Policy for the Protection of Vulnerable Adults in Christ Church Parish

February 2024

Adapted from *Model Policy for the Protection of Vulnerable Adults*, The Episcopal Church, 2018

Note: When accessing this document in Microsoft Word format on a computer, hold CTRL (or ⌘Command for Apple Computers) and click on the titles for direct links to the corresponding section.

I.   THEOLOGICAL AND ETHICAL FOUNDATIONS

"And the Word became flesh and dwelt among us, full of grace and truth; we have beheld the Word's glory, glory as of the only Child from God."

— John 1:14 (*An Inclusive Language Lectionary*)

God expressed the fullness of humanity in Jesus of Nazareth, whom we worship as the Word made flesh. To be human is to live with God and the whole of creation in the fullness of freedom and the challenge of responsibility. The pattern of Jesus' life, death, and resurrection resonates unreservedly with God's call to perfect freedom and responsibility. In baptism, God, speaking through the Church, claims us in Christ. We become in Christ the community of God's final purpose: justice and peace, love and plenty for the whole creation. This new community lives in Eucharistic fellowship with God and Creation, as a sign and instrument of God's reconciling purpose in the world.

The Church is called to embody and advance God's mission. Ministry is the vocation of the whole community: laypersons, deacons, priests, and bishops who together represent Christ and the Church in the world.

The obligation to seek and serve Christ in all persons and to respect the dignity of every human being is binding for all the baptized. The authority with which **leaders** — ordained persons and adults who minister with **vulnerable adults** — are entrusted, creates an inherent power imbalance in the **pastoral relationship**. This power imbalance derives from the leadership role and, in the case of clergy, the symbolic authority of an ordained person. Christian leadership is intended to provide occasions for guidance and grace, and its abuse is always and unequivocally wrong.

Ministry involves a necessary tension between a Gospel-based integrity and a Gospel-based intimacy as modeled by the life of Christ. A rigid adherence to a system of rules leads to an unproductive legalism. Yet, without the framework of the law, the intimate relationships into which Christ calls us risk distortion and harm. All the people of God are called to minister attentively within this tension. These policies are intended to provide a pattern for attentive practice of ministry.

This document is a statement for Christ Church Parish, setting forth expectations for its leaders in their relationships with vulnerable people. The purpose of this policy is to foster the highest standards of behavior in ministry settings. The document includes:

- ***Safe Church Training Protocols*** (Appendix A) which explains the level of training required before engaging in ministry with vulnerable adults;
- A description of requisite training that is specialized and tailored to ministry role and function;

- Behavioral standards designed to ensure that vulnerable adults and all who engage in ministry with them are treated with dignity and respect in all settings;

- ***Recommended Practices and Guidelines for Social Media and Electronic Communications for Vulnerable Adults*** (Appendix B); which contains recommended Practices and Guidelines for Social Media and Electronic Communications; and

- ***Protocols for Public Records Checks and Screening*** (Appendix C) which explains the level of screening required before engaging in ministry with vulnerable adults.

II.   EXPECTATIONS AND LOCAL IMPLEMENTATION

This policy sets forth statements of general expectations and guidelines of behavior for ordained and lay people in the church when engaged in ministry with vulnerable adults. This policy is mandated for all such activities sponsored by Christ Church Parish. The purpose of this policy is to create safe and welcoming space for all vulnerable adults and those engaged in ministry with vulnerable adults, and to prevent sexual abuse.

This policy presents best practices for creating such safe space. Circumstances for particular events may make some of these best practices difficult to implement or even unworkable. As a result, additions or revisions may be made in particular circumstances so long as they meet or exceed the requirements of this policy. This requires that leadership understand this policy thoroughly enough to make appropriate judgments about local circumstances. Any such additions or revisions must be submitted in writing for the approval of the *Rector and Wardens*. No provisions may be omitted from a policy adapted for a particular circumstance.

The *Rector and Vestry* and all leaders should understand these policies and all requirements thoroughly enough to make appropriate judgments, and should consult with the *Rector or Wardens* when unanticipated situations arise.

No policy can foresee every possible circumstance to which it may be applied. Whenever applicable, questions of civil, criminal, and/or ecclesiastical discipline and employment offenses should be addressed with the relevant authorities immediately. Please contact the Office of the Bishop for consultation and resources if assistance is needed.

III.   DEFINITIONS

NOTE: These definitions reflect our understanding of terms describing gender identity and sexuality, which are evolving as these model policies are being written.

Adult: Anyone who is 18 years or older and not in high school.[1]

Adult Protective Services: A social services program provided by state and local governments serving vulnerable adults and their families who are in need of assistance. Adult Protective Services receive and investigate reports of suspected abuse, neglect, and exploitation.

Bullying: Behavior that intimidates, humiliates, offends, degrades, or harms another person, whether verbal, psychological, social, physical, or otherwise.

Cisgender: An adjective describing a person whose sense of personal identity and gender corresponds with their gender or sex assigned at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Gender Non-Binary: An umbrella term for people who identify their gender as neither male nor female. These people might identify as both ("bigender"), neither ("agender"), a mix between the two ("genderfluid"), or they can be unsure of their gender ("genderqueer"). This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Intake Officer: The person(s) designated by each diocese to receive information regarding an offense for which a member of the clergy may be held accountable under *Title IV of the Constitution and Canons of The Episcopal Church,* which sets out the disciplinary process for clergy. Anyone may contact an Intake Officer to report concerns.

Leader: A person who, for the benefit of another, engages in ministry without responsibility for oversight of other adults engaged in that same ministry. Examples include: Eucharistic Visitors and members of pastoral care teams.

LGBTQ+: An acronym for Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, and others. It refers to people whose gender identities vary from their gender or sex assigned at birth, or whose sexual orientations differ from the heterosexual majority. The "+" is an effort to include additional gender identities. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Mandated Reporter: A person who is required by state law to report reasonable suspicions of abuse, neglect, and/or exploitation of vulnerable populations to the appropriate state agency. State laws vary greatly. It is imperative to know the requirements of applicable state laws. In Massachusetts, state law does not yet mandate that Members of

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[1] Ages established in accordance with generally accepted definitions in the United States. These ages may vary across the wider Episcopal Church.

the Clergy report suspected elder abuse or neglect to the Executive Office of Elder Affairs (EOEA) or abuse or neglect of disabled adults to the Disabled Persons Protection Commission (DPPC), though legislation which would include Members of the Clergy as mandated reporters has come before the legislature several times. Individuals who are not mandated to report suspicion of abuse may make a report to EOEA or DPPC as well, even though not legally required to do so. See the EOEA's guide for reporting elder abuse and neglect here. See the DPPC's guide for recognizing and reporting abuse or neglect of disabled adults here.

