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April 11, 2019 Meeting of Diocesan Council
Diocesan House, Christ Church Cathedral
2:00 - 5:00 PM

AGENDA

- Opening prayer
- Retreat Debrief with Mitch Anthony- next actions
- 3:30 PM- Bishop's Report (15) - *Doug*
- Safe Church Policies *Tanya Wallace*
- Report on Parish Assessment and Coaching Program
- Human to Human update
- Consent Agenda (on portal)
 - a. Approve Council Minutes from February 2, 2019 Meeting
 - b. Treasurer's Reports

ADJOURN COUNCIL MEETING

EMWM BOARD MEETING

1. Approve EMWM Minutes from February 2, 2019 Meeting
2. Adjourn

CLOSING PRAYER

UPCOMING COUNCIL MEETING SCHEDULE

June, 13 2019, 2:00 - 4:30 PM Diocesan House
October 3, 2019, 2:00 - 4:30 PM Diocesan House
November 21, 2019, 2:00 - 4:30 Diocesan House
February 1, 2020, 9 AM - 3 PM Annual Retreat (Location TBD)
April 2, 2020, 2:00 - 4:30 PM Diocesan House
June 11, 2020, 2:00 - 4:30 PM Diocesan House

COUNCIL MEMBERSHIP

Officers and Appointed Members:

The Rt. Rev. Douglas Fisher, President
The Rev. Nancy Webb Stroud, Vice President
Ms. Wende Wheeler, Secretary
Mr. Wayne Gass, Treasurer
Mr. Frank Minasian, Trustee Representative

Term of Office Expires:

Convention of 2019 - Janet Zimmerman, Jesse Abell, Janet Young
Convention of 2020 - Heather Blais, Donna Christian, Richard Delorme
Convention of 2021 - José Reyes Pérez, Mark Rogers, Eliot Moss, Rick Gore

Minutes of the meeting of Diocesan Council

February 2, 2019

St. Andrew's Church, Longmeadow

Present

The Rt. Rev. Doug Fisher, President
The Rev. Nancy Webb Stroud, Vice-President
Steve Abdow
The Rev. Heather Blais
Richard Delorme
Richard Gore
Frank Minasian
The Rev. Eliot Moss
The Rev. Pam Mott
The Rev. José Reyes
Mark Rogers
The Rev. Rich Simpson
Wende Wheeler
Janet Young
The Rev. Janet Zimmerman

Absent

The Rev. Jesse Abel
Donna Christian

2:48 p.m. Called to order

Consent Agenda *(may be found in Diocesan Council Archives)*

- a. Approve Council Minutes November 15 and December 18, 2018 meetings
 - b. Financial report through November 2018
- Moved, seconded. Accepted and passed unanimously.

TD Ameritrade resolution

Resolution to authorize establishment of a TD Ameritrade account for the purpose of purchasing 200 shares of American Outdoor Brands as part of the Diocesan efforts toward living into GC Resolution B007 – Ethical Investing in Gun Manufacturers. Moved, seconded and passed unanimously.

See also report from Heather Blais (found in Archives) on January 17, 2019 Zoom meeting with Heather, Janet Young and Steve Abdow on establishing a policy for use of realized gains on investments made for the purpose of shareholder advocacy.

Assessment Reduction Request

(See report from January 29, 2019 meeting held by Steve Abdow and Dick Delorme with leadership from All Saints', Worcester, outlining request and background in Archives)

There was robust discussion of the reduction request amongst the Council members. There was general recognition of the fact that there is a history of similar requests in the past, and the Diocese has been generous. The issues that bring the parish to this point now are not new, and need to be addresses systemically. Some of the needed change is happening, but such work can be slow. The current leadership, with assistance from the recently arrived priest-in-charge, the Rev. Bernie Poppe, are committed to addressing the underlying culture and fostering a healthier approach to stewardship.

After discussion, the motion for approval was made with the stipulation and expectation that at least five parish leaders would attend the March Parish Leadership Day focussing on stewardship, and that the parish would present a written stewardship plan by April 1.

The motion carried with eight in favor, one against, and three abstentions.

Council meeting adjourned at 3:20 p.m.

Respectfully submitted

Wende T. Wheeler, Secretary

UPCOMING COUNCIL MEETING SCHEDULE

April 11, 2019, 2:00 - 4:30 PM Diocesan House

June, 13, 2019, 2:00 - 4:30 PM Diocesan House

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Officers and Appointed Members:

The Rt. Rev. Douglas Fisher, President

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April 3, 2019

Report from the Canon for Mission Resources

We are in a dynamic time financially with our operation. We are at the end of Fanning the Flames, our expenses are relatively high, we are embarking into fundraising beyond giving to the congregation, and we have a significant Strategic Ministry Reserve comprised of the assets of our closed churches.

We have many opportunities and challenges ahead. I believe that with sufficient attention to process and decision making around budgeting and spending we can meet the challenges and be good stewards of our mission resources.

I plan to examine our system for budgeting and spending more closely this year with the help of our controller, Kim Foster, and I expect we will be presenting you with proposals to professionalize this facet of our operation.

Attached you will find notes on the 2018 year end financial report, a one page statement, a more detailed statement, and the balance sheet. Please don't hesitate to reach out to me if you have any questions.

Notes on the 2018 year-end Income Statement of the Administrative Offices of the Diocese of Western MA

Summary

Our year end deficit in 2018 is \$78, 384. That is 2.78% of the budget. There were a number of major items that make up the deficit. These items were unbudgeted because of the nature of them- unexpected things that come up. Here's a list of the major items.

- Bishop Cyril's visit- \$10,000
- Title IV case- \$20,000
- Under-budgeted personnel related expenses- \$15,000
- Lay Staff transition expenses- \$30,000 for three positions
- Human to Human start up expense- \$25,000

We are typically under budget on some lines and over on other lines in our operation. During the previous four years we had an overall surplus of \$149K. This year we had more going on than usual and lost some of that accumulated surplus.

I do not expect this to be a trend, and 2018 serves as a wake-up call to some extent and financial services will do more to anticipate expenses better. The addition of a financial controller will professionalize our operation so that we can rely on receiving timely, accurate financial information. The system needs more discipline and focus around spending. We need to more fully understand the longer term impact of spending decisions and better manage unexpected expenses between conventions.

Revenues

- Revenues for the year were \$92,000 over the budgeted amount of \$2.7 million.
- Income from the Assessment for common ministry is on target, as is income from investments.
- We received greater than expected income from donations to Walking Together and Building Bridges of around \$7000.
- We received a grant of \$10,000 from TEC towards our expenses related to the Revival.
- We made an additional, unbudgeted draw on investments of \$50K to finish the \$100,000 diocesan match of the Mission Enterprise Zone grant from The Episcopal Church which was used to start Walking Together three years ago.
- We received \$22,000 more than budgeted in Other Income and Gifts

Bishop's Ministry

- We are over budget in this category by \$42K on a budget to date of \$417K.

- Staff turnover in the bishop's assistant position resulted in \$10,000 of unexpected extra expense
- Medical insurance expense for lay employees is \$8000 over budget. We did not anticipate this extra expense.
- Payroll expense for the communications missionary was \$7000 higher than budget due to a change from lay to ordained status on the staff.
- We incurred unbudgeted expenses of \$10,000 for the visit of Bishop Cyril from the Diocese of Mampong.

Mission with Congregations

- In total, this area of the budget is \$11K under our projection of \$516K.
- Numerous lines were over or under by a few thousand dollars.
- \$9K of that surplus is in the line for Ministry Development Initiative grants. \$71,000 of that \$80K budget was distributed this year.
- \$12,000 that had been budgeted for Stewardship formation will not be spent in 2018. There had been a diocesan wide event planned that was postponed until 2019.

Leadership Development for the Baptized

- This area of the budget is under projection by \$19,000 on a budget of \$256K.
- We incurred only \$4000 in expenses for seminarian assistance which was budgeted at \$12K.
- We were under budget by a few thousand on parish leadership day, clergy conference expenses, diaconate formation, and strategic leadership development. We were over budget a few thousand on personnel expenses.

Mission with the Larger Church/World

- This category shows expenses exceeding a budget of \$698,000 by \$53,000.
- Basically all of the excess spending can be attributed to the two programs of the diocese, Building Bridges and Walking Together.
 - We spent \$40K above the budget of \$82K on our Veteran's Ministry, Building Bridges. The budget for this work increased as two locations were added. We are serving veterans in six communities now and estimate over \$12,000 lunches were served last year. Fundraising has brought in \$7300 towards the extra expenses.
 - Walking Together in Worcester is \$11,500 over its \$72,000 budget thus far. The program expanded and staffing was increased. They met their fundraising goal of \$20,000.
 - The budgets for Building Bridges and Walking Together will be moved and put under Human to Human, the new entity that the diocese will launch in 2019.

- We are over budget by \$11,000 for expenses related to our Outdoor Worship Communities. There was an additional grant of \$8000 allocated to Cathedral in the Light in Greenfield.
- We are under budget on the Global Mission line by \$13,000. As we no longer are funding missionaries from our diocese the request for money from this budget have decreased.

Governance

- This is a new category with an annual budget of \$201,000. The cost of being a Diocese in The Episcopal Church.
- This category is \$6500 over budget for the year.
- We were under budget by \$29K for retiree benefits but over budget by \$24K on Title IV legal work and over budget by \$12K on Diocesan Convention.

Administration and Finance

- This area of the budget is over by \$53.5K over the budget of \$424K.
- Personnel costs are \$30K over budget. In October we hired a Financial Controller. This was part of a move to replace a FT employee and to reassign the supervision of daily financial operations. Other increased staffing during the year accounted for \$7000 of the overage.
- We are over budget by \$6200 for interest payments on our line of credit and insurance expenses.
- We spend \$10K over budget on necessary IT upgrades.

Fundraising and Development

- This category is not part of the 2019 budget. It has become a separate fund called Human to Human.
- We booked unbudgeted expenses of \$24K for consulting work for Human to Human in 2018.

Agency Function

- Expenses YTD are \$23,000 over the budget of \$176K.
- \$19K of the overage is due to increased personnel expense. We hired an administrative assistant to provide payroll administrative assistance and manage our database.
- \$4000 is for increased payroll processing fees.

The Episcopal Diocese of Western Massachusetts
Unaudited Activity Statement - Diocesan Ops w/o Audit Aje's
2018 Summary Statement as of December 31, 2018 (Pre Y/E Audit)

01 - Operations Unrestricted

REVENUES	1st Qtr 2018	2nd Qtr 2018	3rd Qtr 2018	4th Qtr 2018	YTD Actual as of 12/31/2018	2018 Budget as of 12/31/2018	Variance YTD to Budget YTD	2018 Annual Budget	Actual YTD % of Annual Budget
Assessment for Common Ministry	\$281,214	\$280,977	\$281,477	\$280,977	\$1,124,645	\$1,118,904	\$5,741	\$1,118,904	101%
Use of Investment - actual distribution received at end of qtr	\$350,250	\$349,015	\$348,278	\$349,246	\$1,396,789	\$1,397,037	(\$248)	\$1,397,037	100%
Other Investment Income (Additional Draws)	\$0	\$19,192	\$80,808	\$0	\$100,000	\$51,710	\$48,290	\$51,710	193%
Program Income	\$7,462	\$25,158	\$3,269	\$32,840	\$68,729	\$61,000	\$7,729	\$61,000	113%
Other Income and Gifts	\$37,268	\$7,557	\$10,383	\$9,566	\$64,775	\$42,720	\$22,055	\$42,720	152%
Internal Grant Funding	\$14,125	\$24,626	\$14,333	\$9,749	\$62,834	\$54,000	\$8,834	\$54,000	
Interest Income	\$54	\$81	\$109	\$72	\$316	\$600	(\$284)	\$600	53%
TOTAL REVENUES	\$690,374	\$706,606	\$738,658	\$682,450	\$2,818,087	\$2,725,971	\$92,116	\$2,725,971	103%
**based on 1/12th Annual Budget for Distribution	\$0	\$0	\$0	\$0	\$0				
	\$690,374	\$706,606	\$738,658	\$682,450	\$2,818,087	\$2,725,971	\$92,116	\$2,725,971	103%
EXPENSES									
BISHOP's MINISTRY	\$118,798	\$137,607	\$115,501	\$123,015	\$494,922	\$452,851	\$42,071	\$452,851	109%
CONGREGATIONAL DEVELOPMENT: for Congregations	\$125,115	\$152,725	\$99,815	\$127,263	\$504,918	\$516,057	(\$11,139)	\$516,057	98%
LEADERSHIP DEVELOPMENT: for Clergy and Lay Leaders	\$58,159	\$74,035	\$49,837	\$54,149	\$236,180	\$255,564	(\$19,385)	\$255,564	92%
MISSION IN THE WORLD	\$190,375	\$183,223	\$174,180	\$202,949	\$750,727	\$697,741	\$52,986	\$697,741	108%
GOVERNANCE	\$52,475	\$29,057	\$51,331	\$75,235	\$208,098	\$201,651	\$6,447	\$201,651	103%
ADMINISTRATION & FINANCE: Support of Diocesan Operations	\$107,823	\$109,570	\$127,909	\$132,487	\$477,789	\$424,267	\$53,522	\$424,267	113%
FUNDRAISING DEVELOPMENT	\$0	\$100	\$10,204	\$14,365	\$24,669	\$0	\$24,669	\$0	
DIOCESAN AGENCY: Agency functions provided to Congregations	\$47,686	\$46,917	\$49,053	\$55,513	\$199,168	\$176,154	\$23,014	\$176,154	113%
TOTAL EXPENSES	\$700,432	\$733,233	\$677,830	\$784,976	\$2,896,471	\$2,724,285	\$172,186	\$2,724,285	106%
NET SURPLUS/(DEFICIT)	(\$10,058)	(\$26,627)	\$60,828	(\$102,526)	(\$78,384)	\$1,686	(\$80,070)	\$1,686	-4649%

2/26/2019

The Episcopal Diocese of Western Massachusetts
UNAUDITED Activity Statement - Diocesan Ops w/o Audit Aje's
YTD DEC 2018 LVL 3 (Ops-Agency only) (Summary 2018 VCO)

		1st QTR	2nd QTR	3rd QTR	4TH QTR	YTD Actual as of 12/31/2018	2018 Budget as of 12/31/2018	Variance YTD to Budget YTD	% of ANNUAL BUDGET USED
01 - Operations Unrestricted									
REVENUES									
Assessment for Common Ministry									
01-4000-99	Common Ministry - Parishes and Missions								
999 - Default		\$281,214.00	\$280,977.00	\$281,477.00	\$280,977.00	\$1,124,645.00	\$1,118,904.00	\$5,741.00	100.5%
Total Assessment for Common Ministry		\$281,214.00	\$280,977.00	\$281,477.00	\$280,977.00	\$1,124,645.00	\$1,118,904.00	\$5,741.00	100.5%
Use of Investment - Trustees									
01-5100-99	Use of Investment - Spending Rule								
999 - Default		\$350,250.06	\$349,015.41	\$348,277.65	\$349,245.80	\$1,396,788.92	\$1,397,037.00	(\$248.08)	100.0%
01-5200-50	Use of Investment - Additional Draw								
059 - Walking Together Ministry		\$0.00	\$19,192.03	\$80,807.97	\$0.00	\$100,000.00	\$51,710.00	\$48,290.00	193.4%
Total Use of Investment - Trustees		\$350,250.06	\$368,207.44	\$429,085.62	\$349,245.80	\$1,496,788.92	\$1,448,747.00	\$48,041.92	103.3%
Program Income									
01-4500-20	Program Income								
270 - Communications		\$90.00	\$25.00	\$0.00	\$20.00	\$135.00	\$0.00	\$135.00	0.0%
01-4500-25	Program Income								
252 - Diocesan Convention		\$0.00	\$0.00	\$25.00	\$13,435.00	\$13,460.00	\$18,000.00	(\$4,540.00)	74.8%
01-4500-30	Program Income								
315 - Youth Ministry		\$0.00	\$0.00	\$0.00	\$1,780.00	\$1,780.00	\$8,000.00	(\$6,220.00)	22.3%
324 - Christian Formation Missione		\$0.00	\$200.00	\$200.00	\$10,245.00	\$10,645.00	\$0.00	\$10,645.00	0.0%
326 - Safe Church Training & Preve		\$580.00	\$450.00	\$25.00	\$1,260.00	\$2,315.00	\$4,000.00	(\$1,685.00)	57.9%
01-4500-40	Program Income								
103 - Parish Leadership Developmen		\$2,865.00	\$0.00	\$0.00	\$0.00	\$2,865.00	\$3,000.00	(\$135.00)	95.5%
124 - Clergy Conferences		\$0.00	\$9,475.62	\$0.00	\$0.00	\$9,475.62	\$6,500.00	\$2,975.62	145.8%
130 - Diaconate Formation		\$0.00	\$1,334.00	\$0.00	\$0.00	\$1,334.00	\$1,500.00	(\$166.00)	88.9%
01-4500-50	Program Income								
050 - Veteran's Ministry		\$1,521.00	\$1,450.00	\$805.00	\$4,004.00	\$7,780.00	\$0.00	\$7,780.00	0.0%
059 - Walking Together Ministry		\$2,406.02	\$12,223.22	\$2,214.22	\$2,095.67	\$18,939.13	\$20,000.00	(\$1,060.87)	94.7%

The Episcopal Diocese of Western Massachusetts
UNAUDITED Activity Statement - Diocesan Ops w/o Audit Aje's
YTD DEC 2018 LVL 3 (Ops-Agency only) (Summary 2018 VCO)

