

The Diocese of Saskatoon

A BRIEF HISTORY OF THE BEGINNING OF THE DIOCESE

On Sunday, May 3, 1874, in the parish church of St. Mary, Lambeth, Archdeacon John McLean, of the Diocese of Rupert's Land, was consecrated by the Archbishop of Canterbury to be bishop "within the limits of the district of the Saskatchewan and English Rivers, with the sub-district of Fort a La Corne in the Cumberland district aforesaid, and hereto fore part of the Diocese of Rupert's Land, to the end that he may excise within the same limits all spiritual functions appertaining to his office".

On June 10, 1881, Bishop McLean became a Corporation Sole by ordinance number eight to incorporate the Bishop of The Church of England, Diocese of Saskatchewan, of which the see city was Prince Albert, and on April 19, 1884, the Synod of Saskatchewan was incorporated by amending the original Act setting up the diocese- Act 45, Victoria Chapter 126.

The immigration of the settlers in the years following the formation of the original Diocese of Saskatchewan made division of the territory and the creation of additional diocese imperative. A major sub-division was the establishment of the Diocese of Calgary in 1888, when the Provincial Synod of Rupert's land designated 'the civil district of Alberta' to become the Diocese of Calgary. The Synod of the Diocese of Calgary was organized in 1889, but the second Bishop of Saskatchewan, the Right Reverend William Cyprian Pinkham, administers both dioceses, as bishop of Saskatchewan with Calgary, until 1904, when he became the first Bishop of Calgary, and the Right Reverend Jervis Arthur Newnham, second Bishop of Moosonee, was translated to become third Bishop of Saskatchewan.

Further immigration and settlement particularly in the northern areas of the diocese during the episcopate of the Right George Exton Lloyd (1922-1931) forth Bishop of Saskatchewan, led to a decision to establish a new diocese by the re-organization of territories included within the Diocese of Saskatchewan and northern areas of the Diocese of Qu'Appelle. Plans were largely completed before the retirement of Bishop Lloyd and the election of Dr. William Thomas Thompson Hallam as the fifth Bishop of Saskatchewan in 1931 and in 1933, by Act of parliament, passed at the forth session of the 17th. Parliament (23 George V) with a subsequent Act of the provincial Legislature the diocese was divided.

THE HOUSE OF COMMONS OF CANADA BILL 16

An Act representing the Synod of the Diocese of Saskatchewan and to change its name to

"Synod of the Diocese of Saskatoon"

AS PASSED BY THE HOUSE OF COMMONS, 17TH. FEBRUARY, 1933

THE DIOCESE OF SASKATOON PARISH WARDEN'S HANDBOOK AND GUIDE

TO THE PARISH WARDEN'S

This handbook is based on the Constitution and Canons of the Diocese of Saskatoon and the purpose is for general information and as a guide to the Diocesan Articles Canons and Regulations.

What is a Church Warden?

The office of Church Warden dates back to the 14th Century, when the church in England was still under the Roman See. The Wardens were, and still are, the chief liaison persons between the parish and the Incumbent, and the chief administrative assistants of the parish. There is biblical authority for the establishment of this office.

When Paul wrote to Titus, he said, "This is why I left you in Crete, that you might amend what was defective, and appoint elders in every town, as I directed you" (Titus 1:5). Recognizing that 'elder' is not clearly defined, and seems to refer more to bishops and/or priests, the one thing that stands out is that these 'elders' would have been several.

In Acts 14, it is recorded that Paul and Barnabas, upon visiting Lystra, Iconium and Antioch, after preaching the Gospel and making disciples in Derbe... "appointed elders for them in each church, [and] with prayer and fasting, they entrusted them to the Lord in whom they had come to believe." (v.23). Later, James exhorts his readers to call for the elders if they should be sick.... "and have them pray over them, anointing them with oil in the name of the Lord" (James 5:14) [all quotes from NRSV Bible].

It seems then, that if the modern Church is based on the structure of the New Testament Church, a number of ministers are needed in each congregation. It is not satisfactory—and certainly not biblical—for the priests to assume responsibility for the entire ministry. As members of the Body of Christ, we are all members of the priesthood of believers. But there are those selected by the body for specific ministries. In the Anglican Church some of these men and women comprise the 'Vestry', with two or three of the vestry members being the church wardens. The members of Vestry, we might suggest, could function as elders in the local congregation, performing that ministry which they assume when they accept their high position. This ministry necessitates a relationship with Jesus Christ, a desire to please Him and an openness to the infilling of the Holy Spirit, so that God may be truly glorified through His Church. Out of this relationship will come a desire to worship Him in all aspects of our daily life, while sharing His love with others in the community and beyond. While Wardens are, to some degree, members of the Vestry, they are recognized as chief among the 'elders'. This uniquely Anglican office can, and should be, an important part of building our Church.

What Kind of People Make Good Wardens?

A good Warden can be a stimulus, example and spiritual leader for the whole life of the parish:

- A baptized, confirmed, person of faith who attends church services regularly.
- A person who knows many of the congregation, and in whom others have confidence.
- A person who has had previous experience handling parish matters as a member of the Vestry.
- A person willing to work closely with, to support, and to help the Incumbent.
- A person whom the Incumbent can take closely into his/her confidence.
- A person who can be sympathetic and tactful in relating to members of the congregation, particularly in handling complaints.
- A person who can really reflect the love of Jesus, through encouraging others within the Body, offering prayers and assistance to those who are suffering, and serving to the best of his/her ability in keeping God's property in top condition, as a witness to the wider community.
- A person who is willing to be subjected to a police check.

