during church-service hours.
6. Individuals participating in Adult and Children/Youth Church/Agency programs and ministries must regularly meet in consultation with the church's Clergy (or designee) to discuss and review the programs and ministries and to provide opportunities for continuing education.
7. Churches/Agencies should have a published procedure for proposing, reviewing, and approving the development of ALL new activities, outings and classes. This includes activities for Adults and Children/Youth.

At a minimum, the procedure should include notifying the Rector/Vicar, Wardens, and Vestry/Bishop's Committee Members. If the activity is Child/Youth-centered the Youth Minister/Church School Director should also be notified. The review procedure should include evaluating the proposal for adequate safety planning and for theological, pastoral and spiritual merit. If the proposed activity is Child/Youth-centered the proposal must be evaluated for adequate supervision.

8. An up-to-date list of approved Church/Agency sponsored programs is to be maintained in the Church/Agency office or where Church/Agency records are kept. A second list of Church/Agency sponsored activities should be posted on an easily seen bulletin board or similar location.

Posting a list allows members to verify that an event is sponsored by the Church/Agency. It also makes it clear to potential victimizers that Church/Agency sponsored programs cannot be easily imitated for the purposes of spending time alone with Children/Youth.

The office maintained list should include the program's schedule, including meeting location. It should also contain the names and contact information of the leaders and of those participating in the program. The publicly-posted list should include a broad description of the program and meeting schedule. The public posting need only include minimal personal information about the leaders or participants.

9. The Church/Agency must have an outlined documentation and notification procedure in place for incidents that might take place.

If Church Personnel have an encounter that raises concerns, or which might be misunderstood or misinterpreted, he/she should discuss the incident, as soon as possible, with the Clergy and the person leading the activity or ministry. If the incident warrants, notification must include the Diocese's Pastoral Care Officer and local law enforcement officials, including appropriate state and/or federal agencies.

If the incident involves a Child/Youth, Church Personnel must also notify the Child's/Youth's Parent/Guardian and the Church School Director/Youth Minister. The incident and follow-up discussions should be documented in a journal-entry or by memo.

If a teacher/leader deals with sexual topics in discussion or class work, the discussion or class work should be documented and/or be part of a pre-approved curricula.

10. Each program will develop age-appropriate procedures to ensure the safety of Children/Youth using restrooms, showers, or baths. When supervising or assisting private activities, such as dressing, showering, or diapering infants or children, Church Personnel will remain in an area observable by other adults, or work in pairs. Church Personnel are prohibited from dressing, undressing, bathing or showering in the presence of Children/Youth.

11. Church School classrooms and nursery rooms must permit visibility into the room at all times. Church/Agency offices should provide similar levels of visibility.
This can be accomplished by installing doors with windows, half doors, closed circuit TV, etc.
12. All Church/Agency activities, except those with a stated or demonstrable need for confidentiality, will take place under an Open-Door policy.
An Open-Door policy clearly communicates that Parents, Clergy, Members, or Staff of a Church/Agency have the right to visit and observe a class, program, or organization meeting at any time, unannounced.
13. Pastoral Relationships should, whenever possible take place in locations where casual monitoring by others is convenient; for example, along well-traveled hallways or in areas where other Church Personnel work nearby. The preference is for open visible spaces. If a closed space is necessary, it should be one with windows that remain unobstructed by closed blinds, furniture, plants, or other adornments.
14. The location of a Pastoral Relationship should convey safety and comfort without the use of couches, loveseats, beds, futons or other furniture that would encourage close seating between the persons in the Pastoral Relationship.
15. Parents/Guardians must complete written activity permission forms before Church Personnel may transport Children/Youth to any activities, outings or classes.
Each vehicle used for the transportation of Children/Youth should contain at least two supervising adults (unrelated, whenever possible). Sample permission forms can be obtained from the Office of Christian Formation or the Office of Youth and Young Adult Ministries.
16. Programs for Children/Youth will have procedures to ensure that Children/Youth are picked up or removed from the program space only by a Parent/Guardian, or by a person the Parent/Guardian designates on a written permission form.
Sample release forms can be obtained from the Office of Christian Formation or the Office of Youth and Young Adult Ministries.
17. Church Personnel are prohibited from being alone with a Child/Youth, or with multiple Children/Youth. Church Personnel should always be in the view of other adults when working with Children/Youth.
18. One to one counseling will be done in an open, public or other place where private conversations are possible yet occur within the full view of others.
19. Church Personnel and adult chaperones are prohibited from sleeping in the same beds, sleeping bags, tents, hotel rooms, or other rooms with Children/Youth unless the adult is an immediate family member of all the Children/Youth present. It is acceptable to have multiple adult chaperones and Children/Youth sleep in one open space, such as a Church/Agency basement or camp lodge, when the adults are supervising an overnight Child/Youth activity in such a setting.

