

**THE POLICY**  
**BOOK**  
**DIOCESE OF MOOSONEE**  
**Anglican Church of Canada**  
**Approved for use by**  
**The Executive Council**  
**of**  
**The Diocese of Moosonee**  
**Revised June 2021**

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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 Administration Office and carrying out the work of the Executive Council, its committees, task forces, deaneries, and various diocesan related meetings.

**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 subsequent 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. 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. P.W.R.D.F.)

## **Implementation and Administration**

Any parish which 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 January 1<sup>st</sup> to December 31<sup>st</sup> each year. The diocese is invoiced for the total premiums, and, in turn, invoices the parishes for the assessed premium amount based on the parish's requested coverage of their buildings. This allows parishes to reimburse the diocese in the current year.

Parishes should pay their Insurance Premiums as quickly as they are able.

It must be noted that on a "**REPLACEMENT COST BASIS**" the parishes 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 today's 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 if the property suffered a partial loss.

Church Wardens are responsible for ensuring that their church's coverage is adequate. Building values should be reassessed every five years, and insurance coverage adjusted accordingly. 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 buildings are 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 their church hall to any third party or individual (parishioner or non-parishioner) to host a function that is **not "church sanctioned"** you would **not** be covered under our general liability insurance. The individual or group who wishes to rent the hall would be required to buy liability coverage. Examples of events that would not be considered 'church sanctioned' are bridal and baby showers, birthday parties, retirement parties, weddings, etc.

If the individual or group is renting the hall to host a "church sanctioned function", then he/she would be covered under our diocesan general liability coverage, and would not be required to purchase this third party liability coverage.

Key points to remember when you want to rent your church hall to an individual or group that will not be a 'church sanctioned' event.

1. Where possible 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 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. You must ensure that you are provided with a certificate of insurance confirming liability coverage.
2. In the event that the individual or groups do not have their own third party liability, they must purchase the coverage through our insurance provider. See the Diocesan website for full instructions. ***BEFORE A RENTAL CAN TAKE PLACE, THE RENTING CHURCH 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.***

3. Where there is liquor involved, the tenant should purchase and provide proof of liquor liability insurance. The Diocesan Insurer is able to provide a quote for this coverage under a Party Alcohol Liability (PAL) policy.
4. For any operation in the hall that is sanctioned by the Diocese, and the Diocese is taking part in it, your liability insurance would cover your legal liability.

Full instructions and payment information for placing third party liability insurance, and a link to the *Liability Insurance* provider's website are on the Diocesan website ([www.moosoneeanglican.ca](http://www.moosoneeanglican.ca)).



## **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 the minimum of inconvenience and expense is incurred by the Diocese of Moosonee and the employee in question.

#### **Practice:**

1. When an appointment has been made the employee will provide to the Bishop or his/her designate quotes from three moving companies. The Bishop or his/her designate, in consultation with the employee, will choose the most feasible mover, weighing such factors as expediency and economy. The Bishop or his/her 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 effects and furnishings**. This 7,500 lb. allowance is considered to be well within the weight estimates of a three bedroom house full of furniture, including a dining room and kitchen appliances.
2. In so far as possible, the employee's arrival should coincide with that of his/her household effects so that he/she 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 receipt 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 owner.

5. Should a diocesan employee, on whose behalf a moving expense was incurred, decide, on their own volition to leave the employ of the Diocese of Moosonee before three (3) years, that person will may be required to make restitution to the Diocese of Moosonee for the pro-rated portion of the moving expense originally incurred.

**POLICY 5**  
**NORTHLAND PUBLICATION**

The Northland is the official publication of the Diocese of Moosonee published quarterly by the Bishop of Moosonee. There is a volunteer Editor, who reports to the Bishop or Administrator and Executive Council. All concerns with regard to The Northland shall be channeled through the Bishop or Administrator. The cost of this publication is dependent in part on income generated through the Anglican Journal Appeal. For the past number of years, this has been supplemented through other funds made available through the Diocesan budget in recognition of the publicity value of this magazine.

The purpose of the publication is to share with both members of the Diocese and friends outside, information, anecdotes, pictures and stories of what God is doing among His people in this northern area. The Editor regularly solicits articles and pictures from people who are present at various Diocesan events.

Each Anglican household in the Diocese should be encouraged to subscribe and new subscriptions, with accompanying donations, would be appreciated. Gift subscriptions are also encouraged.

**POLICY 6**  
**REIMBURSEMENT**

**OCCASIONAL TRAVEL AND MEALS**

**Travel**

Effective January 1, 2015, the Diocese pays travel expenses at the rate of 42 cents per kilometer for incidental travel while on diocesan business to those who **do not** receive the annual travel allowance as diocesan employees. Mileage of 40 cents per kilometer is payable to diocesan employees who receive the annual travel allowance, less the 500 km monthly base

**Meals**

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

Requests for reimbursement for expenses must be accompanied by the proper receipts and should be received at the Administration 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.

**HONORARIA**

**Honoraria for the Conduct of Worship Services**

Anyone, on behalf of the Diocese, who 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 out of pocket expenses. The expense claim is to be submitted to the Synod Office. The Synod Office will be responsible for invoicing the parish.

Weddings and funerals are excluded, which may be the subject of a private arrangement.

Anyone who by special invitation from a parish to which they are not licensed, to provide any service, will be directly reimbursed by the Parish.

**POLICY 7**  
**ANGLICAN DIOCESE OF MOOSONEE**  
**RESPONSE TO ALLEGATIONS OF SEXUAL MISCONDUCT**  
**AND**  
**SCREEING IN THE FAITH**

## **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 (Pellauer et al., 52)

What does it mean to be a sexual person in such faith? Sexuality is central to our being; we are body-selves. It is the 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 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.

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.

## **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 his/her 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 cleric, employee or volunteer and any person to whom such cleric, employee or volunteer provides pastoral counseling, pastoral care, spiritual direction, spiritual guidance or from whom the cleric, 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, cleric or anyone in a position of authority or power over that adult whether or not there is consent from the individual (please see Consent pg 15).

## **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 his/her 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 four 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 he/she is a victim of sexual misconduct the Bishop of the Diocese or his delegate 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 he/she is 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 his delegate will refer the complainant to the Diocesan Response Group, whose duty will be to investigate and advise the Bishop or the Bishop's delegate 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 his/her 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 delegate, 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  
(n.b. it is desirable that these individuals be knowledgeable in the field of human relationships, including sexual misconduct)
- 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.

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 Childrens 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 offender.
- f) The Diocesan Response Group, or its delegate, will provide the alleged offender with a written copy of the complaint and ensure the 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 delegate with regard to discipline and/or treatment of the 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. 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.

- ii) If the alleged offender is exonerated, this decision will be communicated to the parish and wider diocesan community.
- iii) 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 delegate 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 delegate. The Bishop or the Bishop's delegate will then arrange a meeting with the alleged offender to discuss the proposed action. The Bishop or the Bishop's delegate 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 delegate, 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 alleged offender is subject to discipline, the Bishop or the Bishop's delegate will be responsible for monitoring the offender's compliance.
- k) When appropriate, the Bishop or the Bishop's delegate will inform the parish of the circumstances of the complaint and the subsequent action that has been taken. The Bishop or the Bishop's delegate 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 delegate, 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 delegate 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 delegate 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 \_\_\_\_\_  
(minister/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 with in 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.**

**Diocese of Moosonee Screening in Faith Policy May 2021**

*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, p. 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. 22

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 pp. 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:

1. are funded, in whole or in part, by the Diocese of Moosonee;
2. function on behalf of the church (whether on or off its premises);
3. 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 this 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. The Parish Participation Report is to be signed by the incumbent and the churchwardens making them mutually accountable regarding all screening issues.

