

Presbytery of San Gabriel
Report of the Commission on Ministry
September 16, 2025

The Commission on Ministry met on August 4, 2025, and September 8, 2025, via Zoom with a quorum present, and brings the following report and recommendations to the Presbytery.

FOR ACTION

1. That the Presbytery receive TE Jeff Keuss upon transfer from Seattle Presbytery.
2. That the Presbytery approve the contract between TE Tiffany Ashworth and Trinity Presbyterian Church to serve as Interim Pastor, effective October 13, 2025, for one year with the following terms:

| | |
|----------------------------------------------------------------------------------------------------------------------------|---------------|
| Salary and Housing | \$76,095 |
| (including a dependent care flex spending account in the amount of \$3,000 and a medical flex spending account of \$3,300) | |
| Professional Expenses, up to | 3,310 |
| Mileage Reimbursement | 0.70 per mile |
| Continuing Education | 1,230 |

Benefits: Congregational Pastors Package for pastor and family

Vacation: Four weeks annually, including four Sundays

Continuing Education: Two weeks annually

Personal Time Off: Twelve days of paid personal time off, including sick leave as required by state law

Terms of Call may be altered to comply with the 2026 Presbytery minimum, and Board of Pensions Dues increases.
3. That the Temporary Pastor contract between TE Tiffany Ashworth and Occidental Presbyterian Church be terminated effective September 30, 2025.
4. That the relationship between TE Katherine Lee Baker and Westminster Presbyterian Church, Pasadena, be changed from Installed to Interim Pastor, effective July 1, 2025, for a period of one year.
5. That the Presbytery approve the following Terms of Call for TE Stephanie Kang to serve as the Protestant Chaplain at Los Angeles General Medical Center, effective September 1, 2025, for one year, renewable based on future funding.

| | |
|---------------------------------------|-----------|
| Cash Salary | \$41,636 |
| Housing Allowance | 48,000 |
| Benefits: contribution to 403(b)* | 8,964 |
| Professional expenses and study leave | 1,400 |
| Total | \$100,000 |

*Medical benefits will be covered by spouse's benefits.
6. That the Presbytery approve the following Terms of Call for TE Deidra Goulding to serve as Lead Chaplain for Retired Presbyterian Church Workers, effective September 16, 2025, for one year, renewable based on future funding:

| | |
|---------------------------------------|----------|
| Cash Salary | \$45,000 |
| Housing Allowance | 35,000 |
| Benefits: | |
| BOP Covenant Pkg. (10% of salary)* | 8,000 |
| Dental PPO (estimate) | 1,100 |
| Professional Expenses and Study Leave | 4,540 |
| Total | \$93,640 |

* Medical benefits covered by spouse's benefits.

7. That the Presbytery terminate the Temporary Pastor contract between TE Deidra Goulding and Shepherd of the Valley Presbyterian Church, effective September 15, 2025.
8. That the Presbytery approve the following Terms of Call for CRE Arnolfo "Bong" Bringas to serve as stipended Chaplain for Retired Presbyterian Church Workers at Westminster Gardens, effective September 16, 2025, for one year, renewable based on future funding:

| | |
|---------------------------------------|----------|
| Stipend | \$12,000 |
| Professional Expenses and Study Leave | 600 |
| Total | \$12,600 |
9. That the Presbytery approve the renewal of the Commissioned Ruling Elder contract between CRE Bong Bringas and San Marino Community Church for one year, effective July 1, 2025.
10. That the Presbytery extend the commission of CRE Arnolfo "Bong" Bringas to include permission to serve communion at Westminster Gardens.
11. That Presbytery terminate the contract between TE Kate Wiebe as Temporary Associate Pastor, effective July 13, 2025. She is continuing her work at Fuller Seminary and there will be no change in her status with the Presbytery.
12. That the Presbytery approve the Presbytery Minimum Salary and Benefits for 2026. (See attached document.)
13. That the Presbytery approve the attached Child and Vulnerable Adult Safety Policy. (See attached document.)

FOR INFORMATION

1. The Commission approved the extension of the contract between Trinity Presbyterian Church and TE Michael Roffina as Bridge Pastor on a month-to-month basis, until the Interim Pastor begins. Trinity has just called TE Tiffany Ashworth as Interim Pastor, beginning October 13, 2025.
2. The Commission was informed that TE Deetje Tiwa will be leaving her role as Temporary Pastor of GPIB-USA in Claremont in October. Given the tentative status of GPIB-USA, her service was recognized but not formally authorized by the Presbytery.
3. The Commission approved the position description for a Temporary Pastor, half-time, for the English-speaking ministry of Shepherd of the Valley Presbyterian Church.
4. The Commission approved a letter to the congregations regarding benefits for pastors and their families. (See attached document.)
5. The Commission approved the disbursement of a grant for roof repair for Korean Good Shepherd Presbyterian Church. This grant had been approved several years ago but the church is using it now.

***Fides Quarens Intellectum* – Narrative Reflections on my Journey of Faith** - Dr. Jeffrey F. Keuss

Much of my Christian faith can be seen as a dialectical moment born out between three statements: Paul Ricoeur's adage that symbols give rise to thought, Pascal's notion that the heart has its reasons, and summed up in St. Anselm's great statement - *fides quarens intellectum* – that ultimately “faith seeks understanding”. I was born in Hawaii (lived in Pearl City in Honolulu) and spent part of my childhood in Guam while my parents served as teachers with the Peace Corps. Not being raised in a Christian home, I was introduced to Christ through the ministry of Young Life while a student at Garfield High School in Seattle. Ron Pyle, who was involved with Seattle North Young Life at the time, instilled in me a willingness to ask good core questions that run deep. I was someone who saw the purely rational arguments for Christianity as limited and usually based on such subjectivism that I never saw the need or desire to look further. Yet through key relationships with individuals in Young Life I became aware of the *witness of the faith that is grafted to the testimony*. As I walked and talked, laughed and sat in silence with fellow sojourners, I found that the symbols of faith in my life at that time – such as the words of Scripture, the Lord's Supper, the power of the Cross witnessed to through key relationships – gave rise to deeper thoughts and eventually forged together a frame by which I encountered the living person of Christ. I gave my life to Christ at the end of my junior year at Garfield and continually do so. My young adult years – at college and in my 20's and early 30's – was a season of casting about for that great idealised hat rack to hang the proverbial hat of my skills and dreams in the form of a job. At one moment a Chemistry major, the next a Biology major, the next an English major doubling in Psychology, I forged the all-too-common path of my liberal arts education as much by trial and error as by “great expectations.” One strong resonance I hold on to from those years at a small Christian liberal arts school is the gift of “being remembered” amidst a believing community in the wake of the “dismembering season” that can be the college years – dating relationships that can burn bright then fade, career dreams that rise and fall, family issues that gain new vistas as one looks through the eyes of an adult and well as a child. The role that faculty members and staff played in mentoring me through many a dark night of the soul, as well as the opportunity to participate in new forms of worship and experience new ideas that were grounded in a community of authenticity, continues to be a vision I seek to support both in my church life as well as my continued role in Higher Education as a pastor and as a teacher where the heart indeed has its reasons.