Eligibility:

To be eligible for election or appointment as a Warden, a parishioner must be a communicant and of the full age of majority, see Canon 22.

Becoming a Church Warden:

There are two ways to become a Church Warden: by appointment or by election.

The Incumbent appoints the Rector's Warden.

The Peoples' Warden is nominated and elected at the Parish Annual Meeting, usually by a show of hands, although a ballot may be called for.

In larger parishes it may be necessary and is acceptable to have an Assistant Warden, elected in the same manner as the Peoples' Warden at the Parish Annual Meeting.

As per Canon 22:6 In the case that the incumbent, the vestry, or the congregation, neglected or declined to appoint a churchwarden within three months after the date of the Annual Meeting or after a vacancy occurs, it shall be the duty of the party who has appointed or elected a churchwarden whether the incumbent, the vestry or the congregation, to notify the bishop of the neglect or unwillingness of the other party. Therefore, the bishop shall appoint the other churchwarden.

What Do Wardens Do?

1. Wardens, together with the Incumbent and Vestry members, are responsible for all aspects of parish life. They must work with and support the Incumbent, be loyal to him/her, and respect his/her confidence.
2. Wardens must be available to the members of the congregation for information, complaints, or suggestions.
3. Wardens are responsible for the holding of regular services, and for the provision of all things requisite for Divine Service. If there is neglect or inability on the part of the Incumbent to perform his/her responsibilities, the Church Wardens must notify the Bishop as to the situation.
4. Wardens should be in attendance for the visitation of the Bishop or an Archdeacon.

Duties of a Warden:

The duties of a Warden are outlined in Canon 22:10. The Canon details the provision of such things needed for divine service in their congregation, the keeping and updating of the registers, the insuring that offerings and other donations are properly accounted for, giving of attention to the church hall, rectory and grounds, to communicate any proposed property changes, responsibilities to the bishop, the death of the incumbent, to encourage regular attendance and the forwarding of the Annual Meeting Forms.

Church Finances:

The primary concern of the Wardens is to insure that adequate financial support is provided for the Church and that the financial and physical concerns of the Parish are efficiently managed.

Wardens are responsible for the collection and receipt of all monies contributed to the church, and with the Incumbent have joint responsibility for the disposal of all monies, stipends, and debts, and for keeping a complete record of all transactions.

The Clergy's priority is the spiritual care of the Parish and, as much as possible, they should be relieved of such temporal concerns by the work of the Wardens and Vestry.

It is recommended that a Rector not incur expenses on behalf of the Parish without consultation with the Wardens, nor may the Wardens commit the Parish to expenditures without the Rector's knowledge.

Charitable Returns:

Wardens are responsible for ensuring that the Treasurer has the annual return filed with Canada Revenue Agency. (Form T3010A)

Meeting Records:

Wardens are responsible for the Minute Book of all parish and vestry meetings, and for the book containing all parish accounts and the annual balance sheets.

Budget and Offering Envelopes:

It is required by Canon 22:10 (e), (m - i,ii) to present to the Vestry for their approval and commendation to the Annual Meeting of Parishioners a budget that clearly details the expected expenses for ordinary maintenance, repairs and desirable improvements.

It is required by Canon 22: 10 (d) that an annual campaign be held to encourage every family unit to give regularly to the Church. Every opportunity should be taken to keep the people fully informed of the work of the whole Church—in the Diocese, in The Anglican Church of Canada and beyond—which they support in their giving.

Large or Extraordinary Expenditures:

Wardens must seek the consent of Vestry before incurring any unusual expense.

Wardens should have parishioners' consent, either before committing a large outlay of money, or when there are insufficient funds and money must be raised.

Accounting Records:

The Wardens, in conjunction with the Parish Treasurer, are responsible for maintaining a proper set of accounting records that reflect, at all times, the financial position of the Parish. They should submit regular statements to the Vestry. Books are to be open to the inspection of all members at all times. They must be presented to the Parish Accounts Examiner (who is determined by the parish) in sufficient time for a proper annual examination and to present a statement at the Annual Meeting of the Parish.

Bank Accounts:

The bank account (or accounts) should be under the direct control of the Wardens. Both Wardens should be signing officers at the bank, along with the Incumbent and Treasurer.

Treasurer:

The appointment of a Treasurer, does not release the Wardens from their responsibility for the finances of the parish.

Annual Information Returns:

Each year following the Annual meeting of the Church a copy of the approved annual financial statement along with a completer form T3010A (See Example) must be forwarded to:

Charities Division
Canada Customs and Revenue Agency
Ottawa, ON K1S 0L5

Registered charities are required to file a Registered Charities Information Return and Public Information Return- Form T3010 within six months after the Charity's fiscal year end. This return enables Revenue Canada to ensure that:

- (i) A specified percentage- 80 % in 1980 and subsequent years – of the fund for which receipts were issued in the previous year were spent on charitable activities in the current years, and
- (ii) Not more than 50 % of income to the registered charity was disbursed to a “qualified donee” i.e. another registered charity.

Item (i) should present no problem to a local church/ parish as 100% of expenditures are for the advancement of religion and other charitable activities beneficial to the community as a whole. Accordingly, at least the stipulated percentage of the prior year’s donations will be spent on charitable activities.