Off-Site: Any location other than the sponsoring Episcopal church or institutional facility or campus.

Organizations: All institutions for which the diocese or congregations have legal or fiduciary responsibility (examples: diocesan departments, commissions, conference & retreat centers, adult day care centers, retirement communities, religious orders, congregations, schools, etc.).

Overnight: Any event that starts on one calendar day and ends on a different calendar day.

Pastoral Relationship: Any relationship (1) between a Member of the Clergy and any person to whom the Member of the Clergy provides or has provided counseling, pastoral care, spiritual direction, or spiritual guidance, or from whom such Member of the Clergy has received information within the Rite of Reconciliation of a Penitent, or (2) between a lay minister and any person to whom the lay minister is offering prayer, ministry, and/or any person from whom the lay minister has received sensitive, personal, or confidential information in the course of offering ministry.

Programs: Official activities and programs sponsored by the Episcopal Church and its provinces, dioceses, and congregations.

Public Record Check: A search of documents and data available to the public including criminal and civil court records, credit reports, and driving records from the department of motor vehicles. Typically, such searches are conduct by a third party with expertise in this area.

Residential Facility: Any institutional or group home setting where a vulnerable adult resides on a permanent or temporary basis such as a nursing home, rehabilitation center, assisted living facility, treatment center, or memory care facility.

Responsible Person: The person designated as being accountable for compliance with this policy for an event or program.

Sacramental Use: Consecrated or unconsecrated wine used in the setting of Eucharist.

Supervisor: A person who has oversight responsibilities for a ministry program and/or leaders in a ministry program.

Title IV: A section of the *Constitution and Canons of The Episcopal Church* pertaining to clergy professional standards, accountability, and ecclesiastical discipline.

Transgender: An adjective describing a person whose sense of personal identity and gender does not correspond with the gender or sex assigned to them at birth. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Training: Organized activity designed to provide information and/or instructions to strengthen and enhance the recipient's understanding, capacity, and exercise of ministry.

- **Universal Training**: A standard of training that will foster a culture of safety and inclusion for all people that includes a broad overview of issues of vulnerability, power, and healthy boundaries. This training is designed to equip all people to live out their Baptismal Covenant.

- **Specialized Training**: A standard of additional training that equips people who participate in or have oversight responsibility for ministries. In addition to Universal Training, a person will have access to training that is specialized and tailored to their role and ministry function.

Vulnerable Adult:

- Any adult at or older than the age designated as an elder by applicable state law, age 60 in Massachusetts;

- Any adult who is infirm or diminished in capacity due to age, illness, or disability;

- Any adult who is ministered to in their home (by Eucharistic Visitors, Pastoral Care Visitors, Stephen Ministers, or others);

- Any adult who is wholly or partially dependent upon one or more other persons for emotional, psychological, or physical care or support, such dependency may be temporary as in the case of an accident, illness, or birth of a child; and

- Any adult who by virtue of a crisis, experiences vulnerability leading to dependency on another or lacks agency in a pastoral relationship as in the wake of death of a family member or job loss.

IV. APPLICATION AND SCREENING

Christ Church Parish is required to train and screen all persons according to the standards in the ***Screening and Safe Church Training Protocols*** (Appendix A) and ***Public Records Checks and Screening Protocols (***Appendix C). For some positions, screening consists only of a Public Records Check. For other positions there are additional screening requirements of a written application, interview, and reference verification.

A. Public Records Checks

- Christ Church Parish shall use a provider approved by the diocese to conduct public records checks. Such checks must be completed before the employee or volunteer begins programmatic interaction with vulnerable adults;

- Criminal public records checks shall include all available criminal records and sex offender registries;

- A Registry of Motor Vehicles (RMV) records check is needed if transporting vulnerable adults as part of, or an extension of, ministry of Christ Church Parish or for a congregation-sponsored event;

- A credit check is required of treasurers and those with check signing authority; and

- Public records checks must be updated at least every ***three*** years.

B. Additional Screening Requirements

Written application, interview, and reference verification are required before serving in certain roles and ministries as specified in the ***Public Records Checks and Screening Protocols*** (Appendix C). Where required, these components are generally conducted in the following order:

- Submission of a completed written application to serve in a specified role with a clearly defined, written "job description." The application includes verifiable personal information;

- Personal interview;

- Reference verification conducted by Christ Church Parish to verify personal information and check references listed in the application (people who know but are not related to the applicant); and

- Maintenance of these records as described below.

Potential leaders or supervisors must be known and active in Christ Church Parish for at least six months before engaging in ministry with vulnerable adults unless they are required to have public records checks and reference checks pursuant to the ***Public Records Checks and Screening Protocols*** (Appendix C).

Christ Church Parish must keep and maintain all application and screening records secure and confidential in the congregation's office. This includes a signature by each applicant verifying receipt of a copy of this policy, including any special procedures or variations approved for particular circumstances.

V. EDUCATION AND TRAINING

Training shall be appropriate to each person's function according to the *Safe Church Training Protocols* (Appendix A).

All Leaders shall have Universal Training that fosters a culture of safety and inclusion for all people and covers a broad overview of issues of vulnerability, power, and healthy boundaries. Universal Training is designed to equip all people to live out their Baptismal Covenant. All members of The Episcopal Church shall have access to this training.

In addition to Universal Training, all Supervisors and those with oversight responsibilities for ministry programs and/or other adults who engage in ministry with Vulnerable Adults shall have Specialized Training that is tailored to their role and ministry function.

Depending on role and responsibility, Specialized Training should include:
- The prevention, identification, and response to all forms of abuse and neglect, including financial exploitation;
- Mandated and voluntary reporting of suspected abuse, neglect, and exploitation of vulnerable adults;
- Vulnerability within the pastoral relationship;
- An introduction to gender non-binary;
- The needs of aging LGBTQ+ individuals who often struggle to find care or residential facilities adequately equipped to meet their needs; and
- The ways that vulnerable adults can engage in self-advocacy.

Certification of training shall be renewed every **three** years.

Christ Church Parish shall keep records sufficient to evidence compliance with this policy.

VI. MONITORING AND SUPERVISION OF PROGRAMS

All people who minister to vulnerable adults and/or have pastoral relationships with others must have ongoing supervision. Ongoing supervision should consist of regular check-ins by the Supervisor who may be a Member of the Clergy or a lay team leader. Such supervision shall review the scope, accountability, and responsibly of the ministry with the person engaged in the ministry. Each person engaged in such ministry should know who supervises their ministry and how to contact the Supervisor at all times.

