

***Peace Presbyterian Church***  
***SafeConduct™ Policy & Procedures***  
August 2018

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## Statement of Policy

As a community of Christian faith, Peace Presbyterian Church is committed to creating and maintaining programs, facilities and a community in which members, friends, staff and volunteers can worship, learn and work together in an atmosphere free from all forms of discrimination, harassment, exploitation or intimidation. The congregation of Peace Presbyterian supports principles of SafeConduct, which include individual responsibility to fulfill the highest standards of personal conduct toward others and to lead and guide the congregation in fulfillment of the standards set by our Christian faith. Peace Presbyterian strongly opposes and prohibits “sexual exploitation”, “sexual harassment” or any form of exploitation or abuse of others regardless of age, sex, sexual orientation, sexual identification or mental capacity. It is the intention of our congregation to affirmatively nurture good behavior, and to prevent and correct behavior that is contrary to this policy and, as necessary, discipline those persons who violate this policy.

Every member of the Congregation, whether “authorized clergy”, leader, lay staff, volunteer or parent, has a role to lead those who look to them individually for guidance, to monitor their behavior and redirect them as they cross boundaries of SafeConduct. Our congregation shall nurture good conduct as demonstrated by personal behaviors that are consistent with our Christian values. As we might conduct an orchestra, we shall guide and lead in ministry.

### **Ministers -- Ministerial Conduct**

Consistent with our understanding of the priesthood of all believers, all “authorized clergy”, employees, elected and appointed lay leaders, and authorized volunteers are Ministers to the congregation. It is especially important that every Minister to the church be adequately prepared and educated for the ministry in which they serve others, and to understand the ways in which their use or misuse of authority may impact others. Each Minister is obligated to demonstrate and encourage SafeConduct by being attentive to self-care, continuing education, maintenance of personal boundaries, and support of those who are vulnerable, or in need of support or refuge. Every Minister should seek to protect vulnerable individuals of every kind and to comply with State laws as may be their statutory obligation.

Each Minister shall acquire knowledge of the details of this policy and related procedures in order to:

1. Prevent “sexual exploitation” or “sexual harassment” of parishioners, employees or others by anyone engaged in ministry on behalf of Peace Presbyterian.
2. Prevent abuse or exploitation of “vulnerable adults”, to include financial exploitation.
3. Prevent abuse or mistreatment of children to include abuse of one child by another.
4. Demonstrate appropriate physical contact or verbal interaction as defined in this policy and prevent or re-direct inappropriate interaction or physical contact by others.
5. Enforce standards for contact between employees, staff and children outside of scheduled programs.
6. Communicate to others and practice guidelines regarding electronic communications and social media.
7. Manage risk of one-on-one contact between adults and children.
8. Recognize the importance, and act upon observations or allegations of behavior outside policy boundaries to include personal interactions, use of social media and use of church computers.
9. Understand and accept obligations and know how to report suspected abuse of children or other “vulnerable adults” as required by this policy or as required by the State of Florida, and cooperate with investigations as may follow.
10. Recognize circumstances of “sexual harassment” and the obligation and means to report to church leadership.

11. Understand how, by their action or inaction, they individually pose a risk to the church in the form of legal liability or loss of reputation.

Every Minister shall refrain from using a position of power or authority to exploit an advantage over any other person, adult or child.

Ministers who are “authorized clergy” and serving the congregation in any capacity (active, retired, employee, volunteer) shall hold themselves to a higher standard of care with respect to their personal conduct and relationships with the congregation, church staff and volunteers, whether pastoral, administrative or personal in nature. Utmost care and good faith are expected.

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## Screening & Selection

Prior to beginning their duties as Ministers, each candidate for employment and volunteers who work with children or “vulnerable adults” shall be subject to the following qualifying steps:

### **Application & Qualification --**

All employment candidates and volunteers who work with children shall

1. Complete an application reciting work history, education, 5 years of residence history and disclosure of criminal convictions. An affirmative response is required to each and every question; no answers may be omitted. Falsification of any aspect of the application shall be grounds for immediate dismissal. **(Appendix B – Applications & Forms)**
2. Grant written permission to conduct a background check as specified by this policy.
3. Upon selection, sign an acknowledgement of these policies and procedures and fulfill all training obligations within one month after assuming duties.

Volunteers shall be active members of the church, or otherwise affiliated with the church, for no less than six months before being permitted to work in child oriented programs. There shall be **no exceptions** to this policy, even when volunteer candidates come from another church with similar programs.

### **Background Checking --**

The Church Treasurer shall conduct a criminal background check on every employment candidate and volunteer meeting the following criteria:

1. National multi-state criminal records search
2. National sex offender registry search
3. Social security number trace and alias search
4. County criminal records search for every county where the applicant has lived or worked over the past 5 years:

Written permission to conduct a background check shall be obtained from each applicant prior to executing the check.

Criminal background checks shall be repeated for employees and volunteers who perpetually work with children every three years. Seasonal employees or volunteers who have been absent from work more than six months, shall have a new background check prior to resuming work.

### **Approval Procedure --**

A committee of three consisting of Church Treasurer, Clerk of Session and Pastor shall review each background check and agree that the applicant is eligible for employment as Minister, employee or volunteer.

Where a criminal record exists, consideration shall be given to:

1. Seriousness of the crime;
2. Statutes that may legally disqualify the person from working with minors;
3. Length of time since the last offense;
4. Pattern of criminal activity; and
5. Activities the applicant has been involved in since the offense(s) occurred.

Conviction for the following crimes shall be considered barriers to employment or volunteer work with children:

1. Violent crimes
2. Sexual assault
3. Sexual abuse or neglect of a child
4. Drug offenses or driving offenses (depending upon position requirements)

Arrest data are not grounds for disqualification, only convictions. The status or relevance of other crimes will be considered individually.

Following the review, each committee member shall sign and date one of two documents that becomes part of the applicant's or employee's permanent personnel file:

"We have reviewed the criminal history of Applicant X and determined, based on the information we had available at this time, the applicant would be **acceptable** for the position."

OR

"We have reviewed the criminal history of Applicant X and determined, based on the information we had available at this time, the applicant is **not acceptable** for the position."

#### **Confidentiality –**

At all times, the privacy and security rights of individuals are to be protected with utmost care. The Session shall assure that physical means and processes are in place to protect individual rights.

#### **Grandfathering Not Permitted –**

Each session member, employee or volunteer now serving and regardless of length of service must be willing to set an example for all others who follow in their ministry. Therefore, at the time this policy is first adopted, all incumbent session members, employees and all incumbent volunteers who work with children shall execute and sign applications and submit to a background check as is required for candidate employees and volunteers.

#### **Record Retention –**

Volunteer applications shall be retained in the same manner as employee applications with due regard for the safety of private information such as Social Security numbers. The individual record shall include:

- Employee or volunteer application
- Permission to perform a background check
- Results of the background check
- Background Investigation Results form ([Appendix B – Applications & Forms](#))

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## Training

The policy of Peace Presbyterian Church is first to prevent abuse of children and other “vulnerable adults”. We wish to identify and nurture SafeConduct™, to lead and to guide through adequate training. It is difficult to comprehend that those among us, our friends and family, would commit such acts willingly. Nevertheless, persons who have been presented no behavior standards and do not understand boundaries may unwittingly engaged in behaviors that may be perceived as predatory. Their personal reputations and that of Peace Presbyterian are then at risk.

