



Chicago Community Mennonite Church

Care Covenant Policies & Procedures
Revised 2022

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1. Core Values

Chicago Community Mennonite Church (CCMC) is a compassionate and caring community, walking with Christ toward peace and wholeness. These values of compassion, care, peace, and wholeness commit us to ensuring that all of our programming and activities, youth and adult alike, are conducted in a welcoming manner, inclusive of all people of any race, color, national origin, sex, affectional or sexual orientation, gender identity, disability, or religion or other protected classes. Such inclusion, in turn, requires the proper use of power—organic and relational, as well as structural and institutional—to cultivate an environment of transparency, generosity, and accountability, in which congregants can explore their faith and values, learn about the worth and dignity of all people, and be shaped by the requirements of a just and equitable world.

2. Acknowledged Facts

Alongside these values, we acknowledge the sad reality that *Bullying, Harassment, and Abuse*¹ happen in our world, including churches.

- With regard to *Bullying*, 20% of students ages 12-18 (and similar numbers of adults) report experiencing *Bullying*².
- With regard to *Harassment*, a Google search reveals various statistics.³
- With regard to *Abuse*, in 2021 an estimated 1 in 7 young people experienced some form of abuse.⁴ Rates are similar for adults.⁵

For each of these—*Bullying, Harassment, and Abuse*—many cases go unreported. However, when reported, perhaps due to the need to overcome fear of further harm, most reports are sincere and truthful: research on reports of abuse estimate only 2-10% have been shown to be false (percentages would be higher and more complicated for *Bullying and Harassment*)⁶.

And unfortunately, within faith communities, good intentions have not been enough to prevent such harm and injury to children and adults, as persons with more power have used that power to hide their wrong-doing.

3. Central Purpose

In light of these facts, and given our values, CCMC covenants to be a “community of care” that practices healthy relationships and boundaries, protects against violations of those boundaries, and proactively engages such violations (including *Bullying, Harassment, and Abuse*) whenever possible. The purpose of this covenant, then, is to provide concrete ways for our values to be manifest in our congregational life, including procedures for addressing violations of these values, when they occur.

¹ Words capitalized and italicized within sentences are defined in “13. Key Terms.”

² <https://www.stopbullying.gov/bullying/what-is-bullying> & <https://www.cdc.gov/violenceprevention/youthviolence/bullyingresearch/fastfact.html>.

³ For one example on workplace harassment, from 2021, see <https://ncadv.org/STATISTICS>.

⁴ <https://www.cdc.gov/violenceprevention/childabuseandneglect/fastfact.html>.

⁵ <https://ncadv.org/STATISTICS>.

⁶ See, e.g., https://www.nsvrc.org/sites/default/files/Publications_NSVRC_Overview_False-Reporting.pdf, <https://onlinelibrary.wiley.com/doi/full/10.1111/lasr.12060>, and cf. <https://www.cnn.com/2018/10/03/health/sexual-assault-false-reports>.

4. Necessary Caveats

This policy provides guidance and wisdom, outlining best practices and procedures as we currently understand them. Further evidence and experience might therefore require revisions. At the same time, this policy uses terms with necessary precision, which might not completely overlap with every-day language use, and thus require subsequent modification. Finally, no practices and procedures can account for every situation and all variables. Sometimes, relatively automatic processes are possible; but typically a culture of care will require discernment, deliberation, and discretion as to the best course of action.

One further caveat: this covenant does not address the matter of professional misconduct by a pastor. For complaints lodged against the pastor, please see MCUSA's policy on [Ministerial Sexual Misconduct](#) and speak with the PCRC.

5. General Parameters

In later sections, this covenant will outline principles and practices for our culture of care as well as procedures for addressing any lack or violation of this care. A culture of care includes: practicing healthy relationships with proper and ethical behavior; protecting this behavior with good *Boundaries* around it; and prevention regarding anything which might cross or violate these *Boundaries*. Procedures for addressing potential or actual violations of care include ways to: identify,⁷ report, and engage any and all crossing of healthy *Boundaries*, including any and all boundary violations that are *Bullying, Harassing, and/or Abusive*.

6. Basic Presumptions

This policy, and any ongoing deliberation and discernment, will operate according to the following general presumptions:

- We value community as a source of belonging, healing, and healthy development; but it must be recognized that belonging, health, and development require vulnerability.
- Protecting this precious vulnerability involves creating safe spaces with healthy boundaries; but these boundaries must be protected by preventing, whenever possible, all violations of them, in both structured and unstructured elements of church life.
- Prevention and protection of healthy boundaries requires good intentions and implicit understanding; but written documents (like this covenant) are important for describing good behavior and providing explicit clarity.
- Dealing with *Boundary Violations* can be messy, difficult, and complicated work, and no written policy is able to cover all possible situations; but a written policy provides an organizational reference point and institutional continuity.
- Healthy community thrives with a high level of transparency; but there are proper places within a community for discretion and privacy (especially around claims of *Abuse*).

⁷ [GRACE](#) (Godly Response to Abuse in a Christian Environment) has resources for this.

- It is important to respect, as much as possible, confidentiality; but there is sometimes a duty to report to the whole congregation and discretion will always be needed.
- Individual agency and creativity are crucial for healthy human development; but such agency and creativity depend on supportive and sustaining communities.
- Adults have more agency to decide for themselves what they need for healing; but children have less agency, thus requiring more automatic responses on their behalf.
- Everyone in the community deserves fair treatment, with a special eye to the more vulnerable of our number; but no one in the community is outside the circle of accountability, regardless of how long they have been with the congregation, how much they contribute to the congregation, or how fondly they are thought of generally.
- God's grace and compassion are, through us, extended to all, including persons who have wronged others; but maximizing grace and compassion can mean confrontation and accountability, as we choose to walk with and love every member of our community.
- In cases where *Abuse* is alleged or has occurred, just peacemaking will seek to address it in an open and transparent fashion; but the needs of the Recipient or Complainant and the Respondent will not be identical or equivalent.
- *Reporters, Complainants and Respondents* will need support and care; but church leadership, relevant committees, and the whole congregation will also need support when a complaint regarding sexual misconduct is brought forward.
- In all of this, we take a “safety” approach rather than a “legal/liability” approach; but when necessary, especially in cases of alleged *Abuse*, we will allow proper professional and governmental bodies to investigate, withholding our own judgment, unless the information at hand is obvious and evident.
- This “safety approach” is the responsibility of the entire congregation; but in some cases (especially ones involving alleged or actual *Abuse*) *Representatives* of CCMC must be entrusted to use their wisdom and discretion to act on behalf of the congregation.