Christ Church Parish shall ensure that all people who minister to vulnerable adults receive prior training as to the scope, accountability, and responsibility of the ministry.

Christ Church Parish shall maintain an up-to-date list of persons with their contact information approved to minister to vulnerable adults and/or engage in pastoral relationships with others. This list shall be kept in the congregation's office.

It is best practice for those ministering to vulnerable adults to document their visits, including time, place, and any observations or concerns. Such documentation is reviewed by the Supervisor. Confidentiality among clergy and lay ministers is required and all documentation is kept confidential. This documentation promotes continuity of care and transparency in ministry.

All new activities that include pastoral relationships and/or ministry to vulnerable adults shall have a Responsible Person to monitor and supervise all events to ensure appropriate behavior and healthy boundaries.

A. Presence of Unrelated Adults Suggested

While not required, it is best practice for those ministering to vulnerable adults, or in the homes of others, to do so with another trained adult minister present. Those engaged in such ministries should minister in pairs.

If circumstances result in a minister being alone with a vulnerable adult, that minister shall report this to the Supervisor as soon as possible.

B. Creating Safe Space for Pastoral Relationships and/or Ministry with Vulnerable Adults

To create a safe space, it is necessary to anticipate and avoid circumstances that could result in exposure of vulnerable adults to undue influence or exploitation. On-site and off-site settings for ministry with vulnerable adults and pastoral relationships and conversations should:

- Be in places where casual monitoring by others is convenient; and
- Convey safety and comfort.

C. Inclusiveness

No one shall be denied rights, status, or access to an equal place in the life, worship, and governance of any program or activity because of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, gender identity and expression, differing abilities, socio-economic class, or age. To the extent possible, all spaces and settings for programs, activities and ministry shall be accessible.

The Episcopal Church seeks to support all persons by providing reasonable alternative arrangements regardless of state law to address safety and comfort.

Transgender, genderqueer, or gender non-binary adults who express the need or desire for increased privacy should be provided with reasonable alternative arrangements. Reasonable alternative arrangements may include the use of a private area, or a separate changing schedule, or use of a single-stall restroom. Any alternative arrangement should be provided in a way that protects the adult's ability to keep their transgender status confidential, if they so desire.

Transgender, genderqueer, or gender non-binary adults should not be required to use a locker room or restroom that conflicts with their gender identity. Safe bathroom/shower facilities will be provided by gender (or specific times will be assigned for the use of a single facility).

D. Violence

- No one is to strike, hit, or otherwise physically threaten or harm anyone at any time.

- No one is to control or attempt to control another by bullying, intimidation, threats, verbal/emotional abuse, or isolation from others. Bullying of any kind by anyone is prohibited.

- Report suspected violations immediately. See ***Suspected Violations of this Policy*** (Section VII, B).

E. Behavioral Standards for Ministry with Vulnerable Adults

All who work with vulnerable adults are expected to model the patterns of healthy relationships. To this end, lay, and ordained ministers working with vulnerable adults shall:

- Take care not to unduly influence a person to whom they minister;

- Accept only token gifts from those to whom they minister. Ministers given gifts shall report those gifts in writing to their Supervisor or Responsible Person;

- Decline to accept loans of any kind from those to whom they minister;

- Decline to agree to be named as a beneficiary or to act as an administrator or executor in a will of anyone to whom they minister; and

- Inform Supervisor or Responsible Person of anything that causes concern for the safety or wellbeing of those to whom they minister.

DO's

All who minister to vulnerable adults are encouraged to:

- Have ongoing spiritual practices, which might include daily prayer, regular participation in corporate worship, and Bible study;

- Spend time with and listen to vulnerable adults, and advocate for their ministry within the Body of Christ;

- Offer appropriate physical expressions of affection, as long as they are welcomed by the recipient. These may include:

  - brief hugs;

  - pats on the shoulder or back;

  - kisses on the cheek;

  - handshakes;

  - holding hands during prayer; and

- Maintain healthy boundaries when sharing personal information.

DON'Ts

Adults shall not under any circumstances:

- Provide vulnerable adults with non-sacramental alcohol, marijuana, illegal drugs, cigarettes, e-cigarettes, vapes, or pornography;

- Arrive under the influence of alcohol, marijuana (even though consumption is legal in some cases in Massachusetts), illegal drugs, or misused legal drugs when they are responsible for, or ministering to, a vulnerable adult;

- Consume non-sacramental alcohol or illegal drugs or misuse legal drugs when they are responsible for, or ministering to, a vulnerable adult;

- Engage in illegal behavior or permit others to engage in illegal behavior; or

- Engage in any sexual, romantic, illicit, or secretive relationship or conduct with any vulnerable adult.

F. Visits to Private Residences

The safety of all persons and healthy boundaries are essential when visiting a vulnerable adult in a private home.

- Avoid situations that might compromise privacy; common examples include:

  - Visiting behind closed bedroom doors;

  - Sitting on the bed of the person being visited; or

- Visiting a person while they are not fully clothed.

- The best practice is to visit in teams of two or more. If it is not possible for another adult minister to be present, a member of the vulnerable adult's household should be present. If neither is possible, documentation of the time, duration of visit, general matters discussed, and any pastoral concerns shall be provided to the Supervisor or Responsible Person as soon as possible after the visit.

G. Visits to Residential Facilities

The safety of all persons and healthy boundaries are also essential when visiting a vulnerable adult in a Residential Facility. Best practices include:

- Facility staff should be informed of the visitor's presence;

- If a visit takes place out of sight of staff, they should be notified in advance and informed when such meeting is concluded;

- The door to a resident's private room must remain open during visits;

- Visitors should be mindful that LGBTQ+ residents may not be safe to express their sexual identity or orientation, as staff members may not yet have been trained; and

- In the event of uncertainty about application of this policy, the visitor is encouraged to contact their Supervisor with the relevant queries.

H. Off-Site Visits, Events, and Programs

Off-site programs, trips, and events are a welcome and often necessary means for spiritual, social, and emotional wellbeing of vulnerable adults. They also present additional challenges for maintaining best practices for safe and healthy ministry. The expectations for safe space, as described above, should be observed off-site.

In the event of uncertainty about application of this policy, the Responsible Person should contact their Supervisor with the relevant queries.

Because of the unique risks that can't always be anticipated, it is important to obtain permissions and manage documentation as described below.