### **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.

### **List of Ministry Positions and Position Descriptions**

Each parish or congregation shall maintain a list of all positions associated with that parish or congregation, whether short-term, long-term, formally or informally established, involving laity or the ordained, taking place on Sunday or during the week, on church premises or off- site. Ministries specifically listed in this Policy are not an exhaustive list and form examples or templates which may be applied to additional ministries which may be developed in the future. Examples may be obtained in **Appendix #1** of this document.

**FOR INFORMATION OR ASSISTANCE, PLEASE CONTACT:**

**The Rev. Canon Tom Stradwick**

**E-mail: [tomstradwick101@hotmail.com](mailto:tomstradwick101@hotmail.com) Phone: 506-512-1533**



## 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.*

## RESOURCES TO ACCOMPANY THE DIOCESAN SCREENING IN FAITH POLICY

# DIOCESE OF MOOSONEE SCREENING REFERENCE GUIDE

Adapted from Volunteer Canada, 1-800-670-0401, [www.volunteer.ca](http://www.volunteer.ca)

The Diocesan Policy on Screening in Faith requires all Parishes and Deanery or Diocesan organizations to screen volunteers and/or employees in a manner appropriate to the level of risk in their ministry.

### This Policy obligates each Parish to:

- 1. Develop a Screening Process.** There are many resources to help you develop your Process. A copy of a Screening in Faith manual produced by Volunteer Canada is available [here](#). This manual outlines the steps of the screening Process, and gives samples of Application Forms, Reference Check Forms, and Risk Assessment Forms. Additional resources can be found on the Volunteer Canada website [www.volunteer.ca](http://www.volunteer.ca) and within this document.
- 2. Complete the Parish Participation Report – no later than March 15<sup>th</sup> annually for the preceding year**

Parishes can access this form on the Diocesan website ([www.moosoneeanglican.ca](http://www.moosoneeanglican.ca)) One copy of this form is to be placed in the **Annual Vestry Report** of the Parish, a second copy is submitted to the **Regional Dean** of your Deanery, a the third copy is submitted to the **Synod Office**, and a fourth copy is submitted to the **Diocesan Coordinator for Screening in Faith, The Rev. Canon Tom Stradwick**.

### Why Screen?

Any organization that provides programs to vulnerable people has a moral, legal, and spiritual obligation to appropriately screen those who work for them, including volunteers. Screening is not only the right thing to do, it is legally required under the principle of “Duty of Care.”

### Volunteer screening serves three main purposes:

1. To safeguard, in all respects, all of those to whom we minister, particularly the vulnerable.
2. To ensure the integrity, safety and reputation of our volunteers.
3. To protect the faith community from defamation and retribution.
- 4.

**This Workbook contains three Exercises intended to assist you in developing or refining your Parish's Screening Process, as well as some Questions & Answers about the Screening Process.**

**The 10 Elements of the Screening Process Page 3**

**Exercise #1: Risk Management Policy for the Parish. Pages 4-5**

**Exercise: #2: Risk Assessment for Parish Ministries Pages 6-7**

**Exercise #3: Screening Steps Assessment Pages 8-9**

**Screening Q&A Pages 10-11**

## **TEN ELEMENTS OF THE SCREENING PROCESS**

- 1. Determine the risk** Churches can control the risk in their programs. Examining the potential for danger in programs and services may lead to preventing or eliminating the risk.
- 2. Write a clear position description** Careful position descriptions send the message that a church is serious about screening. Responsibilities and expectations can be clearly set out, as well as the screening requirements.
- 3. Establish a recruitment process** Whether a church posts notices for volunteer positions or sends home flyers, they must indicate that screening is part of the application process.
- 4. Use an application form** The application form provides needed contact information. If the volunteer position requires other screening measures (driver's record, police records check), the application form will ask for permission to do so.

### **5. Conduct interviews**

Interviews help ensure that candidates meet the position requirements.

- 6. Follow up on references** Identifying the level of trust required in the position and asking specific question will help determine the applicant's suitability.

### **7. Request a Vulnerable Sector Check (VSC) when necessary**

Vulnerable Sector Checks signal that the church is concerned about the safety of its clients. For **ALL HIGH RISK** ministries, a VSC is the designated requirement.

Information on how to obtain a VSC is included in this document under the Question and Answer Section. **For Medium or Low Risk ministries**, a Canadian Police Record Check (CPIC) may be requested at the discretion of the parish. In this case, a request should be submitted to the Rev. Canon Tom Stradwick who will initiate the process through the established Diocesan procedures.

- 8. Conduct orientation and training sessions** Screening does not end once the volunteer is in place. Orientation and training sessions offer an opportunity to observe volunteers in a different setting.

- 9. Supervise and evaluate** The identified level of risk associated with a volunteer position will determine the necessary degree of supervision and evaluation. If the risk is great, it follows that the

volunteer will be under close supervision

- 10. Follow up with program participants** Volunteers should be made aware of any follow-up activities that may occur. These could include spot checks for volunteers in high-risk positions.

**EXERCISE #1:**

**RISK MANAGEMENT POLICY FOR THE PARISH**

It is important for an organization to admit that some degree of risk is inevitable in their programs. It is how they handle the risk that is important. The existence of a Risk Management Policy indicates that risks will be identified and analyzed on an ongoing basis.

*Take a look at the following guidelines for reducing the risk in your ministries. Put a check beside the measures your church can implement as part of its Risk Management Policy.*

**Guidelines for Avoiding Compromising Situations and Reducing Risk**

- It is preferable to meet with a group rather than be alone with an individual.
- It is preferable to have more than one adult present when working with vulnerable people (if the adult cannot be in the same room, it is best to have them close by in the same building).
- It is preferable to meet in an open, public space rather than a closed, private space. A church hall is better than a secluded room, a church office is better than a person's home, a living room is better than a bedroom.
- When meeting, an open door is better than a closed door, a door with a window is better than a solid door.
- It is always wise to make others aware of your activities and your whereabouts.
- It is best to schedule regular meetings with a supervisor to discuss the ongoing nature and actions of the ministry.
- Volunteers should not spend extended time alone with vulnerable care-seekers without consent and knowledge of the ministry leader/supervisor.
- When, and if, programming requires a volunteer to be alone with a vulnerable care-seeker every effort must be made to protect the person's privacy.
- Volunteers should not take others in their vehicle without letting the ministry leader/supervisor know that this occurred.
- Any physical contact between adults should occur in "public" and be sanctioned by the ministry leader/supervisor.
- Volunteers should not take money or property from a care-seeker for their volunteer ministry.
- Volunteers must not act outside the set boundaries of their ministry position description.

## **Guidelines for Reducing Risk When Working with Children**

- Adults (age 16+) should not spend extended time alone with children without consent of the child's guardian and the knowledge of the ministry supervisor
- When, and if, programming requires an adult to be alone with children (for example overnight camps or field trips) every effort must be made to protect the child's privacy. Girls and boys must not change together and adults must change separately from the children. Adults should not sleep in proximity to children.
- Adults who form a relationship with children through our faith community's activities should not seek out opportunities to spend time with the child "off site". If off site interactions occur the appropriate people should be informed.
- Adults should not help children with toileting. The parent or guardian must give permission for toileting or changing help to be given for younger children who cannot manage alone.
- Children should not be taken in an adult's vehicle without parent/guardian permission and the knowledge of the ministry leader/supervisor.
- Any physical contact between adults and children should occur in "public" and be sanctioned by the ministry leader/supervisor and the parent/guardian. For example hugs and kisses for younger children or physical „rough housing" with older kids.
- Parents/guardians of children enrolled in programs should be encouraged to ask questions and stay abreast of the nature of the adult/child interaction. They should be encouraged to talk with their children about the programs and the volunteers and staff they encounter.

