

POLICIES FOR THE PROTECTION OF CHILDREN AND YOUTH FROM ABUSE

DEVELOPED IN PARTNERSHIP WITH THE NATHAN NETWORK

TABLE OF CONTENTS

[page 1]	.....Introduction
[page 2]	.....Code of Conduct for the Protection of Children and Youth
[page 3]	.....General Definitions
[page 3]	.....A. Church Associates
[page 3]	.....B. Children and Youth
[page 3]	.....C. Regularly or Occasionally Work With or Around Children or Youth
[page 5]	.....D. Types of Abuse
[page 6]	.....Safeguards for Children and Youth
[page 6]	.....A. Screening and Selection
[page 7]	.....B. Education and Training Requirements
[page 8]	.....C. Monitoring and Supervision of Programs
[page 9]	.....D. General Conduct for the Protection of Children and Youth
[page 12]	.....Responding to Problems
[page 12]	.....A. Reporting Inappropriate Behaviors or Policy Violations with Children or Youth
[page 12]	.....B. Reporting Suspected Abuse of Children or Youth
[page 13]	.....C. Guidelines for Investigation
Appendix	
[page 14]	.....A. Guidelines for Appropriate Affection
[page 16]	.....B. Confidential Notice of Concern
[page 17]	.....C. Employment Application Form, Code of Conduct, and Acknowledgment, Release and Signature
[page 24]	.....D. Volunteer Application Form, Code of Conduct, and Acknowledgment, Release and Signature
[page 30]	.....E. Reference Form
[page 31]	.....F. House of Bishops Pastoral Letter on Child Sexual Abuse 2003
[page 35]	.....G. Resolution B008, Protection of Children and Youth from Abuse, 74th General Convention (2003)

INTRODUCTION

The Holy Scriptures of the Old and New Testaments are the foundation on which our Christian community is built. They contain the story of God calling into being a community whose mission is to witness the reconciliation of the world to God. From the account of creation and fall in Genesis to the vision of the final reunion of all to God in the Book of Revelation, the Scriptures testify to this mission. At its center is Jesus the Christ in whom a new and reconciled creation is present. The people of the church, all of the Baptized are His disciples and so are sent to be faithful to Him. These Diocesan policies seek to support this calling and to strengthen faithfulness, so that a safer and healthier church community may exist for all its members, especially children and youth.

Trust is fundamental to the well-being of the Christian community. Therefore, 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. Pastoral leadership and associations with the Christian church are callings which demand the highest standards of personal responsibility and moral integrity. At ordination each priest and deacon has affirmatively responded to the question, "Will you do your best to pattern your life in accordance with the teachings of Christ so that you may be a wholesome example to your people?" This response echoes the earlier promise made in the Baptismal Covenant to which all Christians are called to "seek and serve Christ in all persons...strive for justice and peace among all people, and respect the dignity of every human being."

Because we live in a world where misconduct is increasing, the Church has a particular responsibility to clarify and maintain ethical and moral standards that make clear what is unacceptable on the part of those called to positions of leadership. Leadership in the Church demands the highest standards of moral integrity and personal responsibility especially in dealing with children and youth. Leadership is a gift of the Spirit that can only be effectively exercised in an environment of trust. It is hoped that these Diocesan policies will enable us to enrich that environment by honoring and safeguarding our children and youth.

CODE OF CONDUCT FOR PROTECTION OF CHILDREN AND YOUTH

Relationships among people are at the foundation of Christian ministry and, as such, are central to the life of the church. Defining healthy and safe relationships through policies and codes of conduct is not meant, in any way, to undermine the strength and importance of personal interaction in our ministries. Rather, it is to assist in more clearly defining behaviors and practices that allow the church to fully demonstrate its love and compassion for children and youth in sincere and genuine relationships. Relationships in ministry should, ideally, always be experienced as caring and without intention to do harm or allow harm to occur. This Code of Conduct has been adopted by The Diocese of West Tennessee to help the church create safe environments for children and youth and for those who minister to them. All Church Associates are asked to carefully consider each statement in the Code and within the Policies for the Protection of Children and Youth from Abuse before agreeing to adhere to the statements and continue in service to the church.

- Church Associates agree to do their best to prevent abuse and neglect among children and youth involved in church activities and services.
- Church Associates agree to not physically, sexually or emotionally abuse or neglect a child or youth.
- Church Associates agree to comply with the policies for general conduct with children and youth as defined in these Policies for the Protection of Children and Youth from Abuse.
- All Church Associates agree to comply with the Guidelines for Appropriate Affection with children and youth.
- In the event that Church Associates observe any inappropriate behaviors or possible policy violations with children or youth, Church Associates agree to immediately report their observations to appropriate church leaders and state authorities in accordance with these policies.
- All Church Associates acknowledge their obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with these policies.
- Church Associates understand that the church will not tolerate abuse of children and youth and agree to comply in spirit and in action with this position.

GENERAL DEFINITIONS

A. Church Associates

For the purposes of this policy, the following are included in the definition of Church Associates when they are functioning in their respective roles for the church:

1. All clergy whether stipendiary, non-stipendiary, or otherwise engaged in ministry or service to the church
2. All paid persons whether employed full-time, part-time, or on an occasional basis in the diocese, its congregations, schools or other agencies. For example, Emmanuel Center, all parish or diocesan-related schools, day care centers, mothers' day out programs, conference centers and all diocesan sponsored activities
3. Those who contract their services to the diocese, its congregations, schools or other agencies
4. Volunteers, including any person who enters into or offers himself or herself for a church related service, or who actually assists with or performs a service, whether or not they have been selected or assigned to do so. Volunteers include members of advisory boards, vestries, Bishop's Committees, and boards of directors

B. Children and Youth

A child is defined as anyone under the age of 13 years. A youth is defined as anyone who is at least 13 years old, but not yet 18 years old. A youth may also be an individual who is 18 years old or older, but still in high school.

