



**Diocese of Moosonee**  
**The Anglican Church of Canada**

# **Policies**

As approved by the Bishop of Moosonee  
on the recommendation of the Executive Council of the Diocese  
on December 4, 2025

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## **Policy 1 Diocesan Support Fund and Assessments**

The Diocesan Support Fund (hereafter referred to as the D.S.F) is the amount of money required by the diocese from the parishes to support its ministry and to help it meet its financial obligations and budgetary objectives. Funds received through the D.S.F. will be used primarily to cover costs of operating the Synod Office including the Bishop's Office, and carrying out the work of the Executive Council, its committees, task forces, deaneries, and various diocesan related meetings and our apportionment to support the work of the Provincial and General Synod.

### ***D.S.F. Calculation Formula***

The D.S.F. shall be calculated by applying assessment rates (determined by the Executive Council) to various levels of Assessable Income as set out in the following format:

A% on the first Y\$ of Assessable Income  
B% on next Z\$ of Assessable Income

### ***Annual Assessment Form***

Parishes shall complete the Annual Assessment form, which will be filed with the Chief Financial Officer by September 15<sup>th</sup>.

### ***Determination of Assessable Income***

Assessable income for a particular year will equal the **total** income of a parish for the immediate previous periods of July 1 to December 31 and January 1 to June 30 of the current year, **less any of the following** which may be included in that total:

1. Refunds or rebates of expenses incurred (i.e. rebates of G.S.T./P.S.T.)
2. Income raised by way of special appeals for transmission to other charities (i.e. Alongside Hope, P.W.R.D.F., Bible Society, etc.)
3. Income raised by way of special appeals or bequests that is specifically designated for capital purposes such as major building, property or equipment acquisitions and improvements, or designated as trusts to finance projects not related to the parish's normal operations (i.e. scholarships);
4. Income received by memorial or endowment funds that are specifically designated by the donor for capital purposes or for acquisition of identifiable memorials within the parish or projects to be carried out by other organizations. (e.g. Alongside Hope, P.W.R.D.F.)

### ***Implementation and Administration***

Any parish that believes it would be unable to pay its new assessment is asked to submit a written application to the diocese, as soon as possible, but no later than October 15<sup>th</sup> of the year in which

the assessment has been calculated, for consideration of a lesser amount. The application would document the special circumstances that would support the need for a lesser amount.

**Policy 2  
Reserved**

### **Policy 3 Insurance**

All buildings owned by the Diocese of Moosonee are insured under a blanket policy. At the present time, our policy runs from December 31st to the following year December 31st. The Diocese is invoiced and pays the total premiums, and, in turn, invoices the parishes for the assessed premium amount based on the parish's requested coverage of the buildings. Parishes should pay their Insurance Premiums as quickly as they are able.

It must be noted that on a "REPLACEMENT COST BASIS" the parish's coverage limits must reflect "at least" 90% of today's actual replacement or reconstruction costs" Failing to do so will put the parish in breach of the co-insurance clause which forms part of commercial property wording. Similarly, if the coverage requested is on an "ACTUAL CASH VALUE BASIS" the parish limits must reflect 90% of current actual cash value.

Buildings may be insured in one of the following three ways:

1. **Standard Replacement Cost.** If it is your church's intention to insure to the full amount.
  - a) required to replace your church to its current size and contents, it is important that you insure your buildings adequately.
  - b) If you are less than adequately insured, in any partial loss you would receive less than standard replacement cost.
  - c) In the event of a loss exceeding the insured value, the full excess costs would be the responsibility of the under-insured church.
2. **Efficiency/Utility Cost.** If your church planned to rebuild to a lesser size the congregation would need to determine the amount of square footage to which they would rebuild, plus contents, and quality of material to be used, and insure for that amount.
3. **Wreckage Value/Debris Removal Only.** Churches that would never be rebuilt may wish to insure for demolition and debris removal only up to a limit of \$25,000.00, \$50,000.00 or \$100,000.00. Assuming there is no coverage other than debris removal, no property would be covered other than the actual removal of debris even if the property suffered a partial loss.

Church Wardens are responsible for ensuring that the church's coverage is adequate. Building values should be reassessed every year ending in zero or five, and insurance coverage adjusted accordingly, as is necessary.

The parish is responsible for any costs incurred in the assessment.

It is mandatory for every church in the Diocese of Moosonee to carry Liability Insurance up to a limit of \$5,000,000.00. A copy of the insurance policy is kept in the Administration Office.

There is a \$2,500.00 deductible per claim. All claims should be made through the Administration Office and occurrences should be reported immediately.

Persons living in diocesan owned rectories are financially responsible for insuring their own personal contents with an insurance broker of their choice.

### ***Liability Insurance Program Summary***

If a parish wishes to rent out the church hall to any Third Party or individual parishioners (or non-parishioners) to host a function that is ***not church sanctioned***, the parish would not be covered under the general liability insurance. The individual or group who wishes to rent the hall would be required to buy their own liability coverage and provide a copy of the insurance certificate to the parish. Examples of events that would not be considered *church sanctioned* are bridal/baby showers, birthday parties, retirement parties, wedding receptions etc.

If the individual or group renting the hall to host a *church sanctioned* function, then the event is covered under the diocesan general liability coverage, and they would not be required to purchase Third Party Liability insurance.

Key points to remember when the parish receives a request to rent the church hall to an individual or group that will not be a *church sanctioned* event;

a) Anyone who rents the hall should provide a certificate of insurance confirming liability coverage. It should also confirm that The Diocese of Moosonee is added as an additional insured party and the parish name and address as the location of the event. In some instances, an individual or group may already have a Third Party liability policy in place and will simply add “The Diocese of Moosonee” as an additional insured. The parish must ensure that they are provided with a certificate of insurance confirming liability coverage.

**BEFORE A RENTAL CAN TAKE PLACE, THE RENTING PARISH MUST RECEIVE A COPY OF THE INSURANCE CERTIFICATE OBTAINED BY THE RENTER AND A COPY OF THE INSURANCE CERTIFICATE *MUST* BE EMAILED TO THE CHIEF FINANCIAL OFFICER OF THE DIOCESE.**

For any operation in the parish hall that is sanctioned by the Diocese, and the Diocese is taking part in the event, the liability insurance would cover the parish’s legal liability.

A content inventory of all parish property is to be taken and updated in years ending in zero and five and a copy sent to the Synod Office (electronic or hard copy). The revised dollar value of inventory requested to be covered, is to be submitted to the Synod Office and will be reflected on the following year’s content insurance coverage. The content inventory documents should be kept off-site from the church building.

## **Policy 4 Moving**

### ***Guidelines for Moving***

#### ***General Principles:***

It is the purpose of these guidelines to facilitate and clarify the moving of an employee from one parish or location, either inside or outside the diocese, to another in such a way that a minimum of inconvenience and expense is incurred by the Diocese of Moosonee and the employee.

#### ***Practice:***

1. When an appointment has been made, the Bishop or their designate, in consultation with the employee, will choose the most feasible mover, weighing such factors as expediency and economy. The Bishop or their designate will contract with the chosen mover who will then make arrangements directly with the employee. The Diocese will be responsible for the cost of the move **up to 7,500 lbs. of the employee's personal effect and furnishings.**
2. In so far as is possible, the employee's arrival should coincide with that of their household effects so that they can receive and certify the delivery condition of the said effects.
3. Travel costs of the family, meals enroute, and necessary overnight accommodation enroute will be reimbursed to the employee **after consultation with the Bishop**, taking into consideration the diocesan guidelines for travel and meals.
4. Payment for moving expenses will be made by the Diocese upon receipts of an invoice from the movers bearing a signature acknowledging receipt at the destination of the household effects. Claims for damages will be the responsibility of the employee.
5. Should a diocesan employee, on whose behalf a moving expense was incurred, decides on their own volition to leave the employ of the Diocese of Moosonee before three years, that person may be required to make restitution to the Diocese of Moosonee for the pro-rated portion of the moving expense incurred.

## **Policy 5 Screening in Faith**

*Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseer, to shepherd the church of God that he obtained with the blood of his own Son.*

Acts 20.28

### ***Theological Foundation***

The Diocese of Moosonee is committed to ensuring that our church is a holy place where the love of Christ can be modelled and learned. Our Baptismal Covenant identifies that we are to seek and serve Christ in all persons, loving our neighbour as ourselves (Book of Alternative Services (BAS), page 159).