It would also be unusual for item (ii) to apply to a local church/ parish as the expenditures for local purposes will generally far outweigh amounts transferred to qualified donees. Please note that clergy costs and other region expenses are classified as expenses – not charitable donations.

IMPORTANT

Failure to file the annual Registered Charity Information Return T3010A by June 30 each year **will result in a \$500 late filing penalty as well as give cause to have the registered charity revoked.** Once it has lost its registration, a charity can no longer issue tax receipts to acknowledge donations. A treasurer will therefore, save a good deal of time, anxiety and trouble by filing the return when due. There are a number of resources to help you complete them including the District Taxation Office and the Diocesan Synod office. A Guide is Available on the C.C.R.A. website.

PREPARING THE RETURN

The return consists of four pages along with two supporting schedules. The schedules which must be included with the submitted return are:

Directors/trustees Worksheet- (T1235E)

Qualified Donors Worksheet- (T1236E)

(see T1235E and T1236E attached)

Be sure to complete and answer all questions. An uncompleted return will be rejected. Each year the parish will receive a T3010A return package from the Canada Revenue Agency. Included in that package will be a sheet containing numerous bar codes. Attach a bar code to the return and schedules and also include the bar code sheet with the completed return.

Generally, the Directors are the parish corporation. That is the priest in charge, the Rector’s Warden and the People’s Warden. Some parishes have more than two wardens. However, Canons state that only two wardens are members of the corporation.

Qualified donees are those other charities that have received funds from your parish during the year. The Diocese of Saskatoon is a “Qualified Donee” The amount of assessment and apportionment paid to the Diocese would be reported, for example, on this schedule.

Completing Section E3 can be quite challenging. The expenditure headings are not complimentary to most parish accounting titles. Try to be consistent from one year to the next. When you have totaled your expenses on line A950, review your expenses. In most cases the full amount can be entered in line 5000. In a parish just about all expenditures can be attached to the ministry programs. The total amount from the schedule “Qualified Donees Worksheet” is entered on line 5050. The total of your expenses (line 4950) and gifts to Qualified Donees (line 5050) is then entered on line 5100. The amount reported on line 5100 should agree with the total expenses reported on your financial statement.

As previously stated, staff at the synod office are prepared to assist you.

Appointment of Parish Staff:

The Vestry appoints the organist, and/or choirmaster and other parish personnel. Salary and wages of Parish staff, determined by the Vestry, shall be paid from the General Account of the Parish, and shall generally be administered by the Parish Treasurer.

Insurance:

At each Annual Meeting, the Wardens shall make a full and detailed report of insurance carried by the Parish, and see that the details are recorded in the minutes. It is the duty of the Wardens to see that insurance coverage on church buildings is adequate and in accordance with diocesan limits as found in Canon 19.

Parish Registers:

The Wardens shall ensure that a register is kept in which shall be recorded the dates and hours of all services held in the Church, names of officiating clergy, number of those present, number of those communicating, etc. They shall also provide the Rector with a register or registers in which to record all weddings, funerals, baptisms and confirmations. The Wardens are responsible for ensuring that the number of those present at the regular services is entered into the register.

Requisites for Worship and Sacraments:

The Wardens shall see that all things necessary for the proper and reverent conducting of the worship of the Church and the administration of the Sacraments are provided.

At Regular Services:

In the absence of the Parish clergy, the Wardens should receive and welcome any visiting clergy or lay readers, visitors and newcomers and, if possible, obtain their names and addresses for the Parish records. Sidespersons may be appointed to assist the Wardens in these duties.

Clergy Holidays:

All full and part time clergy are entitled by Canon to vacation without any diminution of stipend in accordance with the Diocesan Vacation Regulation 9. The Parish, through the office of the Wardens, is responsible for the expenses and honoraria of clerical or lay supply during this month. It is the responsibility of the Wardens to ensure that the clergy actually take the vacation they are entitled to.

Vacation: Each member is entitled to: 4 weeks for 1 to 7 years of service, 5 weeks for 8 to 15 years and 6 weeks for 16 years and beyond.

Incumbent Vacancy:

Whenever a vacancy occurs, or a resignation is announced, in any parish the bishop shall call together the Parochial Search Committee at such time and in such place, as he and the members of the committee shall see fit. Refer to Canon 5: Appointment of an Incumbent.

Church Property:

The Wardens are to give continuing attention to the church hall, rectory and grounds but especially during any vacancy in the incumbency; to keep the buildings and furnishings in repair and insured; and to keep an inventory of all lands and property belonging to the parish.

Canon 15: Property of the Church:

1. No property shall be acquired or disposed of in any manner, and no debt of any kind for this purpose shall be incurred in any parish, until all plans, information and proposals have been sent to the secretary of the diocese for the consideration of the bishop and Diocesan Council, whose approval shall be required before any action is taken.

2. Likewise, no new church building, major enlargement major repairs, renovations or significant changes in the fabric or furnishings of the church, parish hall or residence, shall be undertaken until the plans, proposals and other information in connection therewith have been submitted through the same channels and approval has been given.
3. No decoration, gift or memorial shall be accepted, received, installed, dedicated or removed without the bishop's permission in writing first having been obtained.
4. No lease or similar disposition of any church buildings or residence in any parish thereof, shall be granted without the approval of the bishop. This does not apply to casual or occasional use of buildings by groups or organizations, which use shall be subject to the decision of the incumbent and churchwardens.
5. Title to all church buildings in the diocese shall rest with the diocese.
6. Proceeds of the sale of any church buildings in the diocese shall only be used in connection with the purchase and maintenance of other church buildings, unless the bishop and the diocesan council decide otherwise.