### **'RISK MANAGEMENT GUIDELINES'**

These guidelines are intended to provide a general overview. It is recognized that churches may not be able to implement all of these guidelines. It is important the churches adopt risk reducing measures that are appropriate to its volunteer ministries, and ensure that volunteers are aware of the church's Risk Management Policy as it applies to their position.

### **A 'BEST PRACTICE' FOR CHURCHES**

Give a journal to each volunteer who works one-on-one or in private with others and require the volunteer to make notes on each meeting. The notes should include date, time, duration, location as well as the content of each meeting.

## **EXERCISE #2:**

### **RISK ASSESSMENT FOR PARISH MINISTRIES**

In order to assess the risk level in each ministry, you will need to create a list of parish ministries and a brief job description for each. Samples of job descriptions are available on the Diocesan website. Please feel free to adapt these descriptions to reflect the needs of your church. If you wish to develop your own job descriptions, the following is a list of elements to consider:

- Title
- Participant group (children, seniors, etc.)
- Goals
- Activities and tasks
- Outline of responsibilities
- Time commitment expected
- Boundaries and Screening requirements
- Skills, experience and qualifications
- Personal traits and qualities
- Orientation and training available
- Support, supervision and evaluation provided
- Mandatory activities (e.g. training, monthly meetings, travel)
- Working conditions (e.g. non-smoking environment)
- Benefits to the volunteer

### **ASSESSING THE RISK LEVEL FOR EACH JOB DESCRIPTION**

**Designate all positions as 'High Risk', 'Mid-Risk' or 'Low Risk'.**

*Please remember that your parishes' Risk Management Policy can reduce or eliminate some of these risks.*

**High Risk** volunteer positions are positions that meet any of the following criteria:

- The position requires a volunteer to be alone and unsupervised with a client.
- The position requires a volunteer to develop a close, supportive relationship with a client or group of clients.
- The position may require or encourage driving with a client as a passenger.
- The position requires the volunteer to be left unsupervised in a building operated by the organization on a regularly scheduled basis.



### EXERCISE #3: SCREENING STEPS ASSESSMENT

Once you have identified your parish ministries, developed their job descriptions, and identified their level of risk, it is time to assign appropriate screening steps to each ministry.

**You have the following steps to consider** (as described on page 3)

- *Recruitment Process*: How will we fill this position when vacant?
- *Application Form*: What information do we need from a volunteer in this position?
- *Interview*: Does this position require an interview?

What questions would we like to ask a volunteer in this position?

- *Reference Check*: Should we request references for this position?

How many references? What questions should we ask the references? Are there other forms of reference required (i.e. proof of insurance for a volunteer driver, proof of First Aid qualification)

- *Police Record Check*: Does our local police station charge for checks for volunteers? Will we reimburse our volunteers for checks?
- *Orientation and Training*: What training do we require for this ministry? Will we pay for training from external sources? (First Aid, Babysitting Course) How will we provide for on-going skills development?
- *Supervision and Evaluations*: How will we supervise this position? How will we ensure the volunteer has opportunity to express concerns?

### WHAT STEPS ARE APPROPRIATE?

- The following elements are appropriate to ministries in *all risk levels*: Recruitment Process, Application Form, Orientation/Training and Supervision/Evaluation.
- An Application Form must request basic contact information, but can be expanded to include questions that substitute for an interview.
- Interviews and Reference Checks are appropriate to all Mid and High Risk ministries, and optional for Low Risk ministries.
- Vulnerable Sector Checks are required for all High Risk Ministries and must be renewed every three years. They are optional for Mid and Low Risk ministries.

A Canadian Police Record Check may be requested for Mid and Low Risk ministries at the discretion of the parish.





## **SCREENING QUESTIONS & ANSWERS**

### **Q: Does screening suggest that volunteers can't be trusted?**

**A:** No. Like most prudent behaviour, screening is intended to prevent the problem that may or may not occur. However, screening addresses the reality that it is possible a person could seek out faith communities with the intent of stealing money, property, or harming participants and/or staff.

### **Q: Should all volunteers be screened?**

**A:** Ideally, all applicants should go through the basic elements of a screening process (Application, Training, Evaluation). However, the most important positions to screen are those where a person works with children or vulnerable adults.

### **Q: I'm very involved in committees in my faith community. Do I have to be concerned about screening?**

**A:** Absolutely! Depending on the structure of your faith community, some committees or councils are ultimately responsible (and as a result, potentially liable) for the services and programs offered by your community. Even if you are not legally responsible you are morally and spiritually bound to protect others.

### **Q: On what basis can an applicant be refused for a volunteer ministry?**

**A:** An applicant can be refused if his or her interests and experience do not meet the requirements of the ministry or if their background makes them unsuitable to work with vulnerable people. You can suggest another ministry more suitable to a person's background and talents. Be creative and think of ways for the person's gifts to be offered.

**Q: If a volunteer harms a participant, is the faith community responsible?** **A:** Increasingly, the courts are holding non-profit and charitable organizations accountable for their volunteers' actions. If your organization has created or permitted a situation that results in harm, you can be held liable.

### **Q: Won't our Insurance will take care of any potential liability?**

**A:** Insurance does not cover every eventuality; there are significant exceptions in any insurance policy. Then too, if a faith community has been negligent, insurance companies may not provide coverage. Some insurance companies are now asking explicit questions on application forms for third party liability about the faith community's screening of employees and volunteers.

**Q: What documents do we keep on file for volunteers?**

**A:** All volunteer files should be kept in a secure location to ensure confidentiality. **Retention of these files is forever. They are not to be destroyed or discarded.** Application Forms should be kept on file, as well as notes taken during Interviews, Reference Checks, Training/Orientation and Supervision/Evaluation sessions. Any concerns or complaints should be kept on file, as well as a record of actions taken toward resolution. In the interest of confidentiality, it is preferred that police records checks be provided to the faith organization for review, but **not kept on file**. The original document should be returned to the volunteer or paid staff person. What can be kept on file is a form stating that the check has been provided and reviewed. This form should be signed by a person or persons appointed by the faith community to review police records checks. The form should also indicate whether the check has been approved or if follow-up conversations are required, but should *not* record the nature of any charges or convictions.

**Q: How do Vulnerable Sector Checks (VSC) work?**

**A:** The volunteer/employee visits the local police station and requests the VSC with the appropriate letter provided by the parish or Diocese. Once the volunteer receives the check, he/she must show it to the appropriate parish representative (Incumbent, Screening Team Contact, etc.) The parish representative will complete a Police Record Check Declaration (available in the “Additional Resources” section of this document) to keep on file and will return the VSC to the volunteer. The VSC must be returned to the volunteer and not kept on file.

**NOTE:**

**The cost of the VSC will be covered for all ordained priests and deacons by the Diocese of Moosonee.**

**VSC's and CPIC's as per the parish assessment process will be the cost of the parish.**

**Q: Is this process only for volunteers?**

**A:** You can apply this process to paid staff at your church. The Synod Office handles the screening for Incumbents.

**Q: What if there is an allegation against a volunteer?**

**A:** The Diocese has procedures for dealing with allegations. Please ensure that the Incumbent is aware of the allegation and the Incumbent will follow procedures.