To fulfill our leadership obligation to our Ministers, each new employee and new volunteer shall complete a specific program of training within 30 days of assuming duties. Fulfillment of training requirements shall be documented by the Church Treasurer, who has been appointed as Training Administrator – *Armatus* Program.

Training shall be repeated annually. Records shall be maintained by the Training Administrator – *Armatus* Program. Training records shall be audited annually by the Session.

Abuse prevention curriculum shall include:

1. Organization level
  - Review of expected conduct and boundaries defined in this policy. (Appendix E – Code of Conduct)
  - Review of standards applicable to ministry (Appendix F – Ministry Standards)
  - Explanation of procedures for reporting violations of standards of conduct and suspected child abuse.
  - Explanation of individual statutory reporting obligations
  - Identifying and managing high-risk situations such as bathroom use, transition times, and free times
  - Physical security procedures
2. Abuse prevention education:
  - Effects of sexual abuse.
  - Types of child molesters.
  - Characteristics of abusers.
  - How child molesters operate: access, privacy, and control.
  - Protecting oneself from false allegations.
  - Examples of child-on-child sexual abuse, even among young children.
  - Characteristics of children more likely to act out sexually.
  - Characteristics of children more likely to be abused.
  - High-risk activities and circumstances.
  - Specific monitoring and supervision activities to prevent child-on-child sexual activity.
  - How to respond to incidents of sexual activity between children.

The Session shall assure that each employee and volunteer has mastered requirements and provide additional supervision and guidance as required to assure required conduct.

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## Monitoring & Supervision

Each Minister who is in a position of leadership shall regularly supervise and provide leadership in the fulfillment of our congregation's **Code of Conduct** (Appendix E) and **Ministry Standards** (Appendix F).

Our intent is to sustain relationships which encourage employees and volunteers to meet our abuse prevention objectives while being mutually supportive as a team. All must be comfortable in reporting repeated violations of the **Code of Conduct** or **Ministry Standards** to leadership. The objective of monitoring is, first, to protect children, then to protect staff from false allegations, and to protect the reputation of Peace Presbyterian Church and its ministries.

In support of a practice of "progressive discipline", violations of the **Code of Conduct** and **Ministry Standards** are to be recorded in personnel files. Concurrently, employees and volunteers are to understand that their job descriptions include the obligation to observe and report patterns of behavior that violate the **Code of Conduct** or **Ministry Standards**.

The Chair of the Congregational Care Committee shall continuously monitor performance using a variety of techniques including:

1. Scheduled visits;
2. Unannounced random visits at unpredictable times;
3. Spontaneous interviews with children;
4. Planned interviews or surveys of children, employees, and volunteers;
5. Meeting regularly with individual employees and volunteers;
6. Group supervision meetings;
7. Reviewing site documentation (e.g. progress notes, incident logs, etc.).

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## Internal Feedback Systems

In ordinary administrative matters we expect employees and volunteers to address concerns with their immediate supervisors. However, situations affecting the health and welfare of children and “vulnerable adults” require a direct and expedited means of communication to Ministers in leadership who can act upon concerns when an observer or victim is uncertain their concerns will be given attention.

When any employee or volunteer observes violations of the **Code of Conduct**, whether committed by an employee, volunteer or other person, or observe any other circumstance they find suspicious or feel is inappropriate, or may rise to the level of “suspected abuse”, they have a **right and duty to report** it directly to the Director of the particular ministry to which the observation applies (primary contact). Respective Directors are identified in **Appendix D – Leadership & Reporting Roster**.

If for any reason, the observer believes that the primary contact has failed to respond or has not given credibility to the observer, the latter may contact the church **Ombudsman** to report the observation. **The observer or victim shall be permitted to report violations of policy or circumstances of abuse anonymously.**

The **Ombudsman** (**Appendix D – Leadership & Reporting Roster**), while respecting and protecting the confidentiality wishes of the observer or victim, if any, shall ascertain with reasonable certainty the relationship of the observer to the incident and the credibility of the information being provided. The **Ombudsman** shall report the circumstances to the Pastor. The Pastor shall initiate (1) investigation of the facts, (2) corrective action or (3) reporting as may be required by statute.

In the conduct of annual training, respective **Directors** shall identify themselves and the **Ombudsman** as a contact for reporting violations or suspicious circumstances or activity.

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## Congregational Awareness

We are dedicated to a policy of open communication and education for the benefit of the children, parents, “vulnerable adults” and guardians we serve. They are entitled to know what to expect of our ministries, the Ministers who serve them, and to know the related policies and procedures created to protect the respective ministry constituencies. Constituencies include the children, the parents, the “vulnerable adults”, the guardians, and the Ministers.

This entire policy shall be posted on the Peace Presbyterian Church website, [www.ppc-jax.org](http://www.ppc-jax.org), under **PPC Safety Policy**. The webmaster will keep it up to date at the direction of Chair, Congregational Care Committee.

At the time children or “vulnerable adults” are enrolled in Peace Presbyterian Church’s programs, parents or legal guardians shall be provided:

1. A copy of the Peace Presbyterian’s Code of Conduct (**Appendix E**), and Ministry Standards (**Appendix F**);
2. A summary of the content of the orientation to be provided to children and “vulnerable adults” regarding boundaries and reporting.
3. Information regarding the means to report violations of policy or suspicions of abuse.
4. Information regarding their personal obligation to report suspected abuse as it may exist under the laws of the State of Florida.
5. An invitation to visit programs in progress at any time at their convenience.

This policy and procedures will be available in its entirety in the church office and on the church’s website.

Parents and guardians shall be invited to receive the same “abuse prevention” training as provided to Ministers to be taken at their option.

Parents/guardians shall be encouraged to report violations of policy, boundaries or suspected abuse to the Director of the respective ministry at which an incident has occurred or the Pastor. Alternatively, they may report incidents to the Ombudsman. Anonymous reporting is permitted in the same manner and with the same precautions as reporting by Ministers or other observers.

If for any reason, parent/guardian believes that the primary contacts have failed to respond or have not given credibility to the parent’s/guardian’s concerns, the latter may contact the church **Ombudsman** to report those concerns.

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## Responding

Peace Presbyterian Church is committed to prompt, professional and measured response to all circumstances, which may range from violations of these policies and procedures to suspicions or allegations of abuse. We are committed to (1) seriously consider the concerns of victims; (2) undertake a fair investigation of policy violations; (3) protect the confidentiality of parties involved in investigation; (4) report to as required and cooperate fully with public authorities; and (5) communicate fully with the congregation within the bounds of individual rights to confidentiality.

Fulfillment of this commitment requires every Minister to assume responsibility as part of their respective duties, whether “authorized clergy”, employee or volunteer.

### **Responsibility of Employees and Volunteers –**

Each employee or volunteer is obligated to fulfill the Code of Conduct ([Appendix E](#)) and Ministry Standards ([Appendix F](#)) both by living the standard and helping others to do the same. Each is obligated to guide and gently correct others as they would in a circumstance of high personal risk. When another person, regardless of status, rank or power, repeats a violation of the Code of Conduct or Ministry Standards, the employee/volunteer observer must report the violation to his/her own immediate supervisor, or the next level of authority if necessary.