A fundamental obligation, therefore, is to look after the welfare of all members of our community but especially those who are vulnerable through age, infirmity or particular circumstances of dependency. This is a sacred trust which must be responsibly and safely managed.

In company with the bishops, clergy and people of the Anglican Communion, the Diocese of Moosonee “affirms that every human is created in the image of God who has made us for loving, covenant relationships with our Creator, others and the world. We believe that our peace arises out of right relationships. Our personal dignity, freedom and bodily integrity are ensured by faithfulness to just covenants of mutual trust, care and respect. Such covenants undergird the moral framework of our communal life, responsibilities and entitlements.” *Lambeth Conference Report, 1988.*

Ministry is a privilege. Through our baptism we are all called to ministry using our varied and different gifts. (BAS, pages 158-160) The process of matching an individual’s gifts with the church’s needs requires church leaders use gifts of discernment, insight, courage and to speak the truth in love. From time to time, some individuals may feel a stronger call to a ministry than the church is able to affirm. However, only those who are perceived to have the appropriate gifts for the position will be permitted to minister. This principle is important to ensure that the recipients of the ministry, the individual who feels called to the ministry and the church are safe from harm.

Those who offer themselves for ministry must have an attitude of servanthood and be willing to be trained, mentored and possibly reassigned, as needs dictate.

### ***Rationale for the Policy***

This Screening in Faith Policy is the means by which the Diocese of Moosonee responds to our call to offer our best to those we serve. It is necessary, therefore, that we discern gifts and determine a person’s suitability to a ministry position.

The Diocese of Moosonee is blessed with gifted and committed clergy, and volunteers who offer their talents in full recognition of their obligations. In fact, the church could not operate without the work of the many individuals throughout the Diocese who exercise a variety of ministries to persons within the church community and beyond.

It is critical, therefore, to ensure that those we place in positions of power and trust be selected, trained and supported so that their ministry may be life-giving. In this way our Christian values are consistent with the legal concept of “duty of care.” Duty of care arises out of legal doctrines dealing with negligence. Everyone has a general obligation to conduct themselves in a manner which does not cause damage to other people or their property. The duty of care is most obvious where a relationship of dependence exists and in matters of finance.

### ***Application***

The Policy applies to all lay and ordained people under the jurisdiction of the Bishop of Moosonee, that by virtue of their ministry or work are in positions of trust within our parishes.

It is a requirement that this Policy be implemented in all parishes, ministries or other organizations which:

- (a) are funded, in whole or in part, by the Diocese of Moosonee;
- (b) function on behalf of the church (whether on or off its premises);
- (c) operate on church premises;

This Screening in Faith Policy establishes minimum standards for the screening of staff and volunteers. Any parish or organization may develop more comprehensive requirements of its own to reflect its own circumstances provided such requirements at least meet the minimum standard of protection for children and vulnerable adults, and physical, spiritual and financial responsibilities contained in this Policy. Screening standards must be consistently applied to all appropriate ministries.

This Policy strengthens the commitment of the Diocese of Moosonee to strive to ensure that our churches, our congregations and places of work are free from sexual exploitation, harassment and assault.

### ***Responsibilities***

It is the responsibility of the organizational leadership (bishop, archdeacon, regional deans, churchwardens, incumbent, priest-in-charge) to ensure that screening standards are implemented in the parish or organization. If the leadership does not comply with this Policy, it could jeopardize insurance coverage. It could also result in disciplinary proceedings. The Bishop serves as the supervisor of the clergy. For the purposes of this Policy, the incumbent of a parish is responsible to ensure a process of implementing screening standards (the “Process”) is undertaken in the parish.

The Process may be delegated to another individual or group of people, however, the incumbent is the individual to ensure it is completed.

### ***Definition of Vulnerable Person***

The term “vulnerable person” includes not only people typically recognized as vulnerable, such as children, youth, some of the elderly, hospital patients, the mentally and physically disabled, but also to those otherwise healthy adults who become vulnerable because of personal circumstances. Such circumstances might include, but are not limited to, those grieving the death of a loved one, those experiencing job loss or career difficulties, those facing illness in themselves or others, and those facing other uncertainties. It is important to recognize that all people are vulnerable to varying degrees at different stages in their lives.

### ***Screening Prayer***

*God of abundance and God of life, infuse your children with courage and love, that we may build communities of hope, which are healthy, thriving and safe. Help us to be responsible with our ministry so that both the weak and the strong find their home in our churches, through the profound love of our Lord and Saviour, Jesus Christ. Amen.*

### ***Further Development and Resources***

This Screening in Faith Policy is a general statement of the commitment of the Diocese of Moosonee to ensuring that our church is a holy place where the love of Christ can be modelled and learned. In furtherance of this commitment, the Executive Council of the Diocese has established an *ad hoc* committee to report on the development of a policy and resources on screening that are tailor made for the Diocese. In the interim, those responsible for the Process may obtain information and assistance from each Regional Dean and may consider resources available publicly such as The Screening Handbook prepared by Volunteer Canada for Public Safety Canada (<https://volunteer.ca/wp-content/uploads/2024/06/2012-Edition-of-the-Screening-Handbook.pdf>).

## **Policy 6 Reimbursement**

### ***Occasional Travel and Meals***

Requests for reimbursement for expenses **must** be accompanied by the proper receipts and travel logs and should be received at the Synod Office within one month of the date on which the expense was incurred, or prior to the end of the calendar year, whichever comes first.

#### *Travel*

Effective January 1, 2026, the Diocese will pay travel expenses that qualify as a tax-exempt allowance under the rules of the Canada Revenue Agency (CRA) at the “second rate” set from time to time by the CRA<sup>1</sup> for incidental travel in a personal vehicle while on diocesan business. The Diocese will not pay expenses for travel within the claimant’s community nor, in accordance with the custom of the Diocese, for travel to ordinations or funerals.

#### *Meals*

Effective January 1, 2015, the maximum daily reimbursement for meals while on diocesan business is \$45.00.

### ***Honorarium***

#### *Honorarium for the Conduct of Worship Services*

Anyone who, on behalf of the Diocese, conducts a worship service in a parish to which they are not licensed shall be paid an honorarium of \$100.00 per service plus travel and reasonable out of pocket expenses. The expense claim must be submitted to the Synod Office. The Synod Office will be responsible for invoicing the parish.

Anyone who is asked to conduct any worship service by special invitation from a parish to which they are not licensed will be directly reimbursed by the Parish for travel and meals at the rates set out in this Policy.

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<sup>1</sup> As of January 1, 2025, the second rate was 66 cents per kilometre. The “second rate” is the reasonable prescribed allowance per-kilometre rate for each additional kilometre over the first 5,000 kilometres driven for the deduction of tax-exempt allowances paid by employers to employees who use their personal vehicle for business purposes. See <https://www.canada.ca/en/revenue-agency/services/tax/businesses/topics/payroll/benefits-allowances.html> and the section there on “Other taxable benefits – Automobile and motor vehicle allowances”.

## **Policy 7 Response to Allegations of Sexual Misconduct**

### ***I. Introduction***

#### *Theological Basis*

Despite its mission to be the body of Christ, the church is no stranger to sexual abuse, even in its own midst. The Church's understanding of sexual abuse must be set in the framework of what it means to be a Christian, to be a sexual person of Christian faith, and to be a servant in the church.

Christians have a high calling. Christ invites and empowers us to live out our lives in the love he shows us. Our identity as Christians is both gift and demand. Promised fullness of life, we are called to the self-giving of the cross, to faithfulness, compassion, and justice. Our faith is framed between acknowledgment of our arrogance, sinfulness and brokenness, and commitment to the renewal of human life through dying to self. That renewal encompasses “the healing, wholeness, and liberation promised by God’s grace to every facet of human life” which is the task of ministry.<sup>2</sup>

What does it mean to be a sexual person in such faith? Sexuality is central to our being; we are body-selves. It is basic to our fulfillment, and our vulnerability. Sexuality carries our need to reach out to and embrace others, our longing for relatedness. Sexuality is the power to be in communion with another, to be caught up in the wonder of mutuality. Our sexuality, as a dimension of our whole selves, is to be offered to God; in the expression of sexual desires, we are called to holiness.