**Q: If I offer someone a ride to church, or go to a church member's house for lunch, do I need to be screened?**

**A:** The Screening Process applies to volunteers who are ***deliberately engaged in activities on behalf of the parish***. Church members who engage in activities of their own initiative are not considered parish volunteers

## FORMS

- 1) Volunteer Application Form
- 2) Volunteer Reference Check Form
- 3) Police Record Check Review Declaration
- 4) Screening in Faith Parish Participation Report

## **VOLUNTEER APPLICATION FORM**

*Distribute this form with a job description*

Name:	
Address:	
Phone Number:	Email:
I am interested in volunteering in the following way:	
I am interested in volunteering in this manner because:	
I bring the following skills and experience to this ministry:	

<b>References:</b>	
1. Name	Phone #:
Address	
Relationship to me:	
<b>References:</b>	
2. Name	Phone #:
Address	
Relationship to me:	

*When you have completed this form, please return it to:*

---

## **VOLUNTEER INTERVIEW FORM**

### **General Instructions: Modify Questions as Needed**

Meet with the volunteer at a mutually acceptable time in a place free from interruptions. Aim to keep the interview between 20-30 minutes. Inform the volunteer that you may be taking notes during the interview, and the answers and notes will be part of the volunteer's confidential file.

Volunteer Name:

---

Volunteer Position:

---

Name of Church/Group:

---

Date, Time and Place of Interview:

---

Tell me the reason you are offering to serve at [parish/organization] and why you are offering at this time.

Tell me about your journey of faith. How has that affected your decision to offer to serve?

What role do you think the church plays in people's lives?

What areas of service are you most interested in at [parish/organization] now and in the future?

Tell me about the experiences you have had working or volunteering in this type of ministry. Where? When? For how long?

Why did you leave?

What part of the experience did you particularly enjoy?

What part was a challenge to you?

7. Do you have any questions about the position? (*good opportunity to review job description*)

---

Interviewer signature: Date:

*Interview questions courtesy of the Diocese of Toronto*



**VOLUNTEER REFERENCE CHECK FORM – BY PHONE**

**Name of Church/Group:** \_\_\_\_\_

**Volunteer Position:** \_\_\_\_\_  
address) \_\_\_\_\_

**Volunteer Name:** \_\_\_\_\_  
**REFERENCE:** (name &

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1. How long have you known this person and in what capacity?

*Summarize the volunteer's job description.*

2. Please comment on this person's ability to perform the duties listed in the job description:

3. What strengths would this volunteer bring to this position?

4. Do you have any reservations about this person serving in this capacity?

5. Additional Information?

*Signature of person who conducted the reference check*

*Date*

**POLICE RECORD CHECK REVIEW DECLARATION** VOLUNTEER NAME: \_\_\_\_ VOLUNTEER POSITION:\_\_

It is a requirement of this position that a current Police Record Check (PRC) be witnessed.

—  
The PRC was witnessed and approved by:

Witness Name:\_\_\_\_(please print name)

Witness Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**WHEN YOU HAVE COMPLETED THIS FORM, PLEASE RETURN IT TO:**

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**Diocese of Moosonee**

**Screening in Faith Parish Participation Report**

Our parishes are sacred spaces in which volunteers can develop their leadership gifts and vulnerable people can be part of a safe and loving family. Appropriate screening of volunteers is an essential part of maintaining that ministry, so that we can ensure the safety of our volunteers and their ministries. This "Parish Participation Report" serves as an *annual record* of the process developed by your parish to screen its volunteer leaders.

Complete the following report and provide a copy to the **parish Vestry, your Regional Dean, the Synod Office and the Diocesan Coordinator for Screening in Faith (The Rev. Canon Tom Stradwick)**. This report is due by March 15<sup>th</sup> for the year preceding. Thank you for continuing to make the safety of your volunteers and ministries a priority.

---

**I. Contact Information**

PARISH: \_\_\_\_

INCUMBENT: \_\_\_\_\_

**If a person in the parish is assisting the Incumbent with the Screening in Faith process then please give their:**

NAME: \_\_\_\_\_ TELEPHONE: \_\_\_\_

ADDRESS: \_

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E-MAIL: \_\_\_\_\_

**YOUR FEEDBACK:** What kind of help, if any, does your parish need to develop its Screening in Faith Process?

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**II. Parish Position List:**

Please list all the positions in your parish, along with their Level of Risk, and the Screening Requirements set by your parish. This includes wardens, advisory board members, treasurers, lay readers, and all other parish ministry positions. (Incumbents are screened at the Diocesan level.) Photocopy this page if more space is needed.

**NOTE: Parish position and name of individual holding the position are required every year. This is a formal record and is to be included in your vestry report.**

**Useful Resources:**

The requirements of a parish screening process are outlined in the Diocesan Policy on Screening in Faith in the Diocese of Moosonee. This model is based on the ‘Screening in Faith’ manual produced by [Volunteer Canada](http://www.volunteer.ca), adapted for use in the Diocese of Moosonee, available online at [www.moosoneeanglican.ca](http://www.moosoneeanglican.ca) under “Resources”

*Level of Risk (check one box only)                      Screening Requirements (check all that apply)*

L = low                      INT = Interview/application form

M = medium      REF = Reference check

H = high                      VSC = Police Vulnerable Sector check      TFU = Training/follow-up

(Examples of possible positions and job descriptions are also available on the website.)

**An additional “Risk Assessment Chart and Examples” is attached to this form to guide you as you designate positions as low, medium, or high risk.**

Parish Position	Level of Risk			Screening Requirements			
	L	M	H	INT	REF	PRC	TFU

**Police Vulnerable Sector Checks are required for all High Risk Ministries and must be renewed every three years. They are optional for Mid and Low Risk ministries. It is crucial that you identify the level of risk based on position descriptions and in compliance with the criteria for each level as identified in the Diocesan Policy on Screening in Faith found on the Diocesan website ([www.moosoneeanglican.ca](http://www.moosoneeanglican.ca) under “Resources”)**

**In the declaration below, your parish officials are affirming that:**

- a) Your parish follows the Screening in Faith Program requirements of the Diocese of Moosonee and has established a process whereby screening occurs on a regular basis;**
- b) The individuals holding the Parish Positions, as noted above, have been screened appropriately based on the level of risk indicated and in accordance with the position descriptions prepared by your parish;**
- c) Police Vulnerable Sector Checks have been viewed and documented as required; if renewals are needed, processes are in place and will be followed up accordingly;**

**AND**

- d) An annual review of the Screening in Faith policies has taken place with your parish employees and volunteers to ensure their protection and the protection of all vulnerable sectors that are involved with your parish ministries.**

**III. Declaration**

We declare that the information contained in this report is accurate and complete. Date \_\_\_\_\_  
Incumbent \_\_\_\_\_

Warden \_\_\_\_\_      Warden \_\_\_\_\_

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## Risk Assessment Chart and Examples

This chart and the examples could be used as a guide as you designate positions as low, medium and high risk. It is always best to reduce the level of risk as much as possible. The information on this chart can assist you as you modify roles and responsibilities and as you create statements concerning boundaries and limitations.