C. Persons Who Regularly or Occasionally Work With or Around Children or Youth

For the purpose of this policy, the following are included in the definition of Church Associates Who Regularly Work With or Around Children or Youth:

1. All clergy whether stipendiary, non-stipendiary, or otherwise engaged in ministry or service to the church

2. All paid or volunteer Church Associates whose work regularly takes them throughout the facility or grounds or who have keys giving them access to the buildings or the grounds
3. All persons who supervise or assist with supervising children or youth, other than church school teachers, in ministries, programs or activities more often than four times a year
4. All persons who provide transportation to children or youth more than four times a year
5. Any paid persons whose living quarters are on the grounds of the church, school or other related agency
6. All vestry members or other members of similar decision-making groups who have the authority to approve the creation of ministries, programs or activities for children or youth

Examples of Church Associates Who Regularly Work With or Around Children or Youth include, but are not limited to:

1. Children or youth choir directors
2. Organists who work with children or youth
3. Children or youth lay ministers
4. Volunteer children or youth directors
5. All persons who supervise or assist with supervising children or youth in ministries, programs or activities more than four times a year
6. All Church Associates who work or assist in the nursery more than four times a year
7. All Church Associates who work in the nursery if they are the only person over 21 present at any time
8. All staff, whether volunteer or paid, at church camps
9. Adults who participate in overnight activities with children or youth more than twice a year

For the purpose of this policy, the following are included in the definition of Church Associates Who Occasionally Work With or Around Children or Youth but are not limited to:

1. Church school teachers
2. All persons who supervise or assist with supervising children or youth in ministries, programs or activities infrequently, generally no more than four

times a year or for one program or activity during a year that lasts less than a month (i.e. assisting with preparation for the Christmas pageant, or teaching one "unit" of Church School for a month)

3. All persons who provide transportation to children or youth four or fewer times a year
4. All persons who work or assist in the nursery four or fewer times a year, whether on an emergency basis or otherwise
5. Adults who participate in overnight activities with children or youth once or twice a year

D. Types of Abuse

1. Physical abuse is non-accidental injury, that is intentionally inflicted upon a child or youth.
2. Sexual abuse perpetrated by an adult is any contact or activity of a sexual nature that occurs between a child or youth and an adult. This includes any activity that is meant to arouse or gratify the sexual desires of the adult, child or youth.
3. Sexual abuse perpetrated by another child or youth is any contact or activity of a sexual nature that occurs between a child or youth and another child or youth when there is no consent, when consent is not possible, or when one child or youth has power over the other child or youth. This includes any activity that is meant to arouse or gratify the sexual desires of any of the children or youth.
4. Emotional abuse is mental or emotional injury to a child or youth that results in an observable and material impairment in the child's or youth's growth, development or psychological functioning.
5. Neglect is the failure to provide for a child's or youth's basic needs or the failure to protect a child or youth from harm.
6. Economic exploitation is the deliberate misplacement, exploitation, or wrongful temporary or permanent use of a child's or youth's belongings or money.

SAFEGUARDS FOR CHILDREN AND YOUTH

A. Screening And Selection

1. Any and all Church Associates Who Regularly Work With or Around Children or Youth shall be screened and selected utilizing at least the following:
 - a. A standard application completed by the applicant that includes an Authorization for the Release of Information to conduct background checks and the Code of Conduct (Appendix C or Appendix D)
 - b. Criminal records check in *any state* where the applicant has resided during the past ten years, and other states, if any, as determined by the church
 - c. Sexual Offender Registry Check in *any state* where the applicant has resided during the past ten years
 - d. Individual Interview with the applicant with the rector, other clergy, or staff member directly responsible for the children's/youth programs
 - e. At least three reference checks (Appendix E) with unrelated persons outside the congregation who know the applicant, and who know how the applicant works with children and/or youth, especially in a church setting or church related activities
 - f. Driving or motor vehicle records check if the person may be transporting children or youth

2. Any and all Church Associates Who Occasionally Work With or Around Children or Youth shall be screened and selected utilizing at least the following:
 - a. A standard application completed by the applicant that includes an Authorization for the Release of Information to conduct background checks and the Code Of Conduct (Appendix C or Appendix D)
 - b. Individual interview with the applicant with the rector, other clergy, or staff member directly responsible for the children's/youth program
 - c. At least one reference check (Appendix E) with an unrelated person or persons outside the congregation who know the applicant, and who know how the applicant interacts with children and/or youth, especially in a church setting or church related activities.

- d. Driving or motor vehicle records check if the person will be transporting children or youth.
3. All information gathered about an applicant will be carefully reviewed and evaluated, in consultation with others as necessary, to make a determination whether or not the person is appropriate to work with children or youth.
4. Church Associates Who Work With or Around Children or Youth must have a personnel file that is kept where other church records are kept.
5. Criminal records checks and sexual offender registry checks will be conducted every five years for Church Associates Who Regularly Work With or Around Children or Youth.
6. To the extent possible, no person will be permitted to supervise an immediate family member when working with or around children or youth. For the purpose of this policy, immediate family member is defined as spouse, partner, child, parent, sister, brother, in-law relationships, step-child, step-parent, step-sibling, grandparent, or co-habitant.
7. Church Associates who transfer within The Diocese of West Tennessee and apply for or are asked to or who do undertake a position working with or around children or youth are required to undergo the same screening and selection process in Section A above. This requirement may be met through a transfer of a copy of their personnel file to the new congregation, school, agency, or program together with completion of a new application, individual interview and reference checks with the congregations, schools, agencies or other programs for which the applicant has worked with or around children or youth since the screening was last done as shown in the applicant's personnel file.