1. Prior Approvals

- Prior approval by the *Rector and Wardens* is required, and that approval shall be reflected in writing.

- These same prior approvals are required when the site is a private residence, hosting such events as cook outs, progressive dinners, etc.

In the event of uncertainty, the Responsible Person should contact the Office of the Bishop with the relevant information.

2. **Registration, Waivers, and Release Forms**

Due to the unique risks of off-site visits, events, and programs that cannot always be anticipated, it is important to obtain permissions and manage documentation as described below:

- All participants shall complete and sign a registration, waiver, and release before participating in any program. Confidentiality must be preserved with respect to medical information.

  - There must be a signature on all release and waiver forms. If a person is unable to consent due to impairment or lack of agency, then the signature of that person's guardian, spouse, or other trusted family member is required. A digital signature is acceptable.

  - Completed release and waiver forms shall be maintained in a secure location on-site. Such forms may be saved electronically and shall be saved for a minimum of seven years.

- Permission slips shall be provided for each event and shall be signed by the vulnerable adult, guardian, spouse, or other trusted family member.

- Prior permission for an individual to be photographed or recorded on film, videotape, audiotape, or other electronic media is required.

3. **First Aid and Medications**

Current certification in First Aid, CPR, and Automated External Defibrillator (AED) is strongly encouraged for those who work with vulnerable adults.

- A first aid kit, appropriately stocked for the event and participants, shall be available in an easily accessible location.

- If a vulnerable adult requires assistance with medications of any type, then a record must be kept for all medication or first aid given to a participant. This record shall include the participant's name, the date and time of service, the name of the person administering medication or treatment, and a description of the medication, dosage and/or treatment given.

- All medications (prescription and over the counter) belonging to vulnerable adults requiring assistance with medications shall be given to the Responsible Person, unless otherwise agreed upon.

- Only the Responsible Person, or their adult designee, shall administer medications.

I. Transportation

For the health and safety of all participants, the following practices shall be followed:

- For events that originate and/or terminate at the diocesan facilities, all drivers must be at least 21 years of age and provide proof of insurance and a current driver's license, a completed volunteer driver information form, and have a satisfactory RMV records check;

- A list of those approved to provide transportation to vulnerable adults shall be maintained in the diocesan office;

- Anyone being transported must consent to such transportation beforehand. If a person is unable to consent due to impairment or lack of agency, then prior approval by that person's guardian, spouse, or other trusted family member is required; and

- All drivers and riders must comply with state laws including seat belt and cell phone usage.

J. Insurance for Overseas Pilgrimages and Mission Trips

- Short-term trip or supplemental insurance, available through [The Church Insurance Companies](#) as an added rider, must be secured at-least one month prior to travel.

- It is recommended that all travelers carry evidence of personal health insurance by virtue of a copy of the actual card provided to the insured person.

- Because not all individuals have access to affordable and adequate health insurance, it is recommended that health insurance be added to trip insurance.

K. International Considerations

- Check in with the U.S. Department of State on travel requirements, including visas.

- Make certain that every traveler's passport is valid for at least six months beyond your return date.

- Determine whether or not vaccinations are required and/or recommended for entry into specific countries.

- Arrange to have at least two cell phones with the group that will have active coverage in your destination(s). Make a back-up plan for communication with your Responsible Person at home.

L. Conference and Retreat Centers

All conference and retreat centers of the Diocese shall follow the guidelines for off-site Programming established in this policy. In addition, camps should aim to follow American Camp Association [standards](#) to the best of the camp's ability.

VII. RESPONDING TO CONCERNS

A. Suspected Abuse, Neglect, or Exploitation of a Vulnerable Adult

Anyone who has reason to suspect that abuse, neglect, or exploitation of a vulnerable adult has taken place, is strongly encouraged, and all mandated reporters are required to contact the [Executive Office of Elder Affairs](#) immediately.

In addition, anyone who has reason to suspect that abuse, neglect, or exploitation of a vulnerable adult has taken place within a facility or program of the Diocese, or one of its congregations or affiliated organizations, should immediately inform one of more or the following:

- The Bishop Diocesan or the Canon to the Ordinary in the case of a diocese;
- Member of the Clergy in charge or the senior warden in the case of a congregation;
- The director, head, or other governing officer in the case of other organizations; and/or
- The Intake Officer in case a Member of the Clergy is suspected of abuse, neglect, and/or exploitation.

B. Suspected Violations of this Policy

Anyone who suspects a violation of these policies shall immediately report the violation to the Responsible Person and to the *Rector and Wardens*.

The *Rector and Wardens* receiving reports of violations of this policy shall be responsible for providing appropriate pastoral care to all those affected. The *Rector* shall provide appropriate remedial and/or disciplinary action up to and including termination of employment or unpaid ministry with Christ Church Parish. If the Responsible Person is a lay person, they are responsible to ensure that appropriate pastoral care is provided for all.

Anyone who knows of a violation of these policies by a Member of the Clergy shall immediately report the violation to the Office of the Bishop and/or the Intake Officer. Anyone can make a report to an Intake Officer.

The Bishop, hearing reports of violations by a Member of the Clergy, shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action, up to and including canonical disciplinary action, as provided by Title IV of the Constitutions and Canons and/or termination of employment or unpaid ministry with the Diocese. In the case of violations by a lay person, the Office of the Bishop shall offer support to the *Rector and Vestry* in providing appropriate pastoral care to all those affected.

C. Local Resources for Response

The Diocese shall provide a list of local resources that can give information and assistance to anyone concerned about circumstances that may violate this policy. Such resources with contact information shall include:

- Melissa Howell, Rector of Christ Church Parish: revmelissa@christchurchplymouth.org , 508-746-4959, ext. 4

- William Ferguson, Senior Warden of Christ Church Parish: srwarden.christchurchplymouth@gmail.com

- The Reverend Canon William C. Parnell, Canon to the Ordinary

- The Right Reverend Alan M. Gates, Bishop of Massachusetts

- Intake Officers: Starr Anderson, The Reverend Thea Keith-Lucas and The Reverend Ema Rosero-Nordalm.

- Massachusetts Executive Office of Elder Affairs

VIII. POLICY ADOPTION, IMPLEMENTATION, AND AUDIT

A. The Episcopal Church Adoption and Implementation

The Episcopal Church shall ensure that all programs and events of the Episcopal Church involving vulnerable adults comply with the standards set out in this model policy.

The Episcopal Church shall also ensure that each diocese adopts a ***Policy for the Protection of Vulnerable Adults*** in accordance with this model policy by January 1, 2019.