### Determining Level of Risk

Factor	Low Risk	Medium Risk	High Risk
<b>Level of Vulnerability</b>	stable individual		baby/child/teenager/senior person with a disability new comers recently bereaved/divorced homeless transitioning individual
<b>Location and visibility</b>	meeting room or hall	room with open door or door with a window office and other small areas visible to others worship space off-site public space	private home room with doors closed and no windows off-site private or home meeting with children, youth or shut-in car enclosed private spaces
<b>Type of activity</b>	bible study in church fellowship event in church craft group in church	youth group meeting children's class with two teachers or with supervisor present hospital visiting with open door nursing home visiting with open door breakfast program drum circle	youth group sleep-over counselling session one-to-one home visits one-to-one music or liturgical instruction
<b>Supervision and Monitoring</b>	supervisor always present always in large groups meetings/activities are documented regularly	occasional supervision some documentation of activities or meetings	little to no supervision no documentation of meeting or event
<b>Nature of relationship</b>	occasional interaction mutual understanding of roles, responsibilities and boundaries	personal investment personal relationship extends over time	one-to-one relationship high level of intimacy and influence imbalance of power - understanding of roles, responsibilities and boundaries are not clear

<b>Factor</b>	<b>Low Risk</b>	<b>Medium Risk</b>	<b>High Risk</b>
<b>Degree of authority associated with the position</b>	low level of authority ACW member Kitchen volunteer	mutual ministry to others in a public space	high authority with distinct large power differential, e.g., priest, youth worker, organist, warden, treasurer
<b>Physical Safety</b>	well maintained equipment safe guards in place	an awareness of individual's needs and limitations	not aware of individual's needs and limitations untrained equipment not maintained safe guards not in place extraordinary variation of daily activity
<b>Financial</b>	no financial involvement	infrequent financial involvement with small amounts of money and shared responsibility	frequent financial involvement or with large amounts of money and/or functioning alone
<b>Confidential and sensitive information</b>	no access to confidential or sensitive information	occasional access to confidential or sensitive information appropriately shared and received	regular access to confidential or sensitive information Information not shared with others
<b>Overall Risk Assessment To Person</b>	Low level of risk	Potential damage to reputation Stress	Personal trauma and/or stress Safety Damage to reputation Legal claims
<b>Overall Risk Assessment To Parish</b>	Low level of risk	Potential damage to reputation	Damage to reputation Legal claims Loss of insurability
<b>Overall Risk Assessment To Diocese</b>	Low level of risk	Potential damage to reputation	Damage to reputation Legal claims Loss of insurability

## Appendix #1

### Screening in Faith Sample List of Ministry Positions

#### Purpose:

Each parish or congregation shall make a list of all positions associated with the church or organization, whether short-term, long-term, formally or informally established, paid or volunteer, involving laity or the ordained, taking place on Sunday or during the week, on church premises or off-site.

#### Instructions:

Check all that apply to your parish, congregation or organization. There is space at the end under "Other" to list additional ministry positions. This is a sample list - modify it to suit your parish.

#### Volunteer Positions

- Ladies' & Men's Groups Coordinators
- Home/Hospital/Seniors' Home Pastoral Visitor & members
- Adult Bible Study Leader
- Intercessor - public worship
- Arrangers of coffee fellowship
- Lay Reader
- Chalice bearer/lay Eucharistic administrators
- Counters
- Newsletter Editor
- Reader/Lector
- Servers
- Church Warden, including Deputies
- Organist, Musicians
- Vestry/Board Member
- Deanery, Executive Council & Synod Delegates
- Choir Members
- Envelope Secretary
- Greeters including helpers for persons
- Christian Education, including Sunday School & Nursery teachers, superintendents & Youth leaders

- Other: \_\_\_\_\_
- Other: \_\_\_\_\_
- Other: \_\_\_\_\_
- Other: \_\_\_\_\_
- Other: \_\_\_\_\_
- Other: \_\_\_\_\_



## List of common Volunteer Ministry Positions

### Church Warden

Term: One Year

Supervision and Support: Other Churchwarden & Incumbent

Purpose of the position:

The churchwardens oversee the ministry and business and financial issues of the parish Attend Vestry Meetings

Oversee the financial commitments of the parish in cooperation with the treasurer Usually have signing authority for the parish and are available to sign cheques

May be consulted by Incumbent, provide support for the Incumbent and parish community Be available to troubleshoot in case of need, such as alarms, damages, etc.

### Licensed Lay Reader

Term of Office: Licenced Annually by Incumbent Supervision and Support: Incumbent

Purpose of the position:

To serve the church in assisting in or conducting services of public worship under the direction of the Incumbent as governed by The Moosonee Manual for Lay Readers.

Population(s) served: The parish of which the lay reader is a member and other such duties elsewhere with the approval of their own Incumbent

Duties & Responsibilities:

Assist in services of public worship by:

Acting as an acolyte where no servers are available.

Conducting those parts of the church worship service not required to be performed by a priest In the absence of the Incumbent, conducting the entire service, other than Holy Communion and those parts requiring a priest.

Preaching or reading the sermon, with permission.

Performing such pastoral duties as Visiting the Sick, Instruction in Sunday School, Preparing candidates for Baptism or Confirmation, and such other duties as assigned by the Incumbent. In cases of emergency, or when a deacon or priest cannot be available, conducting The Funeral Liturgy.

Officiating at services outside their own parish with the approval of their incumbent. Meet regularly with the Incumbent to:

assist in planning special services

schedule their own involvement and clarify duties and expectations receive guidance and direction

## **Organist/Choir Director**

Term: Indefinite

Supervision and Support: Reports to: Incumbent

### Purpose of the position

To ensure worship services are enhanced through the use of music (instrumental and choral) in such a way that the congregation is encouraged in worship that is vital, attractive, and dignified.

To teach and train parish members in music through their participation in choirs or instrumental groups.

To provide appropriate organ accompaniment for regularly scheduled services, in order to encourage the congregation to participate in worship

## **Pastoral Care Visitor** (also called Home or Hospital Visitor) Term: 1 year, renewable

Supervision and Support: Incumbent Purpose of the position:

To extend pastoral care and practical assistance to people in hospital, experiencing crisis and to their families

### Duties & Responsibilities Visiting:

To make scheduled home, hospital, and nursing home visits as assigned - always in pairs To offer presence and prayer during times of crisis and celebration

Maintain confidentiality

### Team work

To work in conjunction with the pastors of the congregation in the professional care-giving ministry of the church and under their supervision

Communicate any concerns to the Incumbent, in a timely fashion Communicate regularly with pastors

### General

Knowledge and understanding of pastoral caring techniques, or willing to learn Strong interpersonal, communication, and listening skills.

A sensitivity to people of diverse backgrounds, and for those in difficult circumstances

Deep faith in Jesus Christ and commitment to the healing ministry of the Lord as understood by the Anglican Church

Personal commitment to a spiritual life, including worship, prayer, study and action as well as a commitment to personal development

Genuine compassion and respect for all persons Conflict resolution skills or willing to learn

Understanding of himself or herself as a Christian role model. Understanding of and enthusiasm for Anglican history and tradition The ability to set and maintain personal boundaries

The Incumbent will determine pastoral visitor and parishioner assignments setting goals, monitoring the progress and determining the length of the assignment.

## **Nursery Caregiver**

Term of Office: One Year, renewable.

Supervision and Support: Reports to: Sunday School Superintendent/Coordinator

Purpose of the position:

To assist and follow the direction of the Nursery Coordinator and to welcome, nurture, and help develop a comfortable, safe, and predictable community for children attending the nursery where God's love is experienced.

