



# **Diocesan Policies for the Prevention of Sexual Exploitation of Adults**

*Revised September 2024*

**The Diocese of East Tennessee**

814 Episcopal School Way

Knoxville, TN 37932

[www.dioet.org](http://www.dioet.org)

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## **I. Disclaimer**

These diocesan policies are provided for Episcopal institutions in the Diocese of East Tennessee. They may not cover every issue but they are intended to adhere to the laws of the State of Tennessee. Commercial use of this document is prohibited. Questions or comments on the policies may be directed to Emily Kirk, Parish Support Specialist and Diocesan Safe Church Coordinator, by email at [ekirk@dioet.org](mailto:ekirk@dioet.org).

## **II. Distribution and Copying**

Copies of these Diocesan Policies for the Prevention of Sexual Exploitation of Adults can be obtained from the Diocese of East Tennessee's website at the following link: <https://www.dioet.org/safe-church>

Commercial use of Model Policies for the Prevention of Sexual Exploitation of Adults is strictly prohibited.

## **III. Sexual Exploitation Policy**

### **A. Prohibition Against Sexual Exploitation**

The Diocese of East Tennessee does not tolerate sexual exploitation in any form. Sexual exploitation is the development or attempted development of a sexual relationship between a person in any ministerial position, lay or ordained, and an individual with whom he or she has a Pastoral Relationship.

A Pastoral Relationship is a relationship:

Between any clergy person and any person:

- who attends a congregation or other ministry setting in which the clergy person serves;
- who seeks ministry from the clergy person.

OR

Between any clergy person or any duly-appointed lay person, whether employee or volunteer, who is authorized to provide and does provide:

- counseling;
- pastoral care;
- spiritual direction or spiritual guidance;
- ministration of any Sacrament (other than the distribution of the Bread and Wine by a lay person at a public service of Holy Communion);
- life/leadership/peer coaching;
- hearing a person's confession, in the course of the duly authorized ministry.

OR

The following ministers licensed under Canon III.4: Pastoral Leaders, Worship Leaders, Evangelists, Preachers, Eucharistic Visitors, Catechists, and other licensed lay ministries this canon may prescribe and those they serve in the course of these ministries.

Sexual exploitation includes but is not limited to the following actions:

- Verbal: such as sexual innuendo, indecent proposals, sharing sexual stories, jokes, or fantasies, or making inappropriate comments about someone's appearance.
- Behaviors: such as inappropriate touching, sending, or posting communications with sexual content (correspondence, email, text messages, instant messages, photographs, attachments, phone conversations, voice mail, etc.).
- Sexualizing a Pastoral Relationship or relationship between a clergy or layperson and anyone to whom he or she provides ministry (e.g., requesting dates, giving unwanted attention, etc.).

## **B. Reporting Suspected Sexual Exploitation**

If you believe that you or someone else has been subjected to sexual exploitation, actions that violate this policy or inappropriate behavior, you may make your concerns known to the offending person if you are comfortable doing so, or you may report your concerns in accordance with the following:

Reports of suspected or known sexual exploitation may be reported as follows:

For situations involving clergy:

- The Intake Officer
- The Bishop

For Situations involving the laity:

- The rector or clergy person in charge of the congregation
- The Senior Warden of the congregations
- The Bishop
- The Canon to the Ordinary

Via any of the following: (See Appendix F)

- Telephone Call
- Email
- Letter
- In-Person Meeting
- Filing a “Notice of Concern” (See Appendix G)

Church Personnel are required to report any suspected or known policy violations to the rector or clergy person in charge of the congregation. When it is suspected that the rector or priest-in-charge has violated a policy, a report should be made to the Canon to the Ordinary at (865) 966-2110, ext. 111. All reports of sexual exploitation, policy violations, or inappropriate behavior under this policy will be taken seriously.