		1st QTR	2nd QTR	3rd QTR	4TH QTR	YTD Actual as of 12/31/2018	2018 Budget as of 12/31/2018	Variance YTD to Budget YTD	% of ANNUAL BUDGET USED
Total Program Income		\$7,462.02	\$25,157.84	\$3,269.22	\$32,839.67	\$68,728.75	\$61,000.00	\$7,728.75	112.7%
Internal Grant Funding									
01-4610-20	Internal Grant Funding								
225 - Special Diocesan Events		\$625.11	\$5,625.99	\$833.48	(\$3,750.66)	\$3,333.92	\$0.00	\$3,333.92	0.0%
01-4610-30	Internal Grant Funding								
355 - Latino Ministries		\$0.00	\$5,500.00	\$0.00	\$0.00	\$5,500.00	\$0.00	\$5,500.00	0.0%
01-4610-50	Internal Grant Funding								
037 - Creation Care		\$4,500.00	\$4,500.00	\$4,500.00	\$4,500.00	\$18,000.00	\$18,000.00	\$0.00	100.0%
050 - Veteran's Ministry		\$9,000.00	\$9,000.00	\$9,000.00	\$9,000.00	\$36,000.00	\$36,000.00	\$0.00	100.0%
Total Internal Grants Funding		\$14,125.11	\$24,625.99	\$14,333.48	\$9,749.34	\$62,833.92	\$54,000.00	\$8,833.92	116.4%
Other Income and Gifts									
01-4100-99	Bequests & Estate Gifts								
999 - Default		\$2,042.64	\$0.00	\$5,000.00	\$1,325.00	\$8,367.64	\$0.00	\$8,367.64	0.0%
01-4200-99	Other Income and Gifts								
999 - Default		\$5,697.00	\$2,285.25	\$2,983.23	\$5,841.47	\$16,806.95	\$0.00	\$16,806.95	0.0%
01-4600-30	Other Grants								
355 - Latino Ministries		\$27,128.58	\$2,871.42	\$0.00	\$0.00	\$30,000.00	\$30,000.00	\$0.00	100.0%
01-4700-10	Accounting Services								
499 - Finance Personnel Expense		\$240.00	\$240.00	\$240.00	\$240.00	\$960.00	\$1,307.00	(\$347.00)	73.5%
01-4700-30	Accounting Services								
399 - CongDev Canon Personnel		\$1,080.00	\$1,080.00	\$1,080.00	\$1,080.00	\$4,320.00	\$5,740.00	(\$1,420.00)	75.3%
01-4700-40	Accounting Services								
199 - LeadershpDev Canon Personne		\$1,080.00	\$1,080.00	\$1,080.00	\$1,080.00	\$4,320.00	\$5,673.00	(\$1,353.00)	76.2%
Total Other Income and Gifts		\$37,268.22	\$7,556.67	\$10,383.23	\$9,566.47	\$64,774.59	\$42,720.00	\$22,054.59	151.6%
Interest Income									
01-4300-99	Interest Income								
999 - Default		\$54.25	\$81.23	\$109.07	\$71.67	\$316.22	\$600.00	(\$283.78)	52.7%
Total Interest Income		\$54.25	\$81.23	\$109.07	\$71.67	\$316.22	\$600.00	(\$283.78)	52.7%

The Episcopal Diocese of Western Massachusetts
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YTD DEC 2018 LVL 3 (Ops-Agency only) (Summary 2018 VCO)

	1st QTR	2nd QTR	3rd QTR	4TH QTR	YTD Actual as of 12/31/2018	2018 Budget as of 12/31/2018	Variance YTD to Budget YTD	% of ANNUAL BUDGET USED
TOTAL REVENUES	\$690,373.66	\$706,606.17	\$738,657.62	\$682,449.95	\$2,818,087.40	\$2,725,971.00	\$92,116.40	103.4%
EXPENSES								
BISHOP'S MINISTRY: Programs								
PROGRAMS								
203 - Special Clergy Gatherings	\$627.00	\$2,087.69	\$529.75	\$1,935.37	\$5,179.81	\$0.00	\$5,179.81	0.0%
225 - Special Diocesan Events	\$2,106.38	\$9,541.38	\$0.00	\$1,101.32	\$12,749.08	\$0.00	\$12,749.08	0.0%
227 - Social Justice	\$780.17	\$1,050.68	\$0.00	\$0.00	\$1,830.85	\$3,750.00	(\$1,919.15)	48.8%
270 - Communications	\$31,318.18	\$35,858.65	\$31,188.53	\$25,748.98	\$124,114.34	\$117,043.00	\$7,071.34	106.0%
275 - Bishop Wanderings	\$2.00	\$0.00	\$0.00	\$0.00	\$2.00	\$3,000.00	(\$2,998.00)	0.1%
Total PROGRAMS	\$34,833.73	\$48,538.40	\$31,718.28	\$28,785.67	\$143,876.08	\$123,793.00	\$20,083.08	116.2%
PERSONNEL EXPENSES								
291 - Bishop Business Expenses	\$6,117.42	\$11,785.17	\$8,533.67	\$7,340.20	\$33,776.46	\$30,098.00	\$3,678.46	112.2%
299 - Bishop Personnel Expenses	\$77,847.34	\$77,283.55	\$75,249.12	\$86,889.45	\$317,269.46	\$298,960.00	\$18,309.46	106.1%
Total PERSONNEL EXPENSES	\$83,964.76	\$89,068.72	\$83,782.79	\$94,229.65	\$351,045.92	\$329,058.00	\$21,987.92	106.7%
Total BISHOP'S MINISTRY: Programs	\$118,798.49	\$137,607.12	\$115,501.07	\$123,015.32	\$494,922.00	\$452,851.00	\$42,071.00	109.3%
CONGREGATIONAL DEVELOPMENT: Mission with Congregations								
GRANTS and SCHOLARSHIPS								
302 - Clergy Children Educationa	\$4,500.00	\$0.00	\$3,000.00	\$2,250.00	\$9,750.00	\$6,000.00	\$3,750.00	162.5%
312 - Deanery Programs	\$0.00	\$731.50	\$120.49	\$208.85	\$1,060.84	\$2,600.00	(\$1,539.16)	40.8%
313 - Ministry Development Initiat	\$500.00	\$60,265.00	\$0.00	\$10,000.00	\$70,765.00	\$80,000.00	(\$9,235.00)	88.5%
314 - Bement/Waterfield Edu. Grant	\$18,584.50	\$3,630.00	\$17,775.00	\$0.00	\$39,989.50	\$42,500.00	(\$2,510.50)	94.1%
322 - Continuing Education Grant	\$0.00	\$566.00	\$1,000.00	\$222.75	\$1,788.75	\$4,000.00	(\$2,211.25)	44.7%
328 - Sabbatical Grants	\$0.00	\$5,628.39	\$1,332.00	\$0.00	\$6,960.39	\$5,000.00	\$1,960.39	139.2%
Total GRANTS and SCHOLARSHIPS	\$23,584.50	\$70,820.89	\$23,227.49	\$12,681.60	\$130,314.48	\$140,100.00	(\$9,785.52)	93.0%

The Episcopal Diocese of Western Massachusetts
UNAUDITED Activity Statement - Diocesan Ops w/o Audit Aje's
YTD DEC 2018 LVL 3 (Ops-Agency only) (Summary 2018 VCO)

	1st QTR	2nd QTR	3rd QTR	4TH QTR	YTD Actual as of 12/31/2018	2018 Budget as of 12/31/2018	Variance YTD to Budget YTD	% of ANNUAL BUDGET USED
OPERATIONAL EXPENSES								
301 - Spec. Assist. Congreg.	\$0.00	\$7,087.50	\$1,595.21	\$775.00	\$9,457.71	\$5,000.00	\$4,457.71	189.2%
315 - Youth Ministry	\$4,768.38	\$6,670.46	\$4,768.38	\$10,363.60	\$26,570.82	\$32,934.00	(\$6,363.18)	80.7%
320 - Stewardship	\$1,307.00	\$19.00	\$1,430.00	\$45.00	\$2,801.00	\$14,700.00	(\$11,899.00)	19.1%
324 - Christian Formation Missione	\$8,954.75	\$10,900.60	\$10,463.06	\$42,416.59	\$72,735.00	\$65,760.00	\$6,975.00	110.6%
326 - Safe Church Training & Preve	\$1,947.68	\$374.34	\$825.01	\$1,645.82	\$4,792.85	\$4,450.00	\$342.85	107.7%
329 - Transition Ministry	\$2,250.00	\$698.57	\$1,584.29	\$201.00	\$4,733.86	\$4,750.00	(\$16.14)	99.7%
355 - Latino Ministries	\$30,937.05	\$2,366.16	\$2,884.82	\$3,862.30	\$40,050.33	\$42,000.00	(\$1,949.67)	95.4%
TOTAL CONGREGATIONAL EXPENSES	\$50,164.86	\$28,116.63	\$23,550.77	\$59,309.31	\$161,141.57	\$169,594.00	(\$8,452.43)	95.0%
PERSONNEL EXPENSES								
391 - CongDev Canon Business Ex	\$1,377.59	\$3,774.97	\$2,958.71	\$3,762.99	\$11,874.26	\$10,093.00	\$1,781.26	117.6%
399 - CongDev Canon Personnel	\$49,987.58	\$50,012.39	\$50,078.47	\$51,509.57	\$201,588.01	\$196,270.00	\$5,318.01	102.7%
TOTAL PERSONNEL EXPENSES	\$51,365.17	\$53,787.36	\$53,037.18	\$55,272.56	\$213,462.27	\$206,363.00	\$7,099.27	103.4%
TOTAL CONGREGATIONAL DEV: Mission with Congregations	\$125,114.53	\$152,724.88	\$99,815.44	\$127,263.47	\$504,918.32	\$516,057.00	(\$11,138.68)	97.8%
LEADERSHIP DEVELOPMENT for Clergy and Lay								
OPERATIONAL EXPENSES								
103 - Parish Leadership Developmen	\$6,506.49	\$224.15	\$0.00	\$13.63	\$6,744.27	\$9,950.00	(\$3,205.73)	67.8%
120 - Comm. on Ministry	\$1,013.00	\$401.15	\$1,385.41	\$824.88	\$3,624.44	\$4,500.00	(\$875.56)	80.5%
121 - Seminarian Assistance	\$452.00	\$405.00	\$700.00	\$2,461.00	\$4,018.00	\$12,500.00	(\$8,482.00)	32.1%
124 - Clergy Conferences	\$1,071.57	\$14,826.86	\$989.61	\$182.96	\$17,071.00	\$20,900.00	(\$3,829.00)	81.7%
127 - Fresh Start Program	\$470.42	\$122.85	\$1,647.47	\$812.77	\$3,053.51	\$3,950.00	(\$896.49)	77.3%
128 - Strategic Leadership Dvlpmn	\$0.00	\$2,621.41	\$0.00	\$798.28	\$3,419.69	\$6,500.00	(\$3,080.31)	52.6%
129 - Education for Ministry	\$300.00	\$2,275.00	\$374.69	\$0.00	\$2,949.69	\$4,900.00	(\$1,950.31)	60.2%
130 - Diaconate Formation	\$825.60	\$0.00	(\$1,234.00)	\$20.00	(\$388.40)	\$3,600.00	(\$3,988.40)	(10.8)%
160 - David Allen Seminars	\$0.00	\$2,119.45	\$0.00	\$0.00	\$2,119.45	\$0.00	\$2,119.45	0.0%
TOTAL OPERATIONAL EXPENSES	\$10,639.08	\$22,995.87	\$3,863.18	\$5,113.52	\$42,611.65	\$66,800.00	(\$24,188.35)	63.8%
PERSONNEL EXPENSES								

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	1st QTR	2nd QTR	3rd QTR	4TH QTR	YTD Actual as of 12/31/2018	2018 Budget as of 12/31/2018	Variance YTD to Budget YTD	% of ANNUAL BUDGET USED
191 - LeadershipDev Canon Busines	\$2,572.71	\$6,066.77	\$935.10	\$2,565.41	\$12,139.99	\$11,099.00	\$1,040.99	109.4%
199 - LeadershipDev Canon Personne	\$44,947.52	\$44,972.35	\$45,038.42	\$46,469.57	\$181,427.86	\$177,665.00	\$3,762.86	102.1%
TOTAL PERSONNEL EXPENSES	\$47,520.23	\$51,039.12	\$45,973.52	\$49,034.98	\$193,567.85	\$188,764.00	\$4,803.85	102.5%
TOTAL LEADERSHIP DEVELOPMENT	\$58,159.31	\$74,034.99	\$49,836.70	\$54,148.50	\$236,179.50	\$255,564.00	(\$19,384.50)	92.4%
MISSION IN THE WORLD								
OPERATIONAL EXPENSES								
001 - Nat'l Church Apportionmen	\$85,707.75	\$85,707.75	\$85,707.75	\$85,707.75	\$342,831.00	\$342,831.00	\$0.00	100.0%
011 - Lambeth Conference	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$2,000.00	(\$2,000.00)	0.0%
012 - Province of N.E.	\$2,437.26	\$4,937.26	\$2,437.26	\$2,437.26	\$12,249.04	\$9,749.00	\$2,500.04	125.6%
020 - Ecumenical Officer	\$0.00	\$1,669.03	\$0.00	\$0.00	\$1,669.03	\$2,250.00	(\$580.97)	74.2%
021 - Interfaith Council	\$300.00	\$50.00	\$0.00	\$0.00	\$350.00	\$300.00	\$50.00	116.7%
026 - Mass Council of Churches	\$3,750.00	\$3,750.00	\$3,750.00	\$3,750.00	\$15,000.00	\$15,000.00	\$0.00	100.0%
028 - Berkshire Organizing Projec	\$625.00	\$625.00	\$625.00	\$625.00	\$2,500.00	\$2,500.00	\$0.00	100.0%
029 - Cathedral of The Beloved	\$31,263.18	\$19,763.19	\$19,763.19	\$27,513.13	\$98,302.69	\$87,279.00	\$11,023.69	112.6%
030 - Global Mission	\$500.00	\$3,159.97	\$0.00	\$8,400.00	\$12,059.97	\$25,000.00	(\$12,940.03)	48.2%
033 - Anglican Communion Partner	\$625.11	\$625.11	\$833.48	\$1,250.22	\$3,333.92	\$2,500.00	\$833.92	133.4%
035 - Sustainable Development Goa	\$4,718.00	\$4,718.00	\$4,718.00	\$4,718.00	\$18,872.00	\$18,872.00	\$0.00	100.0%
037 - Creation Care	\$9,615.23	\$9,253.18	\$8,045.64	\$11,287.01	\$38,201.06	\$35,288.00	\$2,913.06	108.3%
050 - Veteran's Ministry	\$31,570.56	\$28,107.07	\$25,374.94	\$37,098.47	\$122,151.04	\$82,463.00	\$39,688.04	148.1%
059 - Walking Together Ministry	\$19,263.05	\$20,857.16	\$22,925.11	\$20,161.90	\$83,207.22	\$71,709.00	\$11,498.22	116.0%
Total OPERATIONAL EXPENSES	\$190,375.14	\$183,222.72	\$174,180.37	\$202,948.74	\$750,726.97	\$697,741.00	\$52,985.97	107.6%
Total MISSION IN THE WORLD	\$190,375.14	\$183,222.72	\$174,180.37	\$202,948.74	\$750,726.97	\$697,741.00	\$52,985.97	107.6%
GOVERNANCE								
OPERATIONAL EXPENSES								
250 - Chancellor's Expenses	\$10,631.41	\$11,912.00	\$15,610.00	\$10,500.00	\$48,653.41	\$45,250.00	\$3,403.41	107.5%
252 - Diocesan Convention	\$2,279.85	\$2,378.35	\$2,613.85	\$48,029.06	\$55,301.11	\$42,465.00	\$12,836.11	130.2%
253 - Diocesan Council	\$1,574.86	\$234.66	\$15.92	\$33.40	\$1,858.84	\$1,400.00	\$458.84	132.8%