Having spent my 30's struggling with the shape of my vocation – in what way would the deep hungers of my heart find that nexus point with the deep needs of the world? – I have also seen how the discerning of vocation and helping individuals through these questions to be important and vital for the life of faith. I married the love of my life Diana and we have 3 adult daughters (and one son-in-law) who remind me daily that grace is truly a gift often manifest in flesh. Having worked both in secular and ministry occupations over the years, I truly see *vocation as a journey over and against the notion of a destination*. The seasons of my work life have moved from working in Health Care Administration and Chaplaincy for Providence Medical Center, to working as a Director of Campus Ministries at SPU and Associate Pastor for an Inner City PC (USA) new church development (Church at the Centre in Seattle) and Assistant Minister of Glasgow Cathedral which is a neo-Gothic cathedral founded in 10th century, to serving as a Professor of Theology at the University of Glasgow and Seattle Pacific University prior to my appointment as Dean of the School of Mission and Theology at Fuller. Nothing in my work in college and graduate school fully prepared me for the particulars of these posts, but the shaping of my heart and mind around the vision of Christ and the needs of the world has kept me alert to the notion that calling is about readiness of the spirit as much as it is a question of skill acquisition.

During my involvement with the Iona Community in Glasgow, I was continually challenged to forge a path of faith that affirms the belief that God is present in the darkness before dawn, in the waiting and uncertainty where fear and courage join hands. In working with Urban Priority Areas in Glasgow and during my time working with New Horizons Ministry in Seattle, I have been challenged to see faith as a path that helps conflict and caring to link arms and point to the ever-present promise of God that indeed rises over troubled lands and barbed wire fences and shines light on the earth to announce the reality of a “with us” God. This God is the one who sits down in our midst as Emmanuel and takes us beyond the safe and certain places to a life of action and vulnerability that moves out of the sanctuary and into the streets.

Statement of Faith:

Jeffrey F. Keuss

I believe that there was, is, and shall be but one God who is infinitely greater than the expanses of human reason, thought, time, or imagination. I believe in one God the Father, Son, and Holy Spirit; one God in three persons. I believe that God and God alone is whom we must ultimately serve, worship, and in whom alone we must put our ultimate trust.

I believe that God began the epic of existence purposely and with intention from out of nothingness and timelessness. From before time, God has known the fullness of creation and rules all actively with a posture of pure and perfect love. I believe that God's plan for humanity is defined in the statement "I am your God, and you will be my people." I believe in the ultimate sovereignty of God that holds all that is past, present, and future. I believe that humanity both individually and communally chooses to ignore, disregard, and refuse this offer of purpose and meaning through thought, word, and deed. This is evidenced in the complete narrative saga of scripture and history, from the beginning of time to today.

I believe that Jesus Christ, the only Son of God, is the perfect manifestation of God's ultimate purpose and intention for humanity as attested to in the creeds of the ancient and contemporary Church. The message of Jesus that was testified in word and actualised through his life and eventual death was that of grace and reconciliation. I believe that Jesus Christ was, is, and shall always be the only way and means to complete life, salvation and eternal joy in God.

I believe that the Holy Spirit is the constant comforter and sustainer of timeless life for those still in time. Through the Holy Spirit the words of scripture become the Word of God, a living communication of God's constant love and grace to be preached and proclaimed. Through the Holy Spirit, the sacrament of the Lord's Supper is our joining together as the Church in saying "No" to death and "Yes" to eternal life with and through God's saving love in Jesus. Through the Holy Spirit the community of believers becomes strengthened, unified, and freed to proclaim the living narrative of God to the world universal.

I believe that the one, holy, catholic and apostolic Church is called to proclaim the prologue, epic, and epilogue of God's love for creation and desire to be in communion with all humanity. The Church is called to proclaim that the only means by which true and eternal peace will be accomplished is within the framework of salvation in and through Jesus Christ. The Church is called to embody and display this reality through acts of faith, worship, grace, mercy and peace. The Church is most truly seen in its reconciliation to God, to neighbor, and to creation, which can only be in the context and grace of communion with Jesus Christ.



Presbytery of San Gabriel

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Elder Carrie Kohler, Stated Clerk for Administration

Elder Steve Salyards, Stated Clerk for Judicial Process

Presbytery of San Gabriel Policy on Minimum Healthcare Benefits for Presbytery Pastors and Congregations

Dear Pastors and Clerks of Session,

From **August 28 through October 3, 2025**, churches are asked to review their Employee Agreements through Benefits Connect. You may visit <https://pensions.org> for more information and to log in to Benefits Connect.

Regarding benefits, all teaching elders in installed pastoral positions with our churches are currently enrolled in either the **Congregational Pastor's Package** or the **Transitional Pastor's Participation**. As a reminder, Transitional Pastor's Participation is a continuation of the former "Pastor's Participation" package that the Board of Pensions (BOP) offered prior to 2025. It includes medical coverage, retirement pension, and other benefits, covering the pastor and family regardless of dependents. This plan remains available only to those already enrolled, and will end on December 31, 2027.

The Congregational Pastor's Package provides baseline coverage for the individual pastor only. Coverage for a spouse and/or children is available at an additional cost. In addition to installed pastors, those eligible for this package include CRE pastors and pastors of new worshiping communities, as authorized by the Presbytery.

Benefit Details for 2026

- **Congregational Pastor's Package**
 - Baseline dues for an individual pastor: **27.5% of salary and housing** (26% in 2025) for medical benefits and pension contributions
 - Additional dependent coverage costs for 2026:
 - Children: \$9,950/year (\$8,950 in 2025)
 - Spouse: \$12,250/year (\$11,000 in 2025)
 - Family: \$22,200/year (\$20,600 in 2025)

- **Transitional Pastor’s Participation**
 - Available only to pastors already using Transitional Pastor’s package (automatic continuation if no action is taken)
 - Includes family coverage
 - 2026 dues: **47% of salary and housing** (43% in 2025)

- **Covenant Package**
 - Available to any church employee working at least half-time (20+ hours per week)
 - Dues: **10% of salary and housing**
 - Includes pension, disability, and wellness benefits
 - Already included in the Congregational Pastor’s Package

You can find the costs for various coverage scenarios if you use the [BOP decision guide](#).

Presbytery Requirements

San Gabriel Presbytery’s minimum compensation requires church-paid medical coverage for pastors **and families**, regardless of status (installed, temporary, or CRE). Churches must ensure medical coverage is provided but it does not have to be from Board of Pensions. If the pastor has coverage through another source (e.g., a spouse), or there is another vehicle for providing coverage such as Covered California, that is acceptable. If the pastor’s dependents do not have coverage, the church is expected to contribute up to the cost that the BOP would have charged.