Population(s) served: children ages birth to 4 years of age and their families  
Duties & Responsibilities:

Core Duties (in pairs)

Arrive 15 minutes before the service begins Greet parents & children in a friendly manner

If unfamiliar with a child, review registration form or speak to the nursery coordinator, so you are aware of any special needs the child may have

Care for and comfort all children in the nursery not giving your primary attention to just one or a few children

Skills, Experience and Qualities Required:

Enjoys working with babies and toddler age children

An ability to communicate and work with the Nursery Coordinator, other volunteers and parents

Dependable and trustworthy

## **Sunday School Teacher or Superintendent**

Term of Office: One Year, renewable. Supervision and Support: Teachers:

Reports to: Sunday School Superintendent Sunday School Superintendent:

Reports to: Incumbent

Purpose of the position:

To ensure that the children who attend the church are introduced to the teachings of Christ in a safe, friendly, and welcoming environment where children can know the love of God and be spiritually nurtured through caring relationships within the Anglican community and enjoyable learning experiences.

Population(s) served: Children ages 13 and under. Teaching assistants age 14 and over. Duties & Responsibilities:

Core Duties (in pairs)

Plan and prepare lessons based on the predetermined curriculum

Select creative quality activities that relate scripture lessons to life situations

Conduct lessons and supervise a group of children during scheduled Sunday School periods May require providing a snack for the children

Assist/lead group activities (e.g. Sunday School Christmas pageants, picnics and other special

events)

Organize and maintain your Sunday School supplies Track and review attendance

Communicate with:

Your assistant and other members of the Sunday School team Children/youth and their parents

Skills, Experience and Qualities Required:

A baptized believer who regularly attends parish worship

Personal commitment to the development of faith in the young and teaching of scriptures Supportive of the parish mission statement

Willing to work with the curriculum provided Strong organizational and time management skills

Ability to relate to children and understand their learning abilities

Ability to share knowledge of faith and scriptures and to set a positive example Dependable

Personality Traits:

Needed: friendly, spiritual, flexible, empathetic, supportive, patient Desired: creative, out-going

Qualifications needed: First Aid Certificate, an asset

## **Youth Ministry Leader**

Two years renewable. It is desirable to have a minimum four-year commitment from leaders for continuity throughout the high school period that maximizes effectiveness

Reports to: Incumbent

Youth work is a ministry belonging to the entire parish. The concept of youth ministry flows from our baptismal promises to help nurture the young in their life of faith. The role of professional youth leaders is to give energy and direction to this parish-wide ministry.

Youth ministry flourishes in a setting that actively supports youth and those who work with them. In such a youth-positive environment, the youth ministry volunteer leader will:

Engage the youth through fun, culturally relevant, activities to the person of Jesus. Evangelize by encouraging the youth to have a personal relationship with Jesus.

Disciple them in their faith.

Equip them to use the gifts that God has given them to reach our world with the gospel Population:

Youth, ages 13-18

Duties & Responsibilities: Work in a Team

Take an active role in the youth ministry team, praying for the youth and other leaders Contact students during the week by phone.

Regular attendance at youth events.

Maintain a safe environment for all participants

### **Adult Bible Study Leader**

Term of Office: Indefinite Supervision and Support: Incumbent

Purpose: To lead a small group of people in studying the Scriptures Population(s) served:  
Parishioners

Skills & Qualifications:

Organizational and leadership skills are required

Ability to encourage others to express their ideas and experiences, while ensuring that no one person monopolizes the discussion

Flexible, compassionate, open to the Holy Spirit, and able to keep on track Strong faith & ability to express it

Diocesan Sexual Misconduct training every 3 years

Description of Duties / Responsibilities:

Leader leads the discussion of the study, but is not required to "have all the answers" Encourage each person to participate, ensuring that he/she feels comfortable with sharing Provide a safe environment so that members can feel acceptance and love, and will be able to share with others knowing that personal feelings etc. will be kept in confidence

Keep the group on topic as much as possible

Ensure prayer is a part of the meeting, and leading the prayers can be shared by all Topics of study are decided by each group

### **Vestry Member-at-Large**

Term of Office: 1 year, renewable - elected or appointed at Annual Vestry Meeting Supervision and

Support: Reports to: Wardens & Incumbent

Purpose: To help make decisions of a temporal manner with regard to the Church buildings and activities Population(s) served: Incumbent and Churchwardens, Parishioners

Spiritual Gifts Recommended: Service

Leadership Organization Business skills

Training Provided:

- on-the-job training

Skills & Qualifications: Patience Intelligence

Some knowledge of the relevant financial/canonical matters is required Willingness to attend all meetings  
Willingness to take on some tasks as they come up

Description of Duties / Responsibilities: Attend monthly meetings Review reports  
Study issues raised and render advice  
Volunteer to help church officers in various tasks

### **Altar Guild Member**

Term of Office: Indefinite

Supervision and Support: Reports to: Altar Guild Chairperson & Incumbent Purpose: To prepare the Altar for all Services

Population(s) Served: The Priest The congregation

Skills & Qualifications:

Must be willing and able to work in rotation

Dependability, as the Altar must be prepared during a specific time frame

Spiritual Gifts Recommended:

-Service Hospitality

Training Provided:

- on-the-job training

Duties & Responsibilities:

Responsible for the purchasing of Wine & Wafers, candles etc. ensuring there is always a supply on hand  
Chair looks after the finances of the Altar Guild Weekly duties involve:

- checking the candles and replacing them when needed
- ensuring the proper coloured frontals & hangings are in place
- washing the communion dishes and putting them away
- changing the banners according to the season.
- laundering the linens
- clean the silver and brass
- strip the Altar during the Maundy Thursday Service

Limits of the Position:

- comply with the traditions of the Anglican Church regarding the Altar

## **Arrangers of Coffee/Lunch Fellowship**

Term of Office: Indefinite

Supervision & Support:

Reports to: ACW or Guild Chair or Chair of Coffee/Lunch Committee

Purpose: To provide refreshments for coffee hour or lunch fellowship following the service  
Population(s) served: The Congregation

Skills & Qualifications:

Able to make coffee

Able to arrange food for the fellowship

Spiritual Gifts Recommended: Hospitality  
Service

Description of Duties / Responsibilities:

Purchase or bring supplies for your week ie: milk, cream, cookies, extra coffee etc. Lay out cups, plates and cutlery, and snacks

Make the tea, coffee & set out juice Wash & dry the dishes

Tidy up the tables and kitchen

## **Greeter, including those assisting with people with Disabilities**

Term of Office: Indefinite

Supervision & Qualifications: Wardens Population: Congregation

Duties & Responsibilities (may vary by parish)

Please arrive at the church 30 minutes prior to the start of the service to prepare for the service and to welcome those who arrive early

Welcome members of congregation & provide them with bulletin & books Take up the offertory

If you know that a regular attending member of the church has been missing lately, please bring it to the attention of the Celebrant and/or Wardens.

Assist the elderly and the physically challenged to the pew discreetly.

Close doors if necessary to keep the noise from downstairs from disturbing the worshippers Regulate the flow of communicants to the altar rail during communion

At end of Service, receive books and return to shelves

Duties DO NOT include assisting with personal needs (washroom, etc) Duties are carried on in public only.

Please remember to:

Tidy the pews, i.e. remove bulletins, books, garbage, etc.

Re-shelve books  
Close the windows and  
Switch off lights after the service  
Ensure that someone with church keys will lock the office and church

**Counters** (in Pairs) Appointed by Wardens Reports to: Wardens

To enlist a group of parishioners who, in pairs, are prepared to make the weekly count of offerings to the church and to make the bank deposits on a rotational basis.