POLICY ON PASTORAL RELATIONSHIPS AND COUNSELING BOUNDARIES

1. A Pastoral Relationship is a relationship between Clergy or duly-appointed/licensed Lay Ministers (employee or volunteer) and any person who attends a Church/Agency or other ministry setting in which the Clergy or Lay Minister serves.
2. All persons who serve in a Church's/Agency's Pastoral ministries must be approved to do so by the Rector/Vicar or canonical equivalent. The Diocese of Chicago's policies on Screening Interviews and Background Checks must be completed prior to the appointment to the position.
3. The Rector/Vicar or canonical equivalent is responsible for monitoring and supervising the activities of those engaging in Pastoral Relationships. This includes training in the recognition and prevention of Sexual Misconduct (Keeping God's People Safe: Levels I & II).
4. An up-to-date list of all persons approved to engage in Pastoral Relationships should be kept in the Church/Agency office, or in the place where Church/Agency records are maintained.
5. Requests to develop new Pastoral programs or activities must be submitted in writing to the Rector/Vicar or canonical equivalent. He/She will consider whether the plan for a new activity includes adequate monitoring and supervision, and will determine if the persons making the request are suitable for the proposed ministry.
6. In a Pastoral Relationship a Clergy person or lay minister may provide:
 - *Ministration of the Communion (other than the distribution of the bread & wine by a lay person at a public service of Holy Communion)*
 - *Counseling*
 - *Life/leadership/peer coaching*
 - *Spiritual direction/guidance*
 - *Pastoral Care*
 - *The reception of confidential or privileged information.*
7. Persons engaging in Pastoral Relationships should treat all pastoral conversations as generally confidential.

Pastoral Ministers should take care to negotiate the specifics of confidentiality with a person whom they counsel, before any confidential information is disclosed. It should be stressed to the person they counsel that if he/she says that he/she has or is planning to hurt him/herself or someone else, those statements will be reported to the appropriate authorities.