God values sexuality as good, blessed, and purposeful. Scripture sees it as a gift to be celebrated in joy and ecstasy, and to be held in the web of love and covenant. Trust and justice, mirroring God’s ways with us, are to undergird it. Love is to be its expression. Mutuality is its meaning in a world God destines for a reconciliation we are to create, a harmony alive to the divine presence. Non-coercion, mutual acceptance of needs and rights, and mutual caring are characteristics of healthy sexual activity. Our God-given natures invite us to the responsible fulfillment of our sexuality.

The ethic that must go with such an understanding of sexuality entails equal respect for children, women, and men, as persons made in God’s image, and for everyone’s right to sexual and bodily integrity. Those who undertake as clergy or laity to serve the church (whether ordained, salaried or volunteer) must, in living out their faith, adhere to Christian ethical principles in their sexual conduct, and also in their exercise of authority and power. In sharing the gospel mission to bring reconciliation, healing, and wholeness, they will draw close to those to whom they minister.

They need to recognize the dynamics of trust in these relationships and the consequent potential for harm and abuse. The authority conferred by the church on those who work in Christ’s name must be rooted in the love of Christ (Eph: 3.17). In their ministry they must model God’s trustworthiness.

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<sup>2</sup> Mary D. Pellauer, Barbara Chester, and Jane Boyajean, editors, *Sexual Assault and Abuse: A Handbook for Clergy and Religious Professionals* (San Francisco: Harper and Row, Publishers, 1987), 52.

For any Christian, to betray trust by the grave ethical transgression of sexually abusing another, whether child or adult, is to deny Christian identity. Such a betrayal cannot be other than a gross injury to the one abused, and a violation of faithfulness to Christ.

## ***II. Statement of Policy***

It is the policy of the Diocese of Moosonee that sexual misconduct of any kind by any staff person or volunteer will not be tolerated.

Each clergy, employee, and volunteer will sign the Acknowledgment Form attached hereto.

### *Definitions*

#### **Sexual Misconduct**

Sexual misconduct for the purposes of this Policy is sexual exploitation, sexual harassment, sexual assault (commonly called sexual abuse) or any other sexual activity or conduct in which a person in a pastoral relationship with another takes advantage of the vulnerability of the person under their pastoral care or other guidance or leadership. This behavior, regardless of who appears to have initiated it, shall be deemed to be sexual misconduct.

#### **Pastoral Relationship**

Pastoral relationship is a relationship between a clergy, employee or volunteer and any person to whom such clergy, employee or volunteer provides pastoral counseling, pastoral care, spiritual direction, and spiritual guidance or from whom the clergy, employee or volunteer has received confession or confidential or privileged information.

#### **Sexual Harassment**

Sexual harassment is a specific form of harassment defined in the Human Rights Code of Ontario. It is engaging in a course of vexatious comment or conduct that is known, or ought reasonably to be known, to be unwelcome. Sexual harassment is behaviour that has the effect of undermining, coercing, intimidating, humiliating or demeaning an individual on the basis of sex. It may have the effect of creating a place of ministry or workplace which is hostile or offensive. Such behaviour may consist of a single incident or several incidents over a period of time.

The harasser could be of the same or opposite sex as the person harassed and may be a supervisor, co-worker, minister, client, parishioner, volunteer or an external person providing service. Sexual harassment can occur in or outside the office or church building but is not limited to a work-related activity.

Examples:

- threats or verbal abuse
- unwelcome sexual remarks, jokes, innuendo or taunting about a person's body or sexual orientation

- distribution by mail, fax or other electronic means material of a sexual nature which potentially could be offensive
- displaying sexist, pornographic or derogatory pictures, unwelcome invitations or requests or sexually suggestive remarks
- leering or other sexual gestures
- unnecessary physical contact, such as patting or pinching.

### **Sexual Exploitation**

Sexual exploitation refers to the act of taking advantage of the vulnerability of an adult, with whom there is a fiduciary and/or pastoral relationship (please see Pastoral Relationship), for one's own pleasure/gain. Sexual exploitation is any form of sexual contact or invitation to sexual contact, with an adult by a professional person, clergy or anyone in a position of authority or power over that adult whether or not there is consent from the individual (please see Consent on page 16).

### **Sexual Assault**

Sexual assault, commonly known as sexual abuse, is any intentional use of force or threat of use of force and involving some form of sexual activity, including, but not limited to, the examples listed below, against another person without their consent. Sexual assault is an activity that may be criminal in nature as defined either as child abuse under the Ontario Child and Family Services Act or as criminal under the Criminal Code of Canada.

Examples:

- kissing, sexual contact
- fondling or sexual intercourse
- bodily harm or threats to harm
- assault with a weapon
- incest, bestiality and gross indecency
- sexual offences against children such as sexual interference
- invitation to touching
- sexual exploitation of a young person
- parent or guardian procuring sexual activity of a child
- exposing genitals to a child
- juvenile prostitution
- corrupting children
- indecent acts

### **Consent**

Consent is understood as non-coercive. Consent has not been given if an individual agrees to any sexual activity under threat, or if consent is obtained by fraud or through the influence of a person in authority over that person. Children under the age of 12 cannot give consent. Under specific circumstances between peers, for children age 12- 14, and with young persons age 14-18, consent is not valid if the accused was in a position of authority over them. There are further provisions

for mentally or otherwise incapacitated or vulnerable children, adolescents and adults. (Criminal Code of Canada, Bill C-127, 1983 and Bill C-15, 1988).

### **Complainant and Respondent**

‘Complainant’ and ‘respondent’ are terms, which describe the person bringing the complaint, and the person who is accused of sexual misconduct.

Sexual conduct cannot be treated by the church as an entirely private affair between consenting adults, since others’ attitudes and relationships are bound to be affected. Moreover, in relationships of trust, whether with children or adults, the greatest care must be exercised to avoid taking advantage of trust, or abusing a situation of responsibility and caring.

Any staff person or volunteer needs to recognize the dynamics of these relationships and the potential for harm and abuse. Vulnerabilities are exposed, and the very strengths of these relationships, namely the expression of care and love, can take an inappropriate form, In particular:

- a) Professional counselor/client relationships are to be respected and maintained by all clergy and other professionals in every pastoral counseling situation. The pastoral counseling function creates a relationship of trust. Exploitation of this trust through sexual activity, or touching for sexual purposes, or the suggestion or depiction of any such activity, will not be tolerated.
- b) Clergy and those responsible for parish, educational, or recreational activities are expected to maintain the highest ethical standards, in all their employment mentor, and colleague relationships. Inappropriate sexual activity, or the suggestion or proposal of any such activity, will not be tolerated.
- c) Clergy and other professionals in the employ or service of the diocese or any of its parishes or agencies are expected to exhibit unquestionable, ethical behaviour with their colleagues at all times.

### ***III. Guiding Principles***

As part of its ongoing education program, the Diocese of Moosonee will offer courses on sexual harassment and sexual misconduct to all clergy and church workers, professional and volunteer;

- a) As a priority, it is essential to take allegations of sexual misconduct seriously.
- b) Sexual misconduct needs to be recognized as an abuse of power and authority.
- c) The protection of victims and potential victims from sexual misconduct is a matter of fundamental concern.
- d) A person against whom an allegation of sexual misconduct is brought will be presumed innocent until proven otherwise.
- e) If there has been harm to others, the protection of the complainant and their family will be a paramount concern.

f) Notwithstanding the above principles, nothing should be done that might impede a criminal investigation.

g) No person or persons shall knowingly make a false or vexatious complaint. To make such a complaint will be treated in itself as a form of harassment.

#### ***IV. Complaint Procedures***

##### *Introduction*

When a person believes that they are a victim of sexual misconduct the Bishop of the Diocese or the Bishop's designate must be informed. The complainant may choose to proceed by an informal process rather than a formal process. Failing resolution, the complainant may request that the formal process be initiated. A decision by a complainant to choose not to attempt an informal process will not be construed adversely in a formal process under this policy.

If an individual feels they are a victim of sexual misconduct, the person should attempt, where possible, to clearly advise the person who is the source of the unacceptable behaviour, either verbally or in writing, that the conduct is unwelcome, that it is understood as sexual misconduct and that it must stop.

