

Safe Church Policies and Guidelines

The Anglican Diocese of Saskatoon
2019 (ver 1.1)

*doing the right thing
using the best practices
living document*

This Safe Church Policy is a large document, and necessarily so. It was written to be as all-encompassing as we could imagine. It was written in detail to answer every question we could consider. It was written as plainly as we could express the required information. Yet it is fundamentally a document that can be summed up simply – do the right thing. This document exists, in its entirety, to protect those who interact with our churches – lay and clergy, young and old, long-time members and new visitors. This document should be understood as a whole, then used as a reference of best practices at all times and direction when the unfortunate happens.

This Safe Church Policy exists in 3 sections. Section 1 addresses the sexual conduct, harassment, and abuse policies for the Anglican Diocese of Saskatoon. First outlining our theological groundings and key principles for these policies, followed by the duty to report, and the procedure for the reporting, investigation, and discipline of complaints of physical or sexual abuse, exploitation, or harassment in the Diocese. It is the reactive aspect of the Safe Church Policy.

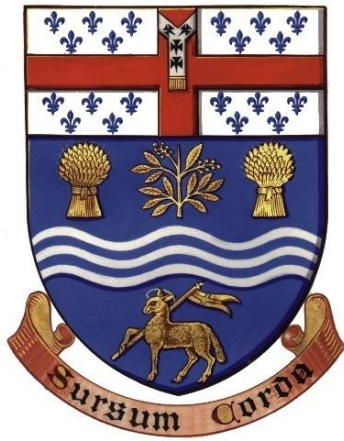
Section 2 is a resource for parish ministry. This portion addresses the physical aspects of ensuring the space is safe for all, including the presence of fire extinguishers, first aid kits, and emergency plans, and offers guidelines for facilitating programming for adults, youth, and children in the parish. This is the first part of the proactive aspect of the Safe Church Policy.

Finally, Section 3 offers tools for the recruitment and selection of volunteers. This is by far the most time-intensive portion of the Safe Church Policy as it addresses evaluating the risk level for each position within the parish, as well as screening and training volunteers for each position. However much of the ground work has already been laid for this process. The appendices for this section offer draft “job descriptions” for many positions and will hopefully require only small editorial changes to adapt these initial outlines for use in your parish. We expect you will find that the recruitment and training already in place within your parish will not need to be substantially changed in implementing this policy. Finally, we hope that formalizing these ministry descriptions will render more apparent the value that each ministry adds to your parish.

While this Safe Church Policy may initially seem daunting, it is likely that many aspects of this policy are already included in your ministries. These “rules” are, for the most part, common sense. This document simply lays out the best practices to ensure the same minimum standard is met across the Diocese.

Finally, this Safe Church Policy is a living document. It was written by a committee of individuals experienced with various aspects of this policy and borrows heavily, and with deep gratitude, from the comparable documents in the Dioceses of Montreal and British Columbia. Yet it was also written with the understanding that our ever-changing world and the diversity of our Diocese would necessitate changes. This Safe Church Policy will be revised with some frequency. To that end, we would invite your feedback. If there is a portion of the policy that does not work well in your ministry, please inform the committee by way of the Synod Office. Likewise if your parish has other “best practices” that are not included in this policy we would appreciate the opportunity to consider them for use across our Diocese.

It is our sincerest hope that this policy will be implemented throughout the Anglican Diocese of Saskatoon with the aim of offering sanctuary to all who find a place within our churches. Yet this hope will only come to fruition if this policy permeates all our ministries. It is with that task that we entrust you.



Safe Church Policies and Guidelines

*Section 1:
Sexual Conduct, Harassment, and Abuse Policies*

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Prologue

As members of the Christian community within the Anglican Diocese of Saskatoon, we affirm the dignity and worth of all persons, young or old, male or female, rich or poor. Through our baptism as Christians, we have committed our lives to following the life and teachings of Jesus Christ. In this commitment we have willingly and knowingly entered into a “Covenant Relationship”, the values of which are contained within this document. Adherence to this covenant is seen and understood as a necessary and vital component of each of our lives as members of the Anglican Diocese of Saskatoon.

This Safe Church Policy is our standard for accountability in our sexuality. It applies to all people of the Diocese of Saskatoon in all the churches, no matter what status, ministry, gender, office, context of work, or position, be it volunteer or paid, lay or ordained. As a fundamental part of adherence to our sacred covenant in Christ, familiarity with and adherence to this policy is seen and understood as a necessary and vital component of each of our lives and ministries as members of the Anglican Church. In particular, ordained persons, as people in positions of sacred trust and leadership, are called to uphold, promote, and model the standards of professional competence and conduct as stated in this policy.

This policy is an affirmation that in all matters, especially that of sexual conduct, we, as the people of the Anglican Diocese of Saskatoon, are accountable:

- to God, to love our Creator with our entire being, mind, body, soul, and strength, according to Christ’s instruction,
- to one another, that our beliefs, language, actions, and commitments may reflect the value we place on a healthy relationship with God, which is the result of the reconciling work of Christ,
- to ourselves, that we may value such things as will engender a healthy, life-giving rule of Christian life, knowing that the things we do in private strongly form that which we become in community, and
- to the world, modeling the Reign of Christ, to the Glory of God, empowered by the Holy Spirit to spread the good news of Christ and bring people to a relationship with Jesus.

This accountability is scriptural, it is a part of our Anglican tradition, and it is based on sound reason.

Our Beliefs

1. We believe all human beings have been made by God and in the image of God. Anyone who professes to love God is obliged, therefore, to respect the dignity of every human being.
2. Not only are we obliged, as followers of Jesus, to look for the image of God in all people, but we also like him, are called to defend, protect and provide for those who are weaker or more vulnerable. Loving our neighbors as ourselves obviously entails maintaining a proper relationship with our peers.
3. When someone is abused or harassed by a Christian believer, not only is that person harmed, but the Church is also harmed. Each time this happens, there will be people who find the Church less attractive, and the Christian gospel more difficult to believe. Their trust in God and in Christian community may be seriously jeopardized.
4. When anyone is abused or is sexually harassed by an employee or a volunteer of the Church, the implications are usually even more hurtful and affect a wider circle of people. Those in leadership positions are always called to a higher standard of behavior. That is why the forms of ordination in both the Book of Common Prayer and the Book of Alternative Services require members of the clergy to promise to do their best to be "wholesome examples" to all people.
5. The burden of responsibility for appropriate and helpful behavior in a pastoral relationship rests with the ordained person. Those who come to a pastor for help are particularly vulnerable. The authority of the pastor's position can be used to put people in an even more vulnerable state. Sexual abuse of an employee, parishioner or volunteer, and sexual harassment of another priest or co-worker are never acceptable. When this does happen it must be named as sin.
6. When cases of sexual abuse and sexual harassment occur, the Church must respond with a concern for healing and justice. The policy and procedures, which follow, are meant to ensure that the abused or harassed and the perpetrators are treated fairly and that justice and healing can be found by all those involved.

Theological Foundation

In company with the Bishops of the Anglican Communion, the Anglican Diocese of Saskatoon

“affirms that every human being is created in the image of God who has made us for loving, covenantal 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.

“[and] further acknowledges that children, adolescents, the infirm and elderly are particularly vulnerable to the tragic consequences of broken covenants and abusive treatment. Special care must be taken to protect their individual rights and personal integrity.

“There is universal agreement that respect, reverence and mutuality are necessary in all human relationships. This agreement about the fundamentals of human relations, including sexual relations, leads to a firm judgement and condemnation of sexual abuse and exploitation.

“Sexual abuse is self-gratification by exploitation. It makes an impersonal object of the other person, abusing both the person and sexuality itself. Abuse occurs in a wide range of sexual activities: always in rape and child molestation, usually in adultery and prostitution, and sometimes even in marriage. Sexual abuse also occurs in the socially subtle aspects of sexism and in sexual harassment of employees in the workplace. The Church must be clear about these violations of sexual intimacy. It must be explicit in its teaching about these particular aberrations of sexual relations, aggressively proactive about its social policy and action touching on these areas, and forthright in dealing with violations in its own community.”¹

Understanding our life theologically is key to the Christian community. We must do this in order to come to know how Jesus would have us live is especially important as we turn to our faith to gain understanding of ourselves as sexual beings, especially in the rapidly changing culture which offers powerful yet confused messages about sexuality, love, and power. Sexuality is a wonderful gift of God, with the ability not only to create life, but to point to the even deeper self-giving love and commitment that God offers us, and makes possible between us.

“Perhaps the greatest danger in the human fascination with sexual activity is that it could cause people to lose sight of the ultimate goal of all of life – to come to respond to God’s love. No earthly relationship will ever wholly satisfy because the full belonging and unity we long for, as individuals and together, is found only in relationship with God... One must be careful neither to take sexuality out of this perspective nor so to concentrate on it that it becomes more than it should be as a part of the whole, both with respect to individuals and society.”²

¹ *Lambeth Conference Report, 1988*

² The Right Reverend Frederick H. Borsch, *Christian Discipleship and Sexuality*, Forward Movement Publications, Cincinnati, Ohio 45202, 1993, p. 1

Sadly, sexuality also has the potential to be used to alienate, harm, degrade, dominate, and abuse, if it is used outside the purposes of Christ's will for fullness of life. The nature of relationships in the church – as an ideally inclusive, open, and loving community – can leave us uniquely vulnerable to mistakes, indiscretion, and even deliberate acts of abuse. Worse still is the tragedy when these sins occur among the people of a community called to reconcile, heal, and offer help, hope and new life to the most vulnerable! These are the sins which this code of conduct seeks to prevent and overcome in the church.

Scripture teaches us:

- all persons were created by God in the divine image,
- all persons are equal in the eyes of God, even if through history this equality is contradicted by cultures, customs, language, laws, habits, and assumptions of society, and even of the Church itself,
- as a special part of the divine creation of matter, the human body is good. It is to be appreciated and respected as a temple where the Holy Spirit dwells, where the Word is made flesh.

The purpose of Christ's ministry is to reconcile our fallible humanity to our Creator, and to open a path of salvation for all people. In doing this Christ taught us how to live in faithfully in community. Misuse and misunderstanding of sexuality have the potential to destroy individuals and communities. In these circumstances Christ offers redemption. In healthy relationships, sexuality is an important and life-giving gift – it is part of being human. Sexuality is a gift from God, a life-giving gift. It is how we use it responsibly is what makes it healthy, and we all have a responsibility to express our sexuality in a manner which is responsible, disciplined, and life-giving way.

Baptismal Covenant – Our Rule of Life

In our baptism as Christians, we have committed our lives to following the example, life, and teachings of Jesus Christ. In Baptism, we have been given the gift of grace: a covenant relationship with God in Christ. Every time a Baptism is celebrated, the gathered church is called to reaffirm their own Baptismal Vows, and to renew their commitment to live as a people of that covenant. We are bound by the vows of our Baptism, and our membership in the Body of Christ.

The vows that follow represent the common calling of every Baptized person in the Diocese of Saskatoon, calling us to a Christ-centred way of living. Each of these vows demands something from us and bears directly on the way our sexuality is meant to be a gift of love, and not sin.

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

In order to keep this vow, it is essential to acknowledge the God-given value of every person, and to refuse to tolerate any vexatious or exploitative conduct or comment that might prevent a person from fully, safely, freely, and joyfully participating in the regular learning, fellowship, worship and prayer of the church. Our call is to draw people to Christ, to become a part of the Christian story and people. To misuse sexuality is to deny the possibility of keeping the above vow.

Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

As the misuse of sexuality has great potential to alienate people from God, one another, and even themselves (in other words, to be the cause of profound sin in human life and relationship), the church has a special responsibility to persevere in resisting any teaching or conduct which would abuse the sacred nature of the gift of sexuality and sexual expression. In fact, the church has a responsibility to call people away from such conduct or teaching, and back to the teachings of Christ. Further, the church has a responsibility to understand and to be clear about the relationship between sexuality and power, and to acknowledge that where an imbalance of power exists in a relationship genuine consent to sexual expression cannot exist.

Will you proclaim by word and example the good news of God in Christ?

More positively, the church has a responsibility to teach a theology of sexuality and sexual conduct as a part of the Good News of the life, ministry, and teaching of Jesus Christ. In other words, sexual integrity, and the joyful, exciting, life-giving expression of the same, is to be found as one possible healthy part of life in Christ. In this context, and within the proper relationship, sexuality has the ability to reflect most beautifully the depth of love possible in relationship with God.

Will you seek and serve Christ in all persons, loving your neighbour as yourself?

Sexuality is central to our being and permeates all our relationships. And yet, it is “sacred ground”, profoundly personal in nature. How we express our sexuality – be that expression emotional, physical, or spiritual – is a reflection of how we live in relationship with God and one another. God values

sexuality, as part of who we are, as good, blessed, and purposeful. To be faithful, to seek and serve Christ in all persons, is to hold sexuality in the sacred web of love and covenant. To violate another person, especially sexually, violates both our relationship with that person and with God.

Will you strive for justice and peace among all people, and respect the dignity of every human being?

All people should take very seriously any circumstance in which sexual abuse is suspected or reported. It is important for justice to be carried out with thoroughness, care, and expedience, to provide a foundation for restoration of peace and healing. To establish justice and peace we must protect those who are vulnerable, especially where there is an imbalance of power in a relationship. We must work for the healing of victims, their families, and congregations whenever sexual misconduct or abuse may occur. We must also take seriously our ministry of healing and restoration to offenders.

Statement of Policy

General Policy

It is the policy of the Diocese of Saskatoon that sexual abuse, (sexual harassment, sexual exploitation, sexual misconduct, or sexual assault) of any kind by any person of the Diocese (volunteer, paid, lay, or ordained) will not be tolerated, regardless of the jurisdiction in which a person carries out their work or ministry.

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. Clergy and other Church workers need to recognize the unique 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 easily take on inappropriate forms.

In particular:

- i. Professional clergy/parishioner relationships are to be respected and maintained by all clergy and other professionals in the service of the Diocese in every pastoral or counselling situation. The support and/or pastoral care function creates a specific 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.
- ii. Clergy, staff and volunteers are expected to maintain the highest ethical standards in all their relationships with those for whom they have responsibility. These standards shall apply whether in the service or employ of the Diocese, any of its parishes, or any other function.
- iii. In a pastoral or counselling relationship, all forms of sexual behaviour or harassment are unethical, even when a recipient of care invites or consents to such behaviour or involvement. Sexual behaviour is defined as, but not limited to, all forms of overt and covert seductive speech, gestures and behaviour as well as physical contact of a sexual nature; harassment is defined as, but not limited to, repeated comments, gestures or physical contacts of a sexual nature.
- iv. We recognize that the relationship between the support counsellor or pastoral care provider and the person counselled involves a power imbalance, which persists after the professional relationship is over. Therefore, formation of a relationship with former recipients of care is unethical.
- v. There are rare circumstances where, after the passage of time (measured in years) following the end of a pastoral relationship, a personal relationship develops organically. These are to be respected, but must be carefully considered with the assistance of a dispassionate and uninvolved third-party professional. Pastoral relationships shall not be ended with the goal of forming a personal relationship.

Saskatchewan Child and Family Services Act

Abuse of a Child

Abuse of a child is defined by law under the Criminal Code of Canada, but more specifically under provincial legislation. Both may apply. Our starting point for understanding is the Saskatchewan Child and Family Services Act (revised 2018): “The purpose of this Act is to promote the well-being of children in need of protection by offering, wherever appropriate, services that are designed to maintain, support and preserve the family in the least disruptive manner.”

Child protection services are provided by the Ministry of Social Services for children who are believed to be in need of protection. For children and families living on-reserve, child protection services are provided by First Nations Child and Family Services Agencies. The Act is available online here: <http://www.qp.gov.sk.ca/documents/english/statutes/statutes/c7-2.pdf> (with additional explanatory information available here: <https://www.saskatchewan.ca/residents/justice-crime-and-the-law/child-protection/child-abuse-and-neglect> (web addresses current as of Jan. 2019, web search wording: “sask child and family services act”).

Abuse and neglect refer to circumstances that may be harmful to a child’s physical, emotional or psychological health.

- **Physical abuse** - any action, including discipline, causing injury to the child’s body.
- **Sexual abuse** - any action involving a child in sexual exploitation or sexual activity including touching, exposure, using a child in the making of/or viewing pornography.
- **Emotional maltreatment** - expecting a child to be able to do things he or she cannot do, embarrassing or insulting a child, making hurtful comments about a child’s appearance, intelligence, size, ability, etc.
- **Neglect** - failing to provide a child with enough food, proper clothing, shelter, health care, or supervision.
- **Domestic violence** - exposing a child to a pattern of abusive behaviour or threats of abusive behaviour by one caregiver against another (hitting, kicking, restraining, slapping, throwing objects, intimidation, stalking, etc.).

*"Child Abuse and Neglect," Government of Saskatchewan, 2018, accessed January 2019,
<https://www.saskatchewan.ca/residents/justice-crime-and-the-law/child-protection/child-abuse-and-neglect>.*

Our Duties under the Child and Family Services Act

As a member of the community, if you believe a child may be neglected or abused, you have a legal responsibility to immediately report your concerns.

- Time is of the essence in ensuring the safety and well-being of children. Immediately report all incidents of suspected, observed or disclosed abuse.
- Do not wait until you have all information before reporting the abuse.
- You have an ongoing duty to report child abuse, even if you believe a report has already been made.
- If you believe the child or other children must be protected from further abuse, please contact the police.
- Do not contact the alleged perpetrator.

"Child Abuse and Neglect," Government of Saskatchewan, 2018, accessed January 2019, <https://www.saskatchewan.ca/residents/justice-crime-and-the-law/child-protection/child-abuse-and-neglect>.

We are required, like any other person in society, to report this information on suspected abuse of a child to a designated official. A designated official is a child protection worker (social worker) at the Ministry of Social Services, or First Nation Child and Family Services Agency, or to a peace (police) officer. We have the duty and also the responsibility to provide information and answer questions, thereby assisting the Ministry or First Nations Agency in their investigation and protection of a child.

We do not have the role nor duty to investigate, and because investigations are complicated, and can become legal matters, we should follow the directions and lead of the social workers assigned this legal responsibility.

The Child and Family Services Act-Section 13 states that the Ministry of Social Services has the authority and is required to investigate reports of child abuse and neglect in the province of Saskatchewan. The Child and Family Services Act-Section 61 delegates this same authority to First Nations Child and Family Services Agencies for provision of services on reserve.

In compliance with the law, it is the policy of the Diocese of Saskatoon that sexual abuse (sexual harassment, sexual exploitation, sexual misconduct or sexual assault, and other forms of violence) of a child by any person of the Anglican Diocese of Saskatoon (volunteer, paid, lay or ordained) will never be overlooked and must be reported in compliance with the law.

Pastoral confidence and confidentiality related to pastoral care does not supersede this requirement. The Anglican Diocese of Saskatoon is committed to providing a safe environment in which all can grow in the Christian faith and learn of the abiding love and presence of God through relationships of trust and acceptance. As people of God, we must deal with complaints of abuse in a spirit of compassion and justice.

Key Principles:

- It is essential to take all allegations of sexual abuse seriously.
- The protection of children is a matter of fundamental concern and legal responsibility.
- An accused person will be presumed innocent until proven otherwise.
- The protection of the complainant and his or her family is a priority.
- Any action taken will be done in a spirit of advocacy and pastoral sensitivity, upholding confidentiality, with the exception of those situations mandated by law, such as child abuse.
- Notwithstanding the above five principles, nothing will be done that might impede a criminal investigation.