8. All persons engaging in Pastoral Relationships shall adhere to the mandated reporting laws of the State of Illinois.
9. There are several roles in which members of the Episcopal Diocese of Chicago may be asked to develop a Pastoral Relationship. These are: Clergy & Lay Pastoral Caregiver, Pastoral Counselor, Spiritual Director.
 - **CLERGY** are all ordained persons (active or retired, engaged in parochial or in specialized ministry settings, or secularly employed) who are canonically resident, licensed, residing, or working within the Episcopal Diocese of Chicago (c.f. page 1).
 - **LAY PASTORAL CAREGIVERS** include those licensed under the Diocese of Chicago's Canon 3B and The Episcopal Church's Canons, specifically Canon III.4. This includes: Catechists; Eucharistic Visitors; Lay Preachers; Worship Leaders; and Pastoral Leaders.
 - **CLERGY & LAY PASTORAL CAREGIVERS** are trained as leaders of the local ministering and worshipping community. They are often the first persons to whom people in crisis turn for help. When Clergy & Lay Pastoral Caregivers counsel others they listen as a way of reminding their people that God hears their problems and the Christian community cares for them in their time of need.
 - **PASTORAL COUNSELORS** are trained to listen to people's problems and life stories, paying special attention to human psychodynamics. Counseling is a regulated profession, requiring particular training and licensure by the state as psychotherapists, psychologists, psychiatrists, or social workers: LCPC, LCSW, MSW, Psy.D, MD, or similar. As lay or ordained religious representatives, Pastoral Counselors remain sensitive to the role of religion and spirituality in human psychological functioning.
 - **SPIRITUAL DIRECTORS** are trained to listen to people's life stories and spiritual needs, paying special attention to human spiritual dynamics in the midst of daily life. Spiritual Directors attend to the pattern of people's prayer lives and the movement of the Spirit in their everyday lives, their experiences of God, and their religious feelings. Unlike the spiritual guidance which Clergy and Lay leaders generally provide (as in helping people make decisions, understand God's voice, or grow through a faith crisis), Spiritual Direction is a specialized ministry which requires particular training and on-going supervision (group or individual).
10. Clergy & Lay Pastoral Caregivers may not accept fees or donations for Pastoral Care.
11. In view of the specialized training requirements, Pastoral Counselors and Spiritual Directors may set fees for services. Pastoral Counselors and Spiritual Directors who charge fees must maintain professional liability insurance, including coverage for Sexual Misconduct.
12. Pastoral Counselors shall be licensed by and conform to the laws of the State of Illinois.

13. If a Clergy & Lay Pastoral Caregiver's counseling relationship with an individual goes beyond six sessions, the Pastoral Caregiver must have ongoing professional supervision in a group and/or individual setting. This is in addition to routine ministry group meetings.

Because they are often the first contact made by people in need, Clergy and Lay Pastoral Caregivers need to recognize their special responsibility to direct people to the most appropriate form of assistance for their particular problems. This guideline encourages referral to appropriate physical, mental, or spiritual health professionals, recognizing that Clergy and Lay Pastoral Caregivers often have neither the time nor the specialized training for an extended counseling relationship. When special circumstances place Clergy or Lay Pastoral Caregivers in an extended counseling relationship, ongoing professional supervision is required to support the caregiver in this complex relationship.

14. Pastoral Counselors and Spiritual Directors who are also Clergy serving a Church/Agency must not serve as a Pastoral Counselor or Spiritual Director for members of the Church/Agency. Similarly, Lay Persons who are Pastoral Counselors or Spiritual Directors should not serve in those capacities for their fellow church members.

This policy recognizes that the counseling session should be a safe space in which the counselee is able to engage in vulnerable sharing of personal material. This sharing often involves complex relational dynamics (i.e. transference and counter-transference) which are best observed and discussed only within the counseling session. Regularly encountering one's Pastoral Counselor or Spiritual Director at Sunday worship or serving together on a church committee seriously complicates the counseling relationship and increases the possibility that confidences could be violated or other forms of misconduct could occur.

Exceptions to this policy may occur on a case-by-case basis. When this happens, the Pastoral Counselor or Spiritual Director should notify the Office of the Bishop for additional support in dealing with a potentially complex relationship.

15. Pastoral Counselors and Spiritual Directors who are clergy serving a Church/Agency shall maintain a clear distinction between their counseling work and their work with or for the Church/Agency.

The Pastoral Counseling or Spiritual Direction practice should not be listed on the Church/Agency's letterhead. Similarly, the Church/Agency and the counseling practice should have different bank accounts, separate liability insurance, and, ideally, separate geographical locations.

16. Ordained Pastoral Counselors should not hear the sacramental confession of their counselees.
17. Pastoral Counselors and Spiritual Directors shall participate in on-going supervision.

18. Pastoral Counselors should adhere to the State of Illinois' mandated abuse reporting laws which pertain to psychotherapists.