7. Positive Principles

Care and safety are multifaceted and multidimensional, including the following general principles:

- Maintain safe and secure facilities, with clear procedures to be followed in the event of an emergency.
- Model social interaction and communication that is direct and transparent, generous and kind, consensual and age-appropriate, without ever being aggressive, harassing, sexual, or abusive.
- Proactively practicing this care and safety in all areas of church life, with appropriate screening, selection, and training of volunteers and employees, and, if necessary, with further area-specific standards, guidelines, and procedures.
- Purchase insurance coverage as a financing mechanism for certain risks, while recognizing that insurance is not a substitute for vigilance in planning and implementing programs.

8. Care Practices

A. Facilities Care

- Maintaining safe and secure facilities, including procedures to be followed in the event of an emergency.
- Purchasing insurance coverage as a financing mechanism for certain risks.

B. Institutional Care

- Providing annual education and training to the congregation regarding the Care Covenant and its implementation, including signs of abuse and abuse prevention.⁸
- Creating and implementing further policies, standards, guidelines, and procedures as guides for specific areas of church life (e.g., nursery and Sunday school; see “Specific Safety Practices” below).
- Relating to new attendees for at least six months before asking or allowing them to teach Sunday School, help in the nursery, open up the building in the morning, or provide leadership in other ways that affect the safety of others.
- Engaging in appropriate screening (including written applications, in-person interviews, a variety of references, an internet/social media check, and background checks), selection, and training of both Volunteers and Employees.⁹
- Having at least two adults, from different households, who are Authorized Caregivers (see definitions in section 13.) at activities and events with minors that are separate from the full congregation.
- This two-adult practice includes participation in nursery, Sunday school, and youth group, but not mentoring.
- Prioritizing prevention and supporting Complainants and their families even when striving to be a welcoming place for everyone.
- Responding to reports of *Harassment* or *Abuse* according to our “Responsive Procedures” (see below), including legal requirements.¹⁰
- Maintaining clear communications channels between congregants, church committees, and pastor(s).
- Having clear procedures for engaging policies (including this covenant) and their implementation.

C. Relational Care

- Model appropriate relationships, respecting and honoring healthy boundaries, including those involving

⁸ GRACE has resources for this.

⁹ GRACE has resources for this.

¹⁰ We lament and commit to working to end the injustices perpetrated by the carceral system; we recognize that there are individuals in our church whose consciences do not allow them to report information to DCFS or police because of the possibility of exposing anyone to trauma or police violence. While we respect the conscience of such individuals, in order to be an authorized care-giver one must report suspected Minor abuse to DCFS, as well as being willing to call or ask someone else to call 911 in an emergency situation when a minor is believed to be in imminent danger.

- o speech (direct and transparent, generous and kind, non-aggressive and non-sexual);
- o touch (always consensual and never sexual); and
- o technology (reflecting safe practices of speech and touch)¹¹.
- For relationships across different ages (Adult-teen; Adult-child; teen-child) all of the above remain in effect, with added age-appropriate adjustments and transparency to parents.
- Strive as a community to model consent for people of all ages.
 - o Hugs and touch should only be given after receiving consent (which for young people might be displayed in body language).
 - o This extends to infants; if you are invited to hold an infant, do not give the child to someone who is not their parent without seeking parental consent.
 - o Touch between adults and children should be for the comfort or well-being of the child, not the needs of the adult; if unsure, touch should be withheld.
- When offering correction of unsafe or unhelpful behavior (especially with Minors), do so with clarity and kindness, without yelling or striking, demeaning or shaming.¹²

D. Specific Care Practices

1) For the nursery

- Always have two *Authorized Caregivers* present, even when there are only one or two children.
- Allow people younger than 18 to provide care for younger children, in addition to the two authorized caregivers.
- Expect that if a person is signed up for nursery and cannot be there, it is their responsibility to find a replacement who meets these criteria.
- Require nursery caregivers to pull parents out of the service if a child needs to have a diaper changed.
- Any assistance in the restroom requires the presence of two screened adults (or parental assistance) to provide full visibility and transparency.

2) For youth Sunday School classes

- Teachers must be at least five years older than the Minors, in addition to being authorized caregivers.
- Keep doors open at all times in any classrooms without windows in the doors.
- Encourage parents to drop in at any time and observe or participate in Sunday school classes, nursery, or other activities (though they do not count as one of the two adults if they are not an authorized caregiver).
- Provide a public setting as often as possible for pastoral counseling, especially with youth. When an office meeting is most appropriate, the door will remain open or the individuals will be easily visible through the window in the door.

9. Key People

A. The Congregation

¹¹ Examples of technology include texting, social media, gaming.

¹² GRACE has resources for specifying this.

All adults involved in CCMC bear collective responsibility for our culture of care, that is, for the health, safety, and security of one another, especially *Minors*. As a Member of CCMC, each person will:

- affirm the leadership slate at the annual meeting, including approving and appointing the Care Covenant Committee (CCC) and Pastor(s) to act in the roles and responsibilities as outlined later in this section;
- hold the Pastor(s), the CCC, the Care Circle(s), and the Church Council Chair(s) in prayer;
- review material provided by the CCC towards educating themselves annually on city, state, and federal guidelines for *Abuse* prevention (this may include reviewing material sent out by the CCC, an Expert, and / or attending annual education and training); and
- vigilantly uphold our culture of care, as described in this covenant, by
 - directly engaging any witnessed Boundary Violations (including *Bullying*, *Harassment*, or *Abuse*),
 - in cases of *Abuse* of a Minor, reporting any perceived Boundary Violation to the CCC and/or Pastor(s), as well as DCFS [800-252-2873])¹³ as soon as possible (ideally, within 24 hours)¹⁴, and
 - in cases of *Harassment* or *Abuse* of Adults, converse with Complainants (if the Reporter) about whether to inform church leadership (CCC, Council, Pastors).¹⁵

B. Congregational Representatives

CCMC will also appoint and authorize the following Representatives to provide leadership for, guidance within, and implementation of our culture of care:

1. Care Covenant Committee (CCC)

- a team of 3 to 5 congregational Participants
 - one of whom is also a mandated reporter AND has professional expertise with regard to responding to *Abuse* [e.g., a nurse, teacher, social worker, doctor];
 - all of whom reflect the diversity of life experience and perspectives at CCMC;
 - and each of whom is willing to serve on a 3-year term
- be endorsed by Church Council, and approved by the congregation
- have as its primary responsibility the receiving, documenting, and responding to actual or potential care violations, including, *Bullying*, *Harassing*, and/or *Abusive* ones, for adults or minors, in accordance with this covenant, with discretion (as legally allowed), and in consultation with Expert advice (when necessary)
- remain current with best practices for their own continuing education, including comparison with other organizations, consultation with relevant Experts, and familiarity with denominational resources
- share this education, at least annually, with the congregation
- assist the Council Chair in ensuring background checks are completed

¹³ Any received Report, from a Minor, of the *Abuse* of a Minor (the same Minor or another), should be written down (including where, when, and to whom the Report was given, along with the specifics of the reported behavior). Forms for doing this are provided in the Appendices. Mandated reporters should also fill out an [Illinois CANTS 5](#) form.