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	1st QTR	2nd QTR	3rd QTR	4TH QTR	YTD Actual as of 12/31/2018	2018 Budget as of 12/31/2018	Variance YTD to Budget YTD	% of ANNUAL BUDGET USED
254 - General Convention	\$0.00	(\$556.00)	\$15,159.05	\$0.00	\$14,603.05	\$15,000.00	(\$396.95)	97.4%
255 - House of Bishops	\$2,235.37	\$0.00	\$0.00	\$407.62	\$2,642.99	\$7,000.00	(\$4,357.01)	37.8%
256 - Retired Clergy Benefits	\$7,733.75	\$7,998.75	\$7,998.75	\$7,998.75	\$31,730.00	\$37,832.00	(\$6,102.00)	83.9%
257 - Retired Lay Benefits	\$6,835.35	\$6,835.35	\$6,835.35	\$6,835.35	\$27,341.40	\$50,204.00	(\$22,862.60)	54.5%
258 - Standing Committee	\$16.46	\$11.78	\$22.85	\$486.09	\$537.18	\$500.00	\$37.18	107.4%
259 - Title IV Disciplinary Committe	\$21,168.00	\$242.06	\$3,075.00	\$944.80	\$25,429.86	\$2,000.00	\$23,429.86	1,271.5%
TOTAL OPERATIONAL EXPENSES	\$52,475.05	\$29,056.95	\$51,330.77	\$75,235.07	\$208,097.84	\$201,651.00	\$6,446.84	103.2%
TOTAL GOVERNANCE	\$52,475.05	\$29,056.95	\$51,330.77	\$75,235.07	\$208,097.84	\$201,651.00	\$6,446.84	103.2%
DIOCESAN FINANCE & ADMINISTRATION EXPENSES								
ARCHIVE EXPENSES								
450 - Archives	\$1,725.22	\$1,676.23	\$1,575.20	\$1,676.49	\$6,653.14	\$6,931.00	(\$277.86)	96.0%
Total ARCHIVE EXPENSES	\$1,725.22	\$1,676.23	\$1,575.20	\$1,676.49	\$6,653.14	\$6,931.00	(\$277.86)	96.0%
OPERATIONAL EXPENSES								
400 - General Operation Expense	\$9,054.53	\$6,111.54	\$7,177.50	\$11,951.94	\$34,295.51	\$30,630.00	\$3,665.51	112.0%
420 - General Property Expenses	\$32,004.21	\$30,604.45	\$31,006.12	\$28,523.19	\$122,137.97	\$111,902.00	\$10,235.97	109.1%
430 - Financial Management Expense	\$3,991.78	\$7,626.33	\$4,330.11	\$2,437.11	\$18,385.33	\$10,100.00	\$8,285.33	182.0%
440 - Accounting Expenses	\$0.00	\$0.00	\$19,500.00	\$0.00	\$19,500.00	\$19,500.00	\$0.00	100.0%
TOTAL OPERATIONAL EXPENSES	\$45,050.52	\$44,342.32	\$62,013.73	\$42,912.24	\$194,318.81	\$172,132.00	\$22,186.81	112.9%
PERSONNEL EXPENSES								
491 - Finance Business Expenses	\$2,150.42	\$2,911.96	\$2,461.97	\$4,244.34	\$11,768.69	\$9,595.00	\$2,173.69	122.7%
499 - Finance Personnel Expense	\$58,897.13	\$60,639.49	\$61,857.92	\$83,653.92	\$265,048.46	\$235,609.00	\$29,439.46	112.5%
TOTAL PERSONNEL EXPENSES	\$61,047.55	\$63,551.45	\$64,319.89	\$87,898.26	\$276,817.15	\$245,204.00	\$31,613.15	112.9%
TOTAL DIOCESAN FINANCE & ADMINISTRATION EXPENSES	\$107,823.29	\$109,570.00	\$127,908.82	\$132,486.99	\$477,789.10	\$424,267.00	\$53,522.10	112.6%
FUNDRAISING DEVELOPMENT								
OPERATIONAL EXPENSES								

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840 - Fundraising Development	\$0.00	\$99.98	\$10,203.97	\$14,365.08	\$24,669.03	\$0.00	\$24,669.03	0.0%
Total OPERATIONAL EXPENSES	\$0.00	\$99.98	\$10,203.97	\$14,365.08	\$24,669.03	\$0.00	\$24,669.03	0.0%
Total FUNDRAISING DEVELOPMENT	\$0.00	\$99.98	\$10,203.97	\$14,365.08	\$24,669.03	\$0.00	\$24,669.03	0.0%
DIOCESAN AGENCY EXPENSES FOR CONGREGATION SUPPORT								
OPERATIONAL EXPENSES								
700 - Agency Administrative Cost	\$4,648.24	\$2,404.12	\$2,448.94	\$4,385.25	\$13,886.55	\$10,214.00	\$3,672.55	136.0%
Total OPERATIONAL EXPENSES	\$4,648.24	\$2,404.12	\$2,448.94	\$4,385.25	\$13,886.55	\$10,214.00	\$3,672.55	136.0%
PERSONNEL EXPENSES								
791 - Agency Business Expenses	\$184.45	\$10.00	\$791.00	\$2,194.45	\$3,179.90	\$2,500.00	\$679.90	127.2%
799 - Agency Personnel Expenses	\$42,853.14	\$44,502.60	\$45,812.81	\$48,933.26	\$182,101.81	\$163,440.00	\$18,661.81	111.4%
Total PERSONNEL EXPENSES	\$43,037.59	\$44,512.60	\$46,603.81	\$51,127.71	\$185,281.71	\$165,940.00	\$19,341.71	111.7%
Total DIOCESAN AGENCY EXPENSES FOR CONGREGATION SUPPORT	\$47,685.83	\$46,916.72	\$49,052.75	\$55,512.96	\$199,168.26	\$176,154.00	\$23,014.26	113.1%
TOTAL EXPENSES	\$700,431.64	\$733,233.36	\$677,829.89	\$784,976.13	\$2,896,471.02	\$2,724,285.00	\$172,186.02	106.3%
NET SURPLUS/(DEFICIT)								
001 - Nat'l Church Apportionment	(\$85,707.75)	(\$85,707.75)	(\$85,707.75)	(\$85,707.75)	(\$342,831.00)	(\$342,831.00)	\$0.00	100.0%
011 - Lambeth Conference	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	(\$2,000.00)	\$2,000.00	0.0%
012 - Province of N.E.	(\$2,437.26)	(\$4,937.26)	(\$2,437.26)	(\$2,437.26)	(\$12,249.04)	(\$9,749.00)	(\$2,500.04)	125.6%
020 - Ecumenical Officer	\$0.00	(\$1,669.03)	\$0.00	\$0.00	(\$1,669.03)	(\$2,250.00)	\$580.97	74.2%
021 - Interfaith Council	(\$300.00)	(\$50.00)	\$0.00	\$0.00	(\$350.00)	(\$300.00)	(\$50.00)	116.7%
026 - Mass Council of Churches	(\$3,750.00)	(\$3,750.00)	(\$3,750.00)	(\$3,750.00)	(\$15,000.00)	(\$15,000.00)	\$0.00	100.0%
028 - Berkshire Organizing Project	(\$625.00)	(\$625.00)	(\$625.00)	(\$625.00)	(\$2,500.00)	(\$2,500.00)	\$0.00	100.0%
029 - Cathedral of The Beloved	(\$31,263.18)	(\$19,763.19)	(\$19,763.19)	(\$27,513.13)	(\$98,302.69)	(\$87,279.00)	(\$11,023.69)	112.6%
030 - Global Mission	(\$500.00)	(\$3,159.97)	\$0.00	(\$8,400.00)	(\$12,059.97)	(\$25,000.00)	\$12,940.03	48.2%
033 - Anglican Communion Partners	(\$625.11)	(\$625.11)	(\$833.48)	(\$1,250.22)	(\$3,333.92)	(\$2,500.00)	(\$833.92)	133.4%

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035 - Sustainable Development Goals	(\$4,718.00)	(\$4,718.00)	(\$4,718.00)	(\$4,718.00)	(\$18,872.00)	(\$18,872.00)	\$0.00	100.0%
037 - Creation Care	(\$5,115.23)	(\$4,753.18)	(\$3,545.64)	(\$6,787.01)	(\$20,201.06)	(\$17,288.00)	(\$2,913.06)	116.9%
050 - Veteran's Ministry	(\$21,049.56)	(\$17,657.07)	(\$15,569.94)	(\$24,094.47)	(\$78,371.04)	(\$46,463.00)	(\$31,908.04)	168.7%
059 - Walking Together Ministry	(\$16,857.03)	\$10,558.09	\$60,097.08	(\$18,066.23)	\$35,731.91	\$1.00	\$35,730.91	3,573,191.0%
103 - Parish Leadership Development Da	(\$3,641.49)	(\$224.15)	\$0.00	(\$13.63)	(\$3,879.27)	(\$6,950.00)	\$3,070.73	55.8%
120 - Comm. on Ministry	(\$1,013.00)	(\$401.15)	(\$1,385.41)	(\$824.88)	(\$3,624.44)	(\$4,500.00)	\$875.56	80.5%
121 - Seminarian Assistance	(\$452.00)	(\$405.00)	(\$700.00)	(\$2,461.00)	(\$4,018.00)	(\$12,500.00)	\$8,482.00	32.1%
124 - Clergy Conferences	(\$1,071.57)	(\$5,351.24)	(\$989.61)	(\$182.96)	(\$7,595.38)	(\$14,400.00)	\$6,804.62	52.7%
127 - Fresh Start Program	(\$470.42)	(\$122.85)	(\$1,647.47)	(\$812.77)	(\$3,053.51)	(\$3,950.00)	\$896.49	77.3%
128 - Strategic Leadership Dvlpmnt	\$0.00	(\$2,621.41)	\$0.00	(\$798.28)	(\$3,419.69)	(\$6,500.00)	\$3,080.31	52.6%
129 - Education for Ministry	(\$300.00)	(\$2,275.00)	(\$374.69)	\$0.00	(\$2,949.69)	(\$4,900.00)	\$1,950.31	60.2%
130 - Diaconate Formation	(\$825.60)	\$1,334.00	\$1,234.00	(\$20.00)	\$1,722.40	(\$2,100.00)	\$3,822.40	(82.0)%
160 - David Allen Seminars	\$0.00	(\$2,119.45)	\$0.00	\$0.00	(\$2,119.45)	\$0.00	(\$2,119.45)	0.0%
191 - LeadershipDev Canon Business Exp	(\$2,572.71)	(\$6,066.77)	(\$935.10)	(\$2,565.41)	(\$12,139.99)	(\$11,099.00)	(\$1,040.99)	109.4%
199 - LeadershipDev Canon Personnel E	(\$43,867.52)	(\$43,892.35)	(\$43,958.42)	(\$45,389.57)	(\$177,107.86)	(\$171,992.00)	(\$5,115.86)	103.0%
203 - Special Clergy Gatherings	(\$627.00)	(\$2,087.69)	(\$529.75)	(\$1,935.37)	(\$5,179.81)	\$0.00	(\$5,179.81)	0.0%
225 - Special Diocesan Events	(\$1,481.27)	(\$3,915.39)	\$833.48	(\$4,851.98)	(\$9,415.16)	\$0.00	(\$9,415.16)	0.0%
227 - Social Justice	(\$780.17)	(\$1,050.68)	\$0.00	\$0.00	(\$1,830.85)	(\$3,750.00)	\$1,919.15	48.8%
250 - Chancellor's Expenses	(\$10,631.41)	(\$11,912.00)	(\$15,610.00)	(\$10,500.00)	(\$48,653.41)	(\$45,250.00)	(\$3,403.41)	107.5%
252 - Diocesan Convention	(\$2,279.85)	(\$2,378.35)	(\$2,588.85)	(\$34,594.06)	(\$41,841.11)	(\$24,465.00)	(\$17,376.11)	171.0%
253 - Diocesan Council	(\$1,574.86)	(\$234.66)	(\$15.92)	(\$33.40)	(\$1,858.84)	(\$1,400.00)	(\$458.84)	132.8%
254 - General Convention	\$0.00	\$556.00	(\$15,159.05)	\$0.00	(\$14,603.05)	(\$15,000.00)	\$396.95	97.4%
255 - House of Bishops	(\$2,235.37)	\$0.00	\$0.00	(\$407.62)	(\$2,642.99)	(\$7,000.00)	\$4,357.01	37.8%
256 - Retired Clergy Benefits	(\$7,733.75)	(\$7,998.75)	(\$7,998.75)	(\$7,998.75)	(\$31,730.00)	(\$37,832.00)	\$6,102.00	83.9%
257 - Retired Lay Benefits	(\$6,835.35)	(\$6,835.35)	(\$6,835.35)	(\$6,835.35)	(\$27,341.40)	(\$50,204.00)	\$22,862.60	54.5%
258 - Standing Committee	(\$16.46)	(\$11.78)	(\$22.85)	(\$486.09)	(\$537.18)	(\$500.00)	(\$37.18)	107.4%
259 - Title IV Disciplinary Committee	(\$21,168.00)	(\$242.06)	(\$3,075.00)	(\$944.80)	(\$25,429.86)	(\$2,000.00)	(\$23,429.86)	1,271.5%
270 - Communications	(\$31,228.18)	(\$35,833.65)	(\$31,188.53)	(\$25,728.98)	(\$123,979.34)	(\$117,043.00)	(\$6,936.34)	105.9%
275 - Bishop Wanderings	(\$2.00)	\$0.00	\$0.00	\$0.00	(\$2.00)	(\$3,000.00)	\$2,998.00	0.1%
291 - Bishop Business Expenses	(\$6,117.42)	(\$11,785.17)	(\$8,533.67)	(\$7,340.20)	(\$33,776.46)	(\$30,098.00)	(\$3,678.46)	112.2%
299 - Bishop Personnel Expenses	(\$77,847.34)	(\$77,283.55)	(\$75,249.12)	(\$86,889.45)	(\$317,269.46)	(\$298,960.00)	(\$18,309.46)	106.1%

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UNAUDITED Activity Statement - Diocesan Ops w/o Audit Aje's
YTD DEC 2018 LVL 3 (Ops-Agency only) (Summary 2018 VCO)

	1st QTR	2nd QTR	3rd QTR	4TH QTR	YTD Actual as of 12/31/2018	2018 Budget as of 12/31/2018	Variance YTD to Budget YTD	% of ANNUAL BUDGET USED
301 - Spec. Assist. Congreg.	\$0.00	(\$7,087.50)	(\$1,595.21)	(\$775.00)	(\$9,457.71)	(\$5,000.00)	(\$4,457.71)	189.2%
302 - Clergy Children Educational Grant	(\$4,500.00)	\$0.00	(\$3,000.00)	(\$2,250.00)	(\$9,750.00)	(\$6,000.00)	(\$3,750.00)	162.5%
312 - Deanery Programs	\$0.00	(\$731.50)	(\$120.49)	(\$208.85)	(\$1,060.84)	(\$2,600.00)	\$1,539.16	40.8%
313 - Ministry Development Initiatives ((\$500.00)	(\$60,265.00)	\$0.00	(\$10,000.00)	(\$70,765.00)	(\$80,000.00)	\$9,235.00	88.5%
314 - Bement/Waterfield Edu. Grants	(\$18,584.50)	(\$3,630.00)	(\$17,775.00)	\$0.00	(\$39,989.50)	(\$42,500.00)	\$2,510.50	94.1%
315 - Youth Ministry	(\$4,768.38)	(\$6,670.46)	(\$4,768.38)	(\$8,583.60)	(\$24,790.82)	(\$24,934.00)	\$143.18	99.4%
320 - Stewardship	(\$1,307.00)	(\$19.00)	(\$1,430.00)	(\$45.00)	(\$2,801.00)	(\$14,700.00)	\$11,899.00	19.1%
322 - Continuing Education Grants	\$0.00	(\$566.00)	(\$1,000.00)	(\$222.75)	(\$1,788.75)	(\$4,000.00)	\$2,211.25	44.7%
324 - Christian Formation Missioner	(\$8,954.75)	(\$10,700.60)	(\$10,263.06)	(\$32,171.59)	(\$62,090.00)	(\$65,760.00)	\$3,670.00	94.4%
326 - Safe Church Training & Preventio	(\$1,367.68)	\$75.66	(\$800.01)	(\$385.82)	(\$2,477.85)	(\$450.00)	(\$2,027.85)	550.6%
328 - Sabbatical Grants	\$0.00	(\$5,628.39)	(\$1,332.00)	\$0.00	(\$6,960.39)	(\$5,000.00)	(\$1,960.39)	139.2%
329 - Transition Ministry	(\$2,250.00)	(\$698.57)	(\$1,584.29)	(\$201.00)	(\$4,733.86)	(\$4,750.00)	\$16.14	99.7%
355 - Latino Ministries	(\$3,808.47)	\$6,005.26	(\$2,884.82)	(\$3,862.30)	(\$4,550.33)	(\$12,000.00)	\$7,449.67	37.9%
391 - CongDev Canon Business Expense	(\$1,377.59)	(\$3,774.97)	(\$2,958.71)	(\$3,762.99)	(\$11,874.26)	(\$10,093.00)	(\$1,781.26)	117.6%
399 - CongDev Canon Personnel Expense	(\$48,907.58)	(\$48,932.39)	(\$48,998.47)	(\$50,429.57)	(\$197,268.01)	(\$190,530.00)	(\$6,738.01)	103.5%
400 - General Operation Expenses	(\$9,054.53)	(\$6,111.54)	(\$7,177.50)	(\$11,951.94)	(\$34,295.51)	(\$30,630.00)	(\$3,665.51)	112.0%
420 - General Property Expenses	(\$32,004.21)	(\$30,604.45)	(\$31,006.12)	(\$28,523.19)	(\$122,137.97)	(\$111,902.00)	(\$10,235.97)	109.1%
430 - Financial Management Expenses	(\$3,991.78)	(\$7,626.33)	(\$4,330.11)	(\$2,437.11)	(\$18,385.33)	(\$10,100.00)	(\$8,285.33)	182.0%
440 - Accounting Expenses	\$0.00	\$0.00	(\$19,500.00)	\$0.00	(\$19,500.00)	(\$19,500.00)	\$0.00	100.0%
450 - Archives	(\$1,725.22)	(\$1,676.23)	(\$1,575.20)	(\$1,676.49)	(\$6,653.14)	(\$6,931.00)	\$277.86	96.0%
491 - Finance Business Expenses	(\$2,150.42)	(\$2,911.96)	(\$2,461.97)	(\$4,244.34)	(\$11,768.69)	(\$9,595.00)	(\$2,173.69)	122.7%
499 - Finance Personnel Expenses	(\$58,657.13)	(\$60,399.49)	(\$61,617.92)	(\$83,413.92)	(\$264,088.46)	(\$234,302.00)	(\$29,786.46)	112.7%
700 - Agency Administrative Costs	(\$4,648.24)	(\$2,404.12)	(\$2,448.94)	(\$4,385.25)	(\$13,886.55)	(\$10,214.00)	(\$3,672.55)	136.0%
791 - Agency Business Expenses	(\$184.45)	(\$10.00)	(\$791.00)	(\$2,194.45)	(\$3,179.90)	(\$2,500.00)	(\$679.90)	127.2%
799 - Agency Personnel Expenses	(\$42,853.14)	(\$44,502.60)	(\$45,812.81)	(\$48,933.26)	(\$182,101.81)	(\$163,440.00)	(\$18,661.81)	111.4%
840 - Fundraising Development	\$0.00	(\$99.98)	(\$10,203.97)	(\$14,365.08)	(\$24,669.03)	\$0.00	(\$24,669.03)	0.0%
999 - Default	\$639,257.95	\$632,358.89	\$637,846.95	\$637,460.94	\$2,546,924.73	\$2,516,541.00	\$30,383.73	101.2%
TOTAL NET SURPLUS/(DEFICIT)	(\$10,057.98)	(\$26,627.19)	\$60,827.73	(\$102,526.18)	(\$78,383.62)	\$1,686.00	(\$80,069.62)	(4,649.1)%