Key requirements:

1. BOP mandates the Congregational Pastor’s Package for all installed teaching elders.
2. Pastors currently in Transitional Pastor’s Participation may continue in 2026.
3. Exceptions are allowed for temporary pastors and CREs.
4. COM can make an exception to benefits coverage for temporary pastors if Session writes a request with a rationale, especially if the pastor requests the exception.
5. If the exception is granted, COM requires that enrollment in the Covenant Package (10% of effective salary) is still given for retirement.
6. Spouses and dependents must have coverage paid by the congregation or another source equivalent to BOP’s Congregational Pastor’s Package. BOP coverage is optional, but congregation should cover up to the cost of BOP coverage for the family as a whole.

Next Steps for Churches and Pastors

1. Review options for medical coverage based on family needs. Use the [BOP decision guide](#) to calculate the cost of various options. *(The 2026 full-time minimum is \$72,025 salary and housing.)*

2. If your pastor moves into the Congregational Pastor's Package, they cannot return to Transitional Pastor's Participation. Pastors starting after December 31, 2024, are not eligible for Transitional Participation.
3. If dependent coverage is needed, churches may explore alternative providers. Many use the Covered California exchange, where churches can set up group accounts. You may consult with a couple of licensed agents familiar with our situation:

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4. A PDF file with a summary of the BOP medical plan highlights for 2025/2026 is included with this letter to help compare options.
5. Reminder: Installed pastors must be enrolled in at least the individual Congregational Pastor's Package.
6. Once decisions are made, ensure Employer Agreement information is updated in Benefits Connect. If terms of call change, report to COM. The update window is **August 28 – October 3, 2025**.
7. If no action is taken, pastors in the Transitional Pastor's Participation will remain in that plan for 2026 at 47% of salary and housing.

For questions please contact:

- Kristin Leucht, BOP Regional Representative – kleucht@pensions.org or (267) 815-1329
- Cyndie Crowell, COM Chair – cwcrowell1001@gmail.com
- Wendy Tajima, Executive Presbyter – wendytajima@sangabpres.org
- Peter Tan-Gatue, Associate Executive Presbyter – peter@sangabpres.org

Medical Plan Highlights 2025/2026



THE BOARD OF PENSIONS
OF THE PRESBYTERIAN CHURCH (U.S.A.)

Preferred provider organization (PPO)

| Plan Provision/Covered Service | Member Pays | |
|-----------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|
| | Lowest salary band | Highest salary band |
| Network deductible (standard) | \$660/member ¹ \$660/all other family members ^{1,2} | \$1,305/member ¹ \$1,305/all other family members ^{1,2} |
| Network deductible (Call to Health) | \$440/member ¹ \$440/all other family members ^{1,2} | \$870/member ¹ \$870/all other family members ^{1,2} |
| Spending account compatibility | Healthcare FSA | |
| Medical coverage after deductible (coinsurance) | Member pays 20% | |
| Preventive care ³ | Covered 100% | |
| Teladoc | \$10 copay | |
| Primary office visit | \$25 copay | |
| Behavioral health office visit | \$25 copay ⁴ | |
| Specialist office visit | \$45 copay | |
| Urgent care visit | \$45 copay | |
| Basic diagnostic services (imaging, lab, X-rays, etc.) | Member pays 20%, after deductible | |
| Advanced imaging (MRI, CAT, PET, etc.) | Member pays 20%, after deductible | |
| Physical, speech, and occupational therapy | Member pays 20%, after deductible | |
| Spinal manipulations | Member pays 20%, after deductible | |
| Hearing aid (device, fitting, and repair) (plan maximum of \$2,500 every 3 years) | Member pays 20%, after deductible | |
| Hospital inpatient and outpatient | Member pays 20%, after deductible | |
| Emergency room | Member pays 20%, after deductible | |
| Infertility treatment (3 attempts/lifetime maximum) | Member pays 20%, after deductible | |
| ABA therapy | Member pays 20%, after deductible | |
| Select surgeries | Member pays 0% after deductible for allowable facility charges when these select surgeries are performed in a BCBS Blue Distinction Center: bariatric surgery, knee replacement surgery, hip replacement surgery, spinal surgery, and transplants. Travel benefit also available depending upon distance. | |
| Out-of-network deductible | \$1,100/member ¹ \$1,100/family ^{1,2} | \$2,170/member ¹ \$2,170/family ^{1,2} |
| Out-of-network after-deductible coverage | Member pays 40% (50% with no deductible for doctor's office visits) | |

Medical Plan Highlights 2025/2026



THE BOARD OF PENSIONS
OF THE PRESBYTERIAN CHURCH (U.S.A.)

Prescription drugs

| Plan Provision/Covered Service | Member Pays | |
|------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|
| | Lowest salary band | Highest salary band |
| Preventive prescription drugs generic retail (30/90)/mail (90) | \$5 / \$15 / \$12.50 | |
| Preventive prescription drugs formulary brand retail (30/90)/mail (90) | \$20 / \$60 / \$50 | |
| Generic retail (30/90)/mail (90) | \$10 / \$30 / \$25 | |
| Formulary brand retail (30/90) | 30% of cost; 30 days: \$20 min to \$100 max 90 days: \$60 min to \$300 max | |
| Formulary brand mail (90) | 30% of cost; \$50 min to \$250 max | |
| Non-formulary brand retail (30/90) | 50% of cost; 30 days: \$50 min to \$150 max 90 days: \$150 min to \$450 max | |
| Non-formulary brand mail (90) | 50% of cost; \$125 min to \$375 max | |
| Specialty drugs | Same percentages and min/max amounts as above for formulary and non-formulary brands; no max applies for certain nonessential specialty pharmacy drugs | |
| ANNUAL MAXIMUMS | | |
| Medical coinsurance out-of-pocket maximum (member and family combined) | \$2,200/family - network ¹ \$6,600/family - out-of-network ¹ | \$4,340/family - network ¹ \$13,020/family - out-of-network ¹ |
| Prescription out-of-pocket maximum | \$3,000 ⁵ (member & family combined) | |
| Total maximum out-of-pocket | \$5,000/member ⁶ \$10,000/family ⁶ | |

Vision exam benefits

| Plan Provision/Covered Service | Member Pays |
|--------------------------------|----------------------------|
| Vision exam | \$25 copay at VSP provider |

References

- ¹ See PPO Deductibles and Medical Out-of-Pocket Maximums at pensions.org/medical for specific amounts at all effective salary levels. The medical out-of-pocket maximum is the most a member will pay in a year in the form of coinsurance. It does not include copays, deductibles, or prescription drug costs.
- ² Members with covered spouses and/or children are responsible for two medical deductibles, one for themselves and one for all other family members combined.
- ³ Coverage for preventive services exceeds ACA definition.
- ⁴ Up to six therapy sessions per year with a Spring Health provider covered 100% (no copay, deductible, or coinsurance).
- ⁵ Any costs for non-formulary brand-name drugs and certain nonessential specialty pharmacy drugs do not count toward the prescription out-of-pocket maximum.
- ⁶ The total maximum out-of-pocket includes network deductibles and coinsurance, copays, and prescription drug copays (certain nonessential specialty pharmacy drugs and non-formulary brand drugs excluded).