Definitions

Sexual Misconduct - Sexual misconduct for the purposes of this Policy is sexual exploitation, sexual harassment, or sexual assault (also termed “sexual abuse”).

Pastoral Relationship - A pastoral relationship is a relationship carried out in the name of or on behalf of the Diocese, parish, or place of ministry, between a cleric, employee or volunteer and any person to whom such cleric, employee or volunteer provides pastoral counselling, pastoral care, instruction in sacred music, spiritual direction, spiritual guidance or from whom the cleric, employee or volunteer has received confession or confidential or privileged information. In assuming responsibility for such a relationship, the cleric, employee or volunteer acknowledges that they have responsibility for the well-being of the other person, that respect for the individual’s personal integrity and must not use nor abuse the power inherent in the relationship. Any sexual activity or conduct in which a person in a pastoral relationship with another takes advantage of the vulnerability of the person under their pastoral care or other guidance or leadership, regardless of who appears to have initiated it, shall be deemed to be sexual misconduct.

Sexual Harassment - is a specific form of harassment defined in the Human Rights Codes and labour law. It may be a criminal offence. It is defined as engaging in a course of vexatious comment or conduct that is known, or ought reasonably to be known, to be unwelcome. Sexual harassment has the effect of undermining, coercing, intimidating, humiliating or demeaning an individual on the basis of gender or sexuality. It may have the effect of creating a place of ministry or a 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/gender 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 and is not limited to a work-related activity.

Some 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 of 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 - 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, trust or power over that adult whether or not there is consent from the individual (please see Consent). It may be a criminal offence. Sexual exploitation refers to the act of taking advantage of the vulnerability of an adult, with whom there is a fiduciary relationship and/or pastoral relationship (please see Pastoral Relationship), for one’s own pleasure/gain.

Sexual Assault - sometimes called “sexual abuse”, is any intentional use of force or threat of use of force and involving some form of sexual activity, including, but not limited to, the examples listed below, against another person without their consent. Sexual assault is an activity that may be criminal in nature as defined in the Criminal Code or as a form of child abuse under the Child and Family Service Act.

Examples:

- kissing, sexual contact, fondling, forms of 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 - is understood as freely given and non-coercive. Consent has not been freely given if an individual agrees to any sexual activity under threat, 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 at all for sexual activities. There are special provisions for children within 2 years of each other's age under the age of 16, but this does not apply if there is any form of authority of one over another. There are further provisions for mentally or otherwise incapacitated or vulnerable children, adolescents and adults. Consent for sexual activity is not possible in a fiduciary relationship.

Complainant and Respondent - “Complainant” and “respondent” are terms which describe the person bringing the complaint and the person who is accused of sexual misconduct.

Counselling - refers to interactions between persons for the purpose of support, consultation, obtaining advice, or guidance on matters of concern or interest. It is understood that the nature of counselling relationships involves an imbalance of power and requires a strong element of trust.

Church Worker - refers to any person other than clergy who work in any facet of Church life, whether as a volunteer or as paid staff, including work with organizations or groups that may be affiliated or associated with the Church or parish.

Pastoral Care Provider refers to a clergy or church worker who, in the course of their specified ministry, may be consulted, or who provides support, advice or guidance in pastoral matters, issues of spirituality or religion. Pastoral Care Providers also frequently provide counselling in the course of pastoral care.

Vulnerable Person includes children, the elderly, hospital and hospice patients, senior citizen residents, all care patients of any age, the mentally and physically disabled and all persons who are vulnerable because of personal circumstances. This includes bereavement, divorce, loss of employment, illness and many other uncertainties facing people at various stages in their lives.

Canon Pastor is the individual appointed by the Bishop to be responsible for ensuring that individuals and parishes comply with the diocesan Safe Church policy.

Immediately specifies that reporting will ideally right away within the hour of occurrence. If this is not possible, then before the end of the day. For occurrences late in the day or evening, i.e., after 8 pm, reports must be made immediately the next morning, by 10 a.m. Delays of reporting will need to be explained.

Resources in the Diocese

Canon Pastor

The Bishop shall appoint a Canon Pastor who is responsible for ensuring that individuals and parishes comply with the Diocesan Safe Church Policy. The Canon Pastor offers support to clergy, lay workers, and volunteers for information and support to those who have concerns or questions about suspected cases of sexual abuse.

Response Team

The Response Team is a standing committee of the Anglican Diocese of Saskatoon, appointed by the Bishop in consultation with the Executive Committee. At the discretion of the Bishop, the Response Team will be asked to work closely with the Bishop and the Canon Pastor when a complaint is received. The responsibilities of this team shall include:

- meeting with the complainant(s) and other persons who may have relevant information, pursuant to the purposes and procedures of this policy
- recommending actions which may determine the truth of the allegations,
- enlisting additional professional persons to assist.

The Response Team will be appointed by the Bishop in consultation with the Executive Committee, and shall consist of a minimum of three persons, at least one of whom shall be lay and on which the diversity of the diocese will be represented. The Response Team shall be made up of a senior priest of the diocese, a Christian person who is knowledgeable in the area of sexual abuse and sexual harassment and, a person who is knowledgeable in the area of human relationships including sexual abuse and sexual harassment. Expenses of the Response Team shall be borne by the diocese upon authorization of the Bishop.

When an investigation has been ordered, the Response Team will meet with the Bishop and any resource persons needed to provide appropriate training and to assist in the development of a plan for the investigation. The Response Team will meet with the respondent, the complainant, and others as necessary during the course of the investigation. When pursuing the pastoral aspects of its responsibilities, the Response Team will consider the alleged victim, the complainant (if different), the respondent, their families and those close to them, the congregations immediately involved and the members of the diocese.

Response Procedures

General Guideline

It should be clear from the moment a complaint is received that matters of investigation and of pastoral care must be kept in careful balance.

The purpose of procedures for dealing with allegations of sexual abuse (sexual harassment, sexual exploitation, sexual misconduct or sexual assault) and child abuse is to discover the truth and to protect the vulnerable, stop any abuse, and to promote restoration and healing.

This may be accomplished by offering opportunities for the truth to be discovered, spoken and believed, for any violation to be acknowledged, for accountability to be exercised, and for compassion to be demonstrated in ways that serve justice. All procedures need to be based on providing protection for and ensuring accountability of all involved.

During an investigation the clergy or staff person who is the subject of the allegation may be placed on leave of absence, at the Bishop's discretion. A volunteer who is the subject of an allegation may be asked to relinquish his or her responsibility until the matter is resolved. Any such leave is without prejudice and does not imply the guilt or innocence of the person under investigation.

Where allegations are discovered to be true, every effort needs to be made to hear, believe, and empower victims and to enable them to be vindicated, to be made whole, and set free from the power of the violation in their lives. Offenders will be called to rediscover their own humanity for their own well-being and for the well-being of the community.

Files and records which may be kept on individuals pursuant to this policy will be accessible for examination by the individual with the authorization of the Bishop. All such documents will be stored securely and separately from other documentation.

At all times, the Bishop retains the ultimate responsibility and authority, subject to applicable criminal and civil law.

Principles

- 1) The principles of natural justice shall be followed in carrying out this policy. Without limiting the general intent of this policy, all persons who are accused, investigated, or disciplined pursuant to this policy are entitled to be
 - a) given written notice of the charge against them and the particulars of the charge,
 - b) presumed innocent until the commission of the offense by them is proved on a balance of probability,
 - c) heard in their own defense,
 - d) assisted in their defense by legal counsel or other representative of their own choice, who may be present at the hearings,
 - e) present, with legal counsel or other representative, when a hearing is held under the authority of this policy to inquire into the charges. The legal representative must acquire permission to speak

from the Response Team (the hearing panel) as this is an investigative and hearing tribunal, and it is not a court, nor subject to rule of evidence of courts. The principles of natural justice and due process shall apply.

- f) given opportunity to cross-examine witnesses who have given testimony against them at a hearing convened pursuant to this policy, and to present evidence and witnesses on their own behalf,
- g) tried by persons who are not biased against them, and
- h) tried within a reasonable time.

Reporting

Any complaint against a bishop concerning sexual abuse must be immediately brought to the attention of the Metropolitan, or Primate, whichever is appropriate. Any complaint against clergy concerning sexual abuse must be brought to the attention of the Diocesan Bishop immediately. “Immediately” means ideally means right away within the hour of occurrence. If this is not possible, then before the end of the day. For occurrences late in the day or evening, i.e., after 8 pm, reports must be made immediately the next morning, by 10 a.m. Delays of reporting will need to be explained.

If the complaint is against a lay staff worker or volunteer, the general process is that the incumbent or wardens should be informed first, and the incumbent must tell the Diocesan Bishop immediately.

When a complaint is received, it is the responsibility of the Bishop to inform the Diocesan insurance broker promptly.

As early as possible when a complaint is reported, the Bishop and/or first hearer of the complaint should take great care to ask and discern the needs of the complainant directly from them and, wherever possible, make every effort to respond to those needs as stated.

General Procedures

Process

1. Complaint A complaint of unethical or inappropriate sexual behavior by an employee or volunteer acting on behalf of the Church, shall be made by the complainant to the Bishop or Canon Pastor. If the complaint is against the Bishop, it shall be made to the Metropolitan. The complaint may be made verbally initially, it must be in writing before further action will be taken. The complainant may request that an informal resolution of the matter be attempted before the full procedures pursuant to this policy are invoked. These requests will be considered with the decision being made by the Response Team. The Bishop will give written notice of the complaint to the respondent, the complainant, the Diocesan Chancellor, the Diocesan Insurance Broker, the members of the Response Team, and the parish wardens and incumbent within 48 hours. A Form of Confidentiality will be signed by all involved in the process – all members of Response Team, the complainant(s), the respondent, and other church members involved in the investigation. A criminal charge related to unethical or inappropriate sexual behavior against an employee or volunteer acting on behalf of the Church shall be treated as a complaint under this policy.
2. Investigation 2 member of the Response Team will arrange to meet with the complainant and provide a written record of the complainant’s narrative of events. The Bishop shall endeavor to

consult with the Response Team within 48 hours of this conversation regarding an appropriate course of action. An assessment will be made by the Bishop in consultation with the Response Team as to whether the situation must be reported to civil authorities under law. Apparent criminal behavior shall be reported to appropriate police authorities. If a criminal action proceeds, the Bishop will defer further action pursuant to this policy until it is completed. This does not hinder the Bishop from taking any appropriate action. Notwithstanding the foregoing, nothing in this policy shall be construed as limiting the authority of the Bishop in the disciplining of clergy pursuant to the Canons of General Synod on licensing and discipline.

i. The Bishop shall confirm a "no further proceedings" decision only after consultation with the Response Team and the Executive Committee. If the decision is confirmed, it will be communicated to the complainant, respondent, Diocesan Chancellor, Diocesan Insurance Broker, the members of the Response Team, and the parish wardens and incumbent by letter. If the complainant is not prepared to accept the "no further proceedings" decision of the Response Team, the complainant may appeal this decision in writing to the Bishop within 30 days of the date of the letter. The Executive Committee shall hold a meeting within 14 days of receipt of the request to meet to hear the request for an investigation. The complainant may address the Executive Committee at this meeting. The Executive Committee may refer back to the Response Team for the investigation or may constitute a new the Response Team for the purposes of this investigation. The decision of the Executive Committee in this matter shall be final. The Executive Committee shall observe a strict code of confidentiality in these matters. The Bishop shall inform the respondent and the complainant of the decisions taken at this step in the procedure.

3. Response Team Report The Response Team will present a written report of its findings to the Bishop no later than 45 days after the investigation was ordered. The report shall contain the names and dates of all those interviewed during the investigation, who did the interviewing and the findings as a result of the interviews. Recommendations shall not form a part of the report of the Response Team.
4. Decision about Formal Hearing The Bishop will decide within 7 days of receipt of the Response Team report whether to order a formal hearing to inquire into the complaint to determine guilt or innocence. The Bishop shall also decide whether a temporary suspension of the accused person, with salary and benefits, should occur at this point. If a formal hearing is ordered by the Bishop, legal consultation will be engaged to assist with the drafting of specific charges on behalf of the diocese. The charges will be served on the respondent personally or by signed post or courier. and they will include the date and place of the hearing, together with notice that the hearing may proceed in the absence of the respondent. If the respondent is not available to be served or for the hearing, the respondent will be contacted at the last known address, email, or telephone as possible, best efforts will be made in this regard. The complainant will be advised in writing by the Bishop that the hearing will be held. Advisement of the charges and formal hearing will be sent to the complainant, Diocesan Chancellor, Diocesan Insurance Broker, the members of the Response Team, and the parish wardens and incumbent by letter
5. Formal Hearing The Response Team and the Executive Committee shall be responsible for designating a discipline committee to respond to a specific report of the Response Team and make

specific recommendations to the Bishop and the Executive Committee. The discipline committee shall consist of at least three persons, at least one of whom shall be lay, and which represents the diversity of the diocese. The membership of the disciplinary committee should be as follows: a senior priest of the diocese and two other persons who are practicing Christians. The discipline committee shall determine its own procedures subject to the principles outlined on page 17 of this Safe Church Policy.

- i. Training will be provided the discipline committee as determined by the Bishop. The discipline committee shall meet as required by the Bishop to hear evidence and decide culpability (defined as the measure of the degree to which someone can be held responsible for an action) pursuant to the charges brought against a respondent by the diocese. The discipline committee will provide its written report to the Bishop no later than 7 days after the hearing ends. The report will list the witnesses who testified at the hearing and the committee's findings of culpability, with reasons, for each of the charges. The Bishop will inform the complainant and the respondent, in writing of the discipline committee's decision and of the appeal procedure. When a respondent has been found not culpable, a public statement to this effect may be made under the authority of the Bishop, subject to consultation with the respondent, and distributed as widely as appropriate.
6. Penalty Where the discipline committee has found the respondent to be culpable, the Bishop will decide the penalty and administer Church discipline pursuant to the Canons of General Synod (cf., Canon 28) on licensing and discipline. If disciplinary action against an individual is taken, the Bishop may invoke the following sanctions:
- i. Admonition
 - a. Caution. In a case in which conduct has been unwise, but not necessarily unethical, the Bishop may give a verbal caution to the person.
 - b. Warning. In a case of clearly inappropriate and possibly unethical behavior, the Bishop may give a warning in writing.
 - c. Reprimand. In a case involving unethical behavior, the person will appear before the Bishop and will be given a reprimand in writing. As well as the reprimand, any written record of this incident that appears on this person's file will be shared with that person.
 - d. Censure. A record of the action will be put on file. In a case in which disciplinary or rehabilitative action is called for, rehabilitation will be provided as needed, with ongoing accountability to the Bishop for at least a year.
 - ii. Inhibition. If a person voluntarily admits to an offense or is convicted of the same, the Bishop may either remove permanently or suspend that person.
7. Appeal Where a written notice of appeal is received from the respondent within 30 days of the date of the letter informing of the decision of the discipline committee and the penalties the Executive Committee shall establish, with the cooperation of the Dioceses of Saskatchewan and Qu'Appelle, a three-person Appeal Board consisting of an episcopal, a clerical and a lay representative nominated by the Bishops of the two dioceses. The Appeal Board shall convene in a timely fashion to hear and decide the appeal. The Appeal Board shall have the authority to confirm, alter or reverse the decision of the discipline committee, to alter the penalty or to recommend to the Executive Committee that a new discipline hearing be held. The expenses of the Appeal Board shall be borne by the diocese upon authorization of the Bishop. The decision of the Appeal Board shall be given within 7 days of its hearing the appeal and shall be final and binding on the parties. If no

written notice of appeal is received by the Bishop within 30 days of the report of the discipline committee, or where the respondent waives appeal, the case will be closed.

8. **Conclusion** At the conclusion of the process, a letter will be sent to the complainant, respondent, Diocesan Chancellor, Diocesan Insurance Broker, the members of the Response Team, and the parish wardens and incumbent by letter informing of the completion of the process and all actions taken under the process.
9. **Pastoral Care** The Bishop will attempt to help, by any person so designated, all those involved with appropriate pastoral care. Further guidelines for this are provided in the diocesan Safe Church document.

Recusal and Dual Relationship

In the event of dual relationship, which means that members of the Response Team or the Bishop have previous professional or personal relationship, the nature of the prior relationship and the investigation shall be clarified among the members of the Response Team and the Bishop and a determination made as to whether the member will step aside for the proceedings. In the case of the Bishop's recusal, they will be replaced by the Administrative Officer of the Diocese. In the case of a member of the Response Team, the Bishop will appoint a new member to the Response Team. This approach is taken given the nature and size of the communities and the diocese this process will involve.

Use of Standardized Forms

The following listed forms will be used by the Diocesan Bishop and/or designate to assist and document a complaint and the investigation process. They have been designed to ensure a thorough response. Please refer to the Appendices for further descriptive details as well as attached copies of these specific forms.

- **Complaint Form**
- **Confidential Report Form**
- **Investigation Progress Report Form**
- **Respondent's Response Form**
- **Acknowledgement of Suspension Form**
- **Report of Suspected Abuse**

Complaints Knowingly Made Without Merit, Vexatious Complaints

No person or persons are knowingly to make a false or vexatious complaint. If it is determined that there was no sexual misconduct and that the complaint was initiated maliciously, then appropriate disciplinary action will be initiated to the person making the malicious complaint. The Bishop, in discussion with the Canon Pastor and after consultation with the appropriate resource people, may decline to deal with a complaint at any stage if, in his or her opinion, the complaint is trivial, frivolous, vexatious or made in bad faith.

Interference with Process

Interference with the process of the investigation of possible sexual misconduct can not be tolerated. Any such action will be reported to the Bishop.

Specific Procedures

Any Complaint of Sexual Abuse of a Child by Clergy, Lay Staff Worker, or Volunteer.

- a) The Police or Family Services shall be contacted.
- b) The Bishop shall assist any investigation.
- c) The Bishop shall consult the Response Team about future action.
- d) When the investigation is complete, the Response Team and involved parties (including a congregation if relevant) shall discuss and plan appropriate communication of relevant information. There shall also be a plan for appropriate pastoral care provided for all affected.
- e) If the investigation is inconclusive or the accused is not charged or convicted, the Bishop will consult with the Response Team about any further action to be taken.

Misconduct Towards an Adult Criminal Charges.

- a) The Bishop shall assist the police.
- b) The Bishop shall consult with the Response Team about future action.

Pastoral Care

To the Victim

If the victim is a child, ensure that a verbal report has been made to the appropriate authorities, which is followed up in writing. This letter should include a request that the investigating body advise the Diocesan Bishop when the investigation is completed. In a case where criminal charges may be laid, the directions of appropriate authority will be followed.

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.

When physical contact of a sexual nature has taken place, the victim should be examined by a physician as soon as practical who will direct further care.

In cases where the alleged offender is a cleric, lay staff or any other church worker, the Diocesan Bishop shall try to respond to the victim(s) of abuse by naming an appropriate person for advocacy and support during the process. A list of qualified therapists may be provided, and the Diocese may offer financial support for this purpose.

The Bishop or designate should be available to meet with the victim's family to answer questions and advise about the process of investigation. The bishop or designate should offer care and support to the family. In order to assess their needs, while at the same time offering caring support. During this meeting, it must be ensured that the victim's family is to be made aware of the investigative process, including the commitment to confidentiality.

The Bishop or designate should ensure that a pastoral contact is arranged to stand by/be with the family throughout the investigative process.