The Episcopal Diocese of Western Massachusetts
UNAUDITED Activity Statement - Diocesan Ops w/o Audit Aje's
YTD DEC 2018 LVL 3 (Ops-Agency only) (Summary 2018 VCO)

	1st QTR	2nd QTR	3rd QTR	4TH QTR	YTD Actual as of 12/31/2018	2018 Budget as of 12/31/2018	Variance YTD to Budget YTD	% of ANNUAL BUDGET USED
02 - Operations Temp. Restricted								
REVENUES								
TEMPORARY RESTRICTED ACTIVITY								
02-4200-99 Other Income and Gifts								
999 - Default	\$0.00	\$0.00	\$0.00	\$7,095.82	\$7,095.82	\$0.00	\$7,095.82	0.0%
Total TEMPORARY RESTRICTED ACTIVITY	\$0.00	\$0.00	\$0.00	\$7,095.82	\$7,095.82	\$0.00	\$7,095.82	0.0%
TOTAL REVENUES	\$0.00	\$0.00	\$0.00	\$7,095.82	\$7,095.82	\$0.00	\$7,095.82	0.0%
EXPENSES								
TEMPORARY RESTRICTED ACTIVITY								
02-7040-99 Grant								
999 - Default	\$0.00	\$0.00	\$0.00	\$1,500.00	\$1,500.00	\$0.00	\$1,500.00	0.0%
TOTAL TEMPORARY RESTRICTED ACTIVITY	\$0.00	\$0.00	\$0.00	\$1,500.00	\$1,500.00	\$0.00	\$1,500.00	0.0%
TOTAL EXPENSES	\$0.00	\$0.00	\$0.00	\$1,500.00	\$1,500.00	\$0.00	\$1,500.00	0.0%
NET SURPLUS/(DEFICIT)								
999 - Default	\$0.00	\$0.00	\$0.00	\$5,595.82	\$5,595.82	\$0.00	\$5,595.82	0.0%
TOTAL NET SURPLUS/(DEFICIT)	\$0.00	\$0.00	\$0.00	\$5,595.82	\$5,595.82	\$0.00	\$5,595.82	0.0%

The Episcopal Diocese of Western Massachusetts
Unaudited Comparative Balance Sheet - All Funds - Ivl3
as of December 31, 2018 (Pre Y/E Audit)

	OPERATIONS	AGENCY	FTF	EMWM	2018 All Funds 12/31/2018	2017 All Funds 12/31/2017	Difference \$
Assets							
Cash and Other Non-Property Assets							
Cash and Cash Equivalents	\$565,731.97	\$0.00	\$0.00	\$162,208.63	\$727,940.60	\$904,940.25	(\$176,999.65)
Accounts Receivable - Common Ministry	\$6,006.00	\$0.00	\$0.00	\$0.00	\$6,006.00	\$5,335.00	\$671.00
Accounts Receivable, other	\$6,244.88	\$2,386.00	\$0.00	\$15,631.00	\$24,261.88	\$36,236.07	(\$11,974.19)
Due From/To Funds	(\$472,853.66)	\$116,744.91	\$0.00	\$356,108.75	\$0.00	\$0.00	\$0.00
Distribution Receivable	\$393,039.90	\$0.00	\$0.00	\$0.00	\$393,039.90	\$387,400.16	\$5,639.74
Other Assets	\$46,760.41	\$3,776.33	\$0.00	\$0.00	\$50,536.74	\$14,908.88	\$35,627.86
Interest in net assets of the Trustees/Diocese of WMA	\$30,322,589.71	\$0.00	\$0.00	\$0.00	\$30,322,589.71	\$33,061,366.52	(\$2,738,776.81)
Bishop's Investments	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$230,401.40	(\$230,401.40)
Total Cash and Other Non-Property Assets	\$30,867,519.21	\$122,907.24	\$0.00	\$533,948.38	\$31,524,374.83	\$34,640,588.28	(\$3,116,213.45)
Property & Equipment used in Operations							
Buildings and Improvements	\$138,577.72	\$0.00	\$0.00	\$750,000.00	\$888,577.72	\$875,388.29	\$13,189.43
Equipment	\$53,416.40	\$0.00	\$0.00	\$0.00	\$53,416.40	\$49,554.40	\$3,862.00
Furniture and Fixtures	\$22,098.88	\$0.00	\$0.00	\$0.00	\$22,098.88	\$22,098.88	\$0.00
Vehicle	\$31,155.00	\$0.00	\$0.00	\$0.00	\$31,155.00	\$31,155.00	\$0.00
Accumulated Depreciation	(\$127,393.05)	\$0.00	\$0.00	\$0.00	(\$127,393.05)	(\$112,816.89)	(\$14,576.16)
Total Property & Equipment used in Operations	\$117,854.95	\$0.00	\$0.00	\$750,000.00	\$867,854.95	\$865,379.68	\$2,475.27
Mortgage on 166 Holden Street	\$0.00	\$0.00	\$0.00	\$272,060.97	\$272,060.97	\$284,030.59	(\$11,969.62)
Steve's GAAP	\$30,000.00	\$0.00	\$0.00	\$0.00	\$30,000.00	\$0.00	\$30,000.00
Total Assets	\$31,015,374.16	\$122,907.24	\$0.00	\$1,556,009.35	\$32,694,290.75	\$35,789,998.55	(\$3,095,707.80)
Liabilities and Net Assets							
Liabilities							
Accounts Payable and Accrued Expenses	\$6,603.48	\$0.00	\$0.00	\$1,628.00	\$8,231.48	\$30,925.38	(\$22,693.90)
Refundable Advances	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$30,000.00	(\$30,000.00)
Deferred Income	\$11,500.00	\$0.00	\$0.00	\$0.00	\$11,500.00	\$0.00	\$11,500.00
Agency Obligations	\$0.00	\$122,907.24	\$0.00	\$0.00	\$122,907.24	\$123,752.29	(\$845.05)
Amounts Held on Behalf of Others	\$8,788.28	\$0.00	\$0.00	\$0.00	\$8,788.28	\$26,702.82	(\$17,914.54)
Line of Credit	\$280,000.00	\$0.00	\$0.00	\$0.00	\$280,000.00	\$275,000.00	\$5,000.00

The Episcopal Diocese of Western Massachusetts
Unaudited Comparative Balance Sheet - All Funds - Ivl3
as of December 31, 2018 (Pre Y/E Audit)

		OPERATIONS	AGENCY	FTF	EMWM	2018 All Funds 12/31/2018	2017 All Funds 12/31/2017	Difference \$
Retirement Benefit Obligations		\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.20	(\$0.20)
Other Postretirement Benefit Obligations		\$1,909,182.00	\$0.00	\$0.00	\$0.00	\$1,909,182.00	\$1,909,182.00	\$0.00
Amounts Pd by Agent on Behalf of Resale Activity		\$0.00	\$0.00	\$0.00	(\$32,588.13)	(\$32,588.13)	(\$55,839.50)	\$23,251.37
Total Liabilities		\$2,216,073.76	\$122,907.24	\$0.00	(\$30,960.13)	\$2,308,020.87	\$2,339,723.19	(\$31,702.32)
Net Assets								
01-3000-99	Net Assets	\$7,921,644.82	\$0.00	\$0.00	\$0.00	\$7,921,644.82	\$8,912,896.60	(\$991,251.78)
02-3000-99	Net Assets	\$16,785,815.12	\$0.00	\$0.00	\$0.00	\$16,785,815.12	\$18,670,197.07	(\$1,884,381.95)
03-3000-99	Net Assets	\$4,091,840.46	\$0.00	\$0.00	\$0.00	\$4,091,840.46	\$4,093,340.46	(\$1,500.00)
06-3000-99	Net Assets	\$0.00	\$0.00	\$0.00	\$1,586,969.48	\$1,586,969.48	\$1,773,841.23	(\$186,871.75)
Total Net Assets		\$28,799,300.40	\$0.00	\$0.00	\$1,586,969.48	\$30,386,269.88	\$33,450,275.36	(\$3,064,005.48)
Total Liabilities and Net Assets		\$31,015,374.16	\$122,907.24	\$0.00	\$1,556,009.35	\$32,694,290.75	\$35,789,998.55	(\$3,095,707.80)
BEGINNING BALANCE WITH CURRENT YEAR ADJUSTMENTS		\$31,676,434.13	\$0.00	\$0.00	\$1,773,841.23	\$33,450,275.36	\$30,890,489.64	\$2,559,785.72
NET SURPLUS/(DEFICIT)		(\$2,877,133.73)	\$0.00	\$0.00	(\$186,871.75)	(\$3,064,005.48)	\$2,559,785.72	(\$5,623,791.20)
ENDING NET ASSETS		\$28,799,300.40	\$0.00	\$0.00	\$1,586,969.48	\$30,386,269.88	\$33,450,275.36	(\$3,064,005.48)

Review

In 2017, the Executive staff began conversations with Dave Robinson, Canon for Congregational Development in the Diocese of Toronto, the largest diocese in North America. Through their strategic work to strengthen their diocese and support congregations with appropriate resources and direction, they developed a resourcing grid, which proved useful in determining which congregations needed:

- Support and direction to go from strength to strength as a neighborhood changes, for example;
- Some tough conversations around financial realities and, possibly, hospice support;
- Resources of imagination;
- Networking with other parishes to share resources and ministries
- New conversations to open the way for vitality

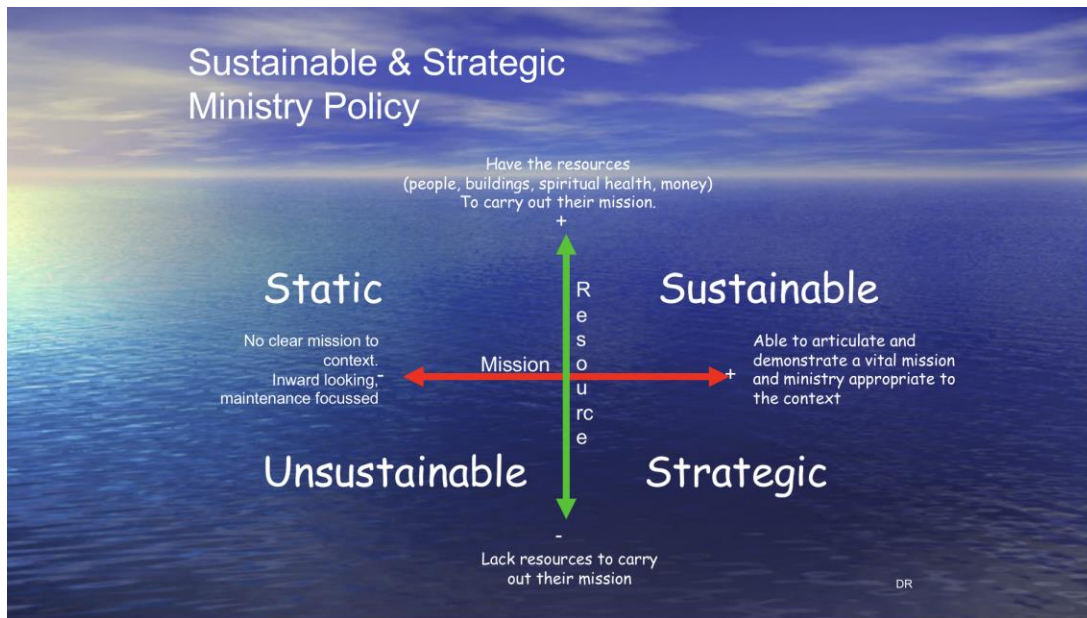
They developed very comprehensive spreadsheets with information for each parish based on:

- ASA
- Average pledge
- Total pledges
- Annual income
- Investments
- Congregational efforts in which they had participated in an effort to walk toward health and vitality.

They placed each parish in “the grid” based on this information and asked the questions that the grid poses:

- Does this parish have resources but is stuck?
- Is this a parish that has a great sense of mission and ministry but they always come up short on financial resources?
- Is this congregation sustainable or unsustainable? That is, does it have the resources of people, finances and imagination, as well as a viable mission in its ministry context?

In other words, for every parish: what are the trends? “If they stay on the road they are on, they will surely get where they are going.” Is this a parish that has adapted to changing times and needs? Or is there a pattern of long-term steady decline? Are there the resources - financial, people, imagination - to reverse these trends? One of the tools they used in every parish was Natural Church Development (see attached information). At our retreat in February 2018, we formally adopted this model as an approach to exploring our own diocesan health. We followed many of the recommendations that the Diocese of Toronto found successful.



Process

A working group was created to move forward with this work: Janet Young, John Cheek, Mac Murray, Frank Minasian, and Heather Blais, with Pam Mott and Steve Abdow as consulting staff members. Several things have been happening in parallel:

The group developed an interview tool to begin to engage parishes in conversation (*see interview questions attached*). To date, 8 congregations have been interviewed. Questions were evaluated and adapted between the first and second round of interviews – we completely assume that this will continue to emerge and change as we continue on in this process.

Most recently, this past fall, we gathered twice to “try our hand” at applying the criteria of the grid, based on our five year trends in: ASA, average pledge, number of pledgers, income, investments, etc. and we asked the questions indicated in the review section. This yielded some clarity, but also raised lots of questions. We observed:

- this is an imperfect adaptive process, meant simply to provide some direction, not to pigeonhole parishes into some static “quadrant”;
- some parishes seemed to span two quadrants (or even three!); we figured this would provide good questions for exploration in an interview process!
- Numbers tell us a great deal but not everything (hence the interview questions!)

Moving forward with Resources:

Based on the recommendation of Dave Robinson, Mac Murray and Pam Mott took the Natural Church Development (NCD) training and are prepared to do this work with some pilot parishes this spring. In March, 10 people will take 15 hours of training to be coaches to follow up with the NCD process in our parishes. Note that, though we are moving forward with NCD as a beginning, there may be other ways of gaining information on which to act (the Church Assessment tool from Holy Cow Consulting, which is used in transitions,

for example). We may also find other ways in which coaching would be useful in a vestry (for example, a process to follow up to Leadership Day, or the Small Church Summit). These coaches will meet quarterly for support, continued education, and sharing of resources. In addition, because of a grant in which we are participating, three of our clergy will take the full training to be certified as coaches. We hope this will be an excellent resource to put “into the water” of our diocese. It will have wide application in assisting and support parishes of all sizes and strengths to explore ways forward.

We are exploring other resources as well. Recently, we offered full scholarship to the College for Congregational Development (CCD) to parishes that have a sense of mission and need to take the next step to parish health and vitality. 3 teams of 3 from 3 parishes will be attending CCD in Rochester, NY. They have committed to attending 4 weekends a year for 2 years. An additional parish team will attend a week in the summer for two summers. Pam Mott will be attending the weekends to get a sense for the program.

In the works right now, for the parishes that seem to fall in the lower left hand quadrant (labeled in the grid diagram as “Unsustainable”), we are in conversations about having a “small church summit” to help them explore the realities of their situation, and support them in making good decisions – hopefully toward a vital future either in their current form, or in partnership with another parish...or...?

And, finally, as a result of the February 2 Council Retreat, we will be:

- encouraging all parishes to identify an aspect of their life and ministry that is vital and would be good to share with other congregations
- encourage parishes to take pilgrimages/field trips to these places of vitality by way of “seeding” imagination, ministry and deeper relationship.

Some questions:

This will be an ongoing process of discernment and the uncovering of resources. These are some questions we have now:

- Should we seek to interview every parish? Or can we do this in conjunction with inviting them to do NCD?
- Is the “grid” something that should be shared wholesale or will that promote anxiety? Is it, perhaps, more like architectural drawings that guide the builder but is not necessary to unpack for those who live in the house? Can we simply use the language it gives us to guide our work understanding that we are simply using it to provide some direction? What best suits the mission, and lessens anxiety rather than raises it? We would recommend two things: first, that we not try to have people understand “the grid” and where “we think” their parish falls on the grid. No matter how gently we package this, it could come off as judgmental and anxiety producing. That being said, second, it would be good to introduce the notion of the grid in general in a 21st Century Congregations and ask folks to think about and discuss where their parish is, as a way of embracing reality, and giving some language to it – they can get their 5 year trends on one handy sheet from Steve Abdow. It may be noted that, based on our work with this, we have already offered resources appropriate to “quadrants: the Small church Summit (May 11), for

example, and we have offered scholarships for a pilot with the College for Congregational Development with the parishes that have a sense of mission but just need that extra *umph* to go to the next level.)

- Are we willing to have the tough conversation that some of the numbers would indicate are necessary? We have a few parishes that have shown significant decline that would indicate that they would not be able to survive long, IF THE TRENDS CONTINUE. How do we care for these beloved children of God appropriately, knowing that these parishes have taken a lot of time but seem unwilling or are at a point where they simply do not have the people, resources, imagination and energy to reverse the trends?