¹⁴ 911 should be called if there is believed to be an imminent threat to the minor's safety and / or well-being.

¹⁵ Complainants should be given agency to control their own narrative, but the safety of others in the congregation might be at stake and, if so, should take priority. The safety of the community as a whole has priority over the wishes of a Complainant.

- liaise with the pastor, including pastoral cooperation when that is discerned to be effective and/or necessary
- appoint a chair to participate in Church Council and generally serve as coordinator and spokesperson for the group (the chair should be selected or re-affirmed with any change to the membership of the CCC)

2. Pastor(s)

- hear Reports and refer them to the CCC as appropriate (i.e., when consented to and/or the well-being of others is at risk), keeping all *Reports* and *Complaints* confidential among themselves and the CCC as legally allowed, and with proper discretion
- act in accordance with the Mandated Reporter responsibilities as outlined by the State of Illinois
- remain current on Mennonite Church USA's policies for child abuse prevention;
- be responsible for supporting the congregation in the case of an open Complaint, providing emotional and spiritual care to the members (including access to resources, etc.)
- consult with the Prayer and Care Team to establish a Care Circle for Recipients/Complainants and Respondents, being included in these Circles (if requested)
- support implementation of this covenant's Responsive Procedures, if and when the CCC discerns that would be helpful or necessary

3. Council Chair

- generally support the work of the CCC and assess its (and the church's) compliance with the Care Covenant
- hear Reports or Complaints and refer to them CCC, holding all *Complaints* in confidence among themselves, the Pastor(s) and the CCC as they are legally able
- collaborate with the CCC, Pastor and Prayer and Care Team to ensure adequate supports are in place for Reporters, Complainants, Respondents, their families, and the broader congregation during times of spiritual hardship due to an open Complaint
- act as liaison between the Pastor(s), the CCC and Education Committee to ensure adequate education and training are provided annually to the congregation
- lead the annual review of the Care Covenant

C. Institutional Accountability

CCMC also recognizes the following forms of wider Institutional accountability:

- adherence to the policies and standards of Mennonite Church USA in matters related to the health, safety, and well-being of those impacted by its ministry;
- using the tools of non-profit Child Protection principles and strategies; and
- at all times operating in compliance with local, state, and federal laws and regulations in response to all incidents that threaten or violate the spiritual, physical, social, psychological, emotional, or sexual well-being of children in their scope of influence.

10. Responsive Procedures

Human behavior (good and bad, healthy and harmful) typically falls into identifiable patterns or categories, but there will always be some variation in context and circumstance, intention and action, outcome and impact. This means that, when engaging Reports of *Boundary Violations*,

behavior categorization will sometimes be evident and obvious, with any variations minor and insignificant, allowing for a “standard procedure” response. At other times, however, behavior categorization will be less obvious and evident, with variations more pronounced and significant, calling for an adaptation of any “standard procedure.” In these ways, responding to *Reports of Boundary Violations* will always require some degree of careful listening and observation, together with proper deliberation and judgment. Indeed, this is why the CCC needs to be both authorized to exercise discernment and discretion and be constituted in a manner that fosters congregational authorization. In any case, the CCC’s discernment and discretion will always operate with the following reference points (not necessarily in this order).

A. Preparation

- A familiarity with and attention to the values, parameters, principles, and practices of the rest of this covenant
- A capacity to clearly articulate healthy *Boundaries*, *Boundary Violations*, and corrections for such *Boundary Violations*

B. Consultation

- A respectful and compassionate listening to different accounts—not only those of a *Reporter*, *Recipient*, or *Complainant*, but also those of the *Respondent*; this will include:
 - a general bias (rooted in our Core Values and Acknowledged Facts) toward trusting the sincerity and general accuracy of *Recipients’* and *Complainants’* accounts, granting them a *prima facie* credibility, which can be undermined but nonetheless serves as a starting point; and
 - a priority—not exclusivity—for the security and reparation of *Recipients* and *Complainants*, before the solidarity and reconciliation of *Respondents* in the wider community; both security and solidarity, reparation and reconciliation, are to be considered, but the former in each pair are to be primary and, when in conflict, controlling.
- Active solicitation of and consultation with denominational, organizational, legal, governmental advice or investigation (as needed).¹⁶

C. Notification

¹⁶ GRACE provides this (info@netgrace.org). Also “Into Account” (skrehbiel@intoaccount.org). Factors that might call for an independent investigation include: the consent of a Recipient; whether there is a likelihood of other potential Recipients; whether there are systematic institutional matters that are involved.

- A readiness to document and notify the leadership of Central District Conference [CDC] (office number: 800-662-2264) in all cases of actual or alleged *Abuse*¹⁷ and DCFS (800-252-2873) in situations of actual or alleged *Abuse* of a minor¹⁸
- An awareness of different needs for congregational Participants to be notified (i.e., parents of Minors, Volunteers, Workers, the whole congregation), including trauma-informed sensitivity in such notifications

D. Exploration

- Consideration of multiple modes of engagement (sometimes in sequence) with Respondents or known Boundary Violators, including one-on-one conversations (e.g., with a member of the CCC), group-to-one interventions (e.g., with two or more members of the CCC, perhaps including the Pastor), congregation-against-one (e.g., Council acting on behalf of the congregation as a whole)
- Consideration of whether to have an internal investigation, in lieu of or alongside any outside investigation¹⁹

E. Facilitation

- Provision of professional resources for the *Recipient* (and *Reporter*, if different), in consultation with parents (in the case of Minors)
- Working with the Pastor(s) to set up, when requested, *Care Circles* for *Recipients*, *Reporters*, and *Respondents*

F. Implementation

- Flexibility for considering a range of possible responses to credible reports, including but not limited to: verbal correction alone; verbal correction with ongoing *Care Group* accountability; group accountability with selective prohibition from elements of church life; exclusion from church altogether
- Attentiveness to important distinctions between intention and impact; and, with regard to impact, between impacts that are inappropriate, those that are harmful, and those that are injurious; and a similar awareness of a distinction between impacts that are merely harmful and injurious and those that are also illegal/criminal

G. Documentation

- documenting every action taken, including written versions of Reports, responses, and outcomes; and
- storing these documents in CCMC's Google drive folder (and not shared with personal Google drives), with a password that is known only by the current CCC, Pastor(s), and Council Chair (to be changed with any change in the CCC, pastoral leadership, or Council Chair).