PASTORAL TERMS OF CALL--2026 MINIMUMS
Proposed to COM 9/8/25; based on 3.2% CPI increase

| <u>COMPENSATION CATEGORY</u> | <u>FULL-TIME</u> | <u>HALF-TIME SOLO PASTOR</u> | <u>HALF-TIME ASSOCIATE</u> |
|------------------------------------------------|-------------------|----------------------------------|--------------------------------|
| SalaryHousing | 72,025.00 | 36,012.50 | 36,012.50 |
| Professional Expense Reimbursable | 3,415.00 | 3,415.00 | 1,707.50 |
| Study Leave Expense Reimbursable | 1,270.00 | 1,270.00 | 635.00 |
| BoP medical/pension (47% transitional package) | 33,852.00 | 22,101.00 | 22,101.00 |
| Total | 110,562.00 | 62,798.50 | 60,456.00 |

NOTES:

1. BoP based on Transitional Pastor's Participation; only pastors currently in Transitional Pastor's Participation and do not change churches are allowed to remain in TPP for next year. Minimum BoP medical dues \$18,500, so half-time BoP dues based on \$18,500 plus 10% of salary and housing. Consult pensions.org to calculate dues for other nations.
2. See revised Presbytery Minimum Policy for medical and pension coverage. All pastors and dependents should have medical and pension coverage paid by the church, but church may find alternative sources of coverage to BoP for dependents, temporary pastors, and CREs.
3. General guidelines for reimbursable expenses: half-time solo pastor gets 100%, if not may be pro-rated
4. See revised Presbytery Minimum Policy for leave policies, including Personal Time Off (or equivalent) of 12 days per year (or 6 days at half-time; no accrual from year to year) which can be used for various personal needs such as sick leave, jury duty, personal or parental responsibilities. At any time, 3 days shall be available for sick leave.

PRESBYTERY OF SAN GABRIEL

CHILD/YOUTH/VULNERABLE ADULT PROTECTION POLICY

I. POLICY APPLICATION STATEMENT

The Presbytery of San Gabriel (PSG) and all of its entities require that all church members, church officers, nonmember employees and/or contractors, and volunteers of congregations, councils, and entities of the church maintain integrity, safety, nurture, and care in all interactions with children, youth, and vulnerable adults. Thus, this Policy applies to all PSG-sponsored activities that involve children, youth, and vulnerable adults. PSG requires that all group leaders sign our “Compliance Checklist” available on our website.

II. DISTRIBUTION

Copies of this Child/Youth/Vulnerable Adult Protection Policy and its procedures (“Policy”) shall be made available to all agency, council, and entity offices in hard copy, electronically, or via the internet. as the policy provides guidance for congregations, new worshiping communities, and related entities. This is a policy of PSG and its affiliate entities, including new worshiping communities under care of PSG. Policy shall be signed off as reviewed by all of the above-mentioned individuals.

III. PURPOSE STATEMENT

The implementation and documentation of a Child/Youth/Vulnerable Adult Protection Policy strives to reduce the risk of abuse and neglect for the following reasons:

- Children, youth, and vulnerable adults are gifts from God, and the Church has a divine mandate to provide for their safety and nurturing. The Church is called to be a place that reflects the open arms of Jesus. In Matthew 19:14, Jesus says, “Let the little children come to me.” The Church is to be, at all levels of council and in all entities, a place of safety and nurture reflective of the arms of Christ.
- Any type of abuse involving children, youth, or vulnerable adults has lasting and devastating effects on the life of the victim/survivor. The Church is called to be a life-giving entity of Christ’s healing and hope for community and individuals, not an entity that brings harm and hurt.
- The larger Church suffers with victims/survivors and their families when abuse and neglect occur. The hurt, pain, and distrust that accompany abuse renders the Church unable to do the full work of Christ.. Not only does the Church lose its credibility at all levels, it also suffers considerable financial loss and loss of integrity. More importantly, in instances of child, youth, or vulnerable adult abuse within the Church, there is immeasurable spiritual, psychological, emotional, and physical harm that can be perpetrated and woefully hinders God’s call on the Church.
- The *Book of Order* states, “The congregation as a whole, on behalf of the Church universal, assumes responsibility for nurturing the baptized person in the Christian life,” and Presbyterians believe this baptismal commitment to be a serious one, understanding it to apply to all in the church’s care, including children, youth, and vulnerable adults (*Book of Order* W-2.3013).
- Children, youth, and vulnerable adults are not only persons of care and service in the church, but they are also co-recipients of the grace and love of God. Jesus exemplified this in the Gospel of Mark 10:15–16 when he urged his followers to receive the kingdom of God as a little child. He specifically takes children into his arms and blesses them. So also the Church, as the body of

Presbytery of San Gabriel Child/Youth/Vulnerable Adult Protection Policy

Christ, is to be the presence of Christ's love taking children, youth, and vulnerable adults into its arms and blessing them, providing a safe, thriving, and nurturing environment in which to grow in every way.

IV. PROCEDURES TO FOLLOW WHEN PSG OR ITS ENTITIES ARE PROVIDING CARE FOR MINORS

When PSG and its entities provide care and supervision for minors or vulnerable adults at any meeting, event, or conference (except those for which a third party reimburses parents or guardians to pay for care), the following procedures shall be utilized. This Policy shall be followed by the Presbytery and its "entities," including any committee, commission, task force, or partner organization tasked to plan and implement a program or event presented as sponsored by PSG.

A. DEFINITIONS

Each state has its own statutes regarding what is defined as child/youth/vulnerable adult abuse. This Policy advises all entities of PSG to consider and be familiar with state statutes pertaining to the location of each event/activity.

The following is a list of definitions of terms and their intended use in this particular Policy. For the purpose of this Policy:

Child: A child is defined as a person between the ages of 0–11.

Youth: A youth is defined as a person between the ages of 12–17.

Minor: A minor is defined as any Child or Youth 0–17 years old.

Child/Youth Worker: Any person, volunteer, paid staff, or contractor who participates at any level at PSG-sponsored events or activities involving Children and/or Youth. This includes chaperones who accompany Minors to, from, and during meetings, events, and activities covered by this Policy.

Vulnerable Adult: Any person 18 years old or older without the developmental or cognitive capacity to consent.

Vulnerable Adult Abuse: Any act or failure to act that results in physical abuse, neglect, sexual molestation or abuse, and/or sexual, psychological, or emotional mistreatment or exploitation of a Vulnerable Adult.