B. Education And Training Requirements

1. The complete child abuse prevention education and training is required for all Church Associates Who Regularly Work With or Around Children or Youth before they start working with children or youth or, if that is not possible, at least one hour of child abuse awareness training including the viewing of videos and completion of necessary applications, forms, authorizations, interviews and reference contacts before they start their work and the rest of the training within three months of starting. Church Associates are required to attend a retraining session every three years.

2. Viewing of videos, engaging in discussion, and signing of the forms of child abuse awareness education and training is required for all Church Associates Who Occasionally Work With or Around Children or Youth before they start working with children or youth. These Associates will be required to attend retraining every five years.
3. Church Associates who are responsible for screening, selection and supervision of others in programs for children and youth are required to complete an additional course of training in screening, selection and monitoring every five years or as warranted.

C. Monitoring and Supervision of Programs

The monitoring and supervision of programs and activities involving children or youth are important for safeguarding children and youth and involve two aspects. One aspect involves having structural guidelines or standards for the programs and activities for children and youth. These include such things as who approves new programs, how many adults need to be present, etc. In addition to setting structural guidelines and standards, church leaders must make sure the structural safeguards are followed. Programs and activities have to be monitored and supervised to do that.

Another aspect of monitoring and supervision is that supervisory personnel and others monitor and supervise the behavior of adults, youth and other children with children and youth so that inappropriate behaviors and interactions can be detected and stopped. Some behaviors and interactions are potentially harmful to children or youth in and of themselves. Examples include providing alcohol or drugs to children or youth or actually having sexual contact with a child or youth. Other behaviors and interactions are not necessarily harmful in and of themselves but are the same behaviors and interactions known to be used by those who abuse children or youth to "groom" them or their parents for eventual abuse or which provide the privacy child molesters need in order to abuse children or youth. Examples of those behaviors and interactions include, but are not limited to, holding children over the age of three on the lap, transporting a child or youth alone, and other behaviors identified in Guidelines for Appropriate Affection.

The structural guidelines and standards are covered in both this Monitoring And Supervision section and in the following section, General Conduct for the Protection of Children and Youth. The behaviors and interactions of persons with children and youth that need to be monitored and supervised are covered in the section on General Conduct for the Protection of Children and Youth and in the Guidelines for Appropriate Affection.

1. Every program for children and youth must have established ratios for adults and children. Suggested ratios are 1:4 with infants, 1:6 with age two and older. Further, there must never be fewer than two adults in all situations. Compliance with the established ratios and two-adult minimum is required at all times, including activities that occur off church premises.
2. Church Associates are prohibited from being alone with a child or youth or multiple children or youth where other adults cannot easily observe them.
3. Church Associates over the age of 21 must directly supervise Church Associates under the age of 18 and be physically present during all activities.
4. Church Associates are not permitted to develop new activities for children and youth without approval from the rector or canonical equivalent. The rector will consider whether the plans for new children's and youth activities include adequate adult supervision.
5. Each program will develop age-appropriate procedures to ensure the safety of children and youth using restrooms and showers or baths.
6. When supervising or assisting private activities such as dressing, showering, or diapering infants or children, Church Associates will remain in an area observable by other adults or work in pairs.
7. When possible at least two unrelated Church Associates should supervise activities. When both boys and girls are participating, it is recommended that both male and female adults be present when possible.

D. General Conduct For The Protection Of Children And Youth

The following guidelines are intended to assist Church Associates in monitoring and supervising behaviors and interactions with children and youth, and to identify and stop those behaviors that may be inherently harmful to children or youth - that are the type used by child molesters to groom children, youth and their parents, or that may create the conditions where abuse can occur more easily. These guidelines should also be used to make decisions about interactions with children and youth in church sponsored and affiliated programs. They are not designed or intended to address interactions within families. When exceptions to these guidelines must be made, they should be reported to the supervisor of the Church Associate.

1. All Church Associates who work with children or youth must agree to comply

with The Diocese of West Tennessee Guidelines for Appropriate Affection (Appendix A).

2. No person will be allowed to volunteer to regularly work with children or youth until the person has been known to the clergy and congregation for at least six months.
3. Programs for infants and children under six years old will have procedures to ensure that children are released only to their parents or legal guardians or those designated by them.
4. Church Associates are prohibited from the use, possession, distribution, or being under the influence of alcohol, illegal drugs, or the misuse of legal drugs while participating in or assisting with programs or activities specifically for children or youth.
5. Parents or guardians must complete written permission forms before Church Associates transport children and youth for a church sponsored activity or for any purpose on more than an occasional basis.
6. Church Associates will respond to children and youth with respect consideration and equal treatment, regardless of sex, race, religion, sexual orientation, culture or socio-economic status. Church Associates will portray a positive role model for children and youth by maintaining an attitude of respect, patience and maturity. They will avoid any appearance of favoritism.
7. One-to-one counseling with children or youth will be done in an open or public place where private conversations are possible but occur in full view of others.
8. Church Associates are prohibited from dating or becoming romantically involved with a child or youth.
9. Church Associates are prohibited from having sexual contact with a child or youth.
10. Church Associates are prohibited from possessing any sexually oriented materials (magazines, cards, videos, films, clothing etc.) on church property or in the presence of children or youth except as expressly permitted as part of a pre-authorized educational program.