B. Diocesan Adoption, Implementation, and Audit

The Episcopal Diocese of Massachusetts Dioceses has adopted a ***Policy for the Protection of Vulnerable Adults*** that is consistent with and/or exceeds the requirements in this model policy.

Dioceses may adopt site-specific variations from this model policy, where permitted by their governing body, which shall be described in detail, including the circumstances under which those variations are to be permitted and their rationale.

The bishop or ecclesiastical authority for each diocese shall inform congregations and other organizations within the diocese of the contents of the diocesan policy, the requirement that each congregation or organization adopt a policy in accordance with the diocesan policy, and the vendor(s) approved by each diocese to conduct Public Records Checks.

Safe Church Self-Audit: The Diocese of Massachusetts shall review its diocesan policy each year and conduct an audit of congregations and affiliated organizations every three years to ensure compliance with the requirements above.

Procedures to be confirmed by audit will include (but are not limited to):
- Existence of diocesan policy that is consistent with and/or exceeds the requirements of this model policy;

- Provision of accessible and appropriate training for all those who work with vulnerable adults in accordance with ***Safe Church Training Protocols*** (Appendix A). Such training shall include, at a minimum, topics identified in this model policy;

- Verification that each congregation and/or organization within the Diocese has adopted a policy that is consistent with and/or exceeds the diocesan policy; and

- Verification that each congregation and/or organization has a process to ensure members access training and conduct public record checks.

C. Congregation and Organization Adoption, Implementation, and Audit

Congregations and organizations must adopt a ***Policy for the Protection of Vulnerable Adults*** that is consistent with and/or exceeds the requirements in this model policy and the diocesan policy.

Congregations and organizations may adopt site-specific variations from diocesan policies, where permitted by vestries or governing bodies, which shall be described in detail, including the circumstances under which those variations are to be permitted and their rationale. This approval shall be recorded in the minutes of the vestry or governing body.

The ***Policy for the Protection of Vulnerable Adults*** shall be posted in an area where activities take place, and shall be given to all adults, guardians, and all paid and unpaid persons who minister to vulnerable adults. These policies shall include the names and phone numbers of the member of the clergy in charge, the senior warden, and a contact person in the bishop's office.

Each congregation and organization is required to conduct a ***Safe Church Self-Audit annually*** to confirm compliance with safe church policies, and to report such audit to the Office of the Bishop.

Procedures to be confirmed by audit will include (but are not limited to):

- Public records checks, application forms, records of screening, and reference verification of paid and unpaid persons engaged in ministry with vulnerable adults;

- Records of compliance with ***Safe Church Training Protocols*** (Appendix A) and ***Public Records Checks and Screening Protocols*** (Appendix C);

- Procedures for responding to concerns and incidents; and

- Evidence of compliance with "safe space" requirements.

Appendix A: Safe Church Training Protocols

Until the new training materials, consistent with these new policies, are available from The Episcopal Church, we are currently not offering in-person training. Instead, we are utilizing the on-line modules offered by https://www.episcopalchurch.org/safe-church/. Appendix A-1 outlines the required and suggested modules, depending on the person's role in the congregation. The individual should take the training every three years. In addition to utilizing the on-line modules, we strongly encourage congregations to use the discussion guides offered with several of the modules and convene an annual conversation with all paid employees and volunteers who have taken the on-line training.

Each congregation should have a designated administrator for the Safeguarding Online system to provide access to training for employees and volunteers. If you need any assistance with your administrator account, please contact Jennifer Garrett at **jgarrett@diomass.org**. For any other questions, please contact Martha Gardner at **mgardner@diomass.org**.

Safe Church, Safe Communities - Who Takes What?

As of August 1, 2022

Safe Church, Safe Communities: | Safeguarding God's People:

Role or Position		Considered as Universal Training									Will be replaced by SCSC Anti-Harassment Module								
		Introduction & Theological Background	Organizational Rule & Policies	Healthy Boundaries	Inclusion	Policies: Episcopal Diocese of Massachusetts	Power and Relationships	Abuse & Neglect	Pastoral Relationships	Bullying	Preventing Sexual Harassment for Managers & Supervisors	Preventing Sexual Harassment for Workers	Recognizing Abuse & Exploitation in Elder Serving Programs	Duty to Report: Mandated Reporter	Preventing Sexual Activity Between Young Children	Preventing Sexual Activity Between Adolescents	A Day at Day Camp	Keeping Your Camp Safe	Keeping Your School Safe
Clergy — Bishop, Priest, Deacon, Retired Clergy, Postulant or Candidate		®	®	®	®	®	®	®	®	®	®		®	®	S	S			
Paid Staff — Adult Choir/Music Director, Vergers, Sextons, Administrator, School or Camp Staff, Other Paid Staff		®	®	®	®	®	®	®	S	®		®		R*	R	R	R	R	R
Children and Youth Ministry Volunteers — Children or Youth Minister, Choir Director, Sunday School Teacher, Nursery Volunteer, Parent Helper, Acolyte Leader, Small Group Leader, Confirmation Mentor, VBS Volunteer, Sleepover Chaperone, Scouting Troop Adult Leader & Other Children and Youth Leader & Volunteer		R	R	R	R	R	S	R	S	R	R*	R	S	R	S	S			
Elected Positions — Treasurer, Vestry, Warden, Convention Delegate		R	R	R	R	R	R	R	S	R		R	R*	R					
Lay Licensed Ministries — Eucharistic Visitor, Worship Leader or Preacher, Catechist or Evangelist		®	®	®	®	®	®	®	®	S		S	R**	S					
Lay Leadership — Small Group Leader, Eucharistic Minister, Unpaid Church Staff		R	R	R	R	R	R	R	S	R		R	S	S					
Key Holders — Altar Guild, Building Hosts, Renters		R	R	R		R		R	S	R				R*					

® = Required for clergy and paid staff
R = Recommended and supplemental training
S = Suggested and specialized training

R* = recommended for those working with children and youth
R** = recommended for those with supervisory responsibilities
R*** = recommended for those who do home and/or hospital visits

Appendix B: Recommended Practices and Guidelines for Social Media and Electronic Communications for Vulnerable Adults

Social media shapes the lives of all of us and has the potential to empower ministry. Behavior in the digital sphere is never private. Posted content may be used out of context and out of the control of the originating individuals and organizations, putting them at risk. In addition, these powerfully connective tools are subject to the same dynamic of unequal power and potential for abuse that present a risk in all ministry relationships. Churches face the challenge of identifying and proactively addressing areas of potential risk in social media use in the midst of rapidly evolving technology. The Diocese of Massachusetts' recommended practices and guidelines in Digital Communication & Social Media: Good Use Guidelines for Clergy & Congregations, (and here in Appendix B-1) are designed to be a flexible template for developing policies and covenants governing the safe use of social media and digital communication in ministry settings.