To the Parish Family

The Diocesan Bishop and a designate shall meet with the congregation and communicate the final results of the process, with special attention to the implications if disciplinary action taken. The Diocese may make available a trained resource person who can assist the congregation to address their concerns and bring healing.

Particular care should be taken to attend to/care for the suffering of the parish community when one of its clergy, paid employees, or volunteers is accused of, convicted of, or admits abusing or sexual misconduct. As appropriate, support will be offered to the parish.

To begin this process, the Bishop or designate or advisory board is to be responsible to liaise with the parish as deemed necessary. They may meet with the wardens and/or parish in order to inform them that an investigation of an alleged sexual abuse is ongoing. The Bishop or designate will outline the procedures according to this document.

The parish should be cautioned against gossip and rumour while assured that they will be apprised of the process and details of the investigation from time to time as is appropriate.

The liturgical resources for healing in a congregation should be made available to the congregation, with guidance and support for their use as needed.

To Colleagues and the Wider Church

Pastoral care to colleagues and the wider church is a corporate responsibility. Part of the ongoing healing ministry of the church is to acknowledge our weaknesses and to teach each other about power, healthy relationships, and sexuality. It is understood that a person is innocent until proven otherwise.

Matters of confidentiality may bear directly not only upon the proper process of investigation, but on the well-being and recovery of victims and congregations. When an offense has been alleged and an investigation is in process, immediate colleagues may be informed at the discretion of the Diocesan Bishop to alleviate hearsay. To promote collegial support, thereby empowering one another with confidence and hope, those informed of allegations should be admonished against gossip and rumour. Colleagues are assured that they will be apprised of the progress of the investigation.

To the Accused

Confronting any person with an accusation which can lead to 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.

A pastoral care provider will be appointed by the Diocesan Bishop to the accused for the purpose of support during the investigation. The accused will be informed of the process of the investigation including the commitment to confidentiality.

Therapy, or financial assistance for the purpose of therapy, may be offered to the accused by the Diocese.

Where allegations have been substantiated, confession and acknowledgement of responsibility by the offender should be regarded as the necessary first step in any possible restoration. However, confession and absolution should be conducted with care and cannot be considered the sole basis for restoration to ministry. Therapeutic evaluation as well as treatment, if deemed necessary, is required for restoration to ministry. (See “Reinstatement Policy, Appendix 4, below.)

To the Family of the Accused

The Bishop or designate should ensure that pastoral contact is offered to the family of the accused, once and if the accused either requests this or informs their family of the accusation. This provider of pastoral care shall be someone other than the one attending to the victim’s family.

Appendices

Understanding Confidentiality

In compliance with the law, it is the policy of the Diocese of Saskatoon that sexual abuse (sexual harassment, sexual exploitation, sexual misconduct or sexual assault, and other forms of violence) of a child by any person of the Anglican Diocese of Saskatoon (volunteer, paid, lay or ordained) will never be overlooked and must be reported in compliance with the law.

Pastoral confidence and confidentiality related to pastoral care does not supersede this requirement. The Anglican Diocese of Saskatoon is committed to providing a safe environment in which all can grow in the Christian faith and learn of the abiding love and presence of God through relationships of trust and acceptance. As people of God, we must deal with complaints of abuse in a spirit of compassion and justice.

Understanding “Reasonable Grounds”

Regarding Child Abuse: Every reported incident of child abuse must be taken seriously. If any child discloses that he or she has been abused the recipient of this information must consider this as “reasonable grounds” to suspect abuse and must make a report to the Ministry of Social Services.

Reasonable Grounds are those grounds which have a rational foundation. Reasonable grounds have a rational basis. They are not based on intuition, feelings, emotion, or the uncritical acceptance of another’s views if they are unsupported by other facts. In most cases reasonable grounds will be made up of a number of pieces of rational evidence which together combine to cause the individual to believe a child is or may be in need of protection. In establishing reasonable grounds, any of the following should be considered:

1. Complaint from a child;
2. Circumstantial evidence such as cries for help, unexplained physical injury, etc.;
3. A statement of a credible eyewitness or a credible witness to a recent complaint;
4. A statement of another which is supported by credible detail from the surrounding circumstances;
5. A credible witness who corroborates the statement of another.

The following would always be excluded as providing reasonable grounds:

1. Gossip;
2. Unsubstantiated conclusions.

Media Relations

All media guidelines contained in the Diocesan Media Relations Policy are to be followed.

In addition, the following points should be adhered to:

1. Allegations of a breach of this policy of sexual ethics and professional conduct are issues which reflect upon the alleged offender, the alleged victim, and the Church as a whole.
2. The names of an alleged victim(s), or party who brought the incident to the church's attention shall not be revealed. Privacy is vital for victims or complainants. So as not to compromise the

integrity of an investigation, the names of all parties involved must not be revealed. Even a vague description of persons or places can lead to parties being identified.

3. The spokesperson may make comments to the effect that: “we are very concerned by the allegations and have taken swift action in accordance with Diocesan policy, but are not able to reveal the details of our investigation at this time.”

Reinstatement Policy

Reintegration Policy After Conviction Involving Sexual Abuse of a Child

This policy concerns the possible reintegration of clergy, staff and volunteers into a parish following a criminal conviction involving child sexual abuse.

Affected Persons

This policy applies to any clergy, staff or parishioners who would have responsibility for children.

Policy

As a general rule, persons who have been convicted of criminal offences against children will not knowingly be permitted to maintain or assume positions of responsibility within a parish or other areas of ministry. There may be exceptions to this policy, but the exceptions should be narrowly circumscribed (as described below.)

Rationale

The church has a responsibility for the welfare and safety of children in a parish who are subject to the exercise of power and authority of adults. The relationship between adults and children within a parish must be based on trust. Sexual abuse of children by adults is a gross abuse of that trust. The reintegration of an offender into the community in a position of authority with respect to children is fraught with problems, including potential legal liability by the church in the event of further abuse, and the difficulty in obtaining a qualified medical opinion that there would be minimal risk involved in reintegration. This approach does not deny the importance of the acceptance of responsibility by the abuser and of forgiveness. It does, however, recognize the church's overriding responsibility to those in its midst who are most vulnerable and the difficulties in predicting further behaviour in these circumstances.

Conditions

All applicants must be able to satisfy the following conditions:

- a) A report from a qualified licensed professional skilled in psycho-sexual assessment designated by the diocese who is familiar with the nature of the sexual abuse and the nature of the proposed role of the applicant, that the employment/function within the church precludes risk to children in the parish;
- b) In addition to the approval of the bishop in the case of the appointment of a cleric, staff member, or volunteer under this policy also requires the prior approval of the parish given at a special meeting of vestry called for the purpose. An applicant who is a cleric must also be able to satisfy the following:
 - b.1) The reintegration of an applicant into a parish or to another area of ministry requires the specific prior approval of the Response Team;

- b.2) If such approval is given, it carries with it a clear understanding that the appointment is reviewed by the Response Team every six months for a period of two (2) years and then at least annually for a further period of three (3) years, and that the Response Team makes recommendations to the bishop on the continuation, or not, of the appointment;
- b.3) If the bishop considers, in their discretion, that the continuation of the appointment is not in the best interests of the parish or another area of ministry, the bishop may terminate the appointment at any time;
- b.4) The applicant will be required to agree to these terms of reintegration and any other conditions which the bishop considers appropriate.

Reintegration Policy After Substantiated Complaint of Sexual Assault/ Exploitation/Harassment of an Adult

This policy concerns the possible reintegration of clergy, staff and volunteers into a parish following a conviction or substantiated complaint of sexual harassment, exploitation, or assault of an adult.

Affected Persons

This policy applies to any clergy, staff or parishioners who have responsibilities within the parish or other areas of ministry.

Policy

Where an adult has been convicted of a criminal offence as an adult or as a young person involving sexual assault or misconduct, or where there has been a substantiated case of sexual harassment or exploitation, their continued role in the parish is reviewed by the Response Team which advises whether it is appropriate for the person to continue in, or return to, a position of responsibility within the parish or other areas of ministry, and especially as this is governed by the appropriate Canons of the General, Provincial or Diocesan Synods.

Rationale

Problems of sexual misconduct against adults in a parish can arise in a number of contexts including those of priest/curate, employer/employee, pastoral counsellor/client, music director/choir, warden/parishioner, priest/parishioner and parishioner/parishioner. There are distinctions which are noted where the misconduct involves an adult and not a child. A child is always in a position of dependency in a relationship of trust. All acts of abuse of children are treated as of the utmost seriousness and may involve criminal sanctions. Where sexual misconduct occurs against an adult, the conduct may involve a spectrum of circumstances from sustained sexual assault of an adult in a position of dependency to an isolated act of sexual harassment. Similarly an adult may be in a position of considerable dependency with no responsibility for the actions of the abuser or may be a mature functioning adult who may bear some responsibility for the conduct in issue.

The wide range of possible circumstances suggests that there must similarly be a wide range of possible responses. Some situations will suggest profound dysfunctional conduct. Others may suggest isolated acts of impropriety. Common to all situations is the need for the abuser to provide unequivocal written acknowledgement of responsibility for the harm done, to demonstrate genuine remorse and repentance, a

written apology to all complainants and restitution where appropriate. The complainants are not required to participate in this process. Completion of this process is not a guarantee of reinstatement.

Conditions

All applicants must be able to satisfy the following conditions:

- a) A report from a qualified licensed professional person skilled in psycho-sexual assessment, designated by the diocese, who is familiar with the nature of the sexual abuse and the nature of the proposed role of the applicant, that the proposed employment/function within the church precludes risk to children in the parish;
- b) In addition to the approval of the bishop in the case of a cleric, the appointment of a cleric, staff member, or volunteer under this policy also requires the prior approval of the parish given at a special meeting of congregation called for the purpose. An applicant who is a cleric must also be able to satisfy the following:
 - b.1) The reintegration of a cleric into a parish or to another area of ministry requires the specific prior approval of the Response Team;
 - b.2) If such approval is given, it carries with it a clear understanding that the appointment is reviewed by the Response Team every six months for a period of two (2) years and then annually for a further period of three (3) years, and that the Response Team makes recommendations to the bishop on the continuation, or not, of the appointment;
 - b.3) If the bishop considers, in their discretion, that the continuation of the appointment is not in the best interests of the parish or another area of ministry, the bishop may terminate the appointment at any time;
 - b.4) The cleric will be required to agree to these terms of reintegration and any other conditions which the bishop considers appropriate.

Standardized Reporting Forms

These forms are to be forwarded to the Anglican Diocese of Saskatoon at

1403-9th Ave N

Saskatoon, SK S7K 2Z6

Phone – 306-244-5651

Fax – 306-933-4606

when completed and will be kept *strictly confidential*.

In the interest of confidentiality, these documents are not to be transmitted by email when complete.

Many of these forms will be administered by the diocesan bishop and/or designate after a complaint has received. They are included here for information only.

Form A Complaint Form

For the use of the Diocesan Bishop or designate to document of a complaint of Sexual Abuse in the Church. This form documents the information the Diocesan Bishop would approach the respondent with. A copy of the Diocesan Safe Church Policy should be made available to the complainant at this time.

Form B Confidential Report Form

For the use of the Diocesan Bishop and/or designate in order to document, in more detail, the specifics of a complaint.

Form C Form of Confidentiality

To be signed by all involved with or informed of an investigation, outlining the requirements of confidentiality and affirming their willingness to abide by the same.

Form D Investigation Progress Report Form

For the use of the Diocesan Bishop or designate in order to document the investigation of a complaint.

Form E Respondent's Response Form

The respondent may be required to document that they have received notification of the complaint by using this form. This form also makes clear the respondent's responsibilities & rights pertaining to that complaint. A copy of the Safe Church Policy should be made available to the respondent at this time.

Form F Acknowledgement of Suspension Form

Documents the respondent's acknowledgement of his or her suspension from exercise of ministry.

Form G Report of Suspected Abuse Form

Documents the relevant details and the reporting to the authorities in the event of suspected child abuse.



Anglican Church of Canada Diocese of Saskatoon

The Rt. Rev Christopher Harper

[Date]

TO: [list of recipients
Bishop
Chancellor
Insurance Broker
Members of Response Team
Parish Incumbent
Parish Wardens]

[Greetings].

A letter of complaint dated **[date]** has been received by the Anglican Diocese of Saskatoon concerning an incident which occurred on **[date]** at **[location]**.

The Bishop has informed the Canon Pastor and will be consulting with the Response Team concerning the investigation going forward.

Investigation will be guided by the Safe Church Policy of the Diocese.

If you wish a copy of this policy, it is available on the Diocesan website:
anglicandiocesesaskatoon.com.

A Form of Confidentiality is enclosed with this letter. Please complete this form and return it to the Diocese within 10 days of the date of this letter.

For more information or for pastoral concerns, you may contact the Canon Pastor (306-244-5651).

Sincerely yours,



Anglican Church of Canada Diocese of Saskatoon

The Rt. Rev Christopher Harper

Bishop of Saskatoon [or designate]

Enclosures (1):
Form of Confidentiality



Anglican Church of Canada Diocese of Saskatoon

The Rt. Rev Christopher Harper

[Date]

TO: [Respondent]

[Greetings],

A letter of complaint dated **[date]** has been received by the Anglican Diocese of Saskatoon concerning an incident which involved yourself that occurred on **[date]** at **[location]**.

The Bishop has informed the Canon Pastor and will be consulting with the Response Team concerning the investigation going forward.

Investigation will be guided by the Safe Church Policy of the Diocese.

If you wish a copy of this policy, it is available on the Diocesan website:
anglicandiocesesaskatoon.com.

A Form of Confidentiality is enclosed with this letter. Please complete this form and return it to the Diocese within 10 days of the date of this letter.

For more information or for pastoral concerns, you may contact the Canon Pastor (306-244-5651).

Sincerely yours,

Bishop of Saskatoon [or designate]

Enclosures (1):
Form of Confidentiality



Anglican Church of Canada Diocese of Saskatoon

The Rt. Rev Christopher Harper

[Date]

TO: [Complainant]

[Greetings],

A letter of complaint dated **[DATE]** has been received by the Anglican Diocese of Saskatoon from yourself concerning an incident which occurred on **[date]** at **[location]**.

The Bishop has informed the Canon Pastor and will be consulting with the Response Team concerning the investigation going forward. Two members of Response Team will be contacting you for more information.

Investigation will be guided by the Safe Church Policy of the Diocese.

If you wish a copy of this policy, it is available on the Diocesan website:
anglicandiocesesaskatoon.com.

A Form of Confidentiality is enclosed with this letter. Please complete this form and return it to the Diocese within 10 days of the date of this letter.

For more information or for pastoral concerns, you may contact the Canon Pastor (306-244-5651).

Sincerely yours,

Bishop of Saskatoon [or designate]

Enclosures (1):
Form of Confidentiality



Anglican Church of Canada Diocese of Saskatoon

The Rt. Rev Christopher Harper

[Date]

TO: [list of recipients:

Bishop

Chancellor

Insurance Broker

Members of Response Team

Parish Incumbent

Parish Wardens]

Respondent [no name]

Complainant [no name]

[Good morning or Good afternoon or some other greeting]

The matter of the complaint received by the Diocese on [date] concerning an incident which occurred on [date] at [location] has been reviewed by the Bishop and the Response Team and deemed necessary to report to civil authorities.

This report was made on [date] to [name of appropriate local authority].

The Diocesan investigation is suspended until the civil process is completed. Possible suspension is pending.

For more information or for pastoral concerns, you may contact the Canon Pastor (306-244-5651).

Sincerely yours,

Bishop of Saskatoon [or designate]



Anglican Church of Canada Diocese of Saskatoon

The Rt. Rev Christopher Harper

[Date]

TO: [list of recipients:

Bishop

Chancellor

Insurance Broker

Members of Response Team

Parish Incumbent

Parish Wardens]

Respondent [no name]

Complainant [no name]

[Greeting]

The matter of the complaint received by the Diocese on [date] concerning an incident which occurred on [date] at [location] has been reviewed by the Bishop and the Response Team. It has been decided that no further proceedings will be taken. This decision was confirmed by the Executive Committee of the Diocese at their meeting on [date].

This decision may be appealed by the complaint by writing to the Bishop within 30 days of the date of this letter. The Executive Committee will hold a meeting to hear the appeal within 14 days of the Bishop's receipt of such, at which the complainant may address the Executive Committee.

Should this decision of no further proceedings be successfully appealed, a letter detailing the investigation procedure will be sent to you. Barring this, no further communication will be sent on the matter.

For more information or for pastoral concerns, you may contact the Canon Pastor (306-244-5651).

Sincerely yours,

Bishop of Saskatoon [or designate]



Anglican Church of Canada Diocese of Saskatoon

The Rt. Rev Christopher Harper

[Date]

TO: [list of recipients:

Bishop

Chancellor

Insurance Broker

Members of Response Team

Parish Incumbent

Parish Wardens]

Respondent [no name]

Complainant [no name]

[Greeting]

The matter of the complaint received by the Diocese on [date] concerning an incident which occurred on [date] at [location] has been reviewed by the Bishop and the Response Team. It has been decided that an investigation will be undertaken by the Response Team, with the report submitted to the Bishop no more than 45 days from the date of this letter.

For more information or for pastoral concerns, you may contact the Canon Pastor (306-244-5651).

Sincerely yours,

Bishop of Saskatoon [or designate]



Anglican Church of Canada Diocese of Saskatoon

The Rt. Rev Christopher Harper

[Date]

TO: [list of recipients:

Bishop

Chancellor

Insurance Broker

Members of Response Team

Parish Incumbent

Parish Wardens]

Complainant [no name]

[Greeting]

The matter of the complaint received by the Diocese on [date] concerning an incident which occurred on [date] at [location]. The Bishop has reviewed the report of the Response Team's investigation and has decided to proceed with a formal hearing.

The respondent has been served with the following charges:

- [List Charges]
-
-
-

The formal hearing will be held on [date] at [location]. You may be requested to attend.

For more information or for pastoral concerns, you may contact the Canon Pastor (306-244-5651).

Sincerely yours,

Bishop of Saskatoon [or designate]



Anglican Church of Canada

Diocese of Saskatoon

The Rt. Rev Christopher Harper

[Date]

TO: **[Respondent]**

[Greeting]

The matter of the complaint received by the Diocese on **[date]** concerning an incident which occurred on **[date]** at **[location]**. The Bishop has reviewed the report of the Discipline Committee's formal hearing and has reached the decision below.

In response to the following charges:

- **[List Charges]**
-
-
-

The following disciplinary measure will be imposed:

- **[List Disciplinary Measures]**
-
-
-

You may appeal the decision of the Discipline Committee or these disciplinary measures by writing to the Bishop within 30 days of the date of this letter. In the case of such appeal, the Executive Committee of the Diocese shall form an Appeal Board consisting of an episcopal, a clergy, and a lay representative from the Diocese of Saskatchewan and Qu'Appelle. The Appeal Board may alter or reverse the decision of the Discipline Committee, alter the disciplinary measures, or recommend a new disciplinary hearing.

For more information or for pastoral concerns, you may contact the Canon Pastor (306-244-5651).

Sincerely yours,

Bishop of Saskatoon **[or designate]**

- **The respondent was found culpable/not culpable by the Discipline Committee of the Diocese.**
- **The following disciplinary action was taken by the Bishop:>>>>>>> (ex – Admonition, Suspension, Inhibition, etc.)**
- **The determination that the respondent was ‘culpable’ [and/or] the disciplinary action was [successfully/unsuccessfully] appealed by the respondent.**

All documentation is verified complete and will be stored securely by the Anglican Diocese of Saskatoon.