11. Church Associates are prohibited from using the Internet to view or download any sexually oriented materials on church property or in the presence of children or youth.
12. Church Associates are prohibited from discussing their own sexual activities, including dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos or materials on or from the Internet, with children or youth.
13. Church Associates are prohibited from sleeping in the same beds, sleeping bags, tents, hotel rooms or other rooms with children or youth unless the adult is an immediate family member of all children or youth in the bed, sleeping bag, tent, hotel room or other room. It is acceptable to have multiple adults sleep with all the children or youth participating in one open space such as a church basement or camp lodge.
14. Church Associates are prohibited from dressing, undressing, bathing, or showering in the presence of children or youth.
15. Church Associates are prohibited from using physical punishment in any way for behavior management of children and youth. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting, or any other physical force. Physical force may only be used to stop a behavior that may cause immediate harm to the individual or to a child, youth or others. In the event of unusual circumstances, behavior management must be conducted in the presence or view of others.
16. Church Associates are prohibited from using harsh language, degrading/shaming punishment, or mechanical restraint such as rope or tape for behavior management.
17. Church Associates are prohibited from participating in or allowing others to conduct any hazing activities relating to children or youth.

RESPONDING TO PROBLEMS

A. Reporting Inappropriate Behaviors Or Policy Violations With Children or Youth

1. When Church Associates observe any inappropriate behaviors - behaviors that are inconsistent with the Guidelines For Appropriate Affection, or which may violate any provision of the Policies for the Protection of Children and Youth from Abuse - they must immediately report their observations. Examples of inappropriate behaviors or policy violations would be: seeking private time with children or youth, taking children or youth on over-night trips without other adults, swearing or making suggestive comments to children or youth or selecting or using staff or volunteers without the required screening.
2. All reports of inappropriate behavior or policy violations with children or youth must be reported to The Diocese of West Tennessee immediately. All reports will be taken seriously.
3. Such inappropriate behaviors or possible policy violations that relate to interactions with children or youth should be reported in **one of the following ways:**
 - a. A telephone call or meeting with the immediate supervisor of the person, or the director of the program;
 - b. A telephone call or meeting with the rector, if the alleged violator is not the rector;
 - c. A telephone call or meeting with a church warden if the alleged violator is the rector;
 - d. A telephone call, e-mail, or fax to the Bishop, or his designee; or
 - e. A completed Notice Of Concern (Appendix B), signed or unsigned, to the Bishop

B. Reporting Suspected Abuse Of Children Or Youth

1. All Church Associates are required by this policy to report known or suspected abuse of children or youth to the appropriate state authorities. Failure to report suspected abuse of children or youth is a crime in the State of

Tennessee. Reports may be made confidentially or anonymously. The State of Tennessee provides immunity from civil liability for persons who report suspected abuse in good faith and without malice. Simply stated, "in good faith" means that the person submitting the report believes what he or she is reporting to be true.

2. In addition to reporting to the state authorities, Church Associates are required to report any suspected or known abuse of children or youth that may have been perpetrated by Church Associates directly to the rector, unless the rector is the alleged perpetrator, so that immediate and proper steps may be taken to ensure the safety of alleged victims. If the rector is the alleged perpetrator, report immediately to The Diocese of West Tennessee as set forth in number 3 below.
3. Finally, **all** circumstances involving suspected or known abuse that involve Church Associates **must** be reported to The Diocese of West Tennessee in **one of the following ways**:
 - a. A telephone call, e-mail, or fax to the Bishop, or his designee; or
 - b. A completed Notice Of Concern (Appendix B), signed or unsigned, to the Bishop

C. Guidelines for Investigation

1. The Diocese of West Tennessee, all parishes, missions and agencies will cooperate with any investigation by state authorities to the fullest extent appropriate and inform authorities that a concurrent internal investigation will be directed by The Diocese of West Tennessee.
2. All investigations, other than the state investigation will be conducted under the direct supervision of The Diocese of West Tennessee. **No lay leaders, clergy or staff are allowed to conduct their own investigation, even for purposes of reporting, and must report any knowledge of policy violations and/or suspected or known abuse immediately to The Diocese of West Tennessee.**
3. If at any time you believe these procedures relating to the reporting and investigation of policy violations and/or suspected or known abuse are not being followed, please immediately notify the Bishop of The Diocese of West Tennessee or his designee by telephone, e-mail or fax.

APPENDIX A

Guidelines For Appropriate Affection

The Diocese of West Tennessee, its parishes, missions and agencies are committed to creating and promoting a positive, nurturing environment for our children and youth ministries that protect our children and youth from abuse and our Church Associates from misunderstandings. When creating safe boundaries for children and youth, it is important to establish what types of affection are appropriate and inappropriate, otherwise that decision is left to each individual. Stating which behaviors are appropriate and inappropriate allows Church Associates to comfortably show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries with children or youth. These Guidelines are based, in large part, on avoiding behaviors known to be used by child molesters to groom children or youth and their parents for future abuse. The following guidelines are to be carefully followed by all Church Associates working around or with children or youth.

1. Love and affection are part of church life and ministry. There are many ways to demonstrate affection while maintaining positive and safe boundaries with children and youth.

Some positive and appropriate forms of affection are listed below:

- Brief hugs
- Pats on the shoulder or back
- Handshakes
- High-fives and hand slapping
- Verbal praise
- Touching hands, faces, shoulders and arms of children or youth
- Arms around shoulders
- Holding hands while walking with small children
- Sitting beside small children
- Kneeling or bending down for hugs with small children
- Holding hands during prayer
- Pats on the head when culturally appropriate (For example, this gesture should typically be avoided in some Asian communities.)

2. The following forms of affection are considered inappropriate with children and youth in a ministry setting because many of them are the behaviors that child molesters use to groom children or youth and their parents for later molestation or can be, in and of themselves be considered forms of sexual abuse.