Appendix B1: Good use guidelines
for social and other digital communications media

- Commonly accepted principles of healthy boundaries and safe church practices apply to all interactions, in person and online, and include:
- Disparity of power precludes mutuality in friendship.
- Adults have more power than children and youth.
- Clergy have more power than people with whom they have a pastoral relationship.
- Mechanisms should be in place to allow transparency and accountability in interactions with children, youth and adults who may be vulnerable.
- Secret deals between adults and children or young people are never permissible.

Some general considerations:

- Healthy boundaries and safe church practices must be adhered to online as well as in face-to-face interactions. Online interactions need to be as transparent as those conducted in person.

- Laws regarding mandated reporting of suspected abuse, neglect, harassment, bullying or exploitation of children, youth, elders and vulnerable adults apply in the online world as they do in the physical world.

- In social media networks, "friend" can mean anyone with whom you are willing to communicate through that medium. In-person friendship can mean much more in terms of intimacy, self-disclosure, mutuality and expectations for relationship. Mindfulness of and respect for such distinctions help maintain healthy boundaries.

- Confidentiality cannot be assumed in communication via social media and other digital/electronic means (including but not limited to e-mail, text messages, tweets, chats and messages via apps and social networking platforms). All such communication should be considered public in that it can be shared with and forwarded to others (intentionally or unintentionally) or reposted elsewhere. Content can have a long afterlife on the Internet even when specific posts have been deleted.

- Community environment and experience can be enhanced by establishing and communicating guidelines around respectful and appropriate use of social media and electronic communication devices during worship and church meetings and activities. (One example: Please mute all devices during the service, but feel free to tweet the best of this morning's sermon.)

- Social media are dynamic and are most effectively used in organizational, leadership and ministry contexts where there is a commitment to regular monitoring and timely response.

Some guidelines & recommended practices for online interactions in ministry with youth:

(See also "Some additional guidelines..." on page 4.)

1. Adults who work with youth should maintain appropriately stringent privacy settings on any and all social media networks. Individual personal profiles are best for interacting with actual friends, family members, colleagues and peers; limited profile access or separate groups are more appropriate options for interacting with youth.

2. Adults should not submit "friend" requests to youth. Youth may submit "friend" requests to adults, and adults should discern the level of contact that is appropriate to maintain with all youth prior to responding to such requests. Adults should articulate their policy regarding "friend" requests from youth, and then practice that policy consistently.

3. If an adult chooses to accept "friend" requests from youth who are associated with their community of faith, it is recommended that other adult leaders have the same access to that adult's profile and correspondence.

4. Adults interacting with youth via social media networks are encouraged to set up a closed group to which other adults have administrative access. Youth who submit "friend" requests to an adult can then be invited to join this group rather than be

5. admitted as a "friend" on the adult's personal account. This is one way to create a line of privacy and maintain healthy boundaries.

6. Closed (but not "hidden") online groups are recommended to insure membership is limited to those involved with the youth ministry.

7. Online groups should have at least two unrelated adult administrators.

8. Establish and clearly communicate norms for behavior and appropriate content for online youth groups, and moderate accordingly. Any content that details inappropriate behavior during a church-sponsored event or activity should be addressed by the clergy, adult youth leaders and parents.

9. Any material on any site (whether affiliated with the church or not) that raises suspicion that a child has been or will be abused, neglected or exploited should be immediately reported to the clergy and/or the Department of Children and Families

(DCF). If the material is on a church-affiliated site, that material should be documented for church records and then removed from the site after consultation with the DCF and/ or police.

10. Adult leaders of youth groups and youth members who depart or are no longer eligible because they have aged out of a program should be removed immediately from church-sponsored or organized online communication with youth groups via social networking sites, list serves, etc.

11. Some adults who work with youth secure signed release forms from parents or guardians before texting or e-mailing youth directly. Others inform parents or

12. guardians in advance if they will be using e-mail or text messaging to communicate directly with youth, allowing parents or guardians an opt-out mechanism or an option of being copied on e-mails or texts sent to youth. A good practice is to include at least one other adult in text message or e-mail correspondence with youth, when appropriate. Platforms with no archive feature are not appropriate for communication between adult leaders and youth.

13. Model and maintain healthy practices and boundaries when responding to youth via online and electronic means by doing it during appropriate hours (for example, not during school hours or late at night).

Some guidelines & recommended practices for online interactions in ministry with people of all ages:

1. In social media networks, clergy and other leaders should maintain appropriate privacy settings and should articulate and practice a consistent online policy and presence with members of their congregations or ministry groups. Clergy and other leaders may accept "friend" requests from members of the congregation or ministry group, but it is recommended that they not initiate those requests. Some choose to create separate personal and professional social networking accounts to maintain appropriate boundaries with members of their congregations or ministry groups; others choose limited profile access with members; still others use only their church's or ministry's public social media pages or accounts for social networking interaction with the congregation or ministry group.

2. Clergy and other leaders should consider the content and nature of their online postings and presence, especially if their voice might be considered the voice of the church and their content understood to be church policy. Use disclaimers when appropriate and clearly identify personal opinion as such.

3. Clergy and other leaders who have moved to another congregation or ministry setting should set and observe boundaries and limit correspondence with members of the former congregation or group, via any media, to information necessary to the transition. Maintain online connections in a way that is consistent with appropriate in-person leave-taking practices. When and where it isn't appropriate to sever social network connections, consider limited profile access or other boundary-setting practices.

4. Participants in video streams, chats or meetings should consider what will be shown in the video, such as their surroundings, state of dress, etc.

5. It is helpful to establish policies and guidelines for those administering church or ministry group social media accounts and online communication platforms. Don't delegate administration to people who aren't equipped to represent the church or group. Administrators of church or ministry group accounts and platforms should always consider voice and audience and post accordingly.

Some e-mail considerations:

1. E-mail can be an appropriate and effective means for communicating basic factual information but not matters that are pastorally or legally sensitive, emotionally charged or extensive enough that they might better be addressed by phone or in person.

2. Consider the ramifications of clicking "Send" or "Reply All" before doing so. It is also courteous, before sending, to take a moment to re-read message content and to check address fields for accuracy and subject lines for clarity. Obtain permission, when appropriate, before forwarding other people's message content.