Child/Youth Abuse: Any act or failure to act that results in physical abuse, neglect, sexual molestation or abuse, and/or sexual, psychological, or emotional mistreatment, or exploitation of a Child or Youth.

Sexual Abuse: The *Book of Order* defines sexual abuse as, "any offense involving sexual conduct in relation to any person under the age of eighteen years or anyone without the capacity to consent, or any person when the conduct includes force, threat, coercion, intimidation, or misuse of ordered ministry or position." (*Book of Order*, D-7.0901).

Misuse of Technology: The use of technology that results in Vulnerable Adult Abuse, Child/Youth Abuse, or in the harassing or abusing of a Child/Youth.

Safe Church Response Team: The Safe Church Response Team is a team comprised of a minimum of 3 members of or persons appointed by PSG who are specifically trained to respond to allegations and reports of Child, Youth, or Vulnerable Adult Abuse at PSG-sponsored activities. These teams must be readily available to be contacted and deployed at all PSG-sponsored events.

Sexual Misconduct: as defined in the Sexual Misconduct Policy and its Procedures (219th General Assembly (2010)) and revised by the Committee on the Office of the General Assembly (2013).

Presbytery of San Gabriel Child/Youth/Vulnerable Adult Protection Policy

Sexual Misconduct is the comprehensive term used in this Policy to include:

Child sexual abuse includes, but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Sexual behavior between a child and an adult is always considered forced whether or not consented to by the child. In PSG, a child is anyone under age 18.

Sexual abuse as defined in the *Book of Order*: “Sexual abuse is any offense involving sexual conduct in relation to any person under the age of eighteen years or anyone without the capacity to consent, or any person when the conduct includes force, threat, coercion, intimidation, or misuse of ordered ministry or position.” (Book of Order, D-7.0901).

Sexual harassment is defined for this Policy as unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

- a. submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment or their continued status in an institution;
- b. submission to or rejection of such conduct is used as the basis for employment decisions affecting such an individual;
- c. such conduct has the purpose or effect of unreasonably interfering with an individual’s work performance by creating an intimidating, hostile, or offensive working environment; or
- d. an individual is subjected to unwelcome sexual jokes, unwelcome or inappropriate touching, or display of sexual visuals that insult, degrade, and/or sexually exploit people of any age or gender identity.

Rape or sexual contact by force, threat, or intimidation.

Sexual conduct is offensive, obsessive or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling that is injurious to the physical or emotional health of another.

Sexual malfeasance is defined by the broken trust resulting from sexual activities within a professional ministerial relationship that results in misuse of office or position arising from the professional ministerial relationship.

Misuse of technology is the use of technology that results in sexually harassing or abusing another person, including texting or emailing suggestive messages and images to persons with whom one has a ministerial relationship. It is never appropriate to view pornography on church property. When this includes a person under the age of 18, it is considered child abuse. There is never an expectation of personal privacy when using technological equipment owned by a church or church entity or within the context of ministry.

B. SCREENING, TRAINING, AND BACKGROUND CHECKS

A Child/Youth Worker (“Worker”), which includes staff, contractor, or volunteer must be at least 18 years old and four years older than the oldest Youth whom they are serving.

Workers are required to complete the following prior to working with minor children:

1. PSG’s receipt of completed, signed, and approved application. The application will include a minimum of two, written references.
2. Signed form verifying the event policy has been read.
3. The applicant’s consent to a comprehensive background check, including a criminal background check.

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The entity will cover the costs of the background checks for all Child/Youth Workers. These checks shall be run no more than six (6) months prior to the event (this time-restraint will be at the discretion of the organizing entity's insurance company's requirements). Child/Youth Workers who participate annually in events may only be required to have one (1) background check per calendar year (depending on insurance company standards).

4. All Child/Youth Workers, staff, contracted, or volunteer, must participate in training sometime within the year prior to the event. The training is to be provided by COM twice per year and shall cover the event Child/Youth protection policy thoroughly as well as methods of abuse prevention and a detailed plan of reporting. The entity may contract with others to provide these trainings. These trainings shall further cover:
 - What constitutes Child/Youth/Vulnerable Adult Abuse and neglect and the impact on the spiritual and emotional health of the victim/survivor.
 - How to recognize signs and symptoms of abuse and neglect.
 - State laws concerning definitions of abuse and reporting.
 - Mandatory criminal background checks and the security of those files.
 - Explanation of the importance of the application and screening processes.
 - Appropriate boundaries with Minors, especially regarding adult/Child/Youth ratios, transportation, and use of technology.
 - If an overnight event is planned, discussions of boundaries involving appropriate sleeping arrangements and restroom/shower facilities use shall be discussed.
 - The presence of a Safe Church Response Team at each event and how to contact them.
 - At least one employee working directly with Children or Youth at any PSG-sponsored event must be certified in first aid and CPR.
 - Other related topics.
5. No person may serve as a Child/Youth Worker who has a conviction on his/her record of certain felonies or misdemeanors, including, but not limited to, any of the following:
 - Criminal homicide;
 - Aggravated assault;
 - Crimes related to the possession, use, or sale of drugs or controlled substances;
 - Sexual Abuse;
 - Sexual assault;
 - Injury to a Youth;
 - Incest;
 - Indecency with a Youth;
 - Inducing sexual conduct or sexual performance of a Youth;
 - Possession or promotion of child pornography;
 - The sale, distribution, or display of harmful material to a Minor;
 - Employment harmful to Youth;
 - Abandonment or endangerment of a Youth;
 - Kidnapping or unlawful restraint;
 - Public lewdness or indecent exposure;
 - Enticement of a Youth;
 - Any crime that involves Sexual Misconduct or Sexual Abuse, particularly if it involves misconduct or abuse with a Minor;
 - Any crime that involves Misuse of Technology for sexual purposes, such as collecting or distributing photographs of Minors who are naked or in sexual or inappropriate poses (child

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pornography);

- Any crime that involves the use of force, such as assault or endangerment;
- Any crime that involves abduction and kidnapping;
- Any crime that involves drinking and driving, such as driving while intoxicated.

In addition, if any church of PSG is aware that a Child/Youth Worker has a prior conviction for one of the aforementioned crimes or a related crime, the Child/Youth Worker shall automatically be ineligible to attend a Child/Youth event in any capacity.