SCREENING INTERVIEWS, REFERENCE CHECKS AND CRIMINAL BACKGROUND INVESTIGATIONS

1. The Diocese of Chicago requires Screening Interviews, Criminal Background Investigations and Reference Checks (“Background Checks”) of all Clergy and paid employees. Volunteers who work with Children and Youth and those performing pastoral ministries must consent to a similar check.

Victimizers, especially preferential victimizers, are drawn to environments that enable them to select, groom, and abuse victims. In 1998, as a response to a steadily growing awareness of the link between past behavior and present actions, President Clinton signed into law the Volunteers for Children Act, giving organizations that deal with children, elderly and the disabled, access to national criminal history records. When we take diligent advantage of this legislation, abusive perpetrators are made clearly aware that the Diocese of Chicago insists on an environment that is not conducive for abuse.

2. A Screening Interview is conducted before the Criminal Background Investigation and Reference Checks. The interview provides the opportunity to gather the information needed for the balance of the Background Check.

Before the interview, the applicant should be given a copy of this manual, and directed to read it. The intent of the interview is to explore the person’s interests and discern what ministries might offer the best use of those gifts.

3. Before the conclusion of the interview, the applicant should be asked to sign a statement declaring that he/she has read and will comply with the policies and procedures outlined in the Diocese of Chicago’s Keeping God’s People Safe Policy Manual. The form, “A COVENANT FOR SEXUAL INTEGRITY” is found later in this manual, additional copies are available from the Office of the Bishop.
4. The work provided by a volunteer is as valued as the work provided by a Paid Staff member. For this reason, Paid Staffers and Volunteers are to complete the same application. Copies of the application form, reference releases, reference questions, and the policy compliance statement are found later in this manual, additional copies are available from the Office of the Bishop.
5. The Diocese of Chicago requires a ten-year Background Check of all Clergy (priests and deacons) seeking to be licensed, transfer canonical residence, or to work within the Diocese of Chicago (2011). The cost of the Background Check is the responsibility of the Clergy or Church/Agency seeking to hire the Clergy person.

Clergy will provide a list of all resident addresses and places of employment for the previous fifteen years. That list will be used to review the state or national criminal records, sex offender registries, and driving records of those localities. The Diocese of Chicago's Clergy Background Check will also include a fifteen-year credit investigation.

6. Whenever a canonically resident or licensed Clergy person changes employment within the Diocese of Chicago his/her Background Check must be updated to include the immediate ten years.
7. Paid Lay Staff, Volunteers handling monies, and Volunteers working with Children/Youth or Vulnerable Adults at a Church/Agency within the Diocese of Chicago must agree to a five-year Background Check. The cost of the Background Check is the responsibility of the Church/Agency seeking to employ the Staff Member or use the Volunteer's services. At the minimum, the Background Check will consist of:
 - *participation in a screening interview;*
 - *completion of a standard application, including a list of the person's residences and places of employment during the previous five years;*
 - *a review the state or national criminal records and sex offender registries of those localities; and,*
 - *the names and contact information of at least three references, and a signed release giving permission to contact those reference.*

In addition, if the Staff Member's or Volunteer's duties include driving others and/or handling monies, a five-year driving records and credit reports may also be conducted.

8. Records produced as a result of the Background Check are to remain confidential.

The Screening application and the replies resulting from the reference checks and reports must be kept in a locked cabinet, accessible only by those with a need-to-know. Records stored electronically, on a computer or similar data storage system, must be protected by a password accessible only by those with a need-to-know.

9. The Diocese of Chicago does not wish to preclude persons with criminal records from participating in a Church's/Agency's overall community. At the same time, it is imperative to be cautious, especially as we consider our responsibilities towards Children/Youth or Vulnerable Adults.

If the Background Check result raises questions of an applicant's appropriateness for the position under consideration, the Rector/Vicar (or canonical equivalent) should discuss the matter with the Diocese's Officer for Pastoral Care. The Church's/Agency's senior leaders may be included in that discussion.

SECTION VII...