For more information or for pastoral concerns, you may contact the Canon Pastor (306-244-5651).

Sincerely yours,

Bishop of Saskatoon **[or designate]**

FORM A: COMPLAINT FORM

*This form is to be used in all situations when a complaint of physical or sexual abuse, exploitation, or harassment is made. The complainant will be requested to complete this form, requesting assistance if needed. When completed, this form is to be forwarded to the Anglican Diocese of Saskatoon (1403-9th Ave N Saskatoon, SK, S7K 2Z6; Phone – 306-244-5651; Fax – 306-933-4606) and will be kept strictly confidential. In the interest of confidentiality, **this document is not to be transmitted by email when complete.***

Name: _____

Phone _____

Email: _____

Address: _____

At that time my position was: _____

I wish to make the diocese aware of the following behaviour which I experienced.

[Please be as specific as possible. Include date(s), location(s), and witnesses (if any).]

[Please use additional paper if needed to describe completely]

I now hereby request that an investigation into this complaint be undertaken.

Signature of Complainant

Date

FORM B: CONFIDENTIAL REPORT

At the initial consultation between the complainant and the Bishop and/or designate the complainant will be asked to tell their story of the incident(s). **This is not an interview.** This is a recording of what was recounted. Only two questions should be asked – (1) Tell me what happened. (2) I did not understand, could you please explain? (if necessary). You may ask times, dates, and locations.

A copy of this completed document will be kept by the Bishop and/or designate until the completion of the investigation and/or case. A second copy will be kept by the complainant.

When completed this form will be kept strictly confidential. In the interest of confidentiality, **this document is not to be transmitted by email when complete.**

Name of Recorder:

Date of Report:

Name of Complainant:

Gender

Complainant

Respondent

Age (if under 16)

Complainant

Respondent

Position of each party within the church [i.e. clergy, candidate for ministry, parishioner, employee (please specify), leader (please specify), volunteer, member, adherent, etc.].

Complainant

Respondent

Nature of alleged offence is to be recounted as a narrative. Complete this section afterwards.

Date(s) of alleged incident(s): (as best remembered)

Location of incident(s):

(ex – In a church building, In a private home, in a public area; be specific with areas and buildings)

- a) Unwanted sexual attention of a persistent or abusive nature made by a person who knows or ought to know that it is unwelcome. Yes
 No
- b) Implied or expressed promise of reward for complying with a sexually oriented request. Yes
 No
- c) Implied or expressed threat of reprisal, actual reprisal, or the denial of an opportunity for refusal to comply with a sexually oriented request. Yes
 No
- d) Sex-based insults and taunting which may reasonably be perceived to create a negative psychological and emotional environment for worship, work, or study. Yes
 No
- e) Suggestion or insistence that sexual involvement might be helpful ‘therapy’ or a sign of ‘liberation’. Yes
 No
- f) Inappropriate sexualization of a pastoral relationship. Yes
 No
- g) Sexual Assault Yes
 No

Is there anything you need right now?

(This should be asked out of pastoral concern. No notes are necessary unless immediate action is required.)

I have reviewed the above responses and to the best of my knowledge I believe them to be an accurate representation of our conversation.

Signature of Recorder

Date

FORM C: FORM OF CONFIDENTIALITY

All members of the Response Team, the complainant(s), the respondent, and other church members involved in the investigation are required to read, sign, and abide by the following confidentiality policy. This Form of Confidentiality will normally be included with the initial letter acknowledging the complaint and is to be returned to the offices of the Anglican Diocese of Saskatoon (1403-9th Ave N Saskatoon, SK, S7K 2Z6; Phone – 306-244-5651; Fax – 306-933-4606) within 10 days.

1. The confidentiality of all parties involved in any process under the Safe Church Policy shall be protected in all circumstances.
2. Confidential information includes: names of any involved person, nature of incident(s), involvement of any external persons and agencies, and outcome. Any disclosure of information shall be determined by the Response Team, Bishop, Executive Committee or legislated authority.
3. In practical terms, this means that the information may not be discussed in specific and general terms with anyone whomsoever, including any persons within the church, outside of the church, family members, friends.
4. Persons serving formal roles may have extended responsibility to protect confidentiality beyond the term of their service on the Response Team, discipline committee, pastoral role related to any Safe Church process.

I _____ (print name) acknowledge that I have read and discussed the above confidentiality policy, and that I understand my responsibilities under the policy. By signing this form, I indicate my agreement to follow this policy.

Name (Please Print):

Signature:

Date:

Name of Witness (Please Print):

Signature of Witness:

Date:

FORM D: INVESTIGATION PROGRESS REPORT

This form is to be completed as the investigation progresses to provide detailed tracking. A copy of this document will be kept with the Investigation File.

*When completed this form will be kept strictly confidential. In the interest of confidentiality, **this document is not to be transmitted by email when complete.***

Name of Complainant: _____

Name of Respondent: _____

Date Complaint First Received: _____

Date(s) of Follow up: _____

| | |
|---|---|
| Diocesan Office received written Complaint. (enclosed) DATE _____ | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| The Diocesan Chancellor, Diocesan Insurance Broker, members of the Response Team, and Parish Wardens and Incumbent were informed of this complaint within 48 hours (Form Letter 1) (copy enclosed) DATE _____ | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| The Respondent was informed of this complaint within 48 hours. (Form Letter 2) (copy enclosed) DATE _____ | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| The Complainant was informed of reception of this complaint within 48 hours. (Form Letter 3) (copy enclosed) DATE _____ | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Form of Confidentiality received from Respondent, Complainant, and Parish Wardens and Incumbent. (Form C) (enclosed) DATE _____ | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| 2 members of the Response Team met with Complainant and completed a Confidential Report. (Form B) (enclosed) DATE _____ | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Bishop consulted with the Response Team if complaint is to be reported to Civil Authorities. Decision: Reached on DATE _____ | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| If complaint was deemed reportable – complaint was communicated to Civil Authorities. Authority to which report was made: DATE _____ | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| If complaint was deemed reportable – letter was sent to Diocesan Chancellor, Diocesan Insurance Broker, members of the Response Team, Parish Wardens and Incumbent, Complainant, and Respondent informing them the complaint had been referred. (Form Letter 4) (copy enclosed) DATE _____ | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Bishop consulted with the Response Team if complaint is to be investigated. Decision: Reached on DATE _____ | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| In case of a determination of “no further proceedings” – the Executive Committee was consulted. Decision: DATE _____ | <input type="checkbox"/> Yes <input type="checkbox"/> No |

| | |
|---|---|
| <p>In case of a determination of “no further proceedings” – Letter informing of the determination and process for appeal was sent to Complainant, Respondent, Diocesan Chancellor, Diocesan Insurance Broker, members of the Response Team, Parish Wardens and Incumbent. (Form Letter 5) (copy enclosed)</p> <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>In case of a determination of “no further proceedings” – Was an Appeal requested by the Complainant?</p> <p style="text-align: right;">DATE received _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>In case of an Appeal – Executive Committee held a meeting to consider the Appeal within 14 days. Decision:</p> <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>Letter informing confirming investigation and outlining the process was sent to Complainant, Respondent, Diocesan Chancellor, Diocesan Insurance Broker, members of the Response Team, Parish Wardens and Incumbent. (Form Letter 6) (copy enclosed)</p> <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>Report from the Response Team completed and delivered to Bishop within 45 days. (enclosed)</p> <p style="text-align: right;">DATE received _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>The Bishop determined within 7 days if Respondent was to be suspended. Decision:</p> <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>In the case of Suspension – it was communicated to the Respondent and the Acknowledgement of Suspension Form was completed. (Form F) (enclosed)</p> <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>The Bishop determined within 7 days if Formal Hearing was to be held. Decision:</p> <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| If Formal Hearing is held | |
| <p>Legal Council was retained to assist in drafting the charges. (copy enclosed) Name:</p> <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>Charges were served on the Respondent. (copy enclosed) By:</p> <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>Letter informing of charges along with the date and procedures for the formal hearing was sent to Complainant, Respondent, Diocesan Chancellor, Diocesan Insurance Broker, members of the Response Team, Parish Wardens and Incumbent. (Form Letter 7) (copy enclosed)</p> <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>Formal Hearing occurred.</p> <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>Report from the Discipline Committee completed and delivered to Bishop within 7 days of the end of the hearing. (copy enclosed)</p> <p style="text-align: right;">DATE received _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| <p>Letter informing of the Discipline Committee's decision and the appeal process is sent to the Respondent (Form Letter 8) (copy enclosed)</p> <p style="text-align: right;">DATE received _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |

| | |
|---|---|
| The Bishop determined if Disciplinary Action was to be taken against the Respondent. Decision: <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Was an Appeal requested by the Respondent within 30 days of being informed of the decision of the Discipline Committee or of Disciplinary Action? <p style="text-align: right;">DATE received _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| In case of an Appeal – Executive Committee convened the Appeal Board. Decision: <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| In case of an Appeal – Report from the Appeal Board completed and delivered to Bishop within 7 days of the end of the hearing. (report enclosed) <p style="text-align: right;">DATE received _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| Concluding Processes | |
| Letter is sent to Respondent, Complainant, Diocesan Chancellor, Diocesan Insurance Broker, Parish Incumbent and Wardens detailing all actions undertaken and that the matter is concluded. (Form Letter 9) (copy enclosed) <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| All documentation is verified complete and stored securely. (Form D) <p style="text-align: right;">DATE _____</p> | <input type="checkbox"/> Yes <input type="checkbox"/> No |

Describe the outcome of the investigation.

Did the alleged abuse have any further impact on the Church community in which the complainant was/is associated? Describe:

Did the alleged abuse have any further impact on the Church community in which the respondent was/is associated?

Is there a possibility of a lawsuit? Describe:

Other Notes:

Signature of Bishop or Designate

Date

THIS DOCUMENT IS NOT TO BE TRANSMITTED BY EMAIL WHEN COMPLETE

FORM E: RESPONDENT'S RESPONSE FORM

The Synod Office requires documentation that the respondent of a complaint has received the complaint, and understands their rights and responsibilities. Any respondent named in an alleged case of physical or sexual abuse, exploitation, or harassment will be required to complete this form upon receipt of the complaint in writing and return the completed form to the Diocesan Bishop or designate within 7 days.

In the case of a failure to respond or of resignation, the investigation will still proceed.

This letter is not required, but in some circumstances may be useful.

I, _____, have received a copy of the complaint of sexual abuse (sexual harassment, sexual exploitation, sexual misconduct, sexual assault) registered against.

I agree not to communicate with the complainant about this complaint except through the appropriate diocesan procedures and/or courts.

I have been advised of my right to, and the possible need to, secure legal counsel if further action is taken on this complaint.

I am aware that retaliation and/or threats of retaliation will not be tolerated and that further complaints/charges may be brought forward should there be any indication of retaliation.

I understand that in keeping with the tenets of the Diocesan Safe Church Policy, I will be treated with pastoral sensitivity and will be considered innocent until such time as the alleged charges are found to be true.

The Diocese of Saskatoon's Policy on Safe Church delineates the policies and procedures of the Anglican Diocese of Saskatoon related to sexual abuse (sexual harassment, sexual exploitation, sexual misconduct, sexual assault). I acknowledge that I have read or have access to a copy.

Signature of Respondent

Date

FORM F: ACKNOWLEDGEMENT OF SUSPENSION FORM

Any person who has been suspended from the exercise of ministry in the Church as a result of an investigation of sexual abuse is required to acknowledge their suspension by reading and signing this form. This 'acknowledgement of suspension' will ordinarily be presented and discussed with the respondent by the Bishop.

I, _____, Clergy or Lay Worker in the Diocese of Saskatoon, hereby acknowledge that I have now been suspended from any form of active ministry within the Anglican Church of Canada. I understand that this suspension is in effect as of today and will continue until the Bishop of the Diocese of Saskatoon states otherwise, in writing.

I, the above-named Clergy or Lay Worker, acknowledge that I have been informed by the Bishop of Saskatoon as to the grounds upon which this suspension has been made. We have reviewed and discussed the situation and the implications it has on my ministry, that is, that I will not be allowed to function in any ministry capacity within the Anglican Church of Canada as long as this suspension is still in force.

Name of Suspended (*Please Print*):

Signature of Suspended:

Date:

Name of Bishop or Designate (*Please Print*):

Signature of Bishop or Designate:

Date:

Name of Diocesan Witness (*Please Print*):

Signature of Diocesan Witness:

Date:

FORM G: REPORT OF SUSPECTED ABUSE OF A CHILD

This form is to be forwarded to the Anglican Diocese of Saskatoon (1403-9th Ave N Saskatoon, SK, S7K 2Z6; Phone – 306-244-5651; Fax – 306-933-4606) when completed and will be kept strictly confidential.

*In the interest of confidentiality, **this document is not to be transmitted by email when complete.***

Person Making the Report

Name:

Phone:

Position:

Email:

Name of Child or Children:

Name(s) of Adult(s) Identified by Child:

Reason(s) for Suspicion:

Account from Child:

Reported to:

Police

Department: _____

Date _____ Time _____ Contact (if known) _____

Social Services

Department: _____

Date _____ Time _____ Contact (if known) _____

Comments regarding Reporting:

Incumbent/Priest-in-Charge notified

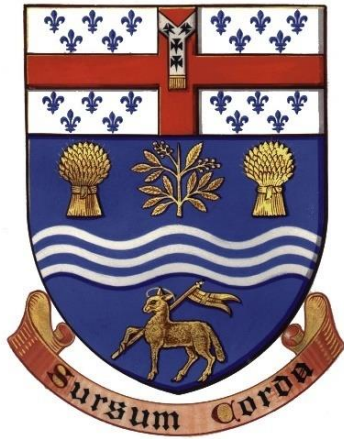
By (name) _____ at (time) _____ on (date) _____

Method (mail, phone, fax, in person): _____

Copy sent to diocese

By (name) _____ at (time) _____ on (date) _____

Method (mail, phone, fax, in person): _____



Safe Church Policies and Guidelines

*Section 2:
Resources for Parish Ministry*

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Purpose of these Policies and Procedures

It is the goal of the Diocese of Saskatoon to ensure that our churches provide safe environments for people of all ages to come for worship, share in fellowship and grow as a community. The primary responsibility for the care and safety of the people who participate in parish programs rests with the church and its volunteers and staff. These Diocesan Safety Policies have been developed to help parish and program leadership understand how to minimize the risk of preventable incidents or injuries. Please note that this guide does not replace common sense. If you have any questions, please contact the Diocesan Synod Office 306-244-5651.

Personal Physical Safety Guidelines

First Aid Kits / First Aid Personnel

- Parishes are to have a first aid kit that is available in an easily accessible area, with staff, wardens and parish program leadership knowing where this kit is located;
- First aid kits should be monitored and replenished twice a year.
- The content of the first aid kit should be as follows:

| | | | |
|--|-------|---|-----------|
| Antiseptic/Alcohol Swabs | 10-20 | Disposable Gloves, various sizes or universal | 3-5 pairs |
| Adhesive Bandages, various sizes | 15-50 | Pocket mask for CPR | 1-2 |
| Bandage - triangular, 100cm | 2-5 | Forceps -splinter | 1 |
| Safety Pins - various sizes | 5-10 | Scissors - bandage | 1 |
| Bandage - Gauze Roll, various sizes | 3-5 | Disposable Instant Hot Pack | 1 |
| Sterile, Wrapped Gauze Pads, various sizes | 5-15 | Disposable Instant Cold Pack | 1 |
| Self-Adherent Dressing, various sizes | 2-5 | Medical Tape | 2-3 roll |
| Pad with shield or tape for eye | 1-2 | First Aid Record Book & Pencil | 1 |

- For every 50 people in the parish there should be at least one person with first aid certification.

Fire Extinguishers

- It is generally understood that each parish will properly maintain the church and other buildings to the standard required for public occupancy. (Canons 9, 15 and 16 of the Diocese of Saskatoon)
- Each extinguisher and emergency lighting must be examined at least once a year, and whenever monthly inspections indicate that this may be needed.
- Fire extinguishers should be in easily accessible places
- There needs to be a fire extinguisher in all parish kitchens
- Additional extinguishers are recommended for parish hall, sanctuary, and office area.

Emergency Evacuations

- Procedures should be reviewed semi-annually for fire emergencies
- These procedures are to be posted in visible places in each room, stating routes of escape to the nearest fire exit and the outside meeting point.

Incident / Injury Reports

The purpose of incident / injury reports is to provide accurate information about the incident which occurs during supervision of parish groups. Depending on the nature of the group the use of the incident / injury form may vary. For example, an incident in a Sunday school class could result from a child A choosing to hit child B. For example, an incident report is to be written describing:

- The altercation that took place
- The intervention that followed
- The reporting to parents/guardians of both children

In an adult group, an example of the need of a report might resemble the following incident. At an annual church dinner Mrs A and Mrs B get into an argument that stretches beyond the boundary of acceptability. An incident report may be requested from either party, to be followed by pastoral care by the pastoral care leadership.

Let common sense and consulting with a person trained in this policy but external to the incident prevail in the determination of the threshold for reporting.

In the case of an incident, when someone has been injured physically and some measure of first aid is required, an incident report must be completed.

Incidents resulting from fault in the church buildings or equipment must be recorded and reported in detail. There could be a claim on the church's insurance. Repairs to the building or equipment must follow.

All reports should be filled out by the person observing and/or responding to the incident and co-signed by the person responsible for the group. In the situation where there is not another person responsible for the group the incumbent or a warden should co-sign. Where possible, the co-signer is someone not involved or did not observe the incident.

Dual Relationships

In the event of dual relationship, meaning that a ministry leader has previous professional or personal relationship with another individual in the ministry, care must be taken so that this does not affect the ministry of the church. Ideally program leadership should be at least 2 unrelated individuals, however this is not always possible. In all situations, transparency should be emphasized, including informing parish leadership of the dual relationship and ensuring that Incident/Injury forms are co-signed by an individual unrelated to all those involved in the incident.

Leadership in all Parish Groups

Leadership for Adult Programs

The following section provides guidelines for adult programs within parishes. Leaders are expected to conduct themselves in an appropriate manner and to be an example of respect and honesty.

- a) Open Door Policy – When it is necessary for individuals to meet one to one, the door of the meeting room should remain open or the door should include a large window and be in a visible area. Common sense is, as always, required. Ideally another person should be in the vicinity.
- b) Incident Reports
 - Incident reports are to be filled out when any inappropriate action, verbal or physical has taken place within the meeting time.
 - Incident reports may not be as serious as a formal complaint but are to be used to record a behaviour or interaction that could be viewed as inappropriate, and that may require some other form of intervention.
 - Reports are to be filled out no matter how minor the incident seems to be. With proper documentation an incident less likely to be exaggerated.

Any time an Incident Report is filled out the program supervisor must be notified along with the parish incumbent.

Leadership for Youth Programs

Qualifications for Youth Workers / Volunteers in the Diocese

- It is recommended that Youth Workers should have a basic knowledge in First Aid/CPR.
- All Youth Workers / Volunteers should have gone through an interview process and reference checks
- It is required for the parish to ask their Youth Worker and Volunteers for a police check and vulnerable sector check, to be renewed at least every 3 years.
- It is advisable that all adult volunteers / staff should wear a name badge.