- Inappropriate or lengthy embraces
- Kisses on the mouth
- Holding children over three years old on the lap
- Touching bottoms, chests or genital areas other than for appropriate diapering or toileting of infants and toddlers
- Showing affection in isolated areas such as bedrooms, closets, staff-only areas or other private rooms
- Occupying a bed with children or youth
- Touching knees or legs of children or youth
- Wrestling with children or youth
- Tickling children or youth
- Piggyback rides
- Any type of massage given by a child or youth to an adult
- Any type of massage given by an adult to a child or youth
- Any form of unwanted affection
- Comments or compliments (spoken, written, or electronic) that relate to physique or body development. Examples would be, "You sure are developing," or "You look really hot in those jeans"
- Snapping bras or giving wedgies or similar touch of underwear whether or not it is covered by other clothing
- Giving gifts or money to individual children or youth
- Private meals with individual children or youth

APPENDIX B

Confidential Notice Of Concern

Individual(s) of Concern:

Date of occurrence:

Time of occurrence:

Type of Concern:

- Inappropriate behavior with a child or youth
- Policy violation with a child or youth
- Possible risk of abuse
- Other concern (*please identify*)

Describe the situation: What happened, where it happened, when it happened, who was involved, who was present, who was notified? If reported to the State, what was their recommendation about investigating? *Attach additional sheets if needed.*

Has this situation ever occurred previously? Yes No

If yes, what action was taken? How was the situation handled, who was involved, who was questioned, were police called? *Attach additional sheets if needed.*

Would you like someone to call you to discuss this situation?

Submitted by: (*Please print*)

Telephone number:

Location and address:

Signature:

Date:

Reviewed by:

Once completed, please fax to the confidential fax line 901-526-1555

APPENDIX C

Employment Application Form, Code Of Conduct And Acknowledgment, Release And Signature

INSTRUCTIONS: Please complete all of the questions accurately and fully.
Attach additional sheets if needed.

The Diocese of West Tennessee is an equal opportunity employer and fully subscribes to the principles of equal employment opportunity. The Diocese of West Tennessee considers applicants for all positions without regard to race, color, national origin, sex, age, disabled status, marital status, veteran status and, in almost all instances, religion. To the extent religion is a bona fide occupational qualification in a particular employment situation, The Diocese of West Tennessee may base such an employment decision on religion.

Today's date:

Personal Data

Full Name:

Street address:

City:

State:

Zip:

How long at current address:

Home phone:

Work phone:

Cell phone:

Best time to contact you:

Email address:

Drivers license number:

State:

(Required only if driving is essential for the job function)

Social Security number:

Are you legally eligible to work in this country?

[] Yes [] No

Note: If you are chosen for a paid position, you will be required to show documents verifying your employment eligibility and identity to complete the INS Form I-9 as required by the Immigration Reform and Control Act.

Please list your addresses for the past ten years:

For what position are you applying?

What interests you about the position for which you are currently applying?

What has prepared you for the position for which you are currently applying?

Employment History

Please list all of your prior employers, covering the past ten years, providing the following information for each. *Use additional sheets if needed.*

Company name:

Address:

City:

State:

Zip:

Immediate supervisor name:

Immediate supervisor phone number:

Position held:

Dates of employment: from:

to:

Reason for leaving position:

Company name:

Address:

City:

State:

Zip:

Immediate supervisor name:

Immediate supervisor phone number:
Position held:
Dates of employment: from: to:
Reason for leaving position:

Company name:
Address
City: State: Zip:
Immediate supervisor name:
Immediate supervisor phone number:
Position held:
Dates of employment: from: to:
Reason for leaving position:

Have you ever been terminated or asked to resign? Yes [] No []
If so, please list employer and reason for termination or request for resignation:

Please list all experience working with children or youth, providing the following information for each. *Use additional sheets if necessary.*

Organization:
Address:
Contact:
Phone:
Duties:
Dates: from: to:

Educational History

High School
Address:
City: State: Zip:
Type of school:
Name of program or degree:
Program completed?

College or additional training
Address:
City: State: Zip:
Type of school:
Name of program or degree:
Program completed?

Professional References (at least 2)

Name:
Address:
City: State: Zip:
Daytime phone:
How long have you known this person?
Relationship to you:

Name:
Address:
City: State: Zip:
Daytime phone:
How long have you known this person?
Relationship to you:

Personal References (at least 3 unrelated persons)

Name:
Address:
City: State: Zip:
Daytime phone: Evening phone:
How long have you known this person?
Relationship to you:

Name:
Address:
City: State: Zip:
Daytime phone: Evening phone:
How long have you known this person?
Relationship to you:

Name:
Address:
City: State: Zip:
Daytime phone: Evening phone:
How long have you known this person?
Relationship to you:

Have you ever been accused of physically, sexually or emotionally abusing
a child or an adult? Yes No
If yes, please explain and give date of offense.

Have you ever been convicted of or pled guilty to a felony? Yes No
if yes, explain briefly and give date of offense.

Have you ever been convicted of or pled guilty to a misdemeanor offense, other than a minor driving offense? Yes No
If yes, briefly explain and give date of offense.

NOTE: An applicant will not be denied consideration for employment solely because of criminal record. The seriousness of the crime, relatedness to the position for which you are applying and date of conviction will be considered.

Code of Conduct for the Protection of Children and Youth

Read and initial each item to signify your agreement to comply with the statement. You have been provided with The Diocese of West Tennessee Policies for the Protection of Children and Youth from Abuse. It is required that you read this document prior to completing this application.

_____ I agree to do my best to prevent abuse and neglect among children and youth involved in church activities and services.

_____ I agree not to physically, sexually or emotionally abuse or neglect a child or youth.

_____ I agree to comply with the policies for General Conduct for The Protection of Children and Youth defined in the Policies for the Protection of Children and Youth from Abuse.