6. No person may act as or be engaged as a Child/Youth Worker if that person has been found guilty of an offense, in local, state or federal court or in an ecclesiastical proceeding, that includes actions that fall under definitions or prohibitions set forth in this Policy.
7. Whenever a PSG entity organizes an event for Minors for which the entity will invite Minors from other church councils who will be supervised by Child/Youth Workers, the Council who selects the Youth workers shall:
 - a. Not send a person to act as a Child/Youth Worker whom the council knows has violated the provisions of the *Book of Order* or policy of a local congregation or presbytery pertaining to Sexual Misconduct or Child/Youth protection.
 - b. Not send a person to act as a Child/Youth Worker for Minors when that person is also scheduled to work in an unrelated capacity at the event.
 - c. Require councils at all levels of church life who are assisting in organizing PSG events for Minors or sending Child/Youth Workers to these events to abide by the same screening, training, and background check standards mandated in this Policy for the PSG.
8. Whenever a PSG entity organizes an event for Minors that invites Minors from PSG churches who will be supervised by Child/Youth Workers, the PSG entity shall:
 - a. Provide guidance to churches or entities that are sending Child/Youth Workers about best practices for securing Child/Youth Workers and eligibility requirements.
 - b. Provide guidance to churches or entities that are sending Child/Youth Workers concerning the requirement that the church or entity perform and pay for background checks for potential Child/Youth Workers and how to evaluate the background check for offenses that would disqualify a person from being a Child/Youth Worker with Minors.
 - c. Provide guidance on when to perform the background checks and with what background check provider.
 - d. Identify someone on the organizing committee or staff of the PSG entity to be the designated recipient of background checks from participating churches or entities and train that person:
 - i. To review every background check received;
 - ii. Any criminal convictions on a background check will disqualify a person from being a Child/Youth Worker;
 - iii. To notify PSG if the staffer believes the church or entity has erred in selecting a Child/Youth Worker whose background check indicates that the person should not act as a Child/Youth Worker;
 - iv. Report to the PSG entity of the event of each potentially disqualifying background check and related concerns so that a formal decision can be made to inform PSG that the person whose background check is in question is not eligible to attend the event as Child/Youth Worker.
9. PSG or a related entity must consult with the insurance company through which they have coverage to determine what background checks are appropriate for each particular event. Time-restraints are at the discretion of the organizing entity's insurance company's request.

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C. CONFIDENTIALITY OF RECORDS

The entity shall maintain all Child/Youth Worker applications, results of background checks, and related information in confidential, secured files.

D. REPORTING

Anyone suspecting or having knowledge of a violation of child abuse may report such violation to any leader of the PSG-sponsored event. A leader of the event sponsor who receives a report of abuse will report child abuse promptly to local law enforcement and appropriate state authorities. Any Child or Youth who suspects or has knowledge of any type of Minor abuse is invited to share the knowledge with any adult leader of the event sponsor. Anyone who has knowledge or suspicion of Child/Youth abuse should be made aware that state law requires the immediate reporting of such abuse to the civil authorities. Any adult leader should report such violation to any Stated Clerk or any other PSG leader designated by the event sponsor. Any person receiving information under this paragraph shall share that information immediately with the designated response team.

E. SAFE CHURCH RESPONSE TEAM

At every meeting, conference, event, or activity for minors planned by PSG, at least two individuals must be trained by the sponsor and be present and available throughout the entire duration of the event. These individuals will familiarize themselves with the terms of this Policy as well as established procedures under Church Discipline, *Book of Order of the Presbyterian Church (U.S.A.)* for responding to complaint(s) of alleged Child/Youth abuse against any teaching elder, ruling elder, employee, or volunteer in leadership with PSG, the sponsoring entity, and any events they may sponsor.

The Safe Church Response Team shall have the following responsibilities in response to allegations of Child/Youth or Vulnerable Adult Abuse or neglect incurred against any Child/Youth Worker or event participant:

1. Immediately provide for the safety of the alleged victim(s) involved.
2. If the report alleges abuse or harassment of a Minor, the response team will:
 - a. immediately ensure the allegation is reported to the civil authorities under state law;
 - b. immediately notify the parents or guardian of the Minor;
 - c. notify the insurance company of the allegation and that no investigation has yet occurred.
3. Make immediate decisions concerning the temporary removal of the individual accused from any contact with Minors pending an investigation and/or removal of the accused from the event until a resolution of the allegations has occurred.
4. Notify the Executive Presbyter and/or Stated Clerk of PSG entity immediately of the report of alleged abuse/neglect. Any media requests will be handled by a designated person or office with advice from legal counsel, taking care to safeguard the privacy and confidentiality of all involved.
5. Consult the national Church about resources available for victims of the alleged abuse prior to each event and have those resources readily available at every event. This will provide victims and their families immediate resources that may aid in the particular spiritual, psychological, or emotional needs and trauma that arise from the devastation of abuse.
6. If the report is against a teaching elder, the response team shall send a written statement of allegation to the stated clerk of the presbytery that holds the teaching elder's membership. This written statement of allegation shall trigger the formation of an investigating committee under Church Discipline of the *Book of Order: The Constitution of the Presbyterian Church (U.S.A.) Part II*.
7. If the report is against a ruling elder, the response team will notify the clerk of session of membership that an allegation of offense has been received against an elder that triggers the formation of an investigating committee under Church Discipline of the *Book of Order: The Constitution of the*

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Presbyterian Church (U.S.A.), Part II.

8. If the report is against an employee of PSG, the response team will notify the person(s) or committee responsible for supervision of the employee and the stated clerk of PSG. The response team will request a follow-up report from the supervisory body of the outcome of any subsequent investigation or discipline.
9. If the report is against an employee of a sponsoring entity other than PSG, the response team will notify the person(s) or committee responsible for supervision of the employee. The response team will request a follow-up report from the supervisory body of the outcome of any subsequent investigation or discipline.
10. If the report is against a volunteer, or nonmember of PSG, the response team will request that the PSG entity appoint a committee of three persons to initiate an investigation of the allegations in order to:
 - a. gather any statements of abuse from those making the report, including any information from the Safe Church Response Team, and any party to the abuse;
 - b. gather any information from the person who was accused of abuse;
 - c. make written determinations and take actions appropriate to resolve the matter including, but not limited to, making recommendations for prevention as well as response.
11. Provide for pastoral counseling for the principal parties involved (accuser(s), possible victim(s), accused, family members).
12. A written summary of any proceedings in such cases will be maintained by PSG.
13. Any person bringing a report of abuse or assisting in investigating will not be adversely affected in terms and conditions of employment, church membership or affiliation, or otherwise discriminated against or discharged.

F. EVENT RULES FOR WORKING WITH MINORS AND VULNERABLE ADULTS

The sponsoring entity of the PSG shall ensure that the following measures be in place and actions taken for each event or activity involving Minors and Vulnerable Adults:

1. Child/Youth Workers shall:
 - a. respond to Minors and Vulnerable Adults with respect and consideration and treat all of them equally, regardless of race/ethnicity, color, national origin, gender, age, marital status, sexual orientation, gender identity/expression, creed, protected disability status, citizenship status, genetic information, uniformed service or veteran status, or religious affiliation;
 - b. act as a positive role model for Minors and Vulnerable Adults by maintaining an attitude of respect, patience, and maturity;
 - c. maintain appropriate boundaries when in positions of power with Minors or Vulnerable Adults; and
 - d. not give money or gifts to Minors, except within the context of a group gift given to all participants in the celebration of special events or recognitions.
2. Two-adult rule: Two non-related adults must always be present in groups of Minors or Vulnerable Adults. The only exception is if an emergency situation deems this not immediately possible for both in-person and online gatherings. All Child and Youth Workers and volunteers must be a minimum of four years older than the age group they lead or supervise.
3. Ratios: The adult to Child ratio for all Child-related events/activities is 2:10 for both in-person and online gatherings. The adult to Youth ratio for all Youth-related events/activities is 2:17 for both in-person and online gatherings. There shall also be one adult of each sex when there is one or more Minor of each sex in a group. Only in emergency situations may the ratios and gender diversity be compromised.