If, according to Tennessee law, the complaint of physical or sexual abuse requires it to be reported, the appropriate law enforcement or social services authorities will be notified. The Bishop shall be promptly notified and will confer with the chancellor to determine who should make the legal report and to whom that report should be made. The Bishop, Chancellor, and any other church official or employee with knowledge of the alleged abuse will cooperate fully with the law enforcement authorities. Further action by the Bishop will be guided by the progress of the law enforcement investigation and may include a full investigation. In situations where the victim of abuse is in immediate danger, the person(s) observing the abuse should make an immediate call to the police and emergency medical personnel, as the situation warrants, after which, the Bishop and Chancellor shall be immediately informed.

## **IV. General Definitions**

### **A. Church Personnel**

- All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
- All paid personnel whether employed in areas of ministry or other kinds of services by the diocese, its congregations, schools, or other agencies. For example, [parish administrators, wardens, chaplains, directors, etc.].
- Those who contract their services to the diocese, its congregations, schools, or other agencies.
- Volunteers, including any person who enters into or offers him or herself for a church-related service, or who actually assists with or performs a service, whether or not they have been selected or assigned to do so. Volunteers include members of advisory boards, Vestries, Bishop's Committees, boards of directors and advisory boards.

### **B. Persons Who Have Pastoral Relationships**

- For purposes of this policy, the following Church Personnel are included in the definition of Persons Who Have Pastoral Relationships:
- All clergy whether stipendiary, non-stipendiary, or otherwise.
- All persons who have Pastoral Relationships.
- The following ministers licensed under Canon III.4: Pastoral Leaders, Worship Leaders, Evangelists, Preachers, Eucharistic Visitors, Catechists, and other licensed lay ministries as the canons may prescribe.

### **C. Supervisors and Decision-Makers**

- All persons who supervise Persons Who Have Pastoral Relationships.
- All members of decision-making bodies who have the authority to approve the creation of ministries, programs, church activities, or policies involving Pastoral Relationships or who
- Standing Committees, Diocesan Councils/Executive Boards, Vestries, and Bishop's Committees who appoint or approve Persons Who Have Pastoral Relationships as defined in this policy including all Standing Committees, Commissions on Ministry, Vestries, Boards of Directors for Schools, Bishops Committees and the like.

## **V. Safeguards for Preventing Sexual Exploitation of Adults**

### **A. Screening and Selection**

Dioceses, congregations, and other organizations are required to screen clergy and all persons hired as employees or accepted as volunteers who regularly supervise children or youth activities (excluding unpaid Sunday School Teachers), including future clergy, postulants, those who have access or keys to church buildings, and all others listed in Appendix A. For some positions, screening consists only of a Public Records Check. For other positions, there are additional screening requirements of a written application, interview, and reference verification.

#### **Public Records Checks Requirements**

- The Diocese requires that all Background Checks be conducted through the Diocesan Office using the request form at [www.dioet.org/safe-church](http://www.dioet.org/safe-church). Any exceptions to this requirement must be approved by the Bishop. Such checks must be completed before the employee or volunteer begins interacting with children, youth, and vulnerable adults;
- Criminal Public Records Checks shall include all available criminal records and sex offender registries;
- A Department of Motor Vehicles (DMV) records check is needed if transporting children, youth, and vulnerable adults as part of, or an extension of, ministry of the church or for a church-sponsored event;
- A credit check is required with check signing authority; and
- Public Records Checks must be updated at least every five years.

#### **Additional Screening Requirements**

- Written application, interview, and reference verification are required before serving in certain roles and ministries. Where required, these components are generally conducted in the following order:
- Submission of a completed written application to serve in a specified role with a clearly defined, written “job description.” The application includes verifiable personal information;
- Personal interview;
- Reference verification conducted by congregations and other organizations to verify personal information and check references listed in the application (people who know but are not related to the applicant), all schools attended by the individual within the past five (5) years, and all employers of the individual within the past five (5) years. If the individual has had one employer for over five years, these inquiries will be made of the two most recent employers; and
- Maintenance of these records as described below.

Clergy, employees, and volunteers or decision-making leaders who supervise children, youth, and vulnerable adults are required to have Public Records Checks and reference checks. Dioceses, congregations, and other organizations must keep and maintain all application and screening records secure and confidential in the Diocese, congregation’s, or organization’s office. This includes a signature by each applicant verifying receipt of a copy of this policy, including any local procedures or variations.