Also see Canons 9, 16 and 19

Wardens are responsible, jointly with the Incumbent, for the care of all property of the Parish including the rectory and grounds and any other buildings on the grounds, ensuring that all property is kept in good repair and insured.

Wardens should keep an inventory of all property grounds, buildings, and contents.

Wardens should also ensure that any specific requirements with respect to maintaining a church's historic designation are dealt with in a timely and appropriate manner.

Building Projects:

The Wardens shall transmit to the secretary of the diocese all information and plans with regard to any proposed change in the church buildings, or property in their charge, and to see that no significant alteration or change takes place until the endorsement of the bishop and Diocesan Council has been received in writing. Canon 22 (g) (h), Canon 15.

Help! I'm a Church Warden!

What do I do first?

Try to arrange a meeting with the Incumbent to talk over your duties, and to discuss the state of the Parish.

It is also helpful for new Wardens, previous Wardens, and the Incumbent to meet at the beginning of the new term of office so that information about the Parish can be passed on together with hints and suggestions about carrying out your new duties.

You are an important link between the Incumbent and the Parish Members. It is important that you spend some time listening to members of the congregation. There will be some people who phone you about various concerns, but it is also helpful to keep your ears open to what members are saying about the Parish in meetings, parish gatherings, and even casual conversations, and to report back to the Incumbent.

Meetings between the Wardens and Incumbent should be held on a regular basis to discuss the total ministry of the parish. Frequent phone calls are useful in keeping the lines of communication open.

Dealing with Criticism

Do not be disturbed or discouraged if someone criticizes the Parish, the Incumbent, the organization or any other leader. Keep a smile handy and use it. Listen attentively. Allow the person to talk freely without interruption. Agree where you can. Do not compromise just to be polite, but do not argue. Point out the strengths of the Parish. Report back to the Incumbent, always respecting the confidentiality of the person(s) concerned if that has been requested. Alternatively, you may ask if the person has spoken to the priest about the concern.

When the Incumbent is Away

The Wardens should be informed if the Incumbent is to be away more than a day. They should know if and where the Incumbent can be reached if there is an urgent need for a priest, or they should know who is covering for the Incumbent in such an emergency, while he/she is away for a longer period.

Wardens are often the first people to be contacted when the Incumbent cannot be reached. If the Incumbent is away for a long period of time (such as a vacation), it is essential to know what arrangements have been made in regard to the keys for the church, the parish hall and the rectory.

In some larger parishes with a regular office secretary, he/she may be able to handle the above tasks.

Be Visible and Accessible

It is important for the Wardens to be accessible to the members of the congregation. Each person has his/her own way of doing this. Some Wardens stay behind after church services so that people may come and talk to them. Some get to know all the formal and informal parish leaders. Some visit the different church groups throughout the year. Some parishes hold regular visitations every year and Wardens use this opportunity to listen to what people have to say.

Relationship between the Wardens and the Treasurer

It is good practice for the Wardens and Incumbent to meet regularly with the Parish Treasurer to keep in touch with the financial condition of the Parish, to discuss ways and means of meeting the church budget, and means of communicating financial concerns to the congregation. See Canon 22:10 (e), (f).

What If?

The Parish Priest resigns ...

All clergy resign in writing to the Bishop with a copy to the Wardens. At this point, it is duty of the Wardens and Parish Priest to decide when and how to tell the members of the Parish. A Parochial Search Committee will then be struck and will work closely with the Archdeacon and Bishop to select a new Parish Priest. During this time an interim Priest may be assigned to the Parish by the Bishop. See Canon 5:2 and Canon 5:3

The Parish Priest becomes ill ...

While the Priest is unable to continue, the Wardens work closely with the Bishop and Archdeacon to maintain continuity within the Parish, assisting with finding supply clergy if the Priest is unable to do so. It is the responsibility of the Wardens to arrange payment for the supply clergy. The Wardens or Treasurer should contact the diocesan Business Administrator or Treasurer regarding reimbursement for supply clergy in cases of absence due to illness or injury that is longer than four weeks. See Canon 10.

Inappropriate physical or sexual behaviour occurs ...

In April, 1995, the Diocesan Council formally adopted a policy Sexual Harassment for our Diocese on Sexual Abuse and Harassment for our Diocese. The policy is born out of the belief that the dignity and worth of each individual

must be cherished and respected. “All human beings have been made by God and in the image of God. Any one who professes to love God is obligated, therefore, to respect the dignity of every human being”

The policy goes on to say that “sexual abuse of an employee, parishioner or volunteer, and sexual abuse of another priest or co-worker are never acceptable.

What is Sexual Abuse ?

It is sexual activity or contact (not limited to sexual Intercourse) in which a person in authority takes advantage of the vulnerability of the parishioner, client or employee by causing or allowing such a person to engage in sexual behavior within the professional relationship.

What Sexual Abuse is Not

- a relationship of mutual consent;*
- hug between friends;*
- mutual flirtation.*

What is Sexual Harassment?