The complainant may find it helpful to keep detailed written notes recording the unwelcome behaviour, with dates (s), time (s), location (s) and witness (es). In the event that a formal process is requested the Bishop or their designate will refer the complainant to the Diocesan Response Group, whose duty will be to investigate and advise the Bishop or the Bishop's designate relating to allegations of inappropriate sexual misconduct. The responsibility of the Diocesan Response Group will be investigation, and recommendation with regard to discipline. Pastoral care for the alleged victim, family and friends of the alleged victim, the alleged offender and their family, the congregation immediately involved, and other clergy of the Diocese will be provided by others.

The Response Group is responsible to the Bishop or the Bishop's designate, but must function with relative independence while investigating allegations in order to avoid the appearance of undue interference in the process.

The membership of the Diocesan Response Group will consist of:

- a) a priest
- b) a lawyer
- c) a lay person
- d) a person skilled in keeping the minutes of the Diocesan Response Group's meetings, and
- e) any other person or persons the Bishop deems appropriate.

N.B. It is desirable that these individuals be knowledgeable in the field of human relationships, including sexual misconduct.

After consultation with the Diocesan Executive Council, the Bishop will appoint the members for a three year term. Members will be eligible for reappointment.

## ***V. Process***

- a) Any complaint of sexual misconduct regarding a minor must be reported immediately to the Children's Aid Society/Protection de la Jeunesse. A minor is a person 16 years or younger.
- b) When a complaint of sexual misconduct by a church employee or volunteer becomes known to a member of the Diocese, the complaint must be reported promptly to the Bishop. If the complaint is against the Bishop it must be reported directly to the Metropolitan. If the complaint is against the Bishop who is also the Metropolitan, it must be reported to the Primate.
- c) The Bishop, Metropolitan or Primate will then consult with the members of the Diocesan Response Group as soon as possible after receiving the complaint.
- d) When the complaint leads to criminal charges, Diocesan officials including the Response Group will assist the police in all appropriate ways in the investigation.
- e) Unless prohibited by police or court procedures, when an allegation of sexual misconduct is made, two members of the Diocesan Response Group will interview the alleged victim and record a written complaint from the alleged victim's oral account. The complainant may have an advocate present at the meeting. The complainant will also be advised that the written complaint will be shown to the alleged offender.
- f) The Diocesan Response Group, or its delegate, will provide the alleged offender with a written copy of the complaint and ensure the alleged offender understands the nature of the complaint. The Response Group will request a written response to the complaint from the alleged offender. The Response Group will request a meeting to hear the alleged offender's response. The alleged offender may have an advocate present at the meeting. The alleged offender is responsible for the cost of representation by an advocate.
- g) If the alleged offender acknowledges the truth of the allegation, the alleged offender may be suspended from ecclesiastical duties, and the Response Group will make recommendations to the Bishop of the Bishop's designate with regard to discipline and/or treatment of the alleged offender.
- h)
  - i) If the alleged offender denies the complaint but the Response Group thinks that further investigation is warranted, the alleged offender may be suspended from ecclesiastical duties, pending further investigation.
  - ii) If the alleged offender is a member of the clergy, the clergy person's license may be temporarily suspended. The Response Group will then make its investigation and report its findings to the Bishop as soon as possible.
  - iii) If the alleged offender is exonerated, this decision will be communicated to the parish and wider diocesan community. If in the opinion of the Response Group, Diocesan Policy and Guidelines have been breached, the Response Group will make recommendations with regard to discipline and/or treatment of the alleged offender.

i) The Bishop or the Bishop’s designate will give the alleged offender a written statement of the Response Group’s recommendations and the proposed action by the Bishop or the Bishop’s designate. The Bishop or the Bishop’s designate will then arrange a meeting with the alleged offender to discuss the proposed action. The Bishop or the Bishop’s designate will then make a decision, and communicate that to the alleged offender. If the alleged offender disagrees with the decision of the Bishop or the Bishop’s designate, an appeal may be made to the Diocesan Court.

In such cases, any existing suspension will remain in effect pending the decision of the Diocesan Court.

j) If the offender is subject to discipline, the Bishop or the Bishop’s designate will be responsible for monitoring the offender’s compliance.

k) When appropriate, the Bishop or the Bishop’s designate will inform the parish of the circumstances of the complaint and the subsequent action that has been taken. The Bishop or the Bishop’s designate will also arrange, if necessary appropriate means to help the parish and diocesan community deal with the situation.

l) The above process may be shortened or altered at the discretion of the Bishop or the Bishop’s designate, the Chancellor of the Diocese, and two members of the Diocesan Response Group. All discretionary action must be reported to the Diocesan Response Group in a reasonable period of time.

## ***VI. Diocesan Pastoral Response***

a) The Bishop or the Bishop’s designate will appoint a pastoral resource person to contact the victim whether child or adult and the family of the victim to offer support as appropriate. Although there must be no interference with the investigation, help in obtaining therapeutic treatment, as well as other forms of pastoral care, may be offered as needed. Personal communication with a child is especially important, but care must be taken not to inadvertently impede or influence the investigation.

b) i) The Bishop or the Bishop’s designate will also appoint pastoral resource persons for the alleged offender, the alleged offender’s family, and the parish involved.

ii) The Diocese of Moosonee will maintain a list of therapists qualified to work in the area of sexual abuse and sexual harassment. This list will be provided to victims, victim’s families, offenders, offender’s families and others requiring help as a result of sexual abuse or sexual harassment by a member of the church. The diocese may offer financial support for those requiring therapeutic assistance.

iii) Confronting a priest or lay person with disciplinary action should be understood as a pastoral and caring act, providing for the common good of the church and also offering the possibility for restoration and healing.

iv) Confession and acknowledgment of responsibility should be regarded as an important first step in the possible restoration of an offending church worker. But confession and absolution should be conducted with care and cannot be considered the sole

basis for restoration to ministry. Therapeutic evaluation and treatment is recommended and should be offered to the offender and the family of the offender as well. The Diocese may wish to offer financial assistance to the offender and the offender’s family for this purpose.

c) The Diocese needs to be supportive of the parish and parish leadership in such situations acknowledging the hurt and pain experienced and by offering support.

*Acknowledgment Form*

Name \_\_\_\_\_ Position \_\_\_\_\_  
(clergy/employee/volunteer)

Read and Initial each paragraph below.

\_\_\_\_\_ I hereby acknowledge receipt of a copy of the **RESPONSE TO ALLEGATIONS OF SEXUAL MISCONDUCT POLICY** of the Diocese of Moosonee.

\_\_\_\_\_ I understand the contents of the **RESPONSE TO ALLEGATIONS OF SEXUAL MISCONDUCT POLICY** of the Diocese of Moosonee.

\_\_\_\_\_ I understand that to function in ministry implies a trust relationship and responsibility within the church.

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

Please type or print name: \_\_\_\_\_

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

**Instructions: The form will be signed in duplicate, with one copy remaining with the policy, in the hands of the signatory. The second copy will be secured in the personnel file.**

**Policy 8**  
**Confidentiality and Privacy Standards**

***Accountability***

Unless otherwise designated the Administrator shall be the Privacy Officer. The Privacy Officer shall ensure compliance with Provincial and Federal laws.

***Exceptions to the Consent Principles:***

The Administrator may collect and use personal information without consent:

- a) If it is clearly in the individual's interest and consent is not available in a timely way. b) If collection is required to investigate a breach of an agreement or contravention of a federal or provincial law.
- b) For an emergency that threatens an individual's life, health or security

The Bishop or their designate may disclose personal information without consent:

- a) To a lawyer representing the Diocese.
- b) To collect a debt the individual owes the Diocese.
- c) To comply with a subpoena, warrant or order made by a court or other juridical body.
- d) To a lawfully authorized government authority.

## **Policy 9 Closure of Church Buildings**

There is a distinction between the closure of a church building, and the dissolution of a congregation. This policy refers to the physical closure of the church building, the dispersal of its assets, and its Deconsecrating and setting apart for other uses.

### ***General***

1. When a congregation wishes to close, it shall first consult with the Bishop and the Regional Dean to consider other options.
2. When a congregation wishes to close, it shall hold a special vestry meeting called in accordance with the Canons of the Diocese of Moosonee.
3. A motion of closure shall be passed and recorded in the minutes. This motion must pass by a two-thirds majority of voters qualified to vote at a full vestry.
4. The motion of closure shall be copied to the Bishop, the Regional Dean, and the Administrator for inclusion on the Executive Council agenda.
5. The Executive Council shall consider the proposal to close, and if it approves of the congregation's decision, the closure will proceed.
6. The congregation may then hold a Service of Thanksgiving for the work and ministry that had gone before in the church.
7. After all the assets have been dispersed, the Bishop or the Regional Dean acting on the Bishop's Mandate shall deconsecrate the church.