*Please find the application and screening requirements in Appendix E.*

### **B. Education and Training Requirements**

#### **Persons Who Have Pastoral Relationships**

Before any person engages in Pastoral Relationships s/he is required to complete training on the prevention of sexual exploitation that fosters a culture of safety and inclusion for all people and covers a broad overview of issues of vulnerability, power, and healthy boundaries. If that is not possible, this policy must be reviewed and discussed with her/him before s/he has Pastoral Relationships. The rest of the education and training must be completed within three months of beginning to have Pastoral Relationships.

Certification of training shall be renewed every three years.

## **Supervisors and Decision-Makers of Persons Who Have Pastoral Relationships**

Within three months of becoming a Supervisor or Decision-Maker, individuals must complete training on the prevention of sexual exploitation.

### **C. Activities for Monitoring and Supervising Pastoral Relationships**

The monitoring and supervision of programs and activities involving Pastoral Relationships is important for safeguarding adults from sexual exploitation. Monitoring and supervision should include, but are not limited to:

- Maintaining an up-to-date list of approved Persons Who Have Pastoral Relationships in the church office or other place where church records are kept.
- Requiring that all new activities that include Pastoral Relationships have the approval of the rector or canonical equivalent before they start. Requests to develop new activities should be submitted in writing to the rector. The rector will consider whether the plan for a new activity includes adequate monitoring and supervision.
- Requiring that all Persons Who Have Pastoral Relationships be approved to do so by the rector or canonical equivalent in accordance with the Screening and Selection process above.
- Settings where Pastoral Relationships take place:
  - Should whenever possible, be places where casual monitoring by others is convenient (for example along well-traveled hallways or in areas where other Church Personnel work nearby).
  - In open, visible spaces or in closed spaces that have windows that remain unobstructed by closed blinds, furniture, plants, or other adornments.
  - Should convey safety and comfort without the use of couches, loveseats, beds, futons or other furniture that would encourage close seating between the persons in the Pastoral Relationship.

### **D. Behavior Guidelines for the Prevention of Sexual Exploitation of Adults**

When creating safe boundaries for Persons Who Have Pastoral Relationships, it is important to establish what types of interactions are appropriate and inappropriate. Stating which behaviors are appropriate and inappropriate allows Church Personnel to comfortably show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries with other adults.

These Guidelines are:

- based, in large part, on avoiding behaviors known to be used by those who have engaged in the sexual exploitation of adults.
- intended to assist Church Personnel and Congregants in monitoring and supervising behaviors and interactions of Persons Who Have Pastoral Relationships to help maintain appropriate boundaries at all times.
- intended to be used to make decisions about interactions of Persons Who Have Pastoral Relationships with those with whom they have a Pastoral Relationship.
- to be carefully followed by all who are involved in Pastoral Relationships.

Some **appropriate** interactions, as long as they are welcomed by the recipient, are listed below:

- brief hugs,
- pats on the shoulder or back,
- kisses on the cheek,
- handshakes, and
- holding hands during prayer.

Some **inappropriate** interactions in Pastoral Relationships and other ministries with adults include:

- inappropriate or lengthy embraces,
- kisses on the mouth,

- touching sexual areas of the body,
- showing affection while in isolated areas such as bedrooms, closets, staff-only areas or other private rooms,
- any form of unwanted affection,
- comments or compliments (spoken, written, or electronic) that relate to a person's body or appearance that are at all suggestive. Examples would be, "You should wear that outfit more often," or "You look really hot in those jeans,"
- giving gifts or money to favored individuals,
- repeated and/or private meetings with individual adults, especially meetings that occur away from church property and during non-business hours,
- repeated electronic communications, such as email or texts, especially those that contain personal disclosures or solicitations of an intimate relationship,
- seeking excessive private time with a specific adult,
- changing one's manner of dress when in the company of a specific adult, and
- providing a specific adult with personal access such as one's personal email address or cell phone number if that is not the norm.

## **E. Office Décor**

Spaces, where Pastoral Relationships occur, should be a relaxing and productive setting ready at all times for use for Pastoral Relationships. The following are recommendations that will help create an environment that is peaceful and private while allowing appropriate supervision.