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4. View Windows and Open Doors: When Minors and adult workers or volunteers are in a room, if the door is closed, the door must have a view window installed. If no view window is installed in the door, the door must remain open at all times.
5. Adult workers/caregivers should respect the privacy of the Minors and Vulnerable Adults to whom they provide care. Responsible use of digital devices and cell phones is required in all situations (e.g., taking age-appropriate photographs and movies, not taking photographs of Minors who are not fully clothed). Adults and Minors are required at all times to wear appropriate attire. Child/Youth Workers are not permitted to take photographs of Minors or Vulnerable Adults under their care or at the meeting or event and share them in any way, including on the internet, without the written permission of a parent or guardian of the Minor or Vulnerable Adult and the written assent of anyone 12 years or older.
6. Age-appropriate training to Minors should be provided regarding behavior that should be reported to caregiver or leader of the event.
7. Transportation: All adult drivers at Child/Youth events must have proper licensure and insurance on file with the organizing entity. All vehicles used must have seat belts for the driver and each passenger. No Minor under 85 pounds may sit in the front seat of any vehicle. All drivers transporting Minors and Vulnerable Adults must be over the age of 25 and must be informed that if their vehicle is used, their insurance would be primary if an accident occurs. Each vehicle must follow the ratio rules noted in point 2 in this section. Lastly, no minor may be a driver at any event or activity (this includes golf carts at events).
8. Forms: The legal guardians of each Minor must provide the appropriate information and medical forms for each activity/event. The information form should include all contacts for legal guardians and the medical form must include a copy of the Minor's health insurance card. Further consent forms must be signed by legal guardians for any off-campus events. Any photos at the event that are used in social media or published material by the organizing Entity must be released by a signed consent form from a participant's legal guardian as well as the Minor. All such forms must be stored at the event site, in a secure place with restricted access.
9. Each event/activity must ensure that rules are reviewed with participants at each event/activity. These rules shall include but are not limited to a code of conduct specific to the event/activity, as well as a list of prohibited and expected behaviors for the specific event/activity. The code of conduct and prohibited and expected behaviors lists should be given in written form to each participant and legal guardians, as well as discussed thoroughly at the beginning of the event/activity.
10. Minors and adults must maintain different showering and grooming hours at events in which bathrooms and shower rooms are shared in housing. These hours must be posted on site.
11. Adults should never share sleeping quarters with Minors. The exception to this rule is for the occasional legal caregiver/child situation or parent/child situation. If a Minor requires a caregiver/parent, written permission from the Minor's parent/legal guardian must be given and kept on record.
12. All volunteers and employees at any PSG-sponsored meetings and events who are responsible to supervise Minors and Vulnerable Adults must also abide by a code of conduct that emphasizes the following prohibited behaviors. Some of these prohibited behaviors include but are not restricted to:
 - a. Display of sexual affection toward a Minor.
 - b. Use of profanity or off-color jokes.
 - c. Discussion of sexual encounters with or around Minors or Vulnerable Adults or in any way involving Minors in personal problems or issues.
 - d. Dating or becoming "romantically" involved with Minors or Vulnerable Adults.
 - e. Using or being under the influence of alcohol or illegal drugs in the presence of Minors and Vulnerable Adults.

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- f. Possessing sexually oriented materials—including printed or online pornography—on church property or property being utilized for a church event.
- g. Having secrets with Minors or Vulnerable Adults.
- h. Staring at or commenting on the bodies of Minors or Vulnerable Adults.
- i. Engaging in inappropriate or unapproved electronic communication with Minors or Vulnerable Adults.
- j. Working one-on-one with Minors or Vulnerable Adults in a private setting.
- k. Abusing Minors or Vulnerable Adults in anyway, including (but not limited to) the following:
 - Physical abuse: hit, spank, shake, slap, unnecessarily restraint.
 - Verbal abuse: degrade, threaten, or curse.
 - Sexual abuse: inappropriately touch, expose oneself, or engage in sexually oriented conversations.
 - Mental abuse: shame, humiliate, act cruelly.
 - Neglect: withhold food, water, shelter.
 - Permit Minors or Vulnerable Adults to engage in the following: hazing, bullying, derogatory name-calling, ridicule, humiliation, or sexual activity.

G. SOCIAL MEDIA—ELECTRONIC COMMUNICATIONS

1. General Social Media Policy

No minister, employee, contractor, or volunteer of PSG and its entities shall create or use any social media outlet in the name of or purporting to represent without the explicit written permission of PSG. When clergy or staff, acting in their capacity as a representative of PSG, lead or coordinate a group activity using social media, each may use only official PSG sites/channels when they have been made available by the entity of the PSG. These may include Web pages, Facebook, email, and similar means.

2. Social Media Communications

Persons who create public pages on behalf of PSG-sponsored programs are responsible to monitor communications and to assure that employees and volunteers do not have private (and possibly inappropriate) conversations with Minors and Vulnerable Adults.

Persons having Facebook privileges on behalf of PSG shall treat unsolicited communication or “friending” from Minors and Vulnerable Adults as an unauthorized text message. No reply may be given except to indicate by a posting that accepting a “friend” invitation by Minors and Vulnerable Adults is a violation of the code of conduct.

If a Minor or Vulnerable Adult reveals abuse or inappropriate interactions via social media with an adult, the person must report this information in the manner of any “suspected abuse.”

When using Facebook to communicate with Minors and Vulnerable Adults, the authorized leader shall inform parents/guardians of each Minor or Vulnerable Adult that the latter is communicating with the person via Facebook, providing the parent/guardian the opportunity to disapprove or participate in a group.

3. Social Networking Code of Conduct

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

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

4. Misuse of Technology

No minister, employee, contractor or volunteer of the PSG and its entities shall misuse technology in the following ways:

- Using technology to send sexually suggestive messages and/or images to a Minor.
- Having contacts by Misuse of Technology to contact a Minor or Vulnerable Adult that is not preapproved by the Minor's or Vulnerable Adult's legal guardian with a signed waiver, unless the contact is on an open public medium, such as a church or entity website or church or entity social media program.
- To view pornography or sites (e.g., dating websites) which include pornography or naked bodies on the premises of a PSG event, activity or meeting, no matter where it is held or by which entity it is organized.