It is the sexualization of a relationship with another pastor or co-worker.

What are Some Examples of Sexual Abuse or Sexual Harassment?

Either sexual abuse or sexual harassment may include the following:

- *The introduction or imposition of unwanted sexist or sexual remarks, requests or requirements, or other remarks which convey degrading attitudes about a gender;*
- *inappropriate and offensive or sexual advantages, including persistently asking for dates, or persistently following a person;*
- *coercion of sexual activity through threats;*
- *sexual imposition such as attempts to fondle, kiss or grab;*
- *sexual assault.*

What are Some Examples of Sexual Abuse or Sexual Harassment?

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. The only way to stop the abuse or harassment is to speak up. There will be people who are prepared to respond with sensitive and caring support.

Who Do I Call?

You begin by phoning the Bishop directly at the Synod Office (306)244-5651.

Your call will be treated confidentially and with respect. You will be able to discuss your situation and possible options.

What can I Do?

To prevent sexual abuse or sexual harassment you can:

- *educate yourself about the range of behavior included in the definitions of sexual abuse and sexual harassment:*
- *become aware of your own verbal and physical conduct and their impact on others (conduct and comments you intend as friendly may not be received as such):*
- *know that romantic relationships between clergy and their parishioners are considered to be extremely unwise (the pastoral role is based on trust; sexualization of the role violates boundaries inherent in a relationship which is based on trust; the determination of full, free consent in such situations is always problematic):*

- *avoid the use of sexist or homophobic language;*
- *remember that “no” means “no” and that persistent advances constitute abuse or harassment;*
- *be supportive of those who have been sexually abused;*
- *speak out where appropriate; do not condone sexual abuse or sexual harassment by being silent.*

Do We Have a Policy?

Yes, a policy has been formally adopted which calls for the church to respond with a concern for healing and justice when cases of sexual abuse or sexual harassment occur.

The policy provides for:

- *a response within the framework of Christian belief;*
- *definitions of sexual abuse and sexual harassment;*
- *optional ways of reporting informally initially;*
- *a Diocesan Response Team which is trained to investigate complaints fairly and to identify pastoral needs to those involved;*
- *options for resolving issues without going through a formal hearing where possible;*
- *appropriate pastoral care in consultation with those involved;*
- *an appeal process for someone who feels wrongfully convicted;*
- *an application of the principles of natural justice which are advocated by the Anglican Church of Canada.*

A member of the congregation is upset about worship or parish concerns ...

A situation like this involves the two most difficult tasks of any Warden: maintaining requested confidentiality while being as open as possible, and helping people to see that not all persons within the parish want the same things. What to one person is a joy may be a burden to another. If you believe that the concern is felt by a number of parishioners, you should discuss it with your Parish Priest and the other Warden(s) without necessarily indicating who actually voiced the concern. If you feel that the majority of the parishioners are happy with the way things are, you must try to explain this without hurting the parishioner's feelings. The parishioner may just want to be heard.

While the Parish Priest has the responsibility for worship, it is a concern for the whole church community. If a worship concern is expressed, it may be suitable to ask the parishioner if you can ask the Priest to get in touch with him or her to discuss the issue. This could indicate whether the person has already spoken to the Priest and wants to make this an issue or is just not comfortable taking the concern directly to the Priest.

Whatever the problem, it cannot be swept under the rug or ignored in the hope that it will go away. If you cannot reach a conclusion that is satisfactory to everyone, seek help. Bring in someone from outside the parish who may be able to view the problem from a different perspective. Depending on the situation, there are members of the Diocesan staff who might be able to help, or your Regional Dean or Archdeacon will be able to make arrangements for assistance.

I start to dread Sunday mornings ...

There are times when every Warden feels that he or she is running a gauntlet just to get to the service. Remember that you are not alone—you are part of a team of at least three: two Wardens and the Parish Priest. Work with your fellow Warden(s) to develop the best routine for dealing with the ongoing concerns of parishioners. Don't forget that prayer is of enormous help to everyone involved.

Our Parish Priest seems overwhelmed ...

If you see that the Parish Priest is being overwhelmed, don't hesitate to talk to the Bishop, in consultation with the Parish Vestry, is authorized to grant educational or sabbatical leaves to incumbent clergy and lay

employees in accordance with regulations in the Professional Leave Policy, Stipends and Benefits Handbook, page 9- Education Leave Regulations.

I can't say no ...

This is something you will have to practice—diligently. It can be very easy to get into a situation where you spend the entire week running from one meeting to another. This is exhausting whether you are working in or outside the home or supposedly are retired. Your family starts to feel that they never see you, and you start feeling that you should just move into the church hall. This is not good for anyone! You are part of a team—you have to learn to communicate well within the team, and delegate. You are a leader—not the only doer in the parish. If you need someone to do a certain job, see who is waiting to be asked. You will be amazed at how many people will say yes to a short-term job or even sit on an interesting committee if asked. If another meeting has been called, ask if it is really needed or if it could be an agenda item at a regular committee meeting, or if it could be handled by phone or e-mail.

We can't agree ...

There are times when even good communication and teamwork just cannot solve a problem. Remember that you have a large group of people who can and will help you in any circumstances. You have the Bishop, your Archdeacon, your Regional Dean and the Diocesan staff to assist.

We need to hire new parish support staff ...