_____ I agree to comply with the Guidelines for Appropriate Affection with Children and Youth.

_____ In the event that I observe any inappropriate behaviors or possible policy violations with children or youth, I agree to immediately report my observations to appropriate church leaders and state authorities in accordance with the Policies for the Protection of Children and Youth From Abuse.

_____ I acknowledge my obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with the Policies For The Protection Of Children And Youth From Abuse.

_____ I understand that the church will not tolerate abuse of children and youth and I agree to comply in spirit and in action with this position.

Acknowledgment, Release And Signature

To the best of my knowledge, the information contained in this application is complete and accurate. I understand that providing false information is grounds for not hiring me or for my discharge if I have already been hired. I authorize any person or organization, whether or not identified in this application, to provide any information concerning my previous employment, education, driving record, criminal record, sexual offender registry or other qualifications for my employment. I also authorize The Diocese of West Tennessee to request and receive such information.

If hired, I agree to be bound by The Diocese of West Tennessee's policies and procedures, including but not limited to its Policies for the Protection of Children and Youth from Abuse and Code of Conduct for the Protection of Children and Youth. I understand that all policies and procedures may be changed, withdrawn, added to or interpreted at any time at the sole discretion of The Diocese of West Tennessee and without prior notice to me. I also understand that my employment may be terminated, or any offer or acceptance of employment withdrawn, at any time, with or without cause, and with or without prior notice at the option of The Diocese of West Tennessee or myself. Nothing contained in this application or in any pre-employment communication is intended to or creates a contract between myself and The Diocese of West Tennessee for employment or the providing of any benefit.

I also agree to release and hold harmless The Diocese of West Tennessee, their officers, employees, agents and volunteers from any and all liability as it relates to any investigation taken by them regarding the information contained in this application, or any action by them as a result of such investigation.

I also agree to release and hold harmless all past and present employers, schools, personal or professional references from any and all claims that I have, or which might arise against any or all of them from any and all liability as it relates to furnishing information as it relates to this application.

I HAVE READ AND UNDERSTAND THE ABOVE PROVISIONS.

Signature

Date

APPENDIX D

**Volunteer Application Form, Code Of Conduct And Acknowledgment,
Release And Signature**

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

Date:

Name:

List other names used (maiden, former, nickname, a.k.a.):

Present Address:

City:

State:

Zip:

Home Phone:

Work Phone:

What type of children/youth work do you prefer?

On what date would you be available?

Minimum length of commitment?

Marital Status:

Social Security Number:

Driver's License Number:

State:

List the names and locations of the educational institutions in which you have been enrolled:

Please list previous home addresses over the last ten years

Are you a member of this Church? Yes [] No [] If yes, how long?

If no, list the church where you are a member and length of membership:

List two parishioners from your parish that you have known the longest:

List names and addresses of other churches you have attended regularly during the past ten years. If you did volunteer work in those churches, please include the name of your supervisor or the priest in charge at the time and the type of volunteer work you performed:

List all other previous work involving children or youth (identify organization, location, dates and type of work):

List any gifts, callings, training, education, or other factors that have prepared you for work with children or youth:

List all places of employment for the past ten years, providing employer, address, phone numbers, and contact person for each:

Have you ever been terminated or asked to resign? Yes No
If so, please list employer and reason for termination or request for resignation:

Have you had any driver's license or other license (e.g. professional) suspended or revoked? Yes No If yes, give full details:

Have you ever been arrested or charged with driving under the influence? Yes No If yes, list each such arrest or charge, when and where it was made and its outcome:

Have you ever been convicted of child abuse or a crime involving actual or attempted sexual molestation of a minor? Yes No
If yes, please explain:

Have you ever been convicted of or pled guilty to a felony? Yes No
If yes, explain and give date of offense:

Have you ever been convicted of or pled guilty to a misdemeanor offense, other than a minor driving offense? Yes No
If yes, briefly and give date of offense:

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

3 PERSONAL REFERENCES (Do not include former employers or relatives). Please include the following information:

Name:
Address:
City: State: Zip:
Daytime phone: Evening:
How long have you known this person?
Relationship to you:

Name:
Address:
City: State: Zip:
Daytime phone: Evening:
How long have you known this person?
Relationship to you:

Name:
Address:
City: State: Zip:
Daytime phone: Evening:
How long have you known this person?
Relationship to you:

Code of Conduct for the Protection of Children and Youth

Read and initial each item to signify your agreement to comply with the statement. You have been provided with The Diocese of West Tennessee Policies for the Protection of Children and Youth from Abuse. It is required that you read this document prior to completing this application.

_____ I agree to do my best to prevent abuse and neglect among children and youth involved in church activities and services.

_____ I agree not to physically, sexually or emotionally abuse or neglect a child or youth.

_____ I agree to comply with the policies for General Conduct for The Protection of Children and Youth defined in the Policies for the Protection of Children and Youth from Abuse.

_____ I agree to comply with the Guidelines for Appropriate Affection with Children and Youth.

_____ In the event that I observe any inappropriate behaviors or possible policy violations with children or youth, I agree to immediately report my observations to appropriate church leaders and state authorities in accordance with the Policies for the Protection of Children and Youth From Abuse.

_____ I acknowledge my obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with the Policies For The Protection Of Children And Youth From Abuse.

_____ I understand that the church will not tolerate abuse of children and youth and I agree to comply in spirit and in action with this position.

Acknowledgment, Release And Signature

To the best of my knowledge, the information contained in this application is complete and accurate. I understand that providing false information is grounds for not choosing me or for my discharge if I have already been chosen. I authorize any person or organization, whether or not identified in this application, to provide any information concerning my previous employment, education, driving record, criminal record, sexual offender registry or other qualifications for my employment. I also authorize the Diocese of West Tennessee to request and receive such information.