Youth Participants

- A Youth is defined as an individual under 16 years of age.
- For any youth programs, complete registration information is to be taken (Names, addresses, emergency contacts).
- Proper medical forms should be included with registration information
- Attendance should be recorded, including the name of the adult staff / volunteer on hand.
- Awareness is required as to how they are getting home (pick-up, bus, walk). Youth are requested to report to staff / volunteer on their time of departure, to ensure safe transport to their homes.

Arrivals and Departures

- If a youth is being dropped off, parents are asked to wait until the adult-in-charge arrives.

Supervision

- It is recommended that each youth program have a minimum of two adult leaders.
- It is advisable in large group situations that all leaders working with young people should be wearing name tags / or appropriate clothing identifying them.
- It is recommended as best practice that there is to be **one adult leader for every 15 youth** (under 16 years of age) participants.

One to One Interactions

- If a youth needs to talk one to one, it is advisable to be in an open area. If the matter is of a serious personal nature, the open-door policy is to be followed in this situation as well.
- For all one to one interactions, a One-On-One Record Form is to be completed and submitted to parish leadership.

Field Trips and Events

- Out-of-parish events should be pre-approved by the church leadership. Parents should be notified at least two weeks prior to the outing.
- Proper written consent and medical release forms for each person participating in field trips and special events should be submitted to the church leadership / incumbent.

Overnight Events

- All overnight activities must be pre-approved by church leadership.
- Supervision for overnight events is to be **one adult for every eight youth** ideally with two or more adults present at all times.
- Proper written consent and medical release forms for each person participating in field trips and special events are to be collected by leaders. Consent forms are to be retained in the parish or diocesan office as appropriate. Medical forms are to be returned to the participant or destroyed.
- Overnight activities are to be planned with common sense and in consultation with the diocese.

Transporting Youth

- When transporting young people, all drivers must have a valid driver's license and current automobile insurance.
- By provincial law, the number of persons per car must not exceed the number of safety belts.
- When a leader needs to drive a young person home, it is recommended that prior to leaving, parents are contacted.
- Whenever possible youth are to sit in the back seat if being driven.

Sick Youth

- Workers should not give or apply any medication. If a youth needs medication, the parent may leave the medication with the child and the leadership must be informed. In extreme cases (i.e. peanut allergies, ventilators, etc.) arrangements should be made with written instructions and permission of the youth's parent.

Incident/Injury Reports

- Incident/Injury reports are to be made any time an incident, verbal or physical, has taken place within the meeting time.
- Incident/Injury reports are to be completed if any measure of discipline has been taken.
- Incidents may not be as serious as a formal complaint but are to be used to record a behaviour or interaction that could be conceived as inappropriate, and that may require some other form of intervention.
- Any time an Incident/Injury report is filled out the program supervisor must be notified along with the parish incumbent.

Guidelines for Children's Ministry Workers

Qualifications for Children Ministry Workers

- It is recommended that all workers should have knowledge in First Aid / CPR.
- In the case of a Sunday School, it is recommended that the Sunday School Superintendent should also have this qualification if other volunteers do not.
- All Children's Ministry Workers / Volunteers should have gone through an interview process and reference checks are suggested.
- It is required for the parish to ask their Children's Ministry Workers / Volunteers for a police check and vulnerable sector check, to be renewed at least every 3 years.
- It is advisable that all adult volunteers / staff should wear a name badge.

Children Participants

- Proper registration of the children involved in the various children's programs should be received and carefully maintained. Registration information should include: name, address, emergency contact.
- Proper medical forms should be included with registration information.

Arrivals and Departures

- Children should not be dropped off in an activity without the adult leader present. If only one adult leader is present the door must be left open.
- Drop-off programs for children should provide a sign in sheet including the names of staff. An accurate sign-in procedure would include each child's name, parent's name and contact information during the program time. Space should be provided for parents to list any special needs. Nursery and preschool aged children should not be received into the nursery or classroom until properly signed in.

Washroom Guidelines

Preschool

- Ideally the parent/guardian/family member is the one managing the toileting of those who need assistance.
- If necessary for the ministry worker/volunteer to assist:
 - Diaper changing should always take place in such a way that another nursery worker can easily see the child who is being changed, as well as the other children and workers in the room.
 - If preschool children need assistance in the washroom, an adult may enter the washroom cubicle to assist only when a second adult is within visual distance.

Children

- Two adults escort a group of children to the washroom. Some churches may not have two adults. In such cases we recommend that these churches appoint hallway or safety monitors to assist with washroom and security details.
- If just one child must go to the washroom, the adult volunteer should escort the child to the washroom, prop the outside door open (if there are two doors). The volunteer should then remain outside the washroom door and wait for the child.
- Volunteers should never be alone with a child in an unsupervised washroom and should never go into a washroom cubicle with a child and shut door.

Sick Children

- Workers should not to give or apply any medication. If a child needs medication, the parent must give it. No medication will be left with a worker or child. In extraordinary cases (i.e. peanut allergies, ventilators, etc.) special arrangements should be made with written instructions and permissions of the child's parent.

Incident/Injury Reports

- Incident/Injury reports are to be made any time an incident, verbal or physical, has taken place within the meeting time.
- Incident/Injury reports are to be completed if any measure of discipline has been taken.
- Incidents may not be as serious as a formal complaint but are to be used to record a behaviour or interaction that could be conceived as inappropriate, and that may require some other form of intervention.
- Any time an Incident/Injury report is filled out the program supervisor must be notified along with the parish incumbent.

One to One Interactions

- If a child needs to talk one to one, it is advisable to be in an open area. If the matter is of a serious personal nature, the open-door policy is to be followed in this situation as well.
- For all one to one interactions, a One-On-One Record Form is to be completed and submitted to parish leadership.

Field Trips and Events

- Out-of-parish events should be pre-approved by the church leadership. Parents should be notified at least two weeks prior to the outing.
- Proper written consent and medical release forms for each person participating in field trips and special events should be submitted to the church leadership / incumbent.

Overnight Events

- All overnight activities must be pre-approved by church leadership
- Proper written consent and medical release forms for each person participating in field trips and special events are to be collected by leaders. Consent forms are to be retained in the parish or diocesan office as appropriate. Medical forms are to be returned to the participant or destroyed.
- Overnight activities are to be planned with common sense and in consultation with the diocese.

Transporting Children

- When transporting young people, all drivers must have a valid driver's license and current automobile insurance.
- By provincial law, the number of persons per car must not exceed the number of safety belts.
- When a leader needs to drive a young person home, it is recommended that prior to leaving, parents are called.
- Children are to sit in the back seat if being driven home.
- If a child requires a booster seat and the adult leader / staff does not have one, it is illegal to transport the child.

Supervision

- Ratio for activities should ideally be at least **one adult for every eight children**. Depending on ages, nature of activity, and characteristics of the children, the ratio may be adjusted accordingly.
- There should be **one adult for every five children ages four and under**.

Reporting a Suspected Case of Abuse

Abuse of a Child

Abuse of a child is defined by law under the Criminal Code of Canada, but more specifically under provincial legislation. Both may apply. Our starting point for understanding is the Saskatchewan Child and Family Services Act (revised 2018): “The purpose of this Act is to promote the well-being of children in need of protection by offering, wherever appropriate, services that are designed to maintain, support and preserve the family in the least disruptive manner.”

Child protection services are provided by the Ministry of Social Services for children who are believed to be in need of protection. For children and families living on-reserve, child protection services are provided by First Nations Child and Family Services Agencies. The Act is available online here:

<http://www.qp.gov.sk.ca/documents/english/statutes/statutes/c7-2.pdf> (with additional explanatory information available here: <https://www.saskatchewan.ca/residents/justice-crime-and-the-law/child-protection/child-abuse-and-neglect> (web addresses current as of Jan. 2019, web search wording: “sask child and family services act”).

Abuse and neglect refers to circumstances that may be harmful to a child’s physical, emotional or psychological health.

- **Physical abuse** - any action, including discipline, causing injury to the child’s body.
- **Sexual abuse** - any action involving a child in sexual exploitation or sexual activity including touching, exposure, using a child in the making of/or viewing pornography.
- **Emotional maltreatment** - expecting a child to be able to do things he or she cannot do, embarrassing or insulting a child, making hurtful comments about a child’s appearance, intelligence, size, ability, etc.
- **Neglect** - failing to provide a child with enough food, proper clothing, shelter, health care, or supervision.
- **Domestic violence** - exposing a child to a pattern of abusive behaviour or threats of abusive behaviour by one caregiver against another (hitting, kicking, restraining, slapping, throwing objects, intimidation, stalking, etc.).

*"Child Abuse and Neglect," Government of Saskatchewan, 2018, accessed January 2019,
<https://www.saskatchewan.ca/residents/justice-crime-and-the-law/child-protection/child-abuse-and-neglect>.*

Our Duties under the Child and Family Services Act

As a member of the community, if you believe a child may be neglected or abused, you have a legal responsibility to immediately report your concerns.

- Time is of the essence in ensuring the safety and well-being of children. Immediately report all incidents of suspected, observed or disclosed abuse.
- Do not wait until you have all information before reporting the abuse.
- You have an ongoing duty to report child abuse, even if you believe a report has already been made.
- If you believe the child or other children must be protected from further abuse, please contact the police.
- Do not contact the alleged perpetrator.

*"Child Abuse and Neglect," Government of Saskatchewan, 2018, accessed January 2019,
<https://www.saskatchewan.ca/residents/justice-crime-and-the-law/child-protection/child-abuse-and-neglect>.*

We are required, like any other person in society, to report this information on suspected abuse of a child to a designated official. A designated official is a child protection worker (social worker) at the Ministry of Social Services, or First Nation Child and Family Services Agency, or to a peace (police) officer. We have the duty and also the responsibility to provide information and answer questions, thereby assisting the Ministry or First Nations Agency in their investigation and protection of a child.

We do not have the role nor duty to investigate, and because investigations are complicated, and can become legal matters, we should follow the directions and lead of the social workers assigned this legal responsibility.

The Child and Family Services Act-Section 13 states that the Ministry of Social Services has the authority and is required to investigate reports of child abuse and neglect in the province of Saskatchewan. The Child and Family Services Act-Section 61 delegates this same authority to First Nations Child and Family Services Agencies for provision of services on reserve.

In compliance with the law, it is the policy of the Diocese of Saskatoon that sexual abuse (sexual harassment, sexual exploitation, sexual misconduct or sexual assault, and other forms of violence) of a child by any person of the Anglican Diocese of Saskatoon (volunteer, paid, lay or ordained) will never be overlooked and must be reported in compliance with the law.

Pastoral confidence and confidentiality related to pastoral care does not supersede this requirement. The Anglican Diocese of Saskatoon is committed to providing a safe environment in which all can grow in the Christian faith and learn of the abiding love and presence of God through relationships of trust and acceptance. As people of God, we must deal with complaints of abuse in a spirit of compassion and justice.

Guidelines for Nursery School Spaces

The following are guidelines to follow in a Nursery School setting:

- Have non-toxic cleaning supplies readily available to nursery workers but well out of the reach of children.
- See that nursery carpets, floors, furniture are thoroughly cleaned on a regular basis. Check floors for choking hazards such as: coins, marbles, safety pins, jewellery, buttons, crayons, pen caps, nails, screws, etc.
- See that toys are washed on a regular basis with a non-toxic detergent, and that toys handled by children with colds are washed immediately.
- If there is no sink in the room, have disinfectant hand cleaners available for care givers
- Have only age appropriate toys in the nursery. If a toy, or parts to a toy, is small enough to fit through a toilet paper tube, do not use.
- Avoid stuffed animals, as they are great germ carriers.
- Make sure all electrical cords are out of the way and all electrical outlets are covered.
- Tie up window-blind cords.
- Post emergency exits and phone numbers including poison control.
- Have fire drills on a regular basis.
- Always make sure children are seated while eating.
- Make sure all cribs / playpens ascribe to the current government standards of safety
- Have clean crib sheets readily available and have a plan for making sure used crib linens and changing table covers are washed and returned each week.

Physical Touch Boundaries for Youth and Children

Volunteers / Staff need to be aware of, and be sensitive to, differences in sexual development, cultural backgrounds, family backgrounds, individual personalities, and special needs.

Physical contact should be of an appropriate nature. We recommend the following guidelines as pure, genuine, and positive displays:

Appropriate Touch

- being eye level with the young person, speaking kindly and listening to them carefully,
- A pat on the back to show a job well done or on an arm on the shoulder for consolation are appropriate forms of touch but permission must be asked of the youth / child before any contact can be made.
- Hugs: spending any sort of time with youth / children may have them wanting a hug. Hugs may only be engaged by the youth / children. Use the three second rule for the duration of hugs. Continuous hugs and multiple hugs are to be discouraged.

Inappropriate Touch

- is anything without permission or not initiated by the child/youth
- kissing a youth / child, coaxing a youth / child to kiss you, extended hugging, and tickling
- rarely is it appropriate to have a youth / child sit on the adult leader's lap

Please refer to the Diocesan Safe Church Manual for resources and to review and become familiar with the Diocese of Saskatoon no-tolerance Policy on Sexual Misconduct.

Forms

The following listed forms are to be used throughout the Anglican Diocese of Saskatoon. They have been designed to ensure compliance with the Diocesan Insurer and facilitate preparation towards the safety of all involved in ministry activities. Copies of these forms follow.

- Participant Registration Form
- Participant Medical Information Form
- Participant Medication Form
- Program Waiver for Non-Regular Activities Form
- Injury/Incident Report Form
- One-on-One Record Form



This form is to be used to provide accurate information about the incident which occurs during supervision of parish groups. Further details on the use of this form can be found on page 4 in Section 2 of the Diocesan Safe Church Policy.

When completed, this form is to be forwarded to the Anglican Diocese of Saskatoon (1403-9th Ave N Saskatoon, SK, S7K 2Z6; Phone – 306-244-5651; Fax – 306-933-4606).

| | | | | | | | |
|--|--|--------------|--|------------------------------|---------------------|-----------------------------|--|
| Names of those Involved | Date of Incident | | | | | | |
| Reporting Staff/Volunteer (name & role): | | | | | | | |
| List of Adults Present: | <table border="1" style="width: 100%; border-collapse: collapse;"> <tr><td style="height: 20px;"> </td></tr> <tr><td style="height: 20px;"> </td></tr> <tr><td style="height: 20px;"> </td></tr> </table> | | | | | | |
| | | | | | | | |
| | | | | | | | |
| | | | | | | | |
| Location: | | Time: | | | | | |
| Describe the incident/Incident (as detailed as possible): | | | | | | | |
| | | | | | | | |
| Was any equipment involved: | <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 15%; padding: 5px;"><input type="checkbox"/> Yes</td> <td style="padding: 5px;">If so, what?</td> </tr> <tr> <td style="padding: 5px;"><input type="checkbox"/> No</td> <td> </td> </tr> </table> | | | <input type="checkbox"/> Yes | If so, what? | <input type="checkbox"/> No | |
| <input type="checkbox"/> Yes | If so, what? | | | | | | |
| <input type="checkbox"/> No | | | | | | | |
| What measures were taken (ex. first aid, discipline): | | | | | | | |
| | | | | | | | |

| | |
|--|--|
| Were there any physical injuries: | <p style="text-align: center;">If so, describe type and location:</p> <input type="checkbox"/> Yes <input type="checkbox"/> No |
|--|--|

In the case of a Child:

Were parents notified: Yes No **Time parents were notified:** _____

Parents spoken to upon pick up
 Parents called and spoken with over the phone
 Parents called and message was left
 Parents were texted

Any concerns noted:

| | |
|------------------------|--|
| Was 911 called? | <input type="checkbox"/> Yes <input type="checkbox"/> No |
|------------------------|--|

| | |
|--|--|
| Was the person taken to hospital or clinic? | <input type="checkbox"/> Yes <input type="checkbox"/> No If so, where: |
|--|--|

| | |
|---|--|
| What type of transport was used, if any: | |
|---|--|

Reporting Staff/Volunteer Signature:

| | | |
|--------------|-------------------|--------------|
| Name: | Signature: | Date: |
| | | |

Ministry Supervisor, Incumbent, or Warden Signature:

| | | |
|--------------|-------------------|--------------|
| Name: | Signature: | Date: |
| | | |

Copy Sent to Diocese

| | | |
|-----------------------|---|--------------|
| Sender's Name: | Method <input type="checkbox"/> Mail <input type="checkbox"/> Email <input type="checkbox"/> Fax <input type="checkbox"/> Personally Delivered | Date: |
| | | |



Note to Parent/Guardian, or Participant

- 1) The information on this form may be used by your parish leadership representatives to medical personnel to administer and/or authorize appropriate health care and medical attention for the participant as needed.
- 2) This form must be returned to the person responsible for the programming and will be kept in a secure location.
- 3) You may be asked to review and update this form periodically throughout the year.

| CONTACT INFORMATION (PLEASE PRINT) | | | | | | | | | |
|--|--|--------|--|---------------------|-----------|---------------------------------|-----------------------|-------------|-------|
| Surname | | | | | | | Telephone (primary) | | |
| Given name(s) | | | | Gender | | Date of Birth yyyy mm dd | | | Email |
| Parent/Guardian Name: | | | | Telephone (primary) | | | Telephone (secondary) | | |
| Address Street number | | Street | | | City | | | Postal code | |
| Province | | | | Country | | | | | |
| If participant is under 18: Please provide contact information for parent/guardian | | | | | | | | | |
| Surname | | | | | | | Telephone (primary) | | |
| Given name(s) | | | | | | | Telephone (secondary) | | |
| Email | | | | | | | | | |
| Address (if different from above) | | | | | | | | | |
| Street number | | Street | | | City | | | Postal code | |
| Province | | | | Country | | | | | |
| EMERGENCY CONTACT | | | | | | | | | |
| Primary Contact | | Name | | | | Telephone | | | |
| | | | | | | (home) | | (other) | |
| Secondary Contact | | Name | | | | Telephone | | | |
| | | | | | | (home) | | (other) | |
| MEDICAL CONTACT | | | | | | | | | |
| Family Doctor | | | | | Telephone | | | | |
| Provincial Health Number | | | | | | | | | |

MEDICAL INFORMATION

Does the participant have any physical, emotional, or behavioural limitations/challenges that would require assistance and/or modifications to the program to enable them to participate fully? Yes No

If yes, please explain:

Are there any special instructions for the ministry leadership regarding the participants health care and/or diet? Yes No

If yes, please explain:

Does the participant wear Corrective lenses (glasses) Contact lenses

If the participant has allergic reactions to such things as food, insects, etc. please complete the following:

| Allergy | Life Threatening? | Allergy | Life Threatening? |
|---------|--|---------|--|
| | <input type="checkbox"/> Yes <input type="checkbox"/> No | | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| | <input type="checkbox"/> Yes <input type="checkbox"/> No | | <input type="checkbox"/> Yes <input type="checkbox"/> No |
| | <input type="checkbox"/> Yes <input type="checkbox"/> No | | <input type="checkbox"/> Yes <input type="checkbox"/> No |

Can the participant recognize when he/she is having an allergic reaction? Yes No

Does the participant carry an EPIPEN or variation? Yes No

| | | | | | |
|--------------------------|--|--|--|---|--|
| Previous Illnesses | <input type="checkbox"/> Appendicitis | <input type="checkbox"/> Scarlet Fever | <input type="checkbox"/> Chicken Pox | If you've checked any of the boxes, please give details | |
| | <input type="checkbox"/> Rheumatic Fever | <input type="checkbox"/> Measles (red) | <input type="checkbox"/> Heart Condition | | |
| | <input type="checkbox"/> Kidney disease | <input type="checkbox"/> Mumps | <input type="checkbox"/> Other | | |
| Currently suffering from | <input type="checkbox"/> ADD/ADHD | <input type="checkbox"/> Migraines | <input type="checkbox"/> Heart Condition | If you've checked any of the boxes, please give details | |
| | <input type="checkbox"/> Asthma | <input type="checkbox"/> Epilepsy | <input type="checkbox"/> Motion sickness | | |
| | <input type="checkbox"/> Diabetes | <input type="checkbox"/> Asthma | <input type="checkbox"/> Other | | |

To the best of my knowledge, my child is in good health. I will notify the leadership if my child is exposed to an infectious disease during the three weeks prior to participation. In case of an emergency I understand that every effort will be made to contact me. In the event I cannot be reached, I hereby give my permission to the physician, selected by the leadership to hospitalize, secure proper treatment, order injection, aesthetic or surgery for my child.