Advertise, describing the job, expectations, responsibilities and remuneration. It is required that a police check be undertaken for all new support staff, and that the results be communicated to the Diocesan office. This can be arranged through the local police department.

How does the Vestry/Parish Council effectively govern and prepare for the future?

Vestries have changed greatly over the years. In the past, some have been more honorary, advisory, or fundraising oriented. On the other hand, some have been more involved in operations than in policy making. Some have not known what their role should be or what they should do.

The best model is almost always a policy making board that assesses risks, establishes relevant policies and controls (i.e. sets operating parameters), hires and evaluates the CEO, and evaluates operating results and performance.

A Warden's and Vestries responsibility can be stated in two words: risk management. A Vestry must assess and manage the risks that could impact the organization's ability to accomplish its vision, mission, goals and objectives. To fulfill this responsibility, the Wardens and Vestry members must devote adequate attention to the process of governance and evaluating its own performance.

To manage risks and set forth policies and controls, the Wardens and Vestry members must have a wide array of skills and competencies. People who have experience in all areas of operations can serve, analyze, probe, teach, and lead.

Initiatives that are critical to effective governance include:

- Job descriptions for Wardens and Vestry members
- Vestry training and orientation materials and checklists.
- Vestry committee job descriptions and duties.
- Vestry manual containing all leadership level policies and initiatives.
- Vestry performance appraisal.
- Standing committee for strategic planning and evaluation of new initiatives

In What circumstances should an Incumbent/Priest-in-charge not be the Chair of the Vestry/Parish Council?

A priest on the Vestry /Parish Council faces a number of potentially very difficult issues. The following are just a few of them.

In common law, a priest on payroll who serves as a member of the Vestry/Parish Council is considered to have a conflict of interest.

In common law each Vestry/Parish Council member is legally required to advise the other board members if they have information that could affect the organization materially in any way. The priest as board member faces a conflict of duties with respect to information obtained confidentially from parishioners. The priest's role as counsellor is placed in jeopardy if the assumed counselling confidentiality is broken.

If the Vestry/ Parish Council makes a major decision on the basis of one-vote majority, the priest as board member will be seen as taking sides between the opposing board members. (If most decisions are made by consensus, or decided by more than a one-vote margin, the priest's vote is not needed to achieve the same result. If a major issue is decided by a one-vote majority, the church has a problem whether the priest votes or not.)

Would a priest lose influence if he/she was not a member of the Vestry/Parish Council?

There is a solution that gives the priest just as much influence as being on the (maybe more) and avoids all of the difficulties noted above. The bylaws should stipulate that the priest has the right (1) to be notified of all Vestry/Parish Council meetings, (2) to attend all Vestry/ parish Council meetings (except the portion of a meeting where the pastor's performance or remuneration is discussed; the church's general conflict of interest policy should also apply), and (3) to speak to all the issues, but not to make motions and vote.

An interesting result of such a bylaw is that a Vestry/ Parish Council meeting would not be valid if the pastor was not notified of the meeting.

(Please note that a priest who is not a Vestry/Parish Council member may not serve as chairman of the Vestry/ Parish Council. A chairman must be a member of the body that he or she chairs; however, where he or she is a member of the church, the pastor would be able to chair the membership meetings.)

Canon 23-Vestry 6(d) during a vacancy in a parish one of the churchwardens, upon the receipt of the bishop's permission and in consultation with the regional dean, shall convene meetings of the Vestry.

Clergy Compensation Package

The clergy compensation package consists of:

- a stipend,
- either living accommodation or a reasonable housing allowance,
- reasonable costs for fuel, telephone and public utilities (taxable benefits),
- the diocesan benefits plan, including group insurance, dental and vision care extended health care and disability plans,
- the national professional development and pension plans,
- statutory benefits such as Canada Pension Plan and Employment Insurance premiums.

The Diocese bills the parish for the following:

- housing equity
- both the employer's and employee's share of
 - continuing education,
 - pension,

- group insurance,
- dental and vision care, extended health care premiums

Travel and work-related expenses are reimbursed directly by the parish.

Clergy stipends are determined by annual step increases and/or cost of living increases

- **Who determines clergy remuneration?**

When a cleric is appointed, the churchwardens, in consultation with the bishop, determines the compensation package. From then on, the clergy should meet annually with the churchwardens to determine changes to their levels of remuneration.

- **Stipend Levels**

The Diocese sets the minimum stipend scale for parish clergy based on years of service since ordination and normally adjusts it annually for inflation. The Secretary Treasurer sends each parish an annual notice detailing stipend, housing and benefit adjustments.

- **Determining the Compensation Levels**

The annual compensation meeting can be awkward for both the incumbent and the churchwardens. Here are a few suggestions that may help.

STEP 1.

Adjust by Cost of Living

- If the cleric is paid according to the minimum stipend scale, the stipend is automatically adjusted through the diocesan stipend scale.
- If the cleric is paid more than the minimum scale adjust the present stipend level by the approved cost of living figure (the Diocese sets this figure annually based on the Consumer Price Index for the year ending at June).

The CPI adjustment should not be considered a raise as it only ensures that stipends keep pace with inflation.

(As just and fair employers, the parish should apply the CPI adjustment to lay staff compensation levels.)

STEP 2.

Review the Housing Arrangement

Review the present housing arrangement. If the cleric is in a rectory, assess and plan for any repairs. Since the rectory is considered part of the compensation package for clergy, it is important that it be well maintained.