Reporting responsibility includes incidents of child-on-child sexual activity, dangerous behaviors, employee-on-employee “sexual harassment”, bullying of any kind, exploitation of a “vulnerable adult” or circumstances which rise to the level of abuse requiring action by a “mandatory reporter”.

### **Responsibility of Authorized Clergy, Lay Leaders & Supervisory Employees (Leaders) --**

Peace Presbyterian expects that Ministers, and Leaders especially, will relate to each other in a cordial and professional manner and in matters of SafeConduct™ will support, encourage and mentor each other.

Each person in a ministry leadership capacity is required to fulfill the standards for **Monitoring & Supervision** along with the **Code of Conduct** and **Ministry Standards**. Church Leaders shall foster SafeConduct™ by example and by correcting, mentoring and counseling followed by “progressive discipline”. Whether upon direct observation or as a result of reports from others, each church Leader shall take affirmative steps to correct behavior or enforce policies. Each Leader shall document by notes in an individual file actions taken to counsel and correct individuals to include verbal warnings or written notices.

At such time as verbal warnings are found to be ineffective and a written notice is required in order to correct behavior, each Leader shall do so with the advice and approval of his/her supervisor. A Leader may proceed to a higher level of supervision if he/she feels there is a conflict of interest created by another relationship such as family ties.

At such time as warnings, verbal and written, are deemed unsuccessful, and termination from ministry, employment or volunteer status is required, a termination letter shall be issued only with the authority and over the signature of the Pastor.

A Leader may be expected to recuse him/herself from the reporting and disciplinary process in situations where there appears to be a conflict as a result of family ties or outside-of-church relationships, but may not do so when he/she is a “mandatory reporter” as prescribed by Florida law.

### **Responsibility of Mandatory Reporters --**

Regardless of procedures outlined herein, each person who is considered a “mandatory reporter” under the statutes of Florida shall in good faith report:

#### **Child Abuse:**

- A child in need of supervision who has no parent, legal custodian, or responsible adult. §39.201(1)(a), Florida Statutes.
- A child abused by a parent, caregiver, guardian, or other person responsible for the child’s welfare. §39.201(1)(a), Florida Statutes.
- Child abuse, abandonment, or neglect by any adult. §39.201(1)(b), Florida Statutes.
- Child abuse by a juvenile sex offender. §39.201(1)(c), Florida Statutes.
- If the report contains information of an instance of known or suspected child abuse involving impregnation of a child under 16 years of age by a person 21 years of age or older, the report shall be made immediately to the appropriate county sheriff’s office or other appropriate law enforcement agency. §39.201(2)(e), Florida Statutes.
- Reports involving surrendered newborn infants shall be made and received by the department. §39.201(1)(g), Florida Statutes.

#### **Sexual Battery:**

- Section 794.027, Florida Statutes, requires that any person who observes a sexual battery and who has the ability to seek assistance for the victim without being exposed to a threat of physical violence must make a report.

#### **Vulnerable adult abuse:**

- Section 415.1034(1), Florida Statutes, states that any person, including, but not limited to any state, county, or municipal criminal justice employee or law enforcement officer, who knows, or has reasonable cause to suspect, that a vulnerable adult has been or is being abused, neglected, or exploited shall immediately report such knowledge or suspicion to the central abuse hotline.

Peace Presbyterian prefers that a “mandatory reporter” first report circumstances requiring reporting to authorities to the Pastor. Without delay, the highest level leader who is considered to be a “mandatory reporter” shall make the initial report to police or child welfare authorities on behalf of Peace Presbyterian Church.

Nothing in this policy shall be considered a restraint of an individual’s statutory obligation to report to authorities. Furthermore, no person shall be restrained from reporting an incident on the basis that (s)he is not a “mandatory reporter”.

#### **Other Reportable Abuse –**

While the State has defined abuse for the purpose of child protection statutes and mandatory reporting, other kinds of abuse occur which are outside the bounds of SafeConduct™ and to which Peace Presbyterian Church requires a response. The following circumstances constitute reportable abuse which require response to include counseling, correction, progressive discipline and termination.

1. Child-on-child sexual activity;
2. Dangerous behaviors (hazing, truth or dare, drinking, etc.);
3. Bullying, whether child-on-child or adult-on-child;
4. Exploitation of a “vulnerable adult”, physically, mentally or financially.

All such activity shall be reported by Employees/Volunteers or Leaders in the same manner as any violation of the Code of Conduct or Ministry Standards. In the event of out-of-program

circumstances where there is not an identifiable direct Minister supervisor, reports shall be made to the Pastor or Ombudsman.

#### **Other Disciplinary Processes –**

Other behaviors not necessarily involving children or “vulnerable adults”, or which may not be considered strictly illegal, are subject to other disciplinary practices as may be set out in governing documents of the congregation or of the denomination. Behaviors subject to other adjudication may include but are not limited to:

1. “Sexual harassment”, whether among employees or volunteers;
2. Clergy professional boundary violations;
3. “Sexual exploitation”;
4. Sexual relationships between a Minister and a minor even though permitted by law.

All such activity shall be reported by Employees/Volunteers or Leaders in the same manner as any violation of the Code of Conduct or Ministry Standards. In the event of out-of-program circumstances where there is not an identifiable direct Minister supervisor, reports shall be made to the Pastor or Ombudsman.

#### **Cooperation with Investigations –**

Peace Presbyterian expects and requires the cooperation of all Ministers and other employees in the investigation of violations of the Code of Conduct, Ministry Standards or other misconduct, including a complainant, witness, and the accused offender. We may interview these individuals privately and take oral and/or written statements from them. Any person who fails to cooperate with such an investigation or to provide complete and truthful information may be subject to disciplinary action.

#### **Notification of Parents –**

A minor child may be party to an incident either as an initiator or as the victim. Whether a child is initiator or victim may not be clear in all circumstances, such as a child-on-child incident. And violation of policy does not necessarily create a victim. While notification of parents of such circumstances may be warranted, utmost care in communication is required.

Therefore, a Minister having knowledge of an incident which warrants communication to a parent shall first advise their immediate supervisor, who shall consult with the Pastor. While communicating with a parent, and **being mindful of the importance of timely communication**, care shall be given to assessing:

1. The specific facts;
2. Whether a disciplinary or termination process is required;
3. Whether a child should be dismissed from a program (requiring notification of other parents/guardians);
4. Whether “mandatory reporting” is a factor;
5. Who shall and in what manner communicate with the parents/guardian;
6. Whether the Pastor should be involved in the communication;
7. Tentative remedial steps to prevent a further incident.

Notification of parents shall not be delayed when immediate medical care is required.

#### **Victim Needs –**

In the event of cases of reportable abuse, the policy of Peace Presbyterian Church is to be responsive to the needs of victims within the constraints or obligations imposed under insurance contracts. In general, we will attend to the immediate needs of victims by providing support and pastoral care.

*(Insurance clients only)* An incident of alleged abuse that requires medical or psychological care for a victim or family shall be reported to the Insurance by the Church Treasurer. The latter shall discuss with the Insurance Claims Department whether the circumstances warrant initiation of Crisis Management services which may include psychological counseling. Upon approval, counseling services may be offered to a perceived victim(s), which may include family members.