### **Furniture**

Comfortable chairs set at a 45-degree angle from each other create a good area for conversation. Couches and loves seats are discouraged but if they are used Persons Who Have Pastoral Relationships should not sit on them with parishioners or other visitors. Having furniture that allows reclining can leave persons open to false allegations of inappropriate behavior.

### **Artwork**

Artwork should be tasteful without offending the staff or other visitors.

### **Windows**

Windows in walls or doors should be unobstructed by blinds, furniture, curtains, or posters so that the space is always available to casual monitoring. A sense of privacy can be maintained by arranging the furniture so that Persons Who Have Pastoral Relationships are always visible, but the parishioner or visitor does not feel exposed.

### **Entrances**

If the space has a private entrance, and it is used, be sure staff knows when someone is in the space and when it is being used for Pastoral Relationships.

## **F. Pastoral Care and Counseling**

Even if you are separately credentialed and/or licensed as a mental health professional (psychologist, marriage and family therapist, substance abuse counselor, etc.), you are functioning on behalf of the church and you should make it clear to those you are serving that you are NOT serving in that role.

- Limit the number to no more than 4 times you meet with someone for pastoral care or counseling. If you believe the person needs more help, refer him or her to a trained or certified professional therapist, outside psychologist, or other credentialed professional as a medical doctor or mental health professional.
- Clergy should keep pastoral conversations confidential; however, if a person communicates intent to harm him or herself, or others, this must be reported as appropriate.



## **VI. Covenant: Restoring Prior Offenders to the Parish Community**

Process: If an individual who has been accused, found guilty, and served time in a correctional facility for sexual misconduct or abuse requests to be re-instated to the parish community, the following process will be followed:

- The rector and wardens will meet with the Canon to the Ordinary to review the situation and evaluate the potential danger to the congregation, balanced with the desire to welcome a person back into the life of the community. Additional research and information should be sought from parties knowledgeable about the person requesting reinstatement, e.g., probation and parole officers, counselors or therapists (permission is needed from the former parishioner to receive this information). The rector and wardens should also interview the individual and their spouse, family, etc. as appropriate.
- The Bishop and Chancellor will be advised of this request and provide additional advice and counsel as needed.
- If the rector and wardens wish to begin the process of re-instatement, they should discuss this with the vestry and work toward a consensus that this is the appropriate path to follow. If the vestry is, in the majority, against the re-instatement, the process should not proceed at that time, while not excluding the possibility that the topic could be revisited with new information at a future time.
- If the vestry agrees to move forward, the policy and model covenant and limited access agreement for registered sex offenders document will be provided by the diocesan office, and shall be presented to the former parishioner and their spouse, family members, etc. for discussion. Additional items may be included in the covenant, but in no case should any of the required elements be discarded or amended. The agreement must be signed, a copy retained in the parish files, as well as sent to the Canon to the Ordinary and the provisions of the agreement adhered to strictly.
- If the original offense occurred within that congregation or the community, and the injured parties (victim and their parents, etc.) are still in the area or are members, they must be informed that this covenant is in place. Care should be taken to insure that these parties feel protected and supported, while holding up the Christian practice of reconciliation as the impetus for the agreement.

## Appendix A - Specialized Questions for the Interview

The following are sample questions that may help you screen out someone who is unable to maintain healthy boundaries with adults.

- Please tell me about the last time a member of your (congregation, youth group, office staff, etc.) demanded too much of your time. How did you handle that?
- Please give an example of a time in your work or volunteer history when you thought the policies were too rigid. How did you handle that?
- Please describe a time when you felt a special bond or friendship between yourself and a member of your (congregation, youth group, office staff, etc.).
- Please give an example of a “boundary violation.” Has that ever happened to you, or has anyone ever said that you violated a boundary of some sort?
- Has disciplinary action of any sort ever been taken against you by a licensing board, professional association, ecclesiastical body or educational or training institution? Have there been complaints against you that did not result in discipline? Are there complaints pending against you before any of the above-named bodies? If yes, please explain.
- Have you ever been asked to resign or been terminated by a training program or employer? If yes, please explain.
- Have you ever had a civil suit brought against you about your professional work or is any such action pending? Have you ever had professional malpractice insurance suspended or revoked for any reason? If yes, please explain.
- Have you ever been charged (formally or informally) with any ethics violations, sexual exploitation, sexual abuse or sexual harassment? Are any such actions or complaints pending against you? If yes, please explain.
- Are you now or have you ever had sexual contact or attempted sexual contact (sexual intercourse of any kind, intentional touching, or conversation for the purpose of sexual arousal) with any person you were/are seeing in any professional context or in a Pastoral Relationship (i.e. parishioner, client, patient, employee, student)? If yes, please explain.
- Are you now or have you ever been involved in the production, sale, or distribution of pornographic materials? If yes, please explain.
- Have you ever had a restraining order, injunction, order for protection or the like issued against you?
- Have you ever had your parental rights restricted, suspended or terminated or have any of your children ever been in foster care? Have you ever been accused of domestic violence? If so, please explain.

## **Appendix B - Specialized Questions for the References**

- Please give me an example of how {NAME} maintains good boundaries with adults.
- Have you ever heard {NAME} tell a joke or say something that made you or others uncomfortable?
- Would you be comfortable referring a vulnerable friend of yours to for pastoral counseling? Why? Why not?
- The position for which {NAME} has applied requires that they be able to work closely with people whose lives may be in turmoil and who may not have good judgment at that point in time. Can you think of any reason that {NAME} should not be allowed to do this work?

## **Appendix C – Guidelines For Providing Counseling**

Limited number of sessions, generally no more than 4 on any particular life issue

Don't go outside your area of expertise. Refer to a psychologist, credentialed professional, medical doctor, or mental health professional.

Even if you are separately credentialed and/or licensed as a mental health professional (psychologist, marriage and family therapist, substance abuse counselor, etc.) while you are functioning on behalf of the church you should:

- Make it clear to those you are serving that you are NOT serving in that role.
- If you function in that role while you are also functioning on behalf of the church, you should clearly separate those two roles by where you practice each and clearly communicate to all concerned of when you are functioning in each role.
- You must maintain in full force separate professional insurance coverage at all times for any work you do outside your church role. The insurance must have per occurrence limits of at least \$1 Million and aggregate limits of at least \$3 Million, and name your church employer or church for whom you function in Pastoral relationships as an additional insured.

## Appendix D – Code of Conduct for Persons Who Have Pastoral Relationships

### Persons Who Have Pastoral Relationships:

- understand that the church will not tolerate the sexual exploitation of adults it serves.
- agree to not attempt to or to sexually exploit any person they serve or work with on behalf of the church.
- agree to comply with the policies for general conduct with adults as defined in these Policies for the Prevention of Sexual Exploitation of Adults.
- agree to comply with the Diocese of East Tennessee's Code of Conduct for Persons Who Have Pastoral Relationships.
- agree, whenever appropriate and possible, to have one-to-one meetings with adults during regularly/ publicly scheduled hours and by appointment on church property while others are present in the building or in other appropriate professional settings where they can be observed.
- agree to maintain clear and appropriate boundaries and avoid even the appearance of impropriety.
- agree to immediately end any sexual or inappropriate relationship with a person with whom he/she has a Pastoral Relationship or when he/she has questions about the implementation of these policies and immediately seek advice from the Bishop, a trusted colleague or mental health professional.
- agree to immediately report any inappropriate behaviors, boundary violations or possible policy violations they observe under these policies.
- acknowledge their obligation and responsibility to prevent sexual exploitation of adults and agree to report known or suspected sexual exploitation of adults to church leaders and state authorities in accordance with these policies.

### Persons Who Have Pastoral Relationships are prohibited from:

- dating or becoming romantically involved with those with whom they have a Pastoral Relationship.
- having sexual contact with any person with whom he/she has a Pastoral Relationship.
- possessing any sexually oriented materials (magazines, cards, videos, films, clothing etc.) on church property or using such materials in the conduct of their ministry unless the materials are part of a pre-approved educational program or curriculum and are used only for that purpose.
- using the Internet to view or download any sexually oriented materials on church property or from having it on church-owned computers, and from bringing such materials onto church property.
- discussing their own sexual activities, including dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos or materials on or from the Internet, with any person with whom they have a Pastoral Relationships.

Clergy are subject to Title IV Ecclesiastical Discipline of the Constitution and Canons of the Episcopal Church.

Sexual Misconduct shall mean (a) Sexual Abuse, (b) Sexual Behavior engaged in by the Member of the Clergy with a person for whom the Sexual Behavior is unwelcome or who does not consent to the Sexual Behavior, or by force, intimidation, coercion or manipulation, or (c) Sexual Behavior at the request of, acquiesced to or by a Member of the Clergy with an employee, volunteer, student or counselee of that Member of the Clergy or in the same congregation as the Member of the Clergy, or a person with whom the Member of the Clergy has a Pastoral Relationship.

(CANONS IV.2 - IV.3.1.d)

# Appendix E – Screening and Training Protocols

	Public Records Checks				
	Application, Interview, or Reference	Criminal Background Check	Sexual Offender Registry Check	Credit Check	DMV Check

## Churches

### Clergy

<b>Bishops, Priests, Deacons, Retired Clergy, Postulants, Seminarians</b>	✓	✓	✓	✓	✓
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### Children's Ministry

<b>Children's Choir, Sunday School, Nursery Workers, Parent Helper, Youth Helper</b>	✓	✓*	✓		✓**
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\* If Children's Ministry workers are serving fewer than three times a year, the only public record check required is the Sexual Offender Registry Check.

\*\* If Children's Ministry workers are not transporting children, a DMV Check is not required.

### Youth Ministry

<b>Youth Minister, Youth Choir, Sunday School, Acolyte Leaders, Camp Staff, Camp Councilors, VBS Volunteers, Overnight Helpers</b>	✓	✓*	✓		✓**
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\* If Youth Ministry workers are serving fewer than three times a year, the only public record check required is the Sexual Offender Registry Check.

\*\* If Youth Ministry workers are not transporting youth, a DMV Check is not required.

### Elected Positions

<b>Vestry Members</b>	✓	✓	✓	✓*	
<b>Wardens</b>	✓	✓	✓	✓*	
<b>Treasurer</b>	✓	✓	✓	✓	

\* Vestry Members and Wardens do not need a Credit Check if they do not have check signing authority.

### Key Holders

<b>Altar Guild, Building Hosts, Renters</b>	✓	✓	✓		
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### Lay Leadership

<b>Eucharistic Visitors, Stephen Ministers, Small Group Leaders, Unpaid Staff</b>	✓	✓	✓		✓*
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\* Any person transporting children, youth, or vulnerable adults must have a completed DMV Check.

### Paid Staff

<b>All Paid Staff</b>	✓	✓	✓		✓*
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\* Any person transporting children, youth, or vulnerable adults must have a completed DMV Check.

## Schools

Must follow state requirements for applications, interviews, references, and public records checks.

### Other

<b>Diocesan Staff, Executive Board, Standing Committee, Disciplinary Board, Commission on Ministry</b>	✓	✓	✓		✓*
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\* Any person transporting children, youth, or vulnerable adults must have a completed DMV Check.

What should I take?											Total Time of Training		
Category	Role/Position	Diocesan Policies	Introduction & Theological Background	Organizational Rules and Policies	Healthy Boundaries	Inclusion of All God's People	Bullying	Duty to Report: Mandated Reporter	Abuse & Neglect	Pastoral Relationships		Anti-Harassment *	Power & Relationships
A	<b>Clergy</b>												3.5 Hours
	Bishops, Priests, Deacons, Retired Clergy, Postulants, Seminarians	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
	<b>Schools</b>												
	School Board	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
	<b>Lay Leadership</b>												
	Eucharistic Visitors, Stephen Ministers, Small Group Leaders	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
	<b>Other</b>												
	Diocesan Staff, Executive Board, Standing Committee, Disciplinary Board, Commission on Ministry	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	

B	<b>Elected Positions</b>												3.4 Hours
	Vestry Members, Wardens, Treasurer, Convention Delegates, General Convention Deputies	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
	<b>Paid Church Staff</b>												
	All Paid Church Staff	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	

\* (Safe Guarding God's People: Preventing Sexual Harassment for Workers OR Safe Guarding God's People: Preventing Sexual Harassment for Managers and Supervisors)

Category	Role/Position	What should I take?										Total Time of Training		
		Diocesan Policies	Introduction & Theological Background	Organizational Rules and Policies	Healthy Boundaries	Inclusion of All God's People	Bullying	Duty to Report: Mandated Reporter	Abuse & Neglect	Pastoral Relationships	Anti-Harassment *		Power & Relationships	
<b>C</b>	<b>Schools</b>													3 Hours
	Teachers, Assistants, Healthcare, Administrative, Counseling, Food Service, Security, Maintenance	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
<b>D</b>	<b>Youth Ministry</b>													2.75 Hours
	Youth Minister, Youth Choir, Sunday School, Acolyte Leaders, Camp Staff, Camp Counselors, VBS Volunteers, Overnight Helpers	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
<b>E</b>	<b>Children's Ministry</b>													2.25 Hours
	Children's Choir, Sunday School, Nursery Workers, Parent Helpers, Youth Helpers	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
	<b>Schools</b>													
	Before/After Care	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
	Volunteers	R	R	R	R	R	R	R	R	R	R	R		
<b>F</b>	<b>Key Holders</b>													2 Hours
	Altar Guild, Building Hosts, Renters	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
	<b>Lay Leadership</b>													
	Unpaid Staff	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	

✓: Required      R: Recommended  
 \* (Safe Guarding God's People: Preventing Sexual Harassment for Workers OR Safe Guarding God's People: Preventing Sexual Harassment for Managers and Supervisors)

## **Appendix F – Diocesan Contacts for Reporting Issues Within the Church**

### **For reporting issues within the church:**

The Ecclesiastical Authority is the Bishop.

The Rt. Rev. Brian L. Cole  
865-966-2110 (Diocesan House)  
bcole@dioet.org

In the absence of the Bishop, the ecclesiastical authority is the President of the Standing Committee. Please contact the Diocesan Office for their information.

### **For reporting clergy misconduct:**

#### **By phone call:**

The Rev. Canon Joseph R. Woodfin  
865-346-4004

#### **By email:**

The Rev. Canon Joseph R. Woodfin, Knoxville, TN  
intakeofficer@dioet.org or intakeofficerknoxville@dioet.org

The Rev. L. Gordon Brewer, Kingsport, TN  
intakeofficerkingsport@dioet.org

The Rev. Dr. William McGee, Hixson, TN  
intakeofficerhixson@dioet.org

Ms. Laura Beasley, Athens, TN  
intakeofficerathens@dioet.org

*Please note: While the Intake Officers are noted by location, you may submit a complaint to any of the officers. General regional information is provided in the event that a meeting in person may be preferred. All Intake Officers are equally trained and equipped, and Canon Bolt coordinates and may assign officers depending upon case load or other factors.*

#### **By writing:**

Intake Officer (you may add a name from the above)  
c/o The Diocese of East Tennessee  
814 Episcopal School Way  
Knoxville, TN 37932





Has the situation occurred previously? Attach additional sheets, if needed.

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What action was taken? How was the situation handled, who was involved, who was questioned, were the police called? Attach additional sheets, if needed.

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What is the follow-up plan? Does anyone else need to be notified? Will the situation need monitoring? Would you like someone to call you to discuss the situation? Attach additional sheets, if needed.

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Submitted by (please print): \_\_\_\_\_

Phone Number: \_\_\_\_\_

Home Address: \_\_\_\_\_

Parish, City, State: \_\_\_\_\_

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

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

Please mail this document to:  
Diocese of East Tennessee  
c/o Intake Officer  
814 Episcopal School Way  
Knoxville, TN 37932

Reviewed By (For Office Use Only): \_\_\_\_\_