Respectfully Submitted,
The Congregational Assessment Team

Janet Young, Chair
Heather Blais
Pam Mott
John Cheek
Frank Minasian
Mac Murry

Natural Church Development

-In the diocese of Western Massachusetts-
January 2019

Introduction

What does it mean to be a “healthy” church?

Natural Church Development, founded by Christian Schwarz, looked at quantity and quality standards; from those studies, he identified eight essential qualities of healthy churches. If churches are functioning in a healthy manner, focusing on these elements, then they will grow naturally. Those in leadership in churches – lay and ordained - are invited to be aware of these qualities which, when functioning well support healthy church development and which, when not functioning well, can block development.

With a combination of statistics – quantifiable measurements, interviews and Scripture - he makes the argument that all 8 elements are essential. In his research, he notes that whenever each of the elements scored 65 or higher on the quality index the congregation was experiencing growth.

The process of Natural Church Development (NCD) utilizes a survey to identify which elements need improvement and then utilizing the strengths to address these areas. Specific strategies are developed to do this. Also important is the continual need for assessment and evaluation as these strategies are implemented.

It is important to note a couple of things: in order to have an impact, the NCD process requires a commitment of time and energy on the part of people who are willing to explore their own gifts and challenges, as well as those in the community. The survey will identify areas of church health that can be improved. It is up to the imagination of the parish, with the support of the coach to identify and act on ways forward. The survey is a beginning of a new conversation.

Primary Resource

Best introduction for parish leadership:

All by Itself: *Anglican Edition*, by Christian Schwarz

Website: <http://ncd-international.org/public/>

Interested?

Contact: The Rev. Canon Pamela Mott, pmott@diocesewma.org, for more conversation and information.

Eight Essential Qualities of a Healthy Church

1. Empowering Leadership (Exodus 18:13-26; Ephesians 4:11; Timothy 2:2)
Effective Leadership begins with an intimate relationship with God, and a clear sense of calling as a leader. This is the basis for spiritual maturity and, as this increases, effective leaders multiply, guide, empower, equip disciples to realize their full potential in Christ and work together to realize God's vision.
2. Gift Oriented Ministry (I Corinthians 12:4-11; Ephesians 4:11-16, 1 Peter 4:10)
We believe the spirit gives gifts to individuals and communities to build up the kingdom of God. Leaders have the responsibility to help believers discover, develop and exercise their gifts in appropriate ministries so that the body can "build itself up in love."
3. Passionate Spirituality (Matthew 22:37; Romans 12:9-13; Galatians 5:22)
We believe that cultivating a passionate individual and corporate relationship with God – and then connecting that with mission - is essential for a healthy church community.
4. Functional Structures (Exodus 18:19-24; I Corinthians 14:40; Ephesians 4:15-16)
Healthy systems within a church community help develop and accomplish the mission and goals of the church.
5. Inspiring Worship (Psalm 100; John 4:24; Acts 2:42-43)
Worship that "inspires" (literally *breathes life into*) everyone present infuses us with the presence of God. This happens through music, prayer, joyous exultation, silence, the sharing of Eucharist. It includes the whole atmosphere of worship – welcome, lighting, the ability to hear – as well as the sermon, music and prayers – not to mention coffee hour!
6. Holistic Small Groups (Acts 2:46-47; Hebrews 10:24-25)
The experience of small groups seeking authentically to develop and support people in exploring their faith and their gifts encourage the raising up of leaders and the reaching out into community to invite others in. In an age of fragmented relationships, consumerism and a sense that our lives are out of control and stressed, the hunger and need for meaningful connection becomes more important.
7. Need oriented evangelism (1 Corinthians 9:19-23; 2 Corinthians 5:20)

In Luke 15, we find several stories of seeking out the lost. Jesus meets people where they are and invites them to abundant life. Finding ever changing ways to do that in our contexts is important in a healthy church.

8. Loving Relationships (John 13:34-35; John 15: 12-13)

Everything we do must be centered in loving relationships – with God, with each other, with those we consider “other”. They will know we are disciples by our love (John 13:35). This includes healthy communication and ways of dealing with conflict. This is the love of “agape” and it invites us to be stretched and challenged.

What is the goal of Natural Church Development in WMA?

The goal is to learn about the qualities that are crucial to a healthy church using the NCD tools. And, using these tools:

- To seek deeper understanding of the strengths and challenges of our own gifts and of the church community.
- To get beyond anecdotal evidence to be able to deal with reality.
- To identify specific challenges in ourselves and our churches, and find ways to address those challenges with our identified strengths
- To build in a regular process of evaluation into our church systems.

The NCD team will need to be committed to 4-5 meetings, as well as some action steps in between and beyond the initial process.

What is the Natural Church Development Process?

1. Identification of an NCD Team.

Your coach will help you identify a team. This team should include some formally identified leaders (e.g. members of the vestry, chairs of committees, etc.) and informal leaders (e.g. those who are respected because they influence the parish in positive ways even though they aren’t “in charge” of anything). Members of this team should be regular worshippers, financially committed to the church, and willing to seek and pursue changes in themselves and in the church community. The NCD team is not the place to try to “bring back” disaffected members. Depending on the size of the parish the teams should have 4-5 members willing to **commit** to 5 meetings and support for follow up action.

2. Survey

The NCD team will identify 30 people to participate in a survey about the parish. The team and facilitator will administer the survey, and receive the results. The survey is a “thermometer” – it can reveal how healthy or ill you are but it does not lead you to a healthy life.

3. Workshops

4-5 Meetings of 1.5 hours each will be scheduled to explore the qualities that make for a healthy church, with more focused attention on the “minimum factors” identified in the survey. Each workshop will end with the identification of “next

steps” for individual and corporate work, and the following workshop will begin with a brief report back. There will be continuing work to be done in a couple of particular areas and we will plan for that moving forward.

4. Feedback Loop

This is not a “one and done” process but, rather, a process meant to be continued for deeper health and faithful exploration. As congregations and leadership personnel shift, change and grow (or decline) their strengths and challenges also shift and change. Building in and planning for regular evaluation, celebration, and readjustment is important. It is recommended that at the end of a year of work and exploration, a congregation will decide to repeat the survey to gather more information, and decide how to move forward from there.

INTERVIEW ON CONGREGATIONAL HEALTH

Thank you for taking the time to participate in this assessment to talk about congregational health in your community. This is a tool to assist our Diocese and our congregations in exploring congregational health much like an “annual physical” is for each of us. This is a Calling to participate in discernment, through prayer, pondering, and conversation.

Thank you for taking the time to participate in this assessment around congregational health in your community. Through prayer, pondering and conversation together we can work toward the goals of this project:

- Build and Strengthen Relationships
- Share Ministries
- Discover Best Practices

We ask that your priest and senior warden complete the assessment questionnaire below as preparation for our conversation, providing a ranking score for each topic and individual questions within a topic. We are not looking for just a “yes or no” to these questions, but “how well” you engage in these ministries because engagement is a critical factor to understanding congregational health. We are suggesting a 5-point scale for your ranking: “5” being very engaged and “1” being not very engaged. This ranking is to help you and our Diocese better understand the “health” of your congregation and strategize around future efforts to deepen your engagement and thus deepen your “health”.

We will be in touch with you to set up a convenient time to have this conversation via Zoom with your priest and senior warden. We anticipate this Zoom conversation will take no more than 45 minutes of your time. The participants representing our Diocesan office will be _____, a member of our Diocesan Council, and The Reverend _____, one of the clergy in our Diocese and also a member of Diocesan Council.

Please complete the questionnaire below, providing a numerical ranking regarding the depth of your engagement to each question and an average ranking to each topic:

Engage in local and global mission: 5 4 3 2 1

- Do you have local ministries housed in your building, either tenants paying rent or not, or ministries “run by” your congregation and its members? **5 4 3 2 1**
 - Please give examples of these ministries
- Do you support any global ministries? **5 4 3 2 1**
 - If so, what are they?
- Do you periodically explore with your congregation and your community neighbors the effectiveness of your ministries either held out of your building or sponsored by

your congregation and how those ministries impact parish life and those in the community? **5 4 3 2 1**

- If so, please give some examples?
- Do you also seek opportunities to be in partnership with other congregations in local and global ministries? **5 4 3 2 1**
 - If so, please give some examples?

Offer lifelong faith formation to all: 5 4 3 2 1

- Do you offer spiritual formation opportunities for individuals and the congregation including around scripture, faith traditions, and other topics? **5 4 3 2 1**
 - If so, please give some examples?
- Do you provide intentional efforts to connect the spiritual formation opportunities to ministries both within and without the congregation? **5 4 3 2 1**
 - If so, please give examples?
- Do you encourage and support new behaviors in spiritual practices by members of all ages? **5 4 3 2 1**
 - If so, please give examples?

Equip effective leaders: 5 4 3 2 1

- Do you maintain terms for leadership positions? **5 4 3 2 1**
 - If so, please give some examples?
- Do you have a team whose sole responsibility is to provide support and equip leadership in the present and future? **5 4 3 2 1**
 - If so, please give some examples of how you provide this support?
- When was the last time that you implemented a “new leadership” idea and how successful or unsuccessful was it? **5 4 3 2 1**
 - What did you learn from that experience?
- Do you have a list of best practices, which you strive for? **5 4 3 2 1**
 - If so, do you periodically update and evaluate your accomplishments around that list with the Vestry? How?

Deepen stewardship: 5 4 3 2 1

- Do you help members connect their financial support of your congregation and ministry with their own faith journey? **5 4 3 2 1**
 - Is this grounded in time, talent, and treasure? How?
- Do you provide ways and means to encourage and form ways to share the story of God’s blessings in one’s individual and community life? **5 4 3 2 1**

- Is it abundance focused or is it labored down by other concerns?
- Is this process integrated in life-long learning for all ages? **5 4 3 2 1**
 - If so, how?

Communicate clearly and effectively: 5 4 3 2 1

- Do you provide internal and external communication? **5 4 3 2 1**
 - Please give examples?
- Does this include social media? **5 4 3 2 1**
 - If so, which ones?
- Do you practice communication as a “team” effort? **5 4 3 2 1**
 - If so, please share an example?
- Do you consistently explore how to deepen your welcome message to all: members, your partners in ministry, and your community neighbors? **5 4 3 2 1**
 - If so, please give examples?
- Do you periodically facilitate a conversation to explore with your neighbors how they view your church? **5 4 3 2 1**
 - If so, please explain?

Share meaningful liturgy: 5 4 3 2 1

- Does your liturgy reflect the worship and music needs of your entire congregation: **5 4 3 2 1**
 - If so, how?
 - When did you last have a conversation about it?
- Does your congregation offer liturgical styles for worship and music outside of those in the Book of Common Prayer and our Hymnal? **5 4 3 2 1**
 - If so, please give some examples?
- Is your church’s worship lively and welcoming to people outside the congregation, inclusive and inviting full participation of all? **5 4 3 2 1**
 - If so, please give some examples?
- Does your congregation offer opportunities to gather for prayer outside of the Sunday Liturgy? **5 4 3 2 1**
 - If so, what are they?

Is there a topic and/or question, which has not been raised?

As you explore these topics and questions, do not let them become a burden to your discernment. Focus on what resonates with you and how you have come to understand the health of your ministry and mission. Remember most importantly that this is all about being on a journey and use these questions to help you inventory where you are and draw from them some particulars on how you might perhaps renew some efforts, cease some efforts, and embrace new efforts. In the end your journey is to embody more deeply the Body of Christ in the community where you live and worship. Let that be your ultimate goal!

Thank you!

Status Report on Human to Human

Human to Human is the brand of a new entity in the Diocese that will serve as an umbrella for our programs and ministries committed to meeting people facing economic, social support, and service challenges where they are in their personal journey of health, recovery, and discovery. The umbrella will be responsible for fundraising and oversight to make the ministries sustainable. These are ministries without a worship component or participation requirement. The entity would also provide grants for the same work in congregations of the Diocese.

We have two main programs that will be funded under the umbrella. Building Bridges is a veteran's ministry where we serve weekly lunches for veterans in six communities. Walking Together is a thriving storefront that provides a "ministry of presence" in a blighted section of Worcester, MA. Both of these ministries began four years ago and have blossomed into vitality. The diocese does not have clearly identified resources for future funding needs and has undertaken this endeavor to address that need. We have raised \$60,000 over the past two years without more than basic efforts along with approximately \$50,000 worth of in kind contributions. The ministries have also received lots of positive press coverage. Costs associated with the Diocesan programs and the administration will be expenses of the entity, currently budgeted at \$290K for 2019. We have secured three years of funding of \$250K per year from the Diocese. Note the fund that this money will come from is comprised of the assets of closed churches in the diocese from over the past ten years, as well as a \$100,000 from the Bishop's Discretionary Fund.

We are putting the finishing touches on a development plan, a case for support, and an action plan with our development consultant. We engaged a branding and communications strategist to do a brand study and have a name and a tagline: Human to Human: Our only agenda is love. We are currently doing the creative work on the logo, website, and collateral to tell the story of the ministry.

Here is a list of the programs existing in our parishes which we would like to support with grants from Human to Human:

- Laundry Love (Pittsfield, Worcester, Milford)- Regularly scheduled free laundry services for financially challenged individuals and families; includes food, activities and volunteer support.
- The Veterans Lunch Program of Greater Holyoke- Weekly free lunch for the veteran's community. Located at St. Paul's Church, Holyoke.
- Reconciliation House, Webster- Sober house on the campus of the parish for men in recovery coming out of incarceration.
- Big Blue, Springfield- Serving people experiencing homelessness in Downtown Springfield with blankets and food out of the Cathedral's big, blue van. A ministry of Church Without Walls in Springfield.
- Chicopee Women's Jail Chaplaincy- Providing pastoral and social support to incarcerated woman.
- Marie's Mission, Worcester- Ensures that families in need have an adequate supply of diapers for their infants and toddlers.

There is demonstrated support for these programs and considerable opportunity for program growth and resource development. There is a general consensus that this is important work of the church and that it is the emerging direction of an increasingly “post-church” culture. There is a tremendous opportunity to build upon current ecumenical and community support for the outreach ministries through existing partnerships. There exists staff capacity to undertake new development efforts and coordination through Episcopal Diocese of Western Massachusetts with support from consultants.

The vision is to create an organization that sees fundraising as ministry and provides people a way to direct their energy towards work/efforts/ministries that matter to them. We will use design thinking principles to guide the work. Focus is on the clarity of the vision, brand, and message. We will use data and develop metrics. We will reach out beyond our denomination and religion for partners. If we are deliberate in this process about aligning our values with our actions on the level of governance we increase our chances of success. The approach is to be incremental and grow the structure and organization as the entity emerges.

Here is a list of goals of Human to Human:

- a) Procure long term, stable funding for the new ministries. The primary purpose of the board will be to raise and distribute donated funds
- b) Design and create a model of a religious organization that reflects the emerging face of the Church
- c) Practice fundraising as ministry for all who participate- those served, those serving, donors and fundraisers. We recognize fundraising as ministry/service in and of itself
- d) A chance for leaders to work out our own relationship with money
- e) Understand that money follows mission

The initial idea was to create a new entity with a charitable (v. religious) tax exempt status to attract money from foundations and people who don’t want to give to the church but would give to our ministries. People who give to the church would be similarly motivated to give to this entity so we would be increasing the pool. In our research we learned that 71% of giving comes from donors, with the rest of the philanthropic pie consisting of government and foundation grants, bequests, and corporate philanthropy. We realized that a grantor would not have to scratch too deep to realize that we are the church and though technically we are not a religious NFP grantors must be sensitive to their donors’ expectations. And we learned that the foundation game is difficult and not as steady as annual giving through donor cultivation and relationship building. The connection of the work being done under the umbrella to our Christian faith was strong and clear, and we realized that trying to hide that could be counterproductive.

Through research and interviews we came to understand that our most likely donor is someone affiliated with the diocese who wants to increase their generosity to the church beyond their congregation. Next most likely donors are people connected with other faith based organizations. Then there are people who are spiritual but unaffiliated. Our motivation to follow the teachings of Jesus, to love our god and our neighbors, to respect the dignity of all human beings- this was what inspires the

work and the story is more compelling because of it. This is what distinguishes what we do from the other organizations who serve the same communities.

For 2019 Human to Human will be overseen by Diocesan Council and their Budget and Financial Planning subcommittee. The idea at this time is to form a Steering Committee which could help put the flesh on the bones of this vision by thinking through issues of governance and how to create the sustainable structure that will bring this idea to life. These folks may be known donors, engaged people from other denominations and religions, unaffiliated people who identify with the work, lay and ordained Episcopalians.

Submitted by Steve Abdow, April 8, 2019



Model Policy for the Protection of Children and Youth

This model policy includes the following segments:

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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 minors (**children** and **youth**), and youth in leadership roles — 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.

Ministerial relationships involve 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 model policies are intended to provide a pattern for attentive practice of ministry.

The purpose of these model policies is to set forth expectations for church leaders in their relationships with children and youth so to foster the highest standards of behavior in ministry settings. The document includes:

- A description of requisite training that is specialized and tailored to ministry role and function;
- Behavioral standards designed to ensure that children and youth and all who engage in ministry with them are treated with dignity and respect in all settings; and
- ***Recommended Practices and Guidelines for Social Media and Electronic Communications*** ([Appendix A](#)).