### ***Procedure***

1. The Wardens shall remain in office until the assets of the church have been dispersed, and the building sold or otherwise disposed of.
2. The Wardens shall work with the Incumbent and the Regional Dean to oversee the dispersal of assets, the sale or disposition of the building, and other tasks necessary under this policy.
3. If there are no Wardens, or if there is a vestry of less than six people, the Regional Dean shall carry out the tasks required in this policy.

### ***Financial Matters***

1. The Wardens shall pay from parish funds any outstanding invoices, and shall then change the address for accounts such as hydro, fuel, and insurance to that of the Diocese of Moosonee.
2. The Wardens shall send to the Diocese of Moosonee the contents of all bank accounts, as well as all financial books and records.

3. The Wardens shall ensure that all Canada Revenue Agency Charity Returns, HST Rebate Returns and charity corporation dissolution are filed.
4. The Diocese of Moosonee shall set up an Internally Restricted Reserve fund with the balance of the congregation's funds, out of which shall be paid any remaining or ongoing bills. The remainder of the funds shall be allocated at the discretion of the Bishop, the Finance & Property Committee, and Executive Council.
5. Insurance shall be kept in place until the building is sold or otherwise disposed of, to be paid from the fund noted in #4 immediately above.
6. The Diocese of Moosonee shall recover costs associated with the payment of bills, over and above the amount existing in the fund mentioned in #4 above, from proceeds from the sale of the building and land.
7. The Wardens or if there be none, the Regional Dean, shall make provision for the safeguarding and security of the church building while it is vacant.

#### ***Other Books and Records***

The vestry books, registers of baptisms, confirmations, marriages, and burials, the minute books, and other non-financial records shall be transferred to the Diocesan Archives at Laurentian University.

#### ***Other Assets***

1. An inventory shall be made of all church contents such as furnishings, linens, memorials, stained glass, office equipment, etc. This inventory shall also show where they are dispersed.
2. If the altar and font are not dispersed to another church, they shall be burned unless there is a reverential use.
3. In the consideration of the dispersal of memorials, any remaining family of the donors should be consulted if they can be found.
4. The disposition of a congregation's remaining assets, after all financial obligations have been met, shall be determined by the Regional Dean in consultation with the Wardens.
5. In deciding as to the disposition of assets, the Regional Dean and the Wardens shall take into account:
  - i) Any requests from the incumbent, wardens, or vestry of the continuing congregations of a multi-point parish that the assets be transferred to them;
  - ii) Any significant associations or links between the closed congregation and the continuing congregations of the parish;

- iii) The respective contributions of the congregations or parish, and the Diocese, to the acquisition of the assets in questions; and
  - iv) Other financial support provided by the Diocese to the parish concerned.
6. All remaining funds shall be paid to the Diocese of Moosonee.

***Deconsecration***

Once the church has been cleared of all contents, it should be deconsecrated, by the Bishop or their designate, Dean, or Regional Dean on the mandate of the Bishop of Moosonee.

## **Policy 10 Congregations Financial Self-Sufficiency**

**Notwithstanding the Policy set forth below, the Bishop is in no way constrained and retains all their authority to take whatever steps they consider in their sole discretion to be appropriate in the circumstances to further the best interests of the Diocese and its mission and ministry.**

The Christian mission and ministry which is central to the work of our Diocese is carried out, primarily, in our congregations. Many of our congregations have a difficult time financially supporting this work because there are often not enough financial supporters in their area to provide the necessary funds. It is part of our Anglican tradition, rooted in scripture from the earliest days of the Church, that congregations with greater financial resources should help those congregations not able to carry the entire financial cost of the work because of their smaller numbers.

The Diocese has a responsibility to assist the congregations which find themselves in financial difficulty to move to a financially self-sustaining model of ministry. In order to carry out this responsibility the Executive Council enacts the following Policy:

### ***Definitions:***

**Arrears:** Any amount of apportionment and/or stipend and benefits left unpaid at the end of the financial year, and any non-current loans administered by the Diocese.

### ***The Ministry Plan:***

1. As of the date of the enactment of this Policy by the Executive Council, any congregation which is in arrears for one year, and any congregation which subsequently becomes in arrears for a period of one year, will in consultation with Deanery officials, and local experts develop a plan to stabilize the finances.
2. The new financially self-sustaining model of ministry will be put into place and become effective no later than twelve months from the date upon which the congregation comes within the provisions of the policy.
3. Should the new model fail after the twelve month period the Bishop or their designate shall meet with the congregation to discuss the next steps.

### ***Clergy Protection:***

1. To extend the fairest protection and advance notice to the Incumbent of the congregation, and subject to the required review by the Bishop, the Incumbent shall be given the notice of termination of appointment, prescribed under the terms of the Letter of Appointment, as soon, as may be practical after the date on which the Congregation comes within the provisions of this policy.

2. The Bishop and designated Officer shall discuss with the Incumbent the re- structuring of the ministry of the congregation and consider the Incumbent’s opinion as to how best to re-structure the ministry of the congregation so that it operates on a financially self-sustaining basis within the prescribed period to time.

***Implementation of the Ministry Plan:***

The Ministry Plan shall be implemented in such a manner, and at such times, and in such stages if any, as are detailed in the Ministry Plan.

**Policy 11  
Reserved**

**Policy 12**  
**Administration / Parish**

***Books and Records***

It is the responsibility of the Incumbent to see that all parish registers and any other registers or forms required by civil law are kept up to date.

It is also the responsibility of the Incumbent to see that year-end statistical forms and any other reports or forms which may be required by the Synod Office of the Diocese are completed and sent in on time to the Synod Office by March 15th of the following year.

***Offertory***

All offerings must be counted by two people, and the amount entered in the vestry book must be initialed.

**Policy 13**  
**Alcohol**

The Diocese of Moosonee will not be responsible for covering the costs of alcoholic beverages for members at any Diocesan function.

Individual parishes shall set their own policies concerning the use of alcoholic beverages in church halls. Liability insurance coverage must be obtained if individual parishes permit the use of alcoholic beverages on church premises, as this is not covered under the Diocesan blanket policy.

## **Policy 14 Buildings and Property**

Parishes shall inform the Diocesan Executive Council of all proposed changes to their fabric. Changes which involve the physical plant are to be referred to the Finance & Property Committee. Changes which involve the sale or purchase of property are also to be referred to the Finance & Property Committee. Information on changes can be sent to the Administration Office for forwarding. Parishes should be prepared to submit details concerning the proposed changes as requested by the Finance & Property Committee or the Executive Council.

No major building projects will be undertaken in a parish without a resident Incumbent unless arrangements acceptable to the Diocesan Executive Council have been made to oversee the project.

Buildings will be inspected at least once every two years by the Regional Deans.

### ***Protocol for Submission to Finance & Property Committee:***

The following will be supplied:

1. Copy of a motion of a Special or Annual Vestry Meeting passed by a 2/3 majority of those present (recorded vote), and co-signed by the Incumbent and both Wardens when the cost of the building project or renovations will exceed \$7,500.00
2. An engineer's study where applicable (i.e. renovations to structure or movement of buildings);
3. Plans, drawings, or blueprints of the proposed construction including formal cost estimates;
4. Building and or renovation Permits received from local civil authorities.
5. A funding plan, including sources of funding, and a timetable for construction and funding needs.
6. Due to time constraints related to gathering quotations and other related materials, a special plea by the Incumbent and Wardens can be made to the Bishop by email/fax in order to expedite the process for approval by the Finance & Property Committee. In any case, decisions made between meetings of the Executive Council are to be ratified at the next Council meeting immediately following.

When financial assistance is being requested from the Diocese for a building project, application must be made to the Finance & Property Committee outlining:

- i) a description of the work to be done;
- ii) the total cost of the project;
- iii) all sources of funding;
- iv) the amount requested from the Diocese;

- v) a proposed repayment schedule.

## **Policy 15 Rectories**

### **1. *Parish Responsibility re: rectory accommodations:***

Pursuant to Canon 22, Section 6 a i) and ii) every parish shall provide to its incumbents suitable living quarters. The understanding of suitable living quarters is to be determined by the Bishop, the Incumbent, and Wardens of the Parish.