3. When sending group e-mails (particularly to large groups and groups whose recipients do not know one another), respect and protect recipients' privacy by placing their addresses in the "blind" BCC field (not the TO field, where they will be displayed and accessible to all).

4. Those who feel they are drowning in e-mail may like to adopt and propagate some of the tips found at www.emailcharter.org.

Some additional guidelines related to publishing and posting online content:

1. Common sense and common courtesy are two good guides.

2. Always cite sources and make sure content comes from credible ones before sharing or posting. Respect copyright and the intellectual/creative property of others and seek permission before using.

3. Make announcements and post signs when services or activities are being recorded for broadcast via the Web or other media.

4. Secure signed release forms from parents or guardians of minors participating in church activities that may be photographed or videoed for Web posting, broadcast or other online distribution.

5. Establish and practice a policy for identifying minors in photos published on church-sponsored sites and social networks; some choose to not include any names; others only first names. In all cases, do not post contact information for minors.

Sample release form:

Episcopal Diocese of Massachusetts
138 Tremont Street Boston, Massachusetts 02111 • 617-482-5800 • www.diomass.org

I hereby give the Episcopal Diocese of Massachusetts [and/or: Fill in name of any affiliated organizations or projects, if applicable] permission to use my name and photo and/or video images of me in all forms and media for advertising, editorial and promotional usage.

PRINT NAME:

SIGNATURE:

DATE:

Contact phone number and/or e-mail address (for verification or reference purposes only):

If subject is under 18:

Print full name of subject:

As the parent/legal guardian of the individual named above, I hereby give the Episcopal Diocese of Massachusetts [and/or: Fill in name of any affiliated organizations or projects, if applicable] permission to use photo and/or video images of her/him in all forms and media for advertising, editorial and promotional usage.

PRINT PARENT'S/GUARDIAN'S NAME: PARENT/GUARDIAN SIGNATURE:

DATE:

Contact phone number and/or e-mail address (for verification or reference purposes only):

Appendix C: Diocesan Protocols for Public Records Checks and Screening

In the Diocese of Massachusetts, congregations are required to screen all employees and volunteers working with vulnerable adults according to the following standards. For some positions, screening consists only of a Public Records Check. For other positions there are additional screening requirements of a written application, interview, and reference verification.

It is imperative that you comply with Massachusetts law when conducting a public records check. Links to relevant websites can be found in Appendix C-1. An approved vendor by the Diocese of Massachusetts is ActiveScreening Faith. More information about ActiveScreening Faith can be found in Appendix C-1. You can use CORI (recognizing that CORI only checks Massachusetts records) for the public records check. The Diocese of Massachusetts CORI policy can be found in Appendix C-2. (If an organization does five or more CORI checks annually, it must have a written CORI policy.) Written application, interview, and reference verification are required before serving in certain roles and ministries. Appendix C-3 outlines the requirements depending on the person's position in the congregation.

Public Records Checks

- Such checks must be completed before the employee or volunteer begins interacting with vulnerable adults

- Criminal public records checks shall include all available criminal records and sex offender registries;

- A Registry of Motor Vehicles (RMV) records check is needed if transporting vulnerable adults as part of, or an extension of, ministry of Christ Church Parish or for a congregation-sponsored event;

- A credit check is required with check signing authority; and

- Public records checks must be updated at least every ***three*** years.

Additional Screening Requirements

Written application, interview, and reference verification are required before serving in certain roles and ministries. Where required, these components are generally conducted in the following order:

- Submission of a completed written application to serve in a specified role with a clearly defined, written "job description." The application includes verifiable personal information;

- Personal interview;

- Reference verification conducted by Christ Church Parish to verify personal information and check references listed in the application (people who know but are not related to the applicant); and

- Maintenance of these records as described below.

Potential Leaders or Supervisors must be known and active in Christ Church Parish for at least six months before engaging in ministry with vulnerable adults, unless they are required to have public records checks and reference checks pursuant to the Protocols*.*

Christ Church Parish must keep and maintain all application and screening records secure and confidential in the congregation's office. This includes a signature by each applicant verifying receipt of a copy of this policy, including any special procedures or variations approved for particular circumstances.

Appendix C1: APPROVED VENDORS

The Diocese of Massachusetts has engaged ActiveScreening Faith (www.ActiveScreeningfaith.com) as our vendor for performing national public records checks. While this type of search involves a small per-search fee, ActiveScreening Faith provides a thorough check including the following information:

•   National Sex Offender Records Search
•   National Criminal Records Search
•   Verification of Applicants SSN
•   Records Search under Alias or Maiden Names
•   Federal Watch List Search
•   Service Alerts – Searches for Possible Criminal Records from Other Municipalities
•   Motor Vehicle and other searches available for additional fee

Congregations and organizations of our diocese will have the set-up fee waived but must establish their own ActiveScreening Faith account at by contacting Sales@Activescreeningfaith.com. Please contact Nathaniel Fasman in the diocesan Human Resources office if you have questions about how your congregation can participate.

An alternative, available at no cost to registered individuals and organizations, is a Massachusetts criminal records check (https://www.mass.gov/massachusetts-criminal-offender-record-information-cori). There are two types of criminal record checks in Massachusetts: a name-based criminal record check and a fingerprint-supported criminal record check. A name-based criminal record check (CORI) returns information on available Massachusetts arraignments. This type of criminal record check is done by submitting the name and date of birth for a person. That information is then searched against Massachusetts court records to determine if there is a possible record for that person. This type of criminal record check contains only Massachusetts information and is not fingerprint supported. A fingerprint-supported criminal record check returns information on arrests made in Massachusetts and possibly in other states. This type of criminal record check is done by matching the fingerprints of a person against fingerprints collected by Massachusetts and other states.

MASSACHUSETTS LAW

Employers in Massachusetts are subject to laws which govern how public records checks may be conducted. When considering applications for paid positions, it is paramount that these requirements be observed. Please refer to the following Department of Criminal Justice Information Services (DJCIS) documents:

"WHAT YOU NEED TO KNOW ABOUT MASSACHUSETTS CRIMINAL RECORDS" at
https://www.mass.gov/files/documents/2019/03/18/CORI%20booklet%20FINAL.pdf

Massachusetts Commission Against Discrimination Fact Sheet Criminal Offender Record Information Administrative Procedure Reforms (November 2010)

https://www.mass.gov/files/documents/2016/08/qs/criminal-records-fact-sheet.pdf

 "iCORI Policy for Organizations" at
https://www.mass.gov/files/documents/2017/09/05/iCori%20Organizational%20Training.pdf

A summary of the rights of Massachusetts job applicants is available from Mass Legal Help at https://www.masslegalhelp.org/cori/applying-for-jobs

Any employer or governmental licensing agency that submits five or more CORI requests annually shall maintain a CORI policy which must meet the minimum standards of the DCJIS model CORI policy. The CORI policy of the Diocese of Massachusetts is available here.