KEEPING GOD'S PEOPLE SAFE

POLICY ON THE INAPPROPRIATE USE OF COMPUTERS & ELECTRONIC COMMUNICATION DEVICES

1. Computers, electronic communication devices, and internet access must be used in ways which support and enhance the ministries of the Episcopal Diocese of Chicago, and its Churches/Agencies. Because we cannot control the content of the information found on other computers and devices accessed via the Internet, it is crucial that we use our internet connections and our computers and devices in ways that are responsible, efficient, ethical, legal, and in support of our shared mission and ministry.

The use of computers and electronic communication devices is a significant benefit to the life of the Churches/Agencies of the Episcopal Diocese of Chicago. With these benefits come important responsibilities. This policy seeks to ensure that the use of computers, devices, and Internet access on the properties of the Episcopal Diocese of Chicago and its Churches/Agencies, shall be in support of our mission and ministry and reflective of our shared values.

2. This policy applies to all on-site users (lay or ordained, paid or volunteer) of computers, devices and the internet at our Churches/Agencies and Diocesan Offices, regardless of the owner of the computer or the holder of the Internet Service Provider (ISP) account.

Thus, the volunteer who is in a church classroom using his/her own laptop computer and ISP account must comply with this policy. Similarly, a Church/Agency staff member, using an office computer to access the internet via the church's ISP account, must comply with this policy.

3. This policy governs off-site use of computers and devices owned by the Diocese and its Churches/ Agencies, as well as off-site access to ISP accounts held by the Diocese and its Churches/Agencies.
4. All users shall comply with the following general standards when using computers, devices and the internet:
 - *behave responsibly when using computers, devices and the Internet;*
 - *comply with all applicable laws, rules and regulations, and with all other (non-computer-specific) policies of the Diocese and the applicable Church/Agency;*
 - *respect the rights and property of others, including copyrights and other intellectual property rights.*
5. The following are examples of **INAPPROPRIATE** uses of computers, devices, and the internet under this policy:

- *intentionally accessing, viewing, storing, or displaying any site or material that is pornographic, racist, sexist, homophobic, or otherwise offensive, including verbal descriptions, audio files, photography, drawings or paintings, and cartoons;*
- *soliciting sex or purchasing pornographic materials;*
- *creating, transmitting or reproducing language inappropriate to the Christian context, including language which is: profane, abusive, defamatory, degrading, harassing, threatening, or which breaches obligations of confidentiality;*
- *committing forgery, blackmail, identity theft, libel, selling or purchasing illegal substances, or gaining unauthorized access to other computer or electronic systems for any purpose (a.k.a. "hacking");*
- *disguising one's identity, impersonating other users, or sending anonymous e-mail messages;*
- *copying or distributing material obtained from the internet if doing so violates a copyright or other intellectual property right;*
- *copying, deleting or modifying another's files or data without permission;*
- *intentionally accessing, distributing, copying, deleting or modifying another's e-mail without permission;*
- *intentionally damaging computer and electronic equipment, files, data, or networks;*
- *intentionally accessing or transmitting computer viruses or other harmful files, or otherwise intentionally damaging computer and electronic equipment, files, data, or networks;*
- *commercial uses (including selling or buying anything for personal financial gain and conducting personal for-profit business activities).*

POLICY ON SERVING ALCOHOL

1. Alcohol should not be served prior to worship, or prior to or during business meetings.
2. All beverages and food containing alcohol must be clearly and distinctly labeled.

This guideline is most often forgotten where food is concerned. It must be remembered that the flavor of liquor (in food where the alcohol has been cooked out) is something which many persons in recovery wish to avoid.

3. Food must be available at all functions where alcohol is served.
4. Equally attractive, non-alcoholic alternatives must be offered as conspicuously as alcoholic beverages.

Persons who wish to abstain from alcohol must be able to do so comfortably. It is critical that alternatives to alcoholic beverages be of equal quality as those containing alcohol. It is inappropriate to serve a good bottle of wine in a crystal glass, when the only alternative is a can of soda from the back of the refrigerator or coffee from a paper cup.