If chosen, I agree to be bound by The Diocese of West Tennessee's policies and procedures, including but not limited to its Policies For The Protection Of Children And Youth From Abuse and Code Of Conduct For The Protection Of Children And Youth. I understand that all policies and procedures may be changed, withdrawn, added to or interpreted at any time at The Diocese of West

Tennessee's sole discretion and without prior notice to me. I also understand that my volunteer opportunity may be terminated, or any offer or acceptance of volunteer opportunities withdrawn, at any time, with or without cause, and with or without prior notice at the option of The Diocese of West Tennessee or myself.

Nothing contained in this application or in any communication is intended to or creates a contract between myself and The Diocese of West Tennessee for volunteer opportunities.

I also agree to release and hold harmless The Diocese of West Tennessee, their officers, employees, agents and volunteers from any and all liability as it relates to any investigation taken by them regarding the information contained in this application, or any action by them as result of such investigation.

I also agree to release and hold harmless all past and present employers, schools, personal or professional references from any and all claims that I have, or which might arise against any or all of them from any and all liability as it relates to furnishing information as it relates to this application.

I HAVE READ AND UNDERSTAND THE ABOVE PROVISIONS.

Signature:

Date:

APPENDIX E

Reference Form

Your name has been given as a reference by _____, who submitted an application to work as an employee or volunteer with one of our children's or youth programs in the following capacity _____. We would appreciate your completing this form and returning it in the enclosed envelope so that we may make a decision on the applicant's ability to fulfill this commitment. Please use additional sheets if necessary.

How long have you known the applicant?

In what capacity have you known the applicant?

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

Are you aware of any problems that would limit the applicant's ability to fulfill this obligation? Please explain:

Are you aware of any problems that should limit or preclude this individual from working with children or youth? Please explain:

Would you recommend the applicant for placement in a setting such as ours? Why?

Additional comments:

Signature:

Date:

APPENDIX F

Resolution X031, House Of Bishops Letter On Child Sexual Abuse

A PASTORAL LETTER FROM THE BISHOPS OF THE EPISCOPAL CHURCH to be read or cause to be distributed in every parish, mission, preaching station, and church-related institution which works with children and youth.

Dear Brothers and Sisters in Christ,

We your bishops are steadfastly committed to seeing that the Episcopal Church is a community of safety and health for all people. The Body of Christ, the Church, must be a place where adults, children, and young people find the love and blessing of God, and where no one might be hurt and where their hurts may be healed.

We are all aware of the reports in the media, during the past year and more, of incidents of sexual misconduct in churches. Many of these tragedies have involved children and young people. While the Roman Catholic Church has most often been mentioned in news reports and accusations, the rest of the Church and many secular agencies have also been caught up in trying to address the damage done to our children by sexual predators. The Episcopal Church is not immune to this scourge in our society and we must respond to it honestly and forthrightly.

Our Church has repeatedly upheld our mandate to be a haven of safety for all. The Scriptures teach us that every human being is made in the image of God; and our Lord enjoins us to receive and serve the least among us as we would receive and serve him. The mandates of our baptismal covenant include seeking and serving Christ in all persons, loving our neighbors as ourselves, striving for justice and peace for all people, and respecting the dignity of every human being.

Because of these mandates of love, respect, service, and justice, we have acknowledged our obligation to articulate clear standards about sexual harassment and misconduct, and to ensure that all our work and ministry is guided by them. We have been committed to sexual conduct and abuse prevention for all our clergy and lay leaders. We have been clear that exploitation and abusiveness are always unacceptable in our common life. We have made efforts to become aware of the spiritual and emotional damage that is done by sexual misconduct, and to do our best to guarantee that none who come to us will suffer such harm. In spite of our best efforts, it is sad when we discover that we have not done enough.

While we were in conference together at Kanuga, North Carolina in the spring, many of us had the opportunity to learn more about pedophilia, a form of predatory sexual behavior that has caused untold harm in our society and in the Body of Christ. It is especially important that we as a church focus on understanding and preventing pedophilia.

While we need to be aware that pedophilia is a reality in our society, which can be manifest in the church, we must be very clear about the nature of this tragic problem. Pedophilia is pervasive; one in eight males and one in four females will be molested before they reach the age of eighteen. Of reported cases in the general population, sixty percent (60%) of abusers are known to their victims, thirty percent (30%) are family members or relatives, and ten percent (10%) are strangers. We must be aware that the Church is a community which offers predators the opportunity to become known and trusted by parents and their children.

We also know that offenders are predominantly male and heterosexual. We must take great care not to equate pedophilia with homosexuality in minds or our conversation, and we must never assume that only men molest children in this way.

What we have learned most recently about the repetitive nature of pedophilia makes it imperative that we take very clear steps together to do the screening necessary to ensure that our children encounter God's love among us, and that we do all in our power to protect them from the distorted perceptions of love offered by predators.

In a Mind of The House resolution passed at Kanuga in March of 2003, we committed ourselves to support the development of church-wide policies to safeguard our children; and until such time as these policies are adopted, to revisit and revise our diocesan policies to ensure that ministries provided to the children among us will be life-giving and free from abusiveness of any kind.

Among the basic provisions we have committed to implement, delineated in Resolution B008 on the "Protection of Children and Youth from Abuse" adopted at the 74th General Convention in 2003, are:

1. Thorough SCREENING and SELECTION of clergy, lay employees and volunteers who work with children and youth;
2. Articulation of clear behavioral standards for interactions between clergy, lay employees, volunteers and children and youth;

3. Careful, CONTINUOUS MONITORING OF ALL PROGRAMS AND INTERACTIONS involving children and youth;
4. Provision for EDUCATION AND TRAINING OF CLERGY, LAY EMPLOYEES AND VOLUNTEERS for work with children and youth; and
5. Guidelines for responding to concerns about behavior or allegations of abuse.