¹⁷ If the Respondent is a credential individual, such as a pastor, a CCMC Participant or CCC member will contact the Ministerial Committee of CDC, who will follow the "Ministerial Sexual Misconduct Policy".

¹⁸ Any received *Report*, from a Minor, of the *Abuse* of a Minor (the same Minor or another), should be written down (including where, when, and to whom the Report was given, along with the specifics of the reported behavior). Forms for doing this are provided in the Appendices. Mandated reporters should also fill out an Illinois CANTS 5 form.

¹⁹ In consultation with the Expert and Conference Leadership, it might be judged necessary to determine whether there is a reasonable concern regarding abuse. Cause for reasonable concern is not a judgment that abuse has, in fact, occurred, but it is a judgment that there is enough credible evidence to engage in other safety protocols.

These reference points will usually be sufficient for the CCC to discern and design a proper response to a Report. At the same time, we recognize specific cases—especially those involving *Abuse*—where more of a “standard procedure,” might be helpful. Specific protocols for these are provided in the next section.

11. Additional Protocols

The following type of cases might require further specific protocols:

- a Report of Minor *Abuse*;
- a Report of an Adult Complainant who claims to be a Recipient of *Abuse* as a Minor (under current Illinois Law there is no statute of limitation for major sex crimes);
- a Report of Adult *Abuse* (including a Report of Sexual Assault);
- a Report of *Harassment* or *Abuse* of a pastor (or other employee); and
- engaging a known Offender.

The following protocols should be seen as guidelines to be used with appropriate discretion by the CCC, Pastor Congregation Relations Committee (PCRC), and Pastor(s).

A. For engaging a Report of Minor Abuse by an Adult

Notification

- try to notify other parents within 48 hours if their children or youth may have encountered the *Respondent* (if the *Respondent* is not a parent), letting them know that the abuse or suspected abuse has been reported to authorities²⁰
- discern when to inform the congregation (ideally no later than 2 weeks after the initial call to DCFS)²¹
- keep *Complainant* and *Respondent* separated during the investigation, removing the *Respondent* from all activities involving Minors, including gathered services²²

Implementation

In all cases of *Reports of Abuse* of a *Minor* (including an Adult *Complainant* who claims to be a Recipient of *Abuse* as a Minor), the CCC will further appropriately respond to DCFS and internal investigations:

- *Where allegations are unfounded and there is no other credible cause for reasonable concern*
 - o document rationale for no additional cause for reasonable concern;

²⁰If the *Respondent* is a parent, it might be best, in consultation with the police or DCFS, to not notify the parent. Similarly, the CCC needs to consider the likelihood that more than one individual has been or could be harmed. Notifying parents could be delayed if the CCC determines that current children are not at risk.

²¹Communication to the congregation is not “for” the Complainant or Respondent; rather, it is for the congregation as a whole. And the purpose is not to shame the Respondent and does not presume their guilt. Rather, the intent is to: break the culture of silence around abuse; avoid information spreading as gossip or in a secretive fashion; give everyone the same information so that people don’t hear many different accounts; be transparent; give other people a chance to come forward if they need to report abuse from the same person or from another person; demonstrate to everyone that they will be listened to and taken seriously if they report abuse.

²²One way to do this is by providing alternative, age-appropriate activities beyond a full-church setting, such as worship or fellowship time, so that minor Complainants can continue to participate in church activities. If the Respondent is an adolescent in the community, find alternate activities for the adolescent.

- o reinstate the Respondent to any status from which they had been removed;
 - o provide the *Complainant*, the *Respondent*, and / or any member of their respective families and Care Circles the above information;
 - o perform an internal review of the environment that led to the situation, attending to the dynamics that prompted the report; and
 - o consider whether the individuals involved need to remain separated or could rebuild relationship through facilitated conversations.
- *Where allegations are unfounded but the information remains a cause of reasonable concern:*
 - o document rationale for additional cause for reasonable concern, notifying the Complainant, the Respondent, and / or any member of their *Care Circles*;
 - o develop an accountability plan for the *Respondent's* continued church involvement;
 - o require education/counseling to correct unhealthy behavior patterns, if applicable; and/or
 - o remove the Respondent from environments where children and youth are involved for a stated period of time.²³
 - *Where allegations are founded:*
 - o support those seeking to provide for the needs of the child in medical care, counseling, etc.;
 - o permanently remove the *Respondent* from any environment where children and / or youth are involved;
 - o consider informing area churches about the Respondent;
 - o require the *Respondent* to obtain specialized counseling (especially if the *Respondent* wishes to work toward restoration within the community), supporting all recommendations and requirements of those involved in the treatment and supervision of the *Respondent*;
 - o create a Circle of Support and Accountability which will monitor the progress and accountability of the *Respondent*; and
 - o Provide a written description of the outcome of the process to the *Complainant* and *Respondent*, as well as a high-level overview to every member of the congregation.²⁴ In addition to what is written, inform the *Complainant* and the *Respondent* by phone or in person (unless that is not possible).

B. For engaging a Report of an Adult Complainant (who might have been a Minor at the time of the claimed Abuse)

Notification

- Inform the *Complainant* that CCMC's priority to protect children might require sharing this information with others in the church (e.g., parents of *Minors*),²⁵ even if the

²³ Reinstatement to any kind of ministry with children and youth will be dependent upon open and frequent communication between the Conference Child Protection Leadership Team and any treatment providers working with the Respondent.

²⁴ In the written communication, describe the nature of the misconduct with only necessary details. Do not identify the Complainant(s) to the church unless they request it.