Signature of parent/guardian:

SIGNATURE

I certify that the information on this form is complete and current. I hereby authorize the ministry leadership to provide medical assistance and direction (e.g. Contacting EMS/ambulance) where deemed necessary for the health and safety of myself and/or my child/ward during activities. I agree to accept financial responsibility in excess of the benefits allowed by my provincial health plan or the church's Insurance Plan.

Signature: _____

Date: _____



This form is intended to assist the parish/organization to create a supportive and transparent environment for ministry by documenting all one-to-one [face-to-face] visits or meetings that occur with children or vulnerable adults. Please be prudent and mindful of the individual’s privacy when filling out this form.

Instructions: Complete this form immediately after (or during) the visit or meeting, whether regularly scheduled or impromptu. Keep the completed record in a safe place, maintaining confidentiality until you submit it to your ministry leader. If anything occurs during the visit to causes concern or alarm, it should be reported to your supervisor immediately.

Name of volunteer/staff person: _____

Ministry: _____ Clergy Lay

| | | | | |
|---------------------|----------|---------------------------------------|----------------------------|------------------------------|
| Name of parishioner | | Location | | Date of Visit (dd/mmm/yy) |
| Start Time | End Time | Length of Visit ____ hrs, ____ min | Planned/Anticipated Y/N | Follow-up Required Y/N |
| Comments | | | | |

| | | | | |
|---------------------|----------|---------------------------------------|----------------------------|------------------------------|
| Name of parishioner | | Location | | Date of Visit (dd/mmm/yy) |
| Start Time | End Time | Length of Visit ____ hrs, ____ min | Planned/Anticipated Y/N | Follow-up Required Y/N |
| Comments | | | | |

| | | | | |
|---------------------|----------|---------------------------------------|----------------------------|------------------------------|
| Name of parishioner | | Location | | Date of Visit (dd/mmm/yy) |
| Start Time | End Time | Length of Visit ____ hrs, ____ min | Planned/Anticipated Y/N | Follow-up Required Y/N |
| Comments | | | | |

Signature

Date



Participant's name: _____

Location/dates of activity/event: _____

Note to Parent/Guardian, or Participant

- 1) The information on this form may be used by your parish leadership representatives to medical personnel to administer and/or authorize appropriate health care and medical attention for the participant as needed.
- 2) This form must be returned to the person responsible for the programming, and will be kept in a secure location.
- 3) This form is only valid for the Location, Date, Activity/Event listed above. A new form is required to be completed for each activity/event.

MEDICATION (prescription and non-prescription)

To ensure the health and safety of all, medications brought with the participant shall be the responsibility of the leadership and must be presented at registration. Medications cannot be administered unless the authorization below has been completed and signed. The leadership should have in their possession enough medication for the duration of the event.

For those under 18: Any medication (over the counter and/or prescribed) required by participant must be brought with her in original packaging with dosage instructions and clearly labelled with their name. Medications are to be given to the ministry leadership upon arrival and will be placed in a resealable bag with the participant's name on the outside of the bag. The ministry leadership will supervise the taking of medication of under aged participants according to instructions provided. Participants must be willing to take their medication. They will not be given medication that is not provided by parents/guardians.

In the case of life-threatening conditions, supervisors are obligated to provide the participant they supervise the 'standard of care' of a careful or prudent adult and will need to administer an Epi-pen or assist with an inhaler if the girl is incapacitated.

| Medication | Dosage & Instructions | Dosing Schedule |
|------------|-----------------------|-----------------|
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |

OTHER COMMENTS:

SIGNATURE

I certify that the information on this form is complete and current. I hereby authorize the ministry leadership to supervise the administration of the medication above according to their listed dosages, instructions, and schedule.

Signature: _____

Date: _____



Program Waiver for Non-Regular Activities

Note: This form must be returned to the person responsible for the programming prior to the event. Before an off-site or overnight activity, event or program, the Ministry Leader shall secure the original of this Program Waiver and Medical Release form in a safe location, as appropriate, and keep a second copy with him/her while on the activity. After the event, the originals of this form will be securely stored and all copies will be destroyed.

Organization Name: _____

Location of Activity: _____

Departure date/time: _____ Returning date/time: _____

Description of Activity: _____

Full Name of participant: _____
First Last

Birth date (N/A for adult): _____

Full Address: _____

Parent/guardian/guardian name: _____

Phone number(s) where parent/guardian may be reached when trip is taking place:

Home: _____ Cell: _____ Work: _____

All reasonable precautions for the safety and health of the participant will be taken. He/she will be properly supervised in activities. In the event of accident or sickness, the parish, diocese, its staff and volunteers are released from any liability.

In the event of injury requiring medical attention I, _____,
authorize treatment for the participant and understand that reasonable attempts will be made to contact me, or my alternate contact, should such a situation occur.

Parent/Guardian's Signature: _____ **Date:** _____

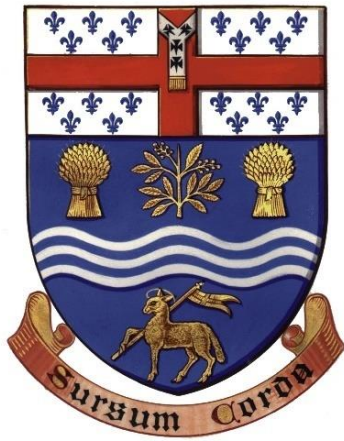


Participant Registration Form
Youth/Children's Ministry

PARENT/GUARDIAN: Please complete this form and return it to your child's youth/children's ministry worker.

To be registered in: Sunday School Youth Group Other: _____

| CONTACT INFORMATION (PLEASE PRINT) | | | |
|---|---------|-------------------------------------|-------------|
| Surname | | Telephone (if applicable) | Email |
| Given name(s) | | Date of Birth yyyy mm dd | Grade |
| Parent/Guardian Name: | | Telephone | Email |
| Address Street number | Street | | City |
| | | | Postal code |
| Province | Country | | |
| EMERGENCY CONTACT | | | |
| Primary Contact | Name | Telephone | |
| | | (home) | (other) |
| Secondary Contact | Name | Telephone | |
| | | (home) | (other) |
| INFORMED CONSENT FOR PARTICIPATION (to be completed by parent/guardian) | | | |
| <p>During a regular meeting your child/ward may participate in activities supervised by the Youth/Children's Ministry Worker which may include but are not limited to:</p> <p>Arts and Crafts (use of scissors, glue, small craft materials)</p> <p>Activity games (physical activities may involve the use of balls, running, skipping, jumping, tossing, etc.)</p> <p>I have read and understood the information provided with this form. I understand that there is a degree of risk involved in some activities. After careful considering all risks involved, and having full confidence that reasonable precautions will be taken for the safety and well-being of my child/ward, I authorize my child/ward to participate in the activities in regular youth or children's ministry meetings as described above. I agree to provide a completed Personal Health Form if a current form is not currently on record.</p> | | | |
| Signature of Parent/Guardian _____ | | Print name of Parent/Guardian _____ | |
| Date: _____ | | Relationship to child: _____ | |
| <p><i>Should your child wish to participate in additional activities offered by our parish youth/children's ministries you may be required to complete a more detailed Parent/Guardian Information and Permission Slip.</i></p> | | | |



Safe Church Policies and Guidelines

Section 3: Screening in Faith

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Theological Foundation

The Anglican Diocese of Saskatoon is committed to ensuring that our church is a safe and holy place for the people of God. Our Baptismal Covenant states that we are to seek and serve Christ in all persons, loving our neighbour as ourselves¹. It is our solemn responsibility, therefore, to be actively involved in seeking the welfare of all members of our community and others in our midst; 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.

The Anglican Diocese of Saskatoon “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.”²

Through our baptism we are all called to the privilege of ministry according to our varied and different gifts.³ In order to match an individual’s gifts with a particular need, church leaders must use their gifts of discernment, insight, courage, and honesty in speaking with those who wish to exercise ministry in the church. Even though a person may feel a strong call to a specific ministry, the church may not be able to affirm this desire. However, only those who are perceived to have the appropriate gifts for the position should be permitted to minister. This truth must be spoken with understanding and love. This is an important principle to ensure that the recipients of the ministry, the individual who feels called to the ministry, and the church are safe from harm.

Ministry must be seen as a privilege of servanthood and all persons must be willing to be trained, mentored, and possibly reassigned, as needs dictate.

Rationale for the Policy

This Safe Church Policy – Screening in Faith is the means by which the Anglican Diocese of Saskatoon responds to our obligation to provide safety and quality to those we serve in faith. It is necessary, therefore, that we discern gifts and determine a person’s suitability to a ministry position.

The Anglican Diocese of Saskatoon is abundantly blessed with gifted and committed clergy, employees, and volunteers who offer their talents in full recognition of their obligations. In fact, the church could not operate without the work of hundreds of 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.

¹ Book of Alternative Services, p. 159

² Lambeth Conference Report, 1988

³ BAS pp. 158-160

Application

The policy applies to all lay and ordained people under the jurisdiction of the Bishop of Saskatoon, that by virtue of their ministry or work are in positions of trust.

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

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

This Safe Church Policy – Screening in Faith establishes minimum standards for the screening of staff and volunteers. Any parish or organization may develop more comprehensive policies of its own to reflect its own circumstances provided such policies 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.

Compliance with Policy

In accordance with a resolution adopted at the [date] meeting of the Diocesan Council, compliance with this policy is mandatory. Minor changes may be made to the guidelines and policies as they develop and are approved by Council.

It is the responsibility of the organizational leadership (bishop, churchwardens, director, incumbent, priest-in-charge) to ensure that screening standards are implemented in the parish or organization. The incumbent or senior person of the organization shall ensure the Screening Checklists are sent to the Canon Pastor at the Synod Office.

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 churchwardens are mutually accountable regarding all screening issues.

Role of the Canon Pastor

In order to monitor and support parish compliance the Canon Pastor will maintain records which confirm that each parish/organization has met the following compliance indicators:

- All ministry activities of parish/organization are listed and assessed for risk (high, medium, or low).
- All individuals in high-risk positions have attended Sexual Misconduct Policy training at the beginning of the ministry and every three (3) years thereafter.
- All individuals in a High-Risk position have completed a Criminal Record Check.

If a parish fails to carry out its ministry in compliance with the Responsible Ministry: Screening in Faith policy, the Bishop and Diocesan Council will take all necessary steps to ensure compliance, which may include, but is not limited to, enforcement of the appropriate Canons and Diocesan policies.

Parishes and organizations are encouraged to create the position of Parish Volunteer Manager to oversee the implementation of this policy and the consistent application of the screening standards.

NOTE: Help is available to parishes and organizations which would like further assistance in developing and implementing a screening program by contacting the Canon Pastor. The appendices provide a number of samples, forms, and communications documents to simplify the screening process.

Definition of Vulnerable Persons

The definition of “vulnerable person” includes children, the elderly, hospital and hospice patients, senior citizen residents, all care patients of any age, the mentally and physically disabled and all persons who are vulnerable because of personal circumstances. This includes bereavement, divorce, loss of employment, illness, and many other uncertainties facing people at various stages in their lives.

Screening Process

Overview of Screening Steps

- Step 1: List all the ministry activities and positions
- Step 2: List all the duties and responsibilities for each ministry activity or position
- Step 3: Assess the risk for potential harm
- Step 4: Reduce the risk for potential harm
- Step 5: Assign appropriate screening standards for each ministry position
- Step 6: Finalize the ministry descriptions
- Step 7: Establish appropriate training and supervision
- Step 8: Apply the screening standards
- Step 9: Make a selection decision based on the screening information
- Step 10: Evaluate and enforce the screening standards

Step 1: List All the Ministry Activities and Positions

Each parish or organization shall make a list of all positions associated with the church or organization, whether short-term or 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. (Appendix A, Ministry Positions List)

Step 2: List All the Duties and Responsibilities for Each Activity or Position

List all the tasks, duties, and responsibilities for each ministry positions listed Step 1 above. (Appendix B, Ministry Position Template and Appendix C, Sample Ministry Descriptions) These preliminary lists will be used to assess the risks of each ministry activity and to establish proper screening standards.

Step 3: Assess Risk for Potential Harm

Assess the level of power, authority, and control of those who minister, the level of vulnerability of those being ministered to, and the risk that harm could be committed by sexual harassment, exploitation, assault, emotional, verbal, physical, spiritual, or financial abuse. Determine the risk level and assign a low, medium, or high rating. Appendix D, Risk Assessment Checklist, provides a more thorough worksheet to help assess the level of risk of a position. Retain the worksheet, if used, as documentation of the decision-making process for assessing risk. A ministry can shift from medium to high risk depending on the specific setting, activity, and leadership arrangement of a particular event. The highest risk activity within a given ministry will determine its risk rating.

Discernment is required to determine the appropriate level of Risk for each position in a ministry. The list following is neither exhaustive nor definitive, and various positions within the same ministry may have different assessed levels of risk.

Low Risk Ministries

Ministry duties and responsibilities that do not involve a person being alone with a child or vulnerable adult, or do not permit access to financial resources or confidential information. Such ministries do not require a significant level of authority or trust.

Examples: arranger of coffee fellowship, audio-visual controller, bulletin folder, flower arranger, greeter, reader, most members of Vestry, some committee and group members with specific roles

Medium Risk Ministries

Ministry duties and responsibilities that permit few opportunities for a person to be alone with a child or vulnerable adult or allow limited access to moderate amounts of financial resources or confidential information. People in these ministries are in a position of authority or trust.

Examples: adult Bible study leader, advisory board member, chairperson, lay eucharistic administrator, team collection counter, team nursing home visitor, hospitality coordinator, licensed lay reader

High Risk Ministries

Ministry duties and responsibilities that permit opportunities for a person to be alone with a child or vulnerable adult or permit access to significant amounts of financial resources or sensitive and confidential information. These ministries are positions of authority or positions that allow a person to establish long-term relationships of trust. All residential or off-site ministries with children or vulnerable adults are always ranked high risk.

Examples: camp leader, Christian education coordinator, church musician, churchwarden, clergy, counselor, home visitor, most parish employees, parish nurse, server instructor, Sunday school teacher, youth leader, pastoral care worker, treasurer

Step 4: Reduce the Risk for Potential Harm

Whenever possible, the risk associated with any ministry should be lessened or eliminated. This can be accomplished by changing the size of a group being ministered to, the number of leaders required, the location and visibility of the ministry, the level of supervision, or the degree of authority associated with the position. It is much easier, and ultimately safer, to reduce the risks associated with any ministry than to apply a higher level of screening.

Step 5: Assign Appropriate Screening Standards to each Ministry Position

Low Risk Ministries

It is recommended that all people in these ministries:

- Fill out an Application Form which does not require a list of references. (Appendix F, Application Form)
- Receive a Ministry Description of the position. (Appendix B, Ministry Description Template, Appendix C, Sample Ministry Descriptions)
- Be trained for the ministry.
- Meet regularly with a supervisor who will provide support, feedback, mentoring and information about the nature and duties of the ministry, including observing the ministry itself.

Medium Risk Ministries

Carefully fill out the Screening Checklist (Appendix E), for each person being screened.

It is required that all people in these ministries:

- Be known to the organization or a regular church attender for at least 12 months or at least 6 months and have a good reference from another parish before they are assigned to the ministry. Establishing a probationary period in the new ministry is advisable. (This may not be an appropriate requirement for paid employees.)
- Fill out an Application Form which does not require a list of references (Appendix F, Application Form)
- Receive a Ministry Description for the position. (Appendix B, Ministry Description Template, Appendix C, Sample Ministry Descriptions)
- Be interviewed by the senior person responsible for the ministry to discern suitability. The discussion should include a review of the ministry description, the norms of the faith community and expected behaviour and attitudes required for the position. (Appendix G, Interview Questions)
- Be trained for the ministry.
- Receive a copy of the Guidelines appropriate for their type of ministry from the ministry coordinator.
- Meet regularly with a supervisor who will provide support, feedback, and mentoring.
- Obtain a Criminal Record Check (CRC) with Vulnerable Sector Search (VSS). The CRC and VSS must be repeated every three (3) years.

High Risk Ministries

Carefully fill out the Screening Checklist (Appendix E), for each person being screened.

It is required that all people in these ministries:

- Be known to the organization and a regular attender for at least 12 months or at least 6 months and have a good reference from another parish before they are assigned to the ministry. Establishing a probationary period in the new ministry is advisable. (This may not be appropriate for paid employees.)
- Fill out an Application Form and provide a list of three references. (Appendix F, Application Form) Sign a release on the Application Form allowing for reference checks. The senior person responsible for the ministry will ensure the reference checks are completed. (Appendix I, Reference Interview Questions)
- Receive a Ministry Description of the position. (Appendix B, Ministry Description Template, Appendix C, Sample Ministry Descriptions)
- Be interviewed by the senior person responsible for the ministry to discern suitability. The discussion should include a review of the ministry description, the norms of the faith community and expected behaviour and attitudes required for the position. (Appendix G, Interview Questions)
- Be trained for the ministry.

- Attend a sexual misconduct policy training session at the beginning of the ministry and every three years thereafter. The person responsible for the ministry will ensure the person's attendance is recorded and keep on file for an indefinite period of time. (Appendix H, Training Attendance Form)
- Receive a copy of the Guidelines appropriate for their type of ministry from the ministry coordinator.
- Document all one-on-one visits or meetings that occur with children or vulnerable adults. (Form found in *Safe Church Policy – Section 2*)
- All off-site activities involving children under the age of 16 shall require a parental consent form signed by parents or legal guardians. (Form found in *Safe Church Policy – Section 2*)
- Meet regularly with a supervisor who will provide support, feedback, and mentoring.
- Obtain a Criminal Record Check (CRC) with Vulnerable Sector Search (VSS). The CRC and VSS must be repeated every three (3) years.

Step 6: Finalize Ministry Descriptions

The parish or organization will provide a Ministry Description for all medium and high-risk ministries. The ministry descriptions will include the title, length of term, responsibilities, skills required, qualifications needed, limits of the position, reporting relationship, benefits and opportunities, and screening requirements. (Appendix B, Ministry Description Template, Appendix C, Sample Ministry Descriptions)

Step 7: Establish Training and Supervision.