5. The promotion of Church/Agency functions must not use alcohol as an enticement to participation.

No announcements, advertisements or promotional material should imply that drinking alcohol is a social requirement. Alcoholic beverages should not be a part of the identification of Church/Agency events—e.g. “Bratwurst Festival” not “Beer and Bratwurst;” “Reception with Hors-d’oeuvres,” or “Reception with Light Refreshments,” not “Wine and Cheese Reception”.

Alcohol should not be served in any way that implies to Children/Youth that growing up necessarily implies alcohol consumption. Thus, references to “kiddie cocktails,” and “Shirley Temples” are to be avoided.

6. All federal, state and local laws and ordinances concerning alcohol must be observed.

This includes regulations requiring licenses for the sale of alcohol, prohibiting the distribution of alcohol to minors, and serving alcohol to intoxicated persons. Serving alcoholic beverages entails incurring moral as well as potential legal and financial liability for those who become intoxicated. It is expected that responsibility will be taken for the safety of persons who become intoxicated at Church/Agency functions up to and including transportation for those whose driving might be impaired.

KEEPING GOD'S PEOPLE SAFE

A COVENANT FOR SEXUAL INTEGRITY

For the purposes of this covenant, I confirm that I have received the Diocese of Chicago's Sexual Misconduct Prevention manual, *Keeping God's People Safe*.

I have read *Keeping God's People Safe*. I understand that the policies are intended to support the Diocese and Church Personnel in the conduct of the ministries of the Church. I understand that these policies apply to my activities while I minister in any Diocese of Chicago institution, church or agency, whether as a paid employee or volunteer worker.

I agree to abstain from any behavior that constitutes Sexual Misconduct, while I minister in any Diocese of Chicago institution, church or agency, whether as a paid employee or volunteer worker.

I understand that if I engage in behavior contrary to these policies I will be subject to a disciplinary process that may include termination of employment or my volunteer work and, if I am ordained, canonical discipline.

Signature

Date

Print or Type Name

Address

E-Mail

Phone

Witness
Signature

Date

Note: Please sign and date this covenant after the cleric, employee or volunteer has read the KEEPING GOD'S PEOPLE SAFE manual. It is to be retained by the Church/Agency in a secure file.

Supplements
for
**KEEPING
GOD'S
PEOPLE
SAFE**

PLEASE NOTE: The information and forms on the following pages may be updated or revised to meet current needs. Please contact the Diocese for advice or assistance.

EPISCOPAL DIOCESE OF CHICAGO – KEEPING GOD’S PEOPLE SAFE:

Requirements/ Recommendations for Training and Background Checks of Church/Agency Workers Who Are Not Clergy

R = Required N = Not Required	LEVEL 1 Training: Protecting God's People	LEVEL 2 Training: Leading & Caring for God's People	5 Year Background Reference Check	Driving Record Report	Credit Report
CHURCH/AGENCY STAFF					
Church/Agency Administrator	R	R	R	N	R
Treasurer (paid)	R	R	R	N	R
Secretarial Staff	R	R	R	N	N*
Treasurer (volunteer)	R	R	R	N	R
Custodial Staff	R	R	R	N	N
Church/Agency Bus Driver	R	R	R	R	N
Church/Agency Nurse	R	R	R	N	N
CHILDREN & YOUTH PROGRAMS					
Director of Religious Education	R	R	R	R	N
Youth Group Leader	R	R	R	R	N
Acolyte Director	R	R	R	N	N
Volunteer Church School Teacher	R	N	R	N	N
Nursery Workers	R	N	R	N	N
Youth Group Volunteer	R	R	R	N	N
Car Pool Driver	R	R	N	R	N
ADULT PROGRAMS					
Vestry Member	R	R	N	N	N
Church Musician/Organist/Choir Master	R	R	R	N	N
Adult Education Teachers	R	R	N	N	N
Worship Leaders/Licensed Lay Readers	R	R	N	N	N
Lay Pastoral Care-giver/ Counselor/Spiritual Director	R	R	R	N	N
Lay Eucharist Visitors (LEV or LEM)/Stephen Ministries	R	R	R	N	N
Lay Preachers	R	R	R	N	N
Chalice Bearers/Lay Readers	R	N	N	N	N
Guild Director or Committee Chair (<i>of non Children/Youth activities</i>)	R	N	N	N	N

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*The exception to this non-requirement is if the secretarial staff will have unsupervised, open access to church finances. If that is the case, a credit report is required.