**Responding to Media --**

Media publicity following an incident of abuse or exploitation may be detrimental to the reputations of individuals, the congregation and Peace Presbyterian. Without intending ever to evade the media, contacts with media must be managed and conducted only by a person specifically designated by the Session to represent the church. No other person(s) may speak on behalf of the church. Unless designated differently by the Session in a particular circumstance, the exclusive spokesperson for the church shall be the Pastor.

Prior to speaking to media, Pastor shall contact and consult with the Presbytery of St. Augustine (PCUSA) to obtain an understanding of appropriate statements or admissions and issues of privacy that may apply to the situation.

*(Insurance clients only.)* Pastor shall give immediate consideration to securing Insurance media relations and crisis management resources. Considering the speed of news cycles, a prompt determination is required, erring on the side of seeking help.

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## Administrative Practices

### **Reporting to Leadership--**

Each ministry of Peace Presbyterian Church is directly responsible to the Session to report activities and developments which may have a bearing on the well-being of a member of the congregation or its constituents, or the reputation of the church, its ministries and its congregation. The Director of each ministry shall report directly to the Pastor incidences of suspicious or inappropriate interactions (adult-child; child-child; adult-vulnerable adult), sexual activity between children, and allegations of abuse or violations of professional boundaries.

### **Ministry Standards –**

Ministries subject to this standard shall include: music, education, counseling, Sunday school, nursery, mission activity in which children or “vulnerable adults” are constituents, or off-site activity in which children participate.

No new ministry or program may be created in the name of Peace Presbyterian without the expressed written consent of the Session, after consideration of the benefits to the church, intended constituents of the program, financial viability, the risks attendant to the activity and methods to be employed to manage risk.

Each ministry of the church, based upon its activities, participants and constituent interests, shall establish ministry standards governing its activities, to include such details as age eligibility, safety practices, training of staff, documentation, etc. Ministry standards shall be consistent with and not in conflict with the church’s ministry standards defined at “**Appendix F – Ministry Standards.**”

When ministry is subject to State regulation (for example, day care, pre-school) such regulations shall constitute minimum requirements. Without creating unnecessary duplication, Ministry Standards shall apply in addition to regulatory requirements.

Prior to use of church facilities by an outside organizations (lessees) to conduct activities equivalent to those sited above, and whether or not rent or contributions are provided to the Peace Presbyterian Church (lessor), there shall be an evaluation of whether the organization has established sufficient standards to be regarded as a competent partner in ministry. A lease or use agreement shall be required with the organization, which lease shall cite fulfillment of the organization’s written or statutory standards as a condition of continued occupancy of church property. The use agreement shall contain terms requiring that “lessee hold harmless, defend and indemnify lessor for claims arising out of its occupancy of and activities on lessor’s property” (or equivalent language). The organization shall be required to demonstrate maintenance of insurance, to include personal property, workers compensation, general liability and professional liability coverages that may apply to the activity (for example, sexual misconduct liability, professional counseling liability, educators professional liability).

### **Monitoring Compliance with Standards —**

The success and strength of this policy is not created by its words, but by the actions of our Ministers who must carry it out. While the policy generally prescribes SafeConduct™, Ministers are called upon to document that they are engaged in achieving the objectives of the policy. From time to time Ministers will be required to re-direct, correct and remediate individuals who have not maintained the Code of Conduct ([Appendix E](#)) or Ministry Standards ([Appendix F](#)).

While violations of the Code of Conduct or Ministry Standards, do not constitute an incident of “suspected abuse” requiring statutory reporting, they do require a response.

In the aftermath of an incident of “suspected abuse” or a significant violation of the Code of Conduct or Ministry Standards, it may be necessary for the church and its Ministers to defend their actions which support this policy. Therefore, every Minister of the church shares in the obligation to regularly observe and document their good management.

Following the pattern of good employment practices, Ministers shall follow a process of “progressive discipline” in supervisory relationships with both employees and constituents. This process recognizes that an isolated violation of the Code of Conduct or Ministry Standards may not be intended or malicious; the first transgression may simply indicate the failure to properly train. Nevertheless, repeated violations cannot be tolerated.

Each Minister shall employ “progressive discipline”, and maintain records of both monitoring and disciplinary activity. (Monitoring activity is described above under Monitoring & Supervision.) As required elsewhere in this policy, reports shall be provided to supervisors and the Session which shall document regular monitoring activity and that steps in “progressive discipline” have been taken. While in most situations “progressive discipline” will be the normal process, it is understood that an egregious violation of the Code of Conduct or Ministry Standards may require immediate termination of an employee or volunteer, subject to the conditions for termination specified in Appendix A – Definitions, “Progressive Discipline”.

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**Mandatory Reporter--**

Those persons required by Florida law to report “suspected abuse” to police or child welfare agencies are defined as follows:

- Any person who knows, or has reasonable cause to suspect, that a child is abused, abandoned, or neglected by a parent, legal custodian, caregiver, or other person responsible for the child’s welfare is a mandatory reporter. §39.201(1)(a), Florida Statutes.
  
- Any person, including but not limited to state, county, or municipal criminal justice employees or law enforcement officers, who knows or has reasonable cause to suspect that a vulnerable adult has been or is being abused, neglected, or exploited must make a report. §415.1034(a), Florida Statutes.

**Authorized Clergy --**

Includes any person who is admitted to ministry by the Presbyterian Church (U.S.A.), who serves the congregation in any capacity whether called as pastor or serving in a retired, *emeritus*, administrative or volunteer capacity. Clergy who are active, have pastoral responsibilities and are called by the congregation shall have fulfilled the background checking requirements of the Presbyterian Church (U.S.A.).

**Progressive Discipline --**

A system of escalating discipline as an alternative to summary termination for a policy infraction, even a minor one. Progressive steps in discipline are as follows:

1. Counseling or a verbal warning -- It is necessary to document that such a meeting occurred. It is sometimes appropriate that more than one supervisory person be present for this step.
2. Written warning -- A formal letter is prepared and delivered to the employee/volunteer, while a copy is maintained in the employee/volunteer file.
3. Suspension or demotion – This may be appropriate for repeated violations of Ministry Standard violations. This step might be skipped for Code of Conduct violations.
4. Termination – Repeated willful violations of the Code of Conduct or Ministry Standards call for termination of employment, whether employee or volunteer. However, no Minister has authority to terminate an employee or volunteer unilaterally; at least two levels of supervision must make a judgment on termination. No one shall be terminated without the advice of legal counsel.

In extreme circumstances it will be appropriate to skip steps and proceed with immediate termination. However, the same rules apply to a summary termination.

An equivalent to progressive discipline shall apply to children and “vulnerable adults” (clients) served by our church. When clients are observed engaging in inappropriate interactions or sexual contact, it is expected that they will be immediately stopped or redirected to another activity. When violations are repeated and the client is unresponsive, the next step is to engage the parent or guardian in a meeting about the behavior with the expectation that the parent will provide follow-up discussion and discipline of the client. If this step fails to achieve positive results, then additional steps must be taken culminating with expulsion of the client from the church program. Legal counsel shall also be engaged before expulsion, especially if there may be the appearance of unjustified discrimination.