### **2. *Responsibility of Clergy when Leaving Church Supplied Housing:***

An incoming and outgoing inspection report signed by the Wardens and the Incumbent is to be submitted to the Synod Office.

It is to be understood that the outgoing incumbent will be responsible, and at the discretion or direction of the Wardens, to leave the living quarters in the original state as when first occupied.

### **3. *Proceeds from Sale of Rectories***

Whenever the sale of a parish Rectory occurs, and the purchase of a replacement Rectory will not take place within 30 days, the following shall be the policy of the Diocese;

1. The proceeds of the sale are held in an internally restricted fund allocated at the discretion of the Bishop, the Finance & Property Committee, and Executive Council.
2. The annual investment interest shall be distributed to the appropriate parish for its use at the discretion of the bishop in the form of a grant,
3. Wherever a parish shall dispose of its Rectory, and for as long as the position of the Incumbent of such parish shall be held vacant, the Diocese shall proceed in accordance with this policy.

### **4. *Accommodation in Parishes with no Rectory:***

Where a parish has sold its Rectory, or for some other reason has no Rectory, the following shall apply:

1. A parish may, in agreement with its Incumbent and in consultation with the Regional Dean, rent or lease alternative “living quarters” The provision of such living quarters shall meet or exceed the requirements of Canon 22, Section 6 a i) and ii).
2. In lieu of 1) above, an Incumbent may enter into an agreement with a parish to be paid an annual “Housing Allowance”
  - i Such “housing allowance” shall be paid to the Incumbent in equal monthly payments, included in the stipend cheque, and they shall then be responsible for the provision of “living quarters”;

ii The amount of such “housing allowance” shall be negotiated between the parish and the Incumbent. As a rule of thumb, it is suggested that the value should approximate the median of rental rates in the community for a dwelling suitable as rectory accommodations;

iii The value of the “housing allowance” should not be related, directly or indirectly to the actual cost of the accommodation obtained by the Incumbent;

iv In case of dispute between the parish and the Incumbent, the Regional Dean may be requested to assist in resolving the matter;

v Such “housing allowance” shall be adjusted every three years as necessary to reflect changes in local market conditions. However, the utility component of the “housing allowance” may be adjusted annually.

## **Policy 16**

### **Parish Registers – Maintenance and Guidelines for Access**

Baptisms, Marriages, and Burials are public acts. Parishes and Dioceses hold the records of the acts in trust for the participants and for the whole church and are thereby responsible for maintaining the integrity of the records and controlling access to the records. Registers are not to be copied.

#### ***Care for Parish Registers***

1. Registers should be filled in and signed by the officiant, at the time of, or as soon as possible after, the pastoral act. This insures that information is not lost.
2. All parts of each entry shall be filled in completely.
3. Entries should be accurate, using names as registered with Provincial Vital Statistics (birth certificate names), NOT nicknames.
4. Entries should be made in chronological order.
5. All entries should be printed legibly, including the names of signatories. If, at the time of completing an entry, a mistake is made, the correction must be initialed by the officiant.
6. No page or entry should be removed from a register. *Voided entries should be clearly noted and initialed.*
7. Marginal comments are not allowed.
8. No change to dates or names can be made to any entry under the provisions of the Criminal Code Section 377 (i). If an error is discovered, a certified statement of correction may be appended to the register at a later date.
9. Access to parish registers should be allowed only according to established diocesan policy as detailed below.
10. A Fee shall be charged for copies of certificates.
11. All completed registers are to be given to the diocesan archives authorities in accordance with diocesan canons.
12. All active registers are to be kept in a secure location under the care of the incumbent and/or Wardens (see Canon 25).
13. In the case of a vacancy, the registers should be placed in the care of one of the church Wardens. The Bishop or their designated Officer should be informed of their whereabouts.

### ***Completed Registers***

Completed registers are to be deposited in the Diocesan Archives. The Diocesan Archives will provide care for the completed registers and maintain intellectual control over them. The Archives for the Diocese of Moosonee are kept at Laurentian University under the care of: The Archivist, Laurentian University, 935 Ramsey Lake Road, Sudbury, ON P3E 2C6 Telephone: 1-800-461-4030. Email: archives@laurentian.ca

### ***Guidelines for Access***

1. Requests to view parish registers for an individual's own records will be granted **AFTER PROPER IDENTIFICATION**.

**Baptism Records:** the person named on the record and being at least 13 years old.

**Marriage Records:** the bride or groom named on the record.

**Burial Records:** the deceased's closest next-of-kin, executor, "or estate trustee."

2. Requests to view parish registers for third party records will be granted **AFTER PROPER IDENTIFICATION** under the following conditions:

**Baptismal records:** 100 years or older

**Marriage records:** 85 years or older

**Burial records:** 75 years or older

3. Requests to **view parish registers** for third party records that are less than the time frames stated in #2, may be granted upon due identification under certain conditions:

A certified letter of the records **may be obtained** upon due identification under the following conditions:

#### **Baptism Records:**

i) A parent of the child named on the certificate and whose name is on the baptism record,

ii) The closest next-of-kin, executor, "or estate trustee," if the person named on the record is deceased. (Proof of death, e.g. a death certificate or funeral director's statement must be provided.)

iii) Any person authorized in writing by the person named on the record.

#### **Marriage Records:**

i) A child (natural or adoptive) of the bride and groom,

ii) A parent of the bride or groom,

iii) The closest next-of-kin, executor, “or estate trustee,” if either the bride or groom is deceased. (Proof of death, e.g. a death certificate or funeral director’s statement must be provided.)

iv) Any person authorized in writing by one of the persons named on the record.

**Burial Records:**

i) The deceased’s closest next-of-kin, executor, “or estate trustee.” *Please note that anyone may obtain a non-certified copy of a burial record.*

**Notes:**

Records (baptismal records, marriages certificates and burial certificates) from parishes under the jurisdiction of the Province of Quebec have no legal value and cannot be authenticated. Records must be obtained from the ‘Directeur de l’État civil’. The rules and procedures listed above still apply.

Photo identification should be obtained before granting access to any records (no matter who is asking for records). Another way of protecting yourself is to require a request in writing so you have written proof of the relationship claimed by the person. This will demonstrate that you acted in good faith. If the Bureau de l’État Civil or Federal or Provincial ministry agents ask for such records, always make sure they are legitimate government employees before providing them with information.

## **Policy 17 Incumbents' Benefits**

### ***Study Leave***

A Study Leave of up to two weeks each year for continuing education purposes may be allowed in addition to holiday time; this must be negotiated with the Bishop. Information requested will include details of the course of study, time away from parish or appointed ministry, use of Continuing Education Plan managed by the National Pension Office.

### ***Annual Vacation Time***

All clergy and full time employees in the Diocese shall be entitled to an annual vacation of one full calendar month with full salary and benefits, thirty-one consecutive days, which may include a maximum of five Sundays or in a number of shorter periods not exceeding thirty one days, including a maximum of five Sundays.

After five years of ordination or three years of employment within the Diocese, one full calendar month, thirty-one days plus two weeks thereafter to a maximum of six Sundays. In the case of Incumbents, the expenses of Sunday services and other services in their absence shall be borne by the parish.

Travel time to and from the departure point for the vacation may be added to the vacation period. The amount of travel time is to be determined in consultation with the Bishop or Administrator and may be negotiated for vacation time taken in either a thirty-on day block or less than a thirty-one day block.

Except with written permission of the Bishop or the designated Officer vacation time may not be transferred to a following year or combined with vacation time of another year to allow a longer accumulated vacation period. Incumbents are required to complete a “CLERGY HOLIDAY INFORMATION FORM” (available from the Diocesan website). In lieu of the printed form, an email containing all the same information may be sent to the Regional Dean and copied to the Synod Office.

Vacation Time is prorated on a calendar basis from the date of appointment. On end of appointment or upon retirement vacation owed is prorated on calendar basis.

### ***Incumbents' Absences from Parishes***

Any time that the rector/incumbent is to be away from the parish, they must supply the Wardens with contact information and with the arrangements made for pastoral care and liturgical leadership. If the absence is for an extended period (in excess of two or three days) notification (with the above noted information) must be given to the Regional Dean who will notify the Bishop or Administrator and the Administration Office.