II. EXPECTATIONS AND LOCAL IMPLEMENTATION

This model policy sets forth statements of general expectations and guidelines of behavior for ordained and lay people in the Diocese of Western MA when engaged in ministry with children and youth. This policy is mandated for all such activities sponsored by every parish, worshipping community, institution, organization, school, and agency of the diocese. The purpose of these policies is to create safe and welcoming space for all children and youth in our communities and those engaged in ministry with children and youth, and to prevent all forms of abuse, including sexual abuse.

This policy is a model and, as such, it presents best practices for creating a safe space. Circumstances in many localities may make some of these best practices difficult to implement or even unworkable. As a result, parishes and other local entities may make additions or revisions in developing local policy so long as they *meet or exceed* the requirements of these policies. This requires that local leadership understand this policy thoroughly enough to make appropriate judgments about local circumstances. Parishes, worshipping communities and organizations may adopt site-specific variations from these model 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. Any such additions or revisions must be reported in writing to the Safe Church Officer. No provisions may be omitted from a local policy.

Church governing bodies, such as vestries, and all leaders should understand these policies and all local requirements thoroughly enough to make appropriate judgments, and should consult with the Office of the Bishops when unanticipated situations arise.

No policy can foresee every possible circumstance to which it may be applied. Whenever questions arise regarding employment, civil, or criminal law, and/or ecclesiastical discipline, such questions should be immediately addressed with appropriate subject matter experts.

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 (*see footnote to youth on page 6*).

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

Child: Anyone under the age of 12 years (*see footnote to youth on page 6*).

Child Protective Services: A social services program provided by state government serving children and their families who are in need of assistance. In Massachusetts, the Department of Children and Families fulfills this role and receives and investigates reports of suspected abuse, neglect, and exploitation.

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. The Diocese of Western MA has one Intake Officer, whose contact information can be found on the diocesan website at www.diocesewma.org.

Intersex: a general term used to describe a variety of conditions in which a person is born with reproductive or sexual anatomy that does not fit the typical definitions of female or male. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

Leader: A person, adult or youth, who, for the benefit of another, engages in ministry without responsibility for oversight of others engaged in that same ministry. Examples include Sunday school teachers and program team members.

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. Massachusetts law mandates that adults in certain professions report suspected abuse of children and/or youth. In Massachusetts, clergy are mandated reporters, as are employees who work with children, and "persons performing official duties on behalf of the church."

Individuals who are not legally mandated to report suspicion of abuse may make a report to the Department of Children and Families. (In Massachusetts clergy are also mandated reporters of suspected abuse, neglect and/or exploitation of elders (anyone over 60 years of age) and individuals with an intellectual disability between the ages of 18-59).

Off-Site: Any location other than the sponsoring Episcopal Church, institution, facility, or campus.

Organizations: All institutions for which the diocese, parishes, or worshipping communities have legal or fiduciary responsibility (examples: commissions, conference & retreat centers, adult day care centers, retirement communities, religious orders, parishes, worshipping communities, 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 diocese, parishes, worshipping communities and other organizations (examples include: mission trips, lock-ins, afternoon of bowling, etc.)

Public Records 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.

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

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

Sexual misconduct: A broad term encompassing any behavior of a sexual nature that is committed without consent or capacity for consent or by force, intimidation, coercion, or manipulation. Sexual misconduct can be committed by a person of any gender, and it can occur between people of the same or different gender.

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 participant'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.

Youth: Anyone who is at least 12 years old, but not yet 18 years old. A youth may also be an individual who is 18 years old or older, and still in high school.

IV. APPLICATION AND SCREENING

The Diocese of Western MA, parishes, worshipping communities, and other organizations are required to screen all persons according to the standards shared in Safe Church trainings. 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

- The diocese, parishes, worshipping communities and other organizations shall use a provider to conduct public records checks. Such checks must be completed before the employee or volunteer begins interacting with children and youth;
- Criminal public records checks shall include all available criminal records and sex offender registries;
- A Department of Motor Vehicles (DMV) records check is needed if transporting children and youth as part of, or an extension of, ministry of the church or for a church-sponsored event;
- A criminal public records check and a credit check is required for 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 Safe Church trainings. 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 the diocese, parishes, worshipping

communities and/or other organizations 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 the parish, worshipping community or organization for at least six months before engaging in ministry with children and youth, unless they are serving in a paid position and have completed required public records checks and reference checks.

The diocese, parishes, worshipping communities, and other organizations must keep and maintain all application and screening records secure and confidential in the diocesan, parish, worshipping community, or organization's office. This includes a signature by each applicant verifying receipt of a copy of this policy, including any local procedures or variations.

V. EDUCATION AND TRAINING

Training shall be appropriate to each person's function.

All Leaders (people who engage in ministry without responsibility for oversight of others engaged in that ministry) 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 diocese 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 children and youth shall have Specialized Training that is tailored to their role and ministry function.

Depending on role and responsibility, Specialized Training should include:

- Prevention, identification, and response to all forms of abuse and neglect;
- Vulnerability within the pastoral relationship;
- An introduction to gender identity and expression;
- The needs of LGBTQ+ children and youth;

- The ways that children and youth can engage in self-advocacy; and
- The needs of differently-abled children and youth.

Certification of training shall be renewed every three years.

The diocese, parishes, worshipping communities, and other organizations with responsibility for programs with services or ministries to children and youth shall keep records sufficient to evidence compliance with this policy.

VI. MONITORING AND SUPERVISION OF PROGRAMS

A Responsible Person shall monitor and supervise the behavior of adults, children, and youth to ensure appropriate behavior and healthy boundaries.

All people who minister to children and youth must have ongoing supervision. Ongoing supervision should consist of regular check-ins by the Supervisor who may be parish clergy or a team leader. Such supervision shall review the scope, accountability, and responsibility 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.

Parishes, worshipping communities, and organizations shall ensure that all people who minister to children and youth receive prior training as to the scope, accountability, and responsibility of the ministry.

Parishes, worshipping communities, and organizations shall maintain an up-to-date list of persons with their contact information approved to minister to children and youth. This list shall be kept in the organization's office or other place where records are kept.

A. Unrelated Adults Required

There shall be at least two unrelated adults (at least two years older than the eldest participant) present at ministry settings and events designed for children and youth. If unanticipated circumstances result in an adult being alone with children or youth, that adult shall report those circumstances to the Supervisor, clergy in charge, senior warden, or Responsible Person as soon as possible.

The presence of only one adult may be sufficient in well-monitored, visually accessible program space on the church grounds, such as a Sunday School classroom, provided that another adult can maintain visual contact with the adult program leader. This can be accomplished by designating an individual to conduct frequent random checks of classrooms and unlocked spaces throughout the building(s). These exceptional circumstances must be specifically described in a written document and approved by the governing body of the parish, worshipping community. See also sections on ***Overnight Programs*** (Section VI, I) and ***Transportation*** (Section VI, J).

B. Creating Safe Space for Children and Youth

To create a safe space, it is necessary to anticipate and avoid circumstances in which children and youth are exposed to inappropriate consumables, materials, unmonitored adult contact, or unsupervised peer contact.

For example:

- **Alcoholic beverages.** Alcohol (sacramental or otherwise) shall not be stored in publicly accessible areas of the church buildings.
- **Computers and electronic devices.** Children and youth shall have adequate supervision when using electronic devices belonging to the diocese, parishes, worshipping communities, and other organizations. Devices shall have adequate password protection. Each user shall have their own account and password. See ***Recommended Practices and Guidelines for Social Media and Electronic Communications*** (Appendix A).
- **Persons with keys and access to locked spaces.** *Anyone with keys or electronic access* to church buildings shall meet appropriate requirements for screening and training.
- **Unused spaces.** Spaces not in use should not be readily accessible. Given the vast differences in facilities, each parish, worshipping community, and other organization should determine how best to meet this standard.

C. One-to-One Conversations with Children or Youth

When one-to-one conversations occur between an adult and a child or youth, another

unrelated adult is either to be present or capable of visually monitoring the conversation.

Examples include:

- Planned or unplanned on-site conversations can take place in a public location, away from where others can hear but in view of other adults.
- Planned off-site conversations/meetings can take place in a public place (such as a coffee shop or restaurant) in view of other adults. A Responsible Person shall be informed about the appointment or plans in advance.

Confidentiality cannot be guaranteed if a child or youth discloses a situation pertaining to abuse, neglect, self-harm, or exploitation because of mandatory reporting laws.

Impulsive, secluded or secretive activity, online or in person with children or youth, may foster a high-risk situation, and is therefore to be avoided. See ***Recommended Practices and Guidelines for Social Media and Electronic Communications*** ([Appendix A](#)).

D. Basic Needs

No one is to be deprived of the basic human needs of food, drinking water, shelter, sleep, access to restrooms, safety, and clothing at any event.

Exceptions may be made for programs intended to teach children or youth about poverty, need, and hunger, such as an intentional fasting program. In these cases, children and youth must agree to participate in writing, and parents or guardians must give written permission that includes certification that the child or youth does not have a medical condition that would put the participant at risk by fasting or missing sleep. Participants who wish to withdraw or who are unable to complete the program must have their basic needs met immediately.

E. 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, or socio-economic class. To the extent possible, all spaces and settings for programs, activities, and ministry shall be accessible.

The Diocese of Western MA seeks to support all children and youth by providing reasonable alternative arrangements regardless of state law to address safety and comfort.

Transgender, genderqueer, or gender non-binary children or youth 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 child or youth's ability to keep their transgender status confidential, if they so desire. They should not be required to use a locker room or restroom that conflicts with their gender identity.

Appropriate access to restrooms and showers by all participants requires the diocese, parishes, worshipping communities, and other organizations to consider numerous factors, including, but not limited to: age, sex, gender identity and expression, and privacy. To welcome and include gender non-binary individuals, it may be necessary to relabel existing bathrooms as "restrooms" or "anybody". Adults should have separate showers or separate times for showers.

Adults should either have separate shower facilities or shower at other times than the youth. Separate dressing facilities should also be provided. See section on ***Overnight Programs*** ([Section VI, I](#)).

F. Violence and Weapons

- No one is to strike, hit, or otherwise physically threaten or harm anyone at any time.
- Bullying of any kind by anyone is prohibited.
- Children and youth shall not have weapons of any kind at any event or program for children or youth. Exceptions to this restriction may be made for camp programs or other specific programs with prior approval.
- Report suspected violations immediately. See ***Suspected Violations of this Policy*** ([Section VII, B](#)).

G. Behavioral Standards for Adults in Ministry with Children or Youth

Adults who work with children and youth are expected to model the patterns of healthy relationships that children and youth deserve in all settings. Interactions should meet all

requirements outlined above, and adults should be discouraged from initiating a private relationship with any unrelated child or youth from the church away from sanctioned church activities.

DOs

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 children and youth, and advocate for their ministry within the Body of Christ;
- Offer appropriate physical expressions of care, which may include the following as long as they are welcomed by the recipient:
 - high fives and fist bumps;
 - hand-holding while walking with small children or in prayer;
 - brief touching of shoulders, hands, or arms;
 - "laying on of hands" under appropriate pastoral supervision; and
 - brief hugs and arms around shoulders.
- Model appropriate affection with other adults and be accountable to the community for behavior.

DON'Ts

Adults shall not under any circumstances:

- Provide children or youth with non-sacramental alcohol, cannabis, drugs, cigarettes, tobacco products, e-cigarettes, vapes, or pornography;
- Arrive under the influence of alcohol, illegal drugs, or misused legal drugs at any children's or youth event or when they are responsible for children or youth at an event;
- Consume non-sacramental alcohol or illegal drugs or misuse legal drugs at any children's or youth event or when they are responsible for children or youth at an event;
- Engage in illegal behavior or permit other adults or children or youth to engage

in illegal behavior;

- Engage in any sexual, romantic, illicit, or secretive relationship or conduct with any child or youth; or
- Apart from planned pre-approved educational programs, discuss their own sexual activities, fantasies, or their own use, or abuse of drugs or alcohol with children or youth.

Anyone who suspects a violation of these policies shall take steps as outlined in

Responding to Concerns ([Section VII](#)).

H. Special Considerations for Off-Site Programming

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

All off-site programs, trips and events need to be sponsored by an entity that is identified in publicity and event registration information. Prior approval by the governing body of the sponsoring entity is required (see below for examples), and that approval shall be reflected in the minutes of the governing body. "Prior Approval" indicates the sponsoring entity has approved sponsoring the off-site program, trip, or event and approved its (a) compliance with model Safe Church policies; (b) designation of a custodial account to receive, hold, or distribute any registration funds or fees; and (3) coverage by appropriate liability insurance.

- **Standing Committee** sponsored trips or events shall receive prior approval from the Standing Committee.
- **Commission on Ministry** (COM) sponsored programs, trips or events shall receive prior approval from COM.
- **Bishop**-sponsored programs, trips, or events shall receive prior approval from

the Standing Committee.

- **Christ Church Cathedral** (CCC) sponsored programs, trips, or events shall receive prior approval by the Cathedral Chapter.
- **Region**-sponsored programs, trips or events shall receive prior approval by the Region leadership.
- **Multi-parish**-sponsored programs, trips and events shall receive prior approval by the vestry of each parish unless a single parish has explicitly agreed in writing to function as the sponsoring entity for that event.
- **Organizers of Ministry Network**-sponsored programs, trips or events shall indicate in writing assurance of 1) compliance with these Model Policies, and 2) if any funds are involved, creation or designation of a custodial account to receive, hold and distribute any registration funds or fees, as evidenced by the minutes of the governing body of a parish or other authorized entity. This written assurance of these two conditions is to be submitted to the Bishop and Canons at least three weeks prior to a Ministry Network sponsored program, trip or event. The Bishop and Canons will certify receipt of this information thereby ensuring general liability insurance coverage for the Ministry Network's program, trip or event.

2. Registration, Waiver, and Release Forms

- All children, youth, and adults shall complete and sign a registration form and a waiver and release form before participating in any programs. Confidentiality must be preserved with respect to medical and other sensitive information in the forms. Such forms can encompass a program year.
 - There must be a parent/guardian's signature on all release and waiver forms for minors. Digital signatures are acceptable.
 - Completed release and waiver forms shall be maintained in a secure location on-site or electronically.
- Permission slips shall be provided for each off-site event and shall be signed by the parent/guardian.
- Prior permission for a minor to be photographed or recorded on film, videotape, audiotape, or other electronic media is required from a parent/guardian.

3. First Aid and Medications

- Current certification in First Aid, CPR, and Automated External Defibrillator (AED) is strongly encouraged for those who work with children and youth.
- A first aid kit, appropriately stocked for the event and participants, shall be available in an easily accessible location.
- 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 minors shall be given to the Responsible Person, unless otherwise agreed upon by the parents and the Responsible Person. Exceptions may include inhalers, epi-pens, and birth-control pills.
- Only the Responsible Person, or their adult designee, shall administer medications.

4. Supervision

- At any gathering of children or youth, there shall be at least two unrelated adults with one being age 25 or older, preferably reflecting the sex and gender identity of the participants. In the event that neither of the unrelated adults are 25 or older, the supervisor of such program must be at least 25 years of age.
- Minimum ratios of adult to child/youth shall be in accordance with American Camp Association (ACA) guidelines as follows:
 - 5 years & younger — 1 adult for each 5 overnight-participants and 1 adult for each 6 day-participants
 - 6–8 years — 1:6 for overnight, and 1:8 for day
 - 9–14 years — 1:8 for overnight and 1:10 for day
 - 15–18 years — 1:10 for overnight and 1:12 for day
- Additional adults can provide skills, mentorship, support, encouragement, spiritual guidance, and joy.
- When new leaders-in-training are part of the group, the leadership teams should also have a reasonable number of experienced adult leaders to provide support.

5. Insurance

All trips to off-site destinations must have adequate insurance in case of emergency.

I. Overnight Programs

In overnight programming, particular attention will be given to historically excluded or unrecognized people, such as LGBTQ+ and differently-abled individuals. In a situation of unequal power and safety, preferences of these individuals merit additional consideration, accommodation, and action to ensure:

- Participant privacy;
- Maximization of social integration of all participants;
- Minimization of stigmatization of any participants;
- Equal opportunity to participate; and
- Safety of all participants.

Other guidelines for overnight programs:

- Appropriate access to restrooms and showers by all participants requires the diocese, parishes, worshipping communities and other organizations to consider numerous factors, including, but not limited to: age, sex, gender identity and expression, and privacy. To welcome and include gender non-binary individuals, it may be necessary to relabel existing bathrooms as "restrooms" or "anybody". Adults should have separate showers or separate times for showers.
- Overnight programs shall provide safe, supervised sleeping arrangements.
 - No bed, cot, or sleeping bag shall have more than one person sleeping in it.
 - Supervision by two unrelated adults is required in any space where one or more youth are sleeping.
 - It is acceptable for participants to sleep in a gender neutral space when dressing rooms and bathrooms provide appropriate privacy.
- Participants shall have access to three substantial meals each full day and access to sufficient water.

- Participants shall be given the opportunity for at least seven hours of sleep each 24-hour period, except for programs where parental/guardian permission is given to miss sleep. In these cases, children and youth must agree to participate in writing, and parents or guardians must give written permission that includes certification that the youth or child does not have a medical condition that would put the participant at risk by missing sleep.
- Participants shall have some time set aside each day for rest or free time.

Best practice guidelines for hotel stays:

- One child or youth per bed, including cots, pullouts or hideabeds, and rollaway beds;
- At least 2 children or 2 youth in each room.
- Adult supervisors or chaperones have rooms on the same floor, scattered among the rooms with children or youth, and at least one adult room is by the stairs or elevators;
- Adult leader assigns rooms and room occupants.