In addition we asked the Presiding Bishop to create a working group from among our members to partner with the Church Pension Group, the Church Insurance Corporation and other agencies and appropriate organizations to develop the materials necessary to provide the Church with consistent expectations and standards.

We realize that in many of our congregations, persons who offer to take on ministries with children and youth are a blessing to an understaffed education or formation program for children or youth. The overwhelming majority are trustworthy and caring persons whose ministry will bear great good fruit.

But we must acknowledge that there are times when predators use the church as an opportunity for sexual abuse of children and adolescents who can suffer severe spiritual, emotional, and sometimes physical damage as a result. In response to such times we are called to acknowledge two truths: that human sin and failure are very real, and that God's grace, mercy and power are always strong enough to heal and transform our pain.

We have no intention to call our members to suspicion and mistrust. We do recognize the need to call our members beyond the naiveté of unquestioning confidence and into the care and discipline which must characterize our choices where children are concerned. Jesus called us to be as wise as serpents and as gentle as doves. In the case of pedophilia, our consistency in carefully screening, choosing and training ALL who work with children and youth will serve to allay any concerns about favoritism or carelessness, prohibiting those who have harmed children from ministries involving children, while providing the ability to firmly guide those who might harm children into other areas of ministry which serve the Church and contribute to our mission.

Some helpful materials will be available through your diocesan office by the first of November. We ask that as you make use of them you will remember the challenge our Lord provided to his followers, "unless you become as children you cannot enter the kingdom of God." We renew our commitment to ensure that our church is a community of love and care for every person. We ask that you join us in doing all in our power to see that all our members find among us a

safe place where they can be open and trusting and able to know the reconciling love of God in Christ that makes all things new.

A COLLECT FOR THE CARE OF CHILDREN

Almighty God, heavenly Father, you have blessed us with the joy and care of children: Give us calm strength and patient wisdom as we bring them up, that we may teach them to love whatever is just and true and good, following the example of our Savior Jesus Christ. Amen. (BCP 829)

Bishops of the Episcopal Church
Gathered at General Convention, Minneapolis, MN
August 6, 2003, The Feast of the Transfiguration

APPENDIX G

Resolution B008, Protection Of Children And Youth From Abuse, 74th General Convention (2003)

RESOLVED, the House of Bishops concurring, That the 74th General Convention of the Episcopal Church recommit itself to the vision of the role of children in the church as articulated in A Children's Charter for the Church as adopted by the 72nd General Convention in 1997. The Charter, among other things, calls the church to:

- Receive, nurture and treasure each child as a gift from God;
- Love, shelter, protect and defend children within its own community and in the world, especially those who are abused, neglected or in danger; and
- Advocate for the integrity of childhood and the dignity of all children at every level of our religious, civic and political structures;

and be it further RESOLVED, That this Church acknowledges that the times and circumstances demand that the church articulate a clear and firm commitment to the safety of all, especially children; that we support this commitment with clear and firm policies and procedures for the well being of all; and that we commit this Church to being and becoming a place where children and youth are safe, especially from abuse and neglect;

and be it further RESOLVED, That each diocese develop and adopt policies for the protection of children and youth from abuse that address the following:

1. A screening and selection process for all clergy, lay employees and volunteers who regularly work with children or youth. Dioceses are encouraged to consider:
 - a. A written application
 - b. A public records check
 - c. An interview
 - d. Reference checks
 - e. A general provision that volunteers not work with children or youth until they have been known to the clergy or congregation for at least six months

2. The articulation of behavioral standards for clergy, lay employees, and volunteers working with children or youth. Dioceses are encouraged to consider:
 - a. Respect for the privacy and dignity of children and youth by not putting them in inappropriate unmonitored one-to-one situations
 - b. Age-appropriate arrangements for sleeping, bathing, dressing, or showering
 - c. The prohibition of dating, romantic involvements, or sexual contact with a child or youth

- d. The prohibition of any sexually oriented materials (magazines, cards, videos, films, clothing, etc.) in the presence of children and youth except as expressly permitted as part of a pre-authorized educational program
 - e. Guidelines for physical contact and expressions of affection that define appropriate and inappropriate behaviors
 - f. The prohibition of discussing their own sexual activities and fantasies with children or youth
 - g. The prohibition of the non-sacramental use, possession, distribution or being under the influence of alcohol, illegal drugs, or the misuse of legal drugs
3. The monitoring of programs and interaction with children and youth. Dioceses are encouraged to consider:
- a. The prohibition of the development or initiation of new activities for children or youth without prior approval from the appropriate decision-maker(s)
 - b. The recognition that the ordinary standard is the presence of two unrelated adults for any activities involving children or youth
4. Education and training. Dioceses are encouraged to consider:
- a. Child abuse prevention for clergy, lay employees and volunteers who regularly work with children or youth
 - b. Specialized training for those who recruit, screen or select persons to work with children or youth
5. Guidelines for responding to concerns. Dioceses are encouraged to consider:
- a. Inappropriate behavior with children or youth
 - b. Violation of policies for the protection of children or youth
 - c. Suspected abuse of children or youth;

and be it further RESOLVED, That each diocese shall report to the House of Bishops Committee on Pastoral Development prior to the Spring 2006 meeting of the House of Bishops with a copy of its adopted and implemented policy and an evaluation of the history of its use. A summary report shall be made to the House of Bishops Spring 2006 meeting and a full report made to the 75th General Convention.