For those whose parishes where a rectory is provided Incumbents participant in the Diocesan Housing Equity program which provides \$20 per month from each of the incumbent, parish and diocese to be held by the Diocese in the name of the incumbent to be used when the incumbent retires, leaves the Diocese, or the incumbent moves into a parish which provides a housing allowance.

Where a rectory is not provided the parish provides a housing allowance that agreed upon between the incumbent and the parish. The allowance must provide for all costs associated with owning or renting a home and should not be less than the minimum established by Diocesan Council.

If the cleric is receiving a housing allowance, check its adequacy by asking a local realtor how much houses in the neighborhood are renting for. The housing allowance should be reviewed every 3 to 5 years. Remember, it should include fuel, telephone and utilities.

STEP 3.

Other Factors to Consider

Do not assume that the stipend is the remuneration package. Make sure you take into consideration the housing, utilities and benefits.

In the secular setting compensation is designed to attract, reward, motivate and retain employees. Clergy compensation, however, originated as a 'living', designed to free the cleric from worldly concerns. Today in the church we find these two principles intertwined.

As the churchwardens and the cleric discuss clergy compensation, the following questions should be considered:

- What is the standard of living at the present compensation level?
- What not-for-profit compensation level suitably reflects the skills, talents and responsibilities needed for ministry?
- contribute; does the present compensation level communicate this?

***Warning:** Clergy effectiveness is often very difficult to assess since ministry is often confidential and is conducted in a one-on-one setting. Also, the outward manifestations of effective ministry are difficult to measure. For example, a decrease in church attendance may reflect demographic shifts and have nothing to do with the ministry abilities of the cleric. Ordained ministry should never be considered in isolation from parish ministry. The clergy can not accomplish what the parish is not willing to support. Keep these factors in mind and do not rely solely on intuitive feelings and subjective hearsay.*

- **Additional Employment**

Priests in full-time ministry in the Diocese who wish to hold an extra remunerative position, must secure permission of and report this position to the area bishop. This applies to clergy leading tours; such tours are undertaken during the cleric's annual holiday, but if not, the area bishop's permission must be obtained.

- **Travel Expenses**

The clergy's ministry-related travel costs, except travel between church and home, are paid by the parish.

Expense claims should be submitted at the end of the month in which they were incurred, or in accordance with established parish policy. Reasonable travel expenses incurred in relation to diocesan committees may be charged to the Diocese through the appropriate committee.

- **Pension**

At ordination, clergy are enrolled in the national pension fund of the Anglican Church of Canada. This is a defined benefit plan and is in addition to the Canada Pension plan. Contributions are based on stipend x 1.5. Employee and employer contribution levels are reviewed and determined by the Pension Committee of the Anglican Church of Canada.

- **Benefits Package**

All clergy, lay and family members are eligible to participate in the optional Manulife benefit plan administered through the Anglican Church of Canada that shared equally between the employee and the parish.

The Central Advisory Group of the Pension and Benefits Committee reviews the Benefit Plan annually, as well as its insurance carriers, and accordingly, reserves the right to both amend the Benefit Plan and change its carriers, where appropriate, without further notice to the employee.

Please refer to the diocesan stipends and benefits handbook for annual premium rates.

The Diocese offers to appointed clergy and their families an Employee Assistance Program, through ManuLife Health Benefits, for confidential, professional counseling services for personal, family, work, health and other problems.

PROFESSIONAL LEAVE

Key to a vibrant Anglican organization is the ability to effectively equip ordained and lay leaders to meet the demands for ministry in ways that effectively respond to the rapid changes taking place in society and the world and their impact on ministry. Our goal as a Diocese is to create a culture in which both professional lay and ordained together build a commitment to lifelong learning and renewal in ministry. Everyone needs to know they are appreciated and valued for what they try.

The Diocese of Saskatoon recognizes two classifications of leave.

Educational Leave of Absence is an extended period of time (usually one year) spent focused on a major study or educational component.

Sabbatical Leave is a shorter period of time (maximum three months) with the emphasis on rest and refreshment.

Please refer to the diocesan stipends and benefits handbook for a detailed explanation.

SICK LEAVE

The Diocesan Sick Leave Policy for clergy ensures financial support when they are unable to perform their responsibilities as a result of injury or illness. The area bishop may arrange for a temporary appointment to the parish and will consider appropriate action to assist clerics, such as appointing assistant curates, assistant priests and/or vocational deacons. Clergy should inform their churchwardens if they require sick leave.

- **Short Term Disability**

The area bishop must be informed immediately if the illness of a cleric is expected to result in absence from duties for a month or more. The parish will provide support for up to 119 days, in consultation with the area bishop, following appropriate medical documentation. The incumbent's stipend, benefits and housing arrangements continue unchanged during sick leave and short-term disability (119 days).

- **Long Term Disability**

Benefits cover absences of over 119 days, again with appropriate medical documentation, and are provided through the Long-Term Disability plan administered by the National Pension Office.

- **Rehabilitation**

If, during an extended period of sick leave, medical information indicates that the incumbent or lay employee is medically fit to work on a part-time basis for rehabilitation purposes, he/she will be entitled to return.

EMERGENCY AND COMPASSIONATE LEAVE

In Saskatchewan, leave may be taken if the family member is dependent on the employee and is suffering from a serious illness or serious accident.