Clear lines of supervision must be established for all ministry positions. All individuals ministering in positions of authority should have regularly scheduled meetings with a supervisor in order to discuss the ministry, ensure that their actions remain appropriate, and that participants are benefiting from the ministry. When an individual is in doubt about appropriate or inappropriate courses of action or is in doubt about the vulnerability of a particular group or individual, or when he or she believes a boundary may have been crossed in the course of ministry, he or she must report the situation to the supervisor and seek advice on how to proceed. If the supervisory person is unable, unwilling, or unavailable to assist, advice should be sought from another qualified individual. It is important that the supervisory or advisory person be identified in advance so that there is no question about whom to contact should it become necessary.

All individuals ministering in high-risk positions, because of their responsibilities for children or vulnerable adults, shall attend a sexual misconduct policy training workshop at the beginning of their ministry and every three years, thereafter. The Diocese shall supply training resources to assist the parishes with this responsibility.

Step 8: Apply the Screening Standards.

All screening standards must be applied equitably and consistently. Do not lower the standards and do not skip steps. It is the nature of the position not the nature of the person holding the position which determines the standard. It is the responsibility of the organizational leadership (bishop, churchwardens, director, incumbent, priest-in-charge) to ensure that screening standards are implemented in the parish or organization.

Step 9: Make a Selection Decision Based on the Screening Information.

To make the selection decision:

- Review the documented material.
- List the screening standards and where concerns were raised, if any.
- Obtain more information, if needed, e.g. a second interview.
- Assess the information based on the nature of the ministry, services and activities provided; the degree of vulnerability of the participant; the relevant ethical and spiritual principles associated with the ministry, and the potential risk for harm.
- Assess the information objectively and consistently.
- Determine suitability by exercising “best judgment.”

If the information obtained through the screening procedures does not raise any concerns then the applicant can be accepted into the ministry position. (Appendix K, Sample Acceptance Letter) If a decision is made not to accept the person for a ministry position, they must be informed. (Appendix L, Sample Refusal Letter)

Those implementing the screening process and making the selection decisions may be the churchwardens, incumbent, organizational leader, or individual who directly oversees the ministry. The selection decision is not communicated to the individual being screened until the incumbent or organizational leader ratifies the decision and signs the Screening Checklist. If there are concerns raised in the screening process, then the incumbent or organizational leader should be consulted.

The signing of the Screening Checklist is the responsibility of the incumbent or organizational leader. The incumbent or organizational leader may delegate all other screening responsibilities to another person(s) as long as the governing advisory board or committee ratifies this appointment.

Step 10: Evaluate and Enforce the Screening Standards.

The screening process does not stop when the individual is accepted for a ministry. Ongoing training, supervision, and evaluation will be required. This policy is designed to assist parishes and organizations to implement a screening program appropriate to their context.

Criminal Record Checks (CRC)

Police records checks are only required for High Risk positions or where the level of risk cannot be reduced through other methods. Most volunteer agencies throughout Canada use the CRC as it is considered a prudent measure where children and vulnerable adults are being served. It is important to note that the record check only provides limited information and so it must never be the most relied upon screening standard.

A Criminal Record Check is required for all ordained ministry and normally for paid employee positions where there is a level of trust inherent in these positions of ministry/work and a lack of daily, structured supervision. An original record check is required at the beginning of a ministry and must be renewed every three years. This record check must be made for the diocese. Copies of checks made for other organizations are not acceptable.

The procedure for obtaining a Criminal Record Check in the Anglican Diocese of Saskatoon is similar for all persons in a Medium or High-Risk ministry.

- Volunteer Record Check Letters are available from the parish administrator, or Synod office.
- The Volunteer Record Check Letter is taken to the local police authority.

- A “Criminal Records Check Application” form is completed.
- The completed request form is then sent to be processed.
- The completed Record Check is returned to the applicant. It should then be sent to the Canon Pastor where it is placed in a confidential file.

NOTE: In some areas a record check may be administered free of charge for volunteers from the local police agency.

The Synod Office will receive and store all original information from police checks. In order to protect the privacy of information in the document, the original record check will be stored centrally at the Synod Office. All information associated with this process will be handled in a confidential manner consistent with the Diocesan Privacy Policy. A copy will be returned to the individual along with confirmation that they are permitted or not to serve in a position ranked High Risk. A copy of the confirmation will be sent to the parish.

Certain classes of convictions will automatically preclude an individual from filling a ministry position of trust with children or vulnerable adults (e.g. violent or sex-related crimes). In some cases the existence of an official Pardon will be taken into consideration. An individual with a criminal history may be accepted into a ministry position so long as the convictions are not related to the tasks of that position.

Records Keeping

The minimum records that must be sent to the Synod Office are:

- A copy of the Screening Checklist for all ministry positions ranked as High Risk. (Appendix E, Screening Checklist)
- The completed Criminal Record Check for those ministering in positions ranked as High Risk.

This information must be sent to the Canon Pastor at the Synod Office so it can be permanently stored in a manner consistent with the Privacy Policy of the Diocese.

All screening documents, reference checks, etc. (excluding the CRC which is kept at the Synod Office) should be stored in a locked filing cabinet in the parish for an indefinite period of time. Access to the filing cabinet shall be limited to the incumbent and the parish administrator or director. Those who have access to the files have a moral obligation to do everything within their power to maintain confidentiality. The location of the locked filing cabinet may or may not be at the parish. However, if it is not at the parish, it must be in a location mutually agreed upon by those who have access to the files. Files must never be left out in the open or in a readily accessible location. People being screened should know who has access to their file. Only documentation that is necessary to the screening process should be kept on file. This type of record keeping and storage may be a difficult adjustment for some congregations and improvisation may have to occur. However, maintaining appropriate documentation is key to a meaningful screening program and is required as proof of implementation of the screening practices.

Individuals Holding Multiple Positions within the Parish

Individuals who hold more than one position within a parish or organization are to be screened in a manner consistent with the position that holds the highest level of risk and has the most stringent screening requirements.

Elected Positions within the Parish or Organization

There are a number of elected positions in most parishes and organizations. These positions are subject to the same screening procedures as all other positions. It should be made clear to both the elected individual and to the parish at large that following the election the individual will have to meet the requirements of the screening process before serving in the elected position. When possible, screening requirements should be addressed with nominees prior to election in order to avoid potential confusion and/or embarrassment.

Restoration Procedure

Criminal offences

Persons who have been convicted of criminal offences against children or adults will usually not be permitted to assume nor maintain positions of responsibility within a parish or other areas of ministry. The types of offences of concern are those pertaining to interpersonal violence, sexually inappropriate behaviour, threats and similar. Any proposals for exceptions to this policy require a written statement as to the reasons for the proposal, details of rehabilitation of the person who has offended, supervision structure that will be in place for the proposed role. The proposal will be reviewed by the SART and bishop, with additional consultation with the diocesan insurance company and chancellor. Such proposals shall include assessment by a qualified expert* in sexual offender assessment and treatment and shall include the expert's recommendations for supervision and monitoring of the person with specific reference to the proposed role. The SART will require permission to contact the expert and any other collateral sources of information (e.g., family, parole officers, correctional personnel, treatment providers). In most cases, ongoing treatment, assessment, and monitoring will be required by a qualified expert in sexual offences and risk management during the performance of the role. The expenses for assessment and any ongoing treatment and therapy, if any, shall be the responsibility of the person proposed for a role.

**a qualified expert is someone trained in sexual offender assessment, licensed to practice in the Province of Saskatchewan or another province in Canada. Assessments shall include objective measures in addition to subjective clinical examinations and opinions.*

Harassment

Persons who have had a complaint validated of sexual harassment (non-criminal sexually inappropriate behaviour), threats, violent behaviour, shall have their continued role in the parish reviewed by the SART which advises the bishop whether it is appropriate for the person to continue in, or return to, a position of responsibility within the parish or other areas of ministry. A written statement of the request return to a position shall be provided by the person. This shall include details of remediation and rehabilitation of the person who has offended, and supervision structure that will be in place for the proposed role. The proposal will be reviewed by the SART and bishop, with additional consultation with the diocesan insurance company and chancellor as the bishop and SART deem necessary. If a professional counsellor, therapist, psychologist, psychiatrist has been involved, the SART may require information from this person. The SART will consider the information provided from such a professional as to weight and will provide its own evaluation of the request and recommendation, i.e., an external professional does not make decisions for the SART, bishop, diocese and church. The SART or bishop may require an assessment from a qualified expert as defined in the prior section (*Persons convicted of criminal offences*).

Confidentiality

Confidentiality about matters in the section will be maintained among a “circle of care” which includes the SART and bishop, and any other person, expert, lay or ordained whom the SART and bishop determine to consult. Information shall be freely discussed among those who form the circle of care.

Outside Groups Using Church Property

The church or organization is not directly responsible for screening leaders of other organizations that use the church’s property. However, the church could be named in a legal action and held vicariously liable should there be charges of negligence or abuse. It is therefore necessary the church inquire into the screening procedure of the groups using the facilities. Where the screening procedures of an outside organization do not meet the standards outlined in this policy, a discussion should take place between the churchwardens and the user organization to determine an appropriate course of action. If the user group ministers to vulnerable people and is unable or unwilling to undertake proper precautions in terms of risk-reduction and/or screening procedures the church must consider terminating the relationship for safety reasons.

Screening Standards for Parish Employees

Many of our church employees are given authority, by virtue of their position, and perform their work/ministry with little supervision in places where they could have access to children and vulnerable adults. Therefore, normally, all paid positions in the church will be ranked as a High-Risk Ministry and the screening standards of this risk level are to be applied to it. Exceptions to this norm should be documented and kept with the ministry description for this position.

Screening Standards for Ordained Ministry

Ordained ministry takes place in a variety of contexts, some of which are unsupervised and demanding, and where there is a highly visible public role in the faith and secular community. The ordained person must work with the needy and vulnerable of society in such a manner that trust and pastoral integrity of the relationship is never compromised. It is essential, therefore, that the Diocese make every effort to ensure the people who are called to ordained ministry are able to cope with this responsibility and trust. Ordained ministry is ranked as a High-Risk Ministry and the screening standards of this risk level are to be applied to it. Ordained persons may also have to participate in additional screening activities and training at the discretion of the Bishop.



DIOCESE OF SASKATOON

Parish: _____

Sample List of Ministry Positions (Appendix A)

Purpose: Each parish or organization 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: To assist with the process, positions are listed in alphabetical order. Check all that apply to your parish or organization. This is a sample list – modify to suit your parish.. Most congregations will simplify this form considerably.

Volunteer Positions

- | | |
|---|--|
| <input type="checkbox"/> A.C.W. President | <input type="checkbox"/> Greeter assisting people with disabilities |
| <input type="checkbox"/> Adult Bible Study Leader | <input type="checkbox"/> Home Visitor |
| <input type="checkbox"/> Arrangers of coffee fellowship | <input type="checkbox"/> Intercessor - public worship |
| <input type="checkbox"/> Audio-visual controller | <input type="checkbox"/> Lay Reader |
| <input type="checkbox"/> Bulletin folder | <input type="checkbox"/> Librarian |
| <input type="checkbox"/> Camp Leader | <input type="checkbox"/> Newsletter Editor |
| <input type="checkbox"/> Chalice bearer/lay eucharistic administrator | <input type="checkbox"/> Nursery Attendant |
| <input type="checkbox"/> Christian Education Coordinator | <input type="checkbox"/> Nursery/Creche Coordinator |
| <input type="checkbox"/> Church Warden | <input type="checkbox"/> Nursing Home Visitor |
| <input type="checkbox"/> Committee and Board member | <input type="checkbox"/> Parish Volunteer Coordinator |
| Advisory Board | <input type="checkbox"/> Readers |
| Chancel Guild | <input type="checkbox"/> Sidespeople |
| Christian Education | <input type="checkbox"/> Servers |
| Greeters | <input type="checkbox"/> Servers Director |
| Finance | <input type="checkbox"/> Server Instructor |
| Membership | <input type="checkbox"/> Sound Technician |
| Men's Breakfast | <input type="checkbox"/> Stephen Minister |
| Women's Breakfast | <input type="checkbox"/> Sunday/Church/Vacation Bible School Coordinator |
| Worship | <input type="checkbox"/> Sunday/Church/Vacation Bible School Teacher |
| <input type="checkbox"/> Committee/Board Chair | <input type="checkbox"/> Synod Delegate |
| <input type="checkbox"/> Deanery Council Representative | <input type="checkbox"/> Treasurer |
| <input type="checkbox"/> Deputy Warden | <input type="checkbox"/> Wedding Coordinator |
| <input type="checkbox"/> Driver | <input type="checkbox"/> Youth Leader |
| <input type="checkbox"/> Envelope Secretary | <input type="checkbox"/> Other: _____ |
| <input type="checkbox"/> Greeter | <input type="checkbox"/> Other: _____ |

Staff Positions

- | | |
|--|---|
| <input type="checkbox"/> Building supervisor | <input type="checkbox"/> Music ministry |
| <input type="checkbox"/> Building and/or Grounds Caretaker | <input type="checkbox"/> Adult Choir Leader |
| <input type="checkbox"/> Cleaner | <input type="checkbox"/> Band Leader |
| <input type="checkbox"/> Clergy | <input type="checkbox"/> Church musician |
| <input type="checkbox"/> Consultant | <input type="checkbox"/> Hand Bell Choir Leader |
| <input type="checkbox"/> Janitor | <input type="checkbox"/> Junior Choir Leader |
| <input type="checkbox"/> Office Supervisor | <input type="checkbox"/> Music group member |
| <input type="checkbox"/> Parish Administrator/Church Secretary | <input type="checkbox"/> Organist |
| <input type="checkbox"/> Parish Care Worker | <input type="checkbox"/> Worship Team Leader |
| <input type="checkbox"/> Parish Nurse | <input type="checkbox"/> Youth Choir Leader |
| <input type="checkbox"/> Sexton | <input type="checkbox"/> Other musical group leader |
| <input type="checkbox"/> Other: _____ | <input type="checkbox"/> Other: _____ |

Record Keeping: File in the general Responsible Ministry file in the Parish Office



DIOCESE OF SASKATOON

Parish: _____

Responsible Ministry: Screening in Faith Sample Ministry Position Template (Appendix B)

Instructions: This form is in Table format. Add or delete rows using the "Table" function in the tool bar. Please modify this template to suit the needs of your parish - most congregations will simplify this form considerably..

Ministry Position Title: _____

Term of Office: _____

Supervision and Support: Reports to: _____

Staff liaison, if different from above: _____

Committee/Board responsible for this ministry: _____

Purpose of the position: _____

Population(s) served: _____

Duties & Responsibilities: 1. _____
2. _____
3. _____
4. _____
5. _____

Skills/ Knowledge Required: 1. _____
(e.g. works independently, team player, 2. _____
exceptional interpersonal skills etc..) 3. _____
4. _____
5. _____
6. _____
7. _____

Qualifications needed: 1. _____
(e.g. drivers license, First Aid Training, 2. _____
etc..) 3. _____

Limits of the position: *Specify any constraints to performing the ministry. For Church School teachers, limits include teaching within the church building, on Sunday mornings, with another person present, etc.)*
1. _____
2. _____
3. _____
4. _____

Terms of work/service: _____

Training provided: *Check all that apply*

- o Position-specific training (pre-requisite)
 - o “On the job” training
 - o Diocesan Sexual Misconduct training (*required if working with minors or vulnerable adults*)
 - o Other: *specify*
-

Position Risk Assessment: o Low o Medium o High

Benefits & Opportunities: *List the reasons why a person may want to serve in this capacity.*

1. _____
2. _____
3. _____
4. _____
5. _____

Additional notes about this position:

Record Keeping: Provide a copy for the applicant. Place a copy in the applicant’s file in a locked filing cabinet. Record the completion of this document on the Screening Checklist.



DIOCESE OF SASKATOON

Parish: _____

Sample Sunday School Teacher Ministry Position (Appendix C)

Instructions: This form is in Table format. Add or delete rows using the "Table" function in the tool bar. Please modify this template to suit the needs of your parish - most congregations will simplify this form considerably.

| | |
|----------------------------|---|
| Ministry Position Title: | <u>Sunday School Teacher</u> |
| Term of Office: | One Year, renewable. Number of teaching Sundays negotiable with the Sunday School Superintendent |
| Supervision and Support: | Reports to: <u>Sunday School Superintendent</u> Staff liaison, if different from above: [<u>Name</u>] Committee/Board responsible for this ministry: <u>Christian Education Committee</u> |
| 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 12 and under. Teaching assistants age 14 and over. |
| Duties & Responsibilities: | <u>Core Duties</u> <ul style="list-style-type: none">• Plan and prepare lessons based on the predetermined curriculum provided by the Sunday School Superintendent• Select creative quality activities that relate scripture lessons to life situations faced by students and ensure activities are suited to age group and interests.• Conduct lessons and supervise a group of children during scheduled Sunday School periods• Ensure an appropriate classroom set up and return the room to its previous form after class• May require providing a snack for the children• Assist/lead group activities (e.g. Sunday School Christmas pageants, picnics and other special events)• Attend Sunday School meetings and training• Organize and maintain your Sunday School supplies• Track and review attendance• Follow protocols and procedures• Organize/supervise field-trips with parental permission forms completed. <u>Communicate with:</u> <ul style="list-style-type: none">• Your assistant and other members of the Sunday School team. Meet on a regular basis to assess progress and address concerns• Sunday School Superintendent. Keep him/her informed of any concerns.• Children/youth and their parents |



DIOCESE OF SASKATOON

Parish: _____

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 or another approved resource
- Strong organizational and time management skills
- Good communication and teaching 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

Support, Supervision, and Evaluation:

- Support is provided by the Sunday School Superintendent, other teachers and assistants through regular meetings and informal communication
- Teaching assistants work under the regular supervision of a Sunday School teacher or the superintendent
- Evaluation should occur at regular intervals (a minimum of once per year) between each teacher or teaching assistant and the superintendent

Qualifications needed:
Limits of the position:

First Aid Certificate, an asset

- The majority of the teacher's role is performed in the church building or on its grounds. It is a non-smoking environment.
- Teaching is only to be carried out in predetermined class settings.
- Teachers may sometimes be alone with students or youth assistants, although a supervisor will normally be on site.
- In the unlikely event of a one-on-one meeting, follow Responsible Ministry: Screening in Faith Policy. Notify the superintendent of any such meeting and meet in a public place if possible.

Terms of work/service:

2 hours per week. (One hour of preparation and one hour of class time.) Most concentrated periods of work are Fall start up and pre-Christmas

Training provided:

Check all that apply

✓ Position-specific training (pre-requisite)

✓ "On the job" training, as needed

✓ Diocesan Sexual Misconduct training

Other: *specify* _____

Position Risk Assessment:
Benefits & Opportunities:

Low Medium High

- Of most significant benefit is seeing the spiritual growth in children as they develop a relationship with God through prayer, activities, action, and song
- The opportunity to build warm and close relationships with the children and youth of our parish
- Have more opportunities to develop friendships with other teachers and assistants
- Learn more about the Bible than you would ever learn in church!
- Costs for supplies are reimbursable

Record Keeping: Provide a copy of this position description to the applicant. Place a copy in the applicant's file in a locked filing cabinet. Record the completion of this step on the applicant's Screening Checklist Form.



DIOCESE OF SASKATOON

Parish: _____

Risk Assessment Checklist (Appendix D)

Instructions: If volunteers/ employees are active in more than one ministry position, make sure that they are screened for the position with the highest level of risk. If volunteers/ employees change positions, make sure the extent of the screening used for the previous position is appropriate for the new one. If not, conduct additional screening as necessary. Consider the examples listed. When the checklist is complete, view the graph and assess the overall risk.