### ***Sexual Exploitation --***

Sexual activity or contact (not limited to sexual intercourse) in which a Minister engaged in the work of the church takes advantage of the vulnerability of a participant by causing or allowing the participant to engage in sexual behavior with the Minister.

### ***Sexual Harassment --***

Repeated or coercive sexual advances toward another person contrary to his or her wishes. It includes behavior directed at another person's sexuality or sexual orientation with the intent of intimidating, humiliating, or embarrassing the other person, or subjecting the person to public discrimination. Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

- Submission to such conduct is made either explicitly or implicitly a term or condition or circumstance of instruction, employment, or participation in any church activity;
- Submission to, or rejection of, such conduct by an individual is used as a basis for evaluation in making personnel or church-related decisions affecting an individual; or
- Such conduct has the purpose or effect of unreasonably interfering with an individual's performance or participation in church activities or creating an intimidating, hostile, or offensive work or church environment.

Prohibited sexual harassment includes unsolicited and unwelcome contact that has sexual overtones, particularly:

- Written contact, such as sexually suggestive or obscene letters, notes, or invitations including through use of social media through e-mail, texting, Tweeting or Facebook comments;
- Verbal contact, such as sexually suggestive or obscene comments, threats, slurs, epithets, jokes about gender-specific traits or sexual orientation, sexual propositions;
- Physical contact, such as intentional touching, pinching, brushing against another's body, impeding or blocking movement, assault, coercing sexual intercourse; and
- Visual contact, such as leering or staring at another's body, gesturing, displaying sexually suggestive objects or pictures, cartoons, posters, or magazines.

Sexual harassment also includes continuing to express sexual interest after being informed directly that the interest is unwelcome and using sexual behavior to control, influence, or affect the career, salary, work, learning, or worship environment of another. It is not permissible to suggest, threaten, or imply that failure to accept a request for a date or sexual intimacy will affect a person's job prospects, church leadership, or comfortable participation in the life of the church. For example, it is forbidden either to imply or actually withhold support for an appointment, promotion, or change of assignment, to suggest that a poor performance report will be given because a person has declined a personal proposition; or to hint that benefits, such as promotions, favorable performance evaluations, favorable assigned duties or shifts, recommendations or reclassifications, will be forthcoming in exchange for sexual favors.

### ***Suspected Abuse --***

Actual abuse consists of physical, sexual or mental abuse inflicted by a person responsible for a child's health, welfare or care, who may be a parent, guardian or other person having access to a child. Abuse may include neglect of a person's health as a result of failure to properly feed, clothe or attend to apparent illness or mental well-being. As a caregiver in ministry, one need not directly witness, nor is one likely to directly witness actual abuse. It is sufficient to suspect abuse based upon observations of general health, physical condition, patterns of irregular behavior and environmental factors. Examples of observations might include: bruising on multiple occasions, weight loss, chronic physical illness, and anti-social or excessively withdrawn behavior. Environmental factors may include highly contentious divorce and custody battles, or parental drug use. One must use judgment in assessing multiple factors which lead to suspicion of abuse.

While “suspected abuse” is defined here for the benefit of “mandatory reporters”, the definition, for the purpose of this policy, includes “suspected abuse” of a “vulnerable adult”.

***Vulnerable Adult --***

Any adult person who by reason of profound physical disability or dependence, developmental disability, mental illness, relative social power or cultural circumstances may be susceptible to physical abuse, sexual exploitation, financial exploitation or manipulation as a consequence of being unable to physically resist, or render judgments regarding physical, mental, financial or environmental well-being. Such persons may be unable to act independently and may, to their detriment, manifest high levels of trust or fear of persons of perceived power or authority.

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## **APPENDIX B – Applications & Forms**

1. Authorized Adult Employee & Volunteer Application and Disclosure Form
2. Background Investigation Results
3. Qualification Form & Agreement for Use of Personally Owned Vehicles

**PEACE PRESBYTERIAN CHURCH**  
**Authorized Adult Employee & Volunteer Application and Disclosure Form**

NAME:

LAST

FIRST

MIDDLE

ADDRESS:

STREET

CITY

STATE ZIP CODE

DAYTIME PHONE

EVENING PHONE

EMAIL

I have been a member of this church since

I have been a friend of this church since

**APPLICANT:**

**I have never been convicted of, nor pled guilty or no contest to a crime.** (*Exclude convictions that have been sealed, expunged or legally eradicated, misdemeanor convictions for which probation was completed and the case was dismissed, or offenses about which inquiry is not permissible in this state*)

True  Not true

*If not true, please briefly describe the nature of the crime(s), the date and place of conviction and the legal disposition of the case. The church will not deny a position to any applicant solely because the person has been convicted of a crime. The church, however, may consider the nature, date and circumstances of the offense, as well as whether the offense is relevant to the duties of the position applied for.*

**Is there any fact or circumstance involving you or your background that would call into question your being entrusted with the responsibilities of the position for which you are applying?**

Yes  No

*If yes, please provide a brief explanation.*

The covenants between persons seeking authorized volunteer positions in the church require honesty, integrity, and truthfulness for the health of the church. To that end, I attest that the information set forth in this application is true and complete. I understand that any misrepresentation or omission may be grounds for rejection of consideration for, or termination of, the position I am seeking to fill. I acknowledge that it is my duty in a timely fashion to amend the responses and information I have provided if I come to know that the response or information was incorrect when given or, though accurate when given, the response or information is no longer accurate.

Beginning such relationships with an open exchange of relevant information builds the foundation for a continuing and healthy covenant between volunteers and the church they seek to serve. To that end, I authorize Peace Presbyterian Church and/or its agents to make inquiries regarding my character and qualifications, including all statements I have set forth above. I also authorize all entities, persons, former employers, supervisors, courts, law enforcement, and other public agencies to respond to inquiries concerning me, to supply verification of the statements I have made, and to comment on and state opinions regarding my background, character, and qualifications. To encourage such persons and entities to speak openly and responsibly, I hereby release them from all liability arising from their responses, comments, and statements.

Peace Presbyterian Church authorized volunteer recruitment process involves the sharing of information regarding applicants with those persons in a position to recruit, secure, and supervise both the position I am seeking to fill and program I am seeking to participate in. To that end, I authorize Peace Presbyterian Church and its agents to circulate, distribute, and otherwise share information gathered in connection with this application to such persons for these purposes. I understand that Peace Presbyterian Church will share with me information it has gathered about me, if I request it to do so.

If I am offered and accept employment or volunteer service with the church, I agree to comply with its published policies and rules, including those related to harassment of employees, reporting known or suspected child neglect or abuse and similar requirements. If requested to do so, I will cooperate with any church investigation of a possible violation of church policies and rules by providing complete and truthful information in an oral and/or written statement.

I acknowledge my receipt and understanding of the Peace Presbyterian Church's SafeConduct™ Policy (available in the church office and online at [www.ppc-jax.org](http://www.ppc-jax.org)).

---

PRINT NAME & SIGN

DATE

**Background Investigation Results**

EMPLOYEE/VOLUNTEER APPLICANT:

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A criminal background check was conducted on the candidate using the following sources:

- National multi-state criminal records search
- National sex offender registry search
- Social security number trace and alias search
- County criminal records search for every county where the applicant has lived or worked over the past 5 years
- Motor Vehicle Record
  
- Other (Identify)

The (Employment Committee) has reviewed the investigation with the following result:

- We have reviewed the criminal history of Applicant and determined, based on the information we had available at this time, the applicant would be acceptable for the position.