²⁵ The agency of the Complainant will be centered in the response, but it will be balanced by the need to protect children. This balance is a matter of the judgment and discretion of the CCC.

Complainant may not want others to be notified (they might only be confiding in another member of the community); check in with *Complainant* frequently (while they will not control the process, they must be kept in the communication loop, since their wishes/needs may change over time).

- The *Respondent* will be treated with dignity and respect, and notified by the CCC of the identity of the *Complainant* and the details of the complaint against them.
- Inform the congregation,²⁶ making it clear that others may come forward and report any abuse.
 - This message would come from church council and pastoral leaders,
 - point congregants to leaders they can go to with concerns,
 - ask the congregation to pray for those involved, and
 - not identify the *Complainant(s)* (unless they request that the church do so).

Exploration

- If the *Complainant* wishes, or the CCC judges it wise, contact an investigative person or team from a pool of trained investigators (in the denomination or an organization in this field, such as [GRACE](#)).
- Establish a timeline for investigation and keep the *Complainant* and *Respondent* informed of the investigation's progress.

Facilitation

- Provide resources and options, such as: local sexual assault crisis center, a trauma-informed therapist, a civil attorney, Survivors Network of those Abused by Priests (SNAP), or another group or person who will help them think through their options and serve as an advocate.²⁷
- Respond with compassion and assistance if the *Complainant* wishes to contact law enforcement.
- Offer to form a *Care Circle* around the *Respondent*.

Implementation

- Suspend the respondent from any *Representative* responsibilities without delay during any investigation.
- Ask the *Complainant* if they desire that *Complainant* and *Respondent* be separated during the process²⁸ and, if they do, strongly request that the Respondent stop attending the congregation during the investigation.²⁹
- Appropriately respond to the outcome of any investigation.
 - Provide a written description of the outcome of the investigation to the *Complainant* and *Respondent*. In addition to what is written, inform the *Complainant* and the *Respondent* by phone or in person. In the written

²⁶ Communication to the congregation is not “for” the Complainant or Respondent; rather, it is for the congregation as a whole. And the purpose is not to shame the Respondent and does not presume their guilt. Rather, the intent is to: break the culture of silence around abuse; avoid information spreading as gossip or in a secretive fashion; give everyone the same information so that people don't hear many different accounts; be transparent; give other people a chance to come forward if they need to report abuse from the same person or from another person; demonstrate to everyone that they will be listened to and taken seriously if they report abuse.

²⁷ The YWCA provides assistance to survivors of sexual violence:
<https://ywcachicago.org/our-work/sexual-violence-support-services/>

²⁸ If so, this may include the CCC asking the Respondent to attend a different congregation during the investigation.

²⁹ If the Respondent will attend another congregation, make a good faith effort to inform that congregation in writing of the situation, describing the nature of the alleged misconduct with the details that are necessary for them to know (and only those details).

communication, describe the nature of the misconduct with only necessary details.

- o Provide the congregation with a high-level overview. Do not identify the *Complainant(s)* to the church unless they request it.
- o Follow all recommendations arising from the investigative team.
- o Make pastoral care available to the *Complainant* and *Respondent* through structures like *Care Circles*.
- o If a conflict of interest exists between *Complainant* and *Respondent*, prioritize the needs of the *Complainant* over those of the *Respondent*.

C. For a Report of sexual assault where the Complainant wishes for no further CCMC engagement

Facilitation

- provide resources and options, such as: local sexual assault crisis center, a trauma-informed therapist, a civil attorney, Survivors Network of those Abused by Priests (SNAP), or another group or person who will help them think through their options and serve as an advocate;³⁰

Notification

- If the report is shared with a congregant not in any leadership role (CCC, Pastor, Council), and the *Complainant* does not want leadership to be informed, then nothing further should be done, unless there is a risk to others in the congregation.
- If the *Complainant* shares with someone in leadership (CCC, Pastor, Council), the CCC should be informed (if not already done), hold the information in confidence, and engage in no further procedures. Only a formal complaint (in writing) will trigger policies previously specified

D. For engaging a Report of Bullying or Harassment of a Pastor

- The CCC should pass on the Report to the PCRC.
- If the *Report* is not from the Pastor, the PCRC should promptly seek a Report from the Pastor (as a *Complainant*), as well as a response from the *Respondent*.
- The PCRC will meet, without the pastor, to discern/deliberate about a proper response, e.g., address Reported behavior or engage in adjustment of pastoral expectations.
- The PCRC will notify the Pastor and *Respondent* about their assessment, possibly including (for credible claims against a Respondent) the “Implementation” options listed above under “Responsive Procedures.”

E. For engaging a Report of Bullying or Harassment of an Employee

³⁰ The YWCA provides assistance to survivors of sexual violence:
<https://ywcachicago.org/our-work/sexual-violence-support-services/>

- Any report of *Bullying* or *Harassment* of an *Employee* who is not the Pastor, should be given to the CCC, who will respond according to the general protocols for responding to Reports of *Bullying* or *Harassment* of a Pastor.

F. For engaging a known Offender

When engaging a known Offender, the CCC will:

- notify *Participant* parents of *Minors* or others who have responsibilities for *Minors*;
- prohibit from any *Minor*-specific church activities (e.g., youth group, Sunday school, mentoring, nursery); and
- consider procedures for monitoring the Offender in all informal gatherings.

12. Implementation

The Council Chair will include this document in annual congregational meeting materials and draw attention to policies pertinent to individuals in specific roles. If ongoing deliberation and discernment suggests needs to revise or update this covenant, these should be expressed to the CCC and Council Chair, to be considered as part of the annual meeting process.

13. Key Terms

<i>General Terms for People / Institutions</i>	
Adult	A person eighteen years of age or older and out of high school.
Minor/Child	A person younger than 18 or 18 and still in high school. Throughout this document, “minor” and “child” are used somewhat interchangeably.
Authorized Caregiver	A person who: <ol style="list-style-type: none"> 1. is an adult; 2. has had a background check free of incidents related to the safety of children and youth; and 3. signs this document annually demonstrating they have read and understood its contents.
CCMC	Chicago Community Mennonite Church
Representative	Any person who works/acts/service on behalf of CCMC, including: <ul style="list-style-type: none"> • Employees: persons paid for their work/acts/service; • Volunteers: persons not employed for their work/acts/service; and • Workers: employees or volunteers assigned regular ongoing work or tasks related to children and youth of all ages at CCMC.
DCFS	Illinois Department of Child and Family Services
<i>Terms Specific to Infrastructure at CCMC</i>	
Active Congregant / Attendee / Member	A person who has attended CCMC over a six-month period during the past year.
Congregation	Members and active non-members of CCMC, when involved in formal and informal CCMC activities. Formal activities include worship, committee meetings, small groups, and sponsored events. Informal activities include any social gatherings made known through CCMC’s listserv, Weekend Update, or worship service announcements.
Church Council	Appointed active congregants to serve as leaders of the church.
The Care Covenant Committee (CCC)	The institutional body at CCMC responsible for implementing this Covenant, including any necessary screening and training, taking and engaging Reports (see below), record-keeping and informing of relevant recipients.