Position Title: _____

| Risk Factor | Little 1 | 2 | 3 | 4 | A lot 5 |
|--|-------------|---|---|---|------------|
| Degree of Vulnerability of Participant Vulnerability can be due to age, infirmity, dependency, isolation, or personal circumstance such as grief or job loss. Ministry by its very nature reaches out to those in need. How vulnerable are those being served by this ministry? | | | | | |
| Degree of Power/Authority given the Leader Power and authority ensures the responsibilities can be carried out. Power can range from personal respect to the formal appointment of a churchwarden. How much power and authority has the church given this position? | | | | | |
| Degree of Trust Trust grows with time and intensity of the relationship. Ministry that involves frequent visits and discussions of personal/ private matters will require a high degree of trust. Oversight of financial and property resources will also require a high degree of trust. How much trust are we placing in this position and how much trust will the participant be giving the person in this position? | | | | | |
| Degree of Leader Independence Supervision can range from being onsite and present at all times to acquiring infrequent verbal reports. How independent is the leader in this ministry? | | | | | |
| Degree of Risk of the Activities Some activities are inherently risky and involve physical contact or a health and safety concern such as with driving, snow shoveling, maintenance work, outdoor or adventure events. All residential programs that put the leader in the role of caregiver involves risky activities. What activities will be part of this ministry and how much risk for harm is there in these activities? | | | | | |
| Degree of Isolation Ministry takes place in many different settings, which can range from crowded worship spaces to private residential settings and sometimes public worship spaces can be isolated when they are empty. Ministry can place a person in an unpredictable remote, offsite setting where there is little control over the environment. What is the potential for being isolated or in a one-on-one relationship in this ministry? | | | | | |

Overall Risk Assessment Rating _____

(Low, Medium, High)

Date

Parish/Ministry Authorized Signature



DIOCESE OF SASKATOON

Parish: _____

Screening Checklist Instructions (Appendix E)

Purpose: This form will track the implementation of the screening standards. It will become part of the parish record of an appointment or refusal to appoint, to a medium or high risk position. **A copy** of each completed parish checklist, will be part of a permanent record held in the Diocesan Synod Office **for high risk positions** only.

Procedure for medium and high risk positions:

The parish/organization must keep a record of the screening procedures and supporting documents for all paid or unpaid persons appointed to medium and high risk ministry positions. **Note that records must be kept on all candidates for high risk ministry positions for which an application is received, whether the candidate is appointed or not.**

Procedure for High-Risk Positions Only:

The Anglican Diocese of Saskatoon, will keep a permanent record of the screening process used to fill each high-risk position in each parish. The checklist documents our compliance with the *Safe Church – Screening In Faith Policy*, adopted October 5th, 2019. This is important information to track how well screening is being implemented throughout the Diocese and would be critical information in the event of litigation.

Each parish and diocesan organization must submit a copy of the following *Screening Checklist* to the Diocesan Synod Office, within one month of any appointment, refusal to appoint or decision of a candidate to withdraw from the process after a volunteer application form has been submitted.

Notes:

Please make any notes on the back of this form or on a separate sheet and indicate on the face of this form how many pages are attached.



DIOCESE OF SASKATOON

Parish: _____

Screening Checklist

For Medium and High Risk Positions

Ministry Position: _____ Risk: Medium High
 Applicant's name: _____ Male Female
 Address: _____
 Home Phone: _____ Work Phone: _____
 E-mail: _____

For Medium and High Risk Positions

| | Date Completed | Signature |
|---|----------------|-----------|
| One year in parish or former parish reference | _____ | _____ |
| Application/Time and Talent Record | _____ | _____ |
| Ministry Description provided | _____ | _____ |
| Interview | _____ | _____ |
| Sign ministry guidelines, where applicable | _____ | _____ |
| Position-specific training | _____ | _____ |
| Sexual misconduct training, where applicable | _____ | _____ |
| Police Record Check with Vulnerable Sector Search | _____ | _____ |

For High Risk Positions Only, where applicable

| | | |
|-------------|-------|-------|
| Reference 1 | _____ | _____ |
| Reference 2 | _____ | _____ |
| Reference 3 | _____ | _____ |

Date of acceptance: _____

Reason for Refusal:

Interview References Criminal Record Check Other: _____

Refusal Discussed with Incumbent/ Organization Leader: Yes No Date: _____

Refusal Discussed with others: Yes No Date: _____

If yes, print name(s) and give reason: _____

I acknowledge that these screening standards were completed and I agree with the decision to proceed or refuse this candidate's ministry in the position stated above.

Incumbent: _____ Signature: _____

*Please place this completed document in the applicant's file in a locked filing cabinet.
 For High-Risk positions, please forward a copy to the Diocesan Synod Office c/o Canon Pastor, 1403 9th Avenue North, Saskatoon, SK S7K 2Z6
 within one month of appointment, refusal to appoint or candidate decision to withdraw after an application form has been submitted*



DIOCESE OF SASKATOON

Parish: _____

Application Form for Volunteering with Vulnerable Individuals (Appendix F)

Please return the completed application form to _____ by _____

Name: _____
first initial last

Address: _____
number street Apt No., Unit No., P.O Box

_____ *City/Town Postal Code:*

Phone, Fax, Email:

Home #: _____ (H) Fax: _____ (H) Email: _____

Work #: _____ (W) Fax: _____ (W) Email: _____

Cell #: _____

Best time to call? a.m. p.m. Best number to call? Home Work Cell May we text you? Yes No

Ministry Position for which you wish to apply: _____

This position is a: (Check the applicable box) Staff Position Volunteer position

Start Date: _____ Length of the appointment: _____

Please read carefully. A check in each box indicates agreement.

- I understand that ministry is a privilege, not a right, and that my desire to serve must, at all times, be affirmed by the church/organization through its screening process
- I understand that an appointment to a high-risk ministry position requires that I acquire a Criminal Record Check with Vulnerable Sector Screening as part of the screening process.
- I understand that in accepting a ministry position, I am committing myself to act in compliance with the beliefs, values, policies, and processes of this church/organization.
- I have received a copy of the ministry description and guidelines for the position and understand the responsibilities associated with it. I am aware of the policies that affect this ministry.
- I understand that training and accountability are key support for my position. Therefore, I will attend training, as required by the position, and meet regularly with the leader responsible for the ministry to which I am being appointed.
- I know that the parish will maintain a file on persons filling medium and high-risk positions. This information is private and will be kept in a secure location. Upon request, I shall be given access to that information and be able to challenge the accuracy and completeness of the information and have it amended as appropriate.

Signature of Applicant

Date

Please place this completed document in the applicant's file in a locked filing cabinet.



DIOCESE OF SASKATOON

Parish: _____

Suggested Interview Questions & Format (Appendix G)

Instructions: Meet with the candidate at a mutually acceptable time in a quiet place free from interruptions. Inform the candidate that the interview will take about 20-30 minutes. Make him/her feel welcome and comfortable in the setting. Inform the candidate that you will be taking notes so that the interview is recorded as accurately as possible. Tell the candidate that a confidential file is kept on each volunteer working in medium and high-risk positions, as required by the Screening In Faith policy and for that purpose only. She/he has access to the file and may correct any inaccuracy found there, in accordance with privacy legislation. Modify questions as needed for the specific position. Complete this form either during the interview or immediately afterward. Only record observable behaviours and statements made by the candidate regarding their suitability. Store in the volunteer's file in a locked filing cabinet.

Candidate Name: _____ Position(s) of Interest _____

Interviewer(s) Name(s): (please print) _____

Interviewer signature: _____ Interview Date: _____

1. Tell me the reason you are offering to serve in this parish/ministry, and why you are offering at this time.
2. Please tell me about your journey of faith. How has that affected your decision to offer to serve?
3. What role do you think the church plays in people's lives?
4. What areas of service are you most interested in within this parish/ministry?
5. Please tell me about the experiences you have had working or volunteering (in this type of ministry).
 - a) Where? When? For how long?
 - b) Why did you leave?
 - c) What part of the experience did you particularly enjoy?
 - d) What part was a challenge to you?
6. What would your friends say are your strengths and challenges for this ministry?
7. What experience have you had with children (the elderly...)?
8. If you have never done this kind of ministry before, what has changed for you that you would apply now?

Instructions continued: Invite questions from the candidate. Discuss the application/screening process and be clear about the time line for the next step in that process. Thank the person for her/his time and interest.

Record answers and further questions or issues for follow up on the reverse side of this form or on a separate sheet of paper stapled to this form.

*Please place this completed document in the applicant's file in a locked filing cabinet.
Record the completion of this step on the applicant's Screening Checklist Form.*



DIOCESE OF SASKATOON

Parish: _____

Reference Interview Questions (Appendix I)

Instructions: Record each reference phone call on a separate copy of this form. Use the back of the form or an additional page as required to record the following information. Note on the front page the number of sheets used. If this referee is unable to provide enough information to allow you to make a reasonable assessment of the applicant's suitability, the applicant must supply a substitute referee for you to contact.

Hello, my name is _____ and I am calling on behalf of [parish/organization]. [Name of applicant] is applying for a ministry position and your name was provided as a reference. Do you have a few minutes to answer some questions now? Permit me to describe the ministry position that we are discussing so that you can make an informed decision. [Give a brief ministry description, but be certain that the person understands the responsibilities associated with the position. Do not omit or rush through this part]. Your input is a critical part of the screening process and I appreciate your time.

Name of Referee: _____ Name of Applicant: _____

- How long have you known [the applicant]? ____ years. In what capacity? _____
- How well would you say you know this person? _____
- Have you seen [applicant] in a ministry, work or volunteer position similar to the one I just described? If so, what are her/his: Strengths? Weaknesses?
- This ministry requires a mature, prudent person of faith who is honest, dependable and emotionally healthy. I am going to read a list of traits. Please comment, if you can, on how much or little the individual exhibits these traits and provide an example of this behaviour.

| Trait | Strength | Weakness | Example |
|---------------------|----------|----------|---------|
| Honesty | | | |
| Reliability | | | |
| Respect for others | | | |
| Emotional stability | | | |
| Confidentiality | | | |

- How would you feel about having _____ minister on a one-on-one basis with your child or elderly parishioner/friend/parent?
- Is there anything you feel we should be aware of in accepting this person into this position?
- Are you aware of any characteristics of this applicant that would raise questions about his/her ability to work well in this ministry or with vulnerable people?
- To the best of your knowledge, has this person ever been convicted of any criminal offence for which a pardon has not been granted or has he/she been subject to disciplinary action for sexual misconduct?
- Would you have any reservations recommending this person for this position?

Close the interview by thanking the referee for their time and assistance.

Interviewer's signature

Date

*Please place this completed document in the applicant's file in a locked filing cabinet.
Record the completion of this step on the applicant's Screening Checklist Form.*



DIOCESE OF SASKATOON

Parish: _____

Sample CRC Request Letter (Appendix J)

May be printed on Parish Letterhead.

[Name of Police Agency]
[Full Address of
Police Agency]

[date]

To Whom It May Concern:

I am writing on behalf of [name of applicant] of [hometown], Saskatchewan who is a member of the Parish of [name of parish], in the Anglican Diocese of Saskatoon where she/he serves as a volunteer member of [name of ministry].

[As this service will involve working with [the community/financial resources], we require a Criminal Records Check.]

OR

[As this service will involve working with persons who are in the vulnerable sector of the community, we require a Criminal Records Check with Vulnerable Sector Search to be completed.]

Thank you for your assistance with this request.

Sincerely,

[The Rev _____]
Rector, [Parish]



DIOCESE OF SASKATOON

Parish: _____

Sample Acceptance Letter (Appendix K)

for a ministry position in the parish. Use congregation's letterhead. Personalize the following to fit your situation

[date]

[address]

Dear [FIRST NAME],

[I am delighted /It is my pleasure] to [confirm/inform you] that you have been [accepted/appointed] to the position of [name of the position] beginning [start date] for a period of [length of time].

[I/we/the name of the leader(s)], [am/is/are] the leader(s) of the [name of the ministry or Committee]. [I/We/She/He] will be in touch with you to review training and meeting times. Each year [I/we/name of head of the ministry] will meet with you to review and evaluate your experience with the [name of the ministry or Committee]. Should you have any questions about your responsibilities, [I am/name is] the person to contact. [I/He/She] will answer any questions you might have about the position and will ensure that you have the information and resources you need. For your information, [my/her/his] contact information is included below.

For those serving in high-risk positions, the screening policy requires that you attend a sexual misconduct training at the beginning of your ministry and every three years thereafter. [I/We] understand from our discussions that you will require your next sexual misconduct training in the year [200_]. For your information, there [is a/are] sexual misconduct training(s) scheduled for [date(s), place(s), time(s) and how to register].

[Options for closing paragraphs:

Please accept my thanks for your gift of service to our parish. May you find in serving others, that you receive rich blessings.

In gratitude for your service, ...

OR

We are looking forward to our ministry together and pray God's richest blessing on you as you use your gifts to serve the community faith in this parish.]

Sincerely,

Signature

Name of ministry leader
[title]

Signature

Name of Incumbent
Incumbent

[Ministry Leader Contact Information]



DIOCESE OF SASKATOON

Parish: _____

Sample Refusal Letter (Appendix L)

[may also be on PARISH LETTERHEAD]

[Date]

[address]

Dear **[FIRST NAME]**

Thank you for offering to minister in the position of **[name of position]**. We appreciate the time and effort you took to go through our selection/discernment process. Through our baptism we are called to minister using our varied and different gifts.

Acceptance in ministry is not automatic. Decisions to accept a person are based on the Diocese of Saskatoon's, *Safe Church Policy – Screening in Faith*. This involves an assessment of the **[parishioner's / volunteer's]** ability and skills, positions available and outcome of the screening process. In following that process, and to follow up with our recent conversation, **[I/we]** regret to inform you that we are unable to accept your ministry in the position of **[name of position]**.

The **[Diocese of Saskatoon/parish/agency name]** is abundantly blessed with gifted and committed people, like you, who offer their talents. We encourage you to explore other forms of ministry within the parish *[if this is true]*. Please contact **[me or name of another]** so that **[I/we]** can help you discern suitable ministry opportunities.

Thank you again for your presence among us and for your willingness to serve.

Yours faithfully,

Note to parish leaders: The appropriate person to sign the letter is, normally, the one who lead the screening process for the candidate. Each church will need to have a discussion and set guidelines. The Incumbent may not be the best person to sign such a letter, as it may make it difficult to pastor the candidate afterwards. However, possibilities to consider include the Incumbent, Ministry Leader, Parish volunteer Coordinator or Churchwarden or a combination of two people.



DIOCESE OF SASKATOON

Parish: _____

JOB DESCRIPTION MODEL (Appendix M)

Job descriptions help to define expectations and the basis for evaluation. They also help relate the task to other positions, identify characteristics and skills needed for the position and sets the level of risk on which screening and other reference checks may be based.

A job description that sets out duties and responsibilities can also be an important instrument for interviewing applicants, explaining the position and evaluating job performance.

ELEMENTS

Introduction

A short statement of duties and “chain of command”. Screening and reference checks should be explained for this position.

e.g.

The Director of Music for St. Tristan’s Parish is responsible for the training and performance of both the Jr. and Sr. Choirs and reports directly to the Rector. A resume, letters of reference and screening appropriate for a high risk position are required.

Duties

This section gives more specific details concerning the functions and tasks, contacts with other persons or groups, limitations of responsibilities and the importance of activities.

e.g.

1. Musical training for the Jr. choir (boys and girls ages 8-13) and the Sr. mixed voices choir.
2. Arrange for rehearsal times during the week. One session per choir each week and additional practices as needed for special occasions.
3. Maintain the sheet music library and ensure copyright policies are followed.
4. Select appropriate music for the services and concerts held in the parish in consultation with the organist and the Rector.
5. Recruit new members for the choirs using appropriate and approved interview and selection techniques.
6. Direct the performances of the choirs at Choral Services on Sundays and Holy Days such as Christmas and Holy Week.
7. Prepare a brief written report for Parish Council meetings and the Annual Vestry meeting.
8. The Director will promote the use of music in the worship of the parish and in other non-liturgical venues sponsored by the parish.
9. Maintenance schedule for the three manual Keats pipe organ, and other musical instruments in consultation with the organist.
10. Etc. (Each parish will have their own special requirements. Some more, some less demanding)

Skills, Training and Education

This section outlines the tools necessary to carry out the duties of the position. The knowledge and skills that are prerequisite and those that will be given through training.

e.g.

The Director of Music will hold the degree of Bachelor of Music or the equivalent and will be proficient in keyboard and voice. The Director will use his/her communication skills to foster harmonious relationships within the choirs and with other groups and organizations in the parish.

The Director is expected to engage in professional development and to maintain contacts with other Directors of Church Music.

This position is considered “high risk” and attendance at a Sexual Misconduct Training Session is mandatory as well as reference checks and criminal record screening.

Personal practice time and space for personal lessons may be provided with approval from the rector and parish council.

Chain of Command

It is important that the volunteer/employee knows the reporting structure. This is necessary, not only for the exchange of information, but also for support and supervision.

e.g.

The Director of Music works closely with the Rector and the organist and reports directly to the Rector. Timely flow of information must be given to the members of the Choirs, parents of the Jr. Choir members, the Parish Administrator and any group with which the Director is currently working.

Performance

The monitoring and evaluation of performance should be specific and regular. Evaluation should promote success. That is, it should be critical and positive, giving areas for improvement and praising areas of excellence. Persons who have been placed inappropriately, should be moved to other positions or released. Evaluations should always be based on performance expectations and duties outlined in the job description.

e.g.

Evaluation will be conducted by the Rector and two persons appointed by the Parish Council.

Evaluation will be carried out after six months from the date of initial hiring and annually thereafter.

The evaluation will be based on this job description. Termination of employment may be effected by either party as per contract.

Compensation

If compensation is to be given, specific amounts should be given along with other benefits.

e.g.

This is a salaried position in the amount stated in the contract. Salary cheques are issued on the 30th day of each month. A benefit package including medical and dental is available at a cost of 50%. Details are available from the Parish Administrator. MSP is paid by the employer.

Workplace

The physical space or area of work should be described. Any safety issues should be described as well as physical limitations.

e.g.

The Director of Music has access to an office which is shared with the organist. A desk, filing cabinet, telephone and bookshelves are provided. The Director also has access to a spacious choir rehearsal room, adjacent to the office, which has locked cupboards for music and choir gowns. This is a multi-purpose room and may be used for other events. The Parish Administrator coordinates the requests for use of this room. Choir rehearsals are fixed dates and times. A good quality upright piano is kept in this space. This is a second floor room with a balcony. Children are not allowed to be on the balcony at any time because of safety concerns.

Basic rules for writing a job description

1. **All duties and responsibilities must relate to the Mission Statement along with the goal and aims.**
2. Use clear and concise language.
3. Describe the duties, knowledge and skills required for the position.
4. Be accurate about the duties and responsibilities.
5. Describe the position as it exists NOW.
6. Write one clear statement for each major duty.
7. List these in descending order of importance.
8. Each of these duties should answer the questions:
 - a. “what” is the specific duty
 - b. “how” is this duty to be performed (strategies, resources, etc.)
 - c. “why” are we doing this – how does it apply to the goals and aims.
9. Any duty that is less than 5% of the job is not a major duty.
10. Make sure the Mission Statement, goals and aims are clear and established BEFORE job descriptions are created.
11. Make sure everything is covered by the job descriptions.
12. **COMMUNICATE!**