J. Transportation

- For the health and safety of all participants, the following practices shall be followed: For events that originate and/or terminate at the parish, worshipping community, or organization's facility, 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 DMV records check.
- There shall be two unrelated adults in each vehicle with children and youth.
- All drivers and riders must comply with state laws including seat belt and cell phone usage.
- Parents/guardians are responsible for the transportation and safety of their children and/or youth to and from the event. This responsibility includes the transportation of any other passengers in their vehicle. (i.e., carpooling to an event.) Carpooling is not part of event and does not require compliance with the practices delineated above.

K. Camps and Retreat Centers

All camps, camping programs, and retreat centers affiliated with the diocese shall follow the guidelines for off-site programming established in this policy and should aim to follow American Camp Association standards to the best of the camp's ability.

L. Travel

Travel with children and youth presents amazing opportunities for participants to experience the church and the world on a larger scale with vastly different perspectives of faith communities and their contexts. It also presents challenges to normal safety protocols and opportunities for creativity if managed well. The following policies will help groups prepare for a variety of potential scenarios, as well as for domestic and international travel.

1. Adult Leaders and Chaperones

- In addition to the presence of at least two unrelated adults, minimum ratios of adult to youth need to be greater when traveling due to the possibility of leaving an adult behind with a participant in the event of a medical emergency.
 - 9–14 years — 1:5
 - 15–18 years — 1:7
- Regardless of group size, no group should travel with fewer than three adult chaperones.
- One adult, minimum age 25, should serve as the travel administrator who is responsible for all aspects of the trip, including carrying all necessary documentation, contacts, and forms including:
 - medical releases;
 - community covenant;
 - emergency contacts;
 - itineraries; and
 - cash and/or credit card capacity to address emergencies.
- It is a best practice that, one adult, minimum age 25, should hold a current medical certification to manage administration of necessary and permissible medications, administer immediate and necessary first aid, and triage medical situations to determine if care of an individual needs to be taken to a higher

level of care. When this is not possible, one person should be designated to supervise the administration of medications as instructed on medical release forms, and a clinic near your destination should be identified ahead of time in order to respond to health emergencies as rapidly as possible.

- Acceptable medical certifications include:
 - Wilderness Medical Response
 - Outdoor Emergency Care
 - Emergency Medical Technician/Paramedic
 - Nurse — RN/LPN/Nurse Practitioner
 - Physician's Assistant
 - Medical Doctor
- Best practice is to designate an adult to serve as back-up to the travel administrator, and as back-up for simple first aid and administration of prescriptions. These could be the same person.
- A copy of all documents should be left with an accountable person at the diocese, a parish, worshipping community, or organization's office. That person should also serve as the local emergency contact person for communications between the traveling group and families at home.

2. Insurance for Travel

- Short-term trip or supplemental insurance, available through most church and organization's policies 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.

3. 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 and associated charging devices 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.
- For a more thorough list of international travel considerations with links to U.S. and global organizations consult The Episcopal Church's Youth in Mission Manual at: http://www.episcopalchurch.org/files/7-traveling_7.pdf.

VII. RESPONDING TO CONCERNS

A. Suspected Abuse, Neglect, or Exploitation of Children and Youth

Any adult who has reason to suspect that abuse, neglect, or exploitation of children or youth has taken place, is strongly encouraged, and all mandated reporters are required to contact the Department of Children and Families.

In addition, anyone who has reason to suspect that abuse, neglect, or exploitation of children or youth has taken place within a facility or program of the diocese, a parish, worshipping community, or other organization, should immediately inform one of more or the following, all contact information is provided below in section C:

- A bishop or the bishop's office in the case of the diocese;
- Member of the clergy in charge or the senior warden in the case of a parish, worshipping community ;
- The director, head, or other governing officer in the case of other organizations; and/or
- An 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, member of the clergy in charge, and senior warden.

Clergy in charge receiving reports of violations of this policy shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action up to and including termination of employment or unpaid ministry with the church. If the Responsible Person is a lay person, they are responsible to ensure that appropriate pastoral care is provided for all.

Anyone who suspects a violation of these policies by a member of the clergy shall immediately report the violation to the bishop's office and/or an Intake Officer. Anyone can make a report to an Intake Officer and/or the bishop's office.

The bishop, hearing reports of violations by clergy, or by laity at diocesan events, 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.

C. Local Resources for Response

Each parish, worshipping community, or organization 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:

- Responsible Person(s) for programs and ministries with children and youth;
- Clergy in charge and Wardens of a parish, worshipping community ;
- Bishop's Office: The Rt. Rev. Douglas Fisher, 413-737-4786.
- Intake Officer(s); Contact information of diocesan Intake Officer(s) can be found on the website at www.diocesewma.org.
- Child Protective Services: The Department of Children and Families, to reach the DCF Careline to report suspected abuse, neglect or exploitation, call 1-800-792-5200.

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 children and youth 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 Children and Youth*** in accordance with this model policy.

B. Diocesan Adoption, Implementation, and Audit

Dioceses shall adopt a ***Policy for the Protection of Children and Youth*** 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. This approval shall be recorded in the minutes of the governing body.

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

Each diocese is required to conduct a ***Safe Church Self-Audit*** every three years to confirm compliance with diocesan safe church policies.

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 children and youth. Such training shall include, at a minimum, topics identified in this model policy;

- Verification that each parish, worshipping community and/or organization within the diocese has adopted a policy that is consistent with and/or exceeds the diocesan policy; and
- Verification that each parish, worshipping community and/or organization has a process to ensure members access training and conduct public record checks.

C. Parish, Worshipping Community and Organization Adoption, Implementation, and Audit

Parishes, worshipping communities and organizations must adopt a ***Policy for the Protection of Children and Youth*** that is consistent with and/or exceeds the requirements in this model policy.

Parishes, worshipping communities 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. Any such additions or revisions must be reported in writing to the Safe Church Officer. No provisions may be omitted from a local policy.

The ***Policy for the Protection of Children and Youth*** 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 children or youth. 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 parish, worshipping community 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 bishop's office.

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;
- Records of compliance with screening and training;
- Procedures for responding to concerns and incidents; and

- Evidence of compliance with “safe space” requirements.

Appendix A: Recommended Practices and Guidelines for Social Media and Electronic Communications for Children and Youth

Social media shapes the lives of young people 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 present in all ministry relationships. In the midst of rapidly evolving technology, churches face the challenge of identifying and proactively addressing areas of potential risk in social media use. The following recommended practices and guidelines 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.

General Information about Digital Communications

- All communications sent digitally (email, social networking sites or platforms, notes, texts, or posts, etc.) are NOT CONFIDENTIAL and can be shared or reposted to others.
- Interactions in the virtual world need to be transparent; that is, occurring in such a way that it is easy for others to see what actions are performed.
- In the virtual world, healthy boundaries and safe church practices must be adhered to as they are in the physical world.
- In the virtual world, “friend” can mean anyone with whom you are willing to communicate through that medium. In the physical world, friend can mean much more in terms of intimacy, self-disclosure, mutuality, and expectations for relationship.
- Laws regarding mandated reporting of suspected abuse, neglect, or exploitation of children or youth apply in the virtual world as they do in the physical world.

Recommended Practices and Guidelines for Churches and Organizations:

- Establish a policy that outlines professional and institutional standards for profiles and interactions on social networking sites and platforms.

- Establish a policy of transparency regarding social media accounts. The best practice is to have diocesan , a parish, worshipping community , or organization create and “own” the social media accounts representing a diocese, a parish, worshipping community , or organization respectively and have multiple administrators and/or supervisors with access. If personal accounts are used, a system of monitoring should be established.
- A diocese, a parish, worshipping community, or organization does not have a responsibility to review or monitor the personal pages or groups that are not sponsored by the diocese, a parish, worshipping community, or organization, except as described above. The preceding statement should be included in a diocese, a parish, worshipping community, or organization’s Social Media Policy.
- Establish a policy regarding the identification or “tagging” of individuals in online photos or videos. For example, on Facebook, “tagging” someone in a photo or video creates a hyperlink to that person’s profile page that can be clicked by anyone. The best practice is for the diocese, a parish, worshipping community , or organization not to identify or “tag” individuals. The “tagging” of children and youth should be prohibited. When written permission is provided by a parent/guardian, the captioning of photos or videos of minors may be permitted. The caption should not include the minor’s full name, nor should it create a clickable link to someone’s personal profile. A policy of whether or not an individual can “self-tag” in the diocese, a parish, worshipping community , or organization’s online photo or video should also be established.
- Email can be a good method of communication, and it also has the opportunity to be misunderstood. Having a clear understanding and procedure for responding to digital communication that raises concern is prudent for all. Best practices can include not responding immediately and sharing the communication with a supervisor before responding. Phone and face-to-face meetings are preferred when responding to emotionally driven communications or pastoral emergencies.
- When using photos and videos for ministry purposes, obtain a media release for each person and only post images that respect the dignity of every person depicted.
- The diocese, parishes, worshipping communities, or organizations must inform participants when they are being videoed because church buildings are not considered public space. Signs should be posted that indicate a service or activity

will be broadcast when worship services or activities are streamed or distributed on the web or via other broadcast media.

Recommended Practices and Guidelines for Interactions with Children and Youth:

- Prudent judgment should be used in the time of day a child or youth is contacted through social media. Under normal circumstances, refrain from contact or exchanging texts, chats, or emails before 8:00 am or after 10:00 pm, unless it's an emergency.
- Privacy settings and personal boundaries should be implemented.
 - Create and use profiles on social networking sites that meet professional and institutional standards.
 - Do not submit connection requests (such as friend requests on Facebook or "Add Me" on Snapchat) to children or youth for personal interactions. Youth may not be able to decline such requests due to the disparity of power between youth and adults. Youth may ask to be "friends," and
 - Adults should discern the nature of contact appropriate for healthy ministry.
 - Apply privacy settings that are consistent with all children and youth, across all social networking sites and platforms. Avoid playing favorites or the appearance of playing favorites.
 - Establish a regular ongoing and consistent system of review that focuses on settings, accessible content, photos, and videos to ensure compliance with professional and institutional standards.
 - Inform parents of children and youth of social networking sites and platforms used within the ministry.
 - When possible, send communication (1) to entire groups, (2) on an individual's "wall," or (3) in public areas, rather than in private messages. This includes photos, images and videos.
 - When sending emails to a child or youth that contain personal or private information regarding that child or youth, a copy should be sent to the parents or guardians as well. Examples of these types of emails include: payment due information, specific medical requests or questions, etc. Mass emails sent to an entire group are not required to be copied to parents or guardians.

- Disclose **ongoing** digital pastoral communications (ie: e-mails, Facebook messages, texting, etc) with children and youth to a parent and/or a supervisor to determine when a referral to a professional provider or resource is needed.
- Create covenants to govern digital groups, which include:
 - Appropriate and inappropriate behavior of members (bullying, pictures that depict abuse, violence, illegal activities, sexual acts, etc.) and the consequence for inappropriate behavior;
 - Who may join and/or view group activity, when participants should leave the group and when/if the group will be disbanded;
 - Description of content that can be posted or published on the site or page;
 - A prohibition of "tagging" photos and videos of children and youth. However, the captioning of photos and videos is permissible with written permission from a parent or guardian;
 - Notification that mandatory reporting laws will be followed; and
 - Consequences for breaking the covenant.
- Delete inappropriate material posted in digital groups, address the behavior and report it, if necessary, in accordance with legal and institutional requirements.
- In video calls, follow the same criteria used in telephone calls. In addition, prudent judgment regarding attire and surroundings should be observed.
- Comply with the following best practices regarding "groups" on social networking sites:
 - Have at least two unrelated adult administrators as well as at least two youth administrators for groups that are designed for youth;
 - Use closed groups, but not "hidden" or "secret" groups, for youth;
 - Have only youth administrators invite other youth to join the online group, unless a youth previously asked an adult administrator to invite them to join;
 - Remove any content that shows or describes inappropriate behavior outside the bounds of the established behavioral covenant;
 - Open social networking groups for youth to parents of current members;
 - Remove adult leaders of youth groups and youth who are no longer

members, due to departure, removal from position, or are ineligible because they "aged-out" of a program from social networking sites, list serves, etc;

- Observe mandated reporting laws regarding suspected abuse, neglect, and exploitation.



Model Policy for the Protection of Vulnerable Adults

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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.

Ministerial relationships involve 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.

The purpose of these Model Policies is to set forth expectations for diocesan leaders in their relationships with vulnerable people. The purpose of these model policies is to foster the highest standards of behavior in ministry settings. The document includes:

- 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; and
- ***Recommended Practices and Guidelines for Social Media and Electronic Communications for Vulnerable Adults*** ([Appendix A](#)); which contains recommended Practices and Guidelines for Social Media and Electronic Communications.

II. EXPECTATIONS AND LOCAL IMPLEMENTATION

This model policy sets forth statements of general expectations and guidelines of behavior for ordained and lay people in the Diocese of Western MA when engaged in ministry with vulnerable adults. This policy is mandated for all such activities sponsored by every parish, worshipping community, institution, organization, school, and agency of the diocese. The purpose of these policies 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 is a model and, as such, it presents best practices for creating such safe space. Circumstances in many localities may make some of these best practices difficult to implement or even unworkable. As a result, parishes and other local entities may make additions or revisions in developing local policy so long as they meet or exceed the requirements of these policies. This requires that local leadership understand this policy thoroughly enough to make appropriate judgments about local circumstances.

Parishes, worshipping communities and organizations may adopt site-specific variations from these model policies, where permitted by vestries or governing bodies, which shall be described and minuted 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. Any such additions or revisions must be reported in writing to the Safe Church Officer. No provisions may be omitted from a local policy.

Church governing bodies, such as vestries, and all leaders should understand these policies and all local requirements thoroughly enough to make appropriate judgments.

No policy can foresee every possible circumstance to which it may be applied. Whenever questions arise regarding employment, civil, or criminal law, and/or ecclesiastical discipline, such questions should be immediately addressed with appropriate subject matter experts.

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: Social service programs provided by state government serving vulnerable adults and their families who are in need of assistance. Elder Protective Services are available through the Department of Social Services (DSS) to anyone over 60 years of age. In addition, The Department of Developmental Services provides protective services for individuals between the ages of 18-59 with an intellectual disability. Both Departments 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. The Diocese of Western MA has one Intake Officer, whose contact information can be found on the diocesan website at www.diocesewma.org.

Intersex: a general term used to describe a variety of conditions in which a person is born with reproductive or sexual anatomy that does not fit the typical definitions of female or male. This is an evolving term, as our understanding and language around gender identity and sexuality expands and matures.

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. Connecticut law mandates that adults in certain professions report suspected abuse of elders (anyone over 60 years of age), and individuals with an intellectual disability between the ages of 18-59.¹

In Massachusetts, clergy are mandated reporters, as are "persons performing official duties on behalf of the church."

Individuals who are not legally mandated to report suspicion of abuse may make a report to the appropriate state agency.

(In Massachusetts clergy are also mandated reporters of suspected abuse, neglect and/or exploitation of children and youth under 18 years of age.)

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

Organizations: All institutions for which the Diocese of Western MA, parishes or worshipping communities have legal or fiduciary responsibility (examples: commissions, conference & retreat centers, adult day care centers, retirement communities, religious orders, parishes, worshipping communities, 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

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

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 diocese, parishes, worshipping communities and other organizations (examples include: mission trips, pilgrimages, single day on-site and off-site fellowship events, etc.)

Public Records 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.

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 of Alcohol: 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 participant'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 60 years of age or older;
- 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

The diocese, parishes, worshipping communities, and other organizations are required to screen all persons according to the standards in the Screening and Training Protocols (Appendix A). 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

- The diocese, parishes, worshipping communities and other organizations shall use a provider 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 Department of Motor Vehicles (DMV) records check is needed if transporting vulnerable adults as part of, or an extension of, ministry of the church or for a church-sponsored event;
- A criminal public records check and a credit check is required of treasurers and those with check signing authority; and
- Public records checks must be updated at least every five years.

B. Additional Screening Requirements

Written application, interview, and reference verification are required before serving in certain roles and ministries as specified in the Screening and Training Protocols (Appendix A). 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 the diocese, parishes, worshipping communities and/or other organizations 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 the parish, worshipping community or organization for at least six months before engaging in ministry with vulnerable adults unless they are serving in a paid position and have completed required public records checks and reference checks pursuant to the screening and training protocols.

The diocese, parishes, worshipping communities, and other organizations must keep and maintain all application and screening records secure and confidential in the diocese, parish, worshipping community, or organization's office. This includes a signature by each applicant verifying receipt of a copy of this policy, including any local procedures or variations.

V. EDUCATION AND TRAINING

Training shall be appropriate to each person's function.

All Leaders (people who engage in ministry without responsibility for oversight of others engaged in that ministry) 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 diocese 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 identity and expression;
- 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.

The diocese, parishes, worshipping communities, and other organizations with responsibility for programs with, or services or ministries to, vulnerable adults shall keep records sufficient to evidence compliance with this policy.

VI. MONITORING AND SUPERVISION OF PROGRAMS

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

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 parish clergy or a team leader. Such supervision shall review the scope, accountability, and responsibility 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.

Parishes, worshipping communities, and organizations shall ensure that all people who minister to vulnerable adults receive prior training as to the scope, accountability, and responsibility of the ministry.

Parishes, worshipping communities, and organizations 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 organization's office or other place where records are kept.

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.

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 a parish, worshipping community, or organization's policy requires that there be two unrelated adults present, and if circumstances result in a minister being alone with a vulnerable adult, that minister shall report this to the Supervisor, clergy, senior warden, or Responsible Person 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 Diocese of Western MA 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. Appropriate access to restrooms and showers by all participants requires the diocese, parishes, worshipping communities and other organizations to consider numerous factors, including, but not limited to: age, sex, gender identity and expression, and privacy. To welcome and include gender non-binary individuals, it may be necessary to relabel existing bathrooms as "restrooms" or "anybody".