OR

- We have reviewed the criminal history of Applicant and determined, based on the information we had available at this time, the applicant is not acceptable for the position.

This clearance shall remain as a permanent record in the employment file.

MEMBER

---

Signature

Date

MEMBER

---

Signature

Date

MEMBER

---

Signature

Date

**VOLUNTEER DRIVER**  
**Qualification Form & Agreement for Use of Personally Owned Vehicles**  
**Peace Presbyterian Church**

Name: \_\_\_\_\_ Birth Date: \_\_\_\_\_

Home phone: \_\_\_\_\_ Work phone: \_\_\_\_\_ Cell phone: \_\_\_\_\_

Years of driving experience \_\_\_\_\_

Driver license No. & State\*: \_\_\_\_\_ Expiration Date : \_\_\_\_\_

Insurance Carrier \_\_\_\_\_ Expiration date: \_\_\_\_\_

Liability Policy Limit -- Bodily Injury \_\_\_\_\_ Property Damage \_\_\_\_\_

1. Are all licensed vehicles you own covered by insurance as required by law? Yes, No

2. Have you ever been denied a driver's license or had one suspended or revoked? Yes, No

3. Have you had any moving traffic violations or accidents in the past three years? Yes, No

**If the answer to questions 2 or 3 is YES, explain. Give dates and details of violations and accidents on the back of this form.**

**I AGREE to the following as a condition of being permitted to act as a Volunteer Driver:**

1. The vehicle owner's insurance is the primary liability insurance coverage in the event of an accident.
2. The owner of the vehicle which I am driving is responsible for keeping the vehicle in safe working order.
3. The owner of the vehicle is responsible for all damage to the owned vehicle however caused.
4. The owner of the vehicle shall maintain liability insurance in the amount of at least
  - Bodily Injury -- \$50,000 per person and \$100,000 per accident or \$200,000 combined single limit; and
  - Property Damage -- \$25,000 per accident
5. The church's insurance shall apply in excess of the vehicle owner's liability insurance limits in the event the primary limits are exhausted, and only to the extent the church is legally obligated to pay damages.
6. **I will not receive or initiate phone calls while operating a vehicle for church activities, to include receiving or initiating text messages.**
7. I will indemnify and hold the church harmless from liabilities and damage resulting from my operation of a motor vehicle not owned by the church. The church will indemnify and hold harmless the volunteer driver for liabilities and damages resulting from acts or negligence of the church.

**I hereby AFFIRM that the information I have given is stated truthfully and that I shall abide by the terms of the church's Vehicle Use Policy.**

**Attach a copy of Driver's License and current Insurance ID Card**

Driver Signature: \_\_\_\_\_

Date: \_\_\_\_\_

**APPROVED:** \_\_\_\_\_ **Date:** \_\_\_\_\_ **Expiration:** \_\_\_\_\_

## APPENDIX C – Interview Questions

The following questions may be used in a written application or personal interview. A single answer should not determine whether an applicant is selected or rejected. Along with other forms of information, answers to these questions can help you build a more complete picture of an applicant.

- ***What type of supervisory situation do you prefer?***

If applicants are very independent, they may not fit in an organization whose policies and procedures require close supervision.

- ***What age/sex of youth do you want to work with? How would you feel about working with a different age/sex?***

If an applicant seems fixated on one age/sex, be wary. However, it may be that the applicant has experience or is gifted with working with certain age groups. Asking follow-up questions about why an applicant has a strong preference can help you determine if there is cause for concern.

- ***Is there anyone who might suggest that you should not work with youth? Why or why not?***

- ***Why do you want the job?***

- ***What would you do in a particular situation?***

Set up scenarios that involve potential concerns, boundary issues, or youth protection policies and interactions to gauge the applicant's response. Be concerned if applicants disregard the organization's policies and procedures or handle a situation poorly.

- ***What makes you a good candidate for working with youth? What would your friends or colleagues say about how you interact with youth?***

- ***What other hobbies or activities do you enjoy?***

Determine if applicants have mature, adult relationships—not just relationships with youth

**APPENDIX D – Leadership & Reporting Roster**

The persons listed below are considered “primary contacts” for reporting for their respective Ministry or program. Each is also a “mandatory reporter” in the State of Florida for the purpose of reporting “suspected child abuse” to law enforcement or child welfare authorities.

Any employee, volunteer, Minister or member of the congregation of Peace Presbyterian Church may report policy or procedure violations or circumstances of “suspected child abuse” to any of the persons listed below, but preferably to the person in whose ministry or program the incident has occurred.

<b>Position</b>	<b>Name</b>	<b>Telephone</b>	<b>e-Mail address</b>
Pastor			
Chair of Congregational Care Committee			
Clerk of Session			
<b>Media Spokesperson</b>	Pastor		
<b>OMBUDSMAN</b>	Clerk of Session		
<b>Law Enforcement Agency</b>	Jacksonville Sheriff's Office	Special Assault Unit (904) 630-2168	
<b>Child Welfare Agency</b>	Florida Department of Children and Families (DCF)	1-800- 962-2873	<a href="http://reportabuse.dcf.state.fl.us">http://reportabuse.dcf.state.fl.us</a>

Prior to making an anonymous report, a person reporting must take into account how technology may reveal their identification (caller i.d., e-mail address, etc.). Nevertheless, the Ombudsman will take care not to further compromise confidentiality.

## APPENDIX E – Code of Conduct

This Code of Conduct defines individual responsibilities as Ministers, leaders, employees or volunteers to meet the expectations of Peace Presbyterian Church with respect to behavior or conduct in the service of the ministries of the church, especially those which serve children and “vulnerable adults”.

### **General Requirements --**

Each person subject to this Code shall

1. Act as a team member in fulfilling ministry objectives
2. Treat children and “vulnerable adults” (clients) with respect, and fairly without regard to race, age, gender, sexual orientation or religion
3. Practice those behaviors we regard as necessary and positive as well as to refrain from those behaviors which have been defined as prohibited.

### **General Prohibitions --**

The following behaviors are prohibited at all times:

1. Display affection toward a child/client in privacy.
2. Use profanity or tell off-color jokes.
3. Discuss their sexual encounters with or around children or in any way involve children in their personal problems or issues.
4. Date or become romantically involved with children.
5. Use or be under the influence of alcohol or illegal drugs in the presence of children.
6. Possess sexually oriented materials, including printed or online pornography, on Church property.
7. Have secrets with clients
8. Stare at or comment on children’s bodies.
9. Engage in inappropriate or unapproved electronic communication with children.
10. Work one-on-one with children in a private setting.
11. Abuse clients in anyway including (but not limited to) the following:
  - Physical abuse: hit, spank, shake, slap, unnecessarily restrain
  - Verbal abuse: degrade, threaten, curse
  - Sexual abuse: inappropriately touch, expose oneself, or engage in sexually oriented conversations
  - Mental abuse: shame, humiliate, act cruelly
  - Neglect: withhold food, water, shelter
  - Permit children to engage in the following: Hazing, bullying, derogatory name-calling, games of Truth or Dare, ridicule or humiliation or sexual activity
12. Manipulate or exploit a “vulnerable adult” in any way.