Population: Congregation & The Envelope Secretary, Treasurer Duties & Responsibilities:  
Sort, count and record loose & envelope offerings & prepare bank deposit Encourage accuracy, confidentiality  
Take deposit to bank

### **Envelope Secretary**

Appointed annually at Vestry

Reports to: Wardens

To maintain an accurate record of congregational donations so as to provide tax receipts at year end and to periodically report to wardens and congregation as to progress toward achieving budget

Population: All providing financial donations Duties & Responsibilities:

Record weekly offerings

Record the details of the Pre Authorized Remittances.

Prepare the income tax receipts issued annually by Feb 28<sup>th</sup> & provide for pick up or mailing Report donations to Treasurer

Maintains confidentiality Works independently

**Ladies & Men's Groups Coordinators & Member & Social Group members** (ACW, Guild, Men's Breakfast) Appointed by Group

Reports to Wardens & Group

Population: Women or Men served by or participating in the Group Duties & Responsibilities:

As per goals and structure of the Group Adult members only



**Chalice Bearer/lay eucharistic administrators**

Appointed & licenced by Incumbent Reports to Incumbent  
Population: Congregation

Duties & Responsibilities:

Prepare prayerfully for Service

Administer the chalice according to Anglican tradition and form and as directed by Incumbent or coordinator

Duties are public only.

**Intercessor (at public worship)**

Appointed by Incumbent Reports to Incumbent

Population: Congregation Duties & Responsibilities:

Prepare prayerfully for Service

Prepare Intercessions/Prayers of the People according to Anglican tradition and form and as directed by Incumbent or coordinator

Offer Prayers at Services, keeping in mind that names, illnesses and situations are private.

Duties are public only.

**Reader/Lector**

Appointed by Incumbent Reports to Incumbent Population: Congregation

Duties & Responsibilities:

Prepare prayerfully for Service

Read and Study for understanding, appointed readings for the day Proclaim the readings during Services

Duties are public only.

**Newsletter Editor (Parish)** Appointed by Incumbent & Wardens

Reports to Incumbent/Wardens Population: Congregation Duties & Responsibilities:

Prepare & circulate Newsletter to those wishing to receive it

Duties are public only.

**Diocesan Newspaper Editor** is appointed by The Bishop of Moosonee and reports to the Archdeacon.

All duties are public or done individually without the need for contact with individuals in person.

**Servers**

Appointed by Incumbent Reports to Incumbent Population: Congregation

Duties & Responsibilities:

Prepare prayerfully for Service

Perform duties according to Anglican tradition and form and as directed by Incumbent or coordinator  
Duties are public only.

**Choir Members**

Appointed by Choir Master or Organist Reports to Organist or Choir Master Population:  
Congregation

Duties & Responsibilities:

Prepare prayerfully for Service

Attend Choir Practice to learn new music/hymns as well as practice familiar hymns Perform duties according to Anglican tradition and form and as directed by Choir Master or Organist

Duties are public only.

**Deanery & Executive Council & Synod Delegates**

Deanery Great Chapter Delegates are determined as per Diocesan Canon 16 Members of Executive Council/Synod are elected for a 3 year term as per Canon 2 Delegates to Provincial Synod and General Synod are elected as per Canon 7

Duties & Responsibilities are as per the office to which the person is elected.

All duties are public

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**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.
- c) For journalistic, artistic or literary purposes.
- d) If it is publicly available.
- e) For an emergency that threatens an individual's life, health or security/
- f) For statistical or scholarly study or research.

The Bishop or Administrator 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 Deconsecration 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 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 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, Finance and Property, 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 #3 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 #3 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 the Administrator, 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 his authority to take whatever steps he considers in his or her 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 our 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 his or her designate shall meet with the congregation to discuss the next steps.

## **Clergy Protection:**

4. 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.
5. The Bishop or Administrator shall discuss with the Incumbent the restructuring 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 Administration Office of the diocese are completed and sent in on time to the Administration Office by March 15<sup>th</sup> of the subsequent year.

**Offertory**

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

**POLICY 13**  
**ALCOHOL**

1. The Diocese of Moosonee will not be responsible for covering the costs of alcoholic beverages for members at any Diocesan function.
  
2. 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 and Property Committee. Changes which involve the sale or purchase of property are also to be referred to the Finance and 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 and 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 (ie. 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 and 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**

#### **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.
  
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 he or she 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 as necessary to reflect changes in local market conditions. However, the utility component of the “housing allowance” may be adjusted annually.
  
3. The above conditions, formula and periods of adjustment shall also be used for determining the “housing allowance’ for Administration Office or diocesan employees entitled to same.

#### **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, Finance and Property, 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.

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

Pursuant to Canon 22, 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.

### **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, at the discretion or direction of the Wardens, to leave the living quarters in the original state as when first occupied.

**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. **Offers by third parties (i.e., researchers, the Mormon Church, genealogical societies) to copy parish registers, in exchange for access, are not to be accepted.**

**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.
6. If, at the time of completing an entry, a mistake is made, the correction must be initialed by the officiant.
7. No page or entry should be removed from a register. *Voided entries should be clearly noted and initialed.*
8. Marginal comments are not allowed.
9. 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.
10. Access to parish registers should be allowed only according to established diocesan policy as detailed below.
11. A Fee of \$15.00 shall be charged for copies of certificates.
12. All completed registers are to be given to the diocesan archives authorities in accordance with diocesan canons.
13. All active registers are to be kept in a secure location under the care of the incumbent.
14. In the case of a vacancy, they should be placed in the care of one of the church wardens. The Bishop or Administrator 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:

Marthe Browne, Archivist, Laurentian University, 935 Ramsey Lake Road,  
Sudbury, ON P3E 2C6 Telephone: 1-800-461-4030 Email:  
[archives@laurentian.ca](mailto: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 upon 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 the following conditions. A certified copy 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:**

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**

#### **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 C.E. P., funds, etc. (Note that this is not extra holiday time to which people are entitled regardless of any definite study program. Post Course records must be provided to the Synod Office.

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

Any time that the rector/incumbent is to be away from the parish, he or she 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.

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- one day block or less than a thirty-one day block.

Except with written permission of the Bishop or the Administrator 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.

## **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 clerics 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 clerics and parishes.

## **Short Term Disability**

The Diocesan Administrator must be informed immediately if the illness of a cleric, 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 clerics, following appropriate medical documentation. The cleric's stipend, benefits and housing arrangements continue unchanged during sick leave and short-term disability (119 days). Short term disability forms will be completed after 5 consecutive days of illness/disability.

"The Short Term Disability Attending Physician's Statement and Patient's Consent" for release of information may be found on the Diocese of Moosonee website.

## **Sick Benefits Policy**

The Diocese of Moosonee provides financial support to stipendiary clerics 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 through the Diocesan Short-Term Disability policy. 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 cleric.

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 Diocesan Administrator is to be informed immediately if the illness of a cleric is expected to cause absence from work duties for a month or more.