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, clergy, senior warden, 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, clergy, senior warden, 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;
 - 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, cannabis, illegal drugs, cigarettes, e-cigarettes, vapes, or pornography;
- Arrive under the influence of alcohol, illegal drugs, or misuse of 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. (Note: pursuant to the disciplinary canons of the Episcopal Church, clergy are prohibited from engaging in such a relationship with anyone with whom they have provided pastoral care.)

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 as soon as possible after the visit.

G. Visits to Residential Facilities

The safety of all persons and healthy boundaries are essential when visiting a vulnerable adult in a Residential Facility. Best practices dictate that for each such visit:

- 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 programs, trips, and events

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

All off-site programs, trips and events need to be sponsored by an entity that is identified in publicity and event registration information. Prior approval by the governing body of the sponsoring entity is required (see below for examples), and that approval shall be reflected in the minutes of the governing body. "Prior Approval" indicates the sponsoring entity has approved sponsoring the off-site program, trip, or event and approved its (a) compliance with model Safe Church policies; (b) designation of a custodial account to receive, hold, or distribute any registration funds or fees; and (3) coverage by appropriate liability insurance.

- **Standing Committee** sponsored trips or events shall receive prior approval from the

Standing Committee.

- **Commission on Ministry** (COM) sponsored programs, trips or events shall receive prior approval from COM.
- **Bishop**-sponsored programs, trips, or events shall receive prior approval from the Standing Committee.
- **Christ Church Cathedral** (CCC) sponsored programs, trips, or events shall receive prior approval by the Cathedral Chapter.
- **Region**-sponsored programs, trips or events shall receive prior approval by the Region leadership.
- **Multi-parish**-sponsored programs, trips and events shall receive prior approval by the vestry of each parish unless a single parish has explicitly agreed in writing to function as the sponsoring entity for that event.
- **Organizers of Ministry Network**-sponsored programs, trips or events shall indicate in writing assurance of 1) compliance with these Model Policies, and 2) if any funds are involved, creation or designation of a custodial account to receive, hold and distribute any registration funds or fees, as evidenced by the minutes of the governing body of a parish, CCC, or other authorized entity. This written assurance of these two conditions is to be submitted to the Bishop and Canons at least three weeks prior to a Ministry Network sponsored program, trip or event. The Bishop and Canons will certify receipt of this information thereby ensuring general liability insurance coverage for the Ministry Network's program, trip or event.
- These same prior approvals are required when the site is a private residence, hosting such events as cook outs, progressive dinners, etc.

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, conservator, spouse, or other trusted family member is required. Digital signatures are acceptable.
- Completed release and waiver forms shall be maintained in a secure location on-site or electronically.
- 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 parish, worshipping community, or organization's facility, 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 DMV records check;

- A list of those approved to provide transportation to vulnerable adults shall be maintained in the office of the organization;
- 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 most church and organization's policies 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.
- All trips to off-site destinations must have adequate insurance in case of emergency.

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. Camps, Conference and Retreat Centers

All camps, conference and retreat centers affiliated with a diocese shall follow the guidelines for off-site Programming established in this policy and should aim to follow American Camp

Association standards to the best of its 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 an elder (60 and older) or an individual with intellectual disabilities between the ages of 18-59 has taken place, is strongly encouraged, and all mandated reporters are required to contact Elder Protective Services at DSS or the Department of Developmental Services, respectively.

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, a parish, worshipping community, or other organization, should immediately inform one of more or the following, all contact information is provided below in section C:

- A bishop or the bishop's office in the case of the diocese;
- Member of the clergy in charge or the senior warden in the case of a parish, worshipping community ;
- The director, head, or other governing officer in the case of other organizations; and/or
- An 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, member of the clergy in charge, and senior warden.

Clergy in charge receiving reports of violations of this policy shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action up to and including termination of employment or unpaid ministry with the church. 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 bishops' office and/or an Intake Officer. Anyone can make a report to the bishops' office and/or an Intake Officer.

The bishops, hearing reports of violations by clergy, or by laity at diocesan events, 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.

C. Local Resources for Response

Each parish, worshipping community, or organization 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:

- Responsible Person(s) for programs and ministries with vulnerable adults;
- Clergy in charge and Wardens of a parish, worshipping community ;
- Bishop's Office: The Rt. Rev. Douglas Fisher, 413-737-4786.
- Intake Officer(s); Contact information of diocesan Intake Officer(s) can be found on the website at www.diocesewma.org.
- Adult Protective Services:
- Department of Social Services, Protective Services for the Elderly, to report suspected abuse, neglect or exploitation of anyone 60 years or older; call 1-800-922-2275.
- Department of Developmental Services, to report suspected abuse, neglect or exploitation of an individual with an intellectual disability between the ages of 18-59; call 1-800-426-9009.

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.

B. Diocesan Adoption, Implementation, and Audit

Dioceses shall adopt 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. This approval shall be recorded in the minutes of the governing body.

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

Each diocese is required to conduct a ***Safe Church Self-Audit*** every three years to confirm compliance with diocesan safe church policies.

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. Such training shall include, at a minimum, topics identified in this model policy;
- Verification that each parish, worshipping community and/or organization within the diocese has adopted a policy that is consistent with and/or exceeds the diocesan policy; and
- Verification that each parish, worshipping community and/or organization has a process to ensure members access training and conduct public record checks.

C. Parish, Worshipping Community and Organization Adoption, Implementation, and Audit

Parishes, worshipping communities 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.

Parishes, worshipping communities 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. Any such additions or revisions must be reported in writing to the Safe Church Officer. No provisions may be omitted from a local policy.

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 parish, worshipping community 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 bishop's office.

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 screening and training protocols;
- Procedures for responding to concerns and incidents; and
- Evidence of compliance with "safe space" requirements.

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

Social media is an ever-increasing part of adult lives, 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 present in all ministry relationships.

In the midst of rapidly evolving technology, churches face the challenge of identifying and proactively addressing areas of potential risk in social media use. The following recommended practices and guidelines 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.

General Information about Digital Communications

- All communications sent digitally (email, social networking sites or platforms, notes, texts, or posts, etc.) are NOT CONFIDENTIAL and can be shared or reposted to others.
- Interactions in the virtual world need to be transparent; that is, occurring in such a way that it is easy for others to see what actions are performed.
- In the virtual world, healthy boundaries and safe church practices must be adhered to as they are in the physical world.
- In the virtual world, "friend" can mean anyone with whom you are willing to communicate through that medium. In the physical world, friend can mean much more in terms of intimacy, self-disclosure, mutuality, and expectations for relationship.
- Laws regarding mandated reporting of suspected abuse, neglect, or exploitation of vulnerable adults apply in the virtual world as they do in the physical world.

Recommended Practices and Guidelines for Churches and Organizations:

- Establish a policy that outlines professional and institutional standards for profiles and interactions on social networking sites and platforms.
- Establish a policy of transparency regarding social media accounts. The best practice is to have the diocese, a parish, worshipping community, or organization create and "own" the social media accounts representing the diocese, a parish, worshipping community, or organization respectively and have multiple administrators and/or supervisors with access. If personal accounts are used, a system of monitoring should be established.
- The diocese, a parish, worshipping community, or organization does not have a responsibility to review or monitor the personal pages or groups that are not sponsored by the diocese, a parish, worshipping community, or organization, except as described above. The preceding statement should be included in the diocese, a parish, worshipping community, or organization's Social Media Policy

- Establish a policy regarding the identification or “tagging” of individuals in online photos. For example, on Facebook, “tagging” someone in a photo or video creates a hyperlink to that person’s profile page that can be clicked by anyone. The best practice is for the diocese, a parish, worshipping community, or organization not to identify or “tag” individuals. The “tagging” of vulnerable adults should be discouraged. The captioning of photos or videos may be permitted when written permission is provided by a vulnerable adult (or the person’s guardian, spouse, or other trusted family member when the vulnerable adult is unable to consent due to impairment or lack of agency). The caption should not include the individual’s full name, nor should it create a clickable link to someone’s personal profile. A policy of whether or not an individual can “self-tag” in the diocese, parish, worshipping community, or organization’s online photo should also be established.
- Email can be a good method of communication, and it also has the opportunity to be misunderstood. Having a clear understanding and procedure when responding to digital communication that raises concern is prudent for all. Best practices can include not responding immediately and sharing the communication with a supervisor before responding. Phone and face-to-face meetings are preferred when responding to emotionally driven communications or pastoral emergencies.
- When using photos and videos for ministry purposes, obtain a media release for each person and only post images that respect the dignity of every person depicted.
- The diocese, parishes, worshipping communities, or organizations must inform participants when they are being videoed because church buildings are not considered public space. Signs should be posted that indicate a service or activity will be broadcast when worship services or activities are streamed or distributed on the web or via other broadcast media.

Recommended Practices and Guidelines for Vulnerable Adults:

- Prudent judgment should be used in the time of day a vulnerable adult is contacted through social media. Under normal circumstances, refrain from contact or exchanging texts, chats, or emails before 8:00 am or after 10:00 pm, unless it’s an emergency.
- Privacy settings and personal boundaries should be implemented.
 - Create and use profiles on social networking sites that meet professional and

institutional standards.

- Apply privacy settings that are consistent with all vulnerable adults, across all social networking sites and platforms. Avoid playing favorites or the appearance of playing favorites.
- Establish a regular ongoing and consistent system of review that focuses on settings, accessible content, photos, and videos to ensure compliance with professional and institutional standards.
- When possible, send communication (1) to entire groups, (2) on an individual's "wall," or (3) in public areas, rather than in private messages. This includes photos, images, and videos.
- Disclose **ongoing** digital pastoral communications (ie: e-mails, Facebook messages, texting, etc) with a vulnerable adult to a supervisor to determine when a referral to a professional provider or resource is needed.
- Create covenants to govern digital groups, which include:
 - Appropriate and inappropriate behavior of members (bullying, pictures that depict abuse, violence, illegal activities, sexual acts, etc.) and the consequence for inappropriate behavior;
 - Who may join and/or view group activity, when participants should leave the group, and when/if the group will be disbanded;
 - Description of content that can be posted or published on the site or page;
 - Discourage "tagging" photos and videos of vulnerable adults. However, the captioning of photos and videos is permissible with appropriate written permission as described above;
 - Notification that mandatory reporting laws will be followed; and
 - Consequences for breaking the covenant.
- Delete inappropriate material posted in digital groups, address the behavior and report, if necessary, in accordance with legal and institutional requirements.

- In video calls, follow the same criteria used in telephone calls. In addition, prudent judgment regarding attire and surroundings should be observed.
- Comply with the following best practices regarding “groups” on social networking sites:
 - Have at least two unrelated administrators;
 - Use closed groups, but not “hidden” or “secret” groups, for vulnerable adults;
 - Remove any content that shows or describes inappropriate behavior outside the bounds of the established behavioral covenant; and
 - Observe mandated reporting laws regarding suspected abuse, neglect, and exploitation.

POLICIES FOR THE PROTECTION OF CHILDREN AND YOUTH

EPISCOPAL DIOCESE OF WESTERN MASSACHUSETTS

PREAMBLE

The aim of this policy is to make our Church a safe place: safe for those who worship, safe for those who minister, safe for those who come in need, safe for children, and safe for all who seek or serve Christ. We believe that this policy helps us live out our Baptismal covenant to respect the dignity of every human being.

SCREENING AND SELECTION FOR MINISTRY WITH CHILDREN AND YOUTH

The Diocese will do background checks on all clergy who are deployed or licensed to officiate within the Diocese. The Diocese will also do background checks on any diocesan employees or volunteers who regularly work with children or youth. Parishes are encouraged to do background checks on all employees and any volunteers who regularly work with children or youth.

Background checks should include the following:

- a. a written application
- b. a public records check
- c. an interview
- d. reference checks.

The more access an individual has to children and youth, the more detailed a background check should be.

Volunteers should not be permitted to work with children or youth until they have been known to the clergy or congregation for at least six months.

BEHAVIORAL STANDARDS FOR MINISTRY WITH CHILDREN OR YOUTH

Adults shall never, under any circumstances:

- provide children or youth with non-sacramental alcohol, illegal drugs, or pornography,
- consume non-sacramental alcohol or illegal drugs or misuse legal drugs at any children's or youth event,
- be under the influence of alcohol or illegal drugs or the misuse of legal drugs at any children's or youth event,
- engage in illegal behavior or permit other adults or children or youth to engage in illegal behavior,
- engage in any sexual, romantic, illicit or secretive relationship or conduct with any child or youth,
- discuss their own sexual activities or fantasies with children or youth.

Firearms and concealed weapons are prohibited at any church activity. Rectors may make special exceptions for off-duty police officers or others required to carry firearms.

MONITORING PROGRAMS AND INTERACTIONS WITH CHILDREN AND YOUTH

Plans for all events and ministries for children and youth should include at least two unrelated adults present at all times. If unanticipated circumstances result in an adult being alone with children or youth, that adult shall immediately report those circumstances to the Bishop's Office if it is a Diocesan event, or the Rector or Senior Warden, if it is a parish event. It may be appropriate for a Sunday School class to have only one teacher so long as at least one other adult can maintain visual contact with the teacher.

Any new programs, trips or events that involve children or youth should be given prior approval by the Rector and the Vestry.

No event for children or youth shall take place in a private residence without prior approval by the vestry.

Adults who work with children or youth within a congregation should be discouraged from having a separate and private relationship with any unrelated child from the church away from sanctioned church, youth activities.

Each parish is encouraged to have a Safe Church Minister who is current on safe church issues and training and is not otherwise an employee of the parish. The Safe Church Minister should be consulted by the Rector, Vestry members or others on safe church matters, and should report all questionable or non-standard arrangements to the Rector or a

Warden. It is recommended that the Safe Church Minister and the Vestry regularly conduct a “safe church audit” to review practices and policies within the congregation.

Parishes should adopt safe church policies, consistent with the requirements in this policy. The policies should be clear, should be posted in areas where activities for children and youth take place, and should be given to all adults who regularly work with children or youth and to parents. Parish policies should include the names and phone numbers of the Rector or priest, senior warden, parish Safe Church Minister, and contact person in the Bishop’s office.

Parish computers should have adequate password protection. Parishes should have clear guidelines and adequate supervision (by parish staff or authorized person) of anyone using a parish computer to access the Internet. Such guidelines should make clear that any activity on a parish computer is not considered private and may be accessed by authorized persons.

EDUCATION AND TRAINING

Parishes shall direct clergy, lay employees, and volunteers who work with children or youth to attend training on how to prevent child abuse and promote healthy boundaries in church settings. Each parish shall maintain a record of those who have attended such training.

The Diocese shall require all clergy and employees and volunteers who work with children or youth at diocesan events to attend training on how to prevent child abuse and promote healthy boundaries in church settings, and will maintain records of those who have attended the training.

The Diocese will offer the requisite training. Individuals should attend re-training every three to four years. The Bishop’s office will approve curriculum and trainers for the requisite training. Online training, when available, may be taken to fulfill this requirement, provided that 1) the individual has already attended at least two in-person trainings, and 2) each online training is then be followed by an in-person training for the next renewal in three to four years.

RESPONDING TO CONCERNS

Anyone who knows of a violation of these policies in a parish environment shall immediately report the violation to the Rector or priest and senior warden. Anyone who knows of a violation of these policies in a diocesan environment or by a clergy person shall immediately report the violation to the Bishop’s office.

Anyone who has reason to suspect that child abuse has taken place, whether at church or away from church, shall report it to the appropriate civil authority.

Rectors hearing reports of violations shall be responsible for providing appropriate pastoral care to all those affected and appropriate remedial and/or disciplinary action up to and including termination of employment or volunteer ministry with the church.

The Bishop, hearing reports of violations by clergy, or by adults at diocesan events, 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.

CONTACT INFORMATION

Specific details about how to do background checks, norms for various types of youth events and how to supervise compliance with this policy can be obtained at training events offered by the Diocese, your parish Safe Church Minister or the Diocesan Safe Church Officer.

The **Safe Church Trainer for the Diocese is the Reverend Tanya Wallace**, allsaintschurchrector@gmail.com. Contact her with general questions about trainings or safe church policy,

The **Intake Officer for the Diocese is the Reverend Molly Scherm**, mollyscherm@gmail.com. Contact her to report suspected misconduct.

The phone number to report suspected child abuse in Massachusetts is: (800) 792-5200 or you can call the Department for Children and Families (DCF) in your area.

Minutes of the meeting of the Episcopal Missions of Western Massachusetts

February 2, 2019

St. Andrew's Church, Longmeadow

Present

The Rt. Rev. Doug Fisher, President
The Rev. Nancy Webb Stroud, Vice-President
Steve Abdow
The Rev. Heather Blais
Richard Delorme
Richard Gore
Frank Minasian
The Rev. Eliot Moss
The Rev. Pam Mott
The Rev. José Reyes
Mark Rogers
The Rev. Rich Simpson
Wende Wheeler
Janet Young
The Rev. Janet Zimmerman

Absent

The Rev. Jesse Abel
Donna Christian

Called to order at 3:21 p.m.

Approve EMWM Minutes from November 15 and December 18, 2018 Meetings

Moved, seconded, approved unanimously.

Vote to approve approve lease agreement with the Town of North Grafton *(found in Archives)*

Moved, seconded, no discussion, approved unanimously.

Adjourned at 3:23 p.m.

Respectfully submitted

Wende T. Wheeler, Secretary