Pastor-Congregation Relation Committee (PCRC)	The committee responsible for overseeing the personal and professional relationships between the congregation and pastor, with regard to their appropriateness and effectiveness, relative to institutional expectations (e.g., job description and style), congregational dynamics (e.g., size and complexity), and pastoral gifts and limitations (e.g., experience, training, personality, calling).
Prayer and Care Team (PCT)	The committee responsible for envisioning, nurturing, and guiding the spiritual, emotional, and physical health of the congregation.
<i>Specific Terms related to Bullying, Harassment, and Abuse</i>	
Power	The agency/capacity (physical, emotional, intellectual, verbal, relational, institutional) to do something.
Boundary	A specified parameter (personal, relational, social, institutional) for exercising power in relationship to others.
Boundary Violation	A use of <i>Power</i> that crosses a <i>Boundary</i> , whether intentionally or unintentionally.
Harm	Any <i>Boundary Violation</i> that is detrimental to well-being (and not merely painful or difficult).
Injury	<i>Harm</i> that is serious and non-accidental (and typically intentional).
Bullying	A <i>Boundary Violation</i> , usually from someone with more relative power, that is aggressive, coercive, embarrassing, or intimidating, causing <i>Harm</i> to another (i.e., producing feelings of being threatened, controlled, humiliated, fearful, and/or excluded). Examples include insults, mockery, ridicule, name-calling, offensive or derogatory jokes, pressure for favors, social exclusion.
Harassment	<i>Bullying</i> specifically directed at another due to their ability, sex, gender, race, ethnicity, age, class, or religion.
Sexual Harassment	<i>Harassment</i> of a sexual nature, including (but not limited to) unwanted verbal or digital communication of a sexual nature; exposing one's genitals; sending sexually explicit messages; making sexually explicit comments, and stalking (including cyber-stalking).
Abuse	Any use (or neglect of use) of power to cross <i>Boundaries</i> , resulting in the violation or exploitation of another's vulnerability (typically the abused has less power) and well-being, resulting in <i>Injury</i> . Any use (or neglect of use) of power that creates an imminent risk <i>Injury</i> . This includes Adults and Minors as possible Recipients. Examples of Abuse include: <ul style="list-style-type: none"> ● Physical Injury (or threats of Injury). Serious bodily damage (or risk of damage) by pushing or shoving, slapping, hitting, or kicking, choking or restraining,

	<ul style="list-style-type: none"> ● Emotional Injury (or threats of harm). A pattern of interaction that diminishes another's ability to thrive and function. It includes, but is not limited to, gaslighting (intentionally undermining someone's understanding of reality), frequent insults/put-downs, and threats. Hurt feelings do not necessarily equal <i>Abuse</i>. ● Sexual injury (or threat of injury): non-consensual or unwanted sexual contact, including (but not limited to): groping of breasts, buttocks, or genitals over and/or under clothes; forced kissing; and rape; coerced nudity or explicit photography. Whenever a power imbalance exists between the Respondant and Complainant due to age, role, experience, or authority, any sexual <i>Abuse</i> or sexual contact will be considered non-consensual. ● Neglect. Negligence that endangers a dependent's (typically a Minor's) health, safety, or welfare. Negligence may include complete abandonment or withholding food, clothing, medical care, education or even affection and affirmation of the person's self-worth.
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Specific Terms as part of the Reporting Process

Report	A verbal or written account, to congregational or governmental agencies (e.g., police or DCFS), of neglect or violation of healthy relationship boundaries (including <i>Bullying, Harassment, or Abuse</i>), allegedly committed by an active attendee of the congregation and / or Church Leadership.
Reporter	Anyone who provides a report.
Mandated Reporter	Those required, by law, to report to DCFS suspected neglect or <i>Abuse</i> of a Minor.
Recipient	A person who is the object of the (reported) boundary violation, <i>Bullying, Harassment, or Abuse</i> .
Complainant	A person who makes a <i>Report</i> and is the <i>Recipient</i> of the reported behavior.
Respondent	The person a <i>Report</i> claims as an agent of <i>Boundary Violation</i> .
Offender	A person who has been found guilty of <i>Harassment-</i> or <i>Abuse</i> -related crime.
Expert	A person from a third-party agency (e.g. Dove's Nest, Into Account, GRACE, Chicago Children's Advocacy Center, etc.) with a background in child abuse and adult sexual violence. The church will contract, as needed, with the third-party agency on an annual basis to stay up-to-date on local, state and national mandate changes and best practices. The Expert will meet on a more regular basis with the CCC when a complaint is lodged.

Investigation	A formal process conducted by DCFS / Law Enforcement / a Contracted Third Party and / or Church Leadership with the purpose to uncover cause for reasonable concern regarding a formally lodged complaint.
Care Circles/Groups	<p>Participants of CCMC</p> <ul style="list-style-type: none"> ● Coordinated by the CCC and/or Pastor(s); ● in response to a credible Report; ● composed of at least one member of the CCC (to explain the CCC process), a healthy boundaries trained member of the congregation, and one person chosen by the Complainant/Respondent; ● tasked with providing support for the Complainant/Respondent as advised by the CCC and Pastor(s) (in consultation with parents, in the case of Minors); ● and documenting their interactions for liaising with the CCC & Pastor(s).

14. Appendices

A. Documentation forms

1. Documentation for Report to DCFS and / or Other Agency

CALLING DCFS

Phone Number: **1-800-25-ABUSE (1-800-252-2873)**

DATE: _____

Time of initial call: _____ AM PM Time of report (if different): _____ AM PM

DCFS Operator's Name: _____

Alleged Victim(s)

If possible, please be prepared to give this information about any children living in the home in addition to the student you are calling about.