Background Quick Guide & Fee Schedule

The Diocese of Chicago upholds the following background check standards:

A ten-year background check is required of all clergy (priests and deacons) seeking to be licensed, transfer canonical residence, or to work within the Diocese of Chicago. In this case the cost of the background check is the responsibility of the clergy or church or agency seeking to hire the clergy person.

Based on the canons, a ten-year background check is also required of all nominees for postulancy in the Diocese of Chicago. In most cases the candidate pays 1/3 of the cost and the sponsoring congregation pays 2/3. This distribution is standard unless another arrangement has been made between the nominee and the sponsoring congregation to absorb some of the cost to the nominee.

Whenever a canonically resident or licensed clergy person changes employment within the Diocese of Chicago her/his background check must be updated to include the immediate ten years. The cost of the background check is the responsibility of the church or agency receiving the clergy person as their new employee.

Paid lay staff, volunteers handling monies, and volunteers working with children, youth, or vulnerable adults at a church or agency within the Diocese of Chicago must agree to a five-year background check. The cost of the background check is the responsibility of the church or agency seeking to employ the candidate or use the volunteer's services.

Records produced as a result of the background check are kept entirely confidential at the Diocesan office.

The Diocese of Chicago does not wish to preclude persons with criminal records from participating in a church's or agency's overall community. These background investigation policies are an essential aspect of our responsibilities to keep safe children, youths, and vulnerable adults in our care through our collective ministries.

The following is a schedule of fees charged by Oxford Document Management Company, Inc., the company entrusted with our background investigations and those of the majority of dioceses around the country. The Diocese of Chicago is able to receive a reduced rate due to the large volume of background checks requested as an organization. We pass that savings on to the congregation or individual who would pay more if making a request independently. Once the Diocese receives an invoice from Oxford Document Management Company, Inc. it passes the pure cost on to the responsible party and does not charge any "middle man" or handling fees.

Please note that some costs in the table below are marked "each." In most cases this is due to the fact that, based on the number of places a person has lived in the past five or ten years, multiple criminal databases may need to be checked. This is the greatest factor that leads to cost variance.

Background Screening Services & Price List

Item	Provider	Cost	Explanation
Multi-state Criminal Background Check, Social Security Number verification, Alias Search and National Sex Offender Registry Check	Secure Search	\$12	This is the base fee. This level of screening is completed for all candidates.
County Courthouse Criminal Background Check – 7 years	Secure Search	\$8	Some states and counties do not report certain levels of criminal information to the National Criminal Database. For example, Cook County only reports felonies to the national database. But if someone was sentenced at a misdemeanor level, it would not show on our checks unless we conducted an additional County search.
Statewide Criminal Repository	Secure Search	\$8	Some states and counties do not report certain levels of criminal information to the National Criminal Database. If someone has lived in a state that does not fully report, a Statewide Criminal Repository search will be conducted.
Motor Vehicles Registry (Driving History)	Secure Search	\$5	This search is conducted on anyone who will be driving others for church activities or ministries.
Credit Reporting (pre-employment)	Secure Search	\$13	Credit Reports are only requested for people whose work with the congregation or agency will provide them unsupervised access to more than \$2,500, who will have signatory power over assets of more than \$100, or will have access to personal, financial, or otherwise confidential information.
10 year Referencing	Oxford Document Management Co.	\$120 (base price)	10 year referencing is required for clergy, postulants, and candidates for diocesan executive positions.