### ***Maternity/Parental Leave***

An employee taking a Maternity/Parental Leave of absence will not receive a housing allowance, if they choose to leave the housing which is provided by the parish during the period of the leave and will incur their own costs for moving.

The Bishop or Administrator may, in consultation with the affected parish, appoint an interim minister.

If the rectory is left vacant during the period of the leave, it may be used by the interim minister. The parish will cover the cost of an interim minister or a visiting priest, until the end of the leave.

### ***Retiring Allowance***

A Retiring Allowance of \$7,500.00 will be paid to clergy who are entitled to pay into the National Church Pension Plan and have served in the diocese for five years. The retiring allowance amount is to be prorated for the period of service if less than five years. To be entitled, the clergy must have submitted a formal letter of retirement to the Bishop of Moosonee. The retiring allowance will be paid out according to the clergy's preference and Canada Revenue Agency requirements.

### ***Illness Leave – Short Term Disability***

The Diocesan Sick Leave Policy for clergy ensures financial support for stipendiary clergy or employees when they are unable to perform their responsibilities as a result of injury or illness. The Bishop of Moosonee may arrange for a temporary appointment to the parish and will consider appropriate action to assist clergy and parishes.

### ***Short Term Disability***

The Diocesan Administrator must be informed immediately if the illness of a clergy, whether stipendiary or non-stipendiary, is expected to result in absence from duties for a week or more. The Diocese of Moosonee Short Term Disability program will provide support for up to 119 days for stipendiary clergy, following appropriate medical documentation. The clergy's stipend, benefits and housing arrangements continue unchanged during sick leave and short-term disability (119 days).

### ***Sick Benefits Policy***

The Diocese of Moosonee provides financial support to stipendiary clergy who hold an appointment when they are unable to perform their responsibilities as a result of injury or illness. The Diocese directly provides compensation to clergy absent from work for sick days and up to 119 days.

Short-Term and Long-Term Disability are for prolonged absence due to injury or illness. Long-Term Disability Benefits cover absences of over 119 days, and are provided through the **Long Term Disability Plan** administered by the National Pension Office which provides for payment of 60% of pre-disability monthly stipend to the clergy.

Should frequency or patterns of regularity suggest misuse of the policy, the Bishop will implement performance management procedures immediately. While the Diocese cares deeply about those who are ill or injured, abuse of the sick leave policy will not be tolerated. The Diocese reserves the right to request a certificate from a registered medical practitioner for an absence of more than 5 days.

*Sick days:*

1. Sick days are for minor illnesses or injuries requiring a few days off.
2. The time required for minor illnesses or injuries is not considered short-term disability.

*Short term: 0-119 days*

1. Short-Term disability is for consecutive absence due to injury or prolonged illness.
2. Stipendiary Clergy and employees must work for the Diocese for three months to be eligible for short-term benefits.
3. The Bishop or their designate is to be informed immediately if the illness of a clergy is expected to cause absence from work duties for a month or more.
4. Stipendiary clergy and employees must provide medical information from a registered practitioner to support the need for financial benefits for short-term disability leave.
5. The Bishop, through consultation and fact finding determines if the emotional, physical, psychological, or behavioral wellbeing of an individual clergy/employee is impeding their ministry. Judging the suitability of the ministry is the decision of the Bishop.
6. Additional medical information may be requested to support the continuation of compensation during a sick-leave period.
7. The Diocese will cover the cost of the medical certificate.
8. The Bishop or designated Officer will provide the medical practitioner with information outlining the duties and responsibilities of the clergy's/employee's position so that the medical practitioner can make an informed decision about their patient's ability to perform such tasks.
9. Full salary will be paid for qualified sick leave for stipendiary clergy of up to 119 days (17 weeks). The qualified sick leave for a clergy is paid by the Diocese.
10. The Bishop or designated Officer should maintain regular contact with a clergy/ employee on disability leave.
11. At the end of the sick-leave or disability period, the clergy/employee must provide the Bishop or designated Officer with a doctor's certificate indicating that they are fit to return to work.

12. If, after the clergy/employee has been on sick leave for 4 weeks, the medical information indicates that the sick-leave may continue beyond 119 days, the clergy or employee will ensure an application is made for Canada Pension and Long-Term Disability benefits from the National Church Plan.

13. The Bishop may arrange for a temporary appointment to the parish and will consider appropriate action regarding assisting ministers while the clergy/employee is on sick leave.

14. Records containing personal medical information are designated as PROTECTED and handled in a confidentiality manner. However, stipendiary clergy/employees who wish to apply for disability benefits under the Long-Term Disability Policy of the National Church will be required to provide complete medical information to the appropriate insurers.

15. If the disability is new, full benefits must be reinstated no later than one month after the employee returns to work. If the disability is a recurrence of an earlier one, full benefits must be reinstated no later than three months after the employee returns to work.

16. The status of a clergy on short-term disability is *On Leave*.

*Short Term Disability Treatment Plan:*

1. A treatment plan must be developed for each case. The treatment plan must be time-limited, goal oriented, and be geared towards developing and increasing patient autonomy, and eventual termination of the medical/therapeutic relationship.

2. The treatment plan will be developed by an accredited medical practitioner or therapist mutually agreed to by the Bishop of Moosonee and clergy/employee.

3. The stipendiary clergy will remain in the rectory or continue to receive a housing allowance for the duration of the short term disability or until cessation of the appointment.

4. The Bishop and designated Officer will have the right to inquire with the clergy/employee and with the therapist about how the therapy is proceeding. The content of the sessions is not expected to be revealed unless the clergy/employee so chooses to offer information.

5. Clergy/employees are expected to inquire about the fee for services and be knowledgeable as to the insurance coverage provided by the Diocesan insurance plan. Insurance information can be attained through the benefit provider.

6. When the Bishop requires that a clergy/employee have a psychological or psychiatric evaluation, the Bishop or if assigned by the Bishop, the designated Officer will participate in the consultation and evaluation process along with the therapist and the clergy/employee.

7. Evaluation of ongoing medical attention or therapy by the Bishop or designated Officer will occur on a regular basis.

### *Rehabilitation*

If, during an extended period of sick leave or short term, medical information indicates that the clergy or employee is medically fit to work on a part-time basis for rehabilitation purposes, they will be entitled to arrangements being made for such work, but it may not be in the pre-illness/disability parish.

### *Reasonable Accommodation*

Under the terms of the Human Rights Code of Ontario, the Diocese of Moosonee has a responsibility to reasonably accommodate a stipendiary clergy/employee when an illness becomes a disability, provided the provision of accommodation does not cause undue hardship. In assessing undue hardship, the Ontario Human Rights Tribunal considers the cost of accommodation, outside sources of available funding and safety requirements. (Human Rights Code of Ontario, Section 2 (1), 17(1,2)). Please refer to Sections 3, 4 and 5 of the National Church Long Term Disability Plan for more details.

## **Policy 18**

### **Monies Received from the Sale of Church Properties**

Monies received by the diocese from the sale of church properties are identified as to their source in the accounts of the diocese. A parish wishing to access these monies may do so as follows:

- (1) For capital expenditures the parish must apply pursuant to Policy 14 (Building and Property);
- (2) For any other expenditure the parish must apply pursuant to application Form A (see memorandum below);

In both cases application is made to the Finance & Property Committee that then makes its recommendation to the Executive Council which decides exercising its discretion. In either case the Bishop may intervene and make a final disposition.

Attached see a memorandum dealing with the background that contains Form A.

#### *Memorandum for Policy 18*

On nature of funds realized from disposition of assets related to real property.

#### *History and Context*

The Diocese of Moosonee is corporately structured as a Bishop Corporate Sole entity under a Federal Act. The Bishop of the Diocese as Corporate Sole holds title to all real property. In the mid twenty century under episcopal oversight of Bishop Watton, the diocese was in an era of church plantings and growth of new parishes. Disposition of property was very infrequent if at all. Upon the retirement of Bishop Watton, and the election of a new bishop, Bishop Caleb Lawrence began to see cases where excess property was being disposed.