Victim's Information:

Name:	Gender:
Date of Birth/Approximate Age:	
Address:	

Other children in household

Name:
Date of Birth/Approximate Age:
Relation to victim:
Name:
Date of Birth/Approximate Age:
Relation to victim:
Name:
Date of Birth/Approximate Age:
Relation to victim:
Name:
Date of Birth/Approximate Age:

Relation to victim:
Name:
Date of Birth/Approximate Age:
Relation to victim:

Guardian Information

Name:	Name:
Date of Birth/Approximate Age:	Date of Birth/Approximate Age:
Relationship to victim:	Relationship to victim:
Address:	Address:
Telephone Number(s):	Telephone Number(s):

Alleged Perpetrator(s)*

Name:
Birthdate/Approximate Age (to determine DCFS role):
Relationship to victim:
Address:
Telephone Number:

Harm to Victim(s)

- Physical Abuse
- Sexual Abuse
- Risk of Harm
- Neglect
- Death

NOTE: The Hotline worker will be able to put the allegation in the proper sub-category such as Physical Abuse/Cuts, Bruises, and Welts.

*For DCFS purposes, "alleged perpetrator" includes any individual residing in the child's home, any person responsible for the child's welfare, or anyone who came to know the child through a position of trust, such as mother, father, teacher, counselor, coach, etc. If the perpetrator does not fit within one of the above categories, the incident may be a crime but it is not classified as "child abuse."

Email:

Beloved Church Community,

It has been brought to our attention that there is an open Report in our congregation. Our Care Covenant Committee (NAMES) are working with all parties involved to ensure all needs are being attended to. We will be holding a meeting on DATE at TIME via METHOD to clarify any questions and provide additional information.

Please review our Care Covenant Document (LINK) prior to our meeting and bring any and all questions and concerns you may have.

If you have a scheduling conflict, please contact the Council Chair(s) for pertinent information.

Sincerely,
Council Chair(s)

Template:

(To be read by the Council Chair and / or the Chair of the CCC)

We are holding this meeting in the spirit of transparency. We know that when a Report is filed, there are often additional Reports. The purpose of this meeting is to provide information regarding the open Report, and how this may impact our broader congregation. We know this may be difficult news to hear. Our pastors are available for pastoral care during and after this meeting. Please contact them.

We request the information shared in this meeting remain confidential to those who are here. For those who are unable to attend, SOMEONE will provide pertinent details.

A Report of TYPE OF ABUSE was filed against RESPONDER. As a reminder, it is not our role as a church to investigate the validity of any reports. Rather, it is our role to refer to outside help and to care for all involved. At this time, STEPS OUTLINED are being taken, and PROCESS is the expected process. If you have something you would like to add to this case and / or have an experience you would like to file as a Report, please contact a member of the Care Covenant Committee, the Council Chair or the Pastor(s).

Thank you for your attention, and please hold our church, and all parties involved, in your prayers.

B. Previous Versions

A. Safety Covenant 2019: Responding to and preventing sexual abuse

This policy is written in a spirit of hope, rather than paranoia. We want to be a community in which healthy touch can happen, in which people do not need to be afraid.

Chicago Community Mennonite Church covenants to be a safe place for all of God's people. Given the preciousness of our children and their potential vulnerability to abuse, we strive to ensure their safety and full participation in our community. Out of our commitment to care for all of God's creation we make this covenant to our children, families, and community. The council chair will include this document in annual congregational meeting materials and draw attention to policies pertinent to individuals in specific roles. Over time we will modify this covenant.

This document outlines our commitments; [click here for our procedures for responding to reports of abuse](#)

We commit to

1. wait and learn to know new attendees for at least six months before asking or allowing them to teach Sunday School, help in the nursery, open up the building in the morning, or provide leadership in other ways that affect the safety of others.
2. have at least two adults who are authorized caregivers (and not from the same household) at activities and events with minors that are separate from the full congregation. This includes nursery care providers, Sunday school teachers, and substitute teachers. Authorized caregivers are adults who are at least 18 years old and who have had a background check free of incidents related to the safety of children and youth. The congregation will provide background checks for all paid staff and volunteers working with children or youth, including mentors in addition to the roles above. The council chair will coordinate background checks.
3. provide training in adhering to the two-adult policy in its specifics: for example, teachers for the youth Sunday School class must be at least five years older than the youth, in addition to being authorized caregivers. People younger than 18 can provide care for younger children, in addition to the two authorized caregivers. In the nursery we will do this each Sunday, even when there are only one or two children. It is the expectation that if a person is signed up for nursery and cannot be there, it is their responsibility to find a replacement who meets these criteria. Nursery caregivers will get parents out of the service if a child needs to have a diaper changed. With children who need assistance in using the toilet, the caregiver will leave the door open such that the other adult can see from the window in the nursery door. In any case, the adult can help wash hands.
4. cultivate a culture in which parents are encouraged at any time to drop-in and observe or participate in Sunday school classes, nursery, or other activities (though they do not count as one of the two adults if they are not an authorized caregiver). Doors must remain open at all times in any classrooms without windows in the doors.
5. provide a public setting as often as possible for pastoral counseling, especially with youth. When an office meeting is most appropriate, the door will remain open or the individuals will be easily visible through the window in the door.
6. strive as a community to model consent for people of all ages. We want to be able to engage with each other through hugs and touch, but only after receiving consent. This extends to infants; if you are invited to hold an infant, do not give the child to someone who is not their parent without seeking parental consent. Touch between adults and children should be for the comfort or well-being of the child, not the needs of the adult.
7. prioritize prevention and supporting survivors even as we strive to be a welcoming place for everyone. Anyone known to have abused children or teenagers, or who has been credibly accused of doing so, will be supervised around children or youth and will not be allowed to be involved in children's or youth ministry (formal or informal).
8. deal with reports of abuse as legally required. If a child discloses abuse, the person to whom the child disclosed the information will immediately make a report to the Illinois Department of Children and Family Services (800-252-2873) or 911, if there is a

perceived threat to the child’s immediate safety. Any adult who has observed conduct or evidence that leads them to suspect child abuse will also make a report. See our **“Procedure for Responding to Reports of Abuse of a Minor”** for details. If a member has concerns, but no evidence, about another churchgoer working with children, they can bring those concerns to the council chair, the pastor, the chair of the Education Committee, or a member of the Prayer and Care Team. We lament and commit to working to end the injustices perpetrated by the carceral system; we recognize that there are individuals in our church whose consciences do not allow them to report information to DCFS or police because of the possibility of exposing anyone to trauma or police violence. While we respect the conscience of such individuals, in order to be an authorized caregiver one must report suspected child abuse to DCFS, as well as being willing to call or ask someone else to call 911 in an emergency situation when a child is believed to be in imminent danger.