Appendix C2: THE EPISCOPAL DIOCESE OF MASSACHUSETTS CORI POLICY

This policy is applicable to the criminal history screening of prospective and current employees, subcontractors, volunteers and interns, and professional licensing applicants. For individuals in Massachusetts, where Criminal Offender Record Information and other criminal history checks may be part of a general background check for employment or volunteer work, the following practices and procedures will be followed.

I. CONDUCTING CORI SCREENING

Any and all CORI checks will only be conducted as authorized by the DCJIS and MGL c. 6, §172, and only after a CORI Acknowledgement Form has been completed.

If a new CORI check is to be made on a subject within a year of his/her signing of the CORI Acknowledgement Form, the subject shall be given seventy-two (72) hours' notice that a new CORI check will be conducted.

II. ACCESS TO CORI

The Diocese recognizes that any and all CORI obtained from the DCJIS is confidential, and access to the information must be limited to those individuals who have a "need to know." This may include, but not be limited to, hiring managers, staff submitting the CORI requests, and staff charged with processing job applications. The Diocese will maintain and keep a current list of each individual authorized to have access to, or view, CORI. This list must be updated every six (6) months and is subject to inspection upon request by the DCJIS at any time.

III. CORI TRAINING

An informed review of a criminal record requires training. Accordingly, all personnel authorized to review or access CORI at the Diocese will review, and will be thoroughly familiar with, the educational and relevant training materials regarding CORI laws and regulations made available by the DCJIS. Additionally, if the Diocese is an agency required by MGL c. 6, §171A, to maintain a CORI Policy, all personnel authorized to conduct criminal history background checks and/or to review CORI information will review, and will be thoroughly familiar with, the educational and relevant training materials regarding CORI laws and regulations made available by the DCJIS.

IV. USE OF CRIMINAL HISTORY IN BACKGROUND SCREENING

Any CORI obtained for employment purposes shall only be accessed for applicants who are otherwise qualified for the position for which they have applied. Unless otherwise provided by law, a criminal record will not automatically disqualify an applicant. Rather, determinations of suitability based on background checks will be made consistent with this policy and any applicable law or regulations.

V. VERIFYING A SUBJECT'S IDENTITY

If a criminal record is received from the DCJIS, the information is to be closely compared with the information on the CORI Acknowledgement Form and any other identifying information provided by the applicant to ensure the record belongs to the applicant. If the information in the CORI record provided does not exactly match the identification information provided by the applicant, a determination is to be made by an individual authorized to make such determinations based on a comparison of the CORI record and documents provided by the applicant.

VI. INQUIRING ABOUT CRIMINAL HISTORY

In connection with any decision regarding employment or volunteer opportunities, the subject shall be provided with a copy of the criminal history record, whether obtained from the DCJIS or from any other source, prior to questioning the subject about his or her criminal history. The source(s) of the criminal history record is also to be disclosed to the subject.

VII. DETERMINING SUITABILITY

If a determination is made, based on the information as provided in Section V of this policy, that the criminal record belongs to the subject, and the subject does not dispute the record's accuracy, then the determination of suitability for the position will be made. Unless otherwise provided by law, factors considered in determining suitability may include, but not be limited to, the following:

(a)   Relevance of the record to the position sought;
(b)   The nature of the work to be performed;
(c)   Time since the conviction;
(d)   Age of the candidate at the time of the offense;
(e)   Seriousness and specific circumstances of the offense;
(f)   The number of offenses;
(g)   Whether the applicant has pending charges;

(h)   Any relevant evidence of rehabilitation or lack thereof; and
(i)   Any other relevant information, including information submitted by the candidate or requested by the organization.

The applicant is to be notified of the decision and the basis for it in a timely manner. All hiring and employment decisions are made in accordance with applicable anti-discrimination and other law.

VIII. ADVERSE DECISIONS BASED ON CORI

If an authorized official is inclined to make an adverse decision based on the results of a criminal history background check, the applicant will be notified immediately. The subject shall be provided with a copy of the organization's CORI policy and a copy of the criminal history. The source(s) of the criminal history will also be revealed. The subject will then be provided with an opportunity to dispute the accuracy of the CORI record. Subjects shall also be provided a copy of
DCJIS' Information Concerning the Process for Correcting a Criminal Record.

IX. SECONDARY DISSEMINATION LOGS

The Diocese recognizes that all CORI obtained from the DCJIS is confidential and can only be disseminated as authorized by law and regulation. A central secondary dissemination log shall be used to record any dissemination of CORI outside this organization, including dissemination at the request of the subject.

REQUIRED BACKGROUND CHECKS

Role or Job Title	Criminal Offender Record Information - CORI	Sexual Offender Record Information - SORI
Clergy	R	R
Chaplains	R	R
Postulants & Candidates	R	R
Diocesan Staff	R	R*
Diocesan Contractors	R*	R*
Diocesan Staff Unpaid	R*	R*
Church Staff	R	R
Church Contractors	R*	R*
Church Staff Unpaid	R*	R*
Adult Choir Director	R	R
Altar Guild	S	S
Bishop's Committee Members	S	S
Eucharistic Visitors	R	R
Lay Liscensed Ministers	R*	R*
Leaders of Regular Guest Organizations	S	S
Pastoral Care Teams	R	R
Treasurers	R	-
Vestry Members/ Executive Committee	R*	R*
Wardens	R*	R*

Role or Job Title	Criminal Offender Record Information - CORI	Sexual Offender Record Information - SORI
Acolyte Mentor	R	R
Camp Director	R	R
Camp Counselor	R	R
Child/Youth Choir Director	R	R
Choir Parents	S	S
Church School Teacher	R	R
Confirmation Mentor	R	R
Drivers- Paid	R*	R*
Education Director	R	R
Musicians Working w/ Youth	R	R
Nursery/Day Care Worker	R	R
Parish Nurse	R	R
Youth Group Leader	R	R
Youth Minister	R	R

- Treasurers are required to be adequately bonded.
- A credit check is required for any person with check signing authorization.
- Anyone employed to provide transportation for an official church event is required to have an RMV check.
- All candidates for paid positions require an application, interview and reference check.

R = Required
S = Suggested based on responsibilities and duties
R* = If working regularly with children, youth, or vulnerable adults