5. Virtual Meeting Code of Conduct

Child/Youth workers, ministers, employees, contractors or volunteers ("Adults") of PSG or its entities must follow any virtual meeting policies or protocols of PSG and these protocols when planning and conducting a virtual meeting on virtual meeting platforms (ex. Zoom, Skype) with one or more Minors:

- Adults should seek permission of the parent or guardian who has legal custody of a minor before inviting the Minor to participate in a virtual meeting. Such permission can be sought in any hard copy or electronic registration forms but must be a separate and clear section seeking permission of the parent or guardian. The option to observe the virtual meeting (without visual or verbal participation) should be made available upon request to parent or guardian. The permission section of the registration form shall provide the parent or guardian with information (name, contact information, including telephone/text) on how to report concerns or issues or to make reports of inappropriate conduct or sexual misconduct or abuse by an Adult or any participant that occurs before, during, or after a virtual meeting.
- Adults and meeting organizers should advise a parent or guardian who has legal custody of a Minor of the following so that the parent or guardian is aware of it when giving permission for

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the Minor to participate in the meeting: (1) that a meeting will be recorded; and (2) that images, video or audio may be used from the recording in media reports or on PSG or other websites.

- No Adult is permitted to meet one-on-one or one Adult with a group of Minors either in a virtual meeting space or a breakout room. There must be at least two (2) Adults in any virtual meetings or breakout room or other virtual meeting space.
- All Adults, Minors, and other participants in virtual meetings shall dress appropriately for the meeting. No meeting participants shall wear inappropriate (that is, sexually suggestive, exploitive or voyeuristic) clothing or clothing that displays Inappropriate or offensive (that is, sexually demeaning or suggestive, pornographic, voyeuristic, discriminatory, harassing, bullying, intimidating, threatening, profane or abusive – “Offensive”) messages.
- No Adults, Minors, and other participants in virtual meetings are permitted to make displays of Inappropriate or Offensive messages by putting a sign or note in front of the camera in some form or fashion.
- Adults, Minors, and other participants in virtual meetings should be considerate and not carry the phone or device they are using to participate in the meeting into private areas of their meeting space, such as bathrooms, with any camera or microphone on while the meeting is in progress.
- No Adults or Minors are permitted to use the chat function, the name section, or any other feature of a virtual platform for Inappropriate or Offensive purposes during a virtual meeting, including, but not limited to:
 - Displaying Inappropriate photographs or images, such as pornography or photographs of anyone who is naked or inappropriately attired.
 - Displaying Offensive or Inappropriate messages.
 - Providing links to Offensive and Inappropriate websites or platforms.
 - Bullying, discriminating against or harassing anyone based upon their race/ethnicity, color, national origin, gender, sexual orientation, gender identity/expression, creed, protected disability status, citizenship status, genetic information or religious affiliation.
- No Adult is permitted to use the private chat function of a virtual meeting platform to communicate privately with one or more Minors except when the privacy or dignity of the Minor requires it. If a private chat is necessary, it must be recorded and must copy another Adult. Otherwise, all chat communications must be done openly so that all participants, including the other Adults, parents or guardians in the virtual meeting can see the chat communications. This should be announced at the start of every virtual meeting. (Exceptions: if the Adult is designated by the meeting organizers to receive reports of concerns or issues or to make reports of Inappropriate conduct or sexual misconduct or abuse.)
- If a Minor attempts to contact an Adult using the private chat function, the Adult should not respond. If an Adult attempts to contact a Minor using the private chat function, the Minor should not respond. (Exception: unless the Minor is contacting the Adult designated by the meeting organizers to receive reports of concerns or issues or to make reports of Inappropriate conduct or sexual misconduct or abuse or that Adult is contacting a Minor who made a report.)
- No Adult is permitted to use other means of communication (such as texting or email) to communicate privately with one or more Minors before, during or after a virtual meeting. No Minor is permitted to use other means of communication (such as texting or email) to communicate privately with one or more Adults before, during or after a virtual meeting. (Exception: if the Minor made a report to the Adult and the Adult is designated by the meeting organizers to receive reports of concerns or issues or to make reports of Inappropriate conduct or sexual misconduct or abuse.)

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- Adults and meeting organizers shall provide Minors with information (name, contact information, including telephone/text) on how to report concerns, issues or to make reports of Inappropriate conduct or sexual misconduct or abuse by an Adult or any participant that occurs before, during or after a virtual meeting. Adults and meeting organizers are responsible to make mandatory reports of sexual misconduct or abuse as required by the *Book of Order* (G-4.0302) and under local, state, and federal law.

H. SIGNING OF POLICY AND APPLICATION TO SERVE

All Adults engaged in the leadership of a PSG event shall acknowledge receipt of the PSG Child/Youth/Vulnerable Adult Protection Policy and its procedures by signing a form verifying they read the Policy. In addition, each person engaged in the leadership of a PSG event shall consent to all comprehensive background checks required and shall comply with any consequences of a reported violation of this Policy.

I. PROCEDURES TO FOLLOW WHEN AN ENTITY IS PROVIDING CARE FOR MINORS OUTSIDE THE U.S.

There are times when PSG or a related entity may offer care for Minors at a meeting, conference, or event to be held outside the United States (e.g., a regional meeting of World Mission liaisons and/or mission co-workers). The organizing entity will take all appropriate actions to comply with this Policy to the extent they can be complied with, considering the venue of the meeting, the resources and facilities available, and the laws of the country of the venue. Exceptions should be discussed and addressed with leadership of the organizing entity and its legal advisors.

V. PROCESS TO REVISE THIS POLICY AND ITS PROCEDURES

Between meetings of PSG, proposed changes to this Policy and its procedures shall be submitted to the PSG Commission on Ministry (COM), which will review and present any proposed changes to PSG for review and approval after consultation with the related committees or commissions of PSG. Changes will become effective when approved by COM. Changes approved by COM that are substantive, and more than mere editorial changes, must be reported to the Presbytery at the next stated meeting of the Presbytery after the changes are approved. The Presbytery may rescind or amend the changes approved by COM in the same way actions of the Presbytery are modified.

Approved by the Commission on Ministry (Insert Date)

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Exhibit A

Compliance Checklist

Child/Youth Worker Requirements

Completed, Signed Application

Two, written references

Background Check-Authorization Form

Policy Review Acknowledgment Form

Valid Driver's License (if event involves transportation)

Vehicle Insurance Policy proof

Proof of Child/Youth/Vulnerable Protection Training

Entity Requirements

Conduct/Facilitate Background Checks

Insurance Requirements for background checks

Certificate of Insurance (COI)

Publicize a procedure for reporting any prohibited actions

Proof that rules are reviewed with participants prior to event/activity (rules shall include but are not limited to a code of conduct specific to the event/activity, as well as a list of prohibited and expected behaviors for the specific event/activity).

At least one employee must be certified in first aid and CPR

Designated Safe Response Individual/Team established

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