9. respond according to our sexual abuse protocol as needed and requested if an adult experiences abuse or harassment and informs any of the people named above. See our **“Procedure for Responding to Reports of Abuse of an Adult”** for details.
10. monitor our implementation of this Covenant. The council chair will provide oversight, assessing compliance and reporting to the congregation at the annual congregational meeting each December. This covenant will be annually reviewed in October by the church council for needed changes and possible additions.

B. Procedures for Responding to Reports of Abuse

In all cases where abuse has occurred in the context of our congregation, regardless of the age of the person who has been abused or is suspected of having been abused, we will contact area conference leadership. The conference office number is 800-662-2264. Ensure that at least two church members who are of different genders from each other contact the conference minister together. (If the person is a minor, this step comes after writing down all relevant information and contacting the Illinois Department of Child and Family Services—see below.)

If the alleged offender is a credentialed individual such as a pastor, a CCMC member or another leader will contact the Ministerial Committee of Central District Conference, who will follow the [Ministerial Sexual Misconduct Policy](#) of MCUSA. The committee contact person (as of November 2019) is Kay Bontrager-Singer at 574-971-6614.

If someone would like an advocate or investigation from a body outside MCUSA, contact:

1. [Into Account](#), skrehbiel@intoaccount.org
2. [GRACE](#) (Godly Response to Abuse in a Christian Environment) info@netgrace.org

Affirmed December 2019

C. Congregational Themes and Feedback & Revision Process

Chicago Community Mennonite Church’s Safety Covenant was originally written by the Rev. Celeste Groff as well as Pastor Alison Brookins in consultation with the congregation, Church Council, and Dove’s Nest. It was affirmed in the annual congregation meeting in December 2019.

In October 2020, an incident unfolded in which the Safety Covenant was utilized by the Pastors and Church Council Chair. In August 2021, Church Council requested a team convene to review the current Safety Covenant, and propose revisions as needed. That team originally consisted of Allison Schrag (Chair), Mark Frey, Rosalynn Gingerich, Julia Rohan and Chris Bohlander. Chris Bohlander removed himself in November 2021, due to personal reasons. Julia Rohan also removed herself for personal reasons in October, 2022. Interim Pastor Tim Peebles joined the team in July 2022.

The Team solicited feedback from the congregation via an online form, email responses and virtual interviews. The Team reviewed Safety Covenants from other Mennonite Churches, as well as other denominations and faith traditions. In reviewing the feedback from the congregation and from the major stakeholders in the original incident, reviewing other Safety Covenants, and in collaboration together, the Team is recommending a more robust Safety Covenant than originally authored. After drafting the policy, the Team consulted with GRACE for a policy review. That feedback was incorporated, and then the draft was presented to Council for review. Council's feedback was incorporated and additional collaboration with GRACE was conducted as necessary. The Congregation was presented with the draft document as well as a recording to explain the process, the document, and to highlight key changes. The document was affirmed by the congregation via MAJORITY vote in a Special Congregation Meeting on DATE.k

The Team (Allison Schrag, Mark Frey, Rosalynn Gingerich and Julia Rohan) reviewed feedback solicited by the congregation. Below are the themes that emerged. The Team attempted to keep these comments at the forefront of conversations and in drafting the new document.

Survey Response Rate

We received 50 form submissions for a 63% response rate of active congregants. We are really happy with that response rate! We conducted one interview, and are in the process of discerning the process for additional interviews.

Our Questions

1. What is the most important and / or critical aspect to our safety covenant?
2. What is the most important and / or critical aspect to our response to an occurrence and / or allegation of abuse?
3. What is missing in our current safety covenant, policies, procedures and response?
4. From what you know of the implementation process of the safety covenant and what happened, what worked well?
5. From what you know of the implementation process of the safety covenant and what happened would you think needs to be done differently?
6. What changes need to be made to adapt these policies to a post-Covid world?
7. Is there anything else you would like the team to consider during this process?

Overarching Themes

Safety for our most vulnerable

- Safe place for children (and the entire community, most vulnerable, etc.)
- Prioritizing the safety and needs of the Complainant (Complainant-Centric Policy)

- Protect the privacy of all involved

Language improvements for clarity / improvements to current policies and procedures

- Concise language and procedure to think differently and do better.
- Clarity / Clear Process
- In general: Covenant seems fairly clear; Policies & Responses need most clarification
- Clarity on how & when procedures are implemented. New section needed to address: adult reporting abuse experienced as a minor
- Clarify CCMC response if DCFS investigation comes back “unfounded”
- Trained team (in addition to pastor) responsible for implementing safety covenant policies & procedures
- Policy guidance based on context
- Glossary of terms & definitions
- Preamble explaining purpose of safety covenant
- Method to dispel rumors/misinformation [during process]
- How and when allegations are shared with the church

Guidance from professionals

- Seek outside consultation

Pastoral Care

- Is needed for both Complainant and Respondent..
- Guidance on how to support Respondent (Perception: Respondent not supported adequately within current structure)
- Care for congregation

Ongoing congregational congregational education

- *Topics to include: Safety Covenant and the history of abuse*

Specific details about past incident

- Congregation was notified of need to know info only
- Prioritization of the parties (centering accused or accuser? disclose or don't disclose to the congregation?)
- Leadership of the Process - Trust vs Transparency Policy vs. Discretion

D. Resources

The Team (Allison Schrag, Rosalynn Gingerich, Mark Frey and Julia Rohan) would like to acknowledge and thank the below institutions for providing their safety covenants for our review and for allowing us to use their documents as a starting point for ours.

- [Frazer Mennonite Church Child Protection Policy](#)
- [Peace Mennonite Church Protection and Response Policy](#)
- [Germantown Mennonite Church Child Protection Plan](#)
- [UUA Youth Safety Policy](#)
- [Columbus Mennonite Church](#)
- [Dove's Nest](#)
- [GRACE \(Godly Response to Abuse in Church Environments\)'](#)
- [Franconia Mennonite Conference Child Protection Plan](#)
- Creating a Safe Church Environment Policy: [First Mennonite Church of Champaign-Urbana](#)

Safe Sanctuary for Children and Youth: [First Mennonite Church of Bluffton](#)