4. Stipendiary clerics 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, who may delegate to the Diocesan Administrator, through consultation and fact finding determines if the emotional, physical, psychological, or behavioural well-being of an individual cleric/employee is impeding their ministry. Judging the suitability of the ministry is the decision of the Bishop and Administrator.
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 Administrator will provide the medical practitioner with information outlining the duties and responsibilities of the cleric's/employee's position so that the medical practitioner can make an informed decision about the patient's ability to perform such tasks.
9. Full salary will be paid for qualified sick leave for stipendiary clerics of up to 119 days (17 weeks). The qualified sick leave for a cleric is paid by the Diocese.
10. The Administrator should maintain regular contact with a cleric/ employee on disability.
11. At the end of the sick-leave or disability period, the cleric/employee must provide the Bishop or Administrator with a doctor's certificate indicating that he/she is fit to return to work.
12. If, after the cleric/employee has been on sick leave for 4 weeks, the medical information indicates that the sick-leave may continue beyond 119 days, the cleric 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 cleric/employee is on sick leave.
14. Records containing personal medical information are designated as PROTECTED and handled in a confidentiality manner. However, stipendiary clerics/employees who wish to apply for disability benefits under this policy or 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 cleric 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 cleric/employee.

3. The stipendiary cleric 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 Diocesan Administrator Officer will have the right to inquire with the cleric/employee and with the therapist about how the therapy is proceeding. The content of the sessions is not expected to be revealed unless the cleric/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 cleric/employee have a psychological or psychiatric evaluation, the Bishop or if assigned by the Bishop, the Diocesan Administrator will participate in the consultation and evaluation process along with the therapist and the cleric/employee.

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

### **Rehabilitation**

If, during an extended period of sick leave or short term, medical information indicates that the cleric or employee is medically fit to work on a part-time basis for rehabilitation purposes, he/she will be entitled to arrangements being made for such work, but it may not be in the pre-illness or 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 cleric/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 Long Term Disability Plan for more details.

## **Other Support**

The Diocese provides access to counseling services through an Employment Assistance Program through Moreau Shepell and will offer pastoral and spiritual support, if requested.

## **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;
- (2) For any other expenditure the parish must apply pursuant to application Form A (see memorandum below);

In both cases application is made to Finance & Property 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 Finance & Property. 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 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 Finance & Property 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 Forms:

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 Diocesan Administrator who will forward requests for support for educational programmes 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 and Property Committee which will forward their recommendations to the Diocesan Executive Council for consideration.
- All applications must be received by the Administrator **six (6) 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.

A specific process is no longer necessary for McKenzie Fund as the application for educational grants for individuals replaces any previous application.

—

**Accessing funds for specific ministry purposes from the Diocese of Moosonee**

**Parish Ministry Application**

Project/Event Name: \_\_\_\_\_

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

Parish Applying: \_\_\_\_\_

Amount Requested: \_\_\_\_\_

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**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 18**

### **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.

For a very helpful understanding of the nature and scope of bullying see page 68 of the Church of the Epiphany, Sudbury, Ontario, Safe Environment Policy

<http://epiphanysudbury.org/wp-content/uploads/2011/04/Screening-in-Faith-2012-03-191.pdf>.

#### 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

4. 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.

5. The two people will seek to mediate the issue.

6. 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.

7. The Bishop will then in her discretion take whatever appropriate remedial action she deems appropriate.

## **DESCRIPTION AND DEFINITION OF COMMONLY USED TERMS FOR MEETINGS**

- BEQUEST** To assign or transfer, give or leave something by will.
- BURSARY** A fund that provides allowances of money. (Usually for education purposes.)
- CANON** An ecclesiastical rule or laws. Canons govern the way things are done or standards required by the Diocese. The Bishop, clergy, parishes and diocesan staff must all follow Canon laws.
- CHANCELLOR** Diocesan lawyer.
- COMMITTEE OF THE WHOLE** When meetings go into a Committee of the whole, it means that the normal rules of debate (order of speakers, time limits, etc.) are not followed. Matters may be discussed freely and at length. No official minutes are taken.
- COURTESIES OF THE HOUSE** A provision for allowing people who are not delegates or members to speak during the meeting but do not have any voting privileges.
- DIOCESAN ADMINISTRATOR** The Administrator has the authority to make executive decisions or take actions on behalf of the Bishop.
- EXECUTIVE COUNCIL** An Executive Council is comprised of members of Synod. The task of Executive is to carry out the tasks and business / goals of Synod. It is a body of persons elected and appointed at Synod to do the business of Synod between Synods. (e.g. To fulfill a motion passed at Synod with specific actions.) As an Executive member, you have the obligation to vote on motions presented to the Executive. Members can also introduce motions, new policies, policy changes, diocesan protocols, etc. As a member it is your duty to vote on all motions and to have a say on such matters as budgets, buildings, programs, and protocol for the Diocese of Moosonee.
- FUNDS** Capital (money), stocks, funds or interest-bearing investments such as GIC's.

<b>LEGACY</b>	A gift of property, money, etc., or anything handed down in a will.
<b>MANDATE</b>	The instructions by the Executive as Policy for Sub-Committees. A Mandate is predetermined goals and guidelines set and reviewed by Sub-Committee members which will guide and help Committees to achieve the short and long term goals of the Diocese.
<b>MOTION</b>	A written proposal formally made by a mover and a seconder to a decision making assembly (Committee). Motions always require an action or decision to be made. If any actions or decisions are to be taken, then the motion must be presented and voted on for acceptance or rejection. Motions may ask for acceptance of reports, budgets, money policies, etc., or for specific actions to be taken in certain cases or instances. The Chair counts the votes then declares the motion as either accepted or rejected.
<b>MOVER SPEAKING A SECOND TIME</b>	When a mover of a motion speaks a second time during a debate, except in response to a question or to clarify a point, the debate is then closed and the motion must be put forward for vote.
<b>POLICY BOOK</b>	The Policy Book is a practical book of references to procedures or actions to be followed or taken by the Bishop, clergy, parishes, and staff members. The Policies contain definite and specific actions or procedures agreed upon by the Diocese of Moosonee, either through Motions or as something that has customarily been done a certain way and therefore adopted as policy.
<b>PRO FORMA MOTION</b>	A motion requesting an action take place which is a formality. These motions would not affect diocesan budgets, policies, procedures or protocols. They are mostly motions of reports, acceptances, thank you, courtesies, etc. These motions are exempt from the usual requirements of being copied for each Committee member before being voted on.
<b>PROTOCOL</b>	Rules and guidelines for procedures and precedence.
<b>QUORUM</b>	A quorum is the minimum number of people present needed to hold



a meeting and to vote on a motion. An Executive Council quorum consists of six clergy members and six lay members, plus the president or Vice President.

**SUB-COMMITTEE** A Sub-Committee is a Committee made up of members of the Executive Council. (Other members of the Diocese may be co-opted into a Sub-Committee.) In the Diocese of Moosonee, all Executive members belong to a Sub-Committee. The Sub-Committee tasks are to accomplish the goals, policies, actions etc., as set out by the Executive or to fulfill their Sub-Committee mandate.

**TABLED MOTION** A motion that is put aside to be dealt with at a later time (date). When agreed, the motion would then be removed from the table and acted or voted upon. (Motions are often tabled when a future motion or report may affect the motion in question).

**PASSING OF THE CHAIR** The Bishop or Administrator, as Chair of Synod and of the Executive Council is the presiding Officer of the meetings. Persons presiding over the meetings cannot debate or put forward motions. Therefore when the Bishop wishes to speak, debate a motion or put a motion forward, he must pass the Chairmanship over to the Diocesan Administrator (or Vice-President).

**TASK FORCE** A Task Force is a group of people who have a definite piece of work assigned or expected of them. A Task Force is a group of people usually but not necessarily from the Executive Council membership who have specific tasks to accomplish. A Task Force reports to the Executive Council through a member of the Task Force who is also a member of Executive Council.

**TO CALL A QUESTION** A call for question is a call for the end of debate for a motion and for voting on the motion on the floor.

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