### **Reporting Obligations --**

Each Minister or statutory “mandatory reporter” shall report:

1. Concerns or complaints about other employees and volunteers, other adults, or children to a supervisor. (Appendix D – Leadership & Reporting Roster)
2. Allegations or incidents of “suspected abuse” to the designated law enforcement or child welfare authority. (Appendix D – Leadership & Reporting Roster)

### **Specific Interaction Standards –**

Each Minister, employee or volunteer worker of Peace Presbyterian Church shall conduct him/herself in a manner that fosters understanding of SafeConduct™ in the context of serving children and “vulnerable adults”. The standards articulated below serve two purposes:

- To protect children and “vulnerable adults” from abuse or grooming for abuse elsewhere; and
- To protect/prevent church staff from engaging in patterns of behavior that may be construed as abusive or predatory. While a single infraction of guidelines may not constitute abuse, a pattern of repeated violations will result in disciplinary action up to and including dismissal from ministry.

1. **Approval and Affection** – In providing approval or affection, the following guidelines apply:

<b><i>Appropriate Physical Interactions</i></b>	<b><i>Inappropriate Physical Interactions</i></b>
<ul style="list-style-type: none"> <li>• Side hugs</li> <li>• Shoulder-to-shoulder or “temple” hugs</li> <li>• Pats on the shoulder or back</li> <li>• Handshakes</li> <li>• High-fives and hand slapping</li> <li>• Verbal praise</li> <li>• Pats on the head when culturally appropriate</li> <li>• Touching hands, shoulders, and arms</li> <li>• Arms around shoulders</li> <li>• Holding hands (with young children in escorting situations)</li> </ul> <p>These may be inappropriate if unwanted by the child or the employee or volunteer.</p>	<ul style="list-style-type: none"> <li>• Full-frontal hugs</li> <li>• Kisses</li> <li>• Showing affection in isolated area</li> <li>• Lap sitting</li> <li>• Wrestling</li> <li>• Piggyback rides</li> <li>• Tickling</li> <li>• Allowing a child to cling to an employee’s or volunteer’s leg</li> <li>• Any type of massage given by or to a child</li> <li>• Any form of affection that is unwanted by the child or the employee or volunteer</li> <li>• Compliments relating to physique or body development</li> <li>• Touching bottom, chest, or genital areas</li> </ul>

2. **Verbal Interactions** – The manner of speaking with children establishes respect. The following guidelines apply:

<b><i>Appropriate Verbal Interactions</i></b>	<b><i>Inappropriate Verbal Interactions</i></b>
<ul style="list-style-type: none"> <li>• Positive reinforcement</li> <li>• Appropriate jokes</li> <li>• Encouragement</li> <li>• Praise</li> </ul>	<ul style="list-style-type: none"> <li>• Name-calling</li> <li>• Discussing sexual encounters or in any way involving children in the personal problems or issues of employees and volunteers</li> <li>• Secrets</li> <li>• Cursing</li> <li>• Off-color or sexual jokes</li> <li>• Shaming</li> <li>• Belittling</li> <li>• Derogatory remarks</li> <li>• Harsh language that may frighten, threaten or humiliate children</li> <li>• Derogatory remarks about the child or his/her family</li> </ul>

3. **Out-of-Program (Off-Site) Contact** –

Peace Presbyterian Church prohibits off-site contact with clients unless approved by the Session.

#### 4. One-on-One Interactions –

Because most abuse occurs when an adult is alone with a child, private one-on-one meetings with a child are prohibited unless approved in advance by the Pastor. When so permitted, the following guidelines shall apply:

##### ***One-on-One Interaction Guidelines***

- When meeting one-on-one with a child, always do so in a public place in full view of others.
- Avoid physical affection that can be misinterpreted. Limit affection to pats on the shoulder, high fives, and handshakes.
- If meeting in a room or office, leave the door open or move to an area that can be easily observed by others passing by.
- Inform other employees and volunteers that you are alone with a child and ask them to randomly drop in. (Ask to be supervised.)
- Document and immediately report any unusual incidents, including disclosures of abuse or maltreatment, behavior problems and how they were handled, injuries, or any interactions that might be misinterpreted.

To the extent any of these guidelines may appear to be in conflict, the spirit of them is that one shall seek to be under the supervision of others while meeting privately with a child.

#### 5. Social Media – Electronic Communications –

***General Social Media Policy*** -- No Minister, employee, volunteer or member of Peace Presbyterian Church shall create or use a media site (web, Facebook, YouTube, or similar) in the name of or purporting to represent the church without the explicit written permission of the Session. When clergy or staff, acting in their capacity as a representative of the church, lead or coordinate a group activity using social media, each may use only official church sites/channels when they have been made available by the church. These may include web pages, Facebook, e-mail and similar means.

***Communication with Children*** – Due to the attendant risk of electronic communications with children, especially the inability to supervise, the following standards shall apply:

- Employees and volunteers are prohibited from sending text messages to children and/or replying to text messages from children.
- If a child attempts to communicate with an employee or volunteer via text, a supervisor must be notified immediately.
- Employees and volunteers are prohibited from instant messaging with children.
- Any e-mail communications with children must include the child's parents or guardians. E-mail communications shall be limited to logistical matters, e.g., meeting dates, times and places.
- Employees and volunteers are prohibited from communicating with children using social networking websites such as Facebook, Twitter, or MySpace.
- Personal social networking profiles and blogs of employees and volunteers must be private and inaccessible to children.

- Employees and volunteers with profiles on social networking sites may not request to be friends with children or approve friend requests from children.

Ministers having Facebook privileges on behalf of the church shall treat unsolicited communication or “friending” from children under age 13 as an unauthorized text message. No reply may be given except to indicate by a posting that accepting “friend” invitations by under-age children is a violation of the Peace Presbyterian’s Code of Conduct.

If a child reveals abuse or inappropriate interactions with an adult, the Minister must report this information in the manner of any “suspected abuse”.

When using Facebook to communicate with children, the authorized Minister shall inform parents/guardians of each child that the latter is communicating with the Minister via Facebook, providing the parent/guardian the opportunity to disapprove or to participate in a Group.

**Social Networking Code of Conduct**

Each Minister who leads using the resources of social media shall apply this Social Networking Code of Conduct:

- Prohibit comments that are, or could be construed by any observer, to be harsh, coercive, threatening, intimidating, shaming, derogatory, demeaning, or humiliating.
- Prohibit sexually oriented conversations or discussions about sexual activities.
- Prohibit private messages between employees and volunteers and children.
- Prohibit posting inappropriate pictures (for example, sexually suggestive, exploitive or voyeuristic) or inappropriate comments on pictures.
- Provide children and their parents with this Social Networking Code of Conduct.
- Encourage parents to play a role in monitoring their children's interactions with employees and volunteers.
- Continuously remind children how to interact appropriately through social networking sites.
- Deny participation by individuals who repeatedly violate the Code of Conduct.

At the institution of the use of social media, the authorized Minister shall present this Social Networking Code of Conduct to children (or other client group) and parents/guardians.