Acting as Corporate Sole, Bishop Lawrence on occasion determined how the net proceeds realized from the disposition of real property was to be used for the greater good of the diocese. In some cases, the net proceeds were allocated as “Funds Held” in the name of the parish where the property was located. In other cases, the net proceeds were allocated to specific ministries for the greater good of the whole diocese such as Lay Reader ministry, Music Ministry etc. It was considered that the “Funds Held” monies could finance either a capital project or a new ministry initiative. Only in extenuating circumstances could the parish ask for the “Funds Held” to be released to pay operating costs in the year. This “last resort” request by the parish would be followed by the necessity of the parish to work out a ministry plan with stewardship emphasis to provide financial stability going forward. If there was no immediate or clear use of the funds, recommendations to Executive Council were also brought forward by the Finance & Property Committee. Following the retirement of Bishop Tom Corston in 2013, a grant application was formatted for parish use.

In those cases specifically where funds were allocated in the name of a parish, the parish could access these funds for a ministry initiative through submitting this application (the application is on the diocesan website and for ease of reference is set forth below as Form A) to the Finance & Property Committee. The grant process was to lay out the new ministry initiative, the cost, the

timeframe, the outcomes etc. Funding for a Capital Project could be accessed by following the process laid out in Policy 14 with its own application process. Upon receiving either grant package application, the Finance & Property Committee would review the request and, if through a vote process the application was approved, the Finance & Property Chair would present a recommendation to Executive Council. In the Fall of 2019, Assistant Bishop Tom Corston at the request of Archbishop Anne Germond, sent a letter to all parishes who had Funds Held, requesting them to submit to the Finance & Property Committee their ministry plan for funds held with a timeline as to completion. The ministry plan was to be submitted by the 2020 Spring Executive Council session. If a parish did not see an immediate purpose for the Funds Held, then the funds would be allocated to ministry use for the wider diocese. This brings us up to where we are today.

### *Sample of Application Form (Form A)*

#### Notes for Use of Grant Application Form:

The Ministry Project application form is intended to provide sufficient information for the Diocese to make an appropriate allocation of funds and provide feedback to Executive Council who may wish to know how funds are being expended. It is not intended to assess the viability of any particular project other than ensuring the funds are used within the terms of reference of the fund category.

These forms are to be used for applications for ministry or educational projects. Capital projects are considered using a different process.

- Applications should be in writing. Only completed written applications will be considered.
- Applications are submitted to the Bishop or designated Officer who will forward requests for support for educational programs to the Education Grants Allocations Committee, which will summarize their recommendations for approval to Diocesan Executive Council. Other applications for ministry projects will be considered by the Finance & Property Committee which will forward their recommendations to the Diocesan Executive Council for consideration.
- All applications must be received by the Bishop or designated Officer **six weeks prior** to the meeting of Diocesan Executive Council.
- Projects must be scheduled to start within 6 months of funding approval.
- Normally grants will not exceed the annual income available in the designated grant category. If an applicant is approved for a specific grant that will be reserved for expenditure at a later date in the year, the amount available for funding other projects in that calendar year and category will be reduced by the amount of the approved grant.
- An applicant may submit a letter of intent if the applicant plans to make a formal application for funds within a 6 month period. If the letter of intent is accepted in principle, equivalent funds will be earmarked for the consideration of the proposal in the subsequent year's budget.

- Certain projects may be funded for a period of up to 24 months from the date funding is approved. Allocating the funds over a two year period allows a larger project to be developed, implemented, and reviewed carefully. By spreading the funds over two years an applicant or the diocese has the ability to develop projects that might entail a more extended delivery period.

The application for educational grants for individuals replaces any previous application.

***Form A***  
***Accessing funds for specific ministry purposes from the Diocese of Moosonee***  
***Parish/Individual Ministry Application***

Project Name/Event/Education Plan \_\_\_\_\_

Date of Application: \_\_\_\_\_

Parish applying: \_\_\_\_\_

Amount requested: \_\_\_\_\_

**Application Process**

Complete as appropriate related to your request.

Application for funds shall be made in writing to the Diocese of Moosonee using the attached format.

Applications should be submitted **6 weeks prior** to Executive Council meetings to be considered in the Fall and in the Spring of each year.

Applicants agree that any unused surplus that remains at the end of a project will be reported back to the diocese and may need to be returned.

The following information is required in the application:

Details

- 1 What is the purpose of the ministry project?
- 2 What are the start and end dates for the ministry project?
- 3 How will you measure the outcomes of the ministry project?
- 4 Who will directly oversee the ministry project?
- 5 Who will be involved in the ministry project?
- 6 Where will the ministry project be delivered?
- 7 How will the ministry project be delivered?

8 What is the budget?

Other information you wish to include.

## **Policy 19 The Harassment and Bullying Policy**

The Diocese of Moosonee (“Diocese”) is committed to having ministries and places free from harassment and bullying. This Policy prohibits harassment or bullying by any member of the Diocese. The Ontario Human Rights Code and the Ontario Employment Standards Act protect Diocesan and parish employees from harassment related to their work. The Criminal Code protects people from physical assault. Wardens and Incumbents bear the primary responsibility for encouraging and maintaining a safe and healthy environment in our congregations and parishes. They are also responsible for the initial response to complaints of harassment or bullying. In ministries and other functions of the Diocese not taking place in a specific congregation or parish, the person charged with the supervision of this activity carries the same responsibility and duties in responding to a complaint as are laid out for wardens and incumbents in the Policy. The Policy does not apply to complaints of sexual misconduct which are dealt with under the provisions of Policy 7.

### ***Definitions:***

#### *Harassment:*

Harassment is repeated behaviour that demeans or embarrasses a person, and that a reasonable person should have known would be unwelcome. It includes actions (e.g. touching, pushing), comments (e.g. jokes, name calling, humiliating remarks), or displays (e.g. posters, cartoons).

#### *Bullying:*

Bullying is a form of harassment in which a person repeatedly acts in a willfully abusive manner with the aim of hurting another individual with a callous disregard for the harm being caused. It is unwarranted behaviour that a reasonable person, having regard for all of the circumstances, would expect to victimize, ridicule, humiliate, undermine or threaten the person to whom it is directed.

### ***Application of the Policy***

Any parishioner, volunteer, employee of a church or of the Diocese, or member of the clergy may make a complaint about harassment or bullying by another member of the Diocese. This policy applies to incidents of harassment or bullying that occur in the course of ministry or participation in Church and/or Diocesan sponsored ministries, organizations, activities, and programs whether or not they occur on Diocesan property.

The Policy will not be applied or interpreted in such a way as to detract from the right of those in supervisory roles to manage and discipline employees and volunteers in accordance with normal Anglican Church and diocesan practices.

The Policy is to be interpreted and administered in a way that is consistent with the principles of religious freedom. Neither the Policy in general, nor its definitions in particular, are to be applied in such a way as to detract from the right of staff, volunteers and parishioners to engage in discussion of potentially controversial matters such as age, race, politics, religion, sex and sexual orientation.

The Policy is to be interpreted and administered in a way that encourages respectful and frank discussion of congregational, parish, Diocesan, and Church matters generally.

When a complaint is made:

### ***Informal Process***

1. A complaint of harassment or bullying, whether made by the person subject to the alleged conduct or by a person observing the conduct, is to be made to a person not involved in the conduct: the supervisor responsible for the activity in which the conduct took place, a warden, the incumbent or the regional dean.
2. That person will then seek to pastorally mediate the issue by meeting first with each person separately to ascertain the facts and then adopting whatever approach appears most likely to resolve the matter.
3. If no resolution appears possible, then the Formal Process will be initiated.

### ***Formal Process***

1. The Regional Dean will appoint two other people to interview each party. Those conducting these interviews should make notes of what is said. This is important because a complaint that must be dealt with at this level may result in the formal discipline of clergy, the formal cautioning or termination of employees, or the dismissal of volunteers. Care should be taken to record objectively what each person says in these interviews without including the personal views of those conducting the interview. Depending on the circumstances, it may be advisable to have the regional dean take a part in these interviews. The notes made should be treated as confidential and carefully preserved. These notes should be dated and signed by those conducting the interview and by the person being interviewed. Others may have witnessed the events described in the complaint. If so, it may be appropriate to also speak with these witnesses and make a note as to what they said about this.
2. The two people will seek to mediate the issue. If no resolution appears possible the two people will make a written report of what has transpired, a copy of which report will be given to each party in the dispute, and submit the report with the written notes from the interviews to the Bishop. The complainant and the respondent may then make their own written submission.
3. The Bishop will then in their discretion take whatever appropriate remedial action is deemed appropriate.