† Under the federal *Employment Insurance Act* and Regulations, claimants who meet eligibility requirements can take up to six weeks of compassionate care benefits within a 26-week period (or such shorter period as may be prescribed) to provide care or support to a "family member", as defined, where the latter, as attested by a medical certificate, has a serious medical condition with a significant risk of death within that period. Regulation 2006-135 under the *Employment Insurance Act*, which came into force on June 14, 2006, prescribes an extensive list of family members in respect of whom an employee may claim compassionate care benefits. Under this Regulation, a person who considers the employee to be like a close relative is included in the definition of "family member". Before this Regulation came into force, an employee could only claim compassionate care benefits in respect of his/her spouse or common law partner, child (including a child of the employee's spouse or common-law partner) or parent (including a spouse or common law partner of the parent). For further information regarding these amendments, please refer to p. 2 of the document entitled *Highlights of Major Developments in Labour Legislation, 2005-2006*, available at:

http://www.hrsdc.gc.ca/asp/gateway.asp?hr=en/lp/spila/cli/dllc/01Developments_in_Labour_Legislation_in_Canada.shtml&hs=lz

An emergency leave of up to two weeks (ten working days) with or without full pay may be granted for personal emergencies or bereavement. All sick leave is with pay; all other emergency leave will not normally be paid, but is determined at the discretion of the supervisor. The supervisor may request evidence that is reasonable in the circumstances that the employee is entitled to the leaves as defined below.

Employees must inform the supervisor of the reason for and the length of the leave being requested. The supervisor will document the leave and place it in the employee's file.

Emergency Leave will be available for reasons including:

- Personal illness, injury or medical emergency of the employee
- Death, illness, injury or medical emergency of a listed family member;
- An urgent matter concerning a listed family member (i.e. out of employee's control, with possibility of serious negative consequences if unattended).

Listed family members are as follows:

- Of employee, employee's spouse, or employee's same sex partner, except as specified:
- Parent, step-parent or foster parent
- Child, step-child, foster child
- Grandparent, step-grandparent, grandchild or step-grandchild
- Brother or sister of employee
- Spouse or same sex partner of child
- Relative who depends on the employee for care or assistance.

Maternity/Adoption and Parental Leave Provisions

Saskatchewan

Maternity/ Adoption	Length of Leave:	Paid Benefits:	Saskatchewan Current Leave Provisions Eligibility & Notice Requirements	Federal Employment Insurance Program Paid Benefits & Eligibility
	<input type="checkbox"/> 18 weeks Eligibility Requirement: <input type="checkbox"/> employed with same employer for at least 20 weeks during the last 52 weeks preceding the leave Notice Requirements: <input type="checkbox"/> four weeks written notice prior to day leave begins <input type="checkbox"/> four weeks written notice before the day the employee plans to return to work	<input type="checkbox"/> 15 weeks (maternity only) Eligibility Requirement: <input type="checkbox"/> eligible after 600 hours of employment Payment of Benefits: <input type="checkbox"/> benefits are payable no earlier than eight weeks prior to the estimated date of birth (maternity) <input type="checkbox"/> parents of adopted children are not eligible to receive maternity benefits		

Parental	<p>Length of Leave:</p> <ul style="list-style-type: none"> <input type="checkbox"/> 34 weeks for birth mothers or primary caregivers <input type="checkbox"/> 37 weeks for birth fathers or spouses of the primary caregiver <p>Eligibility Requirement:</p> <ul style="list-style-type: none"> <input type="checkbox"/> employed with same employer for at least 20 weeks during the last 52 weeks preceding the leave <p>Notice Requirements:</p> <ul style="list-style-type: none"> <input type="checkbox"/> four weeks written notice prior to day leave begins <input type="checkbox"/> four weeks written notice before the employee was to return to work if the employee is on maternity or adoption leave and is requesting parental leave <input type="checkbox"/> four weeks written notice before the day the employee plans to return to work 	<p>Paid Benefits:</p> <ul style="list-style-type: none"> <input type="checkbox"/> 35 weeks <p>Eligibility Requirement:</p> <ul style="list-style-type: none"> <input type="checkbox"/> eligible after 600 hours of employment <p>Payment of Benefits:</p> <ul style="list-style-type: none"> <input type="checkbox"/> benefits are payable when child comes into the care of the family 		
Total (per year)	<input type="checkbox"/> 89 weeks job-protected leave*	<input type="checkbox"/> 50 weeks paid EI benefits**		
<p>*Effective June 14, 2001, a couple is provided with 89 weeks of combined job-protected leave. Employees whose child was born or adopted on or after December 31, 2000, and who are on leave as of June 14, 2001, are eligible to extend their leave to the new maximum.</p> <p>**Changes related to maternity/adoption and parental leave benefits were passed by the federal government in June 2000. Effective December 31, 2000, Employment Insurance provides 50 weeks of paid benefits, after a two-week waiting period (52 weeks in total). Effective December 31, 2000, changes to the <i>Canada Labour Code</i> also ensures the period for job protection under the parental leave provision is consistent with the 52-week period of Employment Insurance Program benefits. The <i>Canada Labour Code</i> applies to federal government employees and private and public sector employees working in Saskatchewan in the following international and inter-provincial industries: air, rail, roads, pipelines, banking, broadcasting, uranium mining, shipping and ports, and telecommunications.</p> <p>SASKATCHEWAN LABOUR June 14, 2001 Type of Leave</p>				