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If offered a position as Minister, employee or volunteer, I affirm that application disclosures are complete and truthful. I agree to comply with the policies and rules contained in this SafeConduct™ policy, to include training, monitoring, reporting and ministry administrative procedures. I agree to meet standards for one-on-one relationships with children/clients as defined above. If requested to do so, I will cooperate with any investigation of a possible violation of church policies and rules by providing complete and truthful information in an oral and/or written statements.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Name

## APPENDIX F – Ministry Standards

These ministry standards are intended to provide a safe environment for children and “vulnerable adults” in a variety of circumstances. From time to time it may not be possible to fulfill the standard to the letter. Permission is granted to Ministers in leadership to waive a standard with justification. If it is found that consistent fulfillment of a standard is not practicable, the matter shall be elevated to the Session for resolution or amendment of these standards.

### **Adult-Child Ratios –**

For all activities involving children, there shall be two non-related adult leaders present. An adult leader is a person 18 years of age or older AND 5 years older than the oldest child participant. An adult-child ratio of 2:12 shall be maintained with no more than 4 children under the ages of 24 months of age. For children over the age of 10, a 2:20 ratio may be maintained. The adult leaders’ own children are included in the count. For activities where parents are present, parents are responsible for the supervision of their own children and children under the supervision of a parent can be excluded from the adult-child ratio.

In all cases, an employee or volunteer under the age of 18 working with minor children shall be under the supervision of an adult over the age of 21.

### **Bathrooms, Locker Room and Out-of-the-Way Locations –**

The following practices shall apply to supervision of bathrooms and changing areas:

1. Minimize presence of diverse child age groups at the same time.
2. No employee/volunteer shall enter with a single unrelated child unless the entry door is ajar (propped open) in a way that (s)he can be observed by others.
3. Children shall not enter alone in pairs.
4. Children shall not enter unsupervised.
5. Require children to ask permission before using bathrooms.

Employees and volunteers in leadership are to frequently and randomly check bathrooms to assure their security.

### **Transition and “Free” Time --**

Especially during day long, off-site or overnight activities, children will periodically not be engaged in a supervised activity. Supervision shall be maintained during transition times through the use of chaperones, hall monitors and escorts to minimize the opportunity for security breach or child-on-child incidents.

Activity leaders shall assess at what times and places additional duties are to be assigned to employees and volunteers to assure supervision of transition and free time.

### **Transportation of Children –**

Transportation of children, whether on buses, motor coaches or private passenger vehicles, is a serious responsibility. Especially when utilizing church owned vehicles or private vehicles of employees and volunteers, utmost care shall be taken in view of the risks associated with managing transportation.

The following standards shall apply:

1. No employee or volunteer shall transport a single child that is not his/her own, except as may be required in an emergency with the approval of a supervisor. Communications shall

be established to verify the whereabouts, expected arrival and change of custody of the child.

2. Any driver operating a vehicle which holds 16 passengers or more, including the driver, shall possess a valid Commercial Driver License (CDL).
3. Any person who drives on behalf of Peace Presbyterian Church sponsored programs shall be previously qualified under our transportation and driver qualification procedure.  
(Appendix B – Applications & Forms)
4. Adult-child ratios shall be maintained and within the safe loading limits of the vehicles being used.
5. As practicable, mixed age groups are not to sit together.
6. Employees and volunteers are not to make unauthorized or unplanned stops.
7. On each trip, a vehicle log shall be maintained which documents the departing time, arrival time, destination, mileage, names of passengers and supervising staff and volunteers and any unusual occurrences.
8. All passengers are to be seated and to use safety belts as available.
9. Employees and volunteers are to be seated on larger vehicles in a way that permits them to supervise young passengers.
10. When passengers must disembark at a rest facility or destination, care shall be taken to obtain a headcount on arrival and departure. All passengers shall be required to complete a trip on the same vehicle to assure accountability .

#### **Off-site Activities (Day Trips) --**

Off-site activities require special additional planning, taking into account the nature of the destination and exposure to the public at large. For example, attendance at a public venue, such as an amusement park, will require greater supervision than a visit to a sister church. Due to the increased risk of a child becoming lost or injured during an off-site activity, extra care shall be taken to assure adequate supervision.

The following are minimum requirements:

1. All off-site activities shall be approved in advance by the Session or the Pastor.
2. The trip leader shall provide a plan outlining transportation and supervision for the activity.
3. Parent/guardian permission shall be obtained. Permission forms are to site the destination(s) and activities in which the child might engage (.e.g., climbing wall, horseback riding, soccer, baseball, etc.)
4. Parent/guardian providing permission shall indicate who will receive the child on return if other than the person signing the permission.
5. Adult-child ratios shall be increased by at least one person, which may include a person age 16 or older who is qualified to drive. One adult may supervise only one person under the age of 18 (employee or volunteer).
6. Each employee or volunteer shall be assigned to a specific group of children to supervise. Each employee or volunteer must then maintain a roll sheet listing all of the children in his or her group. Head counts and roll checks will be conducted routinely.
7. Standards for bathroom activities, transition time and transportation shall be maintained.
8. Parents/guardians shall be provided a means to make emergency contact with the trip leader.

#### **Over-night Activities --**

Camps generally have the experience and staffing to adopt different standards than these below. The assumption for the purpose of this standard is lodging at a public hotel in an unfamiliar city.

As with off-site activities, over-night activities present an even higher level of risk to children than day trips due to isolation from parents and the 24-hour supervision that is required throughout the activity.

The following standards will apply in addition to standards for off-site activities:

1. All overnight activities, whether on the church site or not, shall have prior approval of the Session.
2. All overnight activities include a minimum of two adult chaperones over 21 years of age.
3. All volunteers and employees under 18 years of age must be supervised at all times.
4. Parent/guardian permission shall be obtained. Permission forms are to site the destination(s) and activities in which the child might engage (.e.g., climbing wall, horseback riding, soccer, baseball, etc.)
5. The parent/guardian providing permission shall indicate who will receive the child on return if other than the person signing the permission.
6. At all times through the night an employee or volunteer must remain on duty at a location to supervise the coming and going of any child and to assure safe evacuation during an emergency and to prevent children sneaking out. (Maximum two hour watches through the night are recommended.)
7. Trip leaders or other designated adult shall conduct routine walk-throughs of high risk areas
8. For the event of a building evacuation, an outdoor rally point will be designated in advance.
9. A roster will be maintained of the room assignments for each child and adult.
10. A bed check will be conducted at a specific time known to all.
11. Adult-child ratios are to be maintained for outings away from the lodging site.
12. A daily schedule of events shall be maintained with supervisory duty assignments included.
13. Double-queen lodging is preferred at hotels, four to a room. Children in each room will be of similar age. No adult will share a bed with a child.
14. Adult rooms will be scattered among rooms occupied by children. There shall be at least one adult lodged on any floor on which children are sleeping.
15. Standards for bathroom, out-of-the-way, off limits locations and transition time shall be maintained as the site circumstances and facilities may require
16. No alcoholic beverages will be consumed by adults on these trips while the adult is serving in a supervisory capacity.

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**APPENDIX G -- Registered Sex Offender Policy**

Registered Sex Offenders shall not be employed at, or be able to volunteer for Peace Presbyterian Church.