



**THE DIOCESE OF EAST TENNESSEE**

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***Safe Church:  
Policies and Procedures for the  
Protection  
Of  
Children, Youth and Adults***

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**THE DIOCESE OF EAST TENNESSEE  
PREVENTION GUIDELINES, POLICIES AND PROCEDURES MANUAL FOR DEALING WITH SEXUAL MISCONDUCT**

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## **INTRODUCTION**

The 74th General Convention in 2003 adopted a resolution that calls the Episcopal Church to respond in new and intentional ways to care for, be responsible to, and create safe space for children. The resulting “Safeguarding God’s Children” sexual misconduct prevention workshops and these “Policies for the Protection of Children and Youth from Abuse in the Diocese of East Tennessee” seek to assist congregations and other Episcopal entities that are concerned with preventing the sexual abuse of children. It is the policy of the Diocese of East Tennessee that sexual misconduct, as defined herein, will not be tolerated. The Diocese will deal with sexual misconduct swiftly, confidentially, and decisively. This policy applies to all clergy, lay employees and volunteers serving the Diocese, any parish within the Diocese, or any other institution or organization of the Diocese or of any parish herein. It also applies, subject to canonical limitations, to all aspirants, postulants or seminarians sponsored by or working in the Diocese. The intent of this policy is to assure that the Diocese’s response to an allegation or instance of sexual misconduct will be just and compassionate for all involved.

In 2006, the 75<sup>th</sup> General Convention approved Resolution A156 prohibiting sexual exploitation and sexual harassment of children, youth and adults, requiring all dioceses to develop and institute policies and procedures, as well as training, for the prevention and pastoral response to these forms of sexual misconduct.

## **STATEMENT OF POLICY**

It is the policy of the Diocese of East Tennessee that Sexual Misconduct, as defined herein, will not be tolerated. The Diocese will deal with Sexual Misconduct swiftly, confidentially, and decisively. This policy applies to all clergy, lay employees and volunteers; ministry leaders and search/congregational consultants serving the Diocese, any parish within the Diocese, or any other institution or organization of the Diocese or of any parish herein. It also applies, subject to canonical limitations, to all aspirants, postulants or seminarians sponsored by or working in the Diocese. In the event charges of Sexual Misconduct against any person are substantiated, such person will be subject to discipline. In the case of clergy, discipline will be administrated according to the Canons of the Diocese of East Tennessee and the Episcopal Church. In the case of lay employees, such discipline may include termination of employment. Both lay employees and volunteers may be restricted or prohibited from engaging in further activities on church property or in any activity sponsored by any church organization. The intent of this policy is to assure that the Diocese’s response to an allegation or instance of Sexual Misconduct will be just and compassionate for all involved.

## EMPLOYMENT AND TRAINING

A. After the adoption of this Manual, all persons hired as employees or accepted as volunteers who regularly supervise youth activities (excluding unpaid Sunday School Teachers), including future clergy, postulants, and aspirants, will be subject to thorough background checks to determine current or historic Sexual Misconduct allegations, criminal records, or paraphiliac behavior, e.g., pedophilia, exhibitionism, voyeurism (as defined by the American Psychiatric Association). Such background checks will be handled by the Diocese or the entity within the Diocese that will be served by such clergy, postulants, aspirants, lay employees or volunteers, as provided in this Manual.

Such background checks will include inquiries of all bishops having past or present canonical authority over the individual, 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.

B. Current clergy, employees, and volunteers who regularly supervise youth activities (excluding unpaid Sunday School Teachers) will attend a minimum of three hours of initial training on issues of child sexual abuse in church settings. New clergy, employees and volunteers subject to this paragraph shall receive such training as currently offered and approved by the diocese within six (6) months after assuming their duties. The Diocese will promulgate to all clergy, volunteers subject to this paragraph, vestry members and employees a summary of current child abuse statutes and reporting requirements in this state.

C. All current clergy and employees will take the diocesan approved training modules on issues of sexual harassment in employment, mentor and colleague relationships and sexual exploitation in pastoral relationships. New clergy and employees subject to this paragraph will receive such training as currently offered and approved by the diocese within six (6) months of employment.

D. Clergy or other pastoral care providers are required to have ongoing professional supervision or to refer the individual to professional counseling after six sessions have been held around a given life issue. Fees or donations for pastoral care are prohibited. Anyone charging fees for counseling outside the scope of church employment must possess appropriate professional credentials and proof of separate professional liability insurance, including coverage for Sexual Misconduct, in force at all times.

## **DIOCESAN PROCEDURES FOR RESPONDING TO COMPLAINTS OF SEXUAL MISCONDUCT INVOLVING LAITY**

### **A. When a complaint is received**

1. All Complaints involving Sexual Misconduct by lay employees or volunteers are to be referred to one's rector, priest, or supervisor, and to the Bishop. The Bishop will personally assure the person making the complaint of the church's concern regarding the complaint and that the complaint will be promptly and thoroughly investigated. In no case shall the Bishop or member of the clergy of the parish where the incident is alleged to have occurred hear the sacramental confession of the alleged offender or any witness. The Bishop will act to assure that all involved persons will be afforded pastoral care.
2. If any employee believes that he or she has been subjected to sexual harassment by another employee or by any supervisory employee, the employee should make known to the other person that such conduct is unwelcome and should be stopped. If said conduct is repeated, the employee should immediately report this matter to one's rector, senior warden, or supervisor. It is not necessary for the employee to report this to the employee's immediate supervisor, but the employee should report it to one of the individuals named above. The Diocese will handle the matter with as much confidentiality as possible. There will be no retaliation against any employee who reports a claim of sexual harassment or against any employee who is a witness to the harassment.
3. According to Tennessee law, if the Complaint alleges physical or sexual abuse of a minor or an incompetent adult, the appropriate law enforcement or social services authorities shall be immediately notified. The Bishop shall also be promptly be notified. The Bishop and Chancellor will confer and 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.

### **B. When a determination is made**

1. After a determination has been made, the Bishop will immediately inform the Complainant, the alleged Victim (if other than the Complainant), and the alleged Offender.
2. If the Bishop determines that the Complaint is unsubstantiated, such determination will be made known to the alleged Offender, the Complainant and the alleged Victim (if other than the Complainant) in writing by the Bishop. The Bishop will meet with the Complainant to discuss the determination and may also meet with the alleged Offender to discuss any steps that may be necessary to make known the determination.
3. If the Bishop determines that the complaint is substantiated, the Bishop will take the following steps:
  - a. The Bishop will meet with the Victim to express the church's deepest regret and discuss appropriate responses by the church to assist in the Victim's healing. The Victim may be accompanied by persons of the Victim's choosing. The Bishop will determine what therapeutic or other assistance should be offered to the Victim.
  - b. The Bishop may meet, if appropriate, with the Victim's spouse and/or family to discuss how the church may assist them.
  - c. The Bishop or a representative appointed by the Bishop will meet with the Offender.
  - d. The Offender may be accompanied by another person if the offender desires. The Bishop will discuss with the Offender the actions the Bishop intends to take. If appropriate, the Bishop will offer to refer the Offender for therapy by persons professionally qualified in treatment of Sexual Misconduct.
  - e. All records of investigators and determinations by the Bishop will be held in strict confidence and separate from ordinary personnel files, but these records will be made available by the Diocese if they are requested by a subpoena.

f. The Bishop and all other representatives of the Diocese will make every effort to protect the privacy of all parties involved. Pertinent information, however, may and should be furnished upon an inquiry from any vestry, diocese or other institution of the Episcopal Church.

A. If, after a determination of Sexual Misconduct has been made, an individual wishes to keep working for or in the church, these procedures must be followed:

1. A credentialed professional approved by the Church Insurance Company must affirm that the offender has been rehabilitated.
2. The offender must be required to make amends to any aggrieved parties.
3. A covenant must be signed by the offender, the rector and the wardens, outlining the agreements to be followed for the individual to continue his or her work in the church.

B. If, after a determination of Sexual Misconduct is made, and/or after an individual has been incarcerated and released for sexual misconduct or abuse, and the individual wishes to return as a member of the parish, there is a process called a "Covenant" that must be followed. This process must be followed completely, all notifications made and restrictions carefully monitored. The Covenant process is outlined in Part II, the Prevention of Sexual Exploitation of Adults, beginning on page 64. -----.

No person with a civil or criminal record of child abuse or who has admitted prior sexual abuse or anyone known to have a paraphiliac diagnosis, e.g., pedophilia, exhibitionism, voyeurism (as defined by the American Psychiatric Association), shall be placed in any position of supervising or having other interaction with children or youth.

## DIOCESAN PROCEDURES FOR RESPONDING TO COMPLAINTS OF SEXUAL MISCONDUCT INVOLVING CLERGY

### A. When a complaint is received

1. Title IV is the section of the Canons of The Episcopal Church (TEC) that relates to ecclesiastical discipline. Title VI, Canon 1 of the Canons of the Diocese of East Tennessee states: “Those provisions of Title IV of the Canons of The Episcopal Church, which are applicable to the Diocese, are hereby incorporated as part of this Title. To the extent, if any, that any of the provisions of this Title are in conflict or inconsistent with the provisions of Title IV, the provisions of Title IV shall govern.”
2. The purpose of Title IV is explained in Title IV, Canon 1:
  - a. “By virtue of Baptism, all members of the Church are called to holiness of life and accountability to one another. The Church and each Diocese shall support their members in their life in Christ and seek to resolve conflicts by promoting healing, repentance, forgiveness, restitution, justice, amendment of life and reconciliation among all involved or affected. This Title applies to Members of the Clergy, who have by their vows at ordination accepted additional responsibilities and accountabilities for doctrine, discipline, worship and obedience.”

Title IV applies only to ordained persons (bishops, priests, and deacons) and sets up a procedure for handling allegations of clergy misconduct.

3. Clergy misconduct is defined in Title IV, Canons 3 & 4 of TEC, which include “any act of sexual misconduct.”
4. Complaints alleging clergy misconduct should be made to the Intake Officer. They may be made in any form (phone call, e-mail, letter, etc.). The current Intake Officer is The Rev. Canon Michelle Warriner Bolt (865-740-3657; 814 Episcopal School Way, Knoxville, TN 37932; mwbolt@dioet.org). Any person other than the Intake Officer who receives information regarding an Offense shall promptly forward information to the Intake Officer.
5. Upon receipt of such information, the Intake Officer may make such preliminary investigation as he or she deems necessary, and write a report stating whether the allegations, if true, constitute an offense. The Complainant will get a copy of the report, and may appeal to the President of the Disciplinary Board if the Complainant does not agree with the Intake Officer’s conclusions.
6. The Complainant’s identity will not be kept confidential if the Intake Officer determines that the
  - a. allegations, if true, constitute an offense and the matter proceeds beyond initial efforts to resolve it. Any allegations will be handled discreetly, but the due process provisions of Title IV do not permit the identity of the Complainant to remain confidential after that. Also, the Bishop is given latitude to disclose facts of the case for pastoral purposes, such as dealing with the affected congregation or institution.
7. The Bishop shall provide for appropriate pastoral response whenever any report is made to the Intake Officer. Such pastoral response shall embody respect, care, and concern for all affected persons and communities.
8. If the Intake Officer’s determination is that an allegation, if true, constitutes an offense, the matter is sent to a Reference Panel comprised of the Bishop, Intake Officer, and President of the Disciplinary Board. Subsequently, it may be handled by:

- a. Dismissal, if the matter is not sufficiently material or weighty,
- b. A disciplinary plan agreed to by the clergy person and the Bishop,
- c. Conciliation (similar to non-binding mediation),
- d. Further investigation by an appointed investigator,
- e. An informal hearing held by a Conference Panel comprised of members of the Disciplinary Board,  
or
- f. A formal and binding hearing held by members of the Disciplinary Board.

Title IV requires that one or more alternative dispute resolution strategies (A-E) be tried before a matter may go to a formal and binding hearing (F).

9. Pursuant to Title VI, Canon 2 of the Diocese of East Tennessee, the Disciplinary Board is comprised of four members of the clergy and three laypersons elected by Annual Convention of the Diocese.
10. According to Tennessee law, if the Complaint alleges physical or sexual abuse of a minor or an incompetent adult, the appropriate law enforcement or social services authorities shall be immediately notified. The Bishop shall also be promptly notified. The Bishop 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 pursuant to the procedures outlined herein.

#### B. When a determination is made

1. After a determination has been made by the Intake Officer, Disciplinary Board, and Bishop, all affected parties will be notified as prescribed in Title IV of TEC.
2. In making any decisions about professional rehabilitation and future employment for the Offender, the Bishop will be guided by the assessments of those experts in the treatment of Sexual Misconduct who have treated the Offender. In most cases, significant involvement in personal psychotherapy and employment outside the church will be required before any re-employment in the church will be considered. Public acknowledgement of the misconduct, including exoneration of and restitution to the victim, will normally be required.
3. The Bishop will notify the wardens, if the Offender serves in a parish, or representatives of the place of ministry, if the Offender does not serve in a parish and discuss with them what assistance will be most helpful for healing. Unless there are specific factors which make it inappropriate, the Bishop may recommend an open congregational meeting to begin the process of healing in the congregation. The Bishop or the Bishop's representative will attend such a meeting.
4. If it appears that there has been a possible violation of any federal or state law, the Bishop will immediately notify law enforcement officials.
5. If, after a determination of Sexual Misconduct has been made, an individual wishes to keep working or the church, these procedures must be followed:
  - a. A credentialed professional approved by the Church Insurance Company must affirm that the Offender has been rehabilitated.
  - b. The Bishop of canonical residence and the Bishop of current jurisdiction, if different, must both endorse return to employment.
  - c. The Offender must be required to make amends to any aggrieved parties.

No person with a civil or criminal record of child abuse, or who has admitted prior sexual abuse or anyone known to have a paraphiliac diagnosis, e.g., pedophilia, exhibitionism, voyeurism (as defined by the American Psychiatric Association), shall be placed in any position of supervising or having other interaction with children or youth.

## ADOPTION OF MANUAL

A. Upon approval by the Bishop & Council, this Manual shall be adopted by all parishes, worshipping communities, campus ministry or Diocesan Ministries or Partner Institutions by resolution of the vestry, council, or board recorded in the minutes of such body, with a copy being sent to the Diocese. At the time of such action, there shall be designated two or more persons to whom reports of sexual misconduct should be made, and those names should be inserted in the appropriate section of the "Safeguarding God's People Notice" to be displayed in each parish, worshipping community, campus ministry or Diocesan Ministries or Partner Institutions. In the resolution adopting this Manual, each parish, worshipping community, campus ministry or Diocesan Ministries or Partner Institution shall also agree to cooperate in any investigation and carry out any disciplinary action recommended by the Diocese with respect to its lay employees and volunteers.

B. The following persons will receive a copy of this Manual and will sign a form indicating that they have received the Manual and understand its content. Such statements will be kept on file by the organization within the church served by such persons. See Sample Forms for the form for this procedure.

- Members of the Bishop and Council
- Members of the Standing Committee and Commission on Ministry
- All Officers of the Diocese
- All employees of the Diocese and Organizations and Institutions of the Diocese
- All clergy canonically resident or licensed to officiate in the Diocese
- All employees of Parishes, Worshipping Communities, Campus Ministries and Diocesan Partner ministries and Institutions
- All vestry, council, or board members, including the Board of Grace Point
- All volunteers who regularly supervise youth activities.

C. Annually, the vestry of every parish, and the leadership organization (including clergy and lay) of all worshipping communities, campus ministries or Diocesan Ministries must review this manual and document that review through the passage of a resolution, which should be part of the minutes of the meeting in which that resolution is approved. The leaders of these organizations must sign a form indicating they have read and received a copy of this Manual. The resolution and a copy of the notice of annual adoption statement should be sent to the Safeguarding Coordinator no later than March 1<sup>st</sup> of each year. The statement of signatures should also be retained on file at the parish, worshipping community, campus ministry or Diocesan ministry. Each year the Safe Church Notice Form should be updated and posted in highly visible places in the parish. See Sample Forms for examples of these forms. The Safe Church Notice Form will be transmitted electronically with the original copy of this manual.

# **SAFE CHURCH: POLICIES AND PROCEDURES FOR THE PROTECTION OF CHILDREN AND YOUTH**

## **CODE OF CONDUCT FOR PROTECTION OF CHILDREN & YOUTH**

Relationships among people are at the foundation of Christian ministry and as such are central to the life of the church. Defining healthy and safe relationships through policies and codes of conduct is not meant to undermine the strength and importance of personal interaction in our ministries. Rather, it is to assist in more clearly defining behaviors and practices that allow the church to demonstrate more fully its love and compassion for children and youth in sincere and genuine relationships.

Relationships in ministry should ideally be experienced as caring and without intention to do harm or allow harm to occur. This Code of Conduct has been adopted by the Diocese of East Tennessee to help the church create safe environments for children and youth and those who minister to them. All Church Personnel are asked to consider carefully each statement in the Code and the Policies for the Protection of Children and Youth from Abuse before agreeing to adhere to the statements and continue in service to the church.

## **AGREEMENTS UNDERLYING CODE OF CONDUCT**

The following principles must be agreed to by Church Personnel:

- Church Personnel agree to do their best to prevent abuse and neglect among children and youth involved in church activities and services.
- Church Personnel agree not to abuse a child or youth physically, sexually or emotionally or neglect a child or youth.
- Church Personnel agree to comply with the policies for general conduct with children and youth as defined in these Policies for the Protection of Children and Youth from Abuse.
- All Church Personnel agree to comply with the Guidelines for Appropriate Affection with children and youth.
- In the event Church Personnel observe any inappropriate behaviors or possible policy violations with children or youth, Church Personnel agree to report their observations immediately.
- All Church Personnel acknowledge their obligation and responsibility to protect children and youth and unless otherwise prohibited by statute, agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with these policies.
- Church Personnel understand that the church will not tolerate abuse of children and youth and agree to comply in spirit and in action with this position.

## **GENERAL DEFINITIONS**

A. For the purpose of this Manual, Sexual Misconduct means any:

- Sexual abuse or sexual molestation of any person, including but not limited to, any sexual involvement or sexual contact with a person who is a minor or who is legally incompetent; or
- Sexual harassment in a situation where there is an employment, mentor or colleague relationship between the persons involved, including but not limited to, sexually oriented humor or language; questions or comments about sexual behavior or preference unrelated to employment qualification; undesired physical contact; inappropriate comments about clothing or physical appearance; or repeated requests for social engagements; or
- Sexual exploitation, including but not limited to, the development of or an attempt to develop a sexual relationship between a cleric, employee or volunteer and a person with whom he/she has a pastoral relationship, whether or not there is apparent consent from the individual.

B. For purposes of this policy, pastoral relationship means: A relationship between a cleric, employee or volunteer and any person to whom such cleric, employee or volunteer provides counseling, pastoral care, spiritual direction or spiritual guidance, or from whom such cleric, employee or volunteer has received a confession or confidential or privileged information.

### **A. CHURCH PERSONNEL**

For the purposes of this policy, the following are included in the definition of Church Personnel when they are functioning in their respective roles for the church:

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. All paid personnel whether employed in areas of ministry or other kinds of services by the diocese, its congregations, schools or other agencies.
3. Those who contract their services to the diocese, its congregations, schools or other agencies.
4. Ministry leaders and other 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 he or she has been selected or assigned to do so. Volunteers include members of advisory boards, vestries, Bishop's Committees, and boards of directors.

### **B. CHILDREN AND YOUTH**

A child is defined as anyone under the age of 12 years. A youth is defined as anyone who (i) is at least 12 years old, but not yet 18 years old (ii) is 18 years old or older still in high school. Persons who are developmentally disabled are also covered under this policy, regardless of age.

### **C. REGULARLY WORK WITH OR AROUND CHILDREN OR YOUTH**

For the purpose of this policy, the following are included in the definition of CHURCH PERSONNEL WHO REGULARLY WORK WITH OR AROUND CHILDREN OR YOUTH:

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. All paid or volunteer Church Personnel whose work regularly takes them throughout the facility or grounds or who has keys giving them access to the buildings on the grounds.
3. All persons who supervise or assist with supervising children or youth, other than church school teachers, in ministries, programs or activities more often than occasionally.
4. All persons who provide transportation to children or youth without other adults in the vehicle more often than occasionally.
5. Any paid personnel whose living quarters are on the grounds of the church, school or other related agency.
6. All vestry members or other members of similar decision-making groups who have the authority to approve the creation of ministries, programs or activities for children or youth.

Examples of Church Personnel who REGULARLY WORK WITH OR AROUND CHILDREN OF YOUTH include, but are not limited to:

- Church school leaders: teachers, aides, staff, volunteers
- Episcopal School personnel and volunteers
- Children's or youth choir directors
- Organists who work with children or youth
- Lay youth ministers, paid or volunteer
- Lay youth directors, paid and volunteer
- All Church Personnel who work or assist in the nursery more than four times a year
- All Church Personnel who work in the nursery if they are the only person over 21 present at any time
- All staff, whether volunteer or paid, at church camps. Includes both day camps and residential/"sleepaway" camping locations.
- Adults who participate in overnight activities with children or youth more than twice a year.

### **D. OCCASIONALLY WORK WITH OR AROUND CHILDREN OR YOUTH**

For the purpose of this policy, the following are included in the definition of Church Personnel who OCCASIONALLY WORK WITH OR AROUND CHILDREN OR YOUTH:

1. All persons who supervise and assist with supervising children or youth in ministries, programs or activities infrequently, generally no more than three times a year or for one program or activity during a year that lasts less than a month (i.e. assisting with preparation for the Christmas pageant or teaching one "unit" of Church School for a month).
2. All persons who infrequently, generally or no more than three times a year, provide transportation to children or youth without other adults in the vehicle.
3. All persons who work or assist in the nursery four or fewer times a year.
4. Adults who participate in overnight activities with children or youth once or twice a year.

## E. TYPES OF ABUSE

The following are the general categories of abuse which will not be tolerated:

1. Physical abuse is non-accidental injury, which is intentionally inflicted upon a child or youth.
2. Sexual abuse perpetrated by an adult is any contact or activity of a sexual nature that occurs between a child or youth and an adult. This includes any activity, which is meant to arouse or gratify the sexual desires of the adult, child or youth.
3. Sexual abuse perpetrated by another child or youth is any contact or activity of a sexual nature that occurs between a child or youth and another child or youth when there is no consent, when consent is not possible, or when one child or youth has power over the other child or youth and includes any activity which is meant to arouse or gratify the sexual desires of any of the children or youth.
4. Emotional abuse is mental or emotional injury to a child or youth that results in an observable and material impairment in the child's or youth's growth, development or psychological functioning.
5. Neglect is the failure to provide for a child's or youth's basic needs or the failure to protect a child or youth from harm.
6. Economic exploitation is the deliberate misplacement, exploitation, or wrongful temporary or permanent use of a child's or youth's belongings or money.
6. Sexual harassment occurs where there is an employment, mentor or colleague relationship between the persons involved, and includes but is not limited to the following types of behaviors or actions: sexually oriented humor or language; questions or comments about sexual behavior or preference unrelated to employment qualification; undesired physical contact; inappropriate comments about clothing or physical appearance; or repeated requests for social engagements.

# ***SAFEGUARDS FOR CHILDREN & YOUTH***

## **A. SCREENING AND SELECTION**

1. Any and all Church Personnel who REGULARLY WORK WITH OR AROUND CHILDREN OR YOUTH shall be screened and selected utilizing at least the following criteria:
  - a. A STANDARD APPLICATION shall be completed by the applicant that includes an authorization for the release of information to conduct background checks and the CODE OF CONDUCT (Appendix D).
  - b. A CRIMINAL RECORDS CHECK shall be made in any state where the applicant has resided during the past seven (7) years, and in any other states as may be determined by the church.
  - c. A SEXUAL OFFENDER REGISTRY CHECK shall be made in any state where the applicant has resided during the past seven (7) years.
  - d. An INDIVIDUAL INTERVIEW shall be conducted with the applicant.
  - e. REFERENCES from persons outside the congregation who know the applicant, preferably who know how the applicant works with children shall be obtained.
  - f. A DRIVING OR MOTOR VEHICLE RECORDS CHECK shall be made if the person may be transporting children or youth.
2. Any and all Church Personnel who OCCASIONALLY WORK WITH OR AROUND CHILDREN OR YOUTH shall be screened and selected utilizing at least the following criteria:
  - a. A STANDARD APPLICATION shall be completed by the applicant that includes an acknowledgment for the release of information to conduct background checks and the CODE OF CONDUCT (Appendix D).
  - b. An INDIVIDUAL INTERVIEW shall be conducted with the applicant.
  - c. AT LEAST ONE REFERENCE from a person or persons outside the congregation who knows the applicant, preferably who knows how the applicant interacts with children.
  - d. A DRIVING OR MOTOR VEHICLE RECORDS CHECK shall be made if the person will be transporting children or youth.
  - e. A SEXUAL OFFENDER REGISTRY CHECK shall be made in any state where the applicant has resided during the past seven (7) years.
3. All information gathered about an applicant will be carefully reviewed and evaluated to make a determination, in consultation with others as necessary, of whether the person is appropriate to work with children or youth.
4. Church Personnel who work with or around children or youth must have a personnel file that is kept where other church records are kept.
5. Criminal records checks and sexual offender registry checks will be conducted every five (5) years for Church Personnel who Regularly Work With or Around Children or Youth. Sexual offender registry checks will be conducted every five (5) years for Church Personnel who Occasionally Work With or Around Children or Youth.

6. To the extent possible, no person will be permitted to supervise an immediate family member when working with or around children or youth. For the purpose of this policy, immediate family member is defined as spouse, partner, child, parent, sister, brother, similar in-law relationship, stepchild, stepparent, stepsibling, grandparent, or co-habitant.
7. Church Personnel who transfer within the Diocese of East Tennessee and apply for or are asked to or who do undertake a position working with or around children or youth are required to undergo the same screening and selection process in Section A above. This requirement may be met through a transfer of a copy of their personnel file to the new congregation, school, agency, or program together with completion of a new application, individual interview and reference checks with the congregations, schools, agencies or other programs for which the applicant has worked with or around children or youth since the screening was last done as shown in the applicant's personnel file.

## **B. EDUCATION AND TRAINING REQUIREMENTS**

The following are the minimum education and training requirements for church personnel who work with or around children or youth. The Diocesan Safe Church Coordinators reserve the right to require additional training or a specific form of training as needed.

1. Diocesan approved child abuse prevention education and training is required for all CHURCH PERSONNEL WHO REGULARLY WORK WITH OR AROUND CHILDREN OR YOUTH before starting their work with children or youth. This should be an initial face-to-face training with a diocesan approved trainer. Every three years a refresher course is required. If there is no lapse in service beyond those three years, the refresher course may be taken on-line. If it has been more than three years since the last face-to-face training, the refresher must be taken in an in-person training session.
2. Diocesan approved child abuse awareness education and training is required for all CHURCH PERSONNEL WHO OCCASIONALLY WORK WITH OR AROUND CHILDREN OR YOUTH before starting their work with children or youth. This may be accomplished by taking the first half of the initial face to face training offered by the diocese. Every three years a refresher course is required. If there is no lapse in service beyond those three years, the refresher course may be taken on-line. If it has been more than three years since the last face-to-face training, the refresher must be taken in an in-person training session.
3. Church Personnel who are responsible for screening, selection and supervision of others in programs for children and youth are required to complete the initial face to face training as well as additional diocesan approved education and training modules in screening, selection and monitoring. A refresher is required every three years. If there is no lapse in service beyond those three years, the refresher course may be taken on-line. If it has been more than three years since the last face-to-face training, the refresher must be taken in an in-person training session.
4. Camp staff, Vacation Bible School staff and volunteers, and day care staff are required to take the initial face to face training, plus additional training, which is on-line, related to their specific positions and programs. Refreshers are required every three years. If there is no lapse in service beyond those three years, the refresher course may be taken on-line. If it has been more than three years since the last face-to-face training, the refresher must be taken in an in-person training session.
5. In the event that an employee or volunteer must begin work before a face to face (initial training can be scheduled, the Safe Church Coordinator may approve on-line training, which must be completed before the first day of employment. Within the next three months, however, the face to face training must be completed.
6. Volunteer trainers of safe church programs are required to complete the initial face to face training, all on-line modules, as well as a train the trainer program. Following the completion of that course work,

the trainer must “shadow” a current trainer and then provide a training themselves, while being observed by one of the Safe Church Coordinators or another certified trainer. Trainers must complete continuing education modules every three years to be re-certified for service. These refresher trainings must be taken in an in-person training session with a Diocesan Safe Church Coordinator.

The Diocesan Safe Church Coordinators, with input from the Bishop, reserve the right to deny re-certification to any trainer that does not follow the Safe Church procedures or for any other legitimate reason pertaining to the trainer’s conduct or quality of performance.

### **C. MONITORING AND SUPERVISION OF PROGRAMS**

The monitoring and supervision of programs and activities involving children or youth is important for safeguarding children and youth and involves several aspects. One aspect involves having structural guidelines or standards for the programs and activities for children and youth. These guidelines and standards include such things as the identification of the person responsible for approving new programs, the number of adults who need to be present and the like. In addition to setting structural guidelines and standards, church leaders must make sure the structural safeguards are followed. Programs and activities must be monitored and supervised to accomplish that goal.

Another aspect of monitoring and supervision is that supervisory personnel and others monitor and supervise the behavior of adults, youth and children with other children and youth so that inappropriate behaviors and interactions can be detected and stopped. Some behaviors and interactions are potentially harmful to children or youth in and of themselves. Examples of potentially harmful behaviors and interactions include, but are not limited to, providing alcohol or drugs to children or youth or having sexual contact with a child or youth. Other behaviors and interactions are not necessarily harmful in and of themselves but are the same behaviors and interactions known to be used by those who abuse children or youth to “groom” them or their parents for eventual abuse or which provide the privacy child molesters need in order to abuse children or youth. Examples of those behaviors and interactions include, but are not limited to, holding children over the age of three on the lap, transporting a child or youth alone, and the like.

The structural guidelines and standards are covered in both this MONITORING AND SUPERVISION section and in the following section, GENERAL CONDUCT FOR THE PROTECTION OF CHILDREN AND YOUTH. The behaviors and interactions of persons with children and youth which must be monitored and supervised are covered in the section on GENERAL CONDUCT FOR THE PROTECTION OF CHILDREN AND YOUTH and in the GUIDELINES FOR APPROPRIATE AFFECTION. For the purposes of this section those guidelines and standards are as follows:

1. At least two unrelated Church Personnel must supervise activities. When both boys and girls are participating in an activity, the supervising Church Personnel shall include male and female adults.
2. Every program for children and youth must have established ratios for adults to children. Compliance with the established ratio is required at all times, including activities that occur off church premises. See Appendix B for information on established ratios for various situations.
3. Church Personnel are prohibited from being alone with a child or youth or multiple children or youths where other adults cannot observe them.
4. Church Personnel over the age of 21 must directly supervise Church Personnel under the age of 18 and be physically present during all activities at which Church Personnel under the age of 18 are present.
5. An up to date list of approved congregation-sponsored and approved diocesan-sponsored programs for children and youth will be maintained in the church office or other place where church records are kept.
6. Church Personnel are not permitted to develop new activities for children and youth without approval from the rector or canonical equivalent. Requests to develop new activities should be submitted in writing to the rector. The rector will assure that the plan for a new activity includes adequate adult supervision.

7. Each program will develop age-appropriate procedures to ensure the safety of children and youth using restrooms and showers or baths.
8. When supervising or assisting private activities such as dressing, showering or diapering infants or children, Church Personnel will remain in an area observable by other adults or work in pairs.

#### **D. GENERAL CONDUCT FOR THE PROTECTION OF CHILDREN AND YOUTH**

The following guidelines are intended to assist Church Personnel in monitoring and supervising behaviors and interactions with children and youth to identify and stop those that may be inherently harmful to children or youth, that are the type used by child molesters to groom children, youth and their parents, or that may create the conditions where abuse can occur more easily. These guidelines should also be used to make decisions about interactions with children and youth in church sponsored and affiliated programs. They are not designed or intended to address interactions within families. When exceptions to these guidelines must be made, they should be reported to the supervisor of the Church Personnel making the exception as soon as possible.

The following list is not meant to be exclusive. Any conduct which constitutes abuse is prohibited.

1. All Church Personnel who work with children or youth must agree to comply with the Diocesan Guidelines for Appropriate Affection (Appendix A).
2. No person will be allowed to volunteer to WORK REGULARLY WITH CHILDREN OR YOUTH until the person has been known to the clergy and congregation for at least six months.
3. Programs for infants and children under six (6) years old will have procedures to ensure that children are released only to their parents or legal guardians or those designated by them.
4. Church Personnel are prohibited from the use, possession, distribution, or being under the influence of alcohol or illegal drugs, or the misuse of legal drugs while participating in or assisting with programs or activities specifically for children or youth.
5. Parents or guardians must complete written permission forms before Church Personnel transport children and youth for a church sponsored activity.
6. Church Personnel will respond to children and youth with respect, consideration and equal treatment, regardless of sex, race, religion, sexual orientation, culture or socio-economic status. Church Personnel will portray a positive role model for children and youth by maintaining an attitude of respect, patience, and maturity. They will avoid even the appearance of favoritism.
7. One-to-one counseling with children or youth will be done in an open or public or other place where private conversations are possible but occur in full view of others.
8. Church Personnel are prohibited from dating or becoming romantically involved with a child or youth.
9. Church personnel who work together and are in a position of care or supervision over children or youth are prohibited from dating one another or becoming romantically involved.
10. Church Personnel are prohibited from having sexual contact with a child or youth.
11. Church Personnel are prohibited from possessing any sexually oriented materials (magazines, cards, videos, films, clothing etc.) on church property or in the presence of children or youth except as expressly permitted as part of a pre-authorized educational program.
12. Church Personnel are prohibited from using the Internet to view or download any sexually oriented materials on church property or in the presence of children or youth or during a church sponsored activity.

13. Church Personnel are prohibited from 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 children or youth.
14. Church Personnel are prohibited from sleeping in the same beds, sleeping bags, tents, hotel rooms or other rooms with children or youth unless the adult is an immediate family member of all children or youth in the bed, sleeping bag, tent, hotel room or other room. It is acceptable to have multiple adults sleep with all the children or youth participating in one open space such as a church basement or camp lodge.
15. Church Personnel are prohibited from dressing, undressing, bathing, or showering in the presence of children or youth.
16. Church Personnel are prohibited from using physical punishment in any way for behavior management of children and youth. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting, or any other physical force. Physical force may only be used to stop a behavior that may cause immediate harm to the individual or to a child, youth or others.
17. Church Personnel are prohibited from using harsh language, degrading punishment, or mechanical restraint such as rope or tape for behavior management.
18. Church Personnel are prohibited from participating in or allowing others to conduct any hazing activities relating to children's or youth ministry or camp activities.

## **RESPONDING TO PROBLEMS**

### **A. REPORTING INAPPROPRIATE BEHAVIORS OR POLICY VIOLATIONS WITH CHILDREN OR YOUTH**

1. When Church Personnel observe any inappropriate behaviors, behaviors that are inconsistent with the GUIDELINES FOR APPROPRIATE AFFECTION, or which may violate any provision of these Policies for the Protection of Children and Youth from Abuse, they must immediately report their observations. Examples of inappropriate behaviors or policy violations include seeking private time with children or youth, taking children or youth on over-night trips without other adults, swearing or making suggestive comments to children or youth, or selecting or using staff or volunteers without the required screening.
2. Such inappropriate behaviors or possible policy violations that relate to interactions with children or youth should be reported by submission of a NOTICE OF CONCERN, signed or unsigned, to the Bishop and as outlined in the preceding section on reporting.
3. All reports of inappropriate behavior or policy violations with children or youth are to be taken seriously.

### **B. REPORTING SUSPECTED ABUSE OF CHILDREN OR YOUTH**

1. Unless otherwise required by statute, all Church Personnel are required by this policy to report known or suspected abuse of children or youth to the appropriate state authorities.
2. Failure to report suspected abuse of children or youth may be a crime. Reports may be made confidentially or anonymously. Every state provides immunity from civil liability for persons required to report suspected abuse in good faith and without malice. Simply stated, "in good faith" means that the person submitting the report believes what he or she is reporting to be true.
3. In addition to reporting to the state authorities, Church Personnel are required to report any suspected or known abuse of children or youth that may have been perpetrated by Church Personnel directly to the rector of the Parish so that immediate and proper steps may be taken to ensure the safety of alleged victims.
4. Reports of suspected or known abuse that involve Church Personnel may be reported by the submission of a NOTICE OF CONCERN, signed or unsigned, to the Bishop or by generally accepted methods of communication to any of the following persons:
  - a. The bishop or the ecclesiastical authority (e.g., in the absence of the Bishop, this might be the Interim or Assisting Bishop, the Chair of the Standing Committee, the Chancellor or the Canon to the Ordinary)
  - b. The Intake Officer for the diocese if the offender is clergy (see Summary Page at the opening of these policies). The current Intake Officer for clergy misconduct is The Rev. Lee Ragsdale (See pg. 7 for contact information).
  - c. The rector or supervisor if he or she is not the person being complained about
5. The Diocese of East Tennessee and its parishes, worshipping communities, campus ministries and other Diocesan Ministries or Partner Institutions will cooperate with any investigation by state authorities to the fullest extent appropriate and inform authorities that a concurrent internal investigation will be directed by the Diocese of East Tennessee in accordance with the current diocesan policies and procedures for dealing with sexual misconduct.
6. TENNESSEE CHILD ABUSE AND CHILD SEXUAL ABUSE LAWS

## ***Mandatory Reporting***

Tennessee mandates the report of brutality, abuse, neglect or child sexual abuse by ANY person “having knowledge of or called upon to render aid to any child who is suffering from or has sustained any wound, injury, disability, or physical or mental condition which is of such nature as to reasonably indicate that it has been caused by brutality, abuse or neglect.” T.C.A. §37-1-403. The report shall be made to the Department of Children’s Services, the juvenile judge, or law enforcement officials. Included in the report shall be the child’s name, address and age, the person responsible for the child, and the facts necessitating the report. If it appears to the person making the report that the “immediate safety and well-being of the child is endangered,” the child may be immediately taken into protective custody and not returned to the alleged perpetrator. T.C.A. § 37-1-404 and 37-1-606.

## ***Definitions of Child Abuse and Child Sexual Abuse***

While the statute is silent as to what constitutes abuse and neglect, it does specify certain acts that would constitute severe child abuse and child sexual abuse. Severe child abuse includes assault or aggravated assault, murder, manslaughter, kidnapping or aggravated kidnapping, and aggravated child abuse where serious bodily injury occurs. T.C.A. §37-1-408.

Child sexual abuse “means the commission of any act involving the unlawful sexual abuse, molestation, fondling or carnal knowledge of a child,” including rape, attempted rape, sexual battery, and sexual exploitation. T.C.A. §37-1-602(a)(2)(A) and (B). Child sexual abuse also means any penetration, contact, intentional touching, or intentional exposure of the intimate parts, except that it shall not include those acts that “may reasonably be construed to be normal caretaker responsibilities, interactions with,” or affection for a child. T.C.A. §37-1-602(a)(2)(C).

The statute also speaks to one other type of sexual abuse. Institutional sexual abuse occurs in “situations of known or suspected child sexual abuse in which the person allegedly perpetrating the child sexual abuse is an employee of a public or private child welfare agency, [of a] public or private school or [of] ANY OTHER person responsible for the child’s care.” T.C.A. §37-1-602(a)(6).

## ***Immunity for Making a Report***

All persons making a report of child abuse or neglect or child sexual abuse are assumed under the statute to have made the report in good faith. They are immune from all damages, both civil and criminal, that otherwise might be imposed for such action. T.C.A. §37-1-410 and 37-1-613.

A similar protection is that the identity of the person making the report and the report itself are made confidential, except when the court finds that the testimony of the reporter is material to indictment or conviction. T.C.A. §37-1-409 and 37-1-612.

## ***Liability for Failing to Report***

Any person who knowingly and willfully fails to make a report required under the statute or who prevents another from reporting commits a Class A misdemeanor. T.C.A. §7-1-412 and 37-1-615.

## ***Protection from Liability***

The Tennessee Bureau of Investigation has established and maintains a registry to screen child care providers. The registry consists of any person alleged or adjudicated to have committed child sexual abuse and severe child abuse. The registry is searched for verifying the existence of the applicant’s name for any person applying to work with children as a volunteer or as a paid employee for a child welfare agency or in any institutional or residential child care facility. T.C.A. §37-1-408. Although the registry only contains the names of those persons who have committed severe child abuse and sexual abuse, it is a source to verify the records of employees and volunteers who come into contact with children.

The statute also authorizes religious organizations to require all persons applying to work with children as a volunteer or paid employee to submit to a background check. Included in the check, the employee or volunteer may be required to agree to the release of all investigative records or criminal records or supply a fingerprint sample. T.C.A. §37-1-414.

If you observe brutality, abuse, neglect, or child sexual abuse, or have reason to believe that this is occurring, in situations outside the church, its personnel or volunteers, you should report it as noted above. If you are not clear about what you are observing or sensing, or unclear about your duty to report, feel free to seek advice from your rector, the Canon to the Ordinary or the Chancellor as needed.

## ***Policies on Photography and Internet Social Networking***

In order to maintain a safe working environment in all youth ministry programs within the Diocese of East Tennessee, all clergy, parish staff and educators, and youth leaders/advisors, paid or volunteer, must use caution when taking or publishing photographs of youth at youth events, and when interacting with young people on the Internet. These policies are designed to aid all those who support or work with young people in the Diocese of East Tennessee to help maintain safe standards in promoting youth ministry and in Internet-based interaction and communication with young people.

### **A. Publication of images**

Each registration form for a diocesan youth ministry event includes a “model release,” which grants the Diocese of East Tennessee permission to record the likeness of a youth participant by way of photography and audio and video recordings, and to publish these images in the course of promoting youth ministry in the diocese. These release forms are necessary when publishing images of minors in order to protect both the youth and the Church. Parish youth groups must maintain a current file of model release forms for participants in their youth groups should there be any intent to acquire and publish images of parish youth events.

As these release forms grant permission only to the Diocese of East Tennessee (and, thus, its member parishes) to include images in official publications only, adult youth leaders/advisers may not publish parish or diocesan youth event recordings within any personal media outlet, including personal websites and personal profile pages of Internet-based social networking sites.

Adult youth leaders may, however, publish these images within diocesan- and parish-based newsletters, newspapers, and websites\* in order to promote the activities of their youth and the greater diocesan, provincial, and national youth programs, provided that:

- a parental “model release” form has been signed for the participants included in the images;
- the participant’s first name only is included in any captions;
- no other personal information about the youth pictured is connected with the photographs;
- no image depicts young people in skimpy/revealing clothing or in graphic apparel that displays foul language or other slogans/images that reflect poorly on the young person or on the Church.

\*Parish-based websites include independent parish Internet publications, as well as parish authorized/administrated member groups and fan pages within social networking sites such as Facebook and Instagram.

### **B. Social Networking**

Social networking sites such as Facebook and Instagram can be effective tools of communication with young people but must be used with cautious intent. These sites have made news headlines due to malicious uses, and care should be taken to avoid any Internet interaction with youth that may even be interpreted as inappropriate.

No adult youth advisor may initiate a “friendship” (i.e. generate a friend request) with a young person.

Youth advisors must not post any objectionable material on their personal social networking pages that may be accessible to young people. Such materials include pornography, extremely harsh/derogatory language, and violence, as well as links to websites that display such materials.

Youth advisors may not send objectionable material, or links to objectionable material, to youth by way of networking site chat, private message, or wall features. Such materials include pornography, extremely harsh/derogatory language, and violence.

Youth advisors may not “tag\*” youth in pictures published on social networking sites.

The parish youth leader, clergy, and/or other adult advisor as appointed by the Rector must be responsible for maintenance of parish fan pages and member groups.

Fan pages and member groups must institute a “no tag” policy, which shall be strictly enforced. Any tags added to photographs by adults or youth shall be promptly removed.

\*Tagging photos on social networking sites identifies a youth by first and last name, and may enable access to said youth by people who are not in that young person’s friend network. It may also allow people unfamiliar to the young person to discover personal information and location of the young person even without full profile page access.

A NOTE ABOUT SNAPCHAT: Snapchat, a networking app for mobile devices, allows two users to communicate privately through pictures. These pictures are displayed on the recipient’s mobile device for a short time before deleting themselves from the device. This leaves no trail of accountability in communicating with another person. Due to the lack of transparency, and the lack of archival data, Snapchat and similar apps should never be used between adults working with youth and the youth of the Church. Simply, it leaves liability wide open to allegations, both founded and unfounded.

### **C. Texting**

Texting, and all mobile devices and apps that are now associated with it, now bleed into the realm of social networking. As young people become more and more electronically engaged, texting often becomes a more reliable form of communication than email or even a phone call. This method of communication, however, should be used carefully, intentionally, and sparingly.

Texting for any purpose other than official, ministry-related information distribution/communication should be avoided at all time. Text history with youth should never be deleted from the phone so as to provide record of any and all communication with an individual youth or group of youth.

If it exits the area of necessary and official communication, and crosses into the area of social interaction, it is to be avoided. Should a young person initiate communication via text in a situation of pastoral need, the conversation must be quickly redirected to a phone conversation, or better to a face-to-face meeting in a place that has visual transparency according to diocesan Safeguarding guidelines.

### **D. Summary**

These policies are intended to protect both young people and youth leaders within the context of youth ministry, and are not designed to inhibit Internet-based interaction between youth and adults. The Internet has proven itself capable of great and wonderful things, as well as risks to personal safety and security. Due to the frequent shifts in technology and the ever-changing trends in social media, these policies may not be exhaustive. It is up to all of us to keep ahead of the technological curve by maintaining awareness of the latest social media platforms, mobile apps, and Internet trends, and using careful and intentional discretion when using them.

It is our duty as lay and clergy ministers in the Church to protect our young people in every way possible.

**SAMPLE MODEL IMAGE RELEASE FORM**

**For Minors, Parish**

I grant \_\_\_\_\_ (herein PARISH), as an agent of the Episcopal Diocese of East Tennessee (herein DIOCESE) permission to record the likeness of my child \_\_\_\_\_, by way of still photograph, or audio or video recording, at all PARISH-related youth events, including any PARISH-attended event sponsored by DIOCESE, for the school-year period of August 1, \_\_\_\_\_ through July 31, \_\_\_\_\_. Further, I grant PARISH permission to publish these images and recordings by way of print, broadcast, DVD, or Internet media (herein IMAGES) for the purposes of promoting youth ministry in the Episcopal Church. I agree that PARISH has the right to edit these IMAGES in any way deemed necessary or appropriate, and to use them for any project now known or not yet conceived, and I release PARISH and DIOCESE from all liability for the use of IMAGES. I hereby waive all rights to compensation for use of IMAGES.

Name of Minor: \_\_\_\_\_

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

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

Name of Parent/Guardian (print): \_\_\_\_\_

Signature of Parent/Guardian: \_\_\_\_\_

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

**For Minors, Diocesan**

I grant the Episcopal Diocese of East Tennessee (herein DIOCESE), and its agents, permission to record the likeness of my child \_\_\_\_\_, by way of still photograph, or audio or video recording. Further, I grant DIOCESE permission to publish these images and recordings by way of print, broadcast, DVD, or Internet media (herein IMAGES) for the purposes of promoting youth ministry in the Episcopal Church. I agree that DIOCESE has the right to edit these IMAGES in any way deemed necessary or appropriate, and to use them for any project now known or not yet conceived, and I release DIOCESE from all liability for the use of IMAGES. I hereby waive all rights to compensation for use of IMAGES.

Name of Minor: \_\_\_\_\_

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

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

Name of Parent/Guardian (print): \_\_\_\_\_

Signature of Parent/Guardian: \_\_\_\_\_

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

## **APPENDIX – PREVENTION OF ABUSE OF CHILDREN AND YOUTH**

### **A. SAMPLE WRITTEN GUIDELINE STATEMENTS FOR APPROPRIATE AFFECTION**

The Diocese of East Tennessee and \_\_\_\_\_ Parish are committed to creating and promoting a positive, nurturing environment for our children's and youth's ministries that protect our children and youth from abuse and our Church Personnel from misunderstandings. When creating safe boundaries for children and youth, it is important to establish what types of affection are appropriate and inappropriate, otherwise that decision is left to each individual. 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 children or youth. These Guidelines are based, in large part, on avoiding behaviors known to be used by child molesters to groom children or youth and their parents for future abuse. The following guidelines are to be carefully followed by all Church Personnel working around or with children or youth. The following list is not meant to be exclusive. Any conduct which constitutes abuse is prohibited.

1. Love and affection are part of church life and ministry. There are many ways to demonstrate affection while maintaining positive and safe boundaries with children and youth.

Some POSITIVE and APPROPRIATE forms of affection are listed below:

- Brief hugs.
- Pats on the shoulder or back.
- Handshakes.
- "High-fives" and hand slapping.
- Verbal praise.
- Touching hands, faces, shoulders and arms of children or youth.
- Arms around shoulders.
- Holding hands while walking with small children.
- Sitting beside small children.
- Kneeling or bending down for hugs with small children.
- Holding hands during prayer.
- Pats on the head when culturally appropriate. (For example, this gesture should typically be avoided in some Asian communities).

2. The following forms of affection are considered INAPPROPRIATE with children and youth in ministry setting because many of them are the behaviors that child molesters use to groom children or youth and their parents for later molestation or can be, in and of themselves, sexual abuse.

- Inappropriate or lengthy embraces.
- Kisses on the mouth.
- Holding children over three years old on the lap.
- Touching bottoms, chests or genital areas other than for appropriate diapering or toileting of infants and toddlers.
- Showing affection in isolated areas such as bedrooms, closets, staff only areas or other private rooms.
- Occupying a bed with a child or youth
- Touching knees or legs of children or youth.
- Wrestling with children or youth.
- Tickling children or youth.
- Piggyback rides.
- Any type of massage given by a child or youth to an adult.
- Any type of massage given by an adult to a child or youth.
- Any form of unwanted affection.

- Comments or compliments (spoken, written, or electronic) that relate to physique or body development. Examples would be, "You sure are developing," or "You look really hot in those jeans."
- Snapping bras or giving wedgies or similar touch of underwear whether or not it is covered by other clothing.
- Giving gifts or money to individual children or youth.
- Private meals with individual children or youth.

## **B. ENSURING APPROPRIATE RATIOS OF ADULTS TO CHILDREN AND YOUTH**

The established ratio of adults to children and youth for ministries in the Diocese of East Tennessee is 1 adult to every 5 children or youth. To ensure compliance with this ratio, please keep these policies in mind:

- As per the policies for monitoring and supervision of programs, there shall be no fewer than two adults at all times.
  - If there are only two adults present, they must not be related.
  - If both female and male youth are present, there must be both female and male adults present.

Therefore:

- For a ministry with 1-5 children or youth, there must be at least 2 adults.
- For a ministry with 6-10 children or youth, there must be at least 2 adults.
- For a ministry with 11-15 children or youth, there must be at least 3 adults.
- For a ministry with 16-20 children or youth, there must be at least 4 adults.

## **C. CONFIDENTIAL NOTICE OF CONCERN**

Individual(s) of Concern:

Date of occurrence:

Time of occurrence:

Type of Concern:

- Inappropriate behavior with a child or youth
- Policy violation with a child or youth
- Possible risk of abuse
- Other concern:

Describe the situation: What happened, where it happened, when it happened, who was involved, who was present, who was notified? If reported to the State, what was their recommendation about investigating? Attach additional sheets, if needed.

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

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

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 this situation? Attach additional sheets, if needed.

Submitted by: (Please print)

Telephone number:

Location and address:

Signature:

Date:

Reviewed by:

## D. SAMPLE FORMS

### Sample Application Form

**INSTRUCTIONS:** Please complete this form accurately and fully. Attach additional sheets if needed. Please complete employment history covering at least the past TEN years. Additional references may be required.

Today's date:

#### PERSONAL DATA

Name:

Street address:

City:

State: Zip:

How long at current address:

Home phone:

Work phone:

Best time to contact you:

Email address:

Driver license number: State

Social Security number:

Are you legally eligible to work in this country?

Yes  No

Note: If you are chosen for a paid position, you will be required to show documents verifying your employment eligibility and identity to complete the INS Form I-9 as required by the Immigration Reform and Control Act.

Please list your addresses in the past five years:

For what position are you applying?

What interests you about the position for which you are currently applying?

What has prepared you for the position for which you are currently applying?

#### EMPLOYMENT HISTORY

**CURRENT EMPLOYER** Company name:

Address:

City: State: Zip:

Immediate supervisor name:

Immediate supervisor phone number:

Position held:

Dates of employment: from to

Reason for leaving position:

**PREVIOUS EMPLOYER** Company name:

Address

City: State: Zip:

Immediate supervisor name:

Immediate supervisor phone number:

Position held:

Dates of employment: from to

Reason for leaving position:

**VOLUNTEER EXPERIENCE** Include all experience working with children or youth

Organization:

Contact:

Phone:

Duties:

Dates: from to

EDUCATIONAL HISTORY

Name of school  
Address  
City State Zip  
Type of school  
Name of program or degree  
Program completed?

PROFESSIONAL/CIVIC REFERENCES

Name:  
Address  
City State Zip  
Daytime phone:  
How long have you known this person?  
Relationship to you:

PERSONAL REFERENCES

Name:  
Address  
City State Zip  
Daytime phone:  
Evening phone:  
How long have you known this person?  
Relationship to you:

FAMILY REFERENCES

Name:  
Address:  
City State Zip  
Daytime phone:  
Evening phone:  
  
How long have you known this person?  
Relationship to you:

Have you ever been accused of physically, sexually or emotionally abusing a child or an adult?  
 Yes  No If yes, please explain.

***Code of Conduct for the Protection of Children and Youth Form***

Read and initial each item to signify your agreement to comply with the statement.

\_\_\_\_\_ I agree to do my best to prevent abuse and neglect among children and youth involved in church activities and services.

\_\_\_\_\_ I agree not to physically, sexually or emotionally abuse or neglect a child or youth.

\_\_\_\_\_ I agree to comply with the policies for GENERAL CONDUCT FOR THE PROTECTION OF CHILDREN AND YOUTH defined in the Policies for the Protection of Children and Youth from Abuse.

\_\_\_\_\_ I agree to comply with the GUIDELINES FOR APPROPRIATE AFFECTION with children and youth.

\_\_\_\_\_ In the event that I observe any inappropriate behaviors or possible policy violations with children or youth, I agree to immediately report my observations.

\_\_\_\_\_ I acknowledge my obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with the POLICIES FOR THE PROTECTION OF CHILDREN AND YOUTH FROM ABUSE.

\_\_\_\_\_ I understand that the church will not tolerate abuse of children and youth and I agree to comply in spirit and in action with this position.

***Acknowledgment, Release and Signature Form***

To the best of my knowledge, the information contained in this application is complete and accurate. I understand that providing false information is grounds for not hiring me or choosing me for a volunteer position or for my discharge if I have already been hired or chosen.

I authorize any person or organization, whether or not identified in this application, to provide any information concerning my previous employment, education, credit history, driving record, criminal conviction record, sexual offender registry or other qualifications for my employment or volunteering. I also authorize \_\_\_\_\_ [Parish] to request and receive such information.

If hired or chosen, I agree to be bound by \_\_\_\_\_[Parish's] policies and procedures, including but not limited to its POLICIES FOR THE PROTECTION OF CHILDREN AND YOUTH FROM ABUSE and CODE OF CONDUCT FOR THE PROTECTION OF CHILDREN AND YOUTH. I understand that these may be changed, withdrawn, added to or interpreted at any time at the \_\_\_\_\_ [Parish's] sole discretion and without prior notice to me.

I also understand that my employment or volunteering may be terminated, or any offer or acceptance of employment or volunteering withdrawn, at any time, with or without cause, and with or without prior notice at the option of \_\_\_\_\_ [Parish] or myself.

Nothing contained in this application or in any pre-employment or pre-volunteering communication is intended to or creates a contract between myself and \_\_\_\_\_ [Parish] for either employment, volunteering or the providing of any benefit.

I HAVE READ AND UNDERSTAND THE ABOVE PROVISIONS.

Signature Date

## **Safe Church**

### **The Diocese of East Tennessee**

**Notice of the Annual Adoption** of the *Policies and Procedures Manual for Dealing with Sexual Misconduct* by vestry/council/board.

**To:** The Bishop, Standing Committee, and Bishop and Council of the Diocese of East Tennessee

**From:**

\_\_\_\_\_ (Name of parish, worshipping community, or other institution)

\_\_\_\_\_ (Mailing address)

\_\_\_\_\_ (City, state, zip code)

*The Policies and Procedures Manual for Dealing with Sexual Misconduct* established by the Diocese of East Tennessee was adopted at a duly convened meeting of the vestry/board of this parish/worshipping community/institution on \_\_\_\_\_ (date). This resolution also contains an agreement to cooperate in any Response Team or Standing Committee investigation and to carry out any disciplinary action recommended by the Diocese with respect to its lay employees and volunteers as requested in Section VI, A, of the *Manual*. A copy of the adopting resolution and the minutes of that meeting are attached.

Sexual misconduct insurance coverage for this parish/mission/institution is carried by:

\_\_\_\_\_, (Insurance Company)

Amount of coverage \$ \_\_\_\_\_ .

Effective dates of policy \_\_\_\_\_ .

\_\_\_\_\_  
(Signed by Vestry Secretary or Clerk)

\_\_\_\_\_  
(Date)

**Please make a copy of this for your files and mail original to the Safeguarding Coordinator, 814 Episcopal School Way, Knoxville, TN 37932.**

***Signature acknowledgment form of receipt of policies and procedures  
for required organizations***

The following organizations and individuals are required to read and receive a copy of the Policies and Procedures Manual for Safeguarding Children, Youth and Adults.

- Members of the Bishop and Council
- Members of the Standing Committee
- All Officers of the Diocese
- All employees of the Diocese and Organizations and Institutions of the Diocese
- All clergy canonically resident or licensed to officiate in the Diocese
- All employees of Parishes, Worshipping Communities, Campus ministries, and Diocesan Ministries
- All vestry, council, or board members
- All volunteers who regularly supervise youth activities.

**STATEMENT**

I, \_\_\_\_\_, understand that the Diocese of East Tennessee has adopted a Policies and Procedures Manual for Dealing with Sexual Misconduct. I acknowledge that I have received a copy of the Manual and understand its content.

Signed this \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_.

---

(signature)

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(print name)

Title: \_\_\_\_\_

Name of Parish or other Institution or Organization: \_\_\_\_\_

*Sample resolution for vestries, etc., to acknowledge annual review and receipt of policies and procedures manual*

BE IT RESOLVED that the \_\_\_\_\_ of  
(vestry, board, council)

\_\_\_\_\_ at its duly scheduled or  
(name of parish, worshipping community or institution)

Called meeting on \_\_\_\_\_ hereby adopts the Diocese of  
(date of meeting)

East Tennessee's Policies and Procedures Manual for Dealing with Sexual Misconduct  
for \_\_\_\_\_.  
(name of parish, worshipping community or institution.)

BE IT FURTHER RESOLVED that the above mentioned vestry (board, council)  
agrees to cooperate in any Response Team or Standing Committee investigation and to  
carry out any disciplinary action recommended by the Diocese with respect to its lay  
employees and volunteers as requested in Section VI, A, of the Manual.

\_\_\_\_\_  
(Clergy in charge, Senior Warden or Chairman)

\_\_\_\_\_  
(Clerk or Secretary)

**F. STATE CHILD ABUSE REPORTING WEBSITES**

TENNESSEE [www.state.tn.us/humanserv](http://www.state.tn.us/humanserv)  
GEORGIA [www.gahsc.org/](http://www.gahsc.org/)  
KENTUCKY [www.childwelfare.com/states/kentucky.htm](http://www.childwelfare.com/states/kentucky.htm)  
NORTH CAROLINA [www.ncdhhs.gov](http://www.ncdhhs.gov)

**G. STATE CRIMINAL RECORDS AND SEX OFFENDERS REGISTRY INFORMATION**

**TENNESSEE**  
AGENCY

Tennessee Bureau of Investigation  
Records and Identification Unit - Applicant Processing  
901 R. S. Gass Blvd.  
Nashville, TN 37216  
(615) 744-4000

WEBSITE  
CRIMINAL BACKGROUND CHECK  
SEX OFFENDER REGISTRY

[www.tbi.state.tn.us](http://www.tbi.state.tn.us)  
Criminal background records are obtained through fingerprint checks.  
The Sex Offender Registry hotline is (615) 744-4000.

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**GEORGIA**  
AGENCY

Georgia Bureau of Investigations  
3121 Panthersville Road  
Decatur, GA 30034  
(404) 244-2770

WEBSITE  
CRIMINAL BACKGROUND CHECK  
SEX OFFENDER REGISTRY

[www.ganet.org/gbi](http://www.ganet.org/gbi)  
Criminal background records are obtained through either name and date of birth checks or fingerprint checks.  
The online Sex Offender Registry is [www.ganet.org/gbi](http://www.ganet.org/gbi).

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**KENTUCKY**  
AGENCY

Kentucky State Police  
Records Branch  
1250 Louisville Road  
Frankfort, KY 40601  
(502) 227-8700  
(502) 227-8734 fax

Website  
Criminal Background Check  
Sex Offender Registry

Is unavailable at this time.  
Criminal background records are obtained through name and date of birth checks.  
The Sex Offender Registry hotline is (502) 227-8700.  
The Sex Offender Registry is only available with a criminal background check.

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**NORTH CAROLINA**  
AGENCY

State Bureau of Investigation  
North Carolina Department of Justice  
P. O. Box 29500  
Raleigh, NC 27626-0500  
(919) 662-4500

WEBSITE  
CRIMINAL BACKGROUND CHECK  
SEX OFFENDER REGISTRY

[www.state.nc.us](http://www.state.nc.us)  
Criminal background records are obtained through either name and date of birth checks or fingerprint checks.  
The online Sex Offender Registry is available at <http://sbi.jus.state.nc.us/DOJHAHT/SOR/Default.htm>.

**A PASTORAL LETTER FROM THE BISHOPS OF THE EPISCOPAL CHURCH**

To be read or cause to be distributed in every parish, mission, preaching station, and church-related institution which works with children and youth.

Dear Brothers and Sisters in Christ,

We your bishops are steadfastly committed to seeing that the Episcopal Church is a community of safety and health for all people. The Body of Christ, the Church, must be a place where adults, children, and young people find the love and blessing of God, and where no one might be hurt and where their hurts may be healed.

We are all aware of the reports in the media, during the past year and more, of incidents of sexual misconduct in churches. Many of these tragedies have involved children and young people. While the Roman Catholic Church has most often been mentioned in news reports and accusations, the rest of the Church and many secular agencies have also been caught up in trying to address the damage done to our children by sexual predators. The Episcopal Church is not immune to this scourge in our society and we must respond to it honestly and forthrightly.

Our Church has repeatedly upheld our mandate to be a haven of safety for all. The Scriptures teach us that every human being is made in the image of God; and our Lord enjoins us to receive and serve the least among us as we would receive and serve him. The mandates of our baptismal covenant include seeking and serving Christ in all persons, loving our neighbors as ourselves, striving for justice and peace for all people, and respecting the dignity of every human being.

Because of these mandates of love, respect, service, and justice, we have acknowledged our obligation to articulate clear standards about sexual harassment and misconduct, and to ensure that all our work and ministry is guided by them. We have been committed to sexual conduct training and abuse prevention for all our clergy and lay leaders. We have been clear that exploitation and abusiveness are always unacceptable in our common life. We have made efforts to become aware of the spiritual and emotional damage that is done by sexual misconduct, and to do our best to guarantee that none who come to us will suffer such harm. In spite of our best efforts, it is sad when we discover that we have not done enough.

While we were in conference together at Kanuga, North Carolina in the spring, many of us had the opportunity to learn more about pedophilia, a form of predatory sexual behavior that has caused untold harm in our society and in the Body of Christ. It is especially important that we as a church focus on understanding and preventing pedophilia.

While we need to be aware that pedophilia is a reality in our society, which can be manifest in the church, we must be very clear about the nature of this tragic problem. Pedophilia is pervasive; one in eight males and one in four females will be molested before they reach the age of eighteen. Of reported cases in the general population, sixty percent (60%) of abusers are known to their victims, thirty percent (30%) are family members or relatives, and ten percent (10%) are strangers. We must be aware that the Church is a community which offers predators the opportunity to become known and trusted by parents and their children.

We also know that offenders are predominantly male and heterosexual. We must take great care not to equate pedophilia with homosexuality in our minds or our conversation, and we must never assume that only men molest children in this way.

What we have learned most recently about the repetitive nature of pedophilia makes it imperative that we take very clear steps together to do the screening necessary to ensure that our children encounter God's love among us, and that we do all in our power to protect them from the distorted perceptions of love offered by predators.

In a Mind of The House resolution passed at Kanuga in March of 2003, we committed ourselves to support the development of church-wide policies to safeguard our children; and until such time as these policies are adopted, to revisit and revise our diocesan policies to ensure that ministries provided to the children among us will be life-giving and free from abusiveness of any kind.

Among the basic provisions we have committed to implement, delineated in Resolution B008 on the "Protection of Children and Youth from Abuse" adopted at the 74th General Convention in 2003, are:

1. Thorough SCREENING and SELECTION of clergy, lay employees and volunteers who work with children and youth;
2. Articulation of clear behavioral standards for interactions between clergy, lay employees, volunteers and children and youth
3. Careful, CONTINUOUS MONITORING OF ALL PROGRAMS AND INTERACTIONS involving children and youth;
3. Provision for EDUCATION AND TRAINING OF CLERGY, LAY EMPLOYEES AND VOLUNTEERS or work with children and youth; and
4. Guidelines for responding to concerns about behavior or allegations of abuse.

In addition we asked the Presiding Bishop to create a working group from among our members to partner with the Church Pension Group, the Church Insurance Corporation and other agencies and appropriate organizations to develop the materials necessary to provide the Church with consistent expectations and standards.

We realize that in many of our congregations, persons who offer to take on ministries with children and youth are a blessing to an understaffed education or formation program for children or youth. The overwhelming majority are trustworthy and caring persons whose ministry will bear great good fruit.

But we must acknowledge that there are times when predators use the church as an opportunity for sexual abuse of children and adolescents who can suffer severe spiritual, emotional, and sometimes physical damage as a result. In response to such times we are called to acknowledge two truths: that human sin and failure are very real, and that God's grace, mercy and power are always strong enough to heal and transform our pain.

We have no intention to call our members to suspicion and mistrust. We do recognize the need to call our members beyond the naiveté of unquestioning confidence and into the care and discipline which must characterize our choices where children are concerned. Jesus called us to be as wise as serpents and as gentle as doves. In the case of pedophilia, our consistency in carefully screening, choosing and training ALL who work with children and youth will serve to allay any concerns about favoritism or carelessness, prohibiting those who have harmed children from ministries involving children, while providing the ability to firmly guide those who might harm children into other areas of ministry which serve the Church and contribute to our mission.

Some helpful materials will be available through your diocesan office by the first of November. We ask that as you make use of them you will remember the challenge our Lord provided to his followers, "unless you become as children you cannot enter the kingdom of God." We renew our commitment to ensure that our church is a community of love and care for every person. We ask that you join us in doing all in our power to see that all our members find among us a safe place where they can be open and trusting and able to know the reconciling love of God in Christ that makes all things new.

#### **A COLLECT FOR THE CARE OF CHILDREN**

Almighty God, heavenly Father, you have blessed us with the joy and care of children: Give us calm strength and patient wisdom as we bring them up, that we may teach them to love whatever is just and true and good, following the example of our Savior Jesus Christ. Amen. (BCP 829)

**Bishops of the Episcopal Church  
Gathered at General Convention, Minneapolis, MN  
August 6, 2003, The Feast of the Transfiguration**

**I. RESOLUTION B008, PROTECTION OF CHILDREN AND YOUTH FROM ABUSE,  
74TH GENERAL CONVENTION (2003)**

**TOPIC/TITLE: CHILDREN: PROTECTION OF CHILDREN AND YOUTH FROM ABUSE  
PROPOSER: THE RT. REV. THOMAS CLARK ELY (VERMONT)**

**RESOLVED**, the House of Bishops concurring, That the 74th General Convention of the Episcopal Church recommit itself to the vision of the role of children in the church as articulated in A Children's Charter for the Church as adopted by the 72nd General Convention in 1997. The Charter, among other things, calls the church to:

- Receive, nurture and treasure each child as a gift from God;
- Love, shelter, protect and defend children within its own community and in the world, especially those who are abused, neglected or in danger; and
- Advocate for the integrity of childhood and the dignity of all children at every level of our religious, civic and political structures; and be it further

**RESOLVED**, That this Church acknowledges that the times and circumstances demand that the church articulate a clear and firm commitment to the safety of all, especially children; that we support this commitment with clear and firm policies and procedures for the well-being of all; and that we commit this Church to being and becoming a place where children and youth are safe, especially from abuse and neglect; and be it further

**RESOLVED**, That each diocese develops and adopts policies for the protection of children and youth from abuse that address the following:

1. A screening and selection process for all clergy, lay employees and volunteers who regularly work with children or youth. Dioceses are encouraged to consider:
  - a. A written application
  - b. A public records check
  - c. An interview
  - d. Reference checks
  - e. A general provision that volunteers not work with children or youth until they have been known to the clergy or congregation for at least six months
2. The articulation of behavioral standards for clergy, lay employees, and volunteers working with children or youth. Dioceses are encouraged to consider:
  - a. Respect for the privacy and dignity of children and youth by not putting them in inappropriate unmonitored one-to-one situations
  - b. Age-appropriate arrangements for sleeping, bathing, dressing, or showering
  - c. The prohibition of dating, romantic involvements, or sexual contact with a child or youth
  - d. The prohibition of any sexually oriented materials (magazines, cards, videos, films, clothing, etc.) in the presence of children and youth except as expressly permitted as part of a pre-authorized educational program
  - e. Guidelines for physical contact and expressions of affection that define appropriate and inappropriate behaviors
  - f. The prohibition of discussing their own sexual activities and fantasies with children or youth
  - g. The prohibition of the non-sacramental use, possession, distribution or being under the influence of alcohol, illegal drugs, or the misuse of legal drugs
3. The monitoring of programs and interaction with children and youth. Dioceses are encouraged to consider:
  - a. The prohibition of the development or initiation of new activities for children or youth without prior approval from the appropriate decision-maker(s)
  - b. The recognition that the ordinary standard is the presence of two unrelated adults for any activities involving children or youth

4. Education and training. Dioceses are encouraged to consider:
  - a. Child abuse prevention for clergy, lay employees and volunteers who regularly work with children or youth
  - b. Specialized training for those who recruit, screen or select persons to work with children or youth
  
5. Guidelines for responding to concerns. Dioceses are encouraged to consider:
  - a. Inappropriate behavior with children or youth
  - b. Violation of policies for the protection of children or youth
  - c. Suspected abuse of children or youth; and be it further

**RESOLVED**, That each diocese shall report to the House of Bishops Committee on Pastoral Development prior to the Spring 2006 meeting of the House of Bishops with a copy of its adopted and implemented policy and an evaluation of the history of its use. A summary report shall be made to the House of Bishops Spring 2006 meeting and a full report made to the 75th General Convention.

# POLICIES AND PROCEDURES FOR THE PREVENTION OF SEXUAL EXPLOITATION OF ADULTS

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## SEXUAL EXPLOITATION POLICY

### 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 and 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;
- ministrations 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, Preachers, Eucharistic Visitors, and Catechists and those they serve in the course of these ministries.

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

1. Verbal: such as sexual innuendo, indecent proposals, sharing sexual stories, jokes or fantasies, or making inappropriate comments about someone's appearance.
2. 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.)
3. Sexualizing a Pastoral Relationship or relationship between a clergy or lay person and anyone to whom he or she provides ministry (e.g., requesting dates, giving unwanted attention, etc.).

## 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 must be reported as follows:**

**For situations involving clergy:**

- The Intake Officer for Title IV. Clergy Misconduct offenses
- The Bishop

**For situations involving the laity:**

- the rector or clergy person in charge of the congregation unless he or she is the one suspected of sexual exploitation; in that latter case, the situation should be reported to the Senior Warden of the congregation
- The Bishop
- The Canon to the Ordinary

**Via any of the following:**

- Telephone call
  - Letter
  - Email
  - Fax
  - In-person meeting
  - Filing a “Notice of Concern” (see Appendix \_\_\_\_\_)
- 
- Church Personnel are required to report any suspected or known policy violations to the rector or clergy person in charge of the congregation.
  - 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 be 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.

## GENERAL DEFINITIONS

### A. Church Personnel

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. 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, sextons, program staff, teachers, aides, etc.
3. Those who contract their services to the diocese, its congregations, schools, or other agencies.
4. 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. For example, Bishop and Council, Commission on Ministry, Jubilee Center and Diocesan Partner agencies, etc.

### 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:

1. All clergy whether stipendiary, non-stipendiary, or otherwise.
2. All persons who have Pastoral Relationships.
3. The following ministers licensed under Canon III.4: Pastoral Leaders, Worship Leaders, Preachers, Eucharistic Visitors, and Catechists.

### C. Supervisors and Decision-Makers

1. All persons who supervise Persons Who Have Pastoral Relationships.
2. 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
3. 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.

**A. Screening and Selection**

Any and all persons who have pastoral relationships shall be screened and selected using the following tools and procedures:

Persons who have pastoral relationships shall be screened before engaging in Pastoral Relationships.

1. Applicants shall be known to the leadership of the congregation for at least six (6) months to a year.
2. Background Screening
  - a. An **Application** form [or church deployment form] completed by the applicant that includes an authorization for the release of information to conduct background screening and reference checks (See Appendix A) and that also includes the **Code of Conduct** (Appendix F).
  - b. **Criminal Records Check** for people who will be working with vulnerable adults in the home of the vulnerable adult in any state where the applicant has resided during the past seven (7) years, and other states, if any, as determined by the congregation or diocese.
  - c. **Sexual Offender Registry Check** in any state where the applicant has resided during the past seven (7) years.
  - d. **Individual Interview** with the applicant.
  - e. **Reference Checks** of applicants should include at least one relative outside the congregation and at least one other person outside the congregation.
3. All information gathered about an applicant will be carefully reviewed and evaluated to make a determination, in consultation with others as necessary, of whether or not the person is appropriate to engage in pastoral relationships.
4. Persons who have pastoral relationships must have a personnel file that is kept where other church records are kept.
5. Criminal records checks and sexual offender registry checks will be conducted every five (5) years on persons who have pastoral relationships.
6. Persons who have pastoral relationships who transfer within the Diocese of East Tennessee and apply for or are asked to or who do undertake a position in which they have pastoral relationships are required to undergo the same screening and selection process specified above. This requirement may be met through a transfer of a copy of their personnel file to the new congregation, school, agency, or program together with completion of a new application, individual interview and reference checks with the congregations, schools, agencies or other programs for which the applicant has had pastoral relationships since the screening was last done as shown in the applicant's personnel file.

## **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 of adults. 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.

### **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 of adults.

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

Monitoring and supervision of programs and activities involving pastoral relationships are important practices for safeguarding adults from sexual exploitation. Monitoring and supervision should include, but are not limited to:

1. 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.
2. 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.
3. 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.
4. Requiring that all clergy and lay counselors follow the guidelines set by the Church Pension Group with regard to the maximum number of counseling sessions to be provided to parishioners and the method of making appropriate referrals.
5. 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. Behavioral 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 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
- 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
- providing a specific adult with personal access such as one's personal email address or cell phone number if that is not the norm

## APPENDIX: HELPFUL INFORMATION AND FORMS

### A. Acknowledgment, Release, and Signature Form to be used in conjunction with an Application or with Church Deployment Form

To the best of my knowledge, the information contained in this application is complete and accurate. I understand that providing false information is grounds for not hiring me or choosing me for a volunteer position or for my discharge if I have already been hired or chosen. I authorize any person or organization, whether or not identified in this application, to provide any information concerning my previous employment, education, credit history, driving record, criminal conviction record, sexual offender registry or other qualifications for my employment or volunteering. I also authorize \_\_\_\_\_[Parish] to request and receive such information.

If hired or chosen, I agree to be bound by \_\_\_\_\_[Parish's] policies and procedures, including but not limited to its ***Policies for the Prevention of Sexual Exploitation of Adults*** and ***Code of Conduct for Persons Having Pastoral Relationships***. I understand that these may be changed, withdrawn, added to or interpreted at any time at the

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[Parish's] sole discretion and without prior notice to me.

I also understand that my employment or volunteering may be terminated, or any offer or acceptance of employment or volunteering withdrawn, at any time, with or without cause, and with or without prior notice at the option of \_\_\_\_\_[Parish] or myself.

Nothing contained in this application or in any pre-employment or pre-volunteering communication is intended to or creates a contract between myself and \_\_\_\_\_[Parish] for employment, volunteering or the providing of any benefit.

I have read and understand the above provisions.

Signature \_\_\_\_\_

Date \_\_\_\_\_

## B. 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.

1. 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?
2. 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?
3. 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.).
4. 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?
5. 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.
6. Have you ever been asked to resign or been terminated by a training program or employer? If yes, please explain.
7. 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.
8. 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.
9. 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.
10. Are you now or have you ever been involved in the production, sale, or distribution of pornographic materials? If yes, please explain.
11. 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.

### C. Specialized Questions for References

1. Please give me an example of how \_\_\_\_\_ maintains good boundaries with adults.
2. Have you ever heard \_\_\_\_\_ tell a joke or say something that made you or others uncomfortable?
3. Would you be comfortable referring a vulnerable friend of yours to \_\_\_\_\_ for pastoral counseling? Why? Why not?
4. The position for which \_\_\_\_\_ has applied requires that s/he 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 \_\_\_\_\_ should not be allowed to do this work?

### D. Guidelines for Office Decor

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.

## **E. Guidelines for Providing Counseling**

- Limited number of sessions, generally no more than 4 or 5 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:
  1. Make it clear to those you are serving that you are NOT serving in that role.
  2. 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.
  3. 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 \$\_\_\_\_\_ and aggregate limits of at least \$\_\_\_\_\_, including coverage for Sexual Misconduct, however defined in the policy(s) in with limits of at least \$\_\_\_\_\_ and name your church employer or church for whom you function in Pastoral relationships as an additional insured.
  4. You must provide evidence of such insurance to your church employer or church for which you function in pastoral relationships annually.

## **F. Code of Conduct for persons who have pastoral relationships – Model agreement**

### **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 \_\_\_\_\_ [Parish] Code of Conduct for Persons Who Have Pastoral relationships (Appendix F).
- 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 as long as the Pastoral Relationship continues. [The Policy should go on to state  
(1) how much time must pass after the Pastoral Relationship has terminated before dating is permitted, if ever, and (2) under what conditions, if any, dating is permitted while there is still a Pastoral Relationship such as between a priest and a parishioner]
- 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

**Signed and agreed upon:** \_\_\_\_\_

## G. Confidential Notice of Concern

Individual(s) of Concern:

Date of occurrence: Time

of occurrence: Type of

Concern:

Inappropriate behavior within a Pastoral Relationship

Policy violation with those served in ministry

Possible risk of an inappropriate relationship between adults of unequal power

Other concern:

Describe the situation: What happened, where it happened, when it happened, who was involved, who was present, and who was notified? If reported to the State, what was their recommendation about investigating? Attach additional sheets if needed.

Has this situation ever occurred previously? Attach additional sheets if needed.

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

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

Submitted by:

Telephone number:

Location and address:

## H. General Convention Resolutions

**Resolution Number:** 1991-B052

**Title:** Establish a Committee on Sexual Exploitation

**Legislative Action Taken:** Concurred As Amended

**Final Text:** *Resolved*, the House of Deputies concurring, That the 70th General Convention of the Episcopal Church declares that sexual abuse, exploitation, coercion, and harassment of adults and minors by clergy and church employees are abuses of trust, a violation of the Baptismal Covenant, contrary to Christian Character, and are therefore wrong; and be it further

*Resolved*, That the 70th General Convention of the Episcopal Church establish a Committee on Sexual Exploitation to be appointed by the Presiding Bishop and the President of the House of Deputies to work with the Office of Pastoral Development. It shall be the duty of the Committee on Sexual Exploitation to study, educate, develop curriculum, and propose policy and standards of conduct on sexual abuse, exploitation, coercion, and harassment, and to advise the Office of Pastoral Development as resource persons. The membership of the committee is to be representative as to sex, race and ethnic diversity. The Committee will report to the 71st General Convention.

**Citation:** General Convention, *Journal of the General Convention of...The Episcopal Church, Phoenix*, 1991 (New York: General Convention, 1992), p. 783.

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### Resolution Number: 2006-A156

**Title:** Sexual Exploitation

**Final Text:** *Resolved*, That the 75<sup>th</sup> General Convention of The Episcopal Church affirm the work already occurring in many dioceses and at the same time recommit itself to the positions taken by previous General Conventions that sexual misconduct (encompassing both sexual harassment and sexual exploitation) of adults by clergy, church employees, and volunteer workers has been and continues to be of deep concern to this Church, is an abuse of trust, a violation of the Baptismal Covenant, contrary to Christian character and is, therefore, wrong; and be it further

*Resolved*, That each diocese adopt policies for the protection from sexual misconduct of those served by diocesan programs, those who volunteer in the work of the diocese or are employed by the diocese, and that dioceses assist congregations in the development of such procedures and policies, including using the many resources that already exist, that address the following:

1. the articulation of behavioral standards for all clergy, lay employees and volunteers who work with adults or who provide pastoral counseling, pastoral care, spiritual direction, or the sacraments;
2. a screening process for all clergy, lay employees and volunteers who provide pastoral counseling and care, spiritual direction or the sacraments and who supervise clergy or lay volunteers;
3. education and training for all clergy, lay employees, and volunteers as listed above, with particular attention paid to what legally constitutes sexual harassment and to appropriate behavior and inappropriate sexual or sexualized behaviors towards adults, and with periodic refresher training encouraged;
4. guidelines for responding to concerns of sexual misconduct; and be it further

*Resolved*, That each diocese shall report to the House of Bishops Committee on Pastoral Development prior to the Spring 2009 House of Bishops meeting with a copy of its adopted and implemented policy and an evaluation of the history of its use. A summary report shall be made to the House of Bishops Spring 2009 meeting and a full report made to the 76<sup>th</sup> General Convention.

## I. Model Covenant and Limited Access agreement for prior offenders

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 his/her 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 covenant agreement, outlined below, will be presented to the former parishioner and his/her 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 his/her 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.

## **(Model) Covenant and Limited Access Agreement between:**

\_\_\_\_\_ **and ( Church Name )**

This congregation affirms the dignity and worth of all persons. We are committed to being a religious community open to those who choose to worship with us, especially in times of serious personal troubles. However, based on your background, we have concerns about your contact with children, youth, and vulnerable adults in our congregation. The following guidelines are designed to reduce the risk of individuals being harmed and of you being accused of an incident. We welcome you to our congregation and our membership but your participation will be limited to ensure the safety of our children and to assure that you will not be subject to future unwarranted accusations.

The church DOES NOT promise confidentiality of your status beyond the sacrament of confession and will share your status with any persons deemed appropriate by the rector. By accepting this covenant you agree to provide the church with a copy of your criminal record and permission to talk to your parole or probation officer to verify the terms and conditions of your parole/probation and discuss your criminal record. The church may also verify your current status with your officer at any time. The officer will be asked to certify that participating in church activities would not violate the terms of your parole/probation.

Any violations of your parole/probation or of this covenant will be grounds to deny you further access to the church or its activities.

**Within these guidelines, the congregation welcomes your participation in adult worship services, coffee hour, adult Sunday school, and adult social events. You are to avoid all contact with children on congregation property or congregation sponsored events. Any exceptions regarding your own children will be considered on a case by case basis.**

### **The following guidelines will be followed without exception.**

- Do not talk with a child, youth or an adult with special needs .
- If a child, youth or adult with special needs in the congregation approaches you, either at church or in a common area, politely and immediately excuse yourself from the situation.
- Do not volunteer or agree to lead, chaperone or participate in events for children , youth and adults with special needs including such things as Sunday School classes, V.B.S. , adults with special needs events, youth group events, or children events, driving or otherwise transporting children or youth.
- Avoid being in the building unsupervised when activities involving children , youth or adults with special needs are in session such as nursery school, children's church or youth group.
- You are not allowed to be in any un-lit area of the church property.
- You may not attend any night services unless authorized in consultation with the rector.

- You may not attend any church function at which alcohol is served.
- You may not accept any leadership position within the church or representational position within or on behalf of this church.
- You may not handle keys to any of the church buildings nor be given the security or access codes to any of the church's properties.
- The Church leadership will identify two or more "covenant partners" for you. They will be adults of the same gender as yours, will not be related to you. If you need to go to the bathroom while services are in session at least one of these partners must go with you.
- You may participate in worship in the sanctuary, and the adult Sunday school class of your choice. You will use the most direct route from the parking lot to the main entrance to these facilities, not passing through any other parts of the church buildings. Any other participation or access will require prior authorization and accompaniment by one of your covenant partners.
- At church sponsored functions for families, you may attend with, and will at no time leave the immediate proximity of, your family or one of your covenant partners.
- If you should decide to relocate to another congregation, the rector will seek to inform the leadership of that congregation of the condition of these guidelines.
- You will also not be allowed under any circumstances to have access to the church computer.
- At least twice a year you shall meet with the rector and any other persons the rector may deem appropriate regarding the status of your adherence to these guidelines.
- Before the covenant is finalized, it will be reviewed by the church's legal counsel to be sure that it does not put the church at legal risk.
- The offender will secure the initials of his or her parole or probation officer on this document for the church file.
- A "Circle of Support" may be provided for you, consisting of several members of the congregation and others as appropriate, which shall offer encouragement, accountability, and direction. This "Circle of Support" shall meet with you as determined most beneficial.

**Activity Checklist:**

You understand that you will not be allowed to volunteer or chaperone events for adults with special needs, children and youth, including children's Christian education classes, talks with adults with special needs/children/youth, youth group, children's and youth activities during intergenerational events, and driving adults with special needs, children and youth.

The following activities checked "Yes" are activities we feel are appropriate for your participation.

	no	yes		no	yes
Worship services			With covenant partner		
Coffee Hour			With covenant partner		
Adult meetings with adults with special needs, children and/or youth in building, such as choir, Sunday School			With covenant partner		
Intergenerational church activities			With covenant partner		
Intergenerational group outings such as ice skating, baseball games, etc			With covenant partner		
Alone in building with pastor or other staff					
Social activities in other member's homes with children present			With covenant partner		
Other Activity: Date:			With covenant partner		
Other Activity: Date:			With covenant partner		
Other Activity: Date:			With covenant partner		
Other Activity: Date:			With covenant partner		

Two covenant partners will be assigned to you by the rector.

This agreement will be reviewed semi-annually.

Signatures on next page must be attached.

**I understand the following people will be told of my circumstances and the contents of this contract and accept them to be my Covenant Persons.**

First Covenant Partner Name (Printed)	First Covenant Partners Signature	Date
Second Covenant Partner Name (Printed)	Second Covenant Partner Signature	Date

I have reviewed this covenant and agree to abide by its provisions. I understand and agree that if I violate this agreement I will be denied access to future services and functions on church property.

Attendee (Offender) Name (Printed)	Attendee (Offender) Signature	Date
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Rectors Name (Printed)	Rectors Signature	Date
Witness Name (Printed)	Witness Signature	Date

Parole / Probation Officer Name (Printed)	Parole / Probation